

MORAL EDUCATION



Acharya Kanaknandi



Published on the auspicious occasion of 2600th birth anniversary of Lord Mahavira

Religio Philosophical Service Institution

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About the Book

In order to fully benefit from this book, one must understand two basic words: MORAL and EDUCATION. Below does a dictionary define the definition of these two words as:

Moral – Relating to principles of right and wrong in behavior, expressing or teaching a conception of right behavior.

Education - the action or process of persuading or conditioning to feel, believe, or act in a desired way.

What you are about to read is how moral education as defined above and Jaina Doctrines are brought together in order to enrich our lives.

Pradhuman S. Zaveri
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Publisher's Note

This book is translation of a selected portion of the Hindi book "Moral Education and General Knowledge" and some other articles written by Acharya Kanaknandi Ji, a Jain monk. The book represents a saint's view on education that should be given in schools and outside for physical, mental, emotional and spiritual development of students. The author lays special emphasis on emotional and spiritual development which form the basis for moral values essential for making a student a good citizen, positively useful to society and the nation. He has also written on issues which promote or retard world peace and happiness. According to him the ultimate goal of moral education is to act positively which may grow harmony among individuals and bring peace, prosperity and happiness to mankind. He has described in detail how distortions are introduced in practice, values are degenerated and immorality in lieu of morality finds place in behaviour. The author draws heavily from rich Indian scriptures and traditions besides his own experiences as a monk and a teacher. But he has attempted to make the book universally acceptable by quoting from other religions and eminent personalities on one hand and by referring to universally accepted values and principles on the other. It is hoped that the beacon of human values and moral ethics lighted in this book would bring peace and happiness in the life of the readers.

The editor has attempted to compile the relevant parts of the literary work of the author related to the present theme and present it in a homogeneous manner. The Sanskrit verses of the original writings have been omitted for simplicity retaining their meaning, quoted at appropriate places. The translators have tried to express the subject in simple language for the ease of young

readers. We have taken care to keep the text error free but suggestions, if any, for improvement shall be welcome.

We are grateful to Mr. Pradhuman S. Zaveri, Texas, U.S.A. and Chief Esteemed Patron of our Institution for encouragement and help in publishing this book.

We acknowledge the help of M/s Vinayak Graphics for speedy composing and M/s Puneet Offset for timely printing of the book.

Dr. N.L.Kachhara
Secretary,
Religio Philosophical Service Institution,
Udaipur

My Inner Wish

To call the knowledge of the names, birth place, parents, dates of birth and death of a few kings, monarchs, invaders, looters, leaders etc. as general knowledge is like calling a few religious customs, festivals and worship as the religion. The importance and need of "Moral Education and General Knowledge" is like oxygen for living. The thing, which one requires at every stage in life is "Moral Education and General Knowledge". Like a train the life train whether moving or not always rests on the track of "Moral Education and General Knowledge". If this track of "Moral Education and General Knowledge" is not right, the life train cannot move forward properly and is likely to meet with an accident.

I have observed, tested, heard and experienced many young and old, students and teachers, villagers and scientists, laymen and leaders since my childhood. One thing I have found common in all of them is lack of "Moral Education and General Knowledge". I have always wished and tried to remove this deficiency. I try to give this education in all camps, classes, public addresses, seminars and on all other suitable occasions. I have dealt with this subject in some of my books, but a comprehensive treatment has not been done in a single book. In this book on "Moral Education and General Knowledge" I have written briefly on many subjects. Many subjects are taught in schools and colleges, which bear no relationship with practical life. Most of the education today is for getting a job. The education given by different religious organizations is also concerned with their customs, festivals, ceremonies, eating instructions, worship, pilgrimage etc. Such education has proved to be more of a divider rather than helping in moral, spiritual, social, national and universal progress of the readers. I have excluded all such narrow writings in this book which may generate differences, enmity, hatred, superstitions and division.

My writings are aimed at Jain and non-Jain students and readers and can be used for classes, camps, training and self-study. The subject matter has been selected for physical, mental, moral, spiritual,

social, national and international development of a person and for promotion of universal love, friendship, unity and cooperation. Subjects like morning activities and family, social, national and international responsibilities and rights have been included. Physical, mental, vocal and spiritual healths have been briefly dealt with. This book is meant for general training and knowledge but I intend to write a detailed and research oriented book in future. In my opinion man cannot have full and universal development without assimilating Moral Education and General Knowledge. A balance and nourishing meal must have all the necessary ingredients; similarly "Moral Education and General Knowledge" is essential for balanced life. A machine functions only when all the parts are orderly placed and are functioning, likewise a person equipped with "Moral Education and General Knowledge" is able to perform good work.

Pawan Jain, Chetna Jain, Hemlata Jain of Jhadol and Sulochna Jain, Mamta Jain, Pramila Jain, Jyoti Jain, Hitesh Jain, Anita Jain of Thana have helped in preparation of this book. Wishing all living beings happiness, prosperity and progress through this book.

20.10.1999

**Acharya Kanaknandi
Jhadol (Sarada), Rajasthan)**



About the Author

Born and educated in the state of Orissa Acharya Shri Kanaknandi ji was initiated in the ascetic life in 1978. He became a Muni on 5th February 1981 at Shravanbelgola (Karnataka). Hon'ble Gandharacharya Kunthu Sagar ji is his spiritual Guru and Hon'ble Ganini Vijaymati Mata ji is his main spiritual teacher. The motivations behind his taking to saintly life were exploration of truth, attainment of equanimity, eradicating vices from the public life and providing right path to the society. With his deep devotion, hard work, sharp intelligence and talents he rose through the ascetic ranks very fast. He was offered Upadhayaya (teacher monk) title on 25th November 1982, Sidhant Chakravarti in 1985, Aillacharya in 1988, Vishva Dharma Prabhakar in 1990, Gyan Vigyan Diwakar in 1991 and Acharya (head monk) rank in 1997.

One of his main contribution to the society has been a rich literature, he has written more than 135 books on various aspects of jainology, philosophy, psychology, sociology, health science, astrology, etc. He has emphasised scientific reasoning behind the religious philosophy and beliefs in all his writings. He says that science is a part of religion but religion is an absolute science. He has provided religious education to more than one hundred saint disciples. He organises training camps for children, youth and adults for giving them spiritual and moral teachings and so far twenty two such camps have been organised at various places in the country. He has also been instrumental in organising scientific seminars for promoting coordination between science and religion and arousing awareness in public. The fifth International Seminar in this series on the theme "Science in Jaina Scriptures" is due to be held in November 2002 at Pratapgarh in Udaipur Division.

Acharya Shri Kanaknandi ji is a shining star in the jaina world. He has travelled on foot through a large part of India preaching and educating people on various aspects of religion, social life, Indian culture, national integration and universal brotherhood. He is immensely respected by all sects of jain society as well as by non-jain community. He is guiding thousands of people to spiritual path for better fulfilment of life objectives and bringing peace and happiness in the society.

Publisher



Religio Philosophical Service Institution

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The institution established with the blessings of Revered Acharya Kanaknandi Ji is engaged in social and religious activities having the following aims and objectives;

1. To help the rural population living in socially, economically and culturally backward areas in development.
2. To help the society to become free from vices.
3. To publish suitable literature for social awakening and to arrange seminars, meetings etc for its promotion.
4. To help establish a progressive society and abolish improper customs and traditions.
5. To provide health facilities to poor and needy people.
6. To promote human values through education and training camps.
7. To co-operate in efforts for protection of environmental and animal lives.

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MORAL EDUCATION

Chapter 1
 Family – a Living Laboratory

The family is the first and most important school of life. It is here that the child learns the basic values of life, such as love, respect, and responsibility. The family is a living laboratory where the child learns to live with others and to contribute to the welfare of the community. The family is the foundation of a good society and a good nation. It is the family that teaches the child to be honest, to be truthful, and to be just. It is the family that teaches the child to be kind, to be gentle, and to be patient. It is the family that teaches the child to be brave, to be strong, and to be confident. The family is the first and most important school of life. It is here that the child learns the basic values of life, such as love, respect, and responsibility. The family is a living laboratory where the child learns to live with others and to contribute to the welfare of the community. The family is the foundation of a good society and a good nation. It is the family that teaches the child to be honest, to be truthful, and to be just. It is the family that teaches the child to be kind, to be gentle, and to be patient. It is the family that teaches the child to be brave, to be strong, and to be confident.

MORAL EDUCATION

Chapter 1

Family - A Living Laboratory

Family is a living laboratory where personality buildup process starts.

Man is a social animal. As per sociologists, either mentally retarded persons or super spiritual persons can live their life without social interactions. Micro studies reveal that right from the embriyo stage a human being becomes inseparable part of the society and he is being influenced constantly by social interactions. Even years after birth he remains dependant for his needs. Food, clothes, shelter, and other consumable articles are broadly speaking being provided to him by the society. Not only this, he learns languages and dialects, etiquettes, civilized and cultured behaviour and customs and traditions through society. The smallest unit of the society is family. Interpersonal relations, common residence and cooperation among all members of the family is the foundation of the society as a family. Infant is the primary stage of the man. He, at this stage is dependent and curious. He imitates others (elder's) behaviour. He understands and learns from the persons and environment around him and acts accordingly. At this stage, infant is in intimate contact with parents, so the character of parents effects the personality of the child most. So it is the utmost duty of the parents to work hard with all sincerity and develop the character first in themselves. Such parents are ablest parents but those who do not develop character in their children are enemies of their own offsprings. As great philosopher and ethist *Chanakya* said, "Parents, who do not provide right education and character to their children are their enemies because without right education and character a child will never adjust in a cultured society just like a crane who does not fit in the group of goose."

There are many teachers but amongst all, the best teacher

is mother, then father and then the teacher, who imparts formal education. The last teacher is the spiritual Guru, who provides religious knowledge and teaches religious acts. It is a saying that "An *Acharya* (religion head) is better than ten *Upadhyaya* (associate head), a father is better than 100 *Acharya* and a mother is better than 100 fathers". In other words, a mother can provide that character and education, which even a million associate religious heads, cannot provide. The same way a father is equal to one lac associate religious heads. This proves that a mother's role is utmost in building personality and inculcating character and education to her child, so it is imperative that mothers should be scholars, religious minded, civilized and cultured. In ancient era, Lord Adinatha had educated his daughters Brahmi and Sundri and said that women education was important. Lord Adinatha explained the importance of women education by saying that, "through education, a man receives respect and honour in the society of scholars, the same way a woman, after being educated, becomes leader in the society."

Revolutionary leader of India Shri Subhash Chandra Bose hailed the importance and significance of good mother for a good country. According to him a good mother is better than hundred teachers. He says, "You give me hundred mothers I give you a good nation." The gist of these saying is that a good mother is the builder of a good nation. Like jewellery made of pure gold is also pure.

"A particular seed grows to that particular tree and that tree will provide fruit as per its nature. If you nourish the seed, the tree will give more flowers and fruits". In the same way by educating and providing right culture to the women, human society as a whole becomes cultured. So an ancient philosopher said "Mother and motherland are greater than heaven."

History records that due to the ablest and cultured brave mother Jijabai, a lean and thin child (son) became a great king Shivaji. She used to inspire him right from his childhood and used to say - "Shiva - if you want to be great in your life time, want to

serve the nation and women folk and protect your own culture and religion then you will have to lead a hard and arduous life instead of having good luxurious bed to sleep and golden plate for food. If you have no concern for your culture and respect for women folk, then you may have luxurious bed to sleep and golden plate for food." Through the inspiration of the ablest ideal teacher Ramdasa, Shivaji became ruler who loved freedom and patriotism and had virtues of patience, bravery and sincerity. He is immortal in Indian history. In the state of Maharashtra Shivaji is considered to be the incarnate of Lord Shiva and is worshipped throughout the state. Above illustrated historical events prove that the raising and caring of children by the parents should not have blind love and affection but it should be aimed to see them great in their life times. The philosophers and ethists say - "Raising and caring of infants with blind love develops in the child a number of vices. To develop virtues instead of vices infants should also be controlled and punished." So pupil and son must be kept under strict supervision, vigilance, discipline and control and if need be, he may be punished.

In infancy period (5 years) child is more sensitive and physically weak and he is dependent on others. If child is rebuked and punished at this age, he develops in him the feelings of inferiority complex, tensions, fear and his personality remains suppressed. So in infancy child raising and caring should be with love and affection. After attaining five years of age, senses and emotions in a child become matured, so at this stage for providing right type of education and character, child should be kept under strict vigilance, discipline and control. From adolescent age when he enters in youth, he feels some self-confidence and a sense of self-respect. Side by side the simplicity, acceptability, memory, honesty etc. of childhood days either diminish or become low. Thus those who did not receive right type of character and education during childhood, do not accept values, norms, character etc. even when we keep them under strict discipline. Thus in adolescent period child needs again love and affection.

Mutual love, understanding, cooperation, service to each other and sacrificing ones needs for others should be the values in a family. We should learn to respect elders and to love youngsters. Mutual sharing of food and work should be the motto. The daughter-in-law should be treated as the dearest daughter and she in turn should behave respectfully with parents-in-law. Through this type of behaviour, we shall be able to build individual personality, the society, the nation and ultimately the world.



- ★ *You should be idealistic yourself and then ask others to be so.*
- ★ *Not helping others is better than helping them with selfish motives.*
- ★ *Do supercede others but not by pulling them down.*
- ★ *Inheriting virtues of a great man is better than worshipping his idol.*
- ★ *One should be a well-wisher not only of human beings but of all living beings.*

Chapter 2

Schools - Centres of Value Training

Schools are meant for training to face the struggles of life. If they fail to perform this responsibility then they loose their purpose.

Receiving education is an important function in life. In accomplishment of any task, intrinsic and extrinsic factors are at work. For effective education innate intellect, deep interest, favourable disposition and sustained concentration are the required intrinsic factors. Sound physical health, unblemished nourishing food, natural environment with quite, clear and serene ambience etc. are the essential extrinsic factors. Just as still water is ruffled by wind or a pebble thrown in it in the same manner clamorous surroundings produce trembles, agitations and disturbances in mind. Noise, air and water pollution of surroundings cause physical and mental sickness and the studies are adversely affected. For this reason in ancient times the schools (*gurukuls*) were established in peaceful, solitary locations, where the studies and teaching proceeded satisfactorily and undisturbly.

In medieval times when there was decline of ancient system of education and the modern system of education had not yet dawned, schools were located in the middle of cities in noisy surroundings not conducive to physical and mental health. Sound pollution increases blood pressure beside unsteady mind, air pollution causes ailment of respiratory system, reduces the power of mind and memory and acquisition of knowledge are affected.

In modern times with the advent of scientific knowledge many schools are located away from dense area of the city in peaceful environments. Schools must be located away from urban crowd, in natural settings, free from noise pollution and air pollution and

in the midst of beautiful fragrant floral plants enlivened by melodious chirpy sound of birds nestling in nearby trees. Presence of different kinds of trees provides clean air. One tree on an average produces oxygen enough for thirteen persons. The basil plant produces oxygen day and night. Neem and Peepal particularly purify the atmosphere. Trees also play a role in restraining noise pollution and in bringing down the temperature, by vaporizing water and dispersing the heat. Every tree works like a huge cooler. Looking at greenery increases the power of the eye, relieves tension and gives peace of mind. Children gain practical knowledge about animals, birds and trees in such setting. The melodious singing sounds made by birds pleases the children and this has favourable affect on their physical and mental health.

School must have playground for entertainment and physical activity. Games and sports are bodily adjunct to the mental tonic received through studies. Besides this children learn many useful lessons through games and sports. Sportsmanship is synonymous to fair play and good humour. Sports teach co-operation, coordination, unity, sociability, capacity to endure hardship, and take success and failure (victory and defeat) in the same spirit. This prepares them to face the favourable and adverse circumstances in practical life in a game spirit. Children should be inspired to plant trees, water them and keeping the premises clean. This will instill in children the qualities of self reliance, devotion to duty, love of nature and cleanliness.

All this is a common knowledge yet there are to be found public schools being run on commercial basis in congested premises located in noisy and filthy atmosphere. In such schools, children get neither proper light and clean air nor space to play. Earlier education was an act of charity and now it is being sold at a high price.

There should be provision for properly filtered, clean and uncontaminated potable water. No vendor should be allowed to sell food stuff kept uncovered open to dust and teeming with disease carrying flies. If necessary, vendors may be allowed to sell

fresh fruits. When allowing vending of baked or fried food, its cleanliness and purity must be ensured.

Co-curricular activities such as drama, one act play, debate, dance and music competition must be organized in schools for entertainment and cultural development of students. Activities which may generate ill-will and hostilities and cause group formation and bickering must be shunned. Activities which support belief in witchcraft, magical powers and incantation and instill fear in the minds of children should be avoided. If such programmes are staged then a scientific explanation must be offered to root out the misbeliefs. In India deception and swindling in the name of religion is very common. In medieval times this was a major cause of our decline. Various national, religious and historical festivals should be celebrated in schools to spread awareness about harmful effects of misbeliefs, orthodox traditions, sectarianism (religious bigotry), hero worship, defraudation, wasteful expenditure and wastage of time.

As the schools are centres of training to prepare the children for rough and tumble realities of life they should be made aware of the hard realities of existence and taught a practical approach to problems. Sending children to expensive schools in grand dresses does not serve any purpose. Only such schools are good which give useful practical knowledge to children, make them self dependant and respectful to elders, generate love for physical work and selfless service to others, teach them ability to endure hardship patiently, induce philanthropy and instill refinement and virtuous conduct.



Chapter 3

The Shape and Goal of Education

There are infinite numbers of living beings of different kinds in the world but the human being is superior among all. One strong reason for this is his religious beliefs and philosophical and scientific abilities. Besides this he has special characteristics like a unique body structure, mental capacity, and ability to exchange knowledge, concentration, making desired efforts, making discoveries, sense of enquiry, eagerness to know the unknown, desire for happiness etc., not found in other beings. These are the qualities, which make a human being different and superior to other living beings. It has been said that, "Desire for food, sleep and sex and fear are common to animals and men. What is extra in men are the qualities known as religion, wisdom, good conduct, right faith etc. A person lacking in these qualities is no different from animal." "Those who lack education, do not attempt virtuous deeds and penance, do not give charity for benevolent work, do not acquire knowledge, lack the qualities of serenity, humility, goodness etc. and do not observe the rules of non-violence, truthfulness service, benevolence, etc., they are burden on this earth and are like animals in the form of human body." Thus he who only cares for animal like actions of arranging for food, producing children and collecting articles has really not attained the humanhood. Thus the aim of education is to raise a person from the level of an animal to that of a human being, to make him great and finally lead him to the supreme state of godhood. It has been said in *Vedas* that, "Education takes a man from untruth to truth, from darkness of ignorance to light of knowledge and from death and destruction to eternal nectar of salvation."

I quote here various renowned scholars defining the education as they view it.

1. **Indian point of view** - Education in Indian literature has been further divided in two categories, *Shiksha* (education-s) and *Vidhya* (education-v). *Shiksha* means to learn and to teach. *Vidhya* means to know, to express and to gain knowledge. In other words *Shiksha* (education-s) is subject based education and *Vidhya* (education-v) is value based education.
2. **Western point of view** - The word education has its origin in Latin word *Educatum* which is made up of two words, "E", meaning internal, and "Duco", meaning to bring out. Thus education is a process to bring out the internal abilities of a person. It implies that a teacher does not really give anything new to a student but only helps him to develop his inherent internal powers. In simple words it means that education is drawing, grooming and guiding a student for the overall development of a personality by activating his internal powers and not by filling his brain with knowledge.
3. **Plato** - By education I mean that training which is given by suitable habits to the first instincts of virtue in children.
4. **Pestalozzi** - Education is a natural harmonious and progressive development of man's innate powers.
5. **Swami Vivekanand** - Education is the manifestation of perfections already present in a man.
6. **Ravindranath Tagore** - The highest education is that which does not merely give us information but makes our life in harmony with all existence.
7. **Mahatma Gandhi** - By education I mean an all-round drawing out of the best in child and man's body, mind and spirit.
8. **Bhagvad Gita** - Education is one that liberates a man.
9. **Aristotle** - Education is the creation of a sound mind in a sound body.
10. **Dumavile** - Education, in its widest sense includes all the influences which act upon an individual during his passage from the creche to the grave.
11. **Frandsh** - Modern education is concerned with the welfare of both the individual and society.
12. **Robert Ulich** - Education is a process performed of the people,

- by the people, for the people. It is a social process, and it cannot be separated from the total character and tasks of society.
13. **Bhartrihari** - Education (*V*) is the beauty and secret treasure of a person. Education (*V*) is the provider of enjoyment, fame and happiness. Education (*V*), is the Guru of Gurus. Education (*V*) is the only friend in a foreign land. Education (*V*) is super duty. Education (*V*) and not wealth is worshiped by kings and hence a man without education (*V*) is an animal.
 14. **Lord Mahavira** - The knowledge is that by which you know the realities, control the mind, purify the soul, get rid of passions, wish for salvation and express friendship to all.
 15. **Lord Buddha** - Education means committing no sin, collecting merits, purifying the heart, not criticizing anyone, not killing anyone, exercising restraints, limiting the food intake, confining to own self and engaging the mind in higher pursuits.
 16. **Lord Shri Krishna** - The self-knowledge, that is like light of knowledge destroys all ignorance and unites one with the supreme element. A person who has washed his sins by knowledge and is steadily engrossed in devotion to God, considering him to be supreme, gets salvation. The learned and educated persons look upon a scholarly humble Brahmin, a cow, an elephant, a dog and a dog eating man as equal.

The above shows that gaining mere literacy or ability to make signatures, or study of books or getting a job or doing business are not the only aims of education. In short the whole aim of education is a complete and holistic development of an individual and the society. The aims of education can be divided in two categories, (i) individual and (ii) social.

(i) Individual Aims

1. **Physical Development**

The body is the means for self-development and social service. So development of body is one of the aims of education. There is a deep relation between the body and the mind. It has been said that, "A healthy mind resides in a healthy body". A weak and sick person cannot even serve himself let alone the service to society. Therefore the knowledge of medi-

cal science, health, yoga practice, *Ayurveda* (Indian science of medicines) naturopathy etc. for protection and preservation of health of the body are the goals of education.

2. **Mental Development**

The mind is the cause for both the *Bandh* (dependence on others) and *Moksha* (salvation). Our mental weaknesses like illiteracy, bad education, superstitions and wrong traditions are the cause of decline of the self and the nation. On the other hand good education, good training, sound mental state, ability to make good decisions, independent and original thinking are the cause for progress of self and the society. When confined to bookish knowledge only the nation is strayed from the path of progress and freedom. When Indians made knowledge a subject of books, skill of speech, debate, entertainment and captious criticism, India was enslaved. Therefore the aim of education is development of mind.

3. **Character Development**

"The character is the supreme jewel of one's personality. The outcome of knowledge is character. The knowledge without good conduct is a burden just like an educated person of bad conduct is an educated devil." So character building is an important aim of education. Development of character is essential for development of personality, society and the nation. Whenever an individual or a nation lost the character he/she suffered a downfall irrespective of the level of education. Ravana, Kansa, Duryodhana are good examples to quote. Ravana was a great scholar and a super politician but when he abducted Sita he and his kingdom suffered total destruction. Many kings, royal families and kingdoms suffered destruction when they indulged themselves with alcohol, women and hunting. So it is said that, "Nothing is lost when wealth is lost, something is lost when health is lost and everything is lost when character is lost."

By character we mean dutifulness, good behaviour with others, non-violence, truthfulness, patience, forgiveness, sim-

plicity, humility, honesty, non-stealing, celibacy, benevolence, service, charity etc. Without these qualities an individual or a nation is really not educated irrespective of the level of education.

4. Cultural Development

The means by which the body, mind, soul, faith, costumes and food habits are refined and purified is called *Samskara* (refined thoughts and convictions). The manifestation of *Samskara* is culture (*Samskriti*). Contribution of culture is important for the development of an individual or a nation. The individuals and nations lacking in cultural power can neither sustain self-respect and freedom nor make progress and development. So it is the duty of every one to preserve and protect the culture. Hence cultural development must be an important part of education.

5. Development of Scientific Attitude

As a blind person is unable to travel independently or when travelling is not able to reach the destination, likewise a person having superstitions, orthodox views, narrow mindedness, stupidity and rigidity and lacking scientific attitude cannot contribute to development of self and the nation. A person with scientific attitude readily accepts the right knowledge, old as well as new. A superstitious person refuses to accept the new findings, which are based on facts and experiments and sticks to the old procedures and traditions without going into merits of the case. The history stands to record that in the past many scientists, religious leaders, reformers and saints were insulted, tortured and even subjected to death by orthodox people, society and nations.

6. Spiritual Development

It is generally accepted that the ultimate aim of atheistic education is spiritual development. Spiritual development means to awaken the innate qualities in self and to purify, develop and perfect those qualities. The spiritual qualities are right faith, right knowledge, right conduct, self-control, self-

discipline, satisfaction, equanimity, non-violence, service, benevolence, internal peace etc. These qualities are helpful in the development of the self as well as the nation. Education which does not cultivate these qualities in the pupils is like a body without consciousness. As a body becomes stale, dead, inactive, rotten, foul smelling and polluting without consciousness, in the same way the individual or the nation remains undeveloped, dead and inactive with that education which does not emphasize the spiritual development.

7. Improvement of Vocation efficiency

Food, clothing, shelter, transport etc. are basic necessities for living. Similarly temples, motels, pilgrimage etc. are needed for religious activities. Physical facilities are required for fulfilling all these needs for which agriculture, business, craft, service etc. are employed. Education is needed to provide skills in these professions. It is true that no nation can progress without material development. In case of economic poverty she will depend and borrow from others and slowly lose her independence. Hence, it has been said that, "A hungry person shall either become a slave of others or resort to theft, dacoity or begging." So enhancing the vocational skills of a person is one of the aim of education. But this is not the sole objective. However, some people use the education solely for making money as if this was the only aim of life. If this were so then what would be the difference between them and the animals or the uneducated ones who also manage to fill their stomach and have a shelter to live in.

(ii) Social Aims

1. Establishment of a Socialistic Society

Inequality is the cause for clashes, strifes, wars and destruction. Therefore establishing equanimity in society must be the aim of education. Equanimity can be brought about by ensuring physical, mental and material protection of every individual and equal distribution of wealth, rights and facilities in the society. A society in which nobody exploits anyone and

mutual friendship and respect become a part of behaviour. Man depends on society for his livelihood and progress. Thus men and society have deep interrelationship and are mutually dependent. Hence it has been said that, "Mutual obligation and cooperation is the nature of a human being." Equality in the society irrespective of caste, creed, sect and race and maintenance of harmony are the basis for socialistic society. This is possible when everybody observes the rules of non-violence, truthfulness, non-stealing, celibacy, non-collection, satisfaction and benevolence and he sees God in everyone. "We will never do unto others what we would not like to be done unto us", forms the social base of education. If this is not realised then education would be a curse on the society.

2. Abolition of Social Evils

Following others blindly makes us traditional. Such a person knows, believes and follows less than what is true. In this way the traditions once started continue to be followed even when they are harmful. Examples of such harmful traditions are child marriage, dowry, practice of veil by women, death feast, practice of *Sati* (self immolation by wives), drinking, pomp and show in marriage functions etc. Many of the earlier traditions have now become evil practices. Some such practices prevailing in contemporary society are blindly following the western practices, eating in hotels and restaurants, to arrive late in scheduled programmes, to cause disturbance in religious, political and general meetings, parking of vehicles here and there, reluctance in doing physical labour, listening and watching obscene songs and pictures on television, raping of girls and women, not respecting the elders, not offering hospitality to guests, not helping the needy persons, etc. On the other hand film actors and actresses, political leaders, games and players etc. are given undue importance and national property is unduly spent for them. Printing their picture and news in newspapers, frequently indulging in quarrels, clashes, violence and division for them are also common evil practices of

modern times. The education is supposed to abolish such practices.

3. Training for Leadership

A common person follows the leader. The leaders are of many kinds. Saints, *Tirthankar*, prophets, Buddha, Guru etc. are religious leaders; social workers and social reformers are social leaders; MLA, MP, minister, chief minister, prime minister, president etc. are political leaders; advocate, judge, village chief etc. are judicial leaders; police officers, army, army officers are security leaders; parents, grand parents, elder brothers and sisters are family leaders; industrialists, presidents of business enterprises etc. are business leaders; education minister, teachers, education officers etc. are education leaders; etc. etc. These leaders must have the qualities of justice, expertise, courage, discipline, tolerance, dutifulness, impartiality, honesty, simplicity, right conduct, etc. for providing leadership and making progress and reforms in their respective fields. To develop such qualities is the social objective of education, because without good leadership no nation can progress.

4. Development of Citizenship

Only good citizens form a good society. "Democracy is for the people, by the people and of the people." So the role of a citizen in a democracy is of supreme importance. Since the public elect a leader, the qualities of free thinking, speech and writing must be developed in citizens through education. They must not have mutual hatred, jealousy and intolerance inspite of differences in political and religious fields.

5. Development of Emotional Integration

Beings of different kinds having different characters and activities exist in this world. These differences are natural. No discord and debate should be allowed on account of this difference. This is called emotional integration, which in practice means mutual friendship and unity in the face of differences in language, cast, costume etc. A narrow-minded per-

son violating these norms deserves punishment.

6. Development of Universal Friendship

“Narrow-minded people differentiate between their own persons and other persons but the liberal minded people treat the entire world as one family.” To cultivate such liberal feelings is an important aim of education. This is called the universal brotherhood or universal friendship. In earlier times because of lack of universal friendship one king used to attack, loot and destroy another king or kingdom. If the attacker king was of different religion he also used to attack the civilization, culture, women, idols, religions, places and leaders of that country and destroy the religious books and scriptures. Such practices prevailed from 300 B.C. to right up to nineteenth century. During this period the kings used to fight on trivial matters without any valid reason. The Indian history shows that Alexander in 326 B.C., Hun in 5th century, Arab chief of army Mohammad Bin Kasim in 8th century, Turk Sabuktgin Gajnavi in 986 AD, Bakhtiyar Khilzi in 12th century, Gayasuddin Gauri in 1137 AD, Mohammad Gauri in 1178 AD, Chengaj Khan in 1223 AD, Mangols in 1302 AD, Tamurlung in 1398 AD and thereafter Babar, Nadir Shah in 1749 AD and East India Company in 17th century, attacked India, looted, caused widespread destruction and ruled the country. The advent and advancement of transport and communication means in the scientific age have brought the world on one platform by reducing the distances (in terms of time). The world is now becoming one family and with globalization the countries are becoming more dependent on one another. Mutual talks rather than war is now becoming the way to sort out the differences. This is the result of universal education, liberalism and scientific attitude.

7. Universal Development of Education

It has been said that, “Emotional disorders can be treated by emotions only.” In the same way the drawbacks in education, which is supposed to remove evils and develop virtues,

can be removed by education only. Food, water and air are essential for living but when they are polluted they make the living difficult. Likewise, education helps in development but bad education or misuse of education can cause destruction. The universal development of education means not producing a devil, egoist, exploiter, lazy, indisciplined, cunning or a corrupt individual but bringing an all-round improvement for the good of every being.

In the ancient times as well as in present times there have been some drawbacks in education. In the ancient times education was not easily available to all and physical punishment was common in schools. One of the drawback of preset education is to make all subject compulsory for all students up to tenth standard without considering the aptitude and abilities of students. This system does not allow to bring to fore the internal talents of a student.

Many a times the mentions in textbooks are also not correct. For example it is mentioned that Aryans came to India from foreign lands. But the fact is that Aryans were native of India and that is why this country was called *Aryavart* (land of Aryans). It is also wrongly stated that Lord Mahavira was the founder of Jainism. In fact he was the last promulgator of Jainism, before him there had been 23 proclaimers. To call Akbar the great is also not correct because he won over the Indian kings by cunningness and diplomacy and sexuality abused women going to Meena Bazaar.

Other drawbacks of education are to consider a literate person as educated, to consider passing examinations as achievement of education, to consider degrees and diplomas as a measure of ability and capability, to think that education is given in schools only, to confine the experience and virtues to books only, to regard busyness as an effort for good living, to think that education is for getting a job etc. The persons like great mathematician Ramanujan, Mahatma Gandhi, Issaic Newton, Thomas Alva Adison etc. were only ordinary students in schools but attained great heights in their respective fields in their later life. Saint Kabir was not even liter-

ate but his writings find place in textbooks of all levels, and a majority of students are unable to appreciate the deep meaning of his writings. According to Digambar sect of Jainism none of the Tirthankaras went to school but they authoritatively spoke on atoms, principles of relatively, non-violence, truthfulness, biology etc. Regarding literacy and school education as complete education is taking a very narrow view of education.

Another deficiency of modern education is lack of spiritual and moral education. Giving more importance to material education is to neglect the other important aspects like character, spirituality, morality, kindness, mercy etc. The students mug up the subjects and use fair and unfair means to pass the examination. Indiscipline, rudeness, destruction, arrogance, raping, addiction, shirking work etc. have become synonym of students. They indulge in villainy, terror and strikes. The students are future hopes, the teachers are their mentors, and the schools are the training centres. But today's students are more of a curse on the country, culture, serenity and discipline. The teachers are becoming the means and the schools the centres for this kind of universal development. The students who were supposed to observe celibacy are engaging in rape. The teacher (Guru) who was equated to God is now considered as an exploiter, worthless, ignorant and disrespectful individual. Hence voice is being raised from all sides that present education system must change. Mahatma Gandhi, Vinoba Bhave, Montessori, Ravindranath Tagore, Dr. S. Radhakrishnan etc. advocated for change in modern education system.

Indian Education System

India has been a very civilized, well cultured and well educated country since pre-vedic times. At that time multi-discipline, multipurpose and all beneficial education was given by *Gurukul* system. Most of the teachers were saints, yogis, spiritual and religious leaders, and selfless workers who were called Guru, *Rishi*, *Muni*, *Upadhyaya*, *Acharya*, *Purohit* etc. Some saints used to travel from place to place in the country and abroad and educate the public. Some used to study and teach in *Ashramas* (kind of resi-

dential schools) set up in forests away from towns. In such *Ashramas* every interested person, without making any distinction between a beggar and a king, studied in a self-dependent manner. In Sandipani Ashrama prince Krishna and his poor friend Sudama studied together. They fed themselves by begging. Among their, other duties were activities of the *Ashrama*, watering the plants, raising cows, fetching wood from jungle, cleaning the campus and service to Guru. By feeding on alms their ego was removed and living together in community provided them practical education and friendship, social life and unity. By doing the work of *Ashrama* they became self-dependent.

In ancient times the main thrust of education was on religion and spiritual development. All other aspects of education were linked with it. Besides religion they were taught grammar (language), *Ayurveda* (health science), *Dhanurveda* (warfare), *Shilpa* (crafts), music, dance, cattle raising etc. A single Guru could provide all the education. A good education in warfare helped the princes in protecting their country and an expertise in politics and penal codes helped them in ruling and doing court work. A king used to discharge a variety of duties like that of a ruler, soldier, commander, minister, judge, magistrate etc. When the country was ruled by such able kings, happiness and prosperity prevailed everywhere. In the modern system the duties are distributed and co-ordination between them becomes difficult. In the practical life also, the modern education has fared poorly. The education must cover aspects like daily schedule, food, mutual behaviour, health, environment, cleanliness, cultural and geographical conditions, mathematics for daily use, good behaviour, ways of conversation, moral values etc. Merely a specialized knowledge of one subject without such general knowledge is not very useful. An overall development of body is good but development of one part and neglect of other is a sign of ill health rather than good health. Having finished his education in one Ashrama a student in ancient times could go to another Guru or Ashrama for further education.

The system of examination was also different in ancient times. Emphasis was given on practical examination. A student was examined for character, dutifulness, devotion and service to Guru and proficiency in other subjects by known, unknown, direct or indirect methods. The examination of warfare skills was conducted in wrestling arena in the presence of public. In modern times a student is examined only for literacy and mental ability. This does not provide a realistic assessment of a student who generally faces practical difficulties in life.

The education was not satisfactory in medieval times. Subjects were mugged up and the education was used more for debates and scholarly competitions. In the absence of practical application of education many vices like rigidity, inequality, idleness, division, narrow mindedness, superstitions, sectarian approach etc. entered the society. This was the reason that foreign invaders attacked, looted, destroyed and ruled the country for the past one and half thousand years. During this foreign rule the status of education, culture and civilization further deteriorated. Evil traditions like the practice of veil by woman, child marriage, *Sati* (self-immolation by wives), ban on women education etc. started in the society. The country lost its freedom in matters of culture, civilization, education, religion, traditions, and became slave intellectually, economically, politically and culturally. This was a dark age for India. But ups and downs are the rules of nature. In the recent past many religious, social, political and educational leaders became active. Self-respect was aroused, old culture was revived and ancient education system was brought to modern lights. The Indian energy, which was pushed to background due to our own fault became active again when hit by foreign hand. The oxygen for burning was, of course, provided by foreign education and civilization. Few talented Indians who received foreign education recognized the worth of our ancient tradition, culture, civilization and education and realized the true and universal nature of Indian approach. They mainly on the basis of spiritual power brought freedom from the foreign rule. But unfortu-

nately this fire of freedom has again been covered by practices of corruption, lethargy, exploitation, injustice etc. It is for the education system to rekindle the fire and this would be a practical test for teachers, students and education.



- ★ *The acts of sins, affliction and violence committed incidentally while pursuing objectives having great aims and divine sentiments are less base than the acts having no sins, no affliction and no violence but pursued with objectives based on unholy sentiments and wicked aims.*
- ★ *To learn good teachings and good moral is better than to be literate.*
- ★ *To be prudent is much better than to be intelligent.*
- ★ *It is essential that you have a pure mind; concurrence of others is not necessary.*
- ★ *Dutifulness is superior to a mere sense of duty.*

Chapter 4

Able Teacher (Guru)

There are four main components of education system - education, teacher, student and the fruits of education. Education makes a man well cultured, well civilised and well behaved. The outcome of education is the awakening of inherent infinite internal powers of a man, that is inculcation of virtues of knowledge, humility, reconciliation, good conduct, self dependence etc. In this chapter we shall talk about *Guru*, the teacher. A Guru enlightens one's heart by removing the darkness of ignorance. A Guru is full of virtues. Ignorance is big darkness. One cannot see the material objects in physical darkness but in the darkness of ignorance his eyes, other sense organs and mind fail to recognise the reality and the true nature of the object. Hence ignorance has been called the biggest darkness. A Guru removes that darkness by the light of knowledge.

The place of a Guru is supreme in Indian tradition. In India some people worship idol and some do not, some people regard the God as creator and some do not, some people believe in soul and some do not, but everyone accepts the place of Guru in some form. The importance of Guru has been recognised in the religious and philosophical circles as well as in worldly circles. For example - a person teaching tailoring or a person teaching driving is considered as a Guru. Similarly a person teaching music, dance, drawing, craft, cooking etc. is also a Guru. In Indian tradition a Guru has been equated to divine powers like *Bhramah* (the Creator), *Vishnu* (the Preserver) and *Mahesh* (the Destroyer) and is considered equal to God. If Guru and God both are standing, a disciple would wish the Guru first, because he knows the God through the knowledge imparted by Guru. According to Jain religion when a person acquires the right faith for the first time he

does so with the guidance from Guru. Without right faith, you cannot have right knowledge and conduct. According to Jain religion there are five Gurus, *Arihant* (the omniscient), *Siddha* (the liberated), *Acharya* (head monk), *Upadhyaya* (the teacher monk) and *Saint*. These five Gurus are called *Panch Permesthi*. In any country or a society the main force behind a revolution at any time was a Guru. A Guru is a revolutionary, seeker of truth and inventor of new knowledge. These great tasks cannot be accomplished without a Guru. For example Alexander became great because Aristotle, Chandragupta Maurya became emperor because of Guru Kautilya Chanakya, Shivaji became king because of Guru Samarth Ramdasa and Mohandas became Mahatma Gandhi because of his Guru Raichand Jain. Since the pre-historic times the kings and emperors have been approaching a Guru for knowledge, spiritual teachings and for education on politics, economics, warfare, arts and crafts etc. A man is like an animal without a Guru. The animals do not make progress because they do not have Guru.

In the book *Atmanushashnam* a Guru has been described thus : "He possesses sound knowledge of articles of all times, understands all scriptures, is familiar with worldly behaviour, is free from the desire for wealth, respect and fame, is talented to give a quick reply, is calm, can anticipate the type of questions and is prepared for their answers, does not confuse and get nervous on facing several questions at a time, can impress and attract the attention of listeners and knows their views and he bears the best of virtues. Such a Guru acquires the right to teach and preach in clear and sweet words."

At another place in same book a Guru is described thus: "He has knowledge of all principles, has a good conduct, is proficient in giving instructions to others, works hard to promote the path of liberation, is praised by scholars and appreciates and respects other learned persons, has no ego, possesses knowledge of the world and its bounds, is simple in behaviour, is free from worldly desires and has all the virtues befitting the position of an Acharya."

In both the above statements a clear and touching description

of a Guru is given. A Guru without complete and deep knowledge cannot properly prove, state and analyse the subject. A person who is conversant with the old as well as the new knowledge can only deal with the subject in the right way. Therefore every teacher should have the quality of self-study, faculty of enquiry and zeal for learning about new developments in the subject. Thus a teacher is a life long student and only a student of this kind can be a good teacher. Some teachers regard getting of degrees somehow as the end of studies. Such teachers can never satisfy the students. There are some teachers whose intelligence is less than the intelligence of good students in the class. Such teachers cannot teach properly and they scold and silence, the students who ask questions lest they may be exposed and insulted. It has been said above that a teacher should be able to answer the questions quickly. He should be able to read the minds of the students and anticipate the questions. For this the teacher should also know the child psychology to some extent. Generally when a person is hit on his weak side he may get charged but a teacher should not react when posed with questions by students. Unless the doubts are removed a student does not properly understand and remember the subject. Such a student may lag behind and remain unsatisfied. If the treatment by a teacher towards the students is harsh, cruel, illiberal and affectionless the students may emotionally be repulsed away from the teacher. Students who emotionally hate and are afraid of the teacher shall not be attentive in his class, shall not follow his lectures and also not raise questions. Therefore a teacher should be able to read and attract the minds of the students. A teacher not having good personality does not command respect from the students inspite of his good knowledge of the subject. The conduct and personality of a person are his body languages expressing without words.



Chapter 5

Bad Education, Bad Student and Bad Teacher

It has been said that, "A villain having evil thoughts quarrels and fights on getting education, indulges in enjoyment, show and egoism on getting wealth and harasses others on getting power. On the other hand a gentleman having pious thoughts enlightens himself and others, and spreads the light of knowledge on getting educated, offers charity to deserving people in chosen sphere on getting wealth and provides protection to others on getting power."

Good use and abuse of a thing depends on the spirit and method behind its application. To cook, to run an engine or a factory in a safe way is a proper use of fire and to immolate oneself or any other person or burn a useful item is abuse of fire. In the same way knowledge and education can be put to good use or abuse. A student who misuses his education and teacher is unworthy and bad student. A teacher who misuses the student and the knowledge is a bad teacher. The education that has bad effect on students, teachers and others is a bad education. As a potter makes good vessels from good clay and employing good methods, a good teacher produces a good student by good education and employing good methods. A good potter cannot make good vessels from a bad clay even by employing the best possible method, in the same way a good teacher cannot produce a good student out of a bad person even by employing the best possible methods of teaching. Also when the potter and clay are good and the method is not proper, good vessels cannot be produced. For this reason Chanakya has said that, "A blind person can never see his face in a mirror, a piece of coal can never become white even when washed with milk hundreds of times, a crow can never speak like a cuckoo or a parrot howsoever hard you may teach him, in the same way a very poor student cannot be well educated inspite

of best of methods and efforts." It has been said that, "Preaching a fool increases his anger and does not bring him peace. Therefore one should be choosy while teaching." One should impart knowledge only to the deserving and able students. Then only it bears fruits. Similarly, good teachers and good teaching methods are required for good students for obtaining desired results.

Good nourishing fruits become toxic when rotten. Consumption of such fruits may produce diseases or may even cause death. In the same way when misuse or deterioration takes place of education or the teacher or the student, the results can be dangerous. King Ravana had good education, intellect and power, he misused these and it became the cause of his own death and the destruction of his kingdom. The Pandavas and Kauravas had common *Guru* (teacher), heritage and land. But by good use of education Pandavas earned fame, kingdom and heaven, whereas the Kauravas brought defame, death and hell by its misuse. Similarly all evil persons do have knowledge, intellect and power but by putting these to misuse they harm themselves as well as others. The scientists invented the atomic weapons for the good of humanity but by dropping these weapons on Hiroshima and Nagasaki during second world war America killed millions of people and destroyed property worth billion of dollars. History shows that generally most people have misused the knowledge, intellect, wealth and power.

When Britishers gained education, prosperity and power they colonised and exploited other countries by diplomacy in the garb of preaching religion or promoting business. Similarly white skinned people exploited, enslaved and killed the black skinned people who were uneducated and ignorant. Any country or nation that attained prosperity educationally or otherwise, looted, robbed and enslaved others. Hence a wise man should always keep in view the good and bad use of education.

There are some psychological aspects of education. In childhood children by nature are naughty and mischievous as their body organs are very active and blood circulation is high. They do

not sit at one place and do not remain silent. They enjoy this state, which also helps in their physical and mental development. They learn through play and prepare for future life. Hence children must be brought up with love and care. When a mother feeds the baby with love the baby has a balanced growth but when she feeds in anger the milk is poisoned and it has adverse effect on the physical and mental development of the baby. When a baby is not satisfied or parts from the mother he expresses his feelings by crying. Babies cry in different ways in different situations and a good mother can read the feelings behind it. An unsatisfied child also shows anger and can express it in a destructive way. The parents should study the psychology of the child and find suitable solutions to his problems. In the absence of this the child can develop the qualities of inferiority complex, cowardness, fear, rudeness etc. Besides love, discipline is also required for children. Without discipline the children become rude, arrogant, stubborn, and fearless.

It is also observed that children cannot be educated if they do not have a will to do so. When a child develops an internal desire to learn and progress then only the teachings of parents and the teacher would light his path. But in any case they should not be forced and their feelings should not be hurt. A child has a tender mind and heart in a tender body. Hence he should be educated and disciplined keeping in mind his nature and habits. As gold is obtained by heating the ore, and a pitcher worth storing water is obtained by heating the clay structure, in the same way discipline adores good qualities in the children and students. It has been said that children brought up with excessive attachment develop various kinds of offensive behaviour. Suitable punishment to improve the faulty behaviour and to bring them on right path helps develop several virtues in children. However up to the age of five years children are very sensitive, helpless and weak and they should be treated with love and utmost care. Any punishment and condemnation in this age would develop in them frustration, tension, complex, fear etc. After five years the body, mind and sense organs of children are sufficiently mature. Hence at this age stricter disci-

pline must be enforced to suitably teach and educate them. When they enter the teen age they develop some self-respect and self-esteem and their simplicity, flexibility, receptability and memory somewhat decline. Therefore those who have not been educated and properly cultured before the dawn of teen age do not easily accept the discipline. Hence the teenagers should be given love and friendly treatment.



- ★ *Observance of duty is greater than demanding rights.*
- ★ *Be a nourisher of soul and not an exploiter of others.*
- ★ *Change your thinking for reforming your conduct.*
- ★ *A wise, virtuous and dutiful person is superior to a senior, authoritative, autocrat or a learned individual.*
- ★ *A person who does not give up meanness, blind traditions, wrong conventions, injustice, untruthful and sinful behaviour fearing punishment really deserves punishment.*

Chapter 6

Suitable Food and Work Schedule for Students

Good food, proper work schedule and yoga practices are as important for students as good intelligence, able teacher and proper environment. It has been said in Gita that, "Happiness is for whom who has regular, systematic and proper choice of food, work schedule and working style and a controlled sleep." Your thoughts are based on what you eat and your actions depend on what you think. The *Satvik* (virtuous) food comprises of vegetarian meals, milk and fruits. The *Rajsik* (princely) food comprises of spicy, tasty, salty and pungent food. The *Tamasik* (inert) food comprises of meat, alcohol, eggs, tobacco and contaminated food. *Satvik* food makes a person simple, calm, wise and thoughtful. *Rajsik* food makes a person pleasure-loving, pretentious, angry and intolerant. *Tamsik* food makes a person dull minded, wicked, cruel, terrorising and looter. According to *Chhandogya* Upnishad the coarse part of food is converted into stool, the medium part gives minerals and the fine part nourishes the mind. Thus food plays an active role in shaping the personality and habits of a person.

Eating of *Tamasik* food develops the qualities of fighting, injustice, atrocities, violence, terror, vandalism, corruption etc. One who is not thoughtful of the quality and value of food is like an animal. An animal may mate with his own mother, not differentiating between one female and the other. Similarly one eating *Tamasik* food may lose the sense of differentiation.

An addict person is likely to suffer a loss of qualities like wisdom, humanity, decency, right speech, etc. It has been said that, "A person who has lost wisdom on account of vices is blinder than a person not having eyes." According to the Jain Acharyas

and all other religions leaders it is essential to renounce vices which are the main cause of decline of a person. Amritchand Suri says that, "First carefully give up taking alcohol, meat, honey and five kinds of fruits of the fig-tree (*Ficus glomerata*) for renouncing violence." The main vices are of seven kinds ① drinking alcohol ② eating meat ③ prostitution ④ extra martial sex ⑤ hunting ⑥ stealing ⑦ gambling. Besides these many other bad habits can be identified. Persons free from vices and having pure mind can only assimilate the teachings of Jain or any other religion. Persons free from vices have been equated to Muni by Ved Vyasa. A lustful person cannot differentiate between good and bad, happiness and sadness, sense and senseless and beneficial and harmful, then how can a wise man go for such lust? Lust leads to attachment, fear, grief, anger, passion, madness, memory loss etc. in a person.

Alcohol generates infatuation, heart pain, dysentery, thirst, fever, disinterest, back pain, trembling, chest blockage, darkness of eyes, coughing, respiratory problems, insomnia, excessive sweating, obstructions, tumour, swelling, illusions, lamentation, vomiting, nausea, giddiness and bad dreaming. Besides alcohol other intoxicants are hemp, tobacco, opium, tea, coffee and many kinds of tobacco products. These intoxicants contain nicotine, tar, carbon monoxide, caffeine and other poisonous elements, which may produce tuberculosis, cancer, hypertension, asthma, cough, constipation, indigestion, headache, ulcer, etc.

Besides above the students should also avoid eating gram and preparations made from gram flour, which cause formation of gas that effects the nervous system. Similar is the effect of chilies, spices and sour items. Overeating and frequent eating produces laziness and sleep and should be avoided. They also affect the digestive system. To digest more food more blood circulation is required by the digestive system and consequently the blood circulation to brain is reduced affecting the thinking capacity. Rice, wheat, pulses, green vegetables, fruits, fresh cow milk, butter and ghee, green coconut water and pulp, almonds, raisins, currants etc. constitute good food for students. Only half stomach full meals should be taken and quarter space for water and quarter space for

air should be left. Things easily cooked are good for health. Hard, contaminated, stale, very cold and very hot food should not be taken.

Work Schedule

Lord Mahavira told Gautam Ganadhara "Oh Gautam! Not a second should be lost in negligence. Negligence is the mother of decline, destruction and death whereas perseverance is the path to development, progress and happiness." Time is life, if you kill time the time will kill you. Wealth lost can be regained but all the wealth of world cannot bring back the lost second. Therefore time is more precious than the preciouses thing in the world. A common man safeguards less valuable items like money, gold, jewels etc. but does not make full use of his precious time. All great man in the world carefully made the best use of their time.

One should set the aim of his life. The students may have different objectives in mind but they have a common aim of getting peace, happiness and prosperity in life. All the unfavourable factors obstructing these aims should be kept away and the favourable ones must be pursued. The principle of action and reaction or the cause and effect tells us that a seeker of peace and happiness should wish others also the same. Nobody should be hurt directly or indirectly by thought, speech and actions. Let this be the central rule in deciding all other acts in life. Let your heart be simple, calm, sweet, flexible and liberal and the conduct humble, disciplined and punctual.

There is a saying "God helps those who help themselves." The secret of this is that one who, by discarding inertia and ignorance discharges his duty timely, is also helped by nature and others. This can be done only by him who is independent. Conversely, one who is punctual in discharging his duty can only become independent. Such a person can make progress in life, be happy and can also help others. Mahatma Gandhi has said, "Time is money". I do not agree with this because the time once spent cannot be realised at any cost. So I say time is life, if you kill time the time will kill you. It has been said that restraint means life, non-re-

straint is death. Planned use of time, energy, money and intellect for good cause is restraint and the opposite is non-restraint. When on time and under control a train full of goods does not meet with any accident even when running at high speed but the same train running off time and out of control does so causing heavy loss to property and lives. In the same way one who does not discharge his duty timely and independently can destroy his energy, property, intellect and health.

You should go to school in time and take books, notebooks and other items as per time table of the day. You should always attend the prayer. You can walk down to school if it is not very far (say less than 2/3 kilometers). This will be good for your physical and mental health. When walking barefooted the pressure points on the under side of feet are pressed which is good for health. Keep to the side of the road as per traffic rules. Do not walk very fast and never try to overtake unnecessarily. You may have fruitful conversation with your friends on the way when time and facility permit. If you are travelling by a vehicle, park it properly in the school.

You should try to sit in the front row in the classroom. Stand up and greet your teacher when he enters the class. Also wish your friends smilingly when you meet them in the school. Behave politely and friendly with everyone and do not break silence, discipline and rules of the school. Do not leave the class unnecessarily. Be attentive in the class and ask the teacher humbly the point you have not followed. Note down the points spoken by the teacher. When studying a book note down the point you do not follow and clarify it with your teacher or any other knowledgeable person. The better you understand a subject the longer it will stay in your memory. Good understanding of one subject may also help in understanding other subjects and knowing its good and bad points.

Practical studies along with theoretical studies are important in science. Maps, globe etc. must be used in study of geography. In the study of language mind the correct pronunciation and

writing errors. Mathematics is generally considered to be a difficult subject, but it is important for study of science and commerce. A subject studied with attention and interest is properly understood and remembered. Without this the subject is neither followed nor remembered. A good way to understand and follow the subject is to write down short notes in your own language. A still better method is to discuss the subject with others. If you are bored and tired of one subject switch on to other interesting subject or stroll a little or have a little enjoyment or lie down in *shavasan* for some time.

Before eating refreshment in the interval wash your hands and mouth and sit in a clean place. Share your recipes with others, especially with those who do not have it. Refreshment prepared at home is pure and must be preferred. The specified *Mantra* (prayer) should be spoken before eating. Throw the left overs in the dust bin.

You should participate in as many activities of the school as possible. This helps in balanced growth of mind and body and also develops the qualities of love, organisation, adjustments, tolerance, patriotism, work capacity etc. and prepares you for real life. These qualities cannot be developed by studies alone. Do help your friends as per your capacity. Poor students can be helped by giving books, notebooks, dress, fee etc. You must also serve your teachers whenever possible.

Wish your parents and other family members on returning home from school. Put off your shoes, socks and school dress and wash your hands, teeth and mouth before taking meals. Play and enjoy with your brothers, sisters and friends. Morning walk is a good habit. The air and environment is clean and noise free in the morning and traffic is also less. Morning sunrays are pleasing and contain vitamin D. Walking is a good exercise for the body. It increases digestive power, refreshes you, reduces mental fatigue, removes boredom and enthuses new life and vigour. Walking and other exercises should not be tiring. Do not exercise immediately after meals.

Rest a while after walking, wash your hands, feet and mouth and then sit down for studies and homework. You should also read good magazines besides course books. If possible, do teach and help your friends without any charge.

There is a saying that, "Early to bed and early to rise makes a man healthy, wealthy and wise". Nature has provided us day and night, day is for work and night is for rest. During day we receive light as well as energy from the sun, which makes us more efficient and increases our working capacity. In the absence of sun in the night, the efficiency and working capacity decrease. Darkness increases the sadness and diminishes our zeal. Black colour (of night) signifies sin, ignorance, disappointment and protest. Therefore one must take his meals forty-eight minutes before sunset. After the meals offer prayers to God, devote some time to self-study and offer service to your Guru (if present). Finally remember the God and beg pardon from all living beings for any offences, which you may have committed in the day knowingly or unknowingly. Wash your mouth, hands and feet before going to bed. Keep your head in the east or south direction and fill your heart with good feelings. This would give you good sleep and keep away the bad dreams. Sleeping before midnight provides more rest from less sleep and sleeping late in the night gives minimum rest from more sleep. Only by going to bed early you can remove the tiredness completely and also get up early in the morning. Getting up late in the morning disturbs the next days programme and ultimately all the activities of life. So it has been said that do whatever you want at the earliest opportunity. You should wear loose dress at the time of sleeping and keep your left side down on the bed. Do not closely cover your head and mouth.

You should get up before sunrise. Having completed your daily routine and taking bath you must visit the temple in the clean and holy clothes. Take some offerings like coconut, rice or almonds, etc. to the temple and worship the deity in the prescribed way. If some saint or monk is staying in the temple, you should also visit him and pay your respects by bowing down before him

and offering some rice, etc. as a mark of pure feelings. Thereafter you must devote sometime in reading spiritual books.



- ★ *Vegetarianism based on injustice and excesses is no different from non-vegetarianism.*
- ★ *A trader and user of goods obtained from killing is really not vegetarian.*
- ★ *You can preach truth, justice and good conduct to others only to the extent you follow them yourselves and not more.*
- ★ *One who manufactures and markets liquor, meat, cigarette, tobacco, narcotics, leather goods, cosmetics having animal fat and forbidden food articles is a vice trader, killer, sinner and an unjust person.*
- ★ *The demerit earned in asking others to use forbidden sinful articles, acts and food is more than the demerit earned when you use them yourself.*
- ★ *Just as digestion of food provides vital elements to body, reading and comprehension of scriptures provides treasure of knowledge.*

Chapter 7

Yoga for Health

A human being has three components (1) physical body (2) mind and sense organs, and (3) the soul. We consider here health of the physical body. We take food, water and air for the maintenance and development of the body. The essence elements of these inputs are used by the body and the rest form stool and urine. A proper and complete discharge of stool and urine is a must without which the body reacts in many ways and the person suffers physically as well as mentally. So one should form a habit to discharge the stool timely and properly in a natural way. Besides stool the body also rejects other unwanted refuse items for proper control and regulation of the body functions. A brief description is given below of the ailments, the body may develop according to Ayurveda if these rejections are prevented in some way.

1. Holding passage of gas

Effects : Undergrowth, swelling of stomach, constipation, depression, rheumatism, obstruction in passage of urine and stool, weakness of eyesight, loss of digestion and heart diseases.

Treatment : Oral administration of oil or ghee in a regulated quantity, taking anti-rheumatic food, drinking luke warm water, *vasti* (cleansing of stomach) procedure.

2. Holding passage of stool

Effects : Cramp in calf of leg, cold, headache, upward movement of gas, blockage of heart, piles, swelling of stomach etc.

3. Holding passage of urine

Effects : Body ache, stone formation, pain in stomach, pain in penis and testicles, rheumatism. The ailments listed at 2 above

may also take place.

Treatment : Message, bathing, sweating and *vasti* (cleaning of stomach) procedure.

4. Holding of belching

Effects : Loss of interest, tremors, blockage in heart and chest, swelling of stomach, hiccup and rheumatism.

Treatment : Same as that for hiccup.

5. Holding of sneezing

Effects : Headache, weakening of eyesight and other sense organs, muscular pain of neck.

Treatment : Looking towards sun, gently stroking the nose.

6. Not drinking water when thirsty

Effects : Dry mouth, weakening of body parts, deafness, lack of thinking power, giddiness and heart diseases.

Treatment : Drink water and liquids.

7. Not eating when hungry

Effects : Body ache, loss of interest, depression, weakness, pain and giddiness.

8. Holding of sleep

Effects : Attachment, heavyness in head and eyes, laziness, yawning and body ache.

Treatment : Get sleep, massage.

9. Holding of cough

Effects : Difficulty in respiration, loss of interest, heart disease, hiccup.

10. Holding of breathing

Effects : Undergrowth, heart disease and fainting.

11. Holding of yawning

Effects : Same as that for sneezing

12. Holding of tears

Effects : Cold and inflammation of nose, eye disease, headache, muscular pain of neck, loss of interest and creation of doubts

Treatment : Sleep, drink liquids, humorous stories.

13. Holding of vomit

Effects : Skin disease, leprosy, eye disease, itching, jaundice, fever, bronchitis, respiration disease, nausea, shades and spots on face and swelling.

14. Holding of semen

Effect : Pain in penis and testicles, fever, heart pain, obstacle in urination, body ache, stone formation and impotency.

Improper discharge of above body rejections adversely effect the various body functions like nervous system, sense organs and working organs. Besides the physical health, the comprehension, memory and intelligence are also affected. Yogic methods, may also be used for proper discharge if natural methods fail. The teeth should be brushed with a brush prepared from neem or acacia twigs. The nose should be properly washed with water followed by *Jalneti*. This yogic exercise cleans the nose very well and improves the working of sense fibers. It also helps in the treatment of cold, sinus, migraine etc. The exercise of *Vaman dhauti*, which purifies the body and improves memory, should also be performed.

Given below are the merits of some of the yogic practices. For actually performing these exercises the reader is referred to a yoga teacher.

1. **Kapal Randhrashodhan** - It helps in maintaining the *Kafa* constituent humour* of the body, cleaning the nerves and improving the eye sight.
2. **Kayotsarg or Shavasana** - It is a process of bringing the body

* According to *Ayurveda*, there are three kinds of humours in the body - *Vaat*, *pit* and *kafa*. They are responsible for good or poor health.

to perfect rest and tension free state. This exercise can be done standing or lying down on ground and can be interposed between other yogic exercises or can be performed in the middle of studies when the body and mind are tired. It relieves physical, mental and emotional stress and improves concentration.

3. **Padmasana and Gyan Mudra** - It improves concentration and activates mental fibers. It also helps in stomach problems and energizing the backbone.
4. **Goduhasana** - It helps in stabilizing the mind, clearing the harmful gases and cleansing emotions.
5. **Sinhasana** - It improves eyesight and vocal pronunciation.
6. **Vajrasana** - This exercise is performed after meals. It improves the digestive system, helps in celibacy and invigorates the body.
7. **Siddhasana** - It helps in controlling sexual desire, stabilizing the mind, purifying semen and energizing the body.
8. **Tadasana** - It removes dullness and energizes nerves.
9. **Gavasana** - It removes tiredness, brings humbleness and energizes the backbone.
10. **Shirshasana** - It purifies the mind, improves memory and eyesight and invigorates the glands. It is also helpful in controlling nocturnal emission, headache, hernia, asthma and diabetes.
11. **Sarvangasana** - It is an exercise of complete body. It invigorates the thyroid glands, nerves of the backbone, digestive system and the sense fibers of ears and nose. It also helps in purifying the blood.
12. **Shashankasana** - It helps in controlling anger, emotions and blood pressure and brings mental peace.
13. **Pranayama** - Forces carbon dioxide out and improves both the physical and mental health.
14. **Meditation** - Calms the mind and improves its working. It is useful for physical and mental health.

You should face north or east when studying. But when the teacher is facing north or east you may sit in front of him. The light should neither be dim nor very bright and should come from the left side. In between the studies close your eyes firmly for 5 to

10 seconds and relax. This may be repeated 8 to 10 times. By looking at the blue sky and greenery the eyesight is improved and emotions are broadened. The concentration increases and eyes become healthy by looking at the end of flame of a lamp or at a point without blinking the eyes. Rub your palms together and place them on the closed eyes, the tiredness of eyes can be removed.

Massage is good for the body. Massaging of head must be done before going to bed or before taking bath with cow ghee, almond oil or sesame oil. Mustard oil, perfumed oil and oil made from good aroma flowers or other scented items may also be used for massage before bath. Use fingers toes for massaging the head. The eyes, ears and the face may also be massaged along with the head. Massaging of underside of feet exerts pressure on pressure points. Massaging the whole body activates the organs, refreshes the mind, improves the memory, invigorates the body and removes tiredness. Oil massage of body removes *kaf* and *vaat* and ghee massage removes blood *pit*. By entering the skin pores it vitalizes the body and helps in cure of skin diseases. It brings sound sleep, makes the skin soft and bright and improves the eyesight. Caustic soda or soap containing animal fat or shampoo should not be applied to hairs. They may affect the skin, nervous system of the head, and memory and may cause headache. For washing the head use yellow ochre, prickly bush, *amvla* (the tree enablac myrobalan), gram flour, etc. and do not use hot water.



Chapter 8

Food is for Performance of Duty

We should neither live to eat nor eat to live but eat to supply fuel for the lamp of life.

I don't agree with the general rule that one should not live to eat but eat to live because neither of these statements fulfill any great objective. As oil is needed to light a lamp in the same way food is required for propagating the light of ideals in life. The physical body is required for achieving religious objectives and food is necessary for the body.

What we eat shapes our thought and conduct -

The corporeal body of a living being, his materialistic senses and mind are completely physical entities. His incorporeal senses and mind are also physical entities for being controller of materialistic senses and mind. As food, water etc. are material things they are bound to have positive or negative impact on the living being. The deficiency of water in the body causes thirst and intake of water refreshes the senses and mind. Whereas intake of liquor weakens the body and makes it prone to disease, excites the mind and hampers proper thinking. In principle the pure vegetarian food behaves like water and the non-vegetarian food and narcotics have the characteristics of alcohol. It has rightly been said, "As you eat so you think and as you think so you become. Our body is what we eat." It is right to say -

"Animal food for those
who will fight and die,
and vegetable food for those
who will live and think."

Those who eat non-vegetarian food and follow corrupt

practices are demons in the garb of man. According to a Hindi verse "Flesh eating persons are veritable demons. Don't keep their company; it will disturb your concentration on God. Those who sip blood how can they have pure mind." Present psychologists and medical scientists have also come to the conclusion that non-vegetarian food, liquor, impure, putrid or stale food, and smoking or eating tobacco cause many physical or mental ailments.

Impact of mentality on food habits –

Innumerable examples have proved that a change in thinking changes the food habit of a person. According to Jaina scriptures Lord Mahavira was a lion in one of his previous birth. He used to kill animals for food. A change came in his thinking on listening to the discourse of two Jain monks possessing spiritual powers. This awakened his conscience. He gave up killing animals and eating flesh. Later he gave up food altogether and went into meditation. There is another example of an elephant who after gaining knowledge of his previous birth gave up drinking impure water and eating leaves of a green tree.

History records the example of Vidyut thief who besides being a thief visited prostitutes, ate flesh and revelled in many other immoral acts. But when a change came in his thinking he gave up all wrong doings. Another such person became Muni and attained salvation. Buddha literature records that a person like Angulimal when came in contact with Lord Buddha transformed completely from a depraved state and attained purity. Above examples prove that there is an intimate relation between thinking and food a person takes. But it is also found from history and experiences that sometimes even some persons taking virtuous food are degraded mentally. According to the Jain history Ravana, Kansa and Duryodhana were pure vegetarian but still their conduct was extremely sinful. Therefore one should not consider oneself always virtuous, saintly, and non violent when taking vegetarian and virtuous food. Taking pure vegetarian food is only an external component of religious conduct. This external component alone is not the sole reason. Pigeon and goat are vegetarian,

but they over indulge in sex. This shows that only focussing on food and not on thoughts and conduct would be a big mistake. In fact it is much more important to give attention to thought and conduct than on food. If our thoughts and conduct are virtuous our food habits would follow suit. If someone taking invirtuous food claims that his conduct and thoughts are good and where is the need of taking virtuous food then be sure that he is a fraud, hypocrite and a liar.

In present scientific age even some educated persons have the habit of eating flesh, drinking and smoking. It is also not right for a vegetarian person to consider himself purely non-violent and virtuous. Because many vegetarian people use cosmetic items such as nail polish and lipstick, belt and shoes made of leather and silken clothes without any hesitation. Many not only use these items but also produce and sell them. Such persons could be equated with flesh eaters, besides being deceitful and ignorant. They are like cow faced lion and innocent looking crane with deceptive exterior. There are still others who don't sell or use a material or food involving killing of living beings but obtain their vegetarian food from the earnings based on exploitation and fraudulent practices in business. Such person should also be equated with flesh eaters.

Food must be vegetarian, pure and fresh. Take food only when you are hungry and at a proper time in sufficient sunlight. Wash your hands, feet and mouth clearly, gargle before eating and sit facing East or North at an appropriate place. While eating keep your mind tranquil and observe complete silence. The solid food must be chewed thirty two times, that is equal to the number of teeth, so that it is transformed into fluid before being gulped. Water or liquid food should be sipped so slowly as if you were eating solid food. Initially you must take a little water. Then start with eating some sweet food. This should be followed with salty food. Eating should be interspaced with drinking small amount of water. Large quantities of water should not be taken at the beginning or in the end. Juice with opposite properties should not be taken

consecutively. For example taking milk just after or before sour juice, fruit or fruit juices before or after water, hot food before or after cold food etc. Cardamom, aniseeds or clove may be taken after meals but smoking should be avoided.

Wash your hands, feet and face after meals, rub your palms together and massage your eyes gently with your palms. This increases vision, strength of sense organs and immunity from ailments. After the meal remember God and sit silently for some time. Then walk slowly for about 100 paces. You should urinate after the meal and do not do any strenuous work or massage the body or take bath. Thereafter you should take rest first laying straight facing sky for nine breathing times, then on right side for eighteen and on left side for twenty-seven breaths. The work like reading, discussion, writing, meditation, etc. must be undertaken after rest.



- ★ *As the light of wisdom grows one realises the ignorance of his past conduct.*
- ★ *Develop those good feelings, which you do not have so far.*
- ★ *Be a humble truth seeker and not an arrogant obstinate.*
- ★ *Understanding is necessary before embarking on research.*

Chapter 9

Service to Guru is Service to Live God

A Guru is a living manifestation of religion, free from internal and external ties and far removed from mundane evil deeds. The right interpretation, preservation and advancement of religion and its stability cannot be ensured without a Guru. Happiness cannot be achieved without religion. Therefore, a Guru should always be offered service for getting happiness. It has been said in scriptures that, "A high caste by respecting a Guru, best of enjoyment by offering charity, adoration of self by fasting, and a handsome body by devotion are obtained in the next birth and the fame spreads in all directions by chanting praises of God." "The sins are washed by a dip in Ganges, anguish is stopped by moon rays, poverty is removed by *Kalpa* (wish giver) tree but all three disappear simultaneously by the company of a Guru." "When invaluable salvation can be achieved by devotion to Guru, is the fulfillment of other smaller objectives difficult?" Therefore one wishing for his own welfare must always offer his services to Guru. A poet has said that, "God can give wealth to a devotee but a Guru can give the God himself when pleased by devotion."

The main force behind all revolutions in a country and society is Guru. A Guru is a revolutionary, seeker of truth and an explorer of new principles. This work cannot be done without a Guru. Alexander was made by Aristotle, Chandragupta Maurya by Chanakya, Chatrapati Shivaji by Guru Samarth Ramdas and Mohandas was turned to Mahatama Gandhi by Raichand Jain. Similarly in the prehistoric times the kings and emperors used to learn about knowledge and science, self-knowledge, politics, economics, art of warfare, art and craft etc. from Gurus. Who will show the right path in the absence of a Guru? This world is full of thorns and obstacles and is like a dense forest. To cross such a

path, a guide in the form of Guru is required.

The Method of Offering Food

The method of offering food to Digambar monks is a very special one. A monk does a small worship before taking food. When he stands up and chants *mantras* then first water and then milk should be offered. This should be followed by sweets and dry fruits. The main food preparations are now offered. Water must be offered at intervals during the meals. Sour dish after milk or vice versa should not be given. Water should not be given after fruits or fruit juices or vice versa. Milk should not be followed or preceded by vegetables and chilli based preparations (*Namkeens*). The fruits should be washed with clean water, cut to pieces and the seeds removed before offering.

Pure warm water must be used for washing the hands, feet and utensils before offering meals. Your hands should not touch your body or any other dirty object when offering food. All cooking and other preparations must be done before the arrival of monk. Food must be offered with devotion after the monk has formed a receptor by joining his fingers. If the receptor remains empty for a period of one *Kayotsarg* (about half a minute) the monk stops taking food. The one time offering should not be very small or very large. Frequent request for items should not be made during meals. It means that the offering of a particular preparation, which the monk accepts must be continued till he refuses. If any other item is to be offered in between then you must do so methodically and properly.

Snatching of items, in disorderly behaviour, carelessness, generating noise, quarrels, tension, disturbances, hushing up etc. should be avoided when offering food. Until and unless necessary, one should not go from one kitchen to another. If there are many people offering food every one should offer separate items. The items must be served one by one in turn. Flies should not be allowed to sit on the vessel which is kept on the ground to receive the droppings from the monk's hand receptor. The fingernails of

the server should be properly clipped. The server should nicely clean his body, teeth and mouth before offering food to prevent foul smell. All utensils and vessels used for cooking and serving must be washed with hot water and wiped clean with a clean cloth.



- ★ *Knowledge accompanied by faith and practice is a weapon for destruction of Karma (impressions of past actions) but knowledge without faith and practice destroys oneself as well as others.*
- ★ *One who fears, hesitates and neglects his sacred duty can never become a great and successful person.*
- ★ *One who practices rules of truth, non-violence, non-stealing, non-attachment and celibacy does not need any other policy or law.*
- ★ *Lack of self-confidence obstructs progress and relying on matters without verifying facts leads to utter destruction.*
- ★ *To evaluate a person by his exterior shape, form and actions is to take glass as a diamond.*
- ★ *As the ears are open it is no mistake to listen to others but it is certainly a mistake to take it to heart without understanding.*

Chapter 10

Hospitality of Guests

A guest should go to other's home as an angel and not as a devil. Guests are live angels for a householder. They come to give something. Such a view is a sensible part of human-culture. Noble guests are like renounced benevolent saints. They arrive without invitation on their own wish. No body is near and dear or alien to them, everybody is equal. Because they regard everybody as their own and because everyone considers them as his own, it is the sacred duty of householders to offer them food, service and safety. Similarly, the religious men and women, gentlemen and ladies, who visit *Gurus* (saints, monks) for blessings, preachings, spiritual companionship and other religious objectives without invitation are also guests. Those coming from other towns and lands without any programme are also called guests. Those who come by invitation are called invitees. Generally all these categories are treated as guests by tradition. The person receiving them is a host. A host should welcome his guest with love, offer his respects, enquire about the welfare, offer water for washing the feet, offer him a good seat, ease out his tiredness and then offer good food with love. Then he should be asked to rest. Thereafter enquiry should be made about the purpose of his visit and help should be offered as per capacity to fulfill that purpose. The hospitality and service must be offered for as long as they decide to stay. When they wish to leave arrangements must be made for return journey and they must be respectfully seen off by accompanying them upto some distance. When departing they must be wished a safe and pleasant journey and requested to visit again. They must also be asked to intimate by post or phone their safe arrival and welfare at home.

Duties of a Guest

The guests too have some duties. They should not put their host to inconvenience. If possible they should send pre-intimation to their host regarding the number of persons, the time of arrival and duration of stay. This will facilitate the host in making proper hospitality arrangements. They should not go with excessive make up and fashionable costumes. They should refrain from making showy conversation and behaviour. In case of any deficiency in hospitality it is against the dignity of a guest to pass remarks, get irritated and annoyed, and look down the host. To expect excessive hospitality, rich food and arrangements for local tours is a sign of meanness. It is the duty of a host to request the guest to stay longer but it is the duty of a guest that he should leave as soon as his work is over. Because by a longer stay a host may face various kinds of problems resulting in lower hospitality standards.

In practice the tradition of hospitality is really found in villages to some extent, it is almost absent in cities. Generally people in cities are rarely hospitable to guests and do not make proper arrangement for their stay and food. People who are acquainted behave like unknowns. Sometimes when arrangements are made on some compulsive ground then it takes the form of a mere formality. The liveliness, sweetness, naturalness, intimacy and eagerness is found missing. When the city dwellers go to villages, the villagers respectfully and honourably offer their services and make proper arrangements but when villagers go to cities they are not offered even water for drinking. If for some reason the arrangements in a village remain deficient in same respect the city people would make fun of and call the villagers primitive, untrained, uncivilized and uneducated. This kind of behaviour is also observed between rich and poor, employee and employer, family members of bride and bridegroom, and this is a curse on the holy tradition of hospitality. The examples of Shri Krishna and Sudama, Shri Krishna and Vidur, Shri Rama and Shabri, Shri Rama and Kevat are inspiring examples of good hospitality.

The Practice of Ceremonial Feasts and its Distortions

Ceremonial feasts are given on the occasion of marriages, *Panch Kalyanak* (a religious ceremony in temples), *Vidhans* (a worship ceremony) and on other religious and social occasions. People collect at a clean and a holy place, put off their shoes, sit in rows after washing hands, feet and mouth and eat pure and sacred dinner. Some people happily serve the dinner with clean hands and bare footed. After dinner people put the leaf plates and bowls silently in a bin and wash their hands, mouth and feet. Aniseeds, cardamon etc. are offered in the end. Food is not wasted by leaving it unconsumed in the plate. But what is seen in practice is that improperly cooked impure food is taken by unclean people wearing shoes either standing or sitting randomly in dirty places. They also leave a part of food uneaten in the plate and do not throw the used plates in the bin. In a country where millions of people are poor, scantily clothed and starve, such a practice is of very serious concern. It is an insult to the life grains and the goddess of wealth (*Laxmi*). On some dinner occasions drinks, meat, cigarettes, tobacco etc. are also served and on still others people quarrel and indulge in strife. Sometimes people fall sick or even die due to contaminated food. In some cases the guests harass and insult the host, quarrel with him and throw away the prepared food.

The Death Feasts and its Distortions

The practice of ceremonial feasts and hospitality has often been misused. A poor person who cannot afford such feasts is forced by the society to do so and is pressurised in various ways and criticized when a feast is not offered. Perhaps there was a practice in the past that when a person died, food was offered to people coming from far distances for funeral ceremony and offering condolences. But slowly this practice got distorted and assumed a dreaded form. Offering of dinners, and gifts of clothes, utensils, money and charity etc. became a practice in the name of death ceremony. Now a days an unaffording poor person has to spend beyond his capacity and may even have to sell his house, land, ornaments etc. for it and suffer like hell for the rest of his

life. This is an act of cruelty, mercilessness, unkindliness, violence, exploitation, insult and inhuman behaviour. In fact the family who has lost their member is already aggrieved and deserve consolation, help and arrangements for their meals but in practice our treatment is just the opposite. The person who died is gone but those who are living are buried alive under such undue pressure. A feast is offered as a sign of happiness on festive occasions like marriage, birthday, religious celebrations, etc. but why should it be arranged on death of some near and dear one? The younger generation is normally satisfied by this arguments and they have given up the practice of death dinner but the older generation does not agree, offer counter arguments, raise new problems and start fighting. This shows that the new generation is logical, broad minded and progressive and the old generation is orthodox, narrow minded and conservative.



- ★ *Taking up very important and most essential work first makes a person talented, expert and successful.*
- ★ *When you lack strength and occasion to perform a great feat do not neglect it but wish for the same so that strength and occasion shall come your way.*
- ★ *Every great feat has a small beginning.*
- ★ *Do not take for granted anyone unless his authenticity has been proved.*

Chapter 11

Welfare Service is Live Religion

Every living being wants happiness, he is perturbed by distress. Therefore an act of happiness is called merit (*dharma*) and that giving distress is called demerit (*adharma*). It is said that merit is the cause of all happiness and benevolence, therefore Oh wiseman! go for merit. The merit lies in the purity of soul and good behaviour towards others. When virtues like compassion, kindness, selflessness, welfare of others etc. rise in the heart then one develops a will to serve others. Internal purity makes only oneself happy but welfare service makes others also happy. Purity of self is the live religion for oneself and service to others is a service to God living in them. It is said that only meritorious person earns the merit. Therefore serving a meritorious person amounts to serving the merit (*dharma*). The temples, idols, pilgrims places, etc. are only symbols of merit. We know that a map or flag of India does not mean real India. The country is in fact known by the land, the people, the animals and the birds living there. Thus one who loves that land and its habitants really loves that country and he is called a patriot. But one who respects the Indian flag, etc. for show and hates the Indian people, Indian culture and traditions is a traitor. Similarly, one who worships some songs of merit but does not serve the meritorious persons, who are the living merit personified is really opponent of merit (*dharma*) and is a worshipper of dead signs only.

The special characteristic of great personalities of any country whether it be in the religious, social, political, academic and scientific fields is the purity of sentiments and feeling of compassion, service and welfare of others. According to Jainism the Omniscient benefits not only the humans and angels but all the living beings by communicating knowledge through their divine

words. Saying goes that Lord Parshwanath as a prince chanted sacred *Namokar Mantra* (verses) to a burning snake pair and they became Dharmendra and Padmawati in the next birth. The prince Jivandhar also chanted *Namokar Mantra* to a dying dog who became a *Yaksha* (a kind of demigod) in the next birth. Narayan Krishna offered medicated sweets (*laddu*) to a sick monk who was set to become future omniscient. The great warrior Bhima had served some monks in his previous birth so he was blessed with great power and did not die when poison was given to him. The scriptures say that he who serves others becomes an omniscient in future. The following nine virtues out of a total of sixteen which qualifies one to become future omniscient belong directly or indirectly, in part or whole, to welfare service category - ① purity of faith, ② humbleness, ③ renouncement as per capacity, ④ penance as per capacity, ⑤ heroic death of a monk, ⑥ service to others, ⑦ devotion to omniscient, ⑧ devotion to *Acharya* (head monk), ⑨ devotion to other monks. This shows the importance and high value of service.

According to Vedic religion, the God incarnates, *rishis* and saints and other great personalities had assumed welfare service as a religion and asked others also to do so. God incarnates take birth on earth for teaching how the living beings should protect themselves. Lord Krishna is also known as Gopala. Gopala means one who protects, serves and rears cows. The King Ratidev offered the food he received as alms to other hungry persons even when his own family members starved. King Dilip did not care about his own life for protecting cows. The first line of a poem written by saint Narsi Mehta, and favourite of Mahatma Gandhi, is "*Vaishnava* (followers of God Vishnu) are those who have other's grief at their heart." Saint Tulsidasa has said that the welfare service is pure religion. In Vedic religion even the trees, rivers, mountains, etc are worshiped. The basic logic behind this is their protection and care. In Hindu religion, the mother, the father, the teacher and the guest are regarded as God. It means that they must be obeyed, served, respected and treated like God. The Rishis and Yogis living in forests used to treat the animals, birds and even

trees as their dear children.

Mahatma Buddha was personified for mercy and kindness. In his childhood he preferred to renounce the throne than to surrender the injured goose to his cousin brother Devdutta. When he saw the people suffering he decided to alleviate their sufferings and so he went out in search of truth leaving behind the entire kingdom, newly wedded beautiful wife and son Rahul. The cruel emperor Ashoka got so much impressed by the kind heartedness of Buddha, that he transformed into kind Ashoka. His son Mahendra and daughter Sangmitra travelled to Sri Lanka and other countries for promoting this religion of mercy and kindness.

The virtues of kindness, welfare and service to humanity were not confined to India alone. Every great man in every country have accepted these virtues. Jesus Christ was himself welfare service personified. He said service to humanity is service to God. He used to serve the people suffering from leprosy etc., offer food to hungry and help the needy. He loved sheeps, often took them in his lap and offered love and service. Inspired by his quality of service the Christian community has taken service as the supreme religion. That is why most of the service institutions in the world today are founded, promoted or nursed by Christian missionaries.

Impressed by the religion of welfare service Florence Nightangle took it as a challenge and set up a world record in serving the sick and the injured. Similar is the example of Mother Teresa. Mahatama Gandhi, Vinoba Bhave, Subhash Chandra Bose, Baba Apte, etc are other ideal examples of people devoted to service. The institutions like Ambulance, Red Cross, UNICEF, Lions club, Rotary club, Scouts and Guides, Bhartiya Vikas Parishad, Mahaveer International etc. are deeply connected with religion of service. All the great institutions in the world like schools, universities, hospitals, homes for widows and the aged, orphanage etc. have been inspired by the ideal of service to humanity.

It has been said in scriptures that, "When impressed by the quality of service the strangers also become near and dear." Once a soldier was passing through a forest. He heard the cry of a lion.

The soldier rushed to the scene and saw that a lion was crying raising one of his foot. He found that a big thorn was piercing the foot of the lion. He pulled the thorn out. After some years because of some offence that soldier was punished and pushed in front of a hungry lion. But to the great surprise of everyone that lion came and fell on the feet of the soldier in a posture of respect. This was the same lion who was once helped by the soldier. This is the outcome of service. A timely help and service transformed a wild animal like lion into a friend. If this could happen to a wild and ferocious animal like a lion what to talk of other normal beings? This is the reason that the place of mother is higher than the place of father. When faced with a problem a child first remebers the mother and rushes to her. According to Jain religion many persons can become *Arahanta* and *Siddha* (the liberated) but no one can become *Thirthankara* as long as the present *Thirthankara* is living. Because for becoming a *Thirthankara* very intense feeling of service to others is required. It is found that a mother lactates only after child birth. This is so because of the affectionate feeling of mother towards the child. The psychologists and scientists have also shown that the amount of milk produced in the breast of a mother is related to the intensity of her love for the child. Physical disorders, if any, could, of course make exception to this rule. It is also observed that people who serve the patients suffering from infectitious diseases like tuberculosis, etc out of feeling of compassion and kindness are themselves not infected. The religious argument behind this is that rendering of service earns them merit (*punya*) and the demerit (*papa*) is destroyed. The biological reason is that with feelings of kindness the white blood cells increase enhancing the immunity power of the body. In addition to this a protective aura is said to be formed around the person, which prevents entry of harmful bacteria in the body. According to science good alpha, beta and theta waves are radiated out by brains of good people. Due to all these reasons a kind and benevolent person is endowed with happiness and influential magnetic power.

The person who renders selfless service has no enmity. By offering love and affection to every living being the person has no

fear from anyone. Nobody keeps enmity with him and no one harms him. It is mentioned in Jain Ramayana that during the battle between Rama and Ravana some people used to treat and take care of people injured in the war. They were not harmed by the soldiers of the army of both sides. In the recent past a four day cease fire was imposed on the war in Sri Lanka. This was not because of any political consideration but was for the reason that polio drops could be given to children with the help of various welfare organizations. Mother Teresa was welcomed by the national leaders of any country she travelled to and was provided free air travel. The most powerful lady of the present age was not the wife of any prime minister or president nor the prime minister or president herself but the selfless server Mother Teresa. All heads of nations used to bow before her.

I love children since my childhood and want to educate them so as to make them cultured and ideal citizens. For this I educate them, train them in camps and accept food offerings from them. Generally children are dynamic and mobile and are not likely to stay at one place for longer times. But my experience of 10-20 years shows that they stand with rapt attention and decorum for one to one and half hours and are pleased to offer food systematically. To understand their psychology I talk to them at length. When I ask them what they enjoy most, whether studies, playing, watching T.V., eating sweets, wearing new clothes, listening to stories etc., a majority of them say that they enjoy the food offering. This reflects the quantum of enjoyment in charity and service to others. That which gives you more joy is actually the religion. The inference which I have drawn from the observations made during my journey of eleven states since my childhood is that most simple, humble, selfless, loving and saintly persons are those who offer food to saints. I have also observed that people respect and praise those who donate large sum of money mostly earned by spurious means, during religious fairs and festivals, or observe fast for a day or two, or memorize a religious book like a parrot or follow some practice of rituals or give religious sermons to others. No such respect is however given to persons offering food to *Munis*.

What pinches me is that doing personal service to saints, cleaning their living place, bringing them water for worship and washing hands, etc. is considered the work of a servant. On the other hand such persons do not hesitate to undertake trivial or meanest kind of work for the sake of earning money and self-interest. Due to all these reasons virtues like sharpness, assertiveness, greatness, generosity, etc. are missing now in religious circles. Hence the great, all benevolent, all pleasant, scientific, Jain religion, which identifies with the intrinsic nature of any object, and therefore qualifies for becoming the world religion, is today confined to a narrow boundary. Compared to this the Christian religion which has welfare service at its roots is flourishing.

Acharyas have said that among all duties for a householder the welfare service is his main duty. It is a way of internal penance for all. Therefore anyone, either a householder or a saint, not doing welfare service has been criticized by Acharyas. The internal penance is better than external penance. Hence doing personal service is better than keeping fast, or imposing restrictions on meals. This is because only he who possesses the virtues of devotion, humility, welfare service, etc can do personal service. But in spite of this my long experience has shown that the majority of people attach little importance to personal service. Those who spend lot of time and money on pilgrimage, temple worship etc. do not give any time and money for personal service to saints. As a result of all these experiences and observations I have developed a worry. And that is that all householders and saints give less importance to welfare service, which in fact is the live religion. To fill this gap and to highlight the real religion I have tried to prove in this article, by quoting various examples and incidents, that the service to religious persons and to the living beings is the service and worship to God. This is the practical form of non-violence, parental affection, kindness to living beings, universal love and friendship, benevolence, welfare activity and work of merit.



Chapter 12

Cleanliness - a Sign of Purity

In our country people throw rubbish and garbage, even excrement, on the roads and streets without any hesitation. The empty cup of tea, and the leaf plate used for *chat* are thrown on the way. Spitting here and there after chewing betel leaves or otherwise is common. Cigarette and *bidi* ends are thrown on the way. This shows uncivilized and illiterate kind of behavior. Though literacy is spreading in our country people still lack moral education. They may put on nice dresses but are dark inside. Do the people who regard Mahatma Gandhi as father of nation and a great man of ideals and adore him so much untiringly, follow a bit of his ideals? Mahatma Gandhi and Vinoba Bhave used to clean not only their own latrines but used to go around villages and clean other latrines, streets and ponds. Does any body follow their ideals by heart today? People are polluting the places by spreading filth. They do copy blindly bad practices like fashion, methods of pleasure and luxury, immorality and vulgarity etc. of foreign countries but do not give any attention to their good practices like cleanliness, authenticity, self dependence etc.

Filth and dirt breed many types of germs and bacteria, mosquitos, flies and poisonous insects besides giving rotten and foul smell. This pollutes the environment and spreads diseases adversely effecting the physical and mental health of people. Mosquitos spread malyria and flies spread cholera. The outbreak of such epidemics takes hundreds of lives every year. People suffer because of illness on one hand and spend a large sum on treatment and medicines on the other. It also deteriorates their physical and mental capability reducing the production output and ultimately the financial revenue. Thus a person who spreads filth is also guilty of committing all these offences. Hence he is a great killer, sinner,

enemy of living beings and a traitor.

A person who spreads filth in public places like roads, parks, streets etc. commits offences against the local residents and the passers by. One who pollutes ponds, rivers, oceans etc. harms the creatures living in water and also the animals, birds, plants and people drinking that water. It is a great offence to divert the sewage water, factory effluents etc. to a river. Similarly polluting air and environment by factories, vehicles, brick kilns etc. is big offence. When such factories are located near villages, towns, rivers, farms etc. all the living beings of that area suffer. The filth anywhere shows dirty sentiments. One who has pure, kind, benevolent and non-violent sentiments cannot commit the offence of spreading filth and pollution.



- ★ *To act against the preaching of God, cause hindrance in worship and to defile the emotions in the name of worship is worse than not worshipping the God.*
- ★ *Not helping others in their progress is not a sin but causing hindrance in progress certainly is.*
- ★ *A devotee should attempt godhood rather than begging from God.*
- ★ *Imbibing splendor like God is far better than making an idol of God.*

Chapter 13

The Righteous Way of Earning

A shop or a business enterprise is a place of earning a living and is not a slaughterhouse. An office is a place for providing service to public and a staff member is a public servant and not an exploiter of public. The religion is not a subject of worship places, preaching, festivals, scriptures only but is a subject to be followed every day and everywhere. As respiration is necessary for living, religious conduct is essential in life at every place from worship places to lodges, motels to offices and temples to shops. Earning of money should also be a religious and judicious act. If the process of earning money is dissociated from religion it becomes a way of earning sins. It is a sin to wish for wealth, comforts and goods for yourself only. According to *Tatvartha Sutra*, desire (*murcha*) means collection (*parigraha*) and preservation of external items like animals, jewels, valuables etc. and acquisition of internal qualities like love and hate. For fulfilling these desires one resorts to path of lies and cheating both of which are sins and amount to violence. By doing such acts one gets lower form of life in the next birth.

The following are said to be reasons for animal life after death: absence of virtues, not observing religious rites, to adopt and to teach unrighteous way to cheat others, to make artificial camphor and saffron, to use underrated scales, to make artificial gold and pearls, to modify things by changing colour, odour and taste, adulteration of all kinds, to arouse desires in others by speech and actions etc.

The following five acts amount to stealing -

- 1- To use and train a thief for stealing, to praise the thief and his acts, and to consider stealing as a right way.

- 2- To receive stolen goods. This also hurts others and invites legal actions.
 - 3- To acquire or procure by unfair means more than what one rightly deserves. To sell goods at excessive prices.
 - 4- To use underweight for selling and overweight for buying.
 - 5- To make artificial gold and mix other metals with gold.
- To following five are transgressions of the vow of truth -

- 1- To hide the reality and to misguide anyone.
- 2- To expose the secrets.
- 3- To make a false reference and to assign a statement to someone that has not been made. To maintain duplicate accounts.
- 4- Not stating and giving the right value if someone has demanded less by mistake.
- 5- To disclose the secrets of others out of jealousy.

Accumulation of goods and wealth is considered to be a big sin. Other sins which are committed for accumulation are, speaking lies, cheating, wrongful conduct, selling and buying stolen goods etc. Killing of one sensed to five-sensed beings may also take place in this process. Therefore all five kinds of demerits are involved in the act of accumulation. Further one can get angry during this process and also become proudy for his possessions. He uses spurious ways for protecting his possessions and his greed increases with such possessions. That is why possession of undue wealth and goods has been said to be the principal reason for going to hell in Jain religion. The other reasons for hell are regular involvement in cruel acts like killing etc., robbing of other's wealth, deep attachment to subjects of sense organs and evil thoughts at the time of death.

It has been said that mutual help is good for everybody. A farmer provides food, a worker provides labour, an intellectual helps by his wisdom and they all receive help from others in the form of money, machines, management etc. All living beings and objects in nature live together because of mutual help. A tree provides fruits, timber, oxygen, seeds etc. and a cow gives milk. Because of this cooperation and mutual exchange the system func-

tions properly. It is right to properly feed the cow and obtain the proper quantity of milk from her. But not providing proper feed and taking excessive amount of milk is not right. Similar rule should be applied for earning. It is the duty of traders to supply the essential goods to consumers at reasonable price and refrain from adulteration and exploitation. Government servants, private workers, judges, prime minister, president, etc. are all public servants. It is just for them to receive suitable remuneration for the services rendered by them. But to receive bribe for doing work is a great sin, injustice and corruption. Such a practice brings obstacles in the work, reduces reliability and authenticity, destroys sense of duty and brings about a downfall of the nation. In the present times it is found that many people earn by unfair trading, business based on killing of animals, trading of prohibited items etc. and thereafter want to earn merit by donating this illegally earned money. Some people do not drink but run wine shops and factories and some who do not smoke manufacture and sell cigarettes and other tobacco products. Some people who do not eat meat mix animal fat with vegetable ghee. Some people do not use leather goods but manufacture and sell leather goods like shoes, chappals, belts, suit cases, hand bags etc. All these people think that since they do not eat or use these items and because they only trade and manufacture them for making a living they are not guilty. They should know that demerit (*papa*) is not earned by committing an act only but is also earned by recommending and endorsing the act by thought, words and deeds. Their view is like that that they do not consume poison themselves but they only give it to others. Remember by consuming poison only one person dies but by distributing it to others many are killed. Similarly, by eating meat, smoking and taking narcotics he only earns demerit (*papa*) but by manufacturing and selling them both he and the buyer earn the demerit. The practice of such killer business also pollutes the environment and promotes violence and injustice in the world directly or indirectly. Therefore, anyone engaging in such forbidden business can never be religious.



Chapter 14

Sanctity and Abjectness of Festivals

Celebrating festivals is common in India. These festivals are related to religious, social, national, seasonal and personal occasions. *Paryushan, Shodaskaran, Ratnatraya, Khsamavani* etc. are religious and spiritual festivals. *Mahaveer Jayanti, Deepawali, Guru Purnima, Guru Nanak Jayanti* etc. are festivals related to individuals. Independence day, Republic day etc. are national festivals. *Basantotsava* etc. are social and health related festivals. Some festivals have multiple characters. For example *Deepawali* is a festival related to individual but also has religious, social and health aspects attached to it.

As knots in a sugarcane join different parts of the cane to make up the whole piece, likewise festivals join the past events to the present by emotional ties and become a cause for future progress. The ceremonial event of a festival decorates a man with virtues and fills his life with joy and enthusiasm. As water, air, food, etc. are required for physical life, likewise virtues, inspiration, enthusiasm etc. are required for moral and spiritual life. We have been receiving these to some extent from religion, great men and great events. A festival is a source of such inputs.

Life is a continuous, dynamic and progressive process. Without festivals life would be dull. As there can be no river without water, the life will be dry or useless without progress. A festival is a catalyst for progress. The life of worldly beings tends to break up and get divided due to various reasons. A festival works as a knot to join these parts. According to educational psychology when one gets bored reading one particular subject then either rest or a switch over to another subject of interest is advised. Likewise the life becomes boring due to daily routine work, a rest or change in the form of festival is needed to rekindle interest in

work. This gives a new consciousness, new inspiration, new freshness and renewed enthusiasm. This precisely gave rise to tradition of festivals. But from the study of this tradition in different states of India since my childhood I have come to conclusion that what we achieve in practice is unholiness in place of holiness, malignity and impulsiveness in place of spirituality, negative virtues in place of ideals of great men, social uprising and division in place of social harmony, uncleanness in place of cleanliness and illness in place of good health. I am pointing out some of them here so that by avoiding these we may achieve the objectives, fruits and the purity of festivals.

Impulsiveness from Spirituality in Festivals -

The main objective of festivals is spiritual progress and purity of sentiments. For example the objective of *Paryushan* celebration is to imbibe the qualities of forgiveness, softness, simplicity, truthfulness, restraint, penance, sacrifice, austerity, celibacy, etc. To achieve these objectives we undertake religious programmes like fasting, worshiping, pilgrimage, study of scriptures, charity, listening to sermons, visiting saints and monks, etc. But in practice the programmes undertaken generally do not stress on these aspects. For example during fasting the meals are missed but body make up, fashion, anger, ego, pomp and show, slander, sinful household activities, jealousy, strifes and quarrels, etc. are not given up. Meals costing a few rupees are not taken but thousands of rupees are spent on getting fame, publicity, decoration and music bands. Worship must be offered and alms, medicines, utility items, books etc. must be donated to saints and other deserving saintly persons while ending the fast but in practice instead of such charity utensils etc. are distributed to householders for earning name and fame.

The main aim of going to temples, offering worships, pilgrimage, prayers, etc. is to inherit the qualities of God, like knowledge, peace and happiness, non-violence, etc. To make preparation for worship, to clean the temple, to organize the temple, chanting of verses, to offer prayers, to soften the body, to remember the

virtues and imbibe them, to follow the preaching of God, etc. is the real worship. But in practice the preparations for worship are done by a servant and quarrels, differences, bitterness, etc. are generated by the owners on petty matters like worship items, direction, seats, timings, procedures, name and honours. Even during the worship some people engage in gossip, slander, show, jealousy, jokes and fun instead of concentrating on the act of worship. During pilgrimage people pay less attention to visiting the shrines and worship and more attention to enjoyment, touring, uproar, gossiping, criticizing, etc. and some may even indulge in theft, drinking, rowdism and rape. Thus less of spiritualism and more of show, malignancy etc are found during festival celebrations.

Disrespect Instead of Respect to Great Men on Festivals -

Once the guard of a temple was preventing a poor man from entering the temple. A lady arrived on the scene and asked the poor man "Why are you sad?" The poor man replied "This temple is of goddess of Equality who considers rich and poor, king and public as equal. But I being a poor man, this guard is not allowing me to enter the temple." The lady said, "Don't be sad my son. I am the goddess of Equality and I am also not allowed to enter. You are my follower, how could you be allowed?" There is another example. The John of Arc who was instrumental in getting freedom to France was killed because of jealousy. Shakespeare has written in one of his plays that John of Arc arrived at the function arranged in her honour. Thinking that they would lose the powers, the politicians present there killed her. Both these examples reveal the distorted mentality and social behaviour. The great man for whom the functions are arranged, worships are offered, temples are constructed, statues are raised, is insulted and opposed when living. He can even be killed. Poison to Socrates, cross the Christ, murder of John of Arc, poison to Meerabai, murder of Abraham Lincoln, shooting of Mahatma Gandhi, etc. are the examples of such a mentality. Such incidents happen daily in every country and every religion. During festival functions, wor-

ships and fairs the great men are subjected to disrespect. During function people get so much busy with cleaning the house, body make up, preparing sweetmeats, eating, meetings and observing various formalities that they forget to visit the saints and offer them service and regards. On some festivals, drinking, gambling and doing indecent things become a part of celebrations. When people go to fairs and functions in decent dresses and make up they get so much absorbed with enjoyment that they not only forget to offer regards to saints, they walk arrogantly before them, push them, come in their way and do not offer them a seat. Sometimes when saints are invited from far distances specially for performing *Panchkalyanak* ceremony proper arrangements are not made even for their stay, alms, etc. The arrangements become even poor after the ceremony. During the ceremony the saints are not given time to speak. On the other hand politicians are invited, honoured with full funfare and given any amount of time to speak. Their pictures and speech are published in news papers but nothing like this is done for the saints who walk long distances specially on request for this occasion. The real purpose of inviting saints appears to attract more crowd and collect more money through donations. People do not follow the preaching of the saints but on the contrary expect the saints to follow their wishes. Thus less importance is given to the real objectives of the ceremony and greater importance is given to external pomp and show, music arrangements, decoration and cultural activities.

Differences in the Name of Social Unity -

Man is a social being. Performing mutual welfare is his duty. By mutual welfare and exchange and by working unitedly a difficult work also becomes easy. One of the objectives of festival ceremony is to strengthen unity. A large number of people assemble on such occasions and it is expected that solutions to prevailing problems will be found out by talks, discussions and mutual consultations and decisions shall be taken for future. But what is generally seen is that like women, who rarely keep silence in a meeting, the crowd on such functions invariably enters into argu-

ments and quarrels. Abusing, manhandling, stone throwing, etc. may also take place between the organizers and rest of the crowd on account of differences in approach and opinion, arrangement details, names and honours, expenses, etc. The result is more division than unity in the society. Sometimes the functions are arranged to cow down the opponents and to arouse quarrels because of jealousy. Many temples and statues are constructed merely for creating or stabilising division in the society.

Treachery in the Name of Nationality on Festivals -

Independence day and Republic day are national festivals. These are celebrated to arouse national solidarity and national feelings and to learn and teach national responsibility. The other objectives are to remember the freedom fighters, to remind ourselves of the rights and duties and to analyze and learn from them and to receive inspiration as citizens of a free country. But generally the celebrations are limited to having a national holiday, some cultural programmes, flag hoisting, army parade and saluting some of the so called big men. The students in schools are not properly taught the due importance of national days, even the teachers do not have full knowledge of the same. No debate and lecture competition on the importance of such festivals are arranged for students. The programmes in schools are generally ill organized and badly managed, more importance is given to the formalities for the invited chief guest and the students who are the future of the nation are neglected. Sometimes even the flag hoisting is not done due to internal differences. The holiday is meant for celebrating the occasion but is used for domestic work or wasted in gossip and lethargy. This amounts to a blow rather than a push to the nation because productive work is missed on account of holiday and huge sum is spent on celebrations.

Uncleanliness and Unhygiene in place of Cleanliness and Health

The festival are celebrated both for spiritual and physical cleansing. The great men of ancient times devised the festivals for simultaneously serving the spiritual and social, as well as unity and integration objectives. Our country being prominently reli-

gious, the great men and leaders attached health, cleanliness etc. also with the religion so that general public followed these aspects as religious activities. So there is a tradition to clean the house, body, cloths etc. on festivals. Deepawali is a special festival for this when the house is also freshly decorated and new dresses are put on. But many a times uncleanliness rather than cleanliness spreads on festivals. Taking bath in dirty water on pilgrimage, throwing home garbage on roads and streets on Deepawali, discharging urine and stool by animals and children in public places during fairs etc. are examples of this kind. Impure and rotten food items, sweets, juices etc. are sold in such fairs and epidemic breaks out. Holi is a special festival for health on which people play with colours. But some people throw dirty soil, mud, cow dung, ash, chemicals and even acid on others. Deepawali is a festival of lights, on both internal and external levels. But both these environments are polluted by gambling and firing crackers. People also spoil their health by overeating, taking extra rich food and neglecting cleanliness. Those drinking and consuming liquors, drugs, meat etc. spoil both the spiritual and physical health. In principle the objectives of festivals are good but in practice what is generally observed is just the opposite. Like the politicians who have a duty to serve the people, in practice exploit and harass the people and treat them like servants, so is with the festivals. The rich people would spend lavishly on pomp and show on festivals but will never help their poor neighbours. Some people make a show of their wealth on such occasions. They wish to light their own houses by burning the huts of poor. Helping and serving others is the real festival and is a source of joy and satisfaction and the external pomp and shows serves no purpose.

If a festival is not worth, irrespective of to whom it belongs, it should not be celebrated. If due to some reason you do not participate in it, you should also not oppose it and maintain a neutral stand. In no case violence, quarrels, arguments and strifes etc. must be resorted to. We must accept the good points of festivals of others and also reject the bad ideals of our own festivals. If

we accept ideals of others and do not oppose them, other people will also do the same to us, as according to Newton there is an equal and opposite reaction to every action.



- ★ *Obstructions, obstacles or distress are experienced by a person as past sins bear fruit but he who fights and overcomes these obstacles is a great person.*
- ★ *Use of money earned by unjust means can only harm the religion.*
- ★ *Non-violence with courage is real non-violence, courage with modesty is real courage, modesty without selfishness is real modesty and an act is real selfless when social welfare is the only motive behind it.*
- ★ *Ego is a greater demerit than violence because one committing an incidental violence can be pious but an egoist can never be so.*
- ★ *Speaking truth with malice motive is also untruth.*
- ★ *Directionless movement is a waste but directed movement howsoever small takes you nearer to the goal.*

Chapter 15

The Practice of Dowry is Dacoity

In the past parents used to gift some items of daily use to the daughter at the time of her marriage purely on their own wish. But the practice of this voluntary gift has now become an act of exploitation. The parents used to bring up their daughter with love, educate her and make her able in all respects through *Samsakaras* (education through good practices). This required a period of 20-25 years and a large sum of money. Whosoever wants to marry such a virtuous girl he should in fact pay the cost to her parents and be obliged. On the contrary some parents of the boy now assume the role of a dacoit. A dacoit forcibly loots the hard earned, secured wealth and also inflicts injury to the owner. Similarly the parents of the boy loot the parents of the daughter, use the bride like a machine and a thing of enjoyment. They torture her physically and mentally and may even force her to commit suicide or kill her in heinous ways. How cruel, savage, absurd, thrilling and murderous is this act? In a culture where every being is regarded equivalent to god and where people are taught to protect even one-sensed beings like plants and vegetation, is it proper to torture and kill a five-sensed human being and that too your own housewife? Are the people who advocate "Live and let live" not following such a practice? Is it not happening with people who consider plucking of flower as a sin and eat vegetarian diet? Are the people, who worship their land as mother earth not killing the mother women for dowry?

In our country the marriage is a ceremony where the girl is donated. It means that the parents of the bride are donor, the bride is the item of donation and the husband is the receiver. One who donates occupies a higher position, one who receives has a lower position and the thing donated is considered auspicious and pi-

ous. Therefore the bridegroom and his parents should respect and be obliged to the bride and her parents. But what happens in practice is just the opposite. The bride and her parents are regarded as debased, and the bridegroom and his parents insult them, abuse the bride and become ungrateful in place of being obliged. This is a seer contradiction. Hence all saints, monks and kind hearted liberal people oppose such a cruel practice.

A man considers himself superior and senior to woman. A superior, senior and a hard working person does not beg from a weak and junior person. But the bridegroom and his parents really beg from the bride and her parents. Such a begging person is not worth becoming a bridegroom. He is a begger, thief, dacoit and like a dead person.

The practice of dowry gives rise to many evils and problems. For example the girls are looked down and hated. A female foetus is cruelly terminated thinking that a girl is a curse and burden on the family. Her birth is not celebrated like the birth of a male child. In many cases the girls are not given high education. If a girl of marriageable age is not married then members of the society pass comments, slander and criticize. For arranging marriage of a daughter the parents face lot of problems. Even after marriage the demand of dowry persists and the girl is subjected to physical and mental torture. On account of such a behavior many brides are either forced to commit suicide or the husbands and their parents employ various dubious methods to kill the brides. This leaves small children in an orphan state. These children later on develop hate for their parents and other family members. Terminating female foetus disturbs the sex ratio and killing of brides generates family feuds and social problems. Stopping such cruel, inhuman, discorded practice must be the chastiest act of men.



Chapter 16

Temples are Spiritual Schools

A student learns about his life ideals by studying in a school, similarly he learns about spiritual, moral and good conduct by reading spiritual lessons in temples. Actually it is not God but things like an idol, scriptures, picture or foot prints are present in the temple as a mark of His ideals. They are all like alphabets for studying religion. As the alphabet 'A' is not knowledge in itself, a map of India is not India by itself, similarly these things in the temple are not the real religion, they are only means to know the religion. Therefore on going to a temple one should remember the ideals and virtues of God and try to imbibe them in practical life. God says that you must imbibe those ideals which I did so that you also become equal to me. Hence visiting temples and offering prayers and worship are spiritual and psychological means of adopting good ideals. We should pray to God that, Oh God! give me strength, courage and Will so that I may also be as knowledgeable, patient, sinless, pure, peaceful and happy as you are. Thus the purpose of religious rites is to attain Godhood and not begging, wishing for wealth, name, fame, prosperity etc. as normally people do.

When a devotee visits a temple he sees his own image in the idol. With a materialistic point of view he finds no difference between himself and the God. But from the moral stand point, the God is vested with infinite knowledge, infinite conation and infinite power where as the devotee is afflicted with infinite ignorance, sorrow etc. When a devotee goes to a temple he feels himself as slave and accepts God as almighty. He analyses the comparative virtues and then devotes himself to imbibe the virtues of God. For this he undertakes spiritual exercise as result of which he attains the state of detachment where his ownself is dissolved

in the God. This is the state of omniscient, omnipotent and omnipresent and it is the supreme fruit of devotion. Worship and prayers with a sense of total surrender are so immensely powerful that the virtues of God are transmitted to the worshipper slowly eliminating the difference between the two. It is said that the service and worship offered by persons who are ignorant about soul will in turn get nothing but ignorance. While the service and worship by the knowledgeable ones, will get them light and knowledge. This is because a person can give only that which he possesses.



- ★ *To wish for rights without performing duty is like dacoity.*
- ★ *Greatness is determined not by number of votes but by number of virtues.*
- ★ *Great personalities are not made by history but history is made by them.*
- ★ *Slander is a bitter poison, praise is a sweet poison but criticism is nectar.*
- ★ *Reform yourself, never think of revenge.*
- ★ *Not to be benevolent is not a sin but it is a crime to be selfish in the name of benevolence.*
- ★ *Do copy but intelligently.*

Chapter 17

Society - An Institution of Mutual Cooperation

Man is a social being. He can progress only by living in a society. In the ancient times the people were strong, healthy and nice but in the absence of cooperation there was no family, society and nation. With the passage of time the naturally and easily available items for food and living became in short supply. Under such circumstances people joined hands to gather the things needed for living and this initiated the formation of families, communities, towns and nations. This kind of cooperation became a tool for development and progress of mankind. This proves that organisation is important for progressive and developed life.

When a child takes birth he is in a helpless state. He depends on others for his safety, growth and care. A person depends on the help of weaver for clothing, carpenter for furniture, hair dresser for hair cut, farmer for food grains, teacher for education etc. Thus a man by nature is an inseparable part of society. He cannot make much progress in the absence of society. When he dies then also help of people is needed to take his body to cemetery. That is why Aristotle said that man is a social being.

The survival and prosperity of a country, nation and religion is possible only by mutual cooperation and unity. The Jain *Acharya* (monk) Somdeva Suri while describing the first and foremost quality of a nation in his book *Neetivakyamritama* has said that, "People of a nation should offer mutual service. A country where public protects the public, public protects the king and the king protects the public, maintains its independence, makes progress and grows in strength."

In every religion the importance of organisation and unity has clearly been accepted. In Jain religion also every *Tirthankara*

sets up a fourfold organisation having *Muni*, women saints (*Aryikas*), house holders (*Shravakas*) and lady members (*Shravikas*) for initiating and promoting the religion. In the same way Gautam Buddha also founded an organisation (*Sangha*) for promoting his religion. Similarly, Jesus Christ with the help of some of his followers was able to promote his religion. Prophet Mohammad also was able to spread his religion by organising some of his followers. In the present times good organisation for promotion of religion is found in Christian community and that is why this religion is spreading fast in the world.

An organisation is not formed just by utterance. Some golden rules for forming an organisation based on scriptures are -

- 1- Oh Lord! Let me be friendly to every living being, joyous towards every man of virtue, kind to every sufferer and neutral to every wicked person.
- 2- Acharya Somdeva Suri in his valuable book on politics "Neetivâkyamritam" has said that, "To think of other's welfare like that of your own, to offer charity to the deserving as per capacity and to undertake penance are the ways of becoming religious."
- 3- To treat everyone equal and provide them protection is the best among all duties of a person.
- 4- Let all beings be happy, healthy, joyful, humble and have good conduct. No one should ever suffer.
- 5- Let the entire world be auspicious, everyone be engaged in other's welfare, all vices be perished and full happiness may always prevail in the world.
- 6- Let nobody commit sin, no body suffer, let the world be free from sufferings, distress and enmity - these are the expressions of friendliness.
- 7- Do not hurt others by your body, mind and speech - this is called friendly behaviour.

Thus a society is formed by living together with mutual cooperation and affection. As a cloth is a systematically woven piece of threads and not a haphazard mass of threads so is the

society consisting of people living together, with mutual cooperation and is not a crowd of people.



- ★ *Bulletproof cars and security guards cannot ensure safety, the best way of self protection is staying away from corrupt practices.*
- ★ *Only a person with good conduct and good intentions and not the person having power commands respect, position and credibility in the society.*
- ★ *Solution is hidden in the problem, therefore he who faces the problem with wisdom and determination succeeds and one who runs away from it fails.*
- ★ *A problem ceases to be so when faced with determination but it assumes a formidable proportion when a person is scared of it.*

Chapter 18

Living with High Ideals

In every part of life, the impact of thoughts is supreme, we rise by good thoughts and fall down by bad ones. We should have generous, liberal and broad thinking for making physical, mental, social, political, economical and overall progress. Our thoughts should not only concern with the good of a small majority but should be aimed at the good and happiness of all. We should be friendly to all living beings, respect all men of virtues, be merciful, kind and be of service to all the sufferers, diseased, poor and the needy. We should be neutral and impartial to the aggrieved, the villains and the sinners.

Serene Conduct -

Every conduct of ours should be full of serenity, humility and compassion. Respect to elders and love and affection to children should be a part of our conduct. Do not intervene unnecessarily in others conversation. Do not use or take the things of others without their permission. Return, safely, respectfully and modestly and on time, the things you have borrowed from others, giving due thanks to them. You must also thank them when borrowing. While giving and taking anything from your elders and teachers, do so modestly using both hands and paying your respect to them.

Benevolent Words -

Prudent persons have said that words are sharper than arrows. A tree cut by arrows can sprout again but a heart pierced by bitter words does not do so. All domestic quarrels, social strifes and wars of all kinds take place due to use of bitter words. The invaluable treasure of speech is available to humans only. This treasure should not be misused. A pure word is beneficial to all.

We should always insist on truth and never be obstinate. The truth, however, should not be forcefully imposed on others. An upright person should be modest and submissive and not an arrogant one. The words of truth should also be beneficial, friendly and loving to the listener. One should not speak a word more than what is necessary to serve the purpose otherwise he wastes his own energy and time and the time of others besides causing pollution. Do not go on speaking yourself, give others also a chance to speak. Generally people are courteous to friends and elders but tend to speak unpleasant words to young ones and to the poor. This is against the spirit of serenity. One needs to observe more serenity, discipline and silence in religious assemblies, temples and public places because there a single person can be a source of disturbance to many.

Man has been rewarded by nature, the psyche, speech and action. He has the biggest mind disproportionate to the size of his body. Ordinarily the man's mind weighs 1400 grams and contains more than 100 billion cells. So the I.Q. of man is the greatest among all the living species. It has been said that Will power is the superior power in this universe. Because of his mind a human being is most knowledgeable among all the species. No speci can compare with him in learning and speaking the number of languages. Nature has provided him a straight backbone and he can stand and walk on his two legs. He also has two skilled hands with free movement. All these qualities make him the supreme animal of the world. He is energetic, brilliant, active and intelligent. He may use his skills either for the welfare of entire mankind or for destruction of all. So man should always be careful and watchful to use his abilities of psyche, speech and actions.

People of pure psyche, speech and actions are saints and contrary to it are devils. An evil person of unholy thoughts indulges in conflicts and debates on receiving education, remains busy with enjoyment, pomp and show and egoistic on getting wealth and harasses others by his powers. As opposed to it a person of pious thoughts spreads the light of knowledge with his edu-

cation, offers charity to the needy persons from his wealth and defends others by his physical power. Ethists say that the right use of intellect lies in spiritual thoughts, the right use of body is in following the righteous vows, the right use of wealth is in donating to the needy and the right use of speech is in speaking sweet and friendly words.

Conduct in Public

In public places, temples etc. you should give more priority to your duties than to your rights. Because it is your duty which begets you your rights. To wish for rights without performing the duties is like snatching the property of others without putting any effort. On account of crowd in public places and religious congregations there remains a possibility of mismanagement and on such occasions one should keep patience, behave modestly and maintain humility. To show their dominance and importance at such places and to attract attention of others some people indulge more in indisciplined behaviour. Such persons downgrade themselves in their own eyes as well as in the eyes of others. At such places it may be preferable to have separate seating arrangements for ladies and children. Those arriving first must occupy seats in the front and those arriving late must take the back seats. Smoking and consumption of liquor, intoxicants, betel leaves, tobacco etc. should be prohibited, as this would augment the pollution, which already exists due to mass gathering. If it becomes necessary for the late comers to take seats in the front then people seating must give way and those walking must do so modestly. In case of any problem or when touching the body of others the person walking should modestly beg pardon. The person conducting the programme should not unnecessarily speak in the mike nor should he operate the tape recorder unless required as it causes noise pollution and disturbance. Only those who are entitled should go to dais, entry of others on the dais disturbs the arrangement, breaks the discipline and shows their desire of cheap popularity. Sometimes aged, disabled, ladies and children arrive late and if no seat is left than seats should be respectfully offered to them. Similar

conduct must also be observed in trains, buses, schools, clubs, hospitals etc.

One must lead a life full of self-respect and let others also do the same. If someone faults, on some count he should be allowed to rectify rather than making fun of him. Not following such a practice would show your meanness and immodesty and the other person will feel insulted. When required the guilty should be taken in confidence and lovingly explained not to repeat the mistake. No national property should be misused or damaged because everyone rather than an individual has a right to use such property. If someone harms a national property, he harms every citizen of the country. Some people damage national property when raising their own demands, such acts are highly improper from the national point of view. One has a right to raise his genuine demand but this should be pursued with truth, non-violence, serenity and humility.

Our virtues, personality and greatness are expressed by our conduct and speech. Therefore we should be very careful while dealing with others and mind our conduct and words. For any work to be done the elders must be requested with humility and the young ones be asked with love and affection. One should not be rough or harsh with young ones thinking that they are small. Such behaviour degrades us and exposes us in the eyes of young ones who may ultimately lose respect for us. History and scriptures tell us that all great men had decent humane behaviour with the poor, sad, sinner and downtrodden. This teaches us that only such behaviour makes a man great and shines his name in the world.

Living for Universal Welfare -

By crossing the narrow boundary of selfishness we should enter the world of universal brotherhood. Confining to our own body and self-interest is the way of animals. The birth in a human body is not meant only for food, money and enjoyment. The purpose of such a birth is welfare of self, attainment of greatness, welfare of the world and to obtain nectar of life. Only one who

leads such a life has a purposeful life otherwise his life is like a moving corpse. There are two basic elements in our life : ① Soul, purity, nectar or auspiciousness (*Shiv*) and ② Body, the physical entity (*Shav*). When we ignore the soul and work only for the body we become a living corpse. Therefore, "We should always exercise self-thinking and self-analysis and assess self-progress to find out to what extent the soul element in us is awakened and what part is still a living corpse. What are my achievements in the areas of welfare of self, welfare of public and welfare of the world and what is the share of my selfish deeds?" Only the people attempting this are really wise, intelligent, adroit and worthy, others are really like animals and moving corpse. It has been said that, "A person should always examine his deeds and find out what did he do today that belongs to animal category and what deeds of his are human like". A person carrying out such an analysis is called a wiseman. "He who completes his life without balanced devotion to religion, wealth and desires, lives a life like bellows of a smith which respirates mechanically." Meaning that without devotion to religion, wealth and desires the life of a person is like an animal and is not worth living. Hence we should pray that, "Oh Kind and purifying Lord!, take me from untruth to truth, from darkness of ignorance to light of knowledge and from this worldly existence to the nectar of liberated." "Oh Kind Lord!, let every being in the world be happy, healthy, gentle, good charactered, and no one should ever suffer." "Let the entire world be auspicious, all living beings work for the good of others, all sins be destroyed and let every being be ever happy."



Chapter 19

Form of Universal, Global Religion for General Well Being

The pure intrinsic nature of every substance in the world constitutes its universal, global religion. In this article, we shall discuss about *Jiva* (Soul) only. A *Jiva* has infinite religions (characteristics) and only a few of them are described here.

1. Truth:

The truth is real, sacred, and infinitely powerful, and forms the base and source of all virtues. Anything, which exists in the world in its original and pure form, should be known as supreme truth. The sentimental purity of a soul is a spiritual truth. Speaking truth without purity and performing religious rites with impure feelings are indeed untruth and irreligious. Speaking truth without pure feelings may sometimes become more dangerous and terrible than untruth. For example telling the whereabouts of the prey to a hunter is terrible. Harsh words of teachers and noble men with pure feelings are more truthful than sweet words spoken viciously by thieves, dacoits, prostitutes, wickers and scoundrels. Even the true words generating strifes, criticism, harshness, vanity and factions are also untruth. Not keeping promises, lack of authenticity, not working in time, deceiving, trickery, jugglery, theft, dacoity, adulteration, black marketing, cheating and not performing self duties and ridiculing others, etc. are also untruthful acts.

2. Equanimity/Non violence (Ahimsa):

The act by which the harmony and peace of the Self is not destroyed or the Self is not killed is called Ahimsa / Equanimity. Every living being aspires for happiness and peace because soul in its pure form is equanimous, nonviolent and peace-

ful. A person may not wish knowledge and religion or wealth and fame but he certainly wants peace and happiness. For example an atheist (one having false perceptions) does not want religion but he also likes to have peace and happiness, or the monks, who are detached from materialistic world, do not aspire for name and wealth but they also certainly expect peace and happiness. Even the undeveloped trifle lives like plants and insects wish peace and happiness. It is a sin, irreligious and a crime to disturb and destroy the peace and happiness of a soul. It is not possible to destroy the peace and happiness of others without destroying the peace and harmony of the self. Thus the violence of self or the sentimental (*bhava*) violence is indeed the real violence and the violence inflicted on others is material violence or secondary violence. Untruthfulness, cruelty, false egoism, materialism, hatredness, and unlimited desires and wants, harshness, theft, etc. kill the peace and harmony of the soul. Thus all these vices are acts of violence. The sentimental violence caused by cruelty, hatredness and desire is greater than the physical violence caused by damaging parts of the body. Many lives are killed incidentally during farming but more violent than farmers are those traders who indulge in adulteration, exploitation, raising prices by creating artificial scarcity, selling items injurious to health like cigarettes, tobacco, betel powder, liquor, leather goods, animal fat mixed food items and those who charge heavy interest rates taking advantage of compulsion of others. Those, who feel jealous of progress, fame and virtues of others and raise obstacles in their path and who cause discomfort to others by misuse of the public property also commit acts of violence. The violence taking place in defending a nation, citizen, self and justice is less than the violence committed in sacrificing animals, birds or human beings for pleasing deities in the name of religion for the purpose of wishing wealth, food or perfection of *Mantra* (sacred chants). To act violently, to instigate violence, consenting for violence, planning for violence or participation in violence, etc. are all different forms of violence. Perhaps, one who plans for violence, harbours cruel, crooked and intolerable sentiments and is burning of hatred is more violent than the one who

actually carries out that violence. For example, the person who swallows poison only kills himself but one who offers or sells poison to others kills innumerable lives. Similarly traders of liquor, cigarettes, tobacco and meat, the traders of lies (liar advocates, judges, traders, corrupt leaders) rather than the liars, or the traders, users and protectors of wealth obtained from theft, dacoity and cheating rather than the people engaged in these acts, or the pimps rather than the prostitutes and prostitute goers, are much bigger sinners and irreligious. So the persons who are not directly involved in physical violence can also be irreligious. For example, in a war or battle, the king and army chief are not actually involved physically but they are the main initiator of the war. They do not fight physically but still they actively participate mentally and are fully responsible for violence. Likewise in the present times, the leaders, the ministers, the beaurocrates, the police, the industrialists, the traders etc are initiators and controllers of corruption, scandals, murders, and rape, and so they are fully responsible for these acts and share all the sins due to these acts.

3. Relative Thoughts/ Tolerance (Generosity):

Every substance, entity or event in the universe has innumerable characteristics, behavioral aspects and logics, so it must be seen, understood and described with respect to its relevant view point. This is called the principle of *Anekant* (manifold predicates), intellectual non-violence, generosity, tolerance and *Syadvad* (theory of relativism). This principle helps in intellectual growth, sentimental vastness, purification of the soul and flexibility and sweetness in speech which helps in truthfulness, simplicity and tolerance and diminishes the narrow-mindedness, trickery, jealousy, bitterness, quarrels, strifes, separation, violence, fighting, etc. The persons who are free from vices like superstitions, narrow-mindedness, pride, vanity, prejudices, obstinance, etc. only can have these qualities.

We know by world history and the practical knowledge of today that narrow thinking, intolerance and non-generosity are the root cause of all conflicts, arguments, quarrels and fights at all

levels, be it personal, family, social, national and international. Hence, relative thoughts and tolerance are essential for individuals as well as for world peace. It is revealed by the religious history that the differences, dissensions, strifes and fights in religion are also due to intolerance. The followers of religious promulgators like Tirthankaras, Prophets, Christ, Saints and Monks enter in quarrels, strifes and dissensions in due course of time for the very principles preached by the promulgator or for the sake of promulgator himself. Today fights are going on among Jains, Hindus, Christians and Muslims on their own religious epics or their own promulgator. In the same way conflicts grow in politics, society, family, village, city, province, nation and the world at large due to intolerance.

From the ancient times truth, non-violence, non-stealing, lack of greed, celibacy, right-faith, right knowledge, right conduct, renunciation, nobility, humanity, charity, tolerance, generosity, etc. have been considered the universal global religion of general well being. The qualities that help this universal global religion are self-dependence, co-operation, punctuality, worthiness, courage, sanitation, health, dutifulness, conscientiousness, right means, etc. Thus, truth, equanimity and relativism constitute the universal global religion of general well being. So truth is God, equanimity is right conduct and relativism is right sense.



Chapter 20

Atheists Who are Better Than Believers

1. Atheists of Religion:

The religion is a well wisher and benefactors to all living beings. It contains the universal, eternal, absolute truth and justice and the essence of democracy, communism and socialism. Just as the entire universe is located in the infinite sky the same way all goodnnesses are vested in the religion. From an atom to universe and from an ordinary life to God all are part of religion. The pure form and characteristics of each substance constitutes its own religion. Ancient Rishis and noble men considered the above qualities as part of religion and whenever they talked of religion they infact referred to them. They also considered moral conduct, sacred thoughts, behaviour, seeking truth, realisation of self, salvation, liberation and ominiscience as part of religion. But stupefied people unaware of reality neither know the religion nor accept and practice the same. Just as though the sky is formless and infinite but it looks coloured and hemispherical to ordinary eyes, a common man not knowing the religion behaves according to its impaired form and so his conduct also becomes disordered. It is said that, "Irreligious persons by their stupid thoughts follow irreligiosity in the name of religion." Thus the beliefs that it is religious to control, renounce, sacrifice, and perish the animal instincts of mind, speech and body are changed and one starts believing that it is religious and god is pleased by sacrificing animals and birds. So much so sacrifice of children and men too, besides animals, became a practice for pleasing deities, in order to have health cures, getting rains, prosperity and a son or killing enemies. People forgot the true eternal religion of piety, purity and self happiness and started worships, prayers, recitations, singing, offerings and sacrificing animals and men to please the non

existent, imaginative, imperfect deities, evil spirits, and their inanimate stone statues. Similar practice was also followed for pleasing the trees, rivers, mountains, oceans, fire, water, air, sun, moon, planets and stars. They started offering them food, clothes and water. Are the deities more cruel, harsh, adamant, violent, unjust, bribe hungry, poor and helpless so they want these offerings from men? If it is so, then men are superior to deities. Under such condition deities should worship man and not vice versa? Those who practice the above false religion are not really religious and cannot achieve happiness, peace and salvation. People who rejected such grievous religion and followed the real religion were considered by the blind believers as atheists, opposers of religion and unbelievers. Even great scientists and spiritual masters like Lord Mahavira and Lord Budha were branded as atheists. I must state that the principle of *Anekant* (manifold predicates) and *Syadvad* (relativism) given by Lord Mahavira are much superior to the principle of relativity given by the great scientist Albert Einstein in the modern scientific age. Similar is the case with other principles of Lord Mahavira . His principles of non-violence, non-collection, live and let live and global view point are better than the scientific principles of ecology and environmental science. His biological science is better than the biological science founded by Indian scientist Jagdish Chandra Basu , His principle of *Karma* (impressions of previous actions) is better than the genetic theory of non resident Indian scientist Hargovind Khurana and his principle of general well being and equality is better than the principle of communism given by Karl Marx, Thoro , Lenin and Mao Tse Tung . Ever than in the eyes of some of the so-called religious leaders Lord Mahavira is an atheist, unbeliever and anti social.

The events like giving poison to philosopher Socrates, crucifixion of Christ, torturing of scientists Galileo and Coppernics, giving poison to Meera Bai , crushing Digamber Jain monks alive in oil expellers etc. are open proof of cruelty of the so called believers and superiority of atheists. Even at present times there are many hypocrites, crafty, cruel, religious believers who harass the simple, gentle, humble, virtuous people branding them as irreligi-

gious. The characteristic of blind atheists is that they are harsh by heart and believe in strict observance of religious traditions, irrespective of harm it may cause to others. The characteristic of people who are atheists in the eyes of such blind believers is soft heart, following truth with humility and firmness and pure sentiments so that no body is hurt.

It is because of the so-called believers that the human society has suffered innumerable divisions, problems, quarrels and wars and many countries were divided. It is said that, "Religion does not teach mutual enmity" but what happens in practice is just the opposite. That is why Karl Marx, the founder of communism, said, "Religion is an opium, it takes wisdom out of man. God is dead, bury Him". The great revolutionary and patriot Chandra Shekhar Azad had declared himself as an atheist. Because of such contradictions many liberal scientists, thinkers, social reformers, politicians, writers, revolutionaries and religious seers have not enjoyed public acceptance. But it is due to their right, logical, scientific, liberal and patient approach that the religious corruption has reduced; consequently the religious fanaticism seen now is less than before.

2. Non-believers in Social Sector

Some narrow minded, selfish, stupefied, harsh and cruel people started the practice of injustice, favouritism, discrimination, high and low status, black and white race, respect and hate, master and servant, ruler and ruled, exploiter and exploited, protector and protected, customs and traditions etc. in the name of religion. Those who did not accept such wretched practices were called non-believers. For example take the case of practice of apartheid and slavery. People having black skin due to either heredity and environment or genetic reasons were treated worse than animals and were given cruel and inhuman behaviour. They were kept tied up and, used and fed like animals. Slavery was another kind of such traditions. Abraham Lincon, the kind president of America, was opposed when he initiated a revolution against this practice. Similarly, Mahatma Gandhi who started non-cooperation to oppose

this practice in South Africa was also opposed. When Mahatma Phule and Sarswati Bai Phule took up the case of reviving women-education in India, mud, stones and cow dung were thrown at them. Likewise the revolt against the practice of Sati initiated by Raja Rammohan Rai was opposed. Similarly opposers of captive servants, child labour, dowry, death feasts, extravagant expenditure in marriages, child-marriage and pomp and show do not receive cooperation from public.

3. Non-believers in Politics

Politics is necessary for peace and happiness, progress, defense and prosperity of a country. According to rules made through politics the people guilty of injustice, tyranny, exploitation and inequality are given physical and financial punishments just like giving medicines to patients. Punishment is necessary so that the strong, able, rich and powerful do not exploit the weak, helpless, and poor. The punishment is given for ensuring safety and prosperity of innocent and law abiding people, for curbing injustice and tyranny and establishment of religion, good conduct and justice. Therefore previous political *Acharyas* (leaders) called the King as *Brahama* (the Creator), *Vishnu* (the Preserver), *Maheshwar* (the Destroyer). Because the king is the founder of the kingdom like *Brahama*, nurturer like *Vishnu* and destroyer of injustice, outrage and wickedness like *Maheshwar*. But many wicked, cruel and dictator kings and politicians have misused the power, authority and wealth for fomenting trouble to public. There were some kings who declared themselves all-in-all, calling themselves as the nation and even the God. According to them justice rests in power and they are the supreme chief of the country. Hirnaya Kashyapa, Hirnakashya, Ravna, Kansa, Hitler, Musolini, Napoleon, etc. are examples of this kind.

Some fanatic religious leaders also become king and political supremo. They indulge in injustice, tyranny, corruption and sin in the name of religion. They regard their own narrow faith as the true religion and compel the followers of others faiths to change over to their religion. Those who do not agree for conversion are

exiled or killed or their property is confiscated. There are still other kings who attack nations of other faith killing people and destroying their civilization and culture. During such attacks the temples, religious structures, idols, scriptures etc. are destroyed and religious saints and followers, men, women and even children are killed. This is considered to be a victory of religion. If this is a religious victory and people carrying out these acts are religious and theists, then lion, tiger, wolf, and butcher are the most religious followers in the world. Such wicked believers consider their opponents as atheists, and treat them and their followers in a harsh manner. Prahalaad who opposed his own father, Vibhishana who opposed his brother Ravana, Shri Krishna who opposed his maternal uncle Kansa, Vidur and Pandavas who opposed Duryodhana, Abraham Lincoln who opposed slavery, Karl Marx who opposed exploitation of labour and the patriot leaders in India who opposed British rule are examples of this category. In fact because of such atheists only that democracy, communism, and socialism were established in the world and exploitation, tyranny and sufferings of public were controlled.

Non-believers In Financial Sector.

A man needs food, water, clothing, house, medicines and some other essential items for his living. Money is the means to procure and buy these items. So every one works hard for getting money. In Indian philosophy out of four *purushartha* (right physical, mental and spiritual efforts)- religion, money, desires and salvation, money has an important place because it helps in living, and only a living man can pursue religious acts, make progress and enjoy the physical pleasure. But as in other sectors the money power is also misused. According to the religious belief that a person earns money, wealth and property by his spiritual merits, any one who is wealthy considers himself religious and righteous and is so recognised by others too. Such a rich person accumulates wealth whether by just or unjust means, proves himself to be religious, wealthy, and virtuous and tries to earn fame. The charity and meritorious acts performed by such persons are indeed unworthy. It

has been said that "A poor person who earns wealth by any means whatsoever for the purpose of performing charity, deity worship, renunciation, etc., so as to derive the benefit of virtuous acts, and thinks that he shall have a sacred dip to nullifying his wicked deeds, actually smears his body with mud. That is, a clean person smears his body with excreta thinking that he shall clean it again by bathing, likewise an unwise and unthoughtful person who earns money through unfair means thinking that he shall destroy his sins by performing virtuous acts like charity etc. is really unworthy." Any just person cannot make property by fair means, just like the rivers which cannot go in spate with clean water. One who makes money by unjust means for giving charity is irreligious and ignorant because his means are impure. In fact what he wants is to earn fame with that money and not merits. For a real religious person knows the form, means and purpose of religion. Religion is the characteristic of soul and the soul in turn is its means and goal. A religious person earns by just means, respects his Guru, worships his great teachers, keeps away from vices like slander and harshness, speaks laudable words, indulges in acts of religious and physical pleasure without harming others, takes food in compliance with holy books, keeps company of people of good conduct, inculcates virtues and good thoughts, accepts and remembers the help given by others, possesses meritorious habits and is kind to others and fearful of sins. Good conduct in accordance with one's own class (*Varna*) and earning money without despicable means like hostility to the master and friend, treachery, cheating, theft etc. implies justice. A person who earns money by just means is indeed a superior human being. Since everybody wants to make money a person may do it without consideration of fair or unfair means. Only the money earned by fair means brings happiness in this world and beyond. Money earned by unfair means lasts only for a short period. A law-abiding person receives help even from animals but an unjust person does not get cooperation even from his parents and brothers. But what is commonly seen is that many people use immoral, violent and prohibited business methods for making money. Some people do

not drink but run liquor shop and factories, some do not smoke but sell and manufacture cigarettes, some who are vegetarian themselves mix animal fat with vegetable ghee, some do not use leather goods themselves but manufacture and sell leather goods like shoes, chappals, belts, suits cases, purses, lip sticks, nail polish, shampoo etc. They think that they neither eat nor use these things but only deal in them for the purpose of business and so they are not guilty. But they should know that for a sin a person need not necessarily act, it can also be committed by thought, speech, deeds, and approval. They think that they are not consuming poison but are only distributing it and hence are not guilty. A proper thinking however shows that by consuming poison one kills only himself whereas by distributing poison several deaths can be caused. Similarly, eating meat, smoking and addiction are certainly acts of sins but production and sale of these items is sinful to him as well as to consumers. These trades, based on violence, also pollute the environment and encourage killing, tyranny and sinful conduct in the world directly or indirectly. Hence one who is engaged in above forbidden trades can never be religious. It has been rightly said that, the only act which purifies a soul is merit (virtuous deed). From this consideration non- violence, truth, non- stealing, celibacy, detachment, kindness, forgiveness, humility, simplicity, welfare of others, charity and renunciation are merits. Thus one who gathers wealth is a sinner, irreligious, greedy and guilty of having desires and if he also takes pride in such acts he is still greater sinner. It is said that, "Merit gives power, power gives pride and pride leads to sin. Hence I do not wish for such merit. Therefore when a person uses justly earned money in charity, and does not take pride in it, he earns the merit."

Some people gather wealth by injustice, tyranny, exploitation, high interest rates, adulteration, cheating, theft, dacoity, fights, looting and declare themselves religious and virtuous and consider the exploited ones as irreligious and guilty. Some other people also support this view. Some exploited people blame themselves for their fate and tolerate the tyranny. This in turn encourages the exploiters. This generates problems and disparities like master-

servant, capitalist- labour, landlord- labour or rich - poor which invariably lead to unrest, quarrels, rifts, thefts, dacoity etc. This cycle goes on unabated. However it has been slowed down a bit by exemplary work of Thoro, Karl Marx, Angels, Lenin, Mahatma Gandhi and Vinoba Bhawe.

People who are not really theists but pretend so and try to prove it are indeed more cunning, hard, harsh, violent, tyrant, exploiter and sinner as compared to the humble, generous and well wishing non-believers. Such generous non-believers are better servers, and well wishers. The religiously blind believers add a great deal to blind followings, corruption, cheating, favouritism, etc. at international, national, social, familial and religious levels. The contribution by non-believers to this practice is very little or almost nothing.

It is said, "A person gets what he desires." One gets rid of the re-birth cycle by pure sentiments or expands the cycle by impure feelings and actions. Hence a worshipper and religious person should always mind his sentiments and try to refine them. The ultimate purpose of worship, charity, pilgrimage, reading holy books etc. is to purify the soul and achieve salvation. Merit is its bye product that yields worldly powers. But those who perform worship, charity etc. with a view to get wealth, son, victory in court cases, harming the opponents, etc. have rather impure feelings and lack the real purpose. Therefore every religious act must be accomplished by pure feelings and pure means. Wishing for physical pleasure, wealth, wife son, etc. amounts to begging.



Chapter 21

Cultural Distortions

Culture purifies the self and transforms the life. But that which develops impurity or profaneness in life is cultural distortion. *Samskara* (act of transformation) brings about development and progress of self and a person achieves peace, happiness and pleasure whereas cultural distortion brings distress and abjectness and finally misery and poverty. Thus it has been said that, "man is born impure but *Samskara* makes him pure by giving him a second birth." Without *Samskara* a man is impure, insignificant, worthless and fraudulent. A vehicle is used to reach the destination quickly and easily but its careless use can cause accident or even death. Likewise improper use of culture may result in distortions rather than desired transformations. A good nourishing food when spoiled, rotten or consumed in excess may result in illness rather than good health or it may even cause death. The same is the case with culture.

Samskara includes education, vows, rules, festivities, pilgrimage, fasting, renouncing taste, penance, sacrifice, meditation, reading, hospitability of guests, charity, merit (punya), etc. Through these *Samskaras* a man becomes great and ultimately can attain godhood. But cultural distortions make a man inhuman and transform him into a devil. These points are clarified below in respect of some subjects.

1. Distortions in the acts of Fasting and Renunciation of Taste:

The purpose of fasting and renouncing taste is to improve the physical, mental and spiritual health, to win over the sensual desires and to allay the passions and worldly desires. But some past examples and present experiences show that the outcomes are generally opposite. Those who undertake excessive fasting or renounce taste develop more passions, become intolerant, irritat-

ing, proud, unstable and mean natured and suffer in intelligence, knowledge and wisdom. This is perhaps due to restricted supply of vitamins, minerals, salts and internal repressed instinct for survival. Seeing others eating they perhaps develop a kind of hate and an inner desire which makes them weak and sick physically, mentally and spiritually. This can impart in them the aforesaid characteristics.

2. Distortions in Religion and Religious Teachings:

Various scriptures and religious books have acclaimed superiority, power, sacredness and usefulness of knowledge. That is why man is in constant pursuit of knowledge. One who delivers knowledge is given the highest position in society and is known as Guru. The process of receiving and imparting knowledge, diffusion and propagation of knowledge and even the means of knowledge such as schools, scripts, words and alphabets, etc. are also considered sacred and worship worthy. In Indian philosophy the *Brahmcharya Ashrama* is the first of the four *Ashramas* (part of life). In this *Ashrama* a student observed celibacy, pursued his studies and also served his Guru. No distinction was made between the son of a king and a commoner in the Gurukul. The Guru possessed of all knowledge was considered so great that the king himself bowed before him paying him the supreme respect.

The main teachings of spiritual knowledge is that for achieving liberation and eternal happiness a person should give up untruth, wickedness, viciousness, passions and imbibe virtues like truth, justice, good conduct, forgiveness, sweetness, simplicity, piousness, kindness and helpfulness. But a study of *Puranas* (religious history books), world history and our own practical experience show that as against having the above virtues, the religious followers are found to be fanatic, stubborn, orthodox, wicked, unreal, harsh, slanderer, cheater, fraudulent, hypocrite, arrogant and jealous. They consider others as sinners, non-religious and degraded. They hold similar views about the followers of other religions. Such persons have contributed more than anyone else

to the religious narrow-mindedness; jealousy, orthodoxism, wars, conflicts, rifts and discrimination found in different religions.

The above characteristics in the religious followers are perhaps due to the following reasons :

(i) Every sectarian considers his own sect as the best and the real religion and other religions as false, defective and small. Therefore, the followers of one religion regard people of other faith in the same way and behave accordingly.

(ii) The books of one religion describe the books, followers, religious places, places of worship, festivals, customs of other religion, etc. as bad, worth abandoning and vile. So they neither know nor accept the reality and goodness of others.

(iii) Because of above the followers of one religion try to convert the religion of others in the pretext of salvation and for this purpose employ methods of preaching, allurement or force. This brings unrest in place of peace, hate against love, violence against non-violence and ill will against good will.

(iv) Generally every religion regards itself as the true religion and their followers as true disciples of God. By doing so they neglect the importance of scientific approach, liberality, and broadmindedness and miss superiority and higher achievements.

3. Distortions in Religious Rituals, Traditions, Festivals and Pilgrimage:

As, numerals, alphabets, books, note books, etc. are required for education in schools, in the same way religion requires sacred places, worships, festivals, traditions, pilgrimage etc. The religious teachings are given in sacred places, which are constructed in fond memory of some great men. On going to such places we remind ourselves of the ideals and virtues of saints, great souls and God and offer our worships, prayers and recitations. By this process we transmit in ourselves similar ideals and virtues. The saying "As you think so you become", is realised. So every religion gives importance to pilgrimage, worships, traditions, festivals, etc. But in practice what happens is just the opposite. The nature of the people living in pilgrim places is usually

non-religious, cruel and undisciplined for the following reasons.

- (i) They regard the rituals as the real religion and do not give due importance to virtues like non-violence, truthfulness, helpfulness, etc. Due to less importance they slowly forget and discard these values.
- (ii) Common people give special importance to those who perform the religious rites. So these ritual performers slowly tend to regard themselves as supreme and others as inferior. This makes them arrogant, slanderer and fanatic.
- (iii) All religions say that the sins are washed, merit is earned and a person gets heaven and liberation by pilgrimage. So a common man is lured to give up the difficult and true path of non-violence, truth, justice, welfare, charity, forgiveness, humility etc. and follow the easy and convenient path of pilgrimage for earning merit.
- (iv) Because of faith people offer donations at pilgrim places. This makes the persons dependent on such places lazy, greedy, exploiters, misuser of other's faith, begger and cheater.

4. Distortions in Modern Education:

Education brings about overall development of personality, improves physical, mental and spiritual health and imparts the qualities of self-sufficiency. Education makes a man learned, civilised, self sufficient, helping, kind, social, adjusting, nationalist, duty bound, conscious of self rights and protector of rights of others. But modern education has many distortions too. First, education has been limited to gaining literacy and the aim of teacher, in contemporary world is to earn money. On getting some literary knowledge a person prefers to be an employee, and considers his parental trade like agriculture, craft, raising cattle, etc. as inferior profession. Any work involving physical labour is considered below dignity. A literate person also does not like to serve his own parents and teachers. He blindly follows foreign culture (as seen on television etc.) or copies rich people. He spends unnecessarily on fashion and pomp- and show even when his basic needs may

remain unfulfilled. In the name of fashion he can go for games and tours but shies away from walking on foot even for important personal work. Due to lack of practical knowledge an educated person cannot do even simple jobs, which an uneducated person can do easily. Sweeping floors, washing clothes, farming and gardening, raising cattle, cooking, fetching water, cordial and affectionate behaviour with others, hospitality, bringing up own children with love and care, etc. are examples of such jobs. Some educated mothers do not even like to breast-feed their own children and cook food for their own family. Educated persons more than the un-educated ones are found to involve in cheating, adulteration, forgery, exploitation, unjust acts, tyranny, drinking, smoking, fashion, etc. The educated girls like to wear costly costumes and exhibit their nudity in public and also participate in fashion shows and making of erotic films etc. They abort the unwanted foetus without any hesitation. They also indulge in drinking, smoking, going to clubs and other normless behaviour. This has become their so-called status symbol. Nationality and respect for civility and culture is found lacking in the educated class, although they may speak about it and write articles for press. They are hypocrite, white externally like a crane and black by heart. Because of these reasons, they are weak physically, mentally and spiritually.

A student is expected to observe celibacy and maintain humble behaviour during the course of his studies. But it is generally seen that students in schools and colleges are arrogant, rebellion, indisciplined, fashionable, obscene singers and so on. Today a lonely girl or lady can go to market without fear but she cannot pass near an educational institution in the same way.

5. Distortions in Use of Wealth:

The wealth and its rightful use are helpful in earning merit. With money we can provide food to hungry, medicines to sick, service to poor, feed animals and birds, etc. etc. Charity has been said to be the best among all duties of a householder. There are three uses of wealth - charity, livelihood and destruction. Out of

these charity is supreme use and livelihood is medium use. When wealth is not used for any of these purposes it meets the third end i.e. it brings destruction. That is why every religion, every nation, every society and even the politics lays great stress on right use of money. A person who makes right use of money gets mental peace, happiness and fame. He earns merit and receives public co-operation, which in turn helps in earning more wealth and prosperity. It is said that, "Good persons always work for the welfare of other's." But in practice we find that most rich persons are proudy, exploiters, addicts, wicked, tyrant, cheaters and deceivers. It has been said that, "Intoxication due to gold (wealth) is hundred times more dangerous than the intoxication caused by consuming *Dhatura* (the thorn apple, a narcotic)." My own practical experience shows that members of an ordinary family are more likely to do service to Guru, offer food to saints and to hungry, help the needy, engage in dissemination of knowledge, hospitality and social work. Rich people generally keep away from such activities; on the contrary they are more greedy, miser, exploiter, arrogant, addicts, crooked and deceivers. They consider those who believe in service to Guru, charity and worship as useless people. They criticise such people and regard their activities as misuse of money and manpower. They are the people who break good traditions and encourage bad traditions like giving dowry, death feasts, enjoying luxury, pretensions, fashion, extravagancy, addiction, etc. It is rightly said that, "For a bad man education is for creating disputes, money is for pride and power is for harassing others. But good persons do just opposite, they use education for knowledge, money for charity and power for protecting others."

6. Distortion in Power, Authority, Rights and Duty:

It is the duty of a king (the ruler) to defend the weak persons from the cruel and crooked ones having power and authority. By doing so he exercises control on injustice, exploitation, tyranny, corruption, etc. and preserves peace, happiness, progress and prosperity in the society. So human society has established the institutions of democracy, monarchy, socialism, communism,

etc. But in practice all these institutions have generally yielded contrary results. The kings (rulers), public servants like members of legislature and ministers and the beaurocrates, all involve themselves in exploitation, torture, insulting and even killing of public. They neglect their duties and misuse their rights. They all are in race for the top position crushing the public with the weight of their authority, power and rights.



- ★ *By nature a black bee wants pollen of a flower and a leech wants blood, you get what you seek.*
- ★ *A dependent person cannot ever initiate a work.*
- ★ *An ignorant person may knowingly committ violence for preventing a possible violence and still consider himself as non-violent.*
- ★ *In the pretext of spiritualism a person having attachemnt may become more attached, a pleasure loving person may increase the means of pleasure, a greedy person may accumulate more and a lazy person may become more lazy and negligent.*

Chapter 22

Human History - A History of Vile Struggle

Generally all religions, biological sciences, psychology, etc. regard human as superior, great, wise, religious and a social being. This belief though true for a few great people is less true or rather untrue for a vast majority, so much so it can be just opposite for many. This experience of mine is based on an impartial, factual and scientific study and understanding of different religions, literature, history, political history, law books, stories, festivals and customs, traditions, languages, grammar and folk tales of India and foreign countries. I am not writing this article keeping in view any particular religion, caste, country or tradition but targeting the entire humanity because in my opinion the entire population belonging to a given religion, caste or country is neither great nor debased.

A right amount of effort is needed for development and progress. A person has to rest his one leg on the ground and move the other forward for marching ahead. Similarly, struggle is necessary for moving ahead in water and air too. A top moves in a standing position so long as it spins. When its spin and struggle stops it falls down. Likewise the sun, stars, planets, moons and other celestial bodies maintain their motion in the sky mutually attracting each other. When any celestial body leaves its path and collides with another celestial body great explosion, destruction and revolution takes place. According to some scientists a meteorite collided with the earth a few millions of years ago wiping out dinosaurs from the face of the earth whose remains still lie buried in earth. In the same way when destructive struggle and collisions take place between different religions, races and countries, the great ideals and principles of science and knowledge, civilization and culture promulgated, established and promoted

by great leaders are destroyed and their inert, dead, traditional, orthodox customs remain here and there on earth. Considering these dead remains as the real ones the narrow-minded, obstinate, egoistic, orthodox stupid, blind followers and those greedy of power, wealth and fame continue their struggle just like a dog who keeps on biting a dry bone and barks and fights with other dogs for its safety. For analysing this subject I am elaborating below by means of some points.

1. Struggle for Religion:

A true religion being benefactor to all humans is superior, auspicious, dearer and useful to every body. This true religion is truth, non-violence, tolerance, equanimity, good conduct, forgiveness, humbleness, simplicity and naturalness. But only a few exceptionally great people know, accept and follow this religion. As the precious stones are found abundantly mixed with rock and earth and rarely seen loose on the ground, similar is the case with the outwardly religious and the truly religious people. Those outwardly religious neither know nor accept or follow truth, non-violence and equanimity. They know, accept and practice only the dead religious remains as religion. They regard those who do not follow their practice as irreligious, sinner, ignorant, atheist, inferior, deceitful and impious. Such people consider it their religious duty to afflict, kill or destroy others and also believe that by doing so they get heaven, liberation and blessings of God. The number of struggles and conflicts in human history for religion is far too great than the fights for power and property. Because of this the loss of unity, equanimity, property, culture, civilization and human life on account of religion is far greater than the loss due to other reasons. Also, people neither accept good points of others nor give up bad points of their own. Thus the human society has artificially divided the land on this earth into several parts (countries). People of different faiths living in the same country are also divided sentimentally. If such a religion were completely destroyed and human society were to live without a religion the world would

be happier and better off. It is said in Jain religion that, "People in Bhog Bhumi (land of materialistic pleasure) did not follow any kind of customs, traditions, worships, prayers, sacrifices, recitations, penance, renunciation, fasting, etc. but still had long disease free life, good health, and happy living because they were humble, peaceful, simple, gentle, tolerant, ego less, well wisher, soft spoken and well behaved." It is said in Padma Purana that generally a irreligious person having negative thoughts follows immorality from the word religion.

2. Struggle for Superiority:

Every human being by intrinsic pure nature is superior, having virtues like knowledge, happiness, power, peace, glory, godliness, etc. A substance in its natural course continuously attempts to achieve its own intrinsic pure form. Hence every human being, works and struggles for achieving his/her own superior state and greatness. It is this quality that makes a man great, knowledgeable, scientist, Rishi, saint, revolutionary, social worker, epoch-making and god. In the absence of this quality only destruction, rebellion and sadness is possible in the process of change and development. Only a right clay and right process makes a right vessel, if the vessel is not beaten properly it would be deshaped or broken. Likewise following improper methods for achieving superiority one would be degraded and corrupted. Thus, the struggle made by a common person for making himself superior or proving his superiority are generally directed towards making him wretched and corrupt. Infact a person becomes superior by his own liberal and dignified conduct and thoughts, food, speech and behavior and not by his ego and vile thoughts, utterances and behavior towards others. Man in an attempt to prove his superiority actually may prove his religion, caste, nation, power, possessions, might, beauty, power, intelligence, devotion etc. as superior to others. For this reason he takes the path of pride, conflicts, arguments, fights, revolts, revolutions, exploitation, murders, destruction, etc. which finally results in struggle of class, caste, race, languages, culture, civilization, generations, nations, etc. It is an irony that

man struggles to prove his superiority but does not become superior by performing superior deeds.

According to Lord Mahavira, "A person killing the opponents for defense of self, others, country, etc. can be religious but one proud of caste, power, appearance, knowledge, devotion, etc. that is expressing feeling of superiority complex in these respects, cannot be religious." Egoism based on superiority has been said to be an intoxicant. Just as on consuming alcohol a person speaks and does senseless things and considers himself supreme, an egoist behaves the same way.

3. Struggle for Living:

Lord Mahavira's principle is "Live and let live", that is, every living being should have a joyful and peaceful life and should allow others, too, to have the same. Every body wants to live and no one wants to die. Hence, non-violence, kindness, compassion, protection of life, well-being and service to others have been accepted as great qualities in a religion. These have been recognized by every liberal individual, religion, politics, law and society. It is only natural and right to try and struggle to live such a great life. A person needs self-protection, oxygen, water, food, dwelling, cloths, and medicines for living. When his struggle conforms to the principle "Live and let live" it becomes a religion and when contrary it becomes irreligious, debased and a cause of destruction. The struggle of the vast majority, leaving apart some great people, is of the later kind. For living, some people eat meat by killing other beings, some people produce goods like shoes, chappals, belts, bags, nail polish, lipsticks, talcum powder, soap, tooth paste, medicines, colours, chemicals, food products, nutritives, etc. with the help of organs of others beings and still others sell and use these goods. Some people neither kill nor use the parts of other beings but exploit and misuse the labour, resources, possessions and achievements of others. Those eating flesh and using organs of other beings directly violate the above principle and the exploiters do so indirectly. It is difficult to differentiate between the guilts of the two types. The people in the

first category generally torture and kill animals and birds whereas those in the second category torture and exploit human beings. Some people belong to both the categories. Butchers, hunters, meat eaters, exploiters, traders, manufactures, capitalists, masters, landlords, kings, monarchs, thieves, dacoits, smugglers, terrorists, invaders, murderers, cruels, corrupts, etc. belong to the above three categories. According to Darwin the strong one survives and wins and the weak suffers defeat and dies. According to Karl Marx the human history is a history of class struggle and philosopher Henglay considers the world having a dual nature. According to Jain, Bodha and Hindu religions the world is full of sorrow.

4. Struggle for Joy:

Every being seeks joy and does not wish sorrow. This is so because to have eternal and infinite joy is the pure and natural intrinsic quality (*dharma*) of any being. A being gets peace and happiness from joy. The sorrow is the anti-natural state of a being from which he/she gets suffering, anxiety and displeasure. Therefore giving joy to others besides having self-joy is merit (*dharma*), sacred act and pious duty. A person may not wish for merit (*dharma*), holy act, knowledge, admiration, wealth and family but every body including plants and insects, animals and birds, wise and stupid, religious and irreligious, gentle and wicked and saints want joy. Commonly there are four *purushartha* (physical, mental and spiritual efforts); *dharma*, *artha* (money), *kama* (physical desires) and *moksha* (salvation), for getting joy. Salvation is the real joy. The joy of money and desires is experienced when accompanied by merit (*dharma*), without this the pleasure becomes sorrow. Salvation can be achieved by devotion to truth and equanimity. A person who performs penance, renunciation and merit without pursuing truth and equanimity cannot attain salvation, he may not even get the joy of money and desire. Such a person always remains corrupt and sad, just like a deer who runs after a mirage but never gets even till death. Similar is the condition of those who struggle for joy without merit.

The anxiety and displeasure suffered during the process of making money makes oneself, as well as others, sad. The sadness persists all through the process of earning, collecting, safe guarding and spending money. Was half of the kingdom of Hastinapur not enough to feed the Kaurvas? Could they not get necessary amenities for living from it? But they fought unjustifiably with Pandavas, who had the right to get half of the kingdom, and died alongwith the entire army, elephants, horses, etc. In the same way a person suffers loss of wealth, individuals and joy in the war of life for getting wealth and joy by immoral means. Bhrithari has said that "I did not enjoy materialistic pleasures but they enjoyed me, I did not get awe inspiring by penance but penance aggrieved me, my desires did not weaken but I became weak and the time did not stop but I stopped living."

If a person did only a part of effort and struggle for true joy which he does for feeling of joy he would have got permanent and unlimited joy. But as the eyes cannot see themselves in the same way most of the people cannot see their own deficiencies. They cannot fight with immorality, vileness and sorrowful elements within them and make themselves religious, superior and joyful. Hence the human history containing a vile, cruel, immoral, purposeless and unfit struggle has witnessed more of destruction and less of progress. The achievements in the fields of pleasure, prosperity, culture, civilization, science and technology, energy and peace made in the twentieth century are negligible, debase, insignificant, ridiculous and shameful in comparison to the long time struggle made by men in the past. These achievements are like ashes, fire and smoke obtained on burning invaluable goods.

By comparing a man without merit, knowledge, charity, etc. with animals some prudent persons have infact devalued and insulted the animals. According to my experience leaving aside some great people comparing the vast majority with animals and birds or even plants and vegetation is unjust and immoral because the people are more harsh, cruel, unjust, tyrant, sinful, corrupt, selfish, quarrelsome, fighter, killer, sexual, greedy, non-restraint,

exploiter and polluter than the animals. Plants give us oxygen, fruits, flowers, timber, medicines, shade, cloths etc., animals provide us milk, curd, ghee, dung and labour and birds maintain the environment clean. They all are useful when alive and even after death. But man is harmful even during his own life time and is of no use after death. Because even after death many deceitful acts, pretensions and sinful acts are performed for his last rites and thereby the resources, labour, money and time are wasted. Therefore Oh man! give up pride, destructive struggle, deceitful acts and pretensions, become humble, truth seeker, undeceitful, pure, simple and natural and then attain the state of continuous, everlasting and eternal joy by right creative efforts. Gautam Budha has said that those who control the self enjoy in this world and beyond in other worlds.



- ★ *Committing injustice, exploiting people and helping people with malice in the name of donation is a greater sin than not giving donation.*
- ★ *To recognise the virtues of your opponents and people of other faith amounts to practicing Anekant and Syadwad.*
- ★ *Cowardice is a greater sin than the accidental violence caused in an act of courage.*

Chapter 23

How Peace can Reign in The World?

The ocean is a collection of drops. The characteristic of the ocean is the same as the characteristics of the drops. Likewise a peaceful, civilized and good person shall form a similar society. A good society shall make a good nation and ultimately a good world. Thus peaceful individual, peaceful society and peaceful country are the pre-requisite to a peaceful world. Hence world peace and world development must start with individual peace and development.

When a drop remains in the ocean it does not dry up by burning sunrays, but when left alone a mild sunray would be enough to dry it up. So the world peace implies peace of every living being in the world. Any one who seeks self-peace must also wish for world peace and vice versa. Self-peace and world peace are supplementary and complimentary to each other. It has been said that, "A mean and narrowminded person has a wide discriminatory feelings for friends and foe but a liberal person considers the entire world as one family and treats every other living being with love, friendship, generosity and equanimity." This is world brotherhood. This is the essence of religion, a base for non-violence and an unfailing means of world peace. One Jain Acharya has said, "One who considers a living being like a liberated soul and vice-versa, enjoys a state of equality and he soon achieves liberation." This is the best form of communism, democracy and socialism. Manusmriti says, "Don't do to other which you do not like for yourself." Also, it is said "Oh Lord! let me be friendly with every living being, delighted with all virtuous people, merciful to all afflicted people and neutral to all evil people."

Quran too preaches non-violence and world peace at many places. While talking about two sons of Hazrat Ali in 'Surah:

Maida', one of whom had killed the other without any reason, Allah says,

"It is for this reason that I gave in writing to Bani Israel that if a person kills some one assume that he has killed all and when one has protected life of any one assume that he has protected lives of all." (Surah : Maida, Verse-32)

At another place Allah says,

"Ah Mohammad Sall! tell the people that come, I tell you what impossible has Allah done to you, it is your duty that you do not make anybody party with Allah, behave nicely with your parents. Do not kill your children for fear of poverty, when He gives bread to you be shall also give to them, do not do anything bad, whether hidden or open" (Su : Inam, Verse 151).

Hazrat Mohammed, the Prophet of Islam, used to respect human life so much that he never distinguished between friends and foe. Once when a dead body of a Jew was passing by, he stood up in its respect. One of his fellow companion remarked that he was not a Muslim why did you do so? Mohammed said, was he not a human being? Implying that a human being must be respected, whether Muslim or otherwise.

It is rightly said "Treat all beings equal i.e. to protect them is the supreme duty out of all good duties." "All living beings be happy, healthy (disease free), kind, humble and well behaved. No one should ever suffer even slightly." "Let all people be hale and hearty, let the king (head) be powerful, clouds shower timely rains, diseases be wiped out and thefts, dacoity, terrorism, sorrow, quarrels and restlessness not live in this world even for a moment."

The peace in the world can be brought about only on the basis of above qualities, sentiments and ways of working. Peace cannot be ensured by mere slogan shouting, publishing articles in magazines and news papers, making speeches and founding various bodies and organizations for achieving world peace. All Thirthankaras, belonging to Jain religion, who were emperors, kings and princes also renounced the power and kingdom for the sake of self-peace and world peace and developed the above qualities in own self. If peace could be achieved by political power,

affluence, military power, physical power and power of arms and weapons then the Tirthankaras would not have given up the inherited powers and devoted to self-power. Similarly Gautam Budha who was a prince also renounced the worldly powers and became a saint for achieving peace. Likewise, all great people in the world have refined, purified and expanded their spirit, moral and human qualities for getting peace. In the past, Trirthankars, Budha, prophet Mohammad, Jesus Christ and other Rishis and saints had worked for peace. In the present times some saints, ascetics, social reformers, politicians, scientists, writers, scholars, etc. also have made some important contributions to peace. For example, president Abraham Lincoln, Raja Ram Mohan Rai, Mahatma Phule, Dayanand Saraswati, Vivekanand, Mahatma Gandhi, Tolstoy, Ruskin, Bernad Shaw, Albert Einstein, Ishwarchand Vidhyasagar, Bankim Chandra Chattopadhyaya, Utkalmani Gopbandhudass, Mahirshi Arvind, Mother Terressa, Florence Nightangle, etc. have made important contributions in this direction.

The above description refers only to individuals working for peace. However, some work in this field has also been done collectively. Organizations like United Nations, Red Cross, Lions Club, Rotary Club, N.C.C., Scouts, etc. have made important contributions in their own way. History tells us that in ancient times kings and countries used to fight with other kings and countries even on trifle matters. But thanks to relatively liberal thinking that such problems are not common now. Whenever a problem arises due to some reason the countries involved do talk to each other and try to settle the matter. If no solution is found by mutual talks the matter is taken at international level. Therefore, the kinds of wars which were fought in ancient times on political, religious or other grounds are generally absent now. On account of advancements and expansion in education, telecommunications, international relations and international trade the world has now shrunk to the size of a family. Therefore in case of any country having a problem and difficulty of some kind, other countries do come forward for help. For example when an earthquake hit Latur in India in recent past help poured in immediately from India as well

as other countries. Similarly when a small country like Kuwait was attacked by President Saddam Hussain of Iraq other countries came to its side. Many countries readily extend their help when epidemics, floods, earthquake, drought or some other natural calamity strikes a country. This is the biggest achievement of modern times.

As there is darkness under the lamp likewise many crimes, corruption, bullying and immoral acts are still going on in the world preventing peace at international level. The countries having economic, social or nuclear power exert pressures directly or indirectly and exhibit their dictatorial powers to exploit other countries. CTBT (Comprehensive Test Ban Treaty) is a recent example of this kind. Countries like America, France and England who have a stockpile of nuclear arms and who have carried out several nuclear tests are pressurizing other countries not to carry out any nuclear test and produce atomic bombs. Why those imposing a rule on other act against it? Why are they still keeping those nuclear weapons? This is the policy of a thief pulling up the honest. Does a person committing injustice time and again has any moral right and authority to prevent a just person from committing injustice? This is like a prostitute preaching good conduct to other women, a cat preaching non-violence to mouse and crafty teaching religion to religious individuals.

Some countries send terrorists to other countries in a planned way for spreading terror, anarchy, violence, etc. and at the same time advocate peace, friendship and equanimity. Are they not like one who pushes a person in a well, then cries for help and sheds crocodile tears?

The hard reality and wicked mentality of heads of state of the so-called developed and civilized countries in this modern scientific age is exposed by the strength of military forces posted by them on international borders. The two footed ferocious wild animal in human form living in one country violates all limits of freedom, rights, truth, non-violence, justice, equanimity, friendship and world piece and attacks another country, crushes it and tries to destroy it. To counter such attacks the other country is also

forced to maintain a deterrent for self defence.

In the absence of such attacks hundreds of millions of armed forces, weapons, vehicles and machines could have been spared. The defence personnel could work for constructive development, vehicles could be used for public transport and the funds invested in arms and weapons could be utilized for welfare work. The Non-Proliferation Treaty, Comprehensive Test Ban Treaty, disarmament, sale and purchase of weapons, etc. would not be required at all. The world would also be saved of environmental pollution caused by nuclear tests, atomic explosions, wars, etc. But because of compulsions every country is forced to maintain defensive power and weapons without which she cannot defend her freedom and justice. From this consideration no country is fully non-violent, peace-loving, disarmed, humanist and idealistic. Then who has the moral right to teach peace to others?

Dacoits love each other but loot and kill others. In the same way a few fanatical nationalists love each other in their own country but loot, terrorize and attack other countries. The love for nationality of such individuals is like the love among the dacoits and mutual affection between the wild animals. Actually, a real nationalist should be like a cow who loves her own calf but does not hate other's. Good nationalists should have undecitful love for their own country and an affectionate approach towards other countries. According to Mahatma Gandhi to cross the boundary of one's own freedom and enter into the boundary of others is not freedom but willfulness, lack of restraint and destruction of other's freedom. Similarly, interfering in internal matters of other countries amounts to destroying their independence.

A person can be healthy so long as all his body parts are healthy. In the same way for having world peace, every being in the world and every unit in nature must be healthy, balanced and joyful. Therefore, every being and unit in the world including the environment must be protected. Nothing must be done to harm a being and disturb the balance in nature. The countries that spread pollution, excessively exploit nature and kill living beings for industrialization or generating wealth or for any other reason in fact

harm the entire world and disturb the world peace. For example as a result of industrialization, use of pesticides and insecticides and several other reasons the temperature of earth is increasing, the ozone layer is depleting, acid rains are taking place, new diseases are erupting, living species are going extinct and natural balance is being disturbed. No country can claim that it is not guilty saying that they are performing these acts inside their own territory. Their assumption is like a person who sets his own house to fire in the center of the town and claims no crime because it is his house. Will this fire confine to his house and not spread in the town? Take the case of release of poisonous gas in Bhopal a few years ago. Was the damage confined to the factory alone? Infact thousands of people in the area died, thousands were injured and handicapped, many are still suffering physically and mentally and many handicapped birth are still taking place. In the same way the acts of pollution, environmental imbalance and killing of living beings in a country affects other countries and the world at large. Hence only by renouncing the activities which are harmful directly or indirectly to every living being the peace in the world can be ensured.





Pradhuman S. Zaveri, Chief Esteemed Patron, and Mrs Laxmi Zaveri, USA receiving blessings from Acharya Kanaknandi



Dr. N.L. Kachhara, Secretary, Religio Philosophical Service Institution releasing a book written by Acharya Kanaknandi on the occasion of twenty second Training Camp at village Gingla, Udaipur