

CHAPTER – 42

SANCTITY OF RELIGIONS IN THE NATION AND ISSUE OF GOVERNANCE

Myriads of religious teachings extend into vast number of religions and these are densely located into the virtues for life. The religion is a source of living to most of the people of the globe and as such different religion preach their own teachings to their disciples. The vast difference in the nature of religions is the main reason that religions as such cannot be integrated into the domain of governance. The religious purposes although engrossed in humanity yet religions are variously identified on their nature of attributed features in the public. The rulings of religious practices are variously recognized on different platforms for all of the religions. The religions over the period of times have developed their own languages. The customs and rituals of different religions also vary on vast scale. The purposes as such of all of the religions are engrossed into their own thinking about the behaviors of the mankind. The issues of religious practices are thus identifiable only to their own community and cannot rule the spirit of another religion directly or through an interface. The gross nature of religion is thus to serve the needs of their own community thus they practice their own ethics and customs. The nature of governance is extending to vast scale into all of the populations of the country thus we cannot imagine a situation that some religion will serve the interests of the people of the country. The governance is for guiding the course of growth for all of the populations by maximizing the efforts of the people.

The governance structure is a manifestation of scientific ideologies which can utilize the potential of all of the populations of the country on fruitful discourses. The streams of governance are thus directed by scientific natures for governing the folds of the populations while religion is a small substitute of purposes which are located only on a limited scale for particular types of communities. The thinking of religions are thus for guiding the course of humanity only for their own communities with no recourse to scientific ideologies of technical perspectives and thus religion is a limited maneuver of efforts to guide the course of humanity on earth. Religious practices are engrossed into customs, ethics and rituals while preaching's make oral dictations to guide the course of humanity. The language of religion is also subscribed to their owning community and the course of lawful procedures in the religious community is also for their own community. The purposes of religions are thus limited maneuvers which extend their effect only into their own community. The governance domain is a wide arena such that all kinds of thinking are involved which are scientifically oriented for serving the needs of times for all of the populations. The governance domain accounts for the

efforts of the people to the extent that these people can themselves define the purposes for all of the populations. The individual layouts of working can be rewarded to the extent of their efforts for the welfare of the people while at the same time religious works are always engrossed into worship of idols and these idols are always in the lead role for progressive workouts. The purpose of governance dictating terms from religion is fundamentally perpetually perfectly defined independent at all times. The motives of governance are gross parameters while religion is only for their own community.

The religion is thus identified as a independent culture away from mainstream of governance folds. The religious communities are always a mass of populations and their religious feelings are always for their own religion. The governance is to be manifested as a desire of the populations thus the domains of governance cannot over rule the religious feeling of the particular religion if the purposes of religion are totally bound on safe clause in the administration of the country. The governance domain should identify the interests of the growth procedures in favor of the country and should identify the clause of religion as an independent workout. Thus governance domain always recognizes the interest of the nation first thus cannot override the purposes of administration by in clause rule as religion is an obstacle in the path of growth. Henceforth individual persons cannot be identified on the religious background but have to yield to terms only on an individual identity of workmanship they are in clause with the public. The possibilities of growth cannot be identified as serving a particular religion but growth has to yield to fruitful standards with uniform grounds for all of the populations away from culture of religion.

The religious standards are thus identified away from government culture. The purposes of religions are identified only to the extent of practicing religion only in the four corners of the house or to the extent of their worshipping place. The government provides full opportunity for flourishing of religions but cannot make favor to any religion from the folds of governance out of prejudice or any other cause. The governance folds are dictated for all of the populations on the same terms in all the fields of work whether it is employment or it to be the course of law. The religious communities may sometime dictate their own terms of justice to their community in this case the person can seek the remedy to their problems through courts on set lines of governing laws will be overruled in that case. Governance as such cannot dictate terms for any community but has to identify all of the populations on a uniform basis and define the course of lawful procedures for all of the populations on a uniform basis.

The sanctity of religions is maintained to high origins and public holidays are declared to exhibit solidarity to their religions. The sanctity of religions is identified to such origins that their languages are also identified in the channels of administrations such that all of the communities can

make their people communicate in their own language. The sanctity of religions is identified as an independent article in the constitution of the country such that rights of the communities in the channels of work culture are truly identified to full protections in the public. The sanctity of religions is maintained in such form that all of the populations of the community are identified on the basis of their religion and are considered for feasible terms of understanding before making the course of law feasible to their living. The religious sanctity is maintained to such standards that we truly maintain the decorum of understanding into the relationship between different kinds of religion. Administrative thinking is grounded into the purposes to pacify the efforts of outrage between the communities. The sanctity is maintained to such origins that each religion is identified as an independent stream of populations and efforts by other communities to denigrate the purposes of their community are duly punished.

The chapter of governance is thus suited to all of the populations of the country while religion is meant only for specific communities. The chapter of governance is supreme in all folds and rules by the wishes of the constitution of the country while religion is limited maneuver which rules by their own individual thinking for their community. The chapter of governance although recognizes the supremacy of all religions to the same scale but yet cannot allow the conflicts between religions to extend to the corridors of governance. The issue of governing the religious communities is thus kept always as a separate article in the constitution of the country.

