

MUBI Hypothesis : (Murkhta, Corruption, Impotency reasons for Wrong/Incorrect)

This chapter helps us to understand:

1. A wrong/incorrect is the result of Murkhta (stupidity), Beimani (corruption), Impotency; any one, two or all three simultaneously
2. This analogy can be applied to people, happening, eventuality as a 'universal hypothesis'
3. The measurement of MUBI index (Murkhta, Beimani, Impotency) therefore, would be an effective way to understand the behavior of people, those who should act most responsibly like people in the Government and its organs, organizations
4. High Murkhta level would not imply that everyone is stupid. But it would indicate that the Murkhta visibility in life is so high that even non-stupids would have preference to behave 'like a stupid'
5. Similarly 'Beimani' does not mean that everyone 'dishonest' but indicates an environment where 'honest' would also prefer to be 'dishonest'. Same applies to 'Impotency'.
6. 'Impotency' would not imply someone's physical / medical deficiency but indicate 'incapability to take decisions without others support', 'feel of powerlessness to stop the incorrect', 'inability to act to fulfill the due objectives'
7. Best analysis for assessing something to be 'correct' would be that one in spending least energy itself and its not causing any loss of energy to others also.
8. Those who would carry a perception of something being correct, which is incorrect, would be 'murkh/stupid'. The happenings of 'incorrect' or wrong would thus be result of 'foolishness, stupidity' (Murkhta).
9. for any incorrect happenings, there could be two reasons that the origin of it is either 'foolishness' or 'corruption' or both.

10. Leaving one's own course 'deemed correct', which was not interfering with others and the environment, can only be either intentional (corruption) or out of ignorance (Foolishness).

11. If the 'incorrect' is visible still uninterrupted, for sure it is on account of lack of will and force to revert it. Signifying, incapability to reverse the 'incorrect'

There may be a universal and well accepted hypothesis that every thing happening should be in order, correct and suitable. However, contrary to this, many happenings contradict it. There are a number of things and happenings which may not be correct and yet continuing, signifying suitability to almost everyone. So why it would happen if theoretically everyone wants everything to be correct and suitable. **Why incorrect would happen and get repeated if everyone favours 'correct' to happen.** Let we analyse from beginning.

The first thing which need to be addressed is what is correct (and what is incorrect) and how sensible one's perception is for something to be correct (or incorrect).

As **'correct' and 'incorrect' are interrelated and has correspondence in rational or logic, explaining either of the two at any point of time would be enough.** This signifies an important analogy that **both 'correct' (and therefore incorrect) and incorrect are 'absolute'.**

The correct can be defined to be something which would happen in a 'natural course', associating minimum energy waste, which would be good and acceptable to self and environment, with the rational and reasoning of supporting its cause, serving the purpose it exists for, uniformity, parity, spirit of welfare of others. And incorrect would be the opposite. **Correct would be serving its cause, extending benefit to self and large number of people and environment, support sustainability and stability of environment and extend pleasure and happiness.**

Coming across something wrong is quite common and often when you feel something happening to be incorrect, the first question comes to mind is 'why it is happening'. **Everyone around has the feel of 'correct' and 'incorrect', so why anyone would prefer to do 'incorrect'.**

With the theorem of probability there are equal chances of happening it to be other way round which would have been 'thing happening correct'. This would be presuming no efforts or energy is invested for either happening to be correct or incorrect and it would be happening just in a very natural course. Also it would happen with the presumption that both possible outcomes, both correct and incorrect are equally acceptable to the environment. These presumptions do not hold in any situation as if incorrect continues without any check by nature or externally promoted and also if the incorrect would also have the same level of acceptance, the subversion would result.

If something incorrect is happening it would happen because someone initiated it and if the same has not got eliminated by itself, someone also supported it. Thus **there would be people around having a perception of something being correct, although it may be incorrect.** So the perception of the people for the same thing and same happening may vary, even to an extent that it may be rated as correct by some and 'incorrect' by some others. Though the change of perception would occur due to different knowledge spheres and different life experiences, different thinking and analytical potentials and over and above everything is 'human behaviour'. In other chapter it is explained that the behaviour of an individual is 'selfish' benefitting self in natural course. **This selfish behaviour extending benefits to an individual which are not due in natural course, would provide high incentive for going with the 'incorrect'.** So 'corrupt' (BEIMAN) behaviour and attitude would be a reason for happening of 'wrong' and 'incorrect'.

So the first condition for some 'incorrect' happening would be that 'the incorrect and those who practice it, are acceptable to environment' or rather 'not resisted adequately'.

If we look at the characteristics like stability, sustainability and least wastage of energy, we can easily determine that this would happen only when all happenings are happening in a manner that these would move in same alignment, no collision or turbulence, no mutual reaction. If we try **to develop a graphical representation, this would define a well defined path for each happening avoiding and friction or collision. The ideal representation of such happenings would be a straight line depicted for each happening and all lines depicting the happenings are parallel to one another**, though in other form of graphics also such representations can be realized, may be concentric circles but if the presumption of least energy wastage is taken as the basis, the straight line representation becomes best choice. So **best analysis for assessing something to be 'correct' would be that one in spending least energy itself and looking around, its not causing any loss of energy to others also.**

Now its easy to analyze something to be correct or otherwise. It becomes obvious to understand that **if a course other than 'correct' is taken, it would be a result of someone's intention to realize undue self benefit (corruption)** for which one shall have to leave the straight line, interact with others reaching their line and take over its energy (though in the process sometimes it would lose its energy more).

The other possibility also exist that the person is not able to understand something being incorrect.

The perception about same happening would vary amongst people. What to say about those **who would carry a perception of something being correct, which is incorrect.** Obviously, **these are the people who do not possess the basic judgement of something being incorrect (or correct) and thus are 'stupid'.** Once again this term 'stupid' does not

mean that the person lacks basic intelligence or its actions do not conform to the actions of normally medically fit person, but adopts incorrect without recognizing it to be incorrect. **The happenings of 'incorrect' or wrong would thus be a result of 'foolishness, stupidity' (Murkhta).** The foolishness/stupidity may be the result of low level of knowledge, education, intelligence or may be an outcome of selfish behavior.

Leaving one's own course and action 'deemed correct', which was not interfering with others and the environment, can only be either intentional (corruption) or out of ignorance (Foolishness). Ignorance cannot be considered as a reason because one can easily identify, and one **must identify**, its activity which is going to cause harm to others. Therefore, **for any incorrect happenings, there could be two reasons that the origin of it is either 'foolishness' or 'corruption' or both.**

However, one possibility still exists. An incorrect happening may take off, but would not survive long because of the reaction from the environment, being unacceptable to the environment. **If the 'incorrect' is visible still uninterrupted, for sure it is on account of lack of will and force to revert it. Signifying, incapability to reverse the 'incorrect'.** May be that those who would have intention to reverse the 'wrong' are not having powers to do so which also represents 'incapability'. **Therefore, incompetency or impotency would be the last reason for any 'incorrect' happening going on.** Once again it is clarified that 'impotency' does not mean here some physical deficiency or physical shortcoming, but represents 'incapability' to stop the 'wrong' and 'incorrect'. This term is used here with a purpose. Normally the governments have in place the laws and rules to define 'correct' and 'incorrect'. If these are adequate and effective, the incorrect happenings would not last long. However, if the 'incorrect' is continuing, it can only be the 'incapability' of these laws and rules and related organs to stop 'incorrect'. The members of a social set up also would know and recognize the 'incorrect' happening but

continuance would indicate low will power to resist. They however, have the right and powers to stop 'incorrect' but not able to 'exercise' and 'perform', thus showing as if they lack powers and thus shows 'impotency'.

Summarizing, the Murkhata (Foolishness/stupidity), corruption/dishonesty (Beimani) and impotency (termed as MUBI in short) would be the reasons for an 'incorrect' happening. This forms a very important analogy as it would not only help in assessing and diagnosing the 'incorrect' but also parameters and measures to reverse it. An assessment of MUBI index of a Government, organization, individual would be an absolute requirement to check deviations from the 'correct'.

It has been explained in different chapter that every person is 'selfish' by nature and therefore, probability of happenings of 'incorrect' and 'wrong' shall exist in all people groups, society, communities, environments etc. It would be highly desired therefore, to have assessment of MUBI index (MUBI) of the people and various groups to analyze and suppress further the existence of 'wrong happenings'. The assessment of MUBI shall be mandatory for the following:

- I. for the people who have been empowered to curtail 'wrong' and 'reinstate' right, like government people
- II. the groups, organizations, government organs assigned with the responsibilities of public service like government public service departments and public interface units
- III. the non-government groups, organizations, organs assigned with the responsibilities of public service or carry self owned responsibilities for public service like religious gurus, religious organizations, community based organizations
- IV. The political parties and political leaders to whom government powers and affiliations get extended

As brought out above, the most important reason for protraction of 'incorrect' is the adoption of 'incorrect' by the 'environment and human constituents', the existence of signs of MUBI behavior in a number of people simultaneously, would be termed as MUBIDO, implying 'Domain of MUBIs'.

To make out as to who is the 'fool' or the 'corrupt' behind an incorrect activity or happening, the following checks may be exercised.

- (i) Is owner, co-owner, co-players of the activity defined assigning RAA
- (ii) Are the incorrect adequately defined in terms of laws, crimes, punishments, rules, regulations, procedures
- (iii) Is it defined as to whose responsibility is to prevent (ii)
- (iv) Is it defined as to whose responsibility to correct the course if an incorrect noticed
- (v) Is the procedure for checking incorrect defined and/or procedures for self-diagnoses of 'incorrect'
- (vi) Are the procedures fully transparent available to people at a place of free access by them
- (vii) Is it defined as to who is responsible for (v)
- (viii) Are the entities and people well defined to bear responsibility of checking incorrect
- (ix) Is the fundamental rule in place that the owner of activity and the people responsible (or even nominated with assigned powers) to check incorrect will be declared either 'fool' or 'corrupt' if an incorrect will happen
- (x) Is it mandatory that owner of activity and the people responsible (or even nominated with assigned powers) to check incorrect will be declared either 'worst fool' or 'worst corrupt' if an incorrect will happen again
- (xi) Are the statistics regarding incorrect is maintained freely on public domain

- (xii) Are people/citizen empowered to freely furnish feedback /grievances

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