

Law – Council of Arya peers (Arya Sabha)

What do I mean by Sabha?

There is a famous Sanskrit saying:

एतद् अस्मिन् सभाम्बुद्धौ नोपलभ्यते न च नोपलभ्यते न च नोपलभ्यते न च नोपलभ्यते ॥

The assembly where we don't find elders and experienced persons cannot be qualified as a Sabhā.

Elders cannot be labelled as elders if they don't adhere to and pronounce Dharma.

That is not Dharma which deviates from Truth.

That is not Truth which is shrouded in deceit.

I got the above wonderful insight from an Uncle Katha story from the Mahabharat.

The council of Arya peers (Arya Sabha) is the highest governing council of the Area.

They have veto approval over all decisions passed by the Elected Representatives and general residents of an area.

They have veto approval over all decisions passed by the Administrators of an area.

They have veto approval over all decisions passed by the Lok Pal, Judiciary, Defenders of State and all arms of the Employees of the state of an area.

They are the final judges and punishing authorities for all of the above arms of the state if they are found guilty of malpractice and criminal behaviour.

The veto approval of the council of Arya peers can be overruled by an overall majority of 80% of votes cast by the Elected Representatives and supported by at least 70% of the general residents of the area, not just local voters with voter id card.

The veto approval of the council of Arya peers can be overruled by a simple majority if the simple majority includes the favourable vote of the Tathagata.

The simple majority includes the votes cast by the Elected Representatives or by the general residents of the area, not just local voters with voter id card.

In the event vote of the Council of Arya Peers affects a certain section of the law abiding population or law abiding profession or law abiding group, then they can also be overruled by a vote of 70% of that affected law abiding group.

The veto approval of the council of Arya peers can be overruled by a simple majority if the simple majority of the affected law abiding group includes the favourable vote of the Tathagata.

Law abiding groups are not classified by race, religion, caste, gender or ethnicity.

Groups can only be classified by common interests, or professions or certain disadvantaged sections of society like farmers, landless labourers, weavers, artisans, oppressed and victimised women, widows, single parents, busy women, and including but not limited to the groups mentioned in the composition of governing council of the elected representatives.

There will be a council of Arya peers selected at different levels – gram panchayat, hobli, taluk, zilla(district), state and nation.

There is absolutely no quota or reservation of any kind for selection to the Arya council of peers.

Not even a gender quota or reservation.

However on no account should the composition of a single group of the council of Arya peers exceed more than 10% of the relevant group composition of governing council of the elected representatives.

On no account should the total blue collar groups in the council of Arya peers exceed 35% of the blue collar group composition of governing council of the elected representatives.

Elected governing council landed or lease hold farmers are not blue collar workers.

Elected governing council Defenders of the State are not blue collar workers.

Elected governing council workers in the True Temples are not blue collar workers.

The term of the council of Arya peers is 4 years.

They can serve for a maximum of two consecutive terms (8 years).

They then have to take a break for 2 years before reapplying for posts in the council of Arya peers.

They must be people who have been residents of the area for at least 10 years.

They do not have to physically live in the area, if they have land in an area also for more than 5 years, then they can be appointed to the Arya council for that area also.

Before their appointment to the council, they should have not only resided in their local area all their lives.

They should have resided in another area away from their local area for at least:

- 3 years and 200 km from their local area for grama (village) governing council of Arya peers.
- 3 years and 300 km away from their local area for hobli governing council of Arya peers.
- 3 years and 500 km away from their local area for taluk governing council of Arya peers.
- 3 years and 600 km away from their local area for district zilla governing council of Arya peers.
- 3 years and 1000 km away from their local area for state governing council of Arya peers.
- 3 years and 1600 km away or 2 years in another country away from their local area for national governing council of Arya peers.

The term of residence does not include the time spent as a student studying in a school or college.

If they do not have a formal education, then the time they spend in that area outside their local area can be counted.

The above specifications are for a country the size of current day India.

Once Bharat is reformed, the distances should be redrawn and increased on a pro-rata basis.

SELECTION OF THE ARYA PEERS TO THE COUNCIL

They are elected by the local governing council of the relevant administrative level – gram panchayat, hobli, taluk, zilla(district), state and nation.

At least 60% of the local population and 70% of the relevant council of elected representatives must have approved their appointment.

However at higher levels (zilla(district) and above), if it

includes the vote of the Tathagata, a simple majority of council of elected representatives is sufficient for appointment to the council of Arya peers.

Children above the age of 8 should also vote for the appointment of the Arya council.

All law abiding residents, even if they are mentally disabled should also vote in the appointment of the Arya council, if they are able to do so.

The candidates for the council of Arya peers do not have to go from ground up as I have specified in the law for the council of elected representatives.

They can directly stand for national level even without first being elected at lower level.

NUMBER OF MEMBERS

Maximum of 11 for gram panchayat governing council of Arya peers.

Maximum of 21 for hobli panchyat governing council of Arya peers.

Maximum of 31 for taluk panchyat governing council of Arya peers.

Maximum of 41 for district zilla panchayat governing council of Arya peers.

Maximum of 141 for governing council of Arya peers for state panchayat governing council of Arya peers.

Maximum of 251 for for national panchayat governing council of Arya peers.

SALARIES

They should be given 3 times the salary and benefits of the rest of the governing council for that level of governance –

gram panchayat, hobli, taluk, zilla(district), state and nation.

They should be given free education for their children upto an amount of Rs 1,00,000 per child per year.

They and their spouse should be given free healthcare upto an amount of Rs 4,00,000 per incident.

The rest of their immediate dependents (parents, children, siblings, inlaws) can be given free healthcare upto an amount of Rs 2,00,000 per incident.

QUALIFICATIONS

1. It is mandatory for them to first fulfill all qualifications and parameters for selection as mentioned in the law for Elected Representatives.

2. Their age must be above 35 and below 70.

3. They should live in their own or ancestral or family owned house or apartment or farm.

4. They must be well versed and pass an exam with at least 70% passing marks in the following texts:

- Yoga Vasistha
- Bhagavad Gita
- Shanti Parva
- Arthashastra and Neeti Shastra
- Laws and concepts on this website Arya Dharma.

and also at least 75% passing marks in any one of the below texts:

- Taittiriya Upanishad
- Chandogya Upanishad
- Brahmasutra

The exams can be open book exams.

They do not have to be in the original language the texts were written in.

The tests must be in the language that is local or an accepted official language of that state.

They do not need to memorize anything verbatim and can quote from and refer the above texts to answer the exam questions.

They should be given the tests to assess whether they have understood the basic underlying concepts of these texts.

Sources of study can include the works of Sankara and other masters.

Tests must be given for the whole books for Arthashastra and Gita.

Tests can be given chapter wise for the other large texts.

Some people may think I am being a "Hindu" "fundamentalist" because I have not prescribed any texts outside the Sanathan Dharma.

Only the Sanathan Dharma puts loyalty to Dharma above loyalty even to family, leave alone to any "chosen" people or "chosen" religion or "one and true" God.

That is the only reason I have included only the above texts of the Sanathan Dharma as the only method to select the council of Arya peers.

I have not mentioned texts like Jainism, Sikhism, Buddhism and other minor religions of Bharat since they all have their roots in the Sanathan Dharma.

This does not mean any "non-Hindu" cannot apply for the council of Arya peers.

Nobody should be appointed to the council of Arya peers who considers themselves Hindu or non-Hindu first.

The person to be appointed is one who follows Dharma and is loyal to Dharma even above loyalty to the people and nation of Bharat.

For more about this read the myth of permanent Hindu Muslim conflict in Bharat

The texts I have mentioned above are not “Hindu” texts.

They are texts for the development of maturity, intellect, wisdom and most importantly an open and unconditioned mind.

Any person who is appointed to the council of Arya peers must have maturity, intellect, wisdom, and an open and unconditioned mind first, and that can only come from mastering the above texts not only in theory, **but also in practice**.

These texts were born and originated in Bharat.

These are not “religious” texts.

This is our heritage. This is our culture.

This is what made us great.

Religion is a creation of man, most of it from men in foreign lands.

Culture is given to you by your own ancestors.

Culture is their legacy to us.

Anybody who disregards and belittles their culture and heritage is actually an ungrateful wretch who spits on the face of their ancestors.

They deserve no place in this land, if they are not willing to follow the culture of this land.

But culture is also subordinate to Dharma.

Dharma is the divine rule of Brahman.

Dharma is the supreme law, not only in Bharat but in this whole multiverse.

Note:

Reading my laws above, some may claim I am a "Hindu" fundamentalist.

I also have read the Dhammapada, Quran, Bible and Bahai many times.

Many of the sayings on this website are from the Quran and Bible, especially in the article on Brahman.

I detest this term "secular".

I dont care about equality of religions.

I dont care about only the equality of all men.

I care about the equality of all beings living and natural in this world.

I care most about abiding by the Rtam, not abiding by the "religion" and "law" of man.

The Rtam, the supreme law created by Brahman itself consists only of two fundamental components : Dharma along with Karma.

The Rtam is only supreme and absolute law for the existence of not just the Earth, but the entire multiverse itself.

So if I prescribe only the above texts as required reading, which only includes the texts of the Sanathan Dharma, there must be a reason for it.

A person who objects to my above specified texts as required reading, should first read the texts I have given.

I challenge them, if they can find all of what I say below in any other religion, I will ask them to follow the laws of any

religion that says:

ॐ Tat Tvam Asi – Brahman is the Truth, Brahman is the Self, Brahman is You.

Dharma defends those who defend it. And Dharma destroys those who destroy it.

Brother, there is no greater Dharma than SEVA (benevolence)(ॐ), no greater sin than oppressing others. I have declared to you, dear brother, the verdict of all the Vedas and the Puranas, and the learned also know it.

The remark of even a child is to be accepted, if it is in accordance with reason; but the remark of even Brahman himself, the creator of the world, is to be rejected like a piece of straw if it does not accord with reason.

He is mine and he is another,
Is a thought that narrow minded, selfish and ignorant people have,
For the truly noble and enlightened,
“The whole world is one family.”

Ekam sat vipra bahudha vadanti.
That which exists is One: wise sages call it by various names.

I am the same to all,
None is hateful to me,
None is dear to me,
But those who worship Me with devotion, dwell in Me, and I too dwell in them.

Consciousness is Brahman,
the world is Brahman,
all the elements are Brahman,
I am Brahman, my enemy is Brahman,
my friends and relatives are Brahman,

**Brahman is the three periods of time,
for all these are rooted in Brahman.**

सर्वेषु लोकेषु सुखं भवेत्

May all the worlds become happy.

This saying is found only in the Gita, by Lord Krishna himself:

The Vedas have as much use as a pond in a flooded area to those who are enlightened and realise Brahman.

Bhagavad Gita, Chapter 2, Samkhya Yoga, Verse 46.

In fact people who truly understand their own religion, not book reciting parrots, will completely agree that the true form of their religion exactly matches what I have given above even in their religion.