

Rational Political Consciousnesses and Rational Politics Are the Only Way to Heal & Revolutionized Indian Politics and Triumphed Political and Allied Developments on Her Subcontinent

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Abstract

The changing scenario of world politics India has to lean to Rational Politics to position herself amongst world figures. The internal contradictions and external pressures taught lesson to India to abide by rational ideals of rational politics to sustain and flourish her all round developments. The menacing danger of nuclear war, boarder disputes, economic disparity, social disorder, diverse morality on religions, eradication of poverty, skill developments and skill up gradations, intensive research on higher education, mass education, military self-sufficiency, politics on diplomacy, measures against vote bank politics, women education and women empowerment, infiltrations and terrorism, child and maternity care, Infrastructure and communication revolution, establishment of liberty, equality and justice on its true sprits, management of bureaucracy, community development programs, adherence to welfare politics and welfare economics, employment generations and self employments, Gram Swaraj, managements of disabled and orphans, fulfillment of basic human needs, eradication of corruptions from public offices i.e from files and ranks, measure to meet liberalization, privatization and globalization, high deal to black money and under world mafias, old age managements etc are challenges to modern day democratic politics of India. India needed to stand, sustain and trigger her developments amongst these challenges. The only solution left to India to tackle these challenges through rational political consciousness and rational politics. She should owe and learnt from her glorious past rationalities to lead and ride on pillar of success and developments. The filtered rational politics endowed with ancient, mediaeval and modern Indian politics are the sources to triumph her victory in modern day democracy and sustained her in international politics. The first and foremost inescapable and unavoidable needs which India must meet are military self-sufficiency, development and updating of science and technology, economic prosperity, superior diplomacy and mental revolutions. India needed advanced military strategy not to repeat irreparable losses inflict after battle with Muhammad of Ghazni, Babar, Nadir Shah, Ahmad Shah Abdali and final culmination in battle of Buxar. What she expected from military is to reinstalled Robert Clive force not the Siraj-ud –Daula force which bestowed on quantity and deprived on quality. The demands of rational politics to military self-sufficiency are moral up-gradation, better equipped and equality of status, opportunities and amenities for all soldiers. This will built unity and unique amongst soldier to defend and sustain upcoming challenges to security of India. The lost to defend future major war means repeating the history of alien rules and loss of social, political, economic and intellectual rights. It is high time for Indian parliamentarian to rethink, revamp, reevaluate and reforecast the future India on the demands of rational politics. The emerging India needed revolution not evolution to establish her in world politics and meet demands of her own public. The mediocre politics that started by Indian National Congress are only stamped and usages after independence. The leadership of Netaji Subhas Chandra Bose in 1938 and 1939 at Haripura and Tirpuri sessions of Indian National Congress needed etiquette. His politics on military self-sufficiency and economic planning needed forward position to stationed India amidst confronting world scenario. The politics of India can't be weighted, vetted and restricted to party whims but to envisaged a rational politics to lead and revolutionized her modern politics. The education systems that supplied clerk to British India are to be molded to demands and necessity of modern India. The demands of rational politics to Indian education system are that it should reevaluated and reshaped to people centric, nation centric, international centric to meet development projects at individual, local, national and

international arena. The vision of Rational Politics to upcoming and revolutionized India is that ‘A elected body of politics not withstanding stationed at centre, state or local bodies and not evaluated on caste, religions, creed, races, sex, and the political parties he/she belongs to be worked together for a united India where poor and downtrodden can extracted the fruits of the rational politics. They can commit themselves for better India by resolving the internal affairs, spurring development projects and challenging the world on single hand to uphold her unit and integrity’. The modern democratic India can’t prosper by party affiliations, vote bank politics, psychological exploitation of masses, hereditary politics, regional politics, weighted and vetted politics on money, politics of give and take and politics of past trends. The only solution to these problems is active involvements and commitment to rational political consciousnesses and rational politics by the ameliorated masses and public spirited political leaders. The rationally revolutionized India can only feed and meet demands of poorest of the poor in this subcontinent and share first benefits of her rational politics to their bliss. The Emerging India will witnessed a Congress lead on the spirit of Rational Politics and work on the behest of Rational Political Consciousness to heal and revolutionized her present day politics and trumped political and allied developments on her subcontinent. It not only emancipates humanity from poverty but also established parity and world prosperity.

Key Words: Rational political consciousness, Rational politics, Economic planning & Military self-sufficiency are rational politics of Netaji Subhas Chandra Bose, Glories of ancient India a source to rational politics , Internal conflict, contradiction and weakness of Indian rulers flourished alien rules, Gram Swaraj Gandhi’s rational politics on power decentralization, British Raj a betrayal to rational politics, the gratitude of framers of constitution to follow blueprints of rational political consciousness, incident Ganj-i-Sawai, Sociopolitical movements to enforce rational politics.

1. Introduction

The India i.e Bharat is the land of rational politics that flourished her glories in Ancient India. The Gita, Veda and Upanishad; Mahabharat and Ramayan are the source of rational politics. The past were witnessed ups and downs of rational political consciousness and its effects on this subcontinent. The loss of rational political consciousness and rational politics made India to suffer on the hand of alien, Slaves and invaders. She also lost her fate to Britain and subjugates herself to irrational politics of English. The alien rules that started by Muhammad of Gazni finally culminated into colonization. The drain of wealth made her ruined and implanted the germ of poverty and misery. The people’s toiled labours were flourished at Persia, Central Asia, Mecca and its final accumulations in Britain. The some part of it was reinvested to further exploitations and subjugations. The Indian rulers ruined themselves with irrational politics of confrontations, genocide, loose federacy, regionalism and tributary politics. The rational politics on one nation, one voice and one course of action never achieved by Indian rulers on whole era of Medieval and pre independence modern politics which were the causes of their subjugations. The lake of developments in science and technologies and outdated method of military campaign and military equipments made her defenseless. The neglect to naval powers by the Indian rulers further culminates their failures. The lake of diplomacy on permanent peace settlements and dwindling military strategy failed them to defend Muslim invaders and intrigue of English. Though India gained her grounds on the course of freedom struggle still need rejuvenation on politics to uphold unit amongst diversities. The Democracy in India has been notched by the party politics and vote bank politics. The only solution left to India to follow rational political consciousness and rational politics to generate fruit of Democracy and share with poorest of the poor in the Subcontinent.

2. The Rational political Consciousness of Indian in Ancient Age was a sunrise to her glories on rational politics.

The Indian rational political consciousness can be traced from Stone Age where hunting scene of rhinoceros obtained from Adamgarh depict joining of large number of people for a common goal. These rational depict of Stone Age showed the community way of livings and thinking. This also indicates that there may be some form of political unit which bind the people and drive them all for a common ends. The rock paintings of this Age decipher various activities like dancing, playing games and engaged in battles proved her ancient peoples access to exercised its individual freedoms on various activities and rights of the peoples to safe guard their private properties and grouping to defend and achieved on a common platforms. The Neolithic settlers at Burzahom were practiced pit dwellings which reflected their love for peace and to avoid unnecessary confrontation with wild animals.

The rational political conscious of Harapan civilization were evidenced from their worship of mother goddess and male deities. The worship of mother goddess represents their observance on highest gratitude to women and her inherent rights. The worship to male deities kept them on a rational consciousness to respect the supreme power which is the basis of the state. The worship of nature and inanimate stones proved their identities to understand others rights and show an equality to it. A miraculous depiction of stone Age was a man with knife in hand and a woman with raised hand. It predicts the rationality on stone age man to be restrained on individual freedoms and to provide due safe guards to individual rights i.e Right to Live which is the most crucial rights needed in any political systems. The recovered fire altars from Kalibangan, Lothal and Banawali drew the people's rationality on mutual benefits and common sacrifices. The fortified citadels at Mahenjodaro in Sindh, Harappa in Punjab, Kalibangan in Rajasthan and Lothal in Gujarat depict civilization's rationality on a political consciousness and its fortification through a political organization.

The rational political consciousness of Vedic civilization can be highlighted from Rigveda. The mention of elected king supported the people's right to choose their representatives and exercised their Right to Vote. The assembly of people (Jana) was solely elected officials proved their rational politics on Democracy and Democratic Process. This also showed their rational goal to respect the voice of the people. The mention of Kula (family), Grama (Village), Vis (clan), the Jana (assembly of people) and Rashtra (the Country) which is a rational division of state to provide rational polity to peoples and to make rational politics to reach at everyone's door. This is now also relevant and vital necessity in modern politics. The Kula (Family) was the smallest unit of rational polity where individual exercised his/her individual freedoms and lean to educate themselves to achieve the political position called Gramini (the head of the village). The Grama the next tier of rational polity were formed on rational basis of Kula.

The tier next to Grama was Vis (clan) headed by Vispati (head of the Clan). The Jana (assembly of people) dominated the politics of Vis. Rashtra (the State) is a politically sovereign body exercising rational authorities over the people. It was run by an elected king that reflects Vedic civilization's rational political consciousness and rational politics on popular Government and implementation of democracy for a fruitful ends. The chief was democratically elected by Jana that positioned the Vedic civilization on a higher platform of rational politics. The Purohita (the religious Judge) was a rational political development on the field of Justice. The Bali (Voluntary Gift) was the rational need of the Vedic Age people to administer and run a political organization. In Modern politics it was called as tax of various kinds to fulfill community needs and run their political units. The Rajana (the king) and Samrat (head of bigger kingdom) was a rational base as resembled with prime minister and chief minister of modern politics. The Sabha (Popular assembly of elderly peoples to deal political issues though assigned to a lower position in political hierarchy) and Samiti (popular assembly of people that dealing with political businesses and policy decision of higher orders) were exist at the time of Vedic Age. These two organization has resembles with House of Commons and House of Representative in modern democracy. The Sabha was a selected body of Elders and Nobles to filter the first hand political issues and to deal, resolve and deliver first hand policy and political decisions.

The rational Economic divisions of Vedic politics were Brahmin (the Philosopher King of Plato's Republic), Kshatriya (the Soldier), the Vaisya (the Artisans) and the Sudra (the service providers). The political rationality behind the division was to spur individual freedom to choose his/her ability to represent his/her best selves. The individual on his/her superiority of wisdom and rationality on decision making might establish his/her selves as Brahmin. The people having courage, temperament and spirit were chooses for a career of Soldier to safeguard his/her peoples and earn his livelihood. The people having temperance and aptitude were chosen as Vaisya to produce and accumulate material wealth for peoples. The Sudras the last tier of economic division in rational politics were the men/women lacking wisdoms and visions. They were opted the services as a good means to develop and express their individuality without hesitating the pros cons.

The recognitions of individual's ability and exercise of individual freedom on economic activities was under previews of rational political consciousnesses of Rig Vedic people and its fruitfulness by state on rational politics. The Janaka (king) and Samrat uphold the double political rationality and act behest of nature and necessity. They faced the responsibility both as a ruler and soldier. The choices and abilities were the measuring sticks to exercise the individual freedoms in Rig Vedic politics. The political rationality on women's rights reflects from their adherence to monogamy and widow remarriage to young brother of deceased husband. The only daughters of the father were access to her father's property.

This admires the height of the Rig Vedic civilization to women's safety and exercise of her rights. The inheritance of son and daughter to their parent's property was another rational development on right to property which is a basic need to flourish individuality. The political men of Rig Vedic politics enjoyed freedom, equality and justice what modern men enjoyed in a modern democratic set up. The Vedic political organizations were also a republic versed with modern political amenities of today's world. The Yama (self control) a part of Yoga (meditation) practiced in Vedic Age to observed five rational code of conduct i.e truth, nonviolence, chastity, no stealing and no greedy. The rational politics on nonviolence was put into active politics by Mahatma Gandhi both at South Africa and India, Steven Biko and Nelson Mandela in South Africa, Martin Luther King in USA and others to fight and subdued the irrational politics of their lands.

The Jainism in Indian philosophy widens the rational political bases in Indian politics. The twenty third Tirthankara (preacher of religion) Parsava enshrine the doctrine of "non-injury to living things". This opened the rational base to do politics on environment. The doctrine further emphasized the respects to others right and right to life to nonhuman beings". The second doctrine of Parava highlighted "non possession of property which was later decoded by Mahatma Gandhi "property as theft". The basic theme of rationality on Parava's doctrine was that the concentration of property on some handful of person in a political system will curtailed other individual's rights and freedom and paralyzed the rational politics to fare play. It will also indulge in power imbalance and power concentration that lead to autocracy, monarchy, oligarchy, militarism and terrorism. The rational politics what India needed are distributive justice, sanctions and restriction on concentration of properties. Though property was essential elements in individual developments but its concentration will jeopardized the others rights and liberties. The rational politics preached property as legal rights and can't be treated as unrestrained to individual's rights.

The rational political consciousness of Buddhism was eight fold paths i.e Right Speech, Right Action, Right means of livelihood, Right Exertion, Right Mindfulness, Right Meditation, Right Resolution and Right Views. The replicas of these rational consciousnesses were endowed in constitution of India as freedom of speech, fundamental duties, obligation of states to abide by the constitution and some other provisions mentioned in directive principle of state policies. The doctrine of right resolution followed while passing a Bill in parliament with a majority votes. The last not the least was right views that was fruitfully used in question hours in parliaments and media in modern day politics (Subhash Kashyap, *Our Parliament*, National Book Trust, New Delhi, India, 2004, page-118). The rational political philosophies inherited in Buddhism crossed the boundaries of India and entangled its base at China, Tibet, Cambodia, Sri Lanka and others.

The rational political consciousness was evidenced from Ashoka's rock edicts. The Bhabru edicts lays the Ahoka's faith on Budha, Dhamma (common code of conducts), Sangha (good community). The rock edict- VII deciphered that "All sects desire both self control and purity of mind". This reflected the individual freedom is to be restrained by the self for the better of the polity. The rock edict-XII he pronounced his policy of "equal respect to all religious sects." This is another development on rational polity on communal harmony and state's neutrality on religious affairs. This is also a key word in preamble of Indian Constitution. The effects of Kalinga war on Ahoka's live and rational political consciousnesses was Dhamma. In the pillar edict-II, he enumerated two basic attributes of Dhamma i.e "less evil and many good deeds." This propagate clear messages to the state that minimal and positive state interference on individual liberties and state endeavor to maximum welfare of the subjects. It is a rational reality in a rational politics to implement a welfare state. The rock edict-XII and other edicts of Ashoka were prescribed obedience to mother, father, elders, teachers and other respectable persons. The rational politics it carries were that "to cherish good ideals, respect to personified national flag and national anthem and freedom fighters.

It also respected in the chapter fundamental duties of Indian Constitution."The second message the edicts carries were proper treatments towards ascetics, relations, slaves, servants, dependants, the poor and miserable, friends, acquaintances and companions. It reflects the individual spear of justice and states obligation to provide proper justices. The third dimension of rock edict was liberality towards ascetics, friends, comrades, relatives and the aged. The rational political consciousnesses it upholds were that the sate and individual should followed liberal policies both individual spears as well as state politics. The fourth dimension of it was abstention from killing and non-injury to living beings. This preached the values of right to life and states action to counter those who override it. The fifth dimension was mildness to all living creatures. This upholds the rational politics to observe dignity of individuality.

The sixth dimension was spending and accumulating little wealth. It was a rational politics on economy and no compromise to future generations. The seventh was the non-injury or non-violence, which the rational politics was practiced on the practical politics by MK Gandhi and other icons of the world. The Asoka's edict also mentioned Sasana (ordinances) which were now practiced by president when parliament is not in session. The rational politics shared by Maurya (one of the Indian Dynasty) to Indian politics were King (head of the state), Prince (head of the division), Pradesika (head of district administration) and Gramika (head of the village). There is also an intermediate polity exists between Pradesika and Gramika what is generally found in modern day democracy. The village was the smallest unit of polity in Maurya's rational politics which Gandhi emphasized the basic unit of political, social and economic development. The mention of Mantriparisada (council of minister) in Mauryan politics supported their adherence to parliamentary form of government.

Indi's rational politics on international relations can be traced from Harappan periods. The excavations at Harappan and Mesopotamian cities reveals the material remains which establish the Indi's relation with west. The Boghaz Koi inscription of 14 century BC recorded the names of deities like Indra, Mitra, Varuna and twin Nasatyas. It also bear some numerical and words of Indian origin which evidenced its relation with western regions. The Persian under Darius-I and Alexander invasion further strengthen on the relation of India with west. The Mauryas under Chandra Gupta Maurya, Bindusara and Ashoka further intensify the Indias political relation with west. The matrimonial alliance between Chandra Gupta Maurya and Seleucus (a Greek king of Syria) was a fillip to Indias international politics. India's rational political diplomacy with west evidenced from patronage of Mauryan to ambassadors (Magasthenese and Daimachus) of Seleucid kings and Dionysius of Egyptian king Ptolemy Philadelphus.

It also evidenced from Ashoka's rock edict XIII, where name of five Greek rulers had mentioned. The rational politics inherited in Buddhism crossed the national boundaries of Indian subcontinent and spearhead at international platforms. It behest its rational political bases in China and flourished there. The pilgrims like Fa-Hien, Hiuen-Tsang and I-Tsing adopted the rational bases of Buddhism and gave it a proper shape in China. Its rational politics also engulfed to central Asia, South East Asia and Sri Lanka. The Nalanda University during Pala's reign flourished and became a centre of learning to foreign pilgrims. The rational politics uphold by Ashoka's dhamma crossed the boundaries of India and patronized in international spear as mentioned in inscriptions of Antiochus Theos of Syria (west Asia), Ptolemy Philadelphus of Egypt, Antigonus Gonatas of Macedonia, Megas of Cyrene and Alexander of Epirus.

3. The place of Rational Political Consciousness and Rational politics under Delhi Sultanate in Medieval Indian Politics.

The Politics of Medieval India entangled with twin Concepts and twin Forces of Islam. The first were Ummah (Muslim communities of believers) and Jihad (A religious war to keep afloat the banner of Islam in a pagan land). The second were "(i) Acknowledgement of Muhammad as the final messenger of Allah and acceptance of the Quran as the ultimate and unalterable words of God (ii) Zakat or Charity for the benefit of the Muslim communities.

Alptin, a Turkish adventurer established himself at Ghazni (a place in Arab) around 10 th century AD. His successor Subuktigin became the ruler of Ghazni in AD 997. He defeated Hindusahi ruler Jaipal and became master of the region up to Sindhu. Muhammad Ghazni successor of Subuktigin invades India 17 times and confrontation continued four generations which brought Punjab under control of Turkish. The first Turkish foray into Sind and their final conquest of Lahore took nearly four hundred years to establish a foothold in the Indian subcontinent. Mahmud Ghazni was rewarded with title of Yamin-al-Dawla (Right hand of the state) for his contribution to Islam and action against idolatry. His rational politics on military self-sufficiencies made him able to slash bitter battles with Indian rulers. The spirit and temperament endowed in Islam challenged the Idolatry, spirituality and exploitation of lower caste in India.

The weakness of Indian rulers and superstitions endowed in political systems itself opened the way for his victory over Indian subcontinent. This was celebrated as political victory and victory of Islam over Idolatry. The Indian further made aliens prosperous by pillaging the gold, silver, bronze, jewels and embroidered garments in temples. The valuable were trapped and transported to Ghazni. The Ghurid dynasty was next to Mahmud of Ghazni to establish their stranglehold on this Subcontinent. They were inhabitant of Ghur (the mountainous region east of Heart).

Muhammad Ghur a Turkish descendant on his personal capacity conquest and annexed the most of the Indian territories. His rational politics brought large number of small political units into single political administration. He left India in 1203 with leftover task assigned to his Turkis slave commanders Qutbuddin Aibak, Bakhtiyar Khalji, Tajuddin Yalduz and Nasiruddin Qubacha who were prominent amongst them. The death of Mummad Ghur in 1206 heralded the foundation stone of Delhi sultanate by Qutbuddin Aibak. It was a landmark on the annals of Medieval Indian politics. It first put Indian politics under centralized authority and opened for rational political developments. The centralized authority extended over Multan, Uchch, Nahrwala, Purshar, Sialkot, Lahore, Tabarhind, Tarain, Ajmer, Hansi, Sursuti, Kuhram, Meerut, Koil, Delhi, Badaun, Gwalior, Bhera, Banaras, Kanauj, Kalinjar, Awadh, Malwa, Bihar and Lakhnauti. Qutbuddin Aibak stationed at Lahore and Yalduz at Ghazni governed on behest of Islam. His death on 1210 AD crowned Shamsuddin Iltutmish to politicize the centralized authorities under four formidable potentates i.e Yalduz in Ghazni, Qubacha in Multan, Ali Mardan at Lakhnauti and himself as sultanate of Delhi.

The political rationality under Iltutmish were Iqta system (land assignments in lieu of cash salaries), the centralized recruited Army, reconsolidation of territories and currency circulation in money market (silver tankas and copper jitals). The Delhi sultanate also preached rationality on woman leadership in sultanate politics. Raziya, the daughter of Iltutmish crowned herself at Delhi and put rationality on politics by appointing and promoting non-Turks to important position in sultanate politics. Aftermath sultanate, Ghiyasuddin Balban also leaned on rational politics to consolidate Mahammad Ghur's conquest and not allowing Mongols to hold their foot on the subcontinent. His political irrationality on kingship theory surpassed his rationality on his reign. He asserted that "Zilillah (King was shadow of the God) and Niyabat-i-Khudai (his vice regent on earth). He owed his power and position to God, rather than to his nobles or subjects. He is only answerable to the Almighty alone and his actions were immune from public scrutiny and criticism. He also stressed on high and low born and revived the bad practices of Sijda (prostration) and paibos (kissing the feet of the monarch).His dark shadows over medieval politics put Islam to stand inside courtyard and humanity to a lower trap. His irrational politics gave a down turn to Sultanate politics and ended in Turkish dominance in Medieval Indian politics. The politics of Khilji in medieval Indian politics called Khilji revolution.

Alauddin Khalji's tax collection and tax processing was noteworthy, though he irrationalized tax rate and fixed at 50% of the produce. He levied Kharaj (Islamic land tax) which provide high revenue to state and paralyzed intermediaries who exploit the peasants. The rational politics on tax to pay on cash monetized the market and motivated the peasantry to enter into money market. It also captured and resized the non monetized market and generated huge revenues which are needed to maintain a large state. His politics on Charai (grazing tax) and Garhi (tax on dwelling) were still relevant in modern India politics. His measures on administrative reforms help him to maintain a huge army at lowest possible cost. The most important rational politics was fixing low prices to essential commodities which access the poor to meet his basic needs. The economic venture on price mechanism and price administration stood sultan on pillar of rational politics. His politics on permanent and centralized standing Army put sultan on rational politics on military self-sufficiencies. Another rational politics of sultan periods were branding of Soldiers on Chehra (descriptive account of soldiers) and horses on Dagh (imperial insignia) which were still hold good in modern politics. The one of the prominent rational politics of Khilji revolution was dominance of Indian slave officers in state politics.

The Malik Kafur was one of them who gained the high position in politics. The contributions of Muhammad bin Tughlaq to rational politics were his patronage to Hindus and respects for Jain scholars. He was perhaps the first sultan to participate in festival of Holi. The Firuz shah Tughlaq reign witnessed the rational politics on public works. He erected the cities of Fatehabad, Hissar, Firuzpur, Jaunpur and Firuzabad. He also dug canals for irrigation and longest one was 150 miles. The last sultanates of Delhi was Lodi dynasty and were remember for politics on Bahluli coins which were remain in circulation till Akbar. The politics of Delhi Sultanate that started after battle of Tarain in 1192 met an end in first battle of Panipat in 1526 with few prominent rationality gifted to India. The most irrationality of Delhi Sultanate were slave trades, ruthless massacre of innocent masses including children and women and plundered of countrymen, urban settler, merchants and temples. The no stone left to uproot Idols from temples and erect mosques and tombs on its place. This was exploitation of Islam followers who misinterpret Islam and slain over humanity. The huge amount of gold, silver, jewels and other valuables were drained to Arab leaving India on empty hands. Their failure to resist Timur invasion brought catastrophe and plundering in Delhi which medieval India never forget to blame Delhi sultanate.

The rational politics vehemently criticized the Delhi Sultanates on identity formation for both Hindus and Muslims, giving jolt to diversities, targeting on conversion to Islam, glue on caliph sanction, exploiting the low born Hindus to accept Islam, swamping India with folk of Islam by slave trades, supporting the Sufi saints on Islamic conversion in India, not implementing the claim of Islamic equality, draining the wealth of India to Iran and other central Asian countries, ect. The implementation of rational politics by Delhi sultanate was a total failure which was causes of her sui-degradation, dethrone and degeneration.

4. The Era of Mughal a new beginning on Rational Politics in Medieval India but its aftermath betrayal by later Mughals met with political disintegration and devastations to Glorious of the Empire.

The first battle of Panipat in 1526 heralded a new Era in Indian politics. The Era of Mughal unfurled their banner at Delhi and politics on religion came to a halt on their first phase of reign. The state as the theater of war was converted into royal grandeur. Zahiruddin Muhammad Babur, a fifth generation descendant of Timur ascended the throne of Farghana (A tiny principality in Transoxiana) in 1494 at a tender age of twelve. When Uzbeks (A Mongol tribe that had converted into Islam) threw him out of Samarquand. He stationed himself at Kabul and shifted his focus to India. The decisive war between Ibrahim Lodi and Babar in Apr 1526 at Panipat has favoured Babar for his rational politics on military self-sufficiency and effective use of field Canon and Matchlock men. His notable rational politics in India was his awareness on environmental issues. The credit for introduction of Char Baghs (the symmetrically laid out gardens with flowing waters and fountain) in India was initiated by him. The death of Babar in 1530 dwindle the politics of Indian subcontinent and his acquired territories were divided amongst the heirs Humayun, Mirza Sulaiman, Mirza Kamran, Askari and Hindal. India's political destiny were divided into five groups i.e Badakshan, Kabul, Qandhar and Punjab and other acquired Indian territories between Humayun in one hand and Askari and Hindal in other hand. Humayun as the sultanate of Delhi suffered military deficiency after division.

The halt to rational politics inflicted the defeat to Delhi Sultanate on the hand of Sher Khan Sur at battle of Chausa in 1539 and battle of Kanauj in 1540 .He lived exile for next fifteen years to establish allies to regain his lost throne but failed on mission and finally sheltered at Safavid court in Persia. The victorious Sher Khan Sur assumed the title Sher Shah and establish second Afghan kingdom in India. His contribution to rational politics of India was his devotion to enhance communication infrastructures. He restored the Grand Trunk Road ran from Bengal to Peshawar and beyond. He also channelized state revenue to build a road from Agra to Jodhpur & Chittor. The third one was from Lahore to Multan. His rational politics on construction also valued him for construction of a number of Sarais (rest houses).The stoppage of the road endowed with a rest house, a well, a mosque and an appointed imam(prayer leader).The disbursement of water to traveler was done with recruited man from Hindus and Muslim Communities , who were served their respective communities. This rational politics had an effect on rational political consciousness of Ex Prime Minister Atal Bihari Vajpayee, who dreamed and fruitfully implemented the Golden quadrilateral to revolutionized Communication in Indian Subcontinent. The most important rational politics of Sher Shah was most effective espionage system which is also an inescapable necessity of modern state. His rational politics on land revenue was Crop Rate.

It was a schedule prepared on the basis of produce per Bigha (unit of measurement of land) from good, middle and poor soils. The politics on currency reforms were coins of uniform standard in gold, silver and copper and uniform weights and measures. His state polity was divided into villages at lower level and Sarkar at higher level. The Parganas were at middle level contributed a good administration to rational politics of his reign. His administrative set up and welfare motivated actions gift a good some to enhance India's rational politics. A parliamentary tenure of five year from 1540-1545, established a rational politics in Indian subcontinent. His death in 1545 spread civil war amongst heirs and division of territories into region of Punjab; Agra and Delhi; Bihar and Eastern state and Bengal. The Humayun once again revived his past history and defeated Sikandar the Sur ruler in 1555.His death after seven month of reign, ascended a bright star in North Indian politics. Akbar at thirteen and half year's age succeeded his father in 1556 amidst amounting threat to patrimony. He under his tutor Bairam Khan defeated Hemu, the prime minister of Afghan ruler at second battle of Panipat in 1556 and regained their supremacy in North Indian politics. Akbar by his rational politics on military tactics and military self-sufficiency conquered a large part of Indian subcontinent. His politics was a sharp departure from Afghan and a politics of Timurid model of Kingship with Sufi doctrine of illumination.

He was divinely blessed to implement rational politics on his sovereign role as Patriarch of state responsible for wellbeing of all subjects, Muslim and Non-Muslim alike, peace with all, observance of justice, impartiality and benevolence in private life and sharp divergence from Islamic theory of state. His rational politics preached a new dynastic ideology. He furthered the rational politics by abolishing Jaziya (a tax on Brahmin) on Hindus, abolition of pilgrimage tax, permitting Hindus to repair old temples and construct new one, permitting all those who had compelled to accept Islam against their will to revert to their old faiths without fear of death penalty enjoyed by the Sharia (Muslim laws), prohibit forcible conversion of prisoners of war to Islam, construction of Ibadat Khana (house of worship) at Fatehpur Sikri to discuss matter of faith and its extension to Hindus, Jains, Parsis and Christians, issue of Mahzar (a decree which entitled the Emperor to choose one of the interpretations of Muslim law presented by the Ulema (religious teacher) in case of disagreement within its rank, Din-I-Ilahi (Akbar's view on Islam) an order to people with a motto of Suleh Kul (Peace with all). Akbar's another rational politics was military set up and administration.

The power concentrated with alien elite i.e Iranis from Persia and Turanis from Central Asia were balanced for administration. They counted 70% of Mughal officers. The Hindus on upper nobility are in 21% and out of them 17% were Rajputs. The lower rank of nobility that counted Hindus 37% and amongst them Rajputs were 30% (Medieval Indian History NCERT-Page/150). This statistics showed the Rajput as sword-arm of Hindu politics counter balance the foreign Muslim nobles. The balanced politics made him to gain access to Rajput military resources. It also established balance between various ethnic and factional groups within empire. He opened a new boarder and more neutral identity in politics. His rational politics made the Mughal nobles to dedicate their services to Empire as Mughal servants not as a identical racial and religious group. He also appointed large number of Hindus in clerical post in financial department for better revenue collections. His most important rational politics was decentralization of power. He departmentalized the administration i.e departments of finance, military, ecclesiastic affair, supply of goods, ect.

He rationalized the state administration by dividing it into 12 Subas (Provinces) and further division as Sarkar, Parganas and villages which is also a modern basis of politics. He further rationalized politics with effective checks and balances between various government officials. The politics on Mansabdari system stood him on apex of political administration. It was a system of administration envisaged by Akbar by incorporating the institution of army, nobility and civil service. He reorganized state administration on dual politics i.e Zat (personal rank indicating their position and status) and Sawar (military obligation). The pay received for the Zat was purely meant to meet personal expense and Sawar pay was account for his performed ability for military obligations. The rational politics can utilize its base in modern day politics by dividing payment of the employees of centre, state and local bodies on the basis of Subsistence Need Demands and Performance Demands. The Performance/ Output Demands will boost the efficiencies of administration and hastened Employees to devoted services. The another innovative rationality was Chehra (descriptive roll of soldier) and Dagh (branding horse on imperial insignia that pass the muster). The politics on Suryurhal i.e land grant to boost scholars and Waqf (land grant to institutions for their upkeep). The Mughal under Jahangir witness the women leadership and alliance of power blocks in which Nur Jahan (an Iranian widow married to Jahangir) played a pivotal role in politics.

The Politics of Mughals that started by Babar, nurtured by Akbar, consolidated by Jahangir and got its zenith by Shah Jahan in India. The political destiny under Shah Jahan extended political units of North India from Sind in west to Sylhet in east and Balkh in north to Deccan in south. Shah Jahan's rational politics on construction industry stood India one of the centers of world tourism. The Taj Mahal and Agra fort attracted tourist for its aesthetic appearance and fine workmanship. The magnificence Peacock throne was also his gift to India that carried away by Nadir Shah to Persia (Iran). The Taj Mahal was his memories to his beloved wife Mumtaz Mahal. His respect to pious tie of marriage in society and affection to women has affixed his position in rational politics. His most irrationality to mediaeval Indian politics were departure from liberal politics of his grandfathers and more lean to Quran and Sharia, drain of lion share of state revenues upon Mansabdars (nobles under Mansabdari System) who were live as parasite to state economy. The Aurangzeb's irrational politics devalued his rational politics to ban drinking of wines and the use of opium. His trend towards Islam has gloomed the life of Hindus. The great religiosity towards Islam made him compiled judgments on Islamic laws and intolerance to Hindu sacred architecture which was vehemently criticized by rational politics. His politics on pulling down of temples inflicted India to lost her old heritages and magnificent art on architects for which rational politics cannot forgive him. The rational politics also criticized him for his politics to strengthen the folk of Islam by forcibly converting Hindus and hitting their sentiments.

His politics to forbid Muharram processions, prohibition of pilgrimage of women to the tomb of saints, roofing of Mausoleums stood him anti to Shi'is community's sentiments and his firm conservatism to Sunni Islam. The Aurangzeb's most important rational politics was decline to slave trade and less foreigner in his reign. It was cut down to roughly to forty percent against 70% under Akbar's reign. The recruitments of Hindus mostly Rajput and Marathas mounted to 31.6 % of his second half of reign (Medieval India NCERT page/ 181).

The rational politics vehemently criticized the Mughal rules for his policy that it virtually uprooted peasant society and enslaved and marketed at Kabul (the centre of slave trade) and other western countries of India, practice of troops to keep and sell the wives and children of rebels, the policy of slave from India and horse from Parthia, politics of beheading the leader of peasantry and capturing wives and children to deport to Persia, the policy of swamping India with Afghans and cruel politics on destruction of massive temples and schools of Hindus. He unable to fulfilled the demands of rational politics and met with revolts. The notable amongst them were Jats, Satnamis, Sikhs, Rajputs, Mangeha tribe, the wattu, Dogar and Gujar of Lakhi jungle, the Chunwal Kols of Gujarat and Bundelas of Orchha. The death of Aurangzeb in 1707 and accession of Bahadur Shah on throne could not met the demands of rational politics.

He refrained from rational politics by his act of garrisoning the cities of Amber and Jodhpur which met with firm resistance, failed to grant chauth to Maratha Sardars (chiefs), not recognizing Shahu as rightful Maratha king and putting Decan on disorders, failed to make peace with Sikh leader Banda Bahadur, reckless grant of Jagirs (land grant) and promotion, ect. The death of Bahadur shah in 1712 throne the Jahandar Shah under Zulfiqar khan who exhausted the rational politics of India further by encouraging Ijarah (revenue farming) that extended the hands of revenue farmers and middlemen to exploit peasants. The inglorious reign of Jahandar shah came to an end in 1713 and shifted real power to Saiyid brothers Abdullah khan and Hussain Ali Khan Barahow. They pitched the rational politics by adopting policy of religious tolerance, abolition of Jaziyah, abolition of pilgrim tax from places and liberal policies towards Hindus. The Saiyid brother's (King Maker) rational politics was not last long as they were assumed by emperor Muhammad Shah as adopting anti-Mughal , anti-Islam policies. Husain Ali khan treacherously assassinated in 1720 and Abdullah khan was inflicted defeat at Agra.

Though the fate of North Indian politics fall on the ablest wazir Nizam-ul-Mulk but he carve out a new state (Hyderabad) in Deccan for him to avoid irrational politics at Emperors court. His departure from royal house symbolized dusk of Mughal Empire and herald of physical brake up. It was further hastened by Nadir Shah, the ruler of Persia (Iran) which Muhammad shah unable to defend and lay prostrate to his attack. He defeated the Mughal army at Karnal in Feb 1739 and plundered Delhi. He also carried away the famous Koh-i-Noor diamond and jewel studded peacock Throne of Shah Jahan and took possession of provinces west of river Indus. The Muhammad shah's departure from rational politics made him to met irreparable loss of prestige, expose of hidden weakness of Empire, ruin of imperial finance, threat of invasion from North West and loss of self defense .Ahmad Shah Abdali the ruler of Afghan and successor of Nadir Shah invaded and plundered once again North India right down from Delhi and Mathura between 1748 to 1767. He gave a biggest blow to Maratha at third battle of Panipat in 1761. The catastrophe not only halted Maratha powers but also demised future heirs to Mughal Empire. It also deprived Mughals as all India Empire. The only hope for a rational politics from Marathas came to an end.

The exhaust of Marathas at third battle of Panipat ceased the vital line of defense in North Indian politics. The death of Muhammad Shah in 1748 inflicted civil war in Empires family. The successor of the Mughal from Himayun to Shah Alam-II subjected to irrational politics of Timurid tradition. The tendencies to divide the Empire amongst the royal offspring instigate civil war amongst the heirs on the occasion of succession. This weakened the very nature of Mughal Empire .The every Mughal princes and their siblings viewed himself as a future ruler and dogged problem on throne. Shah Alam-II who ascends the throne in 1759 unable to restore the rational politics as the Empire had gone beyond redemption. The Empire got her final culmination in battle of Buxar in 1764 where the triangular military campaign the Mughal army, the army of Mir Qasim of Bengal and army of Shuja-Ud-Daula of Awadh defeated by military intrigue of English East India company. He was taken as virtual prisoner and a pensioner of East India Company and lives at British shelter at Allahabad. Though he returned to Delhi in 1772 under protection of Marathas but forced to relinquish throne of Delhi in favour of English East India Company in 1803. The rational political consciousness and rational politics that rejuvenated in revolt of 1857 could not materialized the hope for reestablishment of Mughal Empire. The revolts were suppressed due to higher military strategy, superior economy and advance science and technology of British East India Company.

Though the descendent of royal family Bahadur Shah-II was enthroned by rebelled of 1857 as Emperor of India and the symbols of United India. He was captured in Sep 20, 1857 by British force and tried and exiled to Rangoon where he died in 1862. The future heir to royal throne were also captured by British force and butchered on the spot. The mourning ending of Mughal Empire taught lesson to India to adhere on rational political consciousness and respect to might power of Rational Politics.

5. The Indian rulers in Medieval and Pre Independence Modern India left a little room to rational politics and lost their sovereignty to Alien Rulers.

The conquest of Muhammad Ghazni heralded the alien rule in Indian Subcontinent. It lasted for centuries and got its final culmination in 15 Aug 1947. This was a long walk on centuries to free Indian from their forefather's incapacity to implement rational politics. The centuries passed as tides but Indian rulers were failed to get lesson from their failures. The Era of alien rule witnessed their internal weakness, bickering in higher level of politics and contradictions. The rational political consciousness to establish an Indian Union was not generated and supported throughout the Era. The Marathas the only Indian political power who can achieved on her mission failed due to its bad policies on annexation and peace settlements that made him to defeat at the third battle of Panipat in 1761. The plunder of Agra by Jats, Surat and other cities of Gujarat and Deccan by Maratha chiefs, Sarhind by Sikhs and so on has destroyed the bases of ration politics of Indian ruler.

They restricted themselves to regionalism, tributary relation, poor diplomacy and peace settlements, back biting, intrigue and betrayal to one another, frictions and contradictions, poor quality on military technology, lake of military strategy, wastage of wealth on nobility, hereditary conflicts, poor quality of leader ship, lake of standing army, poor economic and trade management, lake of infrastructure, lake of communication technology, monarchical laws bound to social rites and usages, politics restricted to ethics, religion and language, exploitation of peasantry, ect made their rational politics handicapped. The intrigue and challenges inflicted by English in incident of Ganj-i-Sawai in 1695 were neglected by both Mughal and Indian rulers. It was a herald of new alien rule to this subcontinent. The medieval Indian rulers Chandellas of Bundelkhand, Paramaras of Malwa, Chauhans of Sakambhari, Kalachuri of Tripuri, Chalukya of Gujarat, Karkotas of Kashmir, Chalukyas of Kalyani, Yadavas of Devagiri, Kakatiyas at Nalgonda and rulers of Cholas, Hoysalas, the latter Pandyas and so on unable to envisaged the basic themes of rational politics on federacy and peaceful dynastic life.

The prominent Maratha chiefs Gaekwad at Baroda, Bhonsle at Nagpur, Holkar at Indore, Sindhia at Gwalior, Shahu at Satara and other fraction at Poona and Kolhapur have lake unit and bounded by tributary relations. The sunrise to Maratha power gained its stranglehold under Balaji Baji Rao (Nana Sahib) that break the power monotony of Mughals. He furthered the sovereign power of Marathas over Malwa, Gujarat, Bundelkhand, Orissa, Mysore, Hyderabad, Punjab and empowered Imad-ul-Mulk as Wazir of Delhi who was a mere puppet to Marathas. The rational politics on greater Indian federacy by an Indian ruler came to an halt by Ahmad Shah Abdali the ruler of Afghan. The military intrigue of Ahmad Shah Abdali establish alliance with Najib-ud-Daulah of Rohilkhand and Shuja-ud-Daulah of Awadh. The Indian fraction Jats, Sikh, Rajputana refrained from support to Marathas. The weak support of Imad-ul-Mulk and internal bickering of Maratha commanders further weakened their bases. The Maratha Army under Peswa's son Vishwas Rao and his cousin Sadashiv Rao Bhau met Ahmad Shah Abdali's force commanded by Imbrahim Khan Gardi at Panipat in Jan 14, 1761.

The Maratha commanders were perished in the battle field and who fled were pursued by Afghan cavalry and plundered by the Jats, Ahir and Gujars of Panipat region. The genocide and betrayal that done by Rohilkhand and Awadh vehemently criticized by rational politics. The Marathas under Nana Sahib, Sikh under Ranjit Singh, Awadh under Saadat khan and Safdar Jang, Bengal under Murshid Quil Khan and Ali Vardi Khan, Hyderabad under Nizam-ul-Mulk, Carnatic under Saadutullah Khan and Dost Ali, Mysore under Haidar Ali and Tipu Sultan, Ratput under Raja Sawai Jai Singh and his successors, Jat under Suraj Mal, Rohilkhand under Ali Muhamad Khan, rulers of cochin, Travancore, Calicut and others unable to form a federacy for Indian subcontinent. These rulers never implemented the rational politics in this subcontinent to form unique administration and a centralized standing army to defend foreign invasions. The rational politics also criticized the Battle of Plassy. The Siraj-ud-Daula the Nawab of Bengal met with the force of British East India Company in Jun 23, 1757 at Plassy but did not sustain the attack due to traitor imposed by Mir Jafar and Rai Durlabh who commanded Major part of Nawab's army and took no part on fighting. The Nawab was also killed by Mir Jafar's son Miran. It was a night of eternal gloom for Indian sovereignty and betrayal to rational politics. The Indian ruler by their very nature, internal weakness and contradiction invited alien and slaves to rule over them.

6. The British Raj though preached the rational political consciousnesses but adhere to betrayal of rational politics.

The British follow the path of rational political bases and strike at its root to live as a parasite. The political developments spur on British raj were Civil services, the modern Army, the centralized police and judicial organizations. The bases of Rule of law and equality before law implemented with a perverted form. Though it injected law and justice into political systems but it favours their people and administration. The rule of law freed the Indian rulers from bounded customs and traditions but invested arbitrary power with bureaucracy and police. The interference on rights and liberties of the people made their live miserable. The provisions of British Raj were carried out according to laws interpreted by court though the laws were often defectives. The laws were made on whims of the rulers not by a democratic process so rational politics on rule of laws were mock drills without any fruit attach to it. It was neither met the popular demands nor guarantor of personal liberty. The rational politics on equality before laws put all Bhahmins, Zamidars (land lords), Nobles and common peoples on same platform. The move to justice failed due to maintenance of separate courts and laws to Europeans and their descendants. The power to trial Europeans by an Indian Judge were taken away by the laws so it implanted the heinous aspect of favouritism and nepotism.

The indirect and undue protections on laws, followed by light or no punishment made British rulers more autocratic. This was further made burdensome and expensive by heavy court fees, placing courts in distance towns and law suits drag for years. The complicity of the laws was beyond the grasp of common people. The system of appellate jurisdiction favours the nobles, riches, land lords and ruin the poor. The corruption in ranks of police and civil administration made common people denial of justice. The equality before law was never achieved under British Raj but only a fiasco. The rational politics of British Raj on social spear of Modern India were outlawing the practice of Sati and female infanticide, widow remarriage and spread of modern education. The motto of modern education was to create a group of English speaking intelligentsias who were Indian in blood and British in habits and behaviors. These people were boosted on British spirit to govern his/ her own people for larger interest of British people. The irrational politics on modern education molded her bases to rational politics and established unit amongst diversities. The effective intelligentsias that spear head from it were harnessed themselves for cause of their mother land and celebrated their final triumph on 15 Aug 1947.

7. Netaji Subhas Chandra Bose the man on action to forefront rational political consciousness and rational politics on India's Military Self-Sufficiency and Economic Planning.

Vivekananda once said "Indian soul lay in spirituality not in political institutions." These key words turned Netaji Subhas Chandra Bose a radical leader and a pragmatist in Indian politics. His rational politics gained momentum on his foreign tours to Cairo on Jan 17, 1935. He came across the Nationalist leader of Egypt Mustapha El-Nahas Pasha of Wafd party and got confidence from him that "Hindu and Muslim of India can work together in best interest of the nation like Muslims and Copts in Egypt". He developed rational political conscious on Hindus and Muslims unity in India is an inescapable and emancipative necessity to revolutionize her modern politics. He took two ancient civilizations into rational considerations and drew its conclusion that "the rational politics on cultures, spirituality, intellects and military self-sufficiencies are future unavoidable necessity required to be fulfilled to achieve a free India". He further discovered on his rational political consciousness that "India deeply rooted to develop the spiritual sides while neglecting the material sides which is simultaneously an unavoidable necessity".

His rational politics demanded spectacular developments on both soul and body. The triangular visions of Netaji were industrially self-sufficient, militarily self-sufficient and spiritually well equipped. His rational politics on humanity came to political platform at 51st session of Indian National Congress at Haripura in 1938 where he expressed his rationalism as "We are therefore, fighting not for the cause of India alone but for humanity as well. India freed means humanity saved." He also vividly emphasized political freedom without economic reconstructions is meaningless and a fiasco. The economic planning at all levels i.e national, state and local level is mandatory and inescapable bounded duties and responsibilities both to legislatures and people. His rational politics on planning took the shape of planning commission on free India and Niti Aayog (National Institute for Transforming India) on PM Modi's political agenda.

The rational and radical politics of Netaji made him to form Forward Blocks with a leftist political agenda. His rational politics on India's military self-sufficiencies impelled him to migrate to Germany and then Japan. The military rationalism spearheaded on foreign land as Indian Legion at Germany in 1941 and Indian National Army

(INA) at Singapore with help of Rashbihari Bose. The rational politics on “influence of radio on public mind” took him to station “Azad Hind Radio” in Germany. This was a overseas movement to reach at the hearts of the Indian masses. This rational politics was rejuvenated by PM Narendra Modi as “Man Ki Baaat”. He unlike Nelson Mandela started his career as nonviolent nationalist and molded to a revolutionary to preach rational political consciousnesses on India’s military self-sufficiency and economic planning. His rational politics on National anthem “Gana gana mana” of Rabindra Nath Tagore at Germany has revolutionized the hearts of Indian built a unit amongst them. He by nature and necessity revitalized Indian politics to stand with time and tide. His clarion call was “Give me blood and I will give freedom”. This was a politics on India’s military self-sufficiency to free not only India from shackle of colonialism but also to free humanity from its menaces. The Rational politics also salute to Netaji Subhas Chandra Bose’s clarion call on rational political consciousnesses that had upkeep, sustained and led India’s spirits in the era of freedom struggle. The present political scenario of Indian subcontinent demanded a congress that may be called as Netaji Subhas Congress lead on the spirits of Netaji and worked on the principles of Mahatma Gandhi. This can only heralded a new era in Indian Politics to revolutionize her and implement the basic themes of rational political consciousness and rational politics on her own soil.

8. Centuries of Alien rules in India made the framer of the Constitution to abide, adhere and adopt some provisions of Rational Politics.

The rational political consciousness and rational politics is enshrined in the preamble and part-iv i.e directive Principle of state policy. In the preamble of constitution it affirmed as socialist, secular, democratic, republic, justice (social, political and economic), liberty (thought, expression, belief, faith and worship), equality (status and opportunities) and fraternity (assuring dignity of individual and unit and integrity of nation). The directive principle of state policy also stamped as promotion of welfare of people (Art-38), equality between men and women (Art-39), uniform civil code (Art-44), free and compulsory education for child (Art-45) promotion of educational and economic interest of weaker sections (Art-46), separation of judiciary from executive (Art-50) and so on. The Indian constitution also respected rational political consciousness on international politics by adopting and enacting the important provisions. These provisions are (i) promotion of international peace and security (ii) maintaining a just and honorable relation between nations (iii) respecting international laws and treaty obligations (iv) settlement of international dispute by arbitration (v) non interference and respect each other’s territories. The framer of constitution also adopt the co-operative federalism, fundamental rights, proportionate representations, respect for opposition, single citizenship, safe guards of minorities and weaker sections and respect for varied scripts and cultures are a step ahead to recognized rational political consciousnesses and rational politics.

9. The social movements in India are a step forward to spread rational political Consciousness and enforced Rational Politics on its true spirit.

The anticorruption movement of Anna Hazare pitched the ground for rational political consciousnesses on Anticorruption. It break the history of India on Apr, Aug and Dec 2011. The first unto death by Anna Hazare at Ramlila ground to pass Jan Lokpal Bill gained momentum throughout the country. The right to fight against corruption was a rational political consciousness gained its strength on this subcontinent. It paralyzed the parliamentary session and all its administrative machinery throughout the country. The parliament was forced to accept the rational politics behind the issue and passed the Bill with due rectifications. The inherent bases and grass root supports heralded the triumph of rational politics. The long walk of anticorruption movement from 1963 to 2014 ended in victory of rational political consciousnesses and rational politics. The same can be predicted from Narmada Bachao Andola, Ganga cleanness programs which call attention of government to divert money for cleanness of the River. The Rational Politics under Chipko Movement of Sunder Lal Bahuguna in Adwani Village in Garwal district and Aippka movement in Madhya Pradesh and South India saved cutting of trees and call attention to legislate on environment and afforestation.

10. The Rational Political Consciousness and Rational Politics on Rights of Senior citizen in India can revitalized hope for better ending of life and tempted shared experience for brain revolution.

“The End is good means all is good “that is applicable, inevitable and inescapable essential needs of the Senior Citizen. The population above the age of 60 years is fast growing which is due to rise in life expectancy, changes in living styles and awareness of elders towards health education, elderly care and amenities. The census 2011, work out 10.38 crore senior citizens out of 121.05 crore of total population. It constituted 8.57 percentage of total population of India. The male/female senior citizens statistics predicted that out of 62.31 crore male population, the elderly male constitute 5.10 crore and out of 58.74 crore female population the senior citizen female constitute 5.28 crore. The percentage of male and female senior citizen constitute 8.20% and 8.99%. This population expected to grow 10% by 2021 (www.employmentnews.gov.in/Vol.XL_NO.42/2016 page-01). This statistics warned the greater attention to be paid for senior citizens care and maintenance. The present scenario of India emphasised greater attention to pension out lays, health care expenditures, fiscal policies on elder ages, increase of saving level of people before falling into senior citizens traps, etc.

The rational politics on social, economic, medical and psychological aspects not only solve their problems but also save them from social exploitations. The rational politics to prevent aging can lead them to a better life, comforts and satisfaction to live in a healthy environment. The politics on Medicare can improve health care, longevity of life; create an enabling environment to lead a good life and rejuvenation of conducive environment for an active and productive life. The rational politics on this issue also included in constitution of India by the framers of the constitution are that ‘the state shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and to public assistance in case of unemployment, old age, sickness and disablement and in other cases of underserved wants (Art-41).’ These rational political consciousnesses required to be respected and implemented on true spirits to revolutionize the Indian politics. The senior citizens awareness on facilities provided by the centre, state and local bodies can made fruitful to government programs. The awareness amongst family members, care takers, clients, social workers, counsellors, the policy makers and policy implementers can gave good shape to rational politics on senior citizen rights.

The field which need greater attention and revamped by parliamentarian, states, local bodies and families are that “to protect senior citizens rights and provide them good old age maintenance, the maintenance of senior citizen by their children/ relatives made obligatory and justifiable through Tribunals, revocation to transfer of property by senior citizen in case of negligence by children and relatives, penal provision for abandonment of senior citizens, establishment of old age home, adequate medical facilities, security for senior citizens, state sponsored finance and food securities, protection against abuse and exploitation, facilities and services to improve quality of life, day care centers and mobile medical units, physiotherapy clinics, help lines and counseling centers, sensitizing children on this issues in schools and colleges, resource accumulation to meet their demands, formation of senior citizen association to put their grievances, training to care takers and clients, enhancement of old age pension slab for person below poverty line, tax benefit to senior citizen, attending the senior citizens as first customer in government, semi government and private offices, their court cases to be hear vividly with a speedy disposal, travelling concession on land, water and air to an affordable limits, measures to combat life style diseases like diabetes, hypertension, heart and lung diseases, specialized person centric care, opportunities to avail care takers, 24X7 hours basis attention to senior citizens when they needed, research on aging and its prevention, monitoring families help and negligence, financial, legal and medical assistance when time and situation demanded, speedy referrals to medical specialist to avoid their health deterioration, state sponsored team to provide crisis intervention and alerting the families with elderly problems, facilities on advocacy and counseling, providing conducive environment to NGOs, Civil Societies, institutions and social workers to play their role to implement their rights and last not the least to generate awareness programs to sensitized senior citizens on their rights, duties, obligations and responsibilities towards others”. The future India based on rational political consciousnesses and rational politics can implement all these provisions for all-round development of senior citizens and will provide them with due rights in old age. This is an inescapable need and necessity that can be reevaluated and revamped on rational politics to ameliorate their position under political set up of India.

The experienced gained by eminent personalities on long course in life can be shared and utilized for brain revolution of future generations. The experiences can be reshaped and innovated to meet modern day maladies and trace future course of developments in society, polity, economics and intellectuals.

11. Sardar Vallabhbhai Patel the man behind machine of rational political consciousness and rational politics to pitch the stranglehold on Unit and Integrity of India.

Vallabhbhai Patel popularly known as Sardar was born in Oct 31, 1875 at Karamsad village near Anand, Gujarat. The Bardoli Satyagraha 1928 brought him to national political scene. His unique leadership at Bardoli fetch him the title of Sardar by villagers and reaffirmed at 1928 Calcutta session of Indian National congress. His campaign to Satyagraha at Kheda in 1918 (No tax Campaign), Barsad in 1923 (protest against Haidaiya tax) and Bardoli in 1928 (oppose to arbitrary increase of land revenue) pitch the political grounds of Sardar. His rational political consciousness and rational politics on unity and integrity of India gained the momentum in 1947 when British left India by reducing it into a play ground of political turmoil that exist in 18 century India. It raised the hope for monarchy in Princely states to carve out their independence. The disintegration was furthered by subtleness of Mohammad Ali Jinnah, the Governor General of newly created Pakistan. His intrigue with Muslim ruler of Bhopal, Junagarh and Hyderabad and Hindu Rajput rulers of Jodhpur, Bikaner and Jaisalmer made politics critical and challengeable.

His rational political consciousness and rational politics on greater Indian Union made him to accept future challenges and carved out plans to merge 562 Princely state that left by Britain on their mercies. Though the rational politics was a Himalayan challenge and subtle measures but he faced boldly to accredit to India. He as a heroic protagonist harness himself to accept difficulties suffered on the hand of Princely states Bhopal, Travancore and Jodhpur before 15 Aug 1947 and Hyderabad, Junagarh and Kashmir after independence. He by his personal capacities negotiated with Princely states and reached at amicable settlements on their inventories and their assent to India. His rational politics on subtleness to tackle all theatrics, threat and turmoil were praise worthy. The painstaking on rational politics drove him to unification of plural India. The rational political consciousness on unity and integrity boosted him to devoted, dedicated, determined and destined for a challenging task. His Sui-motto was to protect unity and integrity of India. His politics on rationality was recognized by Princely states and respected to cop up with need of time and situations.

The rational politics respected him for his drive against tendencies to divide India, regionalism, narrow parochialism and mutual jealousies. His contribution to rational politics were that persuading princes and peoples of princely state to render best cooperation to join with Indian Union, calling people to rise above the petty regionalism, bringing states into bigger units and so on. His rational political consciousness on future drive to India was highlighted at Patiala on Jul 15, 1948 that "The world today is different from the world of yesterday. Things could move slowly and steadily in the old world when there was more leisure and less speed. Today one day is equal to a century.....In integration and democratization therefore; there must be quick progress if the country is to avoid disasters and threats to its existence and unit...." The Alwar meeting on Feb 25, 1948 he revamped on popular rational political consciousness that "Gun can protect freedom from aggressive design of neighbors or other foreign state. But internally it is the honest core of the people and true realization of the responsibilities of a free citizen...." He further pitched on rational politics on his Independence Day message that "The work of nation building was not over after just winning the freedom. The task that confront us are as complex and taxing as ever. They demand the best in us....." His strenuous effort to brought rational political consciousness and rational politics on unity amongst diversities, bigger union for mother India and carving out bigger states by merging small one are rational blue prints for Indian politics to revolutionized herself on this subcontinent.

12. The Rational Politics on Economic reconstruction can drive Indian to get their Economic Rights and fulfilled their duties and obligations.

The rational politics on economic growth demanded sustainability, Eco friendly, green technology, Compromise on production by masses and machines, full employment opportunities, rehabilitation on technological unemployment, skill development and up gradation, Competitive Economy, balanced economy, education in tune of science and technology, employment accessibility to international, national, PSU and private sectors, ect. The possibility of unlimited growth with limited resource not possible to feed hug masses of Indian population. The 21st century India demanded revolution on politics to draw comprehensive economic planning to reconstruct the modern India and avoid her adversities. The target of the rational politics should be sustainable economic growth without any compromise to future generations that can heel and revolutionized Indian economy which Indian waiting for centuries.

The adaptation of organic economic growth (growth touching poorest of the poor) in place of inorganic economic growth is the clarion call of rational politics. The growth should reach poorest of the poor to minimize the gap between poor and rich. The economic growth should avoid concentration of economy in few hands and curtailments of capitalism within democracy. It will check grow of power blocs, power imbalance and exploitations on individual rights and liberties. The exploitation of machine and technology on humanity is to be rationalized by a compromise with capitalists and labour unions. The politics on labour economy demanded their due share from economic growth, enhancement on subsistence wages, rehabilitation, confidence to tackle cyclical, technological and seasonal unemployment; healthcares, development of child education, good working environment, access to personal capacity development to keep them update with science and technology, rationalization of leisure time, labour legislation, improvement on living conditions, future prospects and democratic decisions on grievances and demands. The sudden changes may culminate to labour revolution and wither away of Petty Capitalists that lay the golden eggs to middle classes and poor in the form of production by masses and mass production to meet needs of poorest of the poor in the nation. The rational politics demanded controlled capitalism that can avoid germs of its self-destruction. It can revolutionize Indian economy and give stiffer challenges to world economy.

The mass awareness and awareness by masses was a felt need to meet sudden changes in economic fronts that can avoid labour revolution and strengthened labour adaptations. The challenges before rational politics in modern India were easy access to rural economy, more development concentration on agro based and basic essential needs industries and tackling on migration of labour population and their fillip in congested towns. The villages endowed with maximum population of India needed revolution on village economy. The rational politics on village economy demanded developments oriented to people centered, agro techno centered, essential needs industry centered, geographical demands centered, village capacity building centered, eco friendly centered, anti-migration centered, health and amenities centered, cattle, poultry, fishery and breeds centered, plant based medicine centered and last not the least modern avenues and information centered. The rational politics on these issues can uplift the village economy and revolutionized the 21st century development projects of India. The political rationality on decentralization of industries and village avenue oriented industries can feed poorest of the poor in modern Indian.

The dream of ideal village can be established and workable within the Indian political system by an active involvement of village masses on production, equitable distribution and fruitful consumption. This assigned task can be predicted, performed, promoted and possibly by a rational politics on village economy. The rational politics on village economy not only made village economically self-sufficient but also hold the people on their land, craft and Clans which was once a basic rationality under Rig Vedic civilization. The orientation of rational politics can make villager self-activated, self-motivated, self-devoted, self-determined and self-sufficient to uplift their economic status so also their social position. Instead of becoming cog in a machine at a distance factory, they can challenged the world economy at their place of birth and smashing the idea of earning livelihood on the mercy of capitalist boss and living under congested and crowd cities. The money economy of capitalism employed efficient machines and technology for faster work and better profit and same time create jobless and rootless millions who were later forced to convert into state parasites with a ration and Below Poverty Line card on their hand to lead a miserable life. The rational politics of Mahatma Gandhi on village economy was that "If villages perish, India will perish too". The villages as the microcosm of India are to be drawn on India's action plans of growth and development. The twin rationality required to revolutionize Indian village are village self-reliance and self-sufficiency and Gram Swaraj (Autonomy on village administration).

The development projects traced by rational politics will vetted productions and consumptions in tune of nature and necessity and no compromise with future generations needs. The rational politics on distribution demanded to reshape the existing policies to meet minimum supportive livings i.e no room to poverty and broad bases to equality. The whatsoever resources and facilities available to villages should be distributed to needy concerned and should touch voiceless and downtrodden first. The pious duty left to rational politics and policy makers is to choke out need levels and needy peoples to curtail wastages and corruptions from village lives. The rational politics on people's economy will be a balance between capitalism, materialism and individualism. The rational politics will touch its apex when it able to revamped the village economy in so way that an old man/woman employed in a developed village craft, not only flourished the national economy but also beat the world economy by his/her personal abilities. The food for all, job for all, leisure for all and profit for all should be sui-motto of rational politics to breed revolution in Indian politics.

The demands of the poorest of the poor to rational politics are that “exploit my ability and give me food, shelter, livelihood, amenities and handsome shares on capitalist economy that I toiled to made profit.” The only way left to revolutionized the future India are rejuvenation of constructive policies, economic reconstruction and transformation, involving poorest of the poor in development projects, political reforms and active political participations. The Rational Politics on its mission will ensure the fruits of economic and political developments to reach at its first sites to poor and down trodden so that the poorest of the poor made their access to duties and responsibilities. They will also boosted to devote, dedicate and determine for a unified India to uphold her unity, Integrity and sovereignty. The action plans what a rational politics needed on its mission are village urbanization i.e not urbanized the villages but to swamp villages with all amenities of smart cities. It can only meet felt needs of villages and avoids waiting on urban mercies. The inherent power the rational politics endowed with heaven’s grace are that “ it can channelized the masses, uplift the masses, awakened the poorest of the poor in the nation, instigate production by masses and mass production to meet everyone’s need, ensure an equitable distribution and consumption, boosted all citizen to share his/her individual capabilities for better and developed India and sue them to demand and avail a handful of shares from national developments to channelized his/her own self developments.”

13. Conclusion

The Democracy without rationality is meaningless and more harmful then Monarchy. The rout of democracy to reach at the poorest of the poor of the country is rational political consciousness and rational politics. It can best serve his people to their demands and necessity. The vote bank politics and corruption in modern democracy can be uprooted form body politics by these two ideals of politics. The jolt on exploitation of people on caste, creed, sex, language, class, religion, son of the soil theory, etc can met their ends by rational politics. The demands of Rational Politics to revolutionized India are mass literacy, moral education, reform in education to meet today’s demand, reforms on women empowerment and women education, economic emancipation, poverty eradication, elderly care, rational politics at centre, state and local bodies, military self-sufficiency, infrastructural developments, development and updating of science and technology, emphasis on higher education, intellectual developments, free and fair election, empowering people with political, social and economic rights, filtering of irrational political leaders from body politics, effective bureaucracy and public administration, changes in constitution itself to meet present demands and so on.

The only solution to these challenges is active involvements and commitment to rational political consciousnesses and rational politics by the ameliorated masses and public spirited political leaders. The rationally revolutionized India can only feed and meet demands of poorest of the poor in this subcontinent and share first benefits of her rational politics to their bliss. The Rational politics also respect to Indian icons like Mahatma Gandhi, Vivekananda, Aurobindo Ghose, Rabindranath Tagore, Sardar Patel, Jay Prakash Narayan, Netaji Subhas Chandra Bose and others for their clarion call on rational political consciousnesses that had upkeep, sustained and led Indian’s sprits in the era of freedom struggle. The Emerging India will witnessed a Congress that will lead on the spirit of Rational Politics and work on the behest of Rational Political Consciousness to heal and revolutionized her present day politics and trumped political and allied developments on her subcontinent. It not only emancipates humanity from poverty but also established parity and world prosperity.

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