

is a well-known incident in the Mahabharata. When Lord Krishna went to Hastinapura as an emissary of the Pandavas, Duryodhana invited him to enjoy his hospitality. Lord Krishna declined his invitation and went instead to Vidura's home. Overjoyed by the visit of this much-revered guest, Vidura's wife served the banana skins while throwing away the kernel. But Lord Krishna enjoyed even the meal of banana skin. That is why it is said, "Even a modest meal served with dignity and affection, tastes better than the best delicacies served with disrespect". It is necessary, therefore, to take note of mental happiness as well.

Similarly, there is an intellectual happiness which must also be considered. Even after a person gets comforts for the body and prominence, affection, etc., which please the mind, but if he is involved in some intellectual confusion, he is reduced to a state almost similar to madness. And what is madness itself? A lunatic may have all physical comforts, he may be perfectly healthy and properly cared for by his relatives, but he does not possess intellectual happiness. Intellectual peace is also essential and important. We will have to take all these things into consideration.

### **Vote, Bread And Happiness**

Body, mind, intelligence and the soul - these four make up an individual. But these are integrated. We cannot think of each part separately. The confusion that has arisen in the West, is due to the fact that they have treated each of the above aspects of a human being separately, and without any relation to the rest. When there was movement for a democratic structure, they proclaimed, "Man is a political animal", and therefore his political aspirations must be attended to. Why should only one person be the king and all others his subjects? Let everyone rule. In order to satisfy this political man, they gave him the right to vote. Now he did get the right to vote, but at the same time other rights diminished. Then the question arose, "The voting right is nice, but what about food? What if there is nothing to eat?"

They wondered. "Now that you have the voting right, you are the king. Why need you worry?" But man replied, "What shall I do with the State if I don't get any food? I have no use of this voting right. I want bread first." Then came Karl Marx and said, "Yes, bread is the most important thing. The State belongs to the 'haves'. So let us fight for bread." He saw man as primarily made up of body, wanting bread. But those who followed the path shown by Karl Marx came to realise that they had neither bread nor