Proceedings of
Conference on Indian Culture

held in
Mumbai University
on
16th – 17th September 2011

Organized by

Institute of Indo-Aryan Studies

in association with

Department of Philosophy
University of Mumbai

PROCEEDINGS OF CONFERENCE ON INDIAN CULTURE

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Keynote Address

1

Indian Culture – An Integration of Eternity and Science

Dr. Tapan Kumar Jena
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Mukam karoti baachaalam pangu langhayate girim
Yat krupa twamaham bande Paramaananda Maadhavam

Respected dignitaries on the dais and delegates!

I first express my gratitude to the organizers and the Philosophy Department of Mumbai University for giving me an opportunity in this auspicious and historic occasion. Historic because, I feel, this conference will remain as a milestone in the resurgence of Indian culture for times to come.

Existential urge is the prime driving force of soul. Whatever 'ism' we may preach, whatever nomenclature we may decide for it, existence and growth remains the core objective. It is in the quest of this existential ingredient, human civilization has marched so far; and in the process has imbibed those which has favoured its growth and widened the march towards infinity. This process of acquisition and selection over generations forms the backbone of any culture; and further cultivation helps to refine and withstand the test of time. Indian culture is just an example which has weathered so many ups and downs and ravages of time; and has proved its resilience to withstand all those assaults. We therefore, claim it to be the oldest culture and the path for humanity to follow.

But why is it so? Is it a tall claim without any substance? Or it is a fact which has not been given serious attention, rather mocked at in recent times. Let us examine it.

I am conscious of the fact that, this is a gathering that wants everything to be scanned through the rigor of academic exercise and research protocols. I want to ask a simple question to this gathering of scientists.

The present slogan of democracy looks at majoritarian rule. Some may put the majority target at 50% or some may put it at 80% – an indicator of overwhelming majority. Let us also look at the approach followed in research decisions. Here we talk in terms of standard deviations (SD) or percentile figures. Usually we get satisfied with 2 SD that covers 95 percent sample or with 3 SD indicating 99 percent coverage. Indeed the

whole world would be happy to declare their satisfaction for a tool that satisfies the level of 3 SD. My question here is ─ 'should we stop at this level of coverage or aim at a still higher coverage target'?

Let us interpret it in cultural context. 99 percent coverage indicates social inclusion of 99%. If we go a step further 4 SD depicts inclusiveness of 99.9 percent. But still, I find, Indian culture does not accept this cutoff mark. Its forefathers' heart throbs for that left out 0.1 percent, i.e., the uncounted one in every one thousand. This uncounted one could be even more remote─ say, one in one million. But still, Indian culture does not support this majoritarian approach; rather, it talks of totalitarian approach. It provides the scope to address that last person ─ who is also a manifestation of the Supreme Father, at par with the one whose chance comes up in the top few persons.

History is full of such examples. The folktales, the epics — everywhere you can see and feel the spirit of this message. Just see the event of Mother Sita being sent to exile to accommodate the voices of those last ones! I want to apply this 100 percent approach in analyzing our cultural practices and traditions. Before that, let us take an example from our recent day activities. Everyone is aware of the Pulse-Polio drive. What happens? All children below 5 years are given 2 drops of polio at 4 weeks intervals. This is going on for last two decades! How many doses that a child actually needs to be protected from polio? Just three doses. Still we have accepted this exercise of repeated doses to all children just because we want to ensure that even one in one thousand or one in one million is not left out from the benefit of vaccination — who could otherwise be the victim of polio. The message that I want to bring home is very simple. Whenever, there is a social or mass level intervention, the safeguards have to be very stringent. More stringent the safeguard, more likelihood is the benefit being handed over to the last person who is usually left out. But see the other side of this process. Majority will feel that the safeguards are a waste of resources or not needed for them at least! Therefore, at this juncture, the society has to decide what it wants. Does it want a majoritarian view that suits 80 percent or 95 percent or even 99.9 percent or the view that seeks and searches the agony of that last soul? This is where, Indian culture sands tall over all other cultures. In this process of accommodating 100 percent, it declares 'basudhaiba *kutumbakam'* i.e. the world is a family.

It also declares:

Sarve bhavantu sukhinam, sarve santu niraamayaa
Sarve bhadraani pashyantu maa kaschit dukha bhaag bhavet.

What does it imply? Similar to the wastage that becomes inevitable while covering healthy children with polio drops, there creeps in guidelines or restrictions in social life that people consider to be meaningless or of no value to them. These are counted as blind beliefs or steps dragging the

society backwards by centuries! By this, I do not intend to defend that all the prevailing social guidelines are full proof for life and growth. What I want to convey is that, before rejecting any tradition or customs as blind-belief and outdated, we have to be very very cautious in scrutinizing the genesis of such a practice and find out the relevance for which the tradition was introduced in the very first place. Only after thorough scrutiny and taking time, place and personal parameters into account, if it seems to be a blind belief or unscientific, then only that should be discarded. Till then, yes, till a particular practice is proved to be wrong, it should not be rejected.

But, it is a matter of regret that due to lackluster effort by the social leaders, today Indian culture is being stigmatized to be outdated. As a result, the untiring efforts of our forefathers — the *rishis*, which had put the humanity on the path of eternal march, is being subjected to brutality and stigmatization. The civilization is waging a loud cry — 'save me', save the culture and save the humanity from extinction!

Indian culture declares:

Maa mriyaswa, maa jahi, sakyate chet, mrutyum abaluptaya.

In this search of immortality, in the effort of achieving the ambrosia of heaven, the forefathers had inculcated the principles of eternal journey in the cultural form so that even the last soul also finds a place in this mission. The principle was not to belittle the great in the name of equality, but to elevate the people from below by increasing their efficiency and capability; and thus putting them at a higher pedestal of achievement. The approach was to unfurl the instinctive potential of each individual.

In this mass approach, every individual forms an action point. Each individual being an outcome of the mutation processes forms a unique identity in creation. Therefore individual differences in the society are a reality and real in nature. It is inherent in the creation process. We say, even two leaves of a tree are not equal. Therefore, to deny the individual specificity is nothing but a self deceit. The social system should strive to meet the need of the individual differences rather than generalize it in the name of social equality and do justice to none. For example, if we have two children, one severely malnourished and the other obese and provide equal nutrition to both, we are unjust to both. In one hand, the malnutrition is not addressed properly; on the other hand the obese person is subjected to more health risks.

In this age of genetic revolution, when human genome has been mapped, genetic intervention is being planned for cure of diseases, we all are aware that every component of human behavior, attitudes and action has an instinctive role. Every phenotypic expression has a genotypic

basis. Therefore, the evolutionary march is possible only by adjusting the social process that could help for ultimate genetic enrichment and its stability. It has been observed in the bacteriologic studies and drug resistance that adaptability to environment results in genetic transformation for emergence of new strains; and that who fails to adapt will have to perish. Today humanity is inching towards that crisis. Either it adapts and evolves or perishes.

When we talk of 'adapt and evolve', we have to think in terms of its eternal possibilities i.e., the infinite march of acquisition. Beyond the laboratories, genetic transformation or enrichment is possible in two ways: a) through selective breeding or b) by maintaining the continuity of acquisition process till the instinct is stabilized into genotype. The development of bacterial resistance is an example of the second type. However, it needs to be stressed that the survival urge of species is an essential ingredient for this type of instinctive acquisition.

When we talk of selective breeding, the eugenic principles have to be followed. The principle is being followed for the breeding of cows, dogs, horses etc. but the present society is reluctant to strictly enforce the same principles for creating better progeny for humans. As the practice shows, for good progeny, union of female has to be with a more evolved male. Take for example, the product through breeding between an Alsatian dog and street bitch will inherit the faithfulness quality of an Alsatian but if the breeding between Alsatian bitch and street dog is done, the product will sacrify faithfulness for greed.

India was never short of leaders and great personalities. This has been the birth place of so many prophets who have shown light to the world. They had guided the world to wage war of *satta* against complexes. But today, society and its policy is fast moving towards enticing the complexes at the cost of the *satta*. The rule of complexes can only drag the humanity to hell. If Indian culture has to survive, then, it has to ensure the win of *satta* in this war. And for wining in this war, humanity has to be guided by a person who is beyond the complexes. This guide, popularly known as prophet or God has to be a manifested personality in flesh and blood; not an Ideal living in sky. Because, only a person in flesh and blood could help in creating conflict with complex ridden mind and thus help to adjust it in favour of *satta*. Lord Krishna has assured:

Yada Yada hi dhramsya, glanir bhavati bhaaratah
Abhyuthanam adarmashya, tadaatmaanam srujaamyaham.

He comes again and again. When He incarnates, he is the 'Fulfiller the Best'. He fulfills all the past incarnates. No prophet has told that He will not come again. The saying of Prophet Mohammed that he is the last incarnate should be interpreted as the 'latest'. Because, latest is the last one for that point of time.

In Indian culture, there has been integration of all incarnates. We talk of ten *avataar* ending with Lord Buddha. The process of integration has been affected since then and hence integration of prophets after Lord Buddha namely, Lord Jesus, Hazrat Mohammad, Sri Chaitanyadev and Sri Ramakrishna Paramahansa is yet to happen and every now and then we find bloodshed in the name of religion. It is time that Indian culture takes forward its inherent embracing arm of integration of all religions. It may be noted that the five pillars of Islam i.e. kalema, namaz, roja, haj and jaakaat is practiced in all religions in different forms which could be termed as surrender to Living Ideal, prayer, fasting, pilgrimage and offering from earning. Kalema can be compared with the great verse:

Sarva dharmam parityajya maamekam saranam braja
Aham twaam sarva papevya mokshyaishyami maa shocha.

It means leaving aside all your day to day activities or dharma; protect me in all your activities - a state of total surrender.

Whenever He incarnates, people should be able to recognize Him. But alas! Invariably, prophets are hardly recognized in their life time. Instead they are tortured and hurt! To differentiate from false prophets, it may be noted that, a prophet must:

- *Fulfill all the past prophets without any contradiction*
- *Must resist evil in its all forms*
- *Preserve and fulfill instinctive characteristics of his creation*

The importance of human form of God as highlighted in Indian culture can be understood from the saying:

Vaasudevah sarvam iti sah mahaatmaa sudurlavah

Here the omnipresence of Lord Krishna is not interpreted as that of an imaginary God but as the ‘son of Vasudeva’. It only highlights the saying:

God created man after his own image.

Inspite of worshipping the human form, Indian culture has never encouraged the idol worship. The worship has been termed as the hero worship; i.e., one has to follow the qualities that the idol represents, rather than performing rituals before a statue. It may be noted that idol worship is recommended only for the ‘adhamaadhama’ i.e. for the people who are not capable of following dharma otherwise.

Uttamo brahmasadvabo dhyaanavabascha madhyamah
Adhamastapojapascha bahyapujaahadhamaadhamah

God is ever autocratic. He is called the *bidhi* and his dictations are the *bidhan* or law. As the creation has a cause and effect relationship, Dharma is nothing but a science. The terms - fate, accident, disasters etc. have been explained as scientific events. Miracle has no place in dharma. Therefore it is told:

Miracle is the image of fools.

Like a father does not have any hold on his son i.e. a father cannot help his son unless son is willing to listen or surrender to his father; similarly, God has no hand on his creation. Unless, human beings follow His *bidhan* or dictation, the law of science will force the sufferings on him.

His *bidhi* or ruling is eternal. Whether it is Veda, Gita, Bible or Koran, all the Holy Scriptures preach the same eternal principles with scientific explanations. Hinduism has many manifestations. There is no difference between the unadulterated Jainism, unadulterated Buddhism, Unadulterated Sikhism and unadulterated Hinduism. All have the same backbone. Similarly, within the perimeter of Arya-Hindu, all the religions including Islam and Christianity are encompassed. But due to the wrong interpretations by the satanic attitude, driven by the complexes of self-fulfillment, the religious conflicts take the shape of communal fire.

Therefore, it is the responsibility of every lover of Indian culture to ensure that all the prophets are revered equally and their interests are preserved actively. The evil designs of misinterpretators needs to be exposed. This is possible only when we dive deep into the real essence of Indian culture, cultivate it and uphold all the past prophets integrated with the latest one. Let us remember:

The last fragment
of your worship
is to seek and search the difficulties
of your environment
and to fulfill:
Verily, I say unto you,
until and unless you finish that
with love and sympathy,
your worship is deaf,
dull and dumb!

Vande Purushottamam!

Keynote Address

2

Education and Spirituality

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Abstract

Spirituality is a deeper sense of existence. It is about connectedness and the highest aspirations of the human spirit. Spirituality is orientation of thoughts to the deeper insights of our study and experience, yielding a more comprehensive self in harmony with the community and the cosmos. Spirituality is often experienced as a source of inspiration. Education without spirituality is like "flower without fragrance". The paper attempts to offer deeper paradigms of education through 3-orbits of learning, graduating from intellectual inputs to emotional intelligence and finally to social and spiritual consciousness.

Introduction: Spirit & Spirituality

Spirituality is derived from "Spirit" which is "pure self" beyond the body. It is one's consciousness, conscience, thinking & feeling part of existence, sensitivity, motivation, and divinity.

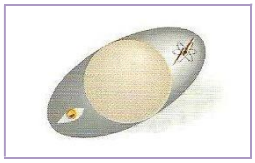
One machine can do the work of fifty (50) or more ordinary men. But no machine can do the work of an extra ordinary man.

'Extraordinary Man' is just a highly motivated Man and the motivation is in the domain of "Spirit".

Spirituality encompasses humanistic qualities such as love, compassion, patience, tolerance, forgiveness, sacrifice, contentment, responsibility, harmony, and a concern for others, values, beliefs, self-esteem, consciousness and energy.

The divine spirit (energy and consciousness) being at the root of all significant human endeavour cannot be denied. Did we not watch the "Spirit" at Ramleela Maidan recently (16-28 Aug'11)? Was it not collective consciousness and synergised energy?

Shiva-Shakti Concept of Cosmic Creation



Shiva-Shakti Concept

According to Indian belief, the ultimate reality is totally balanced and harmonized and is therefore represented by a perfect mathematical figure, the sphere. When the focal point of the sphere divides itself into two poles, representing consciousness (Shiva) and energy (Shakti), an

Ellipsoid (Lingam) is formed which represents the root of all cosmic creation. This shape can be seen from the atom, cell and egg to the planetary solar system. Curiously, if we can focus all our energy & consciousness within, we can be one with the Holy Spirit.

Spirituality exists wherever we struggle with the issues of how our lives fit into the greater scheme of things. The movement referred to above "India against Corruption" seeks to free our daily lives from guilt and humiliation for all of us to refine the national character and get a more respectful place in the world community.

Education and Spirituality

Swami Vivekananda said "Education is not the amount of information that is put into your brain, undigested all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library". A semi-literate man "Anna Hazare" also talks of 5-ideas viz. Pure Thoughts, Pure Conduct, Unblemished Life, Sacrifice and Capacity to withstand humiliation; which he has assimilated, practised and demonstrated, becoming the most literate man of today, saluted by the Indian Parliament.

Education is not merely Academics

Somehow we have misunderstood academics to be education. We teach our children to read and memorise history but we don't teach them to create history. We teach them science but not the science of life. Education is to lead a person to knowledge (know-how & know-why) graduating further to wisdom (discovery of truth by himself) to see life in its totality and to face it in its completeness. The highest wisdom provides the vision of oneness and genuine concern for others. Education is to set a higher goal of life and undergo inner Transformation.

Education is assimilation & absorption of knowledge. Once a disciple asked Swami Chinmayanand "I have gone through Bhagavad Gita several times but nothing has happened. Swamiji retorted "You have gone through, but has Bhagavad Gita gone through you?

Real objective of learning is exposure to the existing knowledge **+** Development of:

1) Talent
2) Analytical skills
3) Team work / Leadership
4) Creativity & Innovation

5) Envisioning
6) Conceptualization
7) Values
8) Acumen
9) Sensitivity
10) Ethics / Ethos
11) Consciousness
12) Mindset
13) Spiritual Wisdom

Any education system which can not address the aforesaid dimensions of personality is not complete in itself. Spiritual literacy is a basic literacy for all people that enable the reading and use of the deeper meaning and connection in all aspects of life.

Holistic Education

Holistic education would be one where intellectual inputs are supported by emotional intelligence, further reinforced by social and spiritual consciousness. Spiritual paradigm of value based education has the key to the problems the society faces today all over the globe. Today, science and technology have reached the pinnacle of glory, yet widening the gap between poverty and affluence; leading to a state of despair and cynicism in the mass psyche.

The very purpose of education is to improve the quality of life, not based on knowledge alone but the value-based education and spirituality with a sense of purity and purpose. This doctrine surely helps the students to mould their attitudes, humane in temperament, refined in approach and divine in spirit.

The Two Sides of Human Brain

According to psychologists, the human brain works in two compartments: The left hand side (Masculine) which works like a Computer understanding language, mathematics, Analysis, logic, sequence, Linear details bits and pieces and numbers while the right hand side (Feminine) works like an Artist comprehending Space, Rhythm, Colour, Imagination, Music, Patterns, Holistic Pictures, Concepts and Shapes. In 1981, Dr. Roger Sperry was awarded Nobel Prize for Split Brain Theory. Thousands of years ago our Rishis knew this secret and they had conceptualized “Ardhanareeshwar” Combination of Masculine and Feminine virtues. Unfortunately, people use left hand side of the brain most of the times ignoring the power of right click. A systematic effort to

develop the right hand side of the brain has to find roots in our education system.

Tapping Human Potential

An average man does not use more than 5-10% of his hidden potential…..Einstein, the genius of geniuses had used only18% of his potential!

Reasons for non-utilization of potential:

1. Working with selfish motives, our brain can draw only 10% of our consciousness.

(needing inflow of more consciousness)

2. In the absence of total consciousness, our mind gets locked in material world.

(needing unlocking of our minds)

3. We pass our life in a predicament of success or failure, constricting our intellect.

(needing expansion of our intellect)

A soulful education can address the above issues.

Soulful Education-Need of the Hour

A more 'soulful' education seeks to open the mind, warm the heart and awaken the spirit of each student. It would provide opportunities for students to be creative, contemplative, and imaginative. It encourages students to go deep into themselves, into nature, and into human affairs. It values service to others and the planet.

A spiritualised curriculum values physical, mental and spiritual knowledge and skills. It presents knowledge in holistic perspective on a conceptual format, rather than as facts to be memorised. It is integrative across all disciplines emphasising inter-relationship and inter-connectedness. It challenges students to find their own place in space and time, and to reach for the highest aspirations of the human spirit.

Education is an exploration of the external world and the self. It is a process of elevation of consciousness that transforms a “Biological-intellectual” in to a realised self. Education is not just knowledge-based skill training but to develop self-awareness, a holistic perspective for wholesome development and oneness with the world.

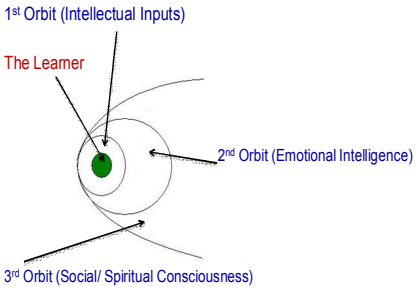
3-Orbits of Education

This depth of understanding from Indian philosophy can be imbibed into the deeper paradigms of education through 3-orbits of learning, graduating from intellectual inputs to emotional intelligence and further to social and

spiritual consciousness. Such an education system can connect you better with your own self, understanding the totality of the cosmos around and within you, observing events and relating them in proper perspective and to grow as a complete person.

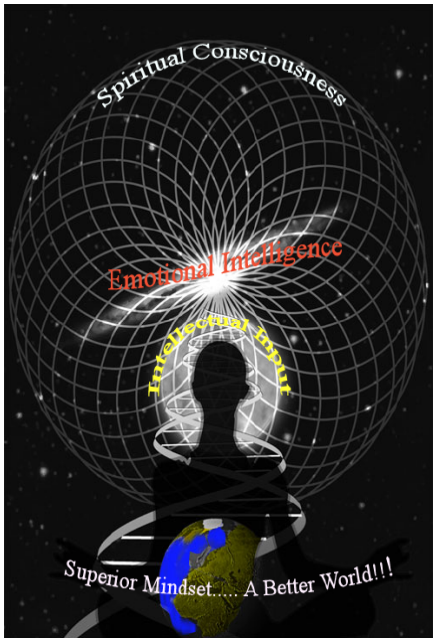
The above mentioned scheme can create superior mindsets and thought leaders in emerging India enabling her to play a leading role in creating a new world order. Holistic vision can come out of a combination of IQ, EQ and SQ. If IQ can germinate a flower of knowledge, its grandeur comes from EI and fragrance from social & spiritual consciousness (SQ).

The present education with an over emphasized importance to science and technology without a spiritual foundation is a cause for concern for the imbalance evident in the self, the society, the nation and the world. The desired balance cannot be restored with intellectual inputs alone. Innovative models and paradigms which can indeed help, will come out of holistic thinking and graduating to higher orbits of Emotional Intelligence and Social & Spiritual Consciousness.



MODEL OF 3-ORBITS OF LEARNING

In today's education system, we are making all out efforts to impart 360 degree exposure in "Techno-commercial-innovative-creative" aspects but all of it in the single orbit of intellectual inputs, neither supporting it with emotional intelligence, nor reinforcing it further by social and spiritual consciousness in a systematic and designed manner. Consciousness is the 'group name' for various abilities such as: consistent awareness, continued curiosity, inquisitiveness, surging ideas and rational thinking, imagination and ability of focusing, capacity to reflect etc.



According to Danah Zohar logical intelligence (IQ) is about rational, logical, rule-bound thinking. Emotional intelligence (EQ) is about associative, habit-bound, pattern-recognising, emotive thinking. Spiritual intelligence (SQ) is about creative, insightful, rule-making, transformative thinking.

For the above, we need subject Experts to take care of the domain knowledge, Psychologists to take care of the emotional intelligence and Philosophers and Spiritual Scientists to develop the spiritual consciousness. The group has to work in close coordination and synchronization in order to figure out the deeper paradigms of learning.

Concluding Remarks

Spiritual path focusing on values and consciousness needs to be road mapped for reaching the goal of an ideal education system for transferring knowledge and wisdom across generations. The ancient spiritual wisdom has for us not only a treasure of values but it also enlightens us on what is necessary to know about the cosmos and the consciousness in order to have a coherent world-vision and to acquire right outlook to create a better world!

3

Accomplishment, Achievement & Success– Do, Be and Get

(Theory of Action as Propounded by Sri Sri Thakur Anukul Chandra)

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'Verily you know, action begets acquisition', said Sri Sri Thakur Anukul Chandra. Accomplishment, achievement and success are some key words in Sri Sri Thakur's lexicon. Beauty, accuracy and timeliness are some adjuncts in Sri Sri Thakur's vocabulary of performance. "Where action pursues desire, fulfillment appears immediately, with a smile", is what Sri Sri Thakur wanted his devotes to believe and orient themselves accordingly. 'Happiness does not lie in leisure and luxury; rather it springs from accomplishment that flows from unicentral disciplined activities, steadfast to the goal with well wishing urge'. (*Kruti 323*)

Introduction

Few words carry more fascination and cause more provocation than the word 'accomplishment' does for today's generation of high aspiration, in a competitive world. The word has magic in it, in so far as it conjures up a view of ultimate state, where satisfaction is complete and gratification of desire is supreme. Everyone striving for any worthwhile object is keenly aware that accomplishment is an outcome of complex variables. Everyone has a goal and so has one a scale of measuring the achievement. Success is a relative term and success in a complete sense can be as illusory as a castle in the air. Still the word 'success' singularly brightens everyone's face.

Classical solution to this riddle of aspiration and accomplishment comes from the theory of detachment, arising from self abnegation. It finds pleasure in whatever comes, naturally and easily, without setting a goal and striving on a defined path. Limited wants and honest means and selfless activities are some of the assured clues to the puzzle of life and lore.

This article attempts to dive deep into the philosophy of Sri Sri Thakur Anukul Chandra to find answers to the aspects of life related to accomplishment, success and satisfaction. Sri Sri Thakur spent his life and time in family and in society of 20th century India (1888-1969). It is

believed that his life and conducts are demonstration of an ideal life in today's world.

Abstract

Theory of action as articulated by Sri Sri Thakur Anukul Chandra in a book '*Kruti Bidhayana*' (Bengali) has been summarized in this paper as per following structure"

- Linkage to accomplishment
- Goal, indicator and instrument
- Nature of work – the deciding criteria
- Objective
- Pillars of success
- Sure recipe for success
- Speedy execution
- Occupation / career option
- When success eludes
- Minor cases of failure
- Aftermath of success

Linkage to Accomplishment

Sri Sri Thakur Anukul Chandra has presented a defining arcade of accomplishment in the following para: (*Kruti 264*)

- Accomplishment upholds existence,
- Accomplishment is honesty,
- Accomplishment springs from worthiness,
- Accomplishment is the announcement of mastery and mastery is the spark of godhood.

Goal, Indicator & Instrument

As per Sri Sri Thakur, 'unless you achieve success, you will not acquire competence, despite enormous efforts'. From this it appears, (acquiring) competence is the goal, (achieving) success is the indicator and (putting) effort is the instrument. (*Kruti 246*)

"Unquivering active interest is the indicator of success." (Message – III) "Time is the cornerstone of success." (Message – III)

We must remember the causes, precedents and knowhow of all successful episodes. If we do not, then we would sure be misled by lapses, leading to continued foolishness. (*Kruti 247*)

Sri Sri Thakur say, 'When you undertook a job, make a thorough analysis and understanding of all that happened, good or bad, and by what process it happened. Keep that impression firm in your mind. Use this knowledge whenever in future and wherever it is required, such that bad can be prevented and good can be exuberated; make this so much regular that it forms a part of your habit and psyche; no matter whatever is the work. Apply that habit and knowledge at appropriate place, with reference to context, in coordination with others and keeping in mind possible exceptions. Make yourself an expert in applying these in proportions to the sequence, stage and situations. All these applications have to be filtered through the judgment of enlightened conscience. Through this process, eschew the pitfalls and multiply the virtues. Competence will shower its blessing on you in glowing eyes.' (*Kruti 248*)

Sri Sri Thakur says, "Think systematically, with every operative zeal, clear understanding and active attention to fruitful practical hints, and be engaged in operating with caution, courage and frugal display." (Message – III)

Sri Sri Thakur says, 'fiasco, irrespective of its magnitude, brings in dissatisfaction in the first place, which in turn leads to depression. Riding on the shoulder of depression come sloth; slothfulness breeds self pity. Self pity spews hatred, which vitiates and brews incompetence. Therefore, take care to accomplish whatever task is there on hand, with firm determination and active participation. Otherwise life may turn out to be lifeless, being rotten by the remorse.' (*Kruti 251*)

Combination of 'opportunity' and 'convenience' fling open the door of success. Therefore, we should grab such occasion and utilize it for proper materialization of goal. (*Kruti 252*)

More than the one who avails the convenience of facility, the person who creates facility is the one who benefits. One who gets the facility seldom knows how to organize the facility, therefore he lacks the ability. On the contrary, one who sets up facility strengthens his ability and develops sharper skill. (*Kruti 253*)

Success springs from host of supporting conditions converging in symbiotic sequence. A synergy of forces emanating from body, mind and soul take expression in such activities, the results of which come out as success. Forces acting on body and mind flow from an activity which is called obedience. Sri Sri Thakur says, 'your degree of success is governed by whom do you obey and how much do you obey. That obedience has to be channeled through love and service. Lack of

obedience has a reverse effect, leading to defeating conducts preceded by deviation and distortion. (*Kruti 253*)

One has to cross mountains before reaching valley. An army has to cross the river before mounting attack on the enemy land. A traveler has to cross the desert on the way to destination. If you aspire for rose, know how to avoid the thorn. The road to success has patches paved with insurmountable. Sri Sri Thakur says, 'before you get down to any task, prevent and eliminate obstacles that might come in the way. There can be unforeseen hurdles; there can be something found wanting. Till such time as you streamline those huddles and arrive at a state of solution, do not embark upon the task.' Sri Sri Thakur says, 'your preparation with all arrangements should be such that you should not be distressed to overcome all hurdles that might come.' (*Kruti 253*)

Life has multiple facets and so has society. Life is a circle with multiple centers and overlapping circumferences. Often we tend to mistake tree for forest and vice versa. Sri Sri Thakur has outlined line of causalities; those are like solutions to multivariate equation with value for each variable more than one. In the context of success in life, Sri Sri Thakur says, 'it is not a moot point whether you are an accredited winner or not; nor is it true that you would not err on your passage to success. What however is the most germane point is that how much you are engaged with the task, with inquisitive attachment and analytical curiosity. Whatever you do and how much little you do, try your best; perfectly and taking all associated aspects in to account. Whatever be the outcome, see how much more easily you can do that with improved utilization of it. Go on pursuing improvement and do improve. This is the access to excellence. (*Kruti 257*)

Nature of Work – the Deciding Criteria

A work well began is well done. There are number of factors to be considered, before you start a work. Sri Sri Thakur outlined few factors to be considered before commencement of work, if there is room for choosing the work and the work has to end in success. The following aspects are to be considered while deciding which or what type of work we should do: (*Kruti 258*)

- The work you do must be good for yourself, for your surrounding;
- The work must be worthwhile from the point of view of your inner or spiritual life;
- The work must conform to the knowledge derived from following the Lord;
- The work must have ethical and legal validity; while preventing such forces that are unethical and illegal,

- You must work with an urge to accomplish;
- Time and convenience must be united to usher the auspicious moment of success;
- Your work must conform to your conscience such that you seldom fall into the trap of error of judgment;
- Success must fill you with satisfaction, crowning you with the glow of excellence;
- The call of the Lord's interest is the overriding cause; the prime criterion at all times, for deciding the work that one does.

The points are guiding considerations for any work that one takes up for doing. Deficiency of any kind would lead to erosion in meaning and success quotient in the outcome of the effort.

Whatever we want must pass the test of two considerations: (*Kruti 103*)

- Our want must support and nurture our existence, the stay-power
- Our want must not cause harm to our surroundings

Proper action (*bihita karma yoga*) is that which follows the path of 'being and becoming', the principles of *dharma*, with immediacy and meaningfulness. The same would happen, if action is guided by Lord's (ista's) interest, with an elevated move. Lord's interest has to be served with purity, proper arrangement and speed in all works, irrespective of its context and stage of life. Action must fulfill the Lord. Whatever and whenever we take up a work that must be well integrated with Lord's interest and to that extent, work has to be regulated and adjusted. Long and continuous engagement in this kind of work will crown you with great wisdom. *Gyan yoga* (pursuit for knowledge), *bhakti yoga* (pursuit for devotion) and *karma yoga* (pursuit for action) do not go independent of each other; rather these three complement each other. (*Kruti 46*)

Objective

Every piece of work is a mission. Every work is driven by a desired outcome, which sets the objective of the work. Sri Sri Thakur says, objective of all works must support existence; resisting evil. The generic desire that propels a work to an outcome must be propitious for individual welfare as well as for welfare of others in the surroundings. Additionally and particularly, that objective must conform to and get integrated with Lord's interest. That makes the objective more meaningful. (*Kruti 270*)

Sri Sri Thakur says, "See, think and discern correctly both analytically and synthetically; then come to a conclusion and determine and do what is

to be done; with every aptness in a flash of knowledge with successful steps." (Message – III)

Pillars of Success

Sri Sri Thakur identified four probable contributory factors which usually hinder success and result in failure. (*Kruti 261*) He says:

- Lack of sharp intelligence inquisitiveness might have eluded opportunity and convenience that are required for striking a meaningful salvo. Alternatively, if the opportunity and convenience was known, it might have not been put to appropriate use. No such friendly focused coordinated effort was made towards accomplishment. The effort for success is usually grueling in approach but sweating in taste. If that kind of purposeful effort is not made to find opportunity and convenience and these are not put to directed purpose, then success might delude us.
- Your dependence on other may be a cause for failure.
- You might have not supervised and monitored the activities and not found a solution.
- You might have not been able to mobiles the instruments required and put these to integrated use for the job at hand. This might require single minded and active reflection on the process. Idle wish usually lead to tend to result in fiasco.

In continuation of the above, Sri Sri Thakur turned positive and outlined four success indicators, as follow:

- Sharp intelligence backed keenness to perfection;
- Enough mobilization of instruments;
- Integrated application of resources;
- Timely execution of desire in action.

If these four success indicators are not factored in, then expectation of success will mostly end up in chimera.

It is said that successful accomplishment of a job is more of planning and less of execution. Sri Sri Thakur says, 'before undertaking a job, first think: what to do, how to do and what sequence to be followed. Make a mental imaging of sequences in terms of steps and timing. At every stage, watch out for opportunities and conveniences and review your planning, if anything more is required to be done. Arrange all the requirements and ingredients in advance, so that you do not have to run around while the work is in progress and there is not much of time overrun. As you progress, you will procure some outputs; preserve them for current and future use. If the above process is followed actively with

proper arrangement, accomplishment will greet you at right time. Otherwise, there can be doubts about success.' (*Kruti 262*)

Sure Recipe for Success

'Work on valid lines; acquire worthiness; enjoy the fruits of your worthiness; achieve your aspiration and live; this is the voice of nature', says Sri Sri Thakur. (*Kruti 72*) If appropriate action does not follow expectation, then expectation never gets fulfilled; problem remains as problem for ever. (*Kruti 79*)

Success is sure to follow if: (*Kruti 268*)

- one gets the inner motive aroused,
- whetted by concentrated urge with careful inquisitiveness,
- with proper understanding, observation and consultation,
- carryout the work timely and appropriately
- and exercise proper control.

Sri Sri Thakur says, you do work with concentric agility; keep your objective clear and adhere to it. Your objective must be Ideal centric and it has to kindle the fire of success and infuse such tremendous inspiration that will make accomplishment within reach. That will create capability, which in turn would provide courage and dexterity. That will bring in tows initiative backed by desire to move fast. As a result, whatever you take up will come within your grip step by step leading to logical conclusion. (*Kruti 268*)

Work flawlessly, as required for the job and as required at that time, with proper coordination, without being expectant for the outcome. That will save you from repentance. (*Kruti 93*)

Sri Sri Thakur says, meaningful coordination of the following leads to success: (Message – III)

- Concentric progressive go
- Jolly determination
- Cordial behavior
- Presence of mind
- Active readiness

"Sincere struggle with bull-dog tenacity, apt discernment and conscientious delivery without any negligence is the route of success." (Message – III)

Achievement is not an outcome of mechanical exercise. Sri Sri Thakur has made achievement 'normal' through a recipe of love for the Lord in the following stanza. (Message – III)

"Love thy Beloved the Lord

with every ardent enthusiastic ardour to serve Him

with every conscientious discernment to fulfill His mission of life

with an upholding observation and materialize His wishes and commandments

that makes Him peaceful and jolly;

thus imbibe Him

with all His characteristics and conduct that would dwell in you

with an effulgent energetic urge

and this effulging urge will evolve in you

with a lustrous fellow feeling;

and this auto-initiative active characteristic and conduct

which you gain by serving Him and carrying our His wishes

with a concentric zeal and discerning understanding of your factual efficiency

are the normal achievements that would unconsciously illumine you

with essence of the grace of the Love – God."

Speedy Execution

Urge to success is fueled by expeditious execution, says Sri Sri Thakur. If you have made up your mind to take up a job, and especially if the job is in line with the Lord's desire or if it breeds general welfare, then find yourself at the finishing line of the job sooner than later. The quick execution of job has to be done such skillfully that you accomplish the task thoroughly, accurately with all round success, before the deadline. In course of time, you will be a devout performer (*karma yogi*), braced with love and devotion for the Lord. (*Kruti 39*)

"Do never delay to perform any efficient activity, which makes the people efficient in active good performance. Beware! This delay will make your efficient urge dull and deteriorating. So, try to build the habit of prompt earnestness and bestow the blessing on the people." (Message, IX)

Swift action alone is not enough. Sri Sri Thakur speaks of swift decision. However, Sri Sri Thakur has qualified the swiftness in decision and action. Your decision has to be such that it breeds positive and pleasing

outcome, keeping to the tune the divine. Swift action has to be appropriate to the time, place and manner; must lead to successful completion, with efficiency, skill and discipline. (*Kruti 41*)

Longer is the gap between decision (taken) and delivery (made), higher is the probability of failure. This gap scripts a distortion between cause and consequence on brain canvass, which enervates the drive to successful completion. Sri Sri Thakur therefore, says that desire must end up in fulfillment in time. The drive to deliver must be strengthened, through appropriate conduct and adjustment; for success to follow. (*Kruti 102*)

For success to take place, four factors work in synergy: a) Inspiration glowed by intelligence; b) physical stamina; c) proper practice; and d) a wholesome capability. These four factors together have to drive action as required and in the manner it is required.

The action has to be preceded by mobilization and proper arrangement of all that are required for accomplishing your work. Things have to be swiftly arranged and placed in an organized fashion so that whatever is required is available promptly. Put this practice into your habit, by accomplishing bits and pieces of work in this manner. Gradually take up major works and achieve swift success by prior arrangement of all that what are required. Never neglect to arrange smallest of things that might work like a cog in the machine. This habit will equip your psycho-biological system with such an orientation to deliver that you will become an expert whom you yourself will be surprised to find; as if the 'deity of machines' (*Vishwakarma*) has dawned on you and stimulating you with a lively swiftness. That *Vishwakarma* is the lord of achievement, which is embedded in you, resting on purity and poised for a better outcome of things.

Occupation / Career Option

Work means different things to different people. Means of livelihood is a basic need for all of us. Occupation or job which one is engaged with constitutes a large share of work what one does. Besides that there is recreational, hobby, social and family level activity that one remains engaged with. So what comes to us as work is more often than not is a calling from these types of engagements. There are some other calling of higher and nobler type like service to society, self development, philanthropic activities and carrying out Lord's wish etc; which are normally done with a different kind of passion and the objectives of such calling are extraordinary; ultimately leading to something similar to self actualization.

At an existential level, one has to choose an occupation or a profession. That choice is dictated by multiple factors, governed by numerous

situations and circumstance. Sri Sri Thakur has provided a generic criterion for selecting an occupation.

Sri Sri Thakur says occupation or calling (for livelihood) must follow one's distinctiveness that one has acquired through heredity. Everyone inherits hereditary properties through bloodline. Those properties manifest in the form of aptitude, competence and preferences. Those properties carry the genealogical attributes of generations of forefathers. One's occupation must make use of those hereditary assets, so that the expertise inherent in a person is put to use in performance. That is possible, when the occupation is linked to the individual distinctiveness inherited through bloodline. (*Kruti 99*) If one ignores those latent attributes and gets tempted for any other possibilities, then those apparent possibilities get disfigured in course of time. As aptitude would not support one's calling, one would embrace failure; that would also contribute to mass disaster in the society. (*Kruti 98*)

Whatever profession one has got into, one has to work hard. One has to remain engaged in the profession in such a manner that it takes life to a progressive plane. Sri Sri Thakur says, diverse application of mind and multifarious efforts with respect to profession should not distract one's attention from the objective of life and make life disorganized. Maintain sympathetic and cooperative relation with surroundings. Lead a hygienic and simple life style that keeps body and mind in state of purity. Along with profession, mind and life has to be oriented towards the Lord; with tenacious attachment. Everything in life has to be meaningful, when these are used for the Lord's purpose. (*Kruti 100*)

Obsession with work sprouts clue to work and spurs dexterity for successful accomplishment of work. That however is to be differentiated from servile mentality. Higher the subservient attitude of a person; lower is his capability to manage people and higher is his proneness to be managed by others; and to that extent the person stands to lose ground of success. Such person lacks internal mastery and external effulgence. Devoid of a sense of self esteem, such person's etiquette also bears that out. (*Kruti 101*)

When Success Eludes

A failure in any initiative is undoubtedly a setback. It upsets the plan; more than that it de-motivates the person on a mission. It sets a cooling down syndrome in the person's psycho-biological system. Sri Sri Thakur has raised a question mark on this. Sri Sri Thakur says: non accomplishment is a symptom of your not doing the work properly as it should have been; that has resulted in non-materialization and consequently, has deprived you of the result. (*Kruti 268*)

'If disappointment hits you anytime, despite putting in best effort, never gets disheartened. Rather subject your past course of efforts to a careful

scrutiny and see, was there any lapse in taking control of whole affairs? Reform yourself, plug that lapse, and apply yourself once again to the task following a valid process. (*Kruti 263, 268*)

If again success rebuffs you, then once again scrutinize for the lapses that might have jeopardized the process; critically observe the subject and the affairs. Organize your efforts, integrate the effort with the result and try to capture the glow of success. Never get yourself paled with depression.

You will observe in course of time, that the combined effect of your inquisitiveness, observation and intelligence, following coordination with time, place and person, has crowned you on the throne of achievement. You will feel, you will speak and you will be able to do, may be by undergoing proper training. The result will see success inevitable for you. Never worry, never lose heart; go on doing!' (*Kruti 263*)

Sri Sri Thakur further says, 'if you are unsuccessful in one work, does not necessarily mean you would be unsuccessful in all works; though one instance of failure would enervate your internal drive to some extent. Therefore, whatever work you take up after an unsuccessful bid, you must accomplish it successfully, with urgency and positive focus. Every successive wok that you take up after an instance of failure must be done with full zeal to succeed. There would be occasion, when the shrouded fire of failure would raise its flame and would burn your energy; but do not fall succumb to that. You must grab success in its wholeness, with immediacy and intimacy with surroundings. In this way, the ghost of disappointment will de-friend your drive and will fade away for good.' (*Kruti 264*)

Failure, as they say, is the pillar of success. As per Sri Sri Thakur, every unsuccessful event provides lifelong lessons, leading to a blaze of successful events by observation, anxiety and habits.

Sri Sri Thakur wants every unsuccessful bid must be thoroughly probed in retrospect, for all causal lapses that might have contributed to the ultimate fiasco. All the past developments must be scrutinized and analyzed as to how those events could have been done better, within less time, with less effort and with better coordination. Reflect and examine the past trails and make your understanding compact and well organized.

If you have acquired something from somewhere, without working for the same, and you thought that it is resultant of god's grace, you are seriously mistaken. Such undeserved fallouts are in fact acquisitions by frittering away God's grace. Gift of God's grace crowns you when you acquire something out of your capability, which is your latent worthiness. If your work benefits someone; if you have crowned someone with

exuberance and derived a result for yourself, that comes to you as God's blessings. (*Kruti 104*)

Minor Cases of Failure

Minor cases of failure tend to erect impregnable wall against huge success. Therefore, never retrace from taking appropriate steps at right time for building success stories in small affairs. Make right moves with proper arrangements for whatever comes your way, so that every work is accomplished timely and successfully. This is the clue to cultivation of success. (*Kruti 249*)

Incidence of failure, small or big, generates dissatisfaction in the first place; then it brings in tow depression. Lethargy follows depression and invites pedantic accusations, which amasses hatred. All these infect the system and breeds incapability and unworthiness. After outlining all these chain reaction, Sri Sri Thakur has cautioned against any such things to happen. He says, if you have taken a task, irrespective of its apparent significance, accomplish it, with firm determination and active participation. (*Kruti 251*)

Aftermath of Success

Success they say is not a destination; it is a journey. In a life of continued achievement, a success is a milestone, pointing out towards further direction. Sri Sri Thakur held out a sure recipe for success. In the aftermath of success, Sri Sri Thakur points out a reminder that satisfaction arising out of a success must be offered at the feet of the Lord, with obligation, and that will make you accomplished. (*Kruti 268*)

Sri Sri Thakur says, you be the competent arbiter of work; let work be crowned with success by your accomplishment; beware; work should never be a shackle around your feet. You are a snake charmer, you play snake to your tune; be cautious that you stay clear of snake bite. (*Kruti 42*)

This part of Sri Sri Thakur's admonition perhaps applies to those who fall prey to the negative byproduct of work, like stress, burnouts etc.

Conclusion

Accomplishment is a process of transformation. It envelops within its odyssey a complex interaction amongst 3 agents; self, Ideal and society; together it creates an eco system of life's journey. Within the eco system, innumerable forces interplay and react with each other, some are controllable by the individual and some are automatic. This paper has attempted to bring together that grand journey of individual on the path of accomplishment from the sayings of Sri Sri Thakur Anukul Chandra as complied in a book 'Kruti Bidhayana' (Bengali, 1963).

The forces at work alongside our journey of accomplishment are the following, categorized into 4 types:

Psychological Factors

- Sharp intelligence
- Determination
- Conscience
- Obedience
- Analytical curiosity
- Understanding, observation and consultation
- Courage and dexterity
- Swift decision
- Drive to deliver

Physical factors

- Physical stamina
- Proper practice
- Hygienic and simple life style

External factors

- Opportunity
- Convenience
- Sympathetic and cooperative relations with surroundings

Activities

- Meticulous planning
- Advance mobilization
- Integrated application of resources
- Expeditious execution
- Timely execution of desire in action
- Intermediate review

What comes out at the end of accomplishment is acquisition. What you acquire is a refined, transformed and evolved self. That takes you to a

different level of stay, where you live a different life. That life radiates a glow like a ball of fire exudes heat and light.

Consequence of any kind is linked to causative factors. Success and failure, in absolute or relative sense, is also caused by factors precedent to these. Given below is a summary of factors contributing to success and failure:

Contributing Factors to Failure

1. If purposeful effort is not made to find to find opportunity and convenience and these are not put to directed purpose, then success might delude us.
2. Dependence on others may be a cause for failure.
3. One might have not supervised and monitored the activities and not found a solution.
4. One might not have been able to mobilize the instruments required and put these to integrated use for the job at hand.
5. If appropriate action does not follow expectation, then expectation never gets fulfilled.
6. Longer is the gap between decision (taken) and delivery (made), higher is the probability of failure.

Contributing Factors to Success

1. Take appropriate steps at right time for building success stories in small affairs.
2. If you have taken a task, irrespective of its apparent significance, accomplish it, with firm determination and active participation.
3. We must remember the causes, precedents and knowhow of all successful episodes.
4. Your degree of success is governed by whom you obey and how much do you obey.
5. Before you get down to any task, prevent and eliminate obstacles that might come in the way.
6. Whatever and whenever we take up a work that must be well integrated with Lord's interest and to that extent, work has to be regulated and adjusted.
7. At every stage, watch out for opportunities and conveniences and review your planning, if anything more is required to be done.
8. Work with concentric agility; keep your objective clear and adhere to it. Your objective must be Ideal centric and it has to kindle the fire of

success and infuse such tremendous inspiration that will make accomplishment within reach.

9. Work flawlessly, as required for the job and as required at that time, with proper coordination, without being expectant for the outcome.
10. Your decision has to be such that it breeds positive and pleasing outcome, keeping to the tune the divine.
11. Swift action has to be appropriate to the time, place and manner; must lead to successful completion, with efficiency, skill and discipline.
12. The action has to be preceded by mobilization and proper arrangement of all that are required for accomplishing your work.
13. Occupation or calling (for livelihood) must follow one's distinctiveness that one has acquired through heredity.
14. Whatever profession one has got into, one has to work hard.
15. Maintain sympathetic and cooperative relation with surroundings.
16. Lead a hygienic and simple life style that keeps body and mind in state of purity.
17. If disappoint hits you anytime, despite putting in best effort, never gets disheartened.
18. Whatever work you take up after an unsuccessful bid, you must accomplish it successfully, with urgency and positive focus.
19. Every unsuccessful bid must be thoroughly probed in retrospect for all causal lapses that might have contributed to the ultimate fiasco.
20. Satisfaction arising out of a success must be offered at the feet of the Lord, with obligation, and that will make you accomplished.

Limitations of this Paper

Theory of action is vast, multifarious and therefore immune to any attempt to shape it up completely. The supreme source, the cause of all causes, as Sri Sri Thakur Anukul Chandra was, has left behind some guidelines, which are both profound and prodigious. As on date, those guidelines are decidedly the last word on the subject. This paper is an attempt to provide a glimpse into it. This paper does not claim to be an exhaustive study on the subject.

Attempt has not been made to put this theory against existing literature on the subject. That can be attempted in future as an extension of this work.

References

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Three Pillars of Man Making Mission

(Based on teachings of Sri Sri Thakur Anukul Chandra)

Dr. Srikumar Mukherjee

Man is evolving through his inner mechanism. In scientific point of view, human being is the embodiment of biological and psychological characteristics. Biological characteristics come through parental heredity and that could be superior or inferior according to the psychogenic matching of female and male. Secondly, human behavioral and mental activities are guided by inner and outer impulses and both the impulses are also steered by bio-psychic mechanism. So, both the factors have essential role behind existence, progress and success of human being.

The psychological factors are controlled by a master complex which is formed out of different stimulations that set images over mind. Accordingly, series of impressions of mind make idea and that idea drives action to fulfill interest of love, the master complex. Master complex is the most powerful impression made over mind by regular practices. Here is the importance of role play of a 'man of wisdom'. The 'initiation' (*diksha*) from such a master-man guides one to develop loving attachment on him by certain psycho-spiritual practices. This re-builds motor-sensory co-ordination, which brings harmony in thought, behavior and action. Apart from this, educational process under his guidance, nourishes and develops self-realization of one's integral relationship with the surroundings (mechanism of socio-environmental ecology i.e. SEE) to feel oneness with the whole. As human is also a product of biological factors, so, perfect eugenics can only enrich inner mechanism to receive only better existential impulse from environment. This may come from marriage-reform. Marriage reform could be performed by providing priority of 'right of choice' of soul-mate to the female, considering better hereditary qualities, family culture, efficiency, character, health; above all his go-of-life. This self-selection normally brings a higher loving-attachment with her life-lover, and that not only makes the conjugal life happy and healthy, but also generates psychogenic possibilities of procuring better offspring, the greatest asset of the society. Thus these three pillars; viz., initiation, education and eugenics (IEE) of human life bring a 'progressive mood' in the society - a silent revolution to fulfill the program of Man Making Mission (3M) truly success.

There is a very old traditional saying – *'whatever is in the Universe, the same is also within us' or 'God has made us after His own image'.* When

we think about making of man, then obviously we have to think of the inner mechanism of man. And to know the mechanism of man, we must know the mechanism of socio environmental ecology, because man is the product of this system, carrying the similar mechanism. And understanding of this mechanism is to reveal the laws of existence and evolution of the natural system. So, if we could find laws of existential-becoming of nature, then we shall be able to manage the human evolution in terms of individual and social life towards true becoming. This is the way of making of man or path of Man Making Mission (3M). What are those laws and how those have been derived? This paper is an attempt to find the solutions of these questions in the light of ideology of Master Sri Sri Thakur Anukul Chandra.

This is a scientific fact and also supported by scriptures like Veda, Bible, Quran, etc that – *at the beginning there was 'one' – the single unit*. This whole universal system has been evolved from that single 'unit', and still now it is evolving following the same systematic natural process of existential-becoming. Each of us is the result of this whole creation, which was initiated from that one. Thus we have an integral relation with this universal system to keep our existence. That is why; every life has an inner tendency to be unified with 'one', having feeling of oneness with the whole. This tendency of unification is present in all the matters in nature. In the macro system, the movement of the solar-system or the celestial bodies in the universe has a concentric circular progression around the center in different layers; and at the end when its life ends, gets dropped and merged into its central body. In the micro form, each cell or atom is concentrated with its central nucleus and existence of matter (combined form of atoms) stands on well-balanced mutual systematic networking of atoms. And the entire matter and life together make a magnificent balance of the eco-system to live together, that upholds the evolution of the existence of the total system. This natural course of togetherness with the feeling of oneness in the variety is one of the mandatory events to live and grow, and this natural togetherness proves that – there is an inherent bending of 'realization of oneness-feeling' in each of us, so there is 'unity in diversity'. It proves that the laws of the universal ecosystem work in human life as well, to uphold its existence and to continue the becoming.

But even after evolution of such a beautiful wide variety of matters, plants, creatures, animal, human, etc – there are some similarities and commonness within the different categories of varieties. It makes a group of division of instinctive characters. In the world of chemistry (the basis of matter) we divide the elements into four groups based on the similarities and commonness, though each one is different from the other by character. But reactions among the elements to produce compounds of better character like hardness, conductivity, solubility, etc. follow certain laws reactions. Virtually reactions between the more

positive elements and less negative elements and similar state of different charged elements produce compounds of strong character; but at the opposite case (higher –ve & lower +ve) gives the reverse result. This is a great law of natural existence and evolution.

In the world of plants and animals we also find grouping of similarities; like array of roses, posse of lotus or varieties of mangoes, oranges or cluster of different tigers, cows, etc which present the beauty of nature. But in natural process of evolution – there are certain laws of existence of life. Life always wants to exist and evolve. Now in this course of action it adopts those laws of nature that only supports to fulfill its wants i.e. to be and become, rest of that it strongly rejects which makes its existence in trouble. To survive, life (plants and animals) needs food, rest and reproduction. The most important thing in terms of existence is law of reproduction. It is also scientifically proven that each of those does not meet randomly to multiply itself. First of all, it never meets within the same pool (family members) to avoid close breeding, which makes the generation feeble and finally it gets extinct. Secondly, females by nature (to be and become) want to meet with the males of superior hereditary character to produce better generation, which could continue their family. They never want to breed among the close family relations and females always keep themselves away from the breeding with the lower heredity and weaker males. So to uphold the purpose of life – 'to stay and progress forever', they adopted these rules of life along with fooding, shelter and rest. Now in long course of time of big evolutionary process of life, finally man stepped on the earth as the most intelligent animal.

Advent of man was a milestone in the process of evolution of life. When he had first thrown the stone or extended his hand using a branch of a tree to protect or collect food for him; this was the use of first machine and application of intelligence of mind and it was the first step of transition from animal to man. Now this man had developed a new dimension, the 'psychological unit' within himself, along with common unit of life i.e. 'biological unit'. Genetically now man is 1.2 percent advanced than its prior animal Chimpanzee which (small rate genetic difference) makes such a big morphological and cultural variation. In course of cultural and social development, out of their own choice instinctively (inner desire according to its psychogenic constitution), man had opted different sections of occupations in cultivation, which is the first permanent source of leading social life. Society was broadly grouped into four divisions: 'research and development', 'managerial and administrative', 'business and economy' and 'labour and service' - which were evolved naturally for better social management. This division of social labor according to hereditary instinct was called by Indoaryans as 'Varna'-system named as: *Bipra*, *Khatriya*, *Vaishya* and *Sudra*. Onwards it was

no longer just occupation, but willing adaptation of respective occupations became the hereditary character and different families became experts in different occupations. Now by cultivating existential culture by male and female under the guidance of seer and managing marriage of the females (with the males of higher cultural-hereditary/varna), they were gradually developing their hereditary characters to be promoted into highest level of 'Varna'. This was set as the goal of Varna-system, to make everyone as hereditary-Brahmin (Bipra). But during long course of time due to some mismanagement, the rational image of this scientific social system had deteriorated and distorted and it was blacklisted as 'dirty caste system'. However, interestingly, same natural laws of eugenics had been followed in the human societies and accordingly marriage system was established. Their experiences forced them consciously to reject 'in-breeding' and 'hypogamy' (between stronger female and weaker male in psychogenic and hereditary point of view) marriage to protect and progress mankind. Another important event of adapting leadership in social life came out for better existential-becoming. Worldwide human in their respective groups selected a leader of more wisdom and capability to guide and lead them to overcome hostile forces and win the battle of life, as is seen in the families of different animals.

Now we realize that, these are very significant laws of natural and social evolution derived by synthesis and analysis of natural and social progress. These are inherent in the existence of human life. Hence to protect and progress of mankind these laws are very relevant. So, mission of making of man to uphold humanity and to build a true peaceful ever progressive world by qualitative psychogenic (bio-psychic units) evolution of each individual and making an integral link between past and present - must stand on the pillars of these laws of natural-evolution. Conclusively the pillars (1) *Concentric go of life under the leadership of man of wisdom (2) Nourishment of inner instinct of individual to unfold efficiency (3) Eugenics to have better progeny* - must stand on the strong plinth of well managed *'division of social-labour according to hereditary instinct'*. These are the three pillars of Man Making Mission (3M).

We know that human is made by the bundle of *biological* and *psychological* units. Both are interrelated to each other to support and uphold his existence and becoming. The *psychological* factors of man manage his intelligence, sense of perception, analytical mind, activity, motor-sensory co-ordination, emotions, kindness, sympathy, love, oneness-feeling with the outer world, etc. But again that psychological depth is also founded on inner *biological (genetic)* setup. The *genetic* constitution directs what kind of impulses he would receive from the environment and what he would filter in favour of life? This genetic setup comes from the heredity and psychogenic compatibility of father and mother. But this significant

factor (psychological) could be handled by two ways: (1) Attachment with man of wisdom or Initiation (2) Nourishment of good instinctive characters or Education.

Psychologically each man has an inclination to be attached with any object and to organize his life progress. This loving attachment regulates him to explore the environment to collect objects to be and become. Thinking and working process of man is handled by his complexes like lust, anger, greed, etc. So his center and intensity of attachment re-arranges his complexes to fulfill the wants of the loving-center. This is called master-complex, built by the strongest impression in mind. This mindset is developed by the external impulses, which create images in mind and get shaped according to the pre-set (interest and inclination) of mind. So if the center of attachment of love is – 'a man of materialized form of Godly qualities', then obviously unregulated complexes will be systematically organized to take him at the pick of integrated personality and man of efficiency. Sri Sri Thakur Anukul Chandra made this natural human character of loving-attachment to set linked with a man of total-wisdom or realized Ideal-man. He called this indispensible process of human existence as Initiation (*diksha*). Without such initiation one cannot enjoy true freedom, that is to become free from the obsessions of complexes and only this attachment to the Ideal-man makes one efficient to extract the best from all. Now practicing the latest and the most refined scientific technique of meditation *(psycho-spiritual technique of making the neurological system sensitive and psychic system ordered)* for mankind; reveals the path of total consciousness to realize the quests of life. This technique is conveyed through 'initiation'. So, true self-realization by adjustment of complexes starts with this initiation only. Thus this is the door step of further progress through education.

"Systematic organization of habits and instincts with purpose of fulfilling the becoming of life, by graduated active manipulation of behavior may be called – Education". This is the definition of education as given by Sri Sri Thakur Anukul Chandra. Instinct is the natural individual character (genetic) comes from within and habit is the tendency of personal activities. Purpose of education is to regulate these for gradual evolution towards existence and becoming of individual and the environment. The inner sense is – building up the character or development of efficiency to manipulate the socio environmental ecology (SEE) in favor of being-becoming of life. On this way, two obstructions come: a) *libido-distortion* and b) *go-between*. Say for example – someone wants something or somebody, but fails to get it for his inefficiency or some other reasons. Then he often pretends with a 'pose of refusal' of his hidden want that he never wanted that, but tries to fulfill his desire attached with an another inferior object. This practice destroys one's strength of libido to

be attached with higher-Ideal. This is 'libido-distortion'. And 'go-between' is - what he feels good to do, but cannot do the same, rather does just the reverse. Let someone has kept some money for some specific work, but invested the same for some other purpose. This behavior begets a great damage of motor-sensory coordination, results distraction of efficiency and personality. Further he cannot take any positive step in life and starts to commit mistakes in his works, so learning process gets severely hampered. This learning process starts by loving attachment with the master-man who is having total command over all the matters and faculties of knowledge. Regard towards the guides plays the important role of an individual to be educated; either it is institutional study of students or man building learning procedure or family education; in terms of teachers or social leaders or parents. So these guides have to have a superior-beloved, the man of infinite perception, in their life. It reveals the right interrelationships of different faculties of knowledge and the knowhow of manipulating it for greater cause of life – to keep the balance the socio environmental ecology (SEE). So, this education is self-realization and that gives mastery over the whole system which welcomes, among other things, scientific research, industrial growth and economic development. Another important aspect is - education only nurtures the in-born instincts, but to get better instincts reformation of eugenics or marriage-reform is essential.

Eugenics or marriage-reform is another new idea of Human Resource Development (HRD). It is found in chemical-reactions and results of the cross breeding of the plant and animal kingdom, only selective meeting or specific selection of male and female with mental and cultural compatibility on the basis of genetic matching gives the qualitatively better offspring. Similarly, purpose of marriage is becoming and better-progeny; that is possible by selective-breeding of male female. All material and biological multiplication law says if female (-ve) of higher hereditary instinct if is breaded with male (+ve) of lower hereditary instinct then the issue can neither inherit the better instincts of the male nor of the female. So scientists have rejected this system (Hypogamy) of breeding. Sri Sri Thakur Anukul Chandra also strongly opposes this marriage system to stop the birth of 'destructive nature' of issues, which can seriously harm the evolution of society. The natural law of eugenics is psychogenic compatibility of making relationship of opposite sexes for marriage. Here right of mate selection primarily goes to female. She would be trained enough to select the best one for herself based on better heredity, culture, efficiency, character, health, etc whom she can love from within forever and she must strongly reject those male who entice them sexually. This higher loving and regardful-tension towards her lover makes her the mother of higher soul. Such reformation in marriage begets the genetic-evolution of mankind and peaceful healthy conjugal life, which is the foundation of progressive industry and economy. The western scientists also scientifically proved this law for

human resource development. But many of them discard any restriction over making free-relationships of opposite sexes and refuse the 'selective breeding' concept; in the name of the possibility of 'violation of human rights'. So education of development of consciousness of science of eugenics for mate selection is one of the most important issues for man making program and good news is that now eugenics is becoming a global movement.

Thus Initiation, Education and Eugenics (IEE) are the three pillars of Man Making Mission (3M). Making of man is to develop him biologically and psychologically. The psychic development is based on concentricity to the ideal-educator and self-realization to unfold instinctive character of life through Initiation and Education; and for development of genetic characteristics right Eugenics is must. Divine psychogenic development of individual only makes the social evolution in right path. This is a silent socio-cultural revolution to uphold world humanity, ignoring any possible confrontation and hostility. The objective of this movement is to bring everyone under the fold of the culture of existence on the basis of one's own cultural-heritage such as religion, belief, thought, practice, habit, instinct, heredity, culture, family. This man making movement is actually Aryanisation and the three pillars are basically 'Aryan Existentialism'. This is not a political, communal or racial movement, but the unvoiced movement of existence and evolution of whole mankind. Hence this culture will be transformed into social law, then changed into global law of life; obeying the universal law of evolution. This bio-psychic transformation of individuals is an inevitable process to be evolved into a divine world society - which is the ultimate destination of social evolution, this is actually Aryan communism. Aryan communism is the global village of highly conscious people of Brahminic character (most refined form of humanity) – who will instinctively develop oneness-feeling with every individual and objects of the total ecology, and act to keep the balance of the existential-becoming of the whole ecological system. Thus following the laws of existential-becoming, each one will become the man of divinity and all the inter-interested nations of the world, dissolving the formal boundaries of the states, will come together to form one global nation – the "World United States" (WUS).

The protocols of the man making mission (3M) which stands on three pillars (IEE) of Aryan Existentialism are:

1. To feel that each individual requires a living embodiment of knowledge (Master) in life in whom - all the faculties of past knowledge have been meaningfully materialized to make everyone evolved, according to the individual's distinctiveness by adjusting complexes and passions.

2. Promise to try level best to manipulate and turn away any impulse of inner complexes to fulfill the directives of Master-man for the greater cause of life.
3. Whenever any wish for good-action shall come in mind, immediately it is to be applied in practice.
4. One must regularly go with self-realization and self-reformation, along with inquisitive-service towards the environment.
5. One has to overcome any situation of *'go-between'* from within – that comes in between the person and his success.
6. One must not encourage the *'libido-distortion'*, which weakens the concentric-go-of-life.
7. One should not make any difference among the Seers (world Masters), who had fulfilled the past Seers by their way-of-life and one has also to be regardful to his/her own forefathers, as himself/herself is the present extension of his/her past and make a link between past and present.
8. Acceptance of the natural bio-chemical law of – 'grouping of hereditary character of individual' and 'science of eugenics'; and rejection of the disastrous hypogamous *(pratilom)* sexual relationship *(between more-evolved female egg and less-evolved male sperm)*.
9. Self-existence directly varies with the existence of the social and bio-chemical environment. We have to understand the evolving mechanism of socio-environmental eco-system and we must develop the realization of 'oneness' feeling with this total ecology by spiritual realization and scientific awareness.
10. Primary goal of 3M is to transform each individual bio-psychically into the 'man of wisdom' which may also change the society into the all-favoring socio-economic world order of Global humanity, i.e., World United States (WUS).

5

Marriage and Procreation: Its Cultural Context

(*Su – Vivaha & Su – Prajanan*)

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In this paper an attempt has been made to highlight great importance of scientific marriage as advocated and practiced by our ancient *rishis* [sages]. They realized long time back that for the good of an individual, family, society, country and the whole world; good individuals have to born. For that purpose, proper marriage has to take place, which takes care of genetic constitution and family back ground of the individual. Progress is always from below upwards; never from above downwards. Lower has to be assimilated into higher, not *vice versa*.

Institution of marriage has so much deteriorated in its application that it has already adversely affected birth of quality off-springs. There cannot be unlimited freedom in choosing life partner. In fact, everywhere in life, some kind of restraint and regulation is required. We have allowed our *vruttis* [complexes] to rule over our mind in a whimsical manner, defying laws of nature.

We accept and follow rules of science in agriculture and animal breeding. We do not accept rules of scientific marriage based on birth–instincts and principles of bearing good progeny in case of human beings. There cannot be anything sadder than this!

Sri Sri Thakur Anukul Chandra says that it may be possible to correct any errors / faults in our life. Errors committed in matters of marriage are very difficult to rectify, even in many generations. We have full science of *Su–Vivaha* (proper marriage) and *Su–Prajanan* (good progeny) before us. Let us give a thought to it. Let us not be obstinate and rigid in our thinking that all that is old should be discarded. Let us have a scientific testimony to the science of Eugenics. It will surely produce such unbelievable results that we would repent – why have we deviated from these principles? Time is running out! It is still not too late! Let us once again resort to our golden, pristine, priceless and divine principles of science of proper marriage and eugenics, if we want to save humanity from getting extinct!!

This article is structured around some of the basic tenets related to marriage, eugenics and evolution of human race, as propounded by Sri Sri Thakur Anukul Chandra.

[1.0] WOMEN ARE THE GUARDIANS OF HUMAN RACE

Vivaha means : Vi = [*Vishesh Rup se* / *Prakrushta Rup se*] + Vah = [*Vahan karana*]; to carry on towards life and growth. A woman measures husband in her children. Wife remains actively engaged in leading her life for her husband's glory and growth. Father's instincts get measured and moulded within mother's temperament, thus, get manifested in the child.

[1.1] There are three aims of marriage:

(I) *Dharma-Vardhan* [Evolution of Dharma] / *Jivan-Vardhan* [Growth of life] through *Panchmahabhut Yagna*.

(II) Procreation

(III) *Rati* / *Youn Sukh* [Sexual pleasure]

[1.2] Sri Sri Thakur Anukul Chandra says: '*Vivaha* fulfils two principal desires of man.

[1] *Udwardhan* [Growth towards the source / evolution towards the higher];

[2] *Su -Prajanan* [Good quality off–springs]

Incompatible marriage makes both the spouses depressed. We need to be careful while choosing life partner. Let us not consider marriage as child's play.

[2.0] WOMEN'S CHASTITY

Sri Sri Thakur Anukul Chandra said: 'Be thou modest and honestly chaste in thy sexual life; let thy sexual crave tone thy existential propitiousness that extends the intonation of thy life and energetic urge and develops thy merit and marital go of life, use of contraceptives to forbid the effect of sexual passionate crave tires the brain factor and deludes decision habitually misleading the lead of life; hence, be thou moderate with normal restraint and be off from the misuse of sex propensity, thus have bliss with hearth and home and have blessed children.'

'Chastity specially denotes females, because they conceive. Chastity is the consummation of womanhood with every pious personality that makes the couple active with devout zeal to the service of the Love – Lord; and a woman, who performs thoroughly the mission of love is a true devotee.'

'Wife is she, who never wipes out her adherence to the husband; husband is he, who, through his love to Lord, the Lead, does not separate himself from her existential interest in every suffering and every happiness.'

'Father sows, mother nurtures, begets and nourishes – thus their characteristics are different; their marriage should be of compatible combination of similar clans; and the education also should follow accordingly - otherwise, a hodgepodge puzzle of intelligent conception and activity makes them puzzled in their becoming of life and their normal growth may be diminished or deterioratingly destructive; females are the chest of being and chastity is their normal key; man and woman should be educated accordingly. A child is born, not made.'

Chastity is the highest embellishment of a woman. Her complexes get adjusted, concentric and dedicated to the Ideal, centering around her husband.

[3.0] WHAT IS *SU–PRAJANAN*? (PROCREATION)

Sri Sri Thakur Anukul Chandra says: 'Women should be conscious and proud of their own family back ground and their ancestors' glory and achievements. It is the first subject of science of good progeny. They should be made aware of hypogamous marriage and its consequences. They should also be taught – how should they lead their life with the husband born in a family of superior status and how should they follow him wholeheartedly? How to nurture his family heritage and how to nurture his individual characteristics with active adoring service? The more she is Lord fulfilling in her manner; better will be the chances of good quality off-springs. Her every thought / behavior / speech / action - should get sprouted by her worship.'

'The more she is able to make herself devoted towards her husband with her body, mind, heart and soul with honest feelings; to that extent, she will be able to carry her husband's instincts in her children. That is why; so much emphasis is given to man's Ideal –Centric behavior and woman's devotion towards her husband.'

[4.1] Marriage is not based on pursuit for acquisition and character alone. Biological competence is also equally important along with the above two. For good progeny, i.e., to get top quality off-springs, the first prerequisite / remedy is to revive *Varnashramic* system in the society. Husband should be Ideal Centric. He should be superior or equal to wife in Varna, *Vansha*, Nature, Education, Behavior and dexterity in performing work etc. He should possess good health.

[4.2] Sri Sri Thakur Anukul Chandra says that all virtues get tarnished and undesirable qualities get aroused and man falls, if he does not adopt family tradition. Even then, his inner immortal necklace of germ cells

remains intact. Therefore, there is possibility of a virtuous progeny at that time also.

When acquisition gets transformed into instincts in successive generations, it cannot be removed, provided there is no error / fault in marriage. That is why, it is said that culture and its pursuit should never be ignored. We will never find a child born of hypogamous marriage, who is not polluted from within.

[5.1] WHAT SHOULD *NARI–SHIKSHA* BE LIKE?

First of all, specialty of woman should be understood.

Sri Sri Thakur Anukul Chandra says that a woman has following qualities: [1] *Nishtha* [Devotion] [2] *Dharma* [Religion] [3] *Sushrusha* [Proper care with devotion] [4] *Seva* [Service] [5] *Sahayata* [Help] [6] *Samrakshan* [Preservation / Protection] [7] *Prerana* [Inspiration / Encouragement] [8] *Santanotpadan* [Good child birth] [9] *Mrudu Bhashi* [Sweet Tongued] [10] *Vinamrata* [Humbleness] [11] *Saralata* [Simplicity]

Womanhood experiences fulfillment in chastity only and motherhood gets fulfilled only by giving birth to a good child.

Race's purity, birth's piousness and life's meaningfulness are in women's hands only. To bear, nurture and nourish are her chief guns. The biggest university for girls is their in-laws' house. They should receive all types of skill but, the ultimate goal should be in the arousal of *Satitva* [chastity] & *Matrutva* [motherhood] in them.

Their real place is mainly home. If they always remain outside like men, life of their husbands and children will become dry; the children will become undisciplined. The relationship with their husbands will not be of mutual co-operation and love. Ambitions and luxury become prominent. Attributes like tolerance, patience, sacrifice, capacity to tolerate hardship and contentment become less or get diluted.

Their service, behavior, thoughts, speech should be such that men folk would bow down their heads and kneel with respect. Men should develop motherly feelings towards them.

[5.2] BASIS OF NARI *SHIKSHA* & ITS *VAISHISHTYA* (DISTINCTIVNESS)

Sri Sri Thakur says, 'The basis of their education should be their *vaishishtya* (distinctiveness). It should encompass the following:

What is *Dharma*? What is *Adarsh*? What is superior? How to recognize superior? How to accept / surrender to Superiority? What is chastity? What is the role of chastity in life? What is service? What is reverence / devotion? What is the way for all round progress? How to beget quality off spring? How to bring elation in the family by protecting peace? How to recognize husband's virtues and be faithful to him? How to bring up

children? How to educate them to make their future life happy and prosperous? What is the principle of saving?

[5.3] Sri Sri Thakur also says 'Devotion is an important part of education. Therefore, parents' first duty is to be *shreya–nishtha* [surrendering to the Superior] themselves. They should exhibit devotion towards their Guru and *shreya* [Superior]. This way, devotion and respect towards parents would also get ingrained / infused in children. This is the real crux of education.

Literary skill formation is education's minor part. Education should lead to unfolding of good habits, lovable conduct, faith, character, efficiency and meaningful adjustment according to individual distinctiveness. Their *shiksha* should be such that they become good house wife, good mothers. Independence and education will have to be regulated by keeping her womanhood in the centre.

A woman's free and unrestricted mixing with men is to be fraught with fear. Her mental composure is harmed. As a result, wicked, weak and dull natured children are born. This is not good for the race and the society.'

[5.4] CO–EDUCATION: WHAT IS THE RESULT OF CO–EDUCATION?

Sri Sri Thakur says, 'There is relishing indulgence of weakness because of nearness. There is an invitational attraction between two of them. Both lose their *prakrutigat vaishishtya* [natural instincts / temperamental characteristics]. Co – education is not desirable, except for the mother's domestic tutorial class. Men develop prolonged, unnecessary, abnormal, futile sex imagination about girls. Men develop psychological impotency. Females also want adoration because of imbuement of masculine nature in them.

Woman starts getting attracted towards men without discriminating the biological and psychological attributes. If honorable distance between them does not remain; healthy, normal sex propensity dies out. Vigorous life does not sprout as a result of lifeless, artificial, debilitated sex life. Perverted children are born. Nation falls. As a result of co–education, people have developed minds that are destructive of *dharma* , culture & individual characteristics . This has assaulted our country's spinal cord in such a way that it is very difficult to say–when will our country be resurrected? God alone knows.'

[6.1] PRECAUTIONS IN ADOLESCENCE & SEX EDUCATION & IDEAL–CENTRIC AWARENESS FOR GIRLS DURING UNMARRIED PERIOD

It is very necessary that virgin / unmarried girls remain under the shelter of their *Gurujans* so that they do not become over passionate due to this natural attraction. Otherwise, *Uchhrunkhalata* [Ungovernableness / rudeness] may enter their personal, family and social life; as a result of

which, their *Sushathata* [Goodness / Excellence] and *Pavitrata* [Sacredness / Sanctity] may get destroyed. A woman's *Charitrya* [character] is very flexible, easily sympathetic and easily influenced. Therefore, she may get inclined to good or bad in natural course.

'It is better to impart sex education and education about science of reproduction in *suruchipurna* [interesting] manner. Unnecessary confidentiality is not good. Boys and girls should be explained in a clean manner their importance in life with natural and *pavitra* [unpolluted / undistorted / sacred] way so that they develop dispassionateness towards distortion and abnormality and nobody steps on that path. They should know what *sadachar* [Morality / Virtue / Hygiene] and *swasthya* [good health] are and what should be done under what circumstances. A fulfilling environment of physical, mental and *adhyatmic* [spiritual] *sadachar* will have to be created. I feel that most of men and women do not know – what is *sahavas* [union]. Union as a result of momentary excitation is not *sahavas*. It requires lot of Sanyam [Restraint] and *sadhana* [Devotion & Accomplishment]. They should be engaged in *Ishta - Prasang* [Ideal –Centric discourses], *Dharma-Charcha* [discussion and conduct that leads to life and growth], *Ishtanusarankari Seva* [Ideal Fulfilling Service] of family and environment, *Unnayani Anand-dayak Abhyas* in all ways [Conduct that leads to all-round elevation / up-gradation towards the source and happiness] – then; their *Rati–Vidya* [Sex knowledge] also will be *Swastha* [Healthy], *Unnat* [Leading to growth] and *Pavitra* [Holy / Pure]. And, this *Jaivi Sansthiti* [Biological constitution] only is the basis of their life. *Jatak's* [Born's] disease fighting capacity, longevity and *Vardhan-Tatparta* [Agility towards continuous efforts for progress] depend on that *Jaivi Sansthiti* [Biological constitution] only.'

[6.2] WHY SHOULD ABHIJATYA SHIKSHA & SCIENCE OF *SU–JANAN* BE TAUGHT TO GIRLS?

Sri Sri Thakur: 'Girls should be made conscious of their family, clan and ancestors' achievements. It is the first subject in *Nari's Sujanan Shiksha*. They should never succumb to an inferior. They should, especially be made aware of *Pratilom Vivaha* [Hypogamous Marriage] and the heinous results thereof. They should be taught – how to have reverence for the Superior. They should nurture husbands' family traditions, culture and his own *Vaishishtya* by their admiration and active service'.

'More she tries to elevate herself towards her husband according to the principles of *Ishta* [i.e., by which He is fulfilled / established], more the possibility of getting *Su–Santan*. To the extent, she makes herself engrossed with her body, mind, heart and soul towards her husband; she will be able to get children with husband's *sadguns* [good qualities]'.

'Girls should know eugenic principles. Country's health, longevity, growth and efficiency / dexterity will increase in no time. Husband's family traditions and wife's traditions should be mutually nourishing / complementary to each other. *Pitru –Bhakta* girls generally are good.'

Sri Sri Thakur advises mothers that all *guns* should be instilled in a child during five and ten years of age. That will only regulate his life. Do not forget that small children obtain their *shiksha* from their mother. We should not allow girls to mix with boys / men, who are not equal [or are not *varaniya* = worth selecting / choosing] in *Varna*, *Vansh*, *Vidya*, *Kul*, *Shil* [Modesty] etc. Otherwise, they will develop inferiority towards their *Vansh–Gaurav* [Pride] towards their family accomplishments and *Krushti- Sthairya* [Cultural stability]. They may not have *Abhijaty–Bodh* [pride about their ancestors]; they may also lose their *Vaishiahtya* [Individual characteristics / Instincts] and fall prey to suicidal hell of degeneration.

In marriage, girl's *Shraddha* [Faith / Admiration] is a matter of great importance / consideration.

[7.0] SRI SRI THAKUR'S VIEWS ON *NARI – SWADHINATA*

Sri Sri Thakur says that "Deviating from his own *Vaishishtya*, today's man is becoming *Nari- Mukhin* [leaning towards women]. Today's woman is trying to compete with man by deserting her *Vaishishtya*. This is neither in accordance with *Dharma- Niti* – nor with Science. Do not tarnish your own God–given *Vaishishtya*; otherwise, it will make you *Avanat* [fallen / deteriorated]".

Nari–Mukti Andolan has resulted in many *Viparyayas* [distortions] in marriage institution. This has encouraged an atmosphere for *Pratilom marriages*."

[8.0] WHEN MAY WOMEN WORK?

Sri Sri Thakur says, "[1] Women may work only in emergency – that too, with lot of care and caution, by keeping their *Vaishishtya* intact. [2] If they do this in normal circumstances, they may fall and make the environment also affected by *Patitya Dosh* [Degradation / Fallen state] as a result of conduct , which is not consistent with *Dharmacharan* i.e., existence fulfilling conduct. They may give birth to distorted children. [3] Girls and *Anudha* [Proudha] or Divorced girls / women should not work/ do job. [4] Married women may work, if it becomes necessary for them.

Man has more width in his activity. A woman has more depth in her activity. Their activity is inner and vigorously concentrated.

[9.1] Hitler's strong feelings for Blood –Purity were very commendable. But, he did not understand the concept of *Anulom Asavarna Vivaha* (hypergamous marriage).

We have been carrying Blood's *Dhara* [Stream of Genes]; Gun's *Dhara* [stream of attributes] through the medium of our ancestors. We will be able to keep Blood–Purity, *Gun, Karma's Pavitrata* [Purity of action] and *Purva – Purush's Tapasya* [Ancestors' Penance] intact only by accepting *Varnashram–Vyavastha*.

[9.2] Darwin has observed that "except in the case of man himself, hardly anyone is so ignorant so as to allow his worst animal to breed."

Faulty eugenic relation has resulted in the present state of our country. A substantial portion of our life is formed before birth only. This is because, an off- spring is fashioned and nurtured by the *Bhava* [State of mind] of the parents at the time of conjugal union, their *Ishta-Pranata*, Ideal–Centricity and well adjusted complexes. To beget good progeny; physical, mental and spiritual *Satitva* [Chastity] are all required.

The purpose of following *Dashvidh Sanskars* is not to make big small, but to carry small to higher strata of the society so that they live in the spirit of love.

[9.3] Sri Sri Thakur says: '*Purush's* sperm is *Bij* = Seed. Woman's Ovum is Soil = *Prakruti* .There exists cohesive affinity between sperm and ovum. Bio–vigoured seed unites with Bio–eagered soil. Impulse of wife brings into dominance some of the innumerable seeds ingrained in husband's germ plasm. Favorable opportunities for reappearance and intensification of desirable genes can be created.'

Some recessive genes / characteristics, which may not be apparent, may be transmissible. Detection and assortment of dominant genes is required for further fine tuning from generation to generation, especially for the 'Gem' families.

[10.1] WHAT IS *SU – VIVAHA* [GOOD MARRIAGE]?

Vaishishtya is the basis of birth & life. It only can carry our life towards becoming and evolution.

Purushottam alone is the saviour of mankind. He is ever eager for the good of the whole creation. He should be the centre of our life. He alone is the fulfiller the best of everybody's *Vaishishtya*. He only shows light and path to the world afflicted by all sorts of problems / distortions. He is the '*Pran–Tatva*' of life and culture. That is why; He is also called '*Jivan–Nath and Jagan–Nath'*.

There is immense possibility of improvement in a person born out of proper marriage, but, who has fallen astray due to environmental effects and fallen prey to his complexes.

As per Sri Sri Thakur's doctrine, which is eternal and which has been advocated by our *Rishis* and scriptures since time immemorial, *Prajanan Shuddhi* [Purification of birth] is required for making of a man. This path envisages forward thrust / go of life by nurturing, encouraging and stimulating *Sahaj Sanskaras* [inborn characteristics].

According to Sri Sri Thakur, *Unnayan* [up gradation / elevation towards *Utsa*: source] and *Suprajanan* [Good birth] form the very basis of marriage.

Hereditary and psychological compatibility between husband and wife is required for this. A prospective husband should be *Savarna*, intelligent, who has mastered *Purushatva*, healthy, having all good qualities and respectable amongst people.

When a woman gets tied in a nuptial knot with a man with similar / higher *Varna*, *Vansha*, education, health, dexterity etc., she feels elevated, fulfilled and becomes joyous. She makes him happy and fulfilled too and becomes the luxuriant source of his physical and mental satisfaction /upliftment; such a union between the two is desirable / advocated.

If a marriage has not taken place properly as per the norms laid by our knowledgeable *Rushis*, husband and wife are not able to fulfill each other; there may be a possibility of divorce. However, divorce is not the solution to his problem.

Propagation of species could be made through better and superior quality of off-springs by following scientific system of *Suvivaha* & *Suprajanan*, which envisages eternal principles of eugenics. Faultless *Vivaha* requires acquisitional advancement, biological advancement and correct matching.

[10.2] ARRANGED MARRIAGE IS IDEAL.

Bride has full freedom to choose from prospective groom within her *Varna* / higher *Varna*. Otherwise marriage arranged by parents is ideal.

Couple has to lead Ideal–centric life as per their *Vaishishtya*. Husband to have *Ishtanug* Love [Ideal-Centric Love] towards wife. Wife should have *Ishtanug Shraddha* [Ideal–Centric devotion] towards husband.

[10.3] HOW SHOULD BRIDE & GROOM MATCHING BE DONE?

[a] *Varna*, *Vansha*, *Kul*, Biological structure / Family traits/ Culture should be matched. [b] Personality, Behaviour, Character, Devotion, Tolerance, *Sanskars* [Instincts], Education, Dexterity, Professional competence, Health, Cleanliness, family history of diseases etc should be looked into. [c] Temperamental affinity between the bride and the groom must be ascertained. It is a very major and a vital factor. [d]Astrology also has an important place. Exclusive reliance should not be put on astrology. [e]

Woman's chastity is given lot of weightage, as it is she, who conceives. Ultimate fulfillment of womanhood is in motherhood. A woman should become like *Uma* before aspiring for motherhood. More the existential compatibility, the better is the union. [f] Girls should be very careful of *Nari–Mukhi* males, who want to satisfy their sexual urge by expressing their sexual impulse by various means.' [g] One's *Krushti* [Culture] and *Aitihya* [Tradition] should not be ignored / disregarded. [h] Boy and girl should not meet freely before marriage. This type of courtship [meeting freely before marriage] brings sexual inclination before marriage only. Balanced consideration does not remain because of this. There is possibility of committing some mistake. [i] If *Vivaha* is done properly and if the girl accepts her husband with heart and soul–one cannot describe in words -how much a great asset that girl will become of that man!! Her husband becomes her existence for her. She becomes active [and eager] for his being and becoming. She becomes manifestation of Shakti [energy]. Their children are also like diamonds. Mother of such children is called '*Ratna –Garbha*'.

Arya Rushis have called *Vivaha* as woman's *Shreshtha Sanskar* [best Sacrament] for her to remain *Sushtha* [Good], *Swastha* [Healthy] and *Trupta* [Contended] and to move ahead in life. Sri Sri Thakur has said that "He, whose *Pran* [Soul] is intoxicated with *Satya Bhav* is only your *Var* [Husband]."

It should be remembered that he, who is *Shreshtha* in cultural heredity / personal heredity is only fit to be selected as husband.

A person's individual good qualities only should not be seen while fixing marriage; other things such as *Varna*, *Vansh*, *Sanskars*, *Kul -Sanskruti* and temperamental affinity of both the bride and the groom also should be considered.

DR HIRSCHFELD [ALSO CALLED EINSTEIN OF SEX]

"Most people pick their partners of life with less care than partners in business – they utilize less caution in the selection of a husband or wife than in the choice of a cook or the purchase of a car or a cow."

ROLE OF GHATAKS IN VIVAHA

A *Ghatak* is an expert marriage counselor / consultant.

Sri Sri Thakur says that; [1] They knew *Vansha* histories of families. [2] They could tell with mathematical accuracy – [A] how many children will be born to a couple, if they get married and how many will be boys and how many will be girls? What type of personality will they have? [3] They had knowledge of science of genetics, eugenics and heredity.'

[11] WHAT HAPPENS, IF THERE IS NO COMPATIBLE MARRIAGE?

There should be hereditary and psychological compatibility between the bride and the groom.

If there is no *Samanjasya* [Adjustment] in boy and girl's *Vansha* [clan], *Vyaktitva* [personality] and *Prakruti* [nature], then: [a] marital love's bondage remains confined to *Kam-Sambandh* [sex relationship]; [b] children also become *Rugna* [diseased], *Kutil* [deceptive / wicked] and *Indriya–Paravash* [sensually inclined] and [c] longevity and efficiency gradually decline.

Sri Sri Thakur says that 'not getting married is better than a wrong marriage'.

[12.1] HOW CAN A COUPLE GET VERY GOOD QUALITY PROGENY?

Sri Sri Thakur says that female woos male in animal world. Male must be worshipped from the side of female. He also says that husband should run after the Lord and wife should run after him; thus helping him in fulfilling Him. Couples having untottering faith in the Ideal and Ideal's interest give birth to best children.

Unborn child acquires tendencies (pre-natal tendencies) depending on how a woman stimulates / inspires / charges a man. Therefore, mother's habits, behaviour and character should be very much regulated by continuously remaining Ideal centric / Ideal fulfilling so that the husband feels upward push in his path towards Ideal centricity / Ideal fulfillment . A child is fashioned and shaped by what he / she gets from his / her parents and teachers by 5-10 years of age.

As man's hereditary and personal *Guns* are prominent / dominant and if woman's hereditary and personal *Guns* are also prominent / dominant and nurturing and if their psycho–physical constitution is compatible [but possessing different *Gotras*]; then; there is every possibility of their giving birth to a *Su – Santan*. Because, there is an affinity in the structure, tone, time and temper between the sperm and the ovum leading to blend of best qualities of both. They feel fulfilled and nurtured in such a situation .Good qualities do not manifest in children of couples, who have lack of this harmony.

[12.2] *Sidddha Brahmachari* **[**A man acknowledged to have followed the path of being and becoming] only was considered suitable for *Vivah*. Woman's admiration and devotion were only considered vital for *Vivaha*. Some distortions have entered in our society over a period of time and by western influence / imitation. We will have to analyse them in an unbiased way and will have to follow them in an undistorted way so that

we can revive our forgotten path and re-establish our identity. We acknowledge the scientific basis of procreation in animals; but; we pay very little attention towards the same in man.

[12.3] Sri Sri Thakur had told Mahatma Gandhi in Pabna Ashram that policy for procreation of *Su–Santans* should be adopted for two to three generations before getting independence. Otherwise, the country will have more difficulties than in British rule in absence of Ideal [Superior] and *Su–Santans* [Good progeny]. This proved to be correct.

(13) WHAT IS *ANULOM SAVARNA VIVAHA*?

A woman marries a man of the same *Varna*, but, of a different *Gotra*.

Diksha, Shiksha and *Suvivaha* are the pillars of human existence. *Anulom Savarna Vivaha* is the most ideal and most preferred. It keeps pure breeding line uninterrupted and continuous. It keeps stock of persons with higher and top quality intact, unpolluted and undistorted.

Anulom Savarna Sagotra Vivah is prohibited, because, Autosomal recessive genes may get expressed, which may result in appearance of some rare diseases.

Sri Sri Thakur has said that marriage within similar class produces a balanced temperament and hypergamy increases vigour.

Line breeding in Indo-Aryan society means restricted mating. In India, a mating system based on improved eugenics was first developed in and for human society. It was then extended to the animal world.

[14] WHAT IS *SAGOTRA VIVAHA* [CONSANGUINOUS MARRIAGE]?

Sa-Gotra Vivaha is marriage of a man with a woman having the same *Gotra*. They have the same *Varna.*

According to Sri Sri Thakur, *Sa–Gotra Vivaha* is to be discouraged for the following reasons; “[1] Husband and wife are not equal and opposite. [2] Normally, in marriage, one reserves the potentiality of the other. It does not happen in *Sa-gotra Vivaha*. [3] Children born are weaklings. [4] Union is more perfect with more blood distance. However, blood distance should not be too much; then; it is like different Race / *Jati*. That is also not good.”

English law, German law and French law do not allow consanguineous marriages.

(15) WHAT IS *ANULOM ASAVARNA VIVAH*?

A woman marries a man of higher *Varna*.

Anulom Asavarna Vivah has the following attributes:

[1] It keeps human evolution universally and eternally alive, active and applicable.

[2] Lower is absorbed / assimilated into higher leading to growth from lower to higher and not the other way.

[3] Social integration, unity and oneness get consolidated. People are not separated by egos / complexes; but united by intense zeal to follow and fulfill the Ideal.

[4] Society becomes crystallized / fortified.

[5] There occurs a wonderful blend of people with different qualities in a higher & progressive way.

[6] Inter-caste & Interstate marriages among Hindus are possible within the frame work of *Varnashram* and Eugenics. It is possible for marriage between couples belonging to different *Sampradays* [Sects], provided basic and fundamental principles of marriage fulfilled and followed. There should be compatibility at the level of *Kul* / *Shil*. They can produce offspring, who are highly energetic.

[7] Selective breeding with pre-determined qualities can be planned and procreated within the framework of *Varnashram*.

[8] Undesirable and unworthy males can be eliminated especially by *Anulom Asavarna Vivaha*. It is good for the individual, family, society and nation.

[9] *Anulom Asavarna Vivah* and acceptance of one Ideal are the cementing forces in society.

[10] Triumph in Art, Philosophy, Literature, Industry and Trade had led to universal acclaim / admiration during the golden period of our country as a result of practice of *Anulom Asavarna Vivah*.

[11] There is protection, nurture and security for all. This is social revolution.

Anulom Asavarna Vivah must be preceded by *Anulom Savarna Vivah* in order to maintain and keep pure breed line alive and growing. *Anulom Savarna Vivaha* ensures continued preservation of top quality sperm. *Anulom Asavarna Vivaha* ensures upward evolution of quality of sperm.

Sri Sri Thakur warns that one should take care to avoid *Pratilom* in *Anulom Asavarna Vivaha*.

(16) WHAT IS *PRATILOM MARRIAGE* (HYPOGAMOUS MARRIAGE)?

A *Pratilom* marriage has husband from a lower Varna and wife from a higher Varna. Marriage should never be *Pratilom*.

Pratilom marriage causes loss / destruction of *Vaishishtya* of both man and woman. It destroys the path of progress and upward go of life. Wife

does not have reverence towards the husband. There is clash between sperm and ovum at the time of union. Mother's more evolved ovum is not ready to accept father's less evolved sperm. The Ovum wants to repel the sperm. The seed (sperm) is not able to extract from / utilize / assimilate life nurturing qualities from the soil (ovum), if a man of lower Varna marries a woman of higher Varna. Actually, that soil only "eats it up" thereby distorting seed's qualities. There is no harmony, no integrity in such a marriage, even though they have many *Gunas* [virtues] in them. Such off springs are born not out of proper union / compatibility; but because of conflict / clash between sperm and ovum.

Child neither gets good qualities from father nor from mother. His [child's] nature becomes unbalanced, *Dwandwa Pravan* [Quarrelsome] and *Vidhwansh Kari* [behavior, which is destructive for existence].To disregard the great becomes his innate luxury. Such a child, in short, becomes *Shreya Virodhi* [against that which is Superior] and *Astitva Vilopi* [anti–existential]. He always opposes that which is good for the race. Such children can never be dependable, they will always be untrustworthy. They will always bring about cracks in *Sangati* [Relationship / Association / Coherence]. Such a child may be a genius, but invariably its fruits will be destructive.

Marriage reform act, passed by independent India in 1956 was the greatest blow on Indo – Aryan Culture; because, it gave push to *Pratilom* marriage and Divorce. Increase in the incidence of Divorce in our country is mainly due to mal- adjustment in marriage.

Sri Sri Thakur compares *pratiloma* marriage to a snake bite on head. Then where will we put tourniquet?

Non – advocacy of *Pratilom Vivah* (Hypogamous Marriage) has been endorsed by research work carried out jointly by the University of Otah & Andhra University. *Anulom Asavarna Vivah* results in superior progeny in terms of qualities. [Source: London: The Asian Age – 30 / 04 / 1998]

Dr Watson has also acknowledged Indian / Aryan system of marriage and has advocated strongly against *Pratilom Vivah* (Hypogamous Marriage). He also says that *Varnashramic* society and proper marriage system in Aryan Culture is primarily based on genetic principles and not on the basis of Apartheid or touchability / untouchability. These two are Social / Cultural in nature. [Ref: 86th Indian Science Congress, Chennai, 1999]

Sri Sri Thakur has following very severe words for *Pratilom* marriage; "[1] So many great civilizations in the history of mankind have disappeared. [2] So many races have become extinct. [3] So many are on the path of deterioration. Its fundamental reason is *Pratilom* marriage only. [4] If anybody tries to justify advocacy of *Pratilom* marriage, by resorting to science, I will say that there is lack of thorough observation in that

science. So many errors creep in that type of research because of bias [pre–conceived ideas] in their research. [5] A man may make mistakes; he can correct them also; but; errors committed in the matters of marriages can have very serious repercussions. Most people take this subject very casually. They do not understand its importance and seriousness. They are not able to understand it properly. That is why, they have such a *Shithil Bhav* [lax attitude / feeble mindedness] .Some have "generous attitude" towards this. It is not good. [6] Lakhs of great personalities and educational arrangement also will find it difficult to make men. [7] *Patitya Dosh* [Downfall] originating from bad Karmas can be rectified; not the one as a result of a wrong marriage.

A race's biggest asset is its stream of continuity of ancestors' *Shubh Sanskars*; which gets distorted / destroyed in *Pratilom* marriage.

Biological stratum remains alright and stable for those, who follow *Varnashram* properly. If girls from families, where *Varnashram* is believed and practised, get married with boys, where *Varnashram* is not believed and practiced; there is a likelihood of *Pratilom* marriage taking place.

[17.1] WHAT IS THE REMEDY FOR A WOMAN, WHOSE MARRIAGE HAS BEEN IN A *PRATILOM* CATEGORY?

She should surrender to *Ishta* / *Adarsha*. She must try to establish Him in her life with all Love, Devotion and Sincerity. Let no other thought appear in her mind, except His fulfillment .She should make all efforts to guard against having off–springs. She should try to live life this way. It will considerably lessen the undesirable & destructive effects of such a marriage.

[17.2] HOW CAN A PRAILOMAJ KANYA [DAUGHTER] BE MADE FREE OF *DOSH*?

According to Sri Sri Thakur, they can be got married in families with higher family traditions and culture. Thus, they can get children under the influence of higher *Bij* [Seed]. If they remain so and practise in this manner for many generations, they can become *Dosh–Mukta* [can get rid of faults].

[17.3] WHAT ABOUT *PRATILOMAJ* BOYS?

Sri Sri Thakur says that they should not be allowed to procreate. They should not be allowed to marry.

[18] WHEN CAN A WOMAN RE-MARRY?

- When husband deserts her before any personal rapport or without any justifiable reason or before she gets Menarche.

- When his death occurs [woman becomes *Bal–Vidhava*] or if he is impotent.
- If he is following / pursuing *Mlechcha* [Barbarian] practices.
- If he ignores *Ishta* [Ideal] / *Krushti* [Culture].
- Marriage of such a woman with *Shreshtha Purush* [Superior man] in *Varna* / *Vansha* [Clan] has been approved in our scriptures.
- No remarriage of a woman is permitted, if she is having children of first marriage. She will lead Ideal- centric, *Ishtapran* [Ideal–fulfilling] life in memory of husband.

[19] WHEN MAY A WOMAN REMAIN UNMARRIED?

[A] If she is intensely *Adarshapran* / *Ishtapran* [Ideal–Centric / Ideal–fulfilling]; nothing else occupies her heart. [B] If she can establish Him in her own life / family / environment with indomitable urge & devotion. [C] If she can make her own life chaste & pious & make herself & others elevated & Lord–centric. Then only, she may remain unmarried; otherwise, it is desirable for her to get married as per *Varnashramic* & Eugenics laws.

[20] HOW SHOULD A *VIDHAVA* (WIDOW) LEAD HER LIFE?

- She should lead an absolute, staunch *Ishtaparayan* [Ideal–Centric] life.
- She should maintain *Askhalit Sadachar* [i.e., she will observe strict physical, mental, spiritual *Sadachar*].
- She should abide by *Sushthu Brahmacharya Vrat* [She will take pure diet; remain engaged in life leading towards expansion].
- She should be *Havishyann Bhoji*. [She will consume food recommended by scriptures]
- She should lead chaste life and character; thus serving family and environment.
- She should try to keep her husband's memories alive.

Such women are *Adarniya* [Venerable / Respectable]. They are "Gems" of the society and about whom, we can be proud.

[21] *VIDHAVA VIVAHA*

It is allowed only when there are no children from earlier marriage or when the husband has died soon after marriage; when impressions of her husband have not been made in her mind

[22] CAN MARRIAGE BETWEEN INDIANS & EUROPEANS TAKE PLACE?

Sri Sri Thakur: "[1] Our species is one only by and large. Therefore, there should be no objection in their marriage, if proper care and selection is done. [2] Marriage between Europeans and our girls will not result in very good children; but; if European girls get married with our boys; then; its fruits are not very bad. [3] Basic *Nitis* [principles] in *Vivaha* should be adhered to.

[23] EUGENICS IN PLANTS & ANIMAL WORLD

When improvement of a specific characteristic dominant in a certain breed is desired in cattle, line breeding is practiced, i.e., in–breeding within the breed. Well regulated experiments have proved beyond doubt that the entire animal population can be easily improved by grading and selective breeding. Bringing of diverse genetic materials often results in added vigour to the off-spring.

Line breeding in Indo-Aryan society means restricted matings, i.e., restricted within families carrying similar dominant desirable characteristics, but having no blood relation. The maintenance of such "pure" line is necessary for improved breeding.

In India, mating system based on improved eugenics was first developed in and for human society. It was then extended to the animal world.

[24] POLYGAMY

It means more than one marriage of a man.

Polygamy existed in olden days in our country. It was removed by constitutional amendment in 1956.

Almost all nations of the world face the problem of procreation of greater number of undesirable elements. The superior tend to produce less number of children.

A great race must propagate its best elements. Best civilizations in the world have disappeared after a few centuries of brilliance. Greece, Roman Patricians and Spateates, Norman nobilities of England, noble families of France, Italy are a few examples of civilizations that have risen and fallen. They all fell because of impoverishment of their biological wealth. Many of these countries had Polygamy in existence.

Polygamy has been abandoned in many countries. It was thought to have served as an obstacle and powerful deterrent to racial progress. Abolition of Polygamy is nothing, but a challenge to natural selection.

Real wealth of a nation is in the biological streams that carry genes of outstanding traits. The families possessing superior hereditary

potentialities are like precious jewels. They should be preserved with great care; especially 'pure bred / *kulins*'.

Birth rate is everywhere much lower in higher than in the lower strata of the social scale. No register has been maintained of hereditary constitution in general and each family in particular, in form of *Gotra* [pedigree formula of the family] and *Prabara* system [ancestors of outstanding specific traits]. Marriage in the same *Gotra* was prohibited because of likelihood of recessive traits becoming more prominent.

Practice of *Anulom* Polygamy made India an object of universal acclaim and admiration as a result of triumphs in art, literature, philosophy, industry and trade. Polygamy acted as a cementing substance on the social scale providing it strength and stability. *Anulom* Polygamy took care of strong sex drive of youth and turned it into a force for individual and national improvement; as it created a strong impetus amongst younger generations towards auto–initiative self–development.

- First marriage is always *Anulom Savarna Vivaha* i.e., marriage between man and woman of the same *Varna* so that line of pure breed is maintained and off springs having same *Varna* line - up are given birth. Subsequent marriages could be *Anulom Asavarna Vivaha*.

- Husband should be Ideal –centric and should have made full meaningful adjustment of complexes for the Ideal. Marital life should be Ideal–centric and aim of procreation also should be Ideal – centric. Man should run after the Ideal and woman after the man. If men are not Ideal centric, their *Vansha* will degenerate and fall. There will be no integration / consolidation, because there is no Ideal / Prophet in their life. Ego becomes the supreme guiding force then.

- Second marriage was possible only after the consent of first wife**.**

- Such a man is successful Youn life [Sex life, is healthy and has a well adjusted life. He possesses good longevity of life.

- No license is given to males to marry in the name of Polygamy.

- Polygamy could be the possible, practical solution for overpopulation / dearth of superior individuals / growing number of defectives. No Prophet ever denounced Polygamy (Lord Jesus lived in a place, where Polygamy was a custom.)

[25] HOW DOES POLYGAMY HELP?

According to Sri Sri Thakur, it helps in the following ways. [1] Inferior women will marry *Sahaj Shreshtha*

[Naturally Superior] and *Seva- Parayan* [Service oriented] men.

If Polygamy is banned: [A] number of *Nikrushta* [inferior] will increase; further [B] number of superior will decrease; [C] our women will be sent to other countries.

Acharya–Anurag– Rahit [devoid of love for the *Acharya*] and *Nishtha–Vihin* [Without Faith] person can be only *Stree–Nishtha* [inclined towards women].

A *nari-mukhi* man [a man blindly going after the woman] is not only unfit for polygamy; he is unfit for marriage only.

Sri Sri Thakur; "It is desirable that weak and unfit persons do not multiply. This will be desirable in the long run for evolution in the pursuit of *Utkarsh / Unnati* [upward progress]."

[26] POLYANDRY

It is called so, when a woman has multiple husbands.

Monogamousness of woman and Polygamousness of males are deeply rooted in Biology / Genetics / Physiology / Anatomy / Embryology / Psychology and Eugenics. Woman will carry chaotic impression of incoherent multimindedness, if she has relationship with multiple men. Such children are not single minded or well adjusted.

According to Sri Sri Thakur, it is bad from eugenics point of view. Her mind then becomes bi–furcated. Her children also will have such tendency. He says, "It appears monstrous to me to think otherwise. It was there in Lord Krishna's time and in Tibet. But, its results are not good".

[27] DIVORCE

Divorce is unknown in Indo–Aryan society. The marriage is considered sacrament. The husband and the wife are the 'opposite equals' of each other, i.e., inter-fulfilling / complementary halves. Husband and wife are wedded and welded for the whole life. There is mutual love, tolerance, adjustment, sacrifice between the bride and the groom.

Divorce is not advisable / advocated, because:

[1] It sows seeds of distrust, disruption and infidelity. The basis / foundation itself; by which a man and a woman may remain *Sustha* [leading to being and becoming], *Swastha* [healthy], *Atmastha* [existence fulfilling] *Trupta* [contended] and are able to fulfill their *Satta* [Being] with their *Sahajat Sanskars*; will get destroyed, if practice of Divorce continues.

[2] It is inadmissible.

[3] It is an insult to / a sin on humanity.

[4] It leads to *Unchasteness* due to lust. *Kam– Lalasa* [sexual propensity] will be the only uniting force between them.

[5] It is a legal sanction for debauchery. *Nari's Satitva* [Chastity] will disappear forever.

[6] It is a dismissal of cultural attributes.

[7] It is a ravishing tyranny to the females by the tyrants of ill–fated society.

[8] It leads to disintegration of race.

[9] Unbalanced males / females lead to cruel / unbalanced / demoniac / imbecile off springs of passionate obsessions. Selfish consideration becomes prominent in divorcee women. They are coloured with *Vruttis*, therefore, their vision does not go anywhere.

[10] *Ishtnug Atma –Niyantran* [Ideal – Centric meaningful adjustment of complexes] is required for man's good. In its absence, there is **r**estlessness / uncertainty / insecurity in the family. Mutual tolerance, goal to take all towards existence - fulfillment [i.e., *Santan–Santati*, dear and near ones, others, family members, environment etc] will vanish. Self–consideration becomes prime.

[12] Inherent deficiencies lead to unhappiness in family / environment.

[13] There is nothing like *Atma–Niyantran* in divorce.

[14] Children's sentimental asset and spirit are spurned.

[15] Children do not become good citizens with consistent go of life.

[16] The whole nation, society, family and environment will be ruled by *Ucchrunkhal–Vishrunkhalta*

[ungovernable discontinuity] of our culture and *Arya–Sanskruti*.

[16] There will be no one to infuse *Samvardhana* [all round physical, mental, material and spiritual development] in people**.**

[17] Only *Pratilom Vivaha* can be broken off. It is allowed by our scriptures.

[28] MARITAL RELATION WITH A WIDOW OR DIVORCEE

As per Sri Sri Thakur, " Do never create marital relation with a widow or a divorced wife; for it breaks the enthusiastic family integrity and introduces unchaste elements in the society, which degrade the nation; though the apt widow marriage is less bad than prostitution; it can never be a normal law of life."

[29] WHAT IS THE PANACEA FOR THE PRESENT SCENARIO?

- We should follow very rigidly and aggressively *Varnahsram*; which involves gradation and assortment of instincts and characteristics. It is a marathon task.
- Revival and adherence to *Gotra* / *Pravar* needs to be carried out.

- Attachment and faithful following of Living Ideal and establishing Him in the environment is the need of the hour.
- Ideal centric and Ideal fulfilling learning should be the basis of education.
- Preservation of noble qualities and instincts by protecting, propagating higher qualities of genes through proper marriages and eugenics is the most pressing, urgent and priority.
- Physical, mental, spiritual *Sadachar* [hygiene] should be practiced.
- We should keep our own and others' existence intact.
- We should get rid of our own deficiencies, we should not blame others.
- Marriages within the broad frame work of *Varnashram* should be arranged.
- We can expect tangible results in 2 – 3 generations.

Deviation from *Varna Dharma* and *Ashram Dharma* has brought us in the valley of *Sarvanash* [Annihilation].

[30] INCULCATION OF GOOD INSTINCTS THROUGH EUGENICS

Sri Sri Thakur**: '**[1] Main thing are: [A] Acceptance of Ideal and *Su–Prajanan* through eugenics; [B] *Anulom Savarna* and *Anulom Asavarna Vivah* to keep the stream of progress [evolution] intact.

[2] Provision to invite good souls should be made.

[3] Many civilizations have vanished because of non–adherence to this practice. [A] Many times, it is due to ignorance or obstinacy. [B] People support *Pratilom* by resorting to science. I say that there is ignorance in that science; there is lack of thorough observation in that. [C] Many researches are based on bias [due to complexes]. [D] Those, who support, even when they know about its bad effects, are having bad intent only.'

[31] PATH FOR HAVING GOOD MAN

Sri Sri Thakur recommends: [1] Father and mother's *Sahaj Sanskars* [instincts] should be good. [2] Their *Vivaha* should be according to *Vidhan* [prescribed norms]. [3] Children should observe good examples in their family right from the very beginning. [4] Family training / education should be good. Otherwise, their habits and behaviour will not remain well regulated. [5] *Sadguru's Diksha* should be taken. *Sadguru's* directions should be followed with devotion and faith. [6] Education should be such that everyone stands on his inherent characteristics /

instincts. [7] Most important thing is– Who will fulfill environment's needs by taking responsibilities on his own and how much does one consider others' interest as his own? [8] Earning *Vyavastha* should take into account *Varna–Vaishishtya*. [9] Whatever be the earning *Vyavastha*, agriculture, cottage industry should be encouraged and promoted. [10] There should be cow breeding. [11] It should be seen that one does not have to hunt for job and one does not have to resort to dishonesty. [12] *Good Ritwiks, Adhvaryus* and *Yaajaks* are required for this. They will keep all engaged in existence- fulfilling conduct and integrate them on the basis of *Dharma, Ishta* [Ideal] and *Krushti* [Culture] by their high character, service and *Yaajan*. They will see that anti–existential elements are not allowed to have foothold. [13] Those, who are bad will also become alright by discipline, nurture and inspiration to a large extent.

[32] SRI SRI THAKUR's WARNING

[I] "The biggest distortion is the distortion in blood / births. It does not end in one generation. It keeps on increasing in subsequent generations .That is why, it is very necessary to be very cautious."

[II] "Such *Sarvanash* [annihilation] is coming in this world – *Maha-Yuddha* [World war], people and their assets' destruction is nothing before that. It is not impossible for the very basis of human civilization to become extinct. That is why; you should make *Diksha, Shiksha* and *Vivaha* proper. I only wish - Let there be *Mangal* of all of you! Apart from this, I do not expect anything else from you! I wish that you all will carry / exhibit / manifest / establish Me in your life and *Charitrya* and will reach Me before others as per your own *Vaishishtya* in an undistorted way. To carry and to reach Me is to carry and reach My mission and My mission is everybody's mission. My mission is *Ishtanug Satta Samvardhana* [nourishing behavior which leads to all round physical, mental, material and spiritual development according to the principles of the Ideal] that is *Jivan–Yogya* [provides meaningfulness to life]."

[III] '[A] If one is not conscious of his / her genealogical history, [B] If one is not proud of one's *Vansh–Garima* [clan's glory / pride], [C] If *Vivaha* is not as per *Sangati* with one's *Vansh* [compatibility of one's clan] & [D] If conjugal life is not in the right mould; men with good instincts will not be born and the world will go to hell.'

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6

Hindu Law of Woman's Property

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The *Dharmaśāstra* occupies a remarkable position among the Hindu Law. They are well known sources for the study of Hindu Law. Judicial systems in ancient India are to be found in *Smriti* literature. *Smrtikāras* or ancient law givers have been ascribed the various aspects of *Vyavahāra* or judicial procedure. There are eighteen titles of law or *Vyavahārapadas* which are discussed by almost all *Smrtikāras*. Of these *Dāyabhāga* or partition of wealth may be regarded as important one. *Strīdhana* or woman's wealth with all its classification has been discussed under the *Dāyabhāga*.

Sociologists hold that most of the civilized societies of the world began as patriarchal ones. The basic concept of the patriarchal society explains absolute power of the father over the whole family. In this scenario woman's property plays an important role in the then society. It is an important topic and the study of it is relevant in determining the status of woman in the ancient society. So it will be interesting to see Hindu Law of woman's property and hence the selection of this topic. Let us confine ourselves to the *Kautilīya Arthaśāstra* and *Dharmaśāstra* only.

The paper is divided into following heads:

1. The term *Strīdhana*
2. Various forms of *Strīdhana*
3. Succession to *Strīdhana*
4. Observation

1. The term *Strīdhana*

The word namely *strīdhana*, in its etymological sense, expresses the idea of wealth or property belonging to a woman. The term *strīdhana* is constituted of two words, namely, *strī* and *dhana*. They are connected by the relationship between possessor and the object possessed.

Kautilya, in his *Kautilīya Arthaśāstra*, refers two broad classification of *strīdhana*, namely *vrtti* and *ābandhya*. To quote: ब्रूत्तिराबन्ध्यम वा स्त्रीधनम। III.2.14, i.e. means of subsistence and what may be worn on the body constitute *strīdhana*.

In the commentary *śrīmūlā* T. Ganapati Shastri interprets the word *ābandhyam* as आबन्ध्यम भूषणादि। It is clear from the commentary that *ābandhyam* means ornaments and jewellery.

Kautilya further explains these terms as: परदविसाहसरा स्थापया बृत्तिः, आबन्धानियमः। III.2.15.

According to this *sūtra*, *vrtti* or maintenance has been declared of two thousand *panas* and there is no restriction on the limit of the ornaments that a woman may possess. Here *Kautilya* seems to be quite rational in prescribing no limit to the *ābandhya* type of *strīdhana*.

The amount for maintenance prescribed by *Kautilya* is two thousand *panas*. It is referred by *Kātyāyana* also. To quote:

पितृमातृपतीभ्रातृज्ञातिभी: स्त्रीधनम स्त्रियै।

यथाशक्त्या द्विसाहस्रात दातब्यं स्थाबराद्दते॥

It, as is clear, means the father, mother, husband, brother and kinsmen should give two thousand *panas* except immovable property.

2. Various forms of strīdhana

Manu, in his *Manu Smrti* states:

अध्यम्ग्रध्याबाहनिकम दत्त्म च प्रीतिकरमर्णि।

भ्रातृमातृपितृप्राप्त्म षढ़बिधम स्त्रीधनम स्मृतम॥ IX.194

Here, Manu defined *strīdhana* with a broad perspective. He mentions specifically six types of *strīdhana* namely *adhyagni* i.e. wealth received before the nuptial fire, *adhyāvāhanika* i.e. received in the bridal procession, presents offered out of affection and gifts offered by the brother, the mother and the father.

Here, Manu has stated six varieties of *strīdhana* begin with *adhyagni*. Fire occupies a very important position in all domestic rituals as well as all sacred rites. According to the tradition all rituals should be performed before it.

Kātyāyana defines *adhyagni* type of *strīdhana* as:

बिबाहकाले यत स्त्रीभोय दीयते ह्यग्रीसंनिधौ।

तद अध्यग्रीकृतम सदभी: स्त्रीधनम परिकीर्तितम॥

The wealth given to a woman before the fire during the marriage ceremony is called as *adhyagni* type of *strīdhana*.

Adhyāvāhanika strīdhana has been explained by *Kātyāyana* in the following way.

यत्पुनर्लभते नारी नीयमाना पितृर्गुहात।
अध्याबाहनिकम चैब स्त्रीधनम तदुदार्हुतम॥

What a woman receives as gift while she is being taken from her father's home to her husband that has been referred to as *adhyāvāhanika strīdhana*.

Manu has mentioned separately *Prītidatta* as a variety of *strīdhana*. In fact, whatever is obtained from the brother, the mother and the father is certainly with affection. Then the question arises why Manu has mentioned it separately? It can be justified by *Kātyāyana's* definition of the same. To quote:

प्रीत्या द्त्तम तु यत किंचित श्वश्रा बा श्वशुरेण बा।
पादबन्दनिकम चैब प्रीतिदत्तम तदुच्यते॥

According to this definition, *prītidatta* stands for affectionate gifts offered by the father-in-law or the mother-in-law. It also refers to the gifts that are received at the time of touching the feet of the elders.

In her pre-marital state a woman receives gifts offered by the brother, the father and the mother. But after marriage the husband, the father-in-law and the mother-in-law may be regarded as kinsmen in addition. So Manu has stated *prītidatta* as a form of *strīdhana*.

In addition to these, Manu, refers to *anvādheya* i.e. wealth offered affectionately by the husband. To quote:

अन्वाधेयम च यद दत्तम पत्या प्रीतेन चैब यत।
पत्यौ जीबति बृत्याया: प्रजायास्तद्नम भबेत। Manu IX.195

It means that wealth, which was given through affection by the husband, shall be inherited by her children even if her husband be alive. *Anvādheya* is also included in the category of *strīdhana* by *Visnu* and *Yājnavalkya*. In the commentary on *Yājnavalkya Smrti*, the commentator *Vijnāneśwara* states:

अन्वाधेयकम परिणयनाद अनुपश्चात आहितम दत्तम। comm. on II.144.

That means wealth which is offered to a woman after marriage.

3. Succession to *strīdhana*

Kautilya in his *Kautilīya Arthaśāstra* claims of both son and daughter to the mother's property. But the priority is of sons over daughter. To quote: तत्तू स्त्रीधनम पुत्रा हरेयु:। III.2.29. The daughters are to receive the

property only in the absence of the former i.e. sons. In the order of succession, the daughters precede their father. To put it in Kautilya's words: अपुत्राया दुहीतर:। तदभाबे भर्त। । III.2.36.

But Gautama gives priority to the unmarried daughters in the list of succession to *strīdhana*. To quote: स्त्रीधनम दुहितृण।मप्रत्तानामप्रतिष्ठितानाम च । 28.22.

But when all the daughters are married according to Gautama, it goes to those who are not settled in life i.e. *apratisthitā*. In the commentary *Smrticandrikā*, the commentator interprets the word *apratisthitā* as अनपत्या निर्धाना दुर्भगा च । This provision clearly reflects the mind of the *śāstrakāra*.

Baudhāyana also states that the daughters should get their mother's ornaments that are obtained according to the custom or any other property. To quote: मातु: अलंकारम दुहितर: सांप्रदायिकम लभेरन अन्यद बा । II.2.43.

To comment upon the sūtra, the commentator Govindasvami states: सांप्रदायिकम इति अलंकारबिशेस: संप्रदायागतों लब्ध: साम्प्रदायिक:, मातामहेन मातामय्हा वा स्व मात्रे यद दत्तम तत सांप्रदायिकम। It is clear that the word sāmpradāyikam literally means customary i.e. what is obtained according to custom, again what is given to their mother by the maternal grandfather and grandmother. So we may say that the ornaments received by the mother according to custom from her parents should be obtained by her daughters.

Kātyāyana, the *Dharmaśāstrakāra*, has made the most significant contribution in this context.

He states: दहीतृण।म अभाबे तु रीक्यम पुत्रेषू तद भबेत।

According to him the mother's property should belong to sons in the absence of daughters. So first of all daughters should inherit the property of their mother and in the absence of daughters that property should belong to sons.

Vijnāneśwara, the commentator on Yājnavalkya Smrti also opines the same. In the commentary Mītāksarā he states: मातृर्धनम दुहितरो बिभजेरन । युक्तम चैतत, पुमान पुंग्सोधिके शूक्रे स्त्री भबत्यधिके स्त्रिया:। स्त्र्यवयबानाम दुहितृषु बाहुल्यात स्त्रीधनम दुहितृगामी, पितृधनम पुत्रगामी पित्रवयवानाम पुत्रेषु बाहूल्यात ईति। Commentary on Yājnavalkya Smrti II.117.

According to the commentary it is proper that the daughters should inherit the property of their mother since they carry a greater amount of particles of the mother's body and on the other hand the sons should succeed to their father's property.

Above all, Manu prescribes that some part should be given to the granddaughters also on the background of natural affection. To quote:

यास्तासांग स्युर्दुहितरस्तासामपी यथार्हत:।
माताम्यहा धानकिंचित्प्रदेयम प्रीतिपूर्बकम॥ IX.193.

4. Observation

To conclude, Kautilya and other Dharmaśāstrakāras have discussed woman's property in detail. Dāyabhaga i.e. partition of wealth is one of the important titles of law or vyavahārapadas. Kautilya has given broad classification of strīdhana namely vrtti and ābandhya. Later Dharmaśāstrakāras like Manu, Yājnavalkya etc. have discussed strīdhana with six various forms. Yājnavalkya's enumeration of strīdhana is mostly similar to that of Manu. Kātyāyana specifically defines all these various forms of woman's property.

To sum up, Kautilya claims of both son and daughter to the mother's property. To be precise the priority, according to Kautilya, is of sons over daughter. But later on Gautama, the oldest of the available Dharmasūtrakāra, gives priority to the unmarried daughters in the list of succession to strīdhana. Kātyāyana also has made the most significant contribution in the same context. According to him the mother's property should belong to the daughters and in the absence of daughters that property should belong to sons.

This paper is a humble attempt to present some points of view on woman's property which continue to be subject of study even today.

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7

Status of Woman Ascetics in Jaina and Buddhist Tradition

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In the context of Indian thought, freedom is primarily taken to mean freedom from suffering or *dukkha* arising out of ignorance. The common view held by all Indian thinkers is that ignorance of reality is the cause of our bondage and suffering. Hence, *moksa* is regarded as the highest *purusartha* or goal of life.

Women asceticism is an age long but highly debated practice in our tradition. The Buddha and Mahavira both talk about status of women in society, but there is big debate on this issue of spiritual liberation. Although both men and women play a very important role in society, their position and rights have a big difference. So far as the social and political position of woman is concerned, no material change occurred in any Indian tradition. But in a religious field they don't have full rights. Men can liberate in the male form but women cannot because there is a problem if she starts her journey towards liberation. This statement will be elaborated in the discussion of the arguments against women liberation. If we take both traditions Jaina and Buddhist we can find same problems. In this small paper, the attempt has been made to show the comparison between Jaina and the Bauddha tradition, regarding the issue of the women asceticism and liberation sayings from the literature of both the tradition are quoted in the same context.

All religion discusses the role of women to society in a very informal way. But Jaina and Buddhist tradition have clearly talked about woman's status. Both are representatives of Sramana culture. The concept of liberation and asceticism occupies a very important place in most of the Indian schools of philosophy. In the course of this work, an attempt has been made to show how the two schools of thought i.e. Jainism and Buddhism have explained the concept of liberation and emphasized the tool of asceticism in context of women liberation.

I

Jaina and Buddhist religions have made several important contributions to society. Both religions have made a major impact on society through the path which leads to the cessation of suffering or which leads towards the liberation or *moksa*. The Jaina principle of *Ahimsa* and Buddha's *maitry*, *karuna* and *mudita*, form the basis for rules of conduct laid down

for their followers. Buddha and Jaina saints have played a remarkable role in the uplift of society.

We are very much aware that in previous time in India the position of women does not appear to have been very happy one. Generally women seem to have been looked upon as being inferior to men; basically the culture was *purusha-pradhan*. And at that time they were considered as being on the same level as the *Sudras*, the lowest of the four casts. Their freedom was extremely limited as we saw in the law of Manu. But tradition also says: "*Yatra Nariyastu pujyante ramnte tatra devata*". That means where women get respect their God exists.

Indian monachism insisted on monkhood or nunhood as the only way leading towards liberation. An ascetic's life was the proper mode of approach the ideal as it consisted of poverty, non-attachment and indifference to body so essential for the knowledge of soul. "Monastic life has constantly attempted to evolve and propagate certain ethical standards for the good behavior of man as a constituent of society."[1]

II

There are two major aspects which are very important regarding the women's liberation and asceticism, in which we have to show the difference between Jaina and Buddhist tradition. These issues include two main matters:

1. Permission to join the Samgha.

2. Code of Conduct.

1. Permission to join the Samgha:

The Śramana tradition at the time of its inception in the 5th and 6th century B.C. differs from early Hinduism in assigning a significant position to women. Women were permitted to enter the early Buddhist samgha and were also allowed to enter the monastic order of the Jainas. According to Buddhism, to attain nibbāna, one must give up worldly life and become a priest or an extremely pious layperson. In Buddhism admission to samgha in early period was not ceremonial. The Buddha used to say "ehi" means come or follow me to his followers, encouraging them to enter his order. Later on, those who were thus admitted by him could similarly admit others to the order. A layperson had to complete at least fifteen years of age to become a learner. For the admission to the full monk hood, the novices had to be at least twenty years of age. Admission to samgha consisted of two stages namely, pravrajyā and upasampadā.

[1] Upadhye, Bruhatkathakosa, Introduction, p.1.

Pravrajyā (pabbajjā) is going forth from home, thus implying renunciation. The term pravrajyā refers to the admission of beginner. It was the first step towards monkhood. He who was admitted was known as śramaṇera or navako bhikkhu, a new monk. He could be admitted only after seeking consent from his parents. The senor monk could admit him without presenting before any formal assembly, and after admission he was associated with a religious teacher.

In spite of the fact that, 'in proclaiming a religion purely spiritual and the incapability of ceremonies to secure salvation, the Buddha had brought forward a doctrine absolutely novel."[2] The removal of the caste barrier regarding entry into the samgha 'did not fail to awaken and stimulate the powers, hitherto doormat and oppressed, of all, and especially of the lower classes.'[3] Thus, Buddhist monachism was completely devoid of mortificatory practices unlike Brāhmanism or Jainism.

Though there are a lot of works written on Buddhists monks, writings on Buddhist women are rare. The Buddha seemed to have a kind of unfair attitude against women in the beginning and he was not ready to admit them into the order. But he, unwillingly, bowed to the insisting requests of Ananda and Maha Prajapati Gotami and gave his approval to the formation of the order of nuns imposing stricter rules of conduct on them.[4] There are eight rules which are imposed on women in Buddhism.

In Jaina monasticism these kinds of special rules are not there for women. The only difference between both traditions is from the beginning women, have no space in Buddhist samgha, but in the Jaina monachism they has been place from the beginning. But later on when Jaina community split between Śvetāmbara and Digambara sects, there was restriction for women in the samgha. Digambara sect does not allow women in samgha, but Śvetāmbara accept women in sangha. According to them women are able to get liberation in this life as a women, but according to Digambaras she should get a birth as man, till that she cannot be free from cycle of birth and death.

For the Digambara point of view the essential identifying feature (muṇi-linga) of mendicant life was nudity. Digambars maintained that without undertaking at least that degree of practice, one could not hope to attain the most dignified of states, mokşa or nirvāṇa. The Śvetāmbars held that Mahavira adopted the practice of nudity but they regarded the renunciation of clothes as optional for monks, somewhat similar to the practice of austerities such as fasting, was hardly mandatory. The Śvetāmbara position became more and more inflexible however, until

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[2] A. Barth, I.A. Vil iii p.330.
[3] Weber, I.A. Vol xxx, p. 279.
[4] Cullavagga, x, 1.

the leaders of that sect came to claim that clothes were an integral part of the holy life and that they were the only true mendicants because they wear clothes. Clothes came to occupy a central position in the debates on the achievable salvation of women as well in this life. Digambaras did not grant women permission to practice nudity under any conditions and insisted that women should wear clothes. This order effectively disqualified women from ever renouncing all possessions, and accordingly, from attaining mokşa.

Ŗşabhadeva, the founder of Jainism or Pārśvanātha and Mahāvīra, all had among their followers several women ascetics and laywomen, some of whom became paragons of virtue in the later account it is noted that the number of nuns given in the texts is always more than twice the number of monks. According to Śvetāmbara, only two types of women are prohibited to receive initiation, those who are recognized as pregnant and those who are still very young, under eight years old, or have a small child.

Candanabālā was the leading in Mahāvīra's order of nuns. Her position in the order was called Pravartini. She was a princess, but her life was full of many vicissitudes. She underwent on the closing chapter of her life; we see her holding the most well-known position of being the head of Mahāvīra's order of nuns. Among the nuns in Mahāvīra's order Candanabālā was indeed the leading most but others deserving mentions were Mrgāvati, Devānanda, Jayanti, Sudarsanā and others.

In the Buddhist tradition, the name of MahāPrajapati Gotami is a much famous as that of the great nun Candanabālā in the Jaina tradition. There is however, no common grounds were the first women disciples of their reprehensive masters, and both headed the order of nuns in the two orders. Two things in life of Gotami are deserving of special attention. First is she not only induced the Buddha to accept women in his monastic order, but also suggested that the nuns should be given equal with the monks.

Gotamī apart, a number of other nuns, notably Khemā, Utpalavarnā, Patacarā, Bhadrā Kapilayani, Kundala Kesa and many others, became famous in the Buddhist order. In naming the foremost among the foremost the Buddha himself has honored the names of forty one monks and thirteen nuns, giving specifically the best quality in each. The point to be noted here is that if we read the Jaina Agamas, we do not come across any list of the foremost among the foremost as we have in the Buddhist texts cited above; but the figures in the Kappa Sutta of the omniscient and others and the account in the Uvavai give an idea about the length of penances of the nirgrantha monks and their other multifarious qualities.

2. Code of Conduct:

Code of conduct for monks and nuns subject is spread piecemeal in all the Âgamas and Tripitakas, but the main text of the Jainas on this subject is the Nisiha and the Vinaya Pitaka for the Buddhists. In Jainism, rules of monastic discipline begin with the phrase- 'Je bhikkhu - bhikkhuni va' or 'niggantho nigganthi va.' The Jaina āgamas have been divided into four classes 1. Aṅgas,2. Upāṅgas, 3. Mula suttas and 4. Cheda suttas.

The Chedasutras, contain a whole set of rules stating what is allowed or what is not allowed for both monks and nuns in their daily routine. In most cases they are similar, but special regulations are stricter restrictions are imposed upon nuns in both tradition. In the Cheda group, Nisiha is an important text. After three years of commencement monk can study this text. From the standpoint of age, a monk who is sixteen is alone permitted to read it. Till a monk becomes acquainted with the text of Nisiha, he can't go to his own folks for begging,[5] nor is he considered fit to be a teacher, to be the leading most among the monks, and to undertake solitary wandering, the knowledge of Nisiha is very essential.[6] Unless a monk versed in this text, he is not permitted to prescribe atonements to other monks. This should indicate the great importance of this particular text.

The Tripitaka comprises of: Vinaya Pitaka, Sutta Pitaka, Abhidhamma Pitaka. The Vinaya Pitaka is one of the three Pitaka which are the most authoritative texts of Buddhism. It deals with the rules and regulations of the sangha that is the order of monks and nuns. It consists of disciplinary as well as procedural rules, which are meant for regulating the conduct of bhikkhus and bhikkhunis admitted into order. The rule restrains their physical as well as verbal actions. The Vinaya Pitaka gives an account of the reasons for promulgation of rules and the Vinaya ceremonies of the sangha. The Vinaya Pitaka consists of injunctions and admonitions of the Buddha for discipline of the monks and nuns, the restrictions on their physical and verbal actions. There are 227 rules for monks, and more for nuns.

The Jaina āgamas are written in ardhamāgadhi and Buddhist Pitakas are written in Pāli.

According to the āgamaic prescription, a monk is permitted to read the Nisiha at least three years after his initiation. Besides, Nisiha and other Cheda sutras are for the private use of the monks, and are not to be read in public, nor to be read by any householders for any spiritual purpose. As to the Vinaya Pitaka, there is a similar prescription in

[5] Vyavaharasutta, U. 6.2-3.
[6] Ibid, U, 3.3.

Buddhist tradition to the effect that it should be read by an initial monk only.[7]

Inferior status of nun in the order:

The order of nuns among the Jainas as a whole, compared with the Buddhists, reveals some striking resemblances as well as contrasts. The nuns as were always treated on an inferior basis in relation to the monks. It is said that 'a monk of three years standing may become the; Upādhyaya of a nun of thirty years standing and a monk of five years standing can become the Upādhyaya of a nun of sixty years standing.[8]

Buddha first organized a samgha for monk disciples and later on after frequent requests by his disciple Anandā, which he allowed to entry to women, he founded the order for female mendicants. But in allowing entry to them he imposed certain rules (garudhammās) which attributed a lower position to a nun in relation to a monk. The fundamental rule was that 'a nun even of a hundred years standing should bow down to a monk who has quite recently been initiated'.[9] The nuns were under the stricter control than the monks is revealed in the remarks, "the Ācārya, Upādhyāya and Pravartini, these three are protectors of the nuns."[10] It is clear that the nuns are more dependent than male monks and the subordinated to the latter's, authority; 'the male ascetic is governed by three persons.'

We have seen in both traditions, the inferior status of nun's results in the fact that, even when they have had a longer religious life, they may be subordinate to monks who have been initiated only a few years. In Buddhism as we saw Buddha imposed eight special rules on women, which reflect inferiority of women.

Causes of Renunciation:

Women, who are impressed by the religious principles, embraced the life of a nun in both religious traditions. Women belonging even to the higher strata of society renounced the world. We have references of that in women in both traditions. There other reasons which led them to renunciation. Vaaiathi, the wife of a purohita, renounced the world seeing that her husband and all her sons had become monks.[11] Pottila, the wife of a minister, became a nun when she found that her husband had lost all love for her.[12] A child, an old man, a hermaphrodite, a retarded person, an impotent person, a diseased person, a thief, a

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[7] Vinaya Pitak, Parajika pali, Amukha, by Bhiksu Jagdisha Kusyapa, p.6.
[8] Vyavaharasutta 3, 12.
[9] Cullavagga x, 1,4.
[10] Vyavahara Sutta 3.11, 3.12.
[11] Uttaradhuana Ch. Xiv.
[12] Brhatuakathakosa, Itro. P. 20.

lunatic, a person with a wrong view, a slave, a vicious person, a person who rejects the teachings, a pregnant woman, a woman with a young child, such people should not be initiated into mendicancy. In the case of women there are three kinds of women who were debarred from entry to the order. These include, pregnant woman, woman who are either too young or old and those who have small children.

In Buddhism also there is same situation, there is reference regarding mother-in-law, who renounced the world to escape the harassment from her daughter-in-law.[13] Many woman's life transformed by the teachings of the Buddha, and they celebrates release from the toil and hardship of everyday life. For example Theri Mūtta, release from 'pestle and mortar', once she enters in the order. There are the stories in the form of poem in Theri-gatha which shows the facts regarding the women situation before entering the Buddhist order. There are other causes seems in both tradition like due to anger, due to poverty, enlightenment in dream, due to humiliation of somebody, due to affection for one's own who had already renounced the world etc.

Administration:

The nuns as a whole were always treated on an inferior basis in relation to the monks. In the case of Buddhist nuns the same treatment is there we can see, where is stated that " a nun even a hundred years standing should bow down to a monk who has quite recently being initiated".

The officers like Ācārya, Upādhyāya Ganini, Pravartyinin controlled the order of nuns. The admission to the order was open to all irrespective to cast or class in both community. In practice there is certain rule for entry to the order, and the list of women were not admitted to the order more or less are similar in both discipline. Permission of parents was compulsory in Buddhists nuns also. The Buddhist nuns had a female officer in the person of 'pravattinin'.

Besides the pavattinin, a senior nun was called a 'theri' who had an exact counterpart in the Jaina order of nuns. The qualifications for higher office remained as a part of the worshippers but also on moral qualities and spiritual achievements. The Ācārya and Upādhyāy are found in Jaina as well as in Bauddha order hierarchy. The 'samanera and the 'thera' are in Buddhist order. Buddhist order had an elaborate galaxy of many other officers like the samanerapesaka, sanghabhatta (ration-officer), civarabhajaka (cloth-distributor) and others, the Jaina samgha was content to have a hierarchy mainly looking to the moral aspect of the monks. The ganavacchedaka, the pravartin, ganini, and the ganadhara, are designated officer to the Jaina samgha. The process of

[13] Their-gatha, xiv.

'pabbajjā' and 'uvasampaya' in the Buddhist samgha had its counterpart in the 'dikkhā' and 'uvatthavana' of the Jaina samgha.

Discipline of the order:

The disciplinary rule of the order for nuns is more or less similar to monk in Jainism and Buddhism. "The laws for bhikkhunis are of a later origin than most of the laws for men as the establishment of the bhikkhunisangha took place five years later than the bhikkhusangha".[14] The rules are more in number as compared to rules for male monks. The authority of judgments and punishment was also vested in the hands of the monks.

Wandering:

Jaina nuns led a nomadic life like that of the monks. They wandered throughout the eight months of the year, except the rainy season. The reason behind that was the discipline of not getting attached to any particular place or family. In the eight months of summer and winter they wandered from village to village, no rules are fundamentally different from the rules of monks regarding touring. The rules pertaining to the mode of the rainy season, the limit of staying at one place, etc., are almost identical with those for the monks. Only a few different rules are there for nuns. A lonely nun, under no circumstances, was to stay or tour, or enter a place of rest or relief, or enter a house for seeking food or drink. She was not allowed to go our even a distance of two hands out of her residence at night.

Equipped with their requisites, the Buddhist nuns practiced a touring life as Jaina nuns did. The practice of observing rain treat was common to both the systems. In the rest of the period of the year, the Buddhist nuns, like the Jaina ones, were not allowed to go alone to a village or tour lonely at night or purposely severe all connections with the rest of the group. The Jaina nun was never allowed to remain alone and even their officers like the pravartinin and the ganavacchedini had to remain in company.

Food and Begging:

In Jainism the rules of food and begging are mostly common with the rules of monks in both traditions. The rules start with the phrase - "bhikkhu Bhikkhuni vā' or "niggantho nigganthi vā". The time for begging alms at all houses irrespective of the status or caste of the householder, going in a group, no talk while begging, asking the consent of the superior before going on the alms-round, the non-acceptance of the food given in an improper way, the mode of walking while begging, not going to that place in a hurry to overtake others in need of food,- all these such other details as given in the Ācārāńga Daśavaikālika, Bhagavati, Sthānāńga,

[14] Durga Bhagwat, Early Buddhist Jurisprudence, p. 163.

and other text, are identical for both of them. The food accepted was to be devoid of any impurity and the forty six faults of begging. The nuns could not accept food involving sinful activity or food given by the owner of the place where the nun stayed, or food specially prepared for the, or food containing raw things consisting of the six kinds of living beings. Sūtrakrtāńga refers to the forty six faults pertaining to improper begging and food.

In the Jaina tradition a monk receives food in his own begging bowl, brings it to his cottage and eats in some private place. In contrast in Buddhism, a monk when invited goes to the residence of a householder to eat. Monks and nuns should go to a householder's residence to eat and take their seats. Śekiya, a chapter of Vinaya Pitaka lays down the instructions regarding dining and interesting and are in good taste.

Residence:

In both tradition ascetics should select a residence which was free from the crowd, and hence was conducive to study and mediation. In Jainism common residence for monks and nuns was normally disallowed. But in case of calamities and unforeseen circumstances, like the stay in a forest, or in the vicinity of the colonies of Nagas and Suvarnakumaras, in places where there was danger from robbers, and in such regions when either the monks or the nun could find no shelter, they could have a common residence. Buddhist nuns were not allowed to live in a forest.

As in the four rainy months, nuns had to find proper residence. The quarters were not to lay beyond the limits of the householders premises. Lodged was not to contain cobwebs or living beings, According to the Bṛhatkalpasutra, nuns were not allowed to stay in a shop, a main road, a cross-road, or court or bazaar.[15] In a house was open entrance if there was no curtain put over it, in a house was paintings on the wall, in a lodge where only males lived or which is very close to the road.[16] They were not allowed to stay with householders in both the tradition.

Clothing:

According to Digambaras, liberation means total rejection of all belongings and giving up the satisfaction of physical needs but wearing clothes would mean transmigrating the five vow of non-attachment and an inaptitude to observe self-control because of her physical impurity, a woman needs clothes in any case. Hence, since she cannot fulfill the precondition, she is not fit for emancipation. Nudity was not allowed to nuns, in Digambara sect. Śvetambara allowed white clothes. According

[15] Brhatkalpasutra, 1, 12.
[16] Ibid, 14-1, 20-1, 32.

to them, women have to be with clothes always. Without clothes they may go off track from the path of self-control.

The Buddhist nuns normally used three robes, and occasionally were allowed to use a cloak as the fourth garment; the number of garments seems to same in both traditions. Like Jaina nuns, the Buddhist nuns were also allowed to use underwear.[17] They were also allowed to use a girdle.[18] Like the Jaina nuns, the Buddhist nuns were also forbidden to accumulate an unnecessary number of extra clothes, and were asked to refrain from embroidered or decorated clothes. The source of getting clothes was identical for both the Jaina's and Buddhists, as both of them depended on the laity for it.

Daily Routine:

The daily routine of nuns is not differing from monks in both traditions. They have to do study, meditation, begging, cleaning the clothes, and short sleep at night. In Jainism nuns should follow he samitis and guptis which implied perfect control over the mind, speech, and extreme care regarding the living beings. They have to follow five vows (paňca mahāvratas). In Buddhism nuns have to follow five precepts.

Women as a symbol of Attachment:

In the beginning Buddha had not allowed entry to women in samgha as we discussed earlier, the reason which was given by him was totally social point of view. In both tradition we get the same statement that, Woman is dangerous threats to the monk's fourth "major vow", the vow of chastity". As in Jaina tradition they already mention woman cannot get in this woman's body, because she is impure, she is wicked, greedy…..etc. If she enter in the samgha then monk will be attracted by her. So we may say that woman was just symbol of attachment.

In Buddhist "most of the time texts correctly direct their accusation against mans--- attitude" more than against external causes. This does not seem to hold true for Jainism where such statements are quite exceptional and where the account of the fourth vow generally forms a starting point for lengthy reflections on women's innate wickedness.

Existence of order in this age:

Buddhism is almost disappeared from India a long time ago, the Jaina Śramaṇa tradition has not only survived by continues to flourish in its motherland.[19] The Buddha's own direct prediction that because of the admission of women to the samgha "true dharma" would last only five hundred years, instead of thousand years, could not but have

[17] Vinaya Pitak p.345.
[18] Cullavagga X, 10.1.
[19] P.S. Jaini, Gender and Salvation, p.25.

contributed to the indifference of Buddhists to the survival of the order of nuns.[20]

So in common we may conclude that the members of both religions group gave up worldly life, and serving all contact with the society, they wandered as homeless persons. Being least dependent on society, they maintained themselves by beginning food; they led a nomadic life, staying however, at one place in the rainy season in order to avoid injury to living beings. Lastly, they seemed to admit no cast and gender barriers, and hence consisted of various elements of the society.

Jaina and Buddha considered as ascetic religions as they connect importance to the ascetic way of life and to the practice of penance. But there is a great difference in the degree of practice of penance in both religions. Jainism always lays extreme pressure on the strict observance of the practice of asceticism in all possible ways. In fact, Jaina asceticism is considered as most difficult in the world and for its proper performance in practice, elaborate rules, and regulations have been laid down giving rise to what is known as monastic jurisprudence.

In Buddhism conversion is possible from Bhikkhu to laymen, but in Jaina community this is not possible. But Buddhism has shown complete aversion to extreme asceticism and in its place, it has laid down madhyama-mārga (middle-Path), i.e. lying between complete lack of discipline and extreme asceticism.

III

So there are some common features of monastic conduct to both monastic communities, which we can put as follows. The members of such groups gave up worldly life, severed all contact with society and wandered as homeless persons. Being least dependent on society, they maintained themselves by begging food. Having no home, they led a wandering life, staying, however, at one place in the rainy season in order to avoid injury to living beings. They seemed acknowledge no cast barriers and hence consisted of various elements of the society.

Buddhism and Jainism had played a central role in the spiritual, cultural and social life. The approach to life may be said to be identical to both religion, they looked upon life as hard work and required protection in the bliss of self-realization. The door of both religions is open to each and every person. Both believes that all peoples are equal because they all posses the potential of being liberated and attain mokśa, nirvāṇa, freedom from the cycle of birth and death. The standard of monastic behavior was perhaps, stricter as much as Jaina monks practiced sever

[20] Vinaya Pitaka, Cullavagga, x, ii,2.

mortificatory practices like fasting and putting up with sorts of bodily trouble by complete indifference to it.

Jainas have not only accepted woman's Dikśā and liberation but also elevated her to Tīrthankara pada. This shows that it is a unique concept, which has also been accepted by other religious group in the world. This is the contribution of Jaina religion in enhancing the dignity of womanhood. Buddhism contemporary religion of Jainism, to have accepted woman's Nirvāṇarapada but they have not given the Buddhatva. Even in Hinduism there is a tradition called Śakticult where she is worshiped as a Devi but not as a god.

The vow of non-possession in its severest form emerged in the evidence of nudity, so peculiar to the Digambara Jains. Even though the Jaina monachism common the same approach, as the Buddhist and the Brahmanical monachism did, regarding women position, yet it gave them full scope in matters of religious aspirations by enlisting them into the order right from the beginning. Therefore it may be said that Brahmanism never did and what Jaina monachism did right at the beginning. Buddhism did only later.

As compared to Jainism, Buddhism is easy to practice by ordinary men and women in this workday world. The Buddha's teaching is meant not only for monks in monasteries, but also for ordinary men, and women living at home with their families. The noble eight fold path, which is the Buddhist way of life, is meant for all, without distinction of any kind. The Buddha seemed to have a kind of prejudice against women in the beginning and he was not willing to admit them into the order. But, he reluctantly convex to the insisting requests of Ānanda and gave his sanction to the creation of the order of nun's commanding stricter rules of conduct on women. The nuns, played a fairly a minor but significant role in the life of the sangha. Remaining subordinate to the monks, they did their work as the preachers of the gospel to the best of their ability and earned the title of being the best repositories of older traditions with in ideal simplicity of life.

From the above discussion it becomes clear that in their essential teachings, neither Jainism nor Buddhism discriminates against women. Rather, their monastic orders do so. This is only because such orders reflect the limitations of a patriarchal secular society. Hence, the rules of the monastic orders have to be reformed, like the practices of secular society, so that they become gender sensitive and faithful to the core teachings of ahimsa and śila underlying Jaina and Buddhism. This goes to show that asceticism is not a necessary condition for women's liberation.

Liberation does not demand that one renounces the physical and social world. For liberation also means the vital notion of peace of mind. True renunciation does not mean running away from the physically of the

world. As Sāriputta, the chief disciple of the Buddha said, one man might live in a forest devoted to ascetic practices, but might be full of impure thoughts. Another person might live in a village or a town, without practising ascetic disciplines, but with a mind that is pure and free from defilements. Of these two, said Sāriputta, the one who lives a pure life in the village or town is definitely far superior to, and greater than, the one who lives in the forest.[21] Just follow the path which has given by religious idols like, Buddha and Mahāvīra. It is not necessary that every person should become a monk or a nun. If you have understood the spirit of Buddhism and Jainism; you can surely follow and practise it while living the life of an ordinary person.

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[21] . Majjhima-nikāya, ed. 1, p.p.30-31.

8

Social Dynamics in Madhvacarya's Bhagavata Dharma

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I. *Introduction*

The Objective of this paper entitled "Social Dynamics of Madhvacary's Bhagavata Dharma" is to do a rational and impartial study of Bhagavata Dharma propounded by Madhvacarya and its social impact. The Bhagavata Purana was the text used by Madhvacarya for preaching Vaisnavism. The 11th Canto of Bhagavata purana elaborates Bhagavata Dharma. The scope of this paper is restricted to the 11th Canto of Bhagavata Purana and Bhagavata Tatparya Nirnaya a commentary wrote by Madhvacarya, a great Vaishnav Acarya and founder of Dvaita Vedanta Philosophy. Reason for selecting Bhagavata Dharma and its social dynamics from Dvaita perspective is that Bhagavata purana is one of the authoritative scriptures of Vaisnavites. They consider it as 5th Veda. Its popularity is next to Bhagavadagita. 11th Canto of Bhagavata Purana consists of Bhagavata Dharma, Bhakti Yoga, Dhyana Yoga and Uddhava Gita which is similar to Bhagavadagita. Madhvacarya rehabilitated Vaisnavism and made Bhagavat Purana his source book.

II. *Madhvacarya – his life and Philosophy*

Madhvacarya (1238-1317) was born in village called Pajaka near Udipi (now in Karnataka state) His parents Madhyageha Bhat and Vedavati were chaste Brahmins. He was born after great penance and worship to lord Ananteshwar. His birth name was Vasudev. After his Upanayana Sanskar (Thread ceremony) his formal education in Vedas and other scriptures started. During his studentship he showed exceptional ability to memorise verses and lessons and could repeat them faultlessly. He had great Physical strength and beauty. He was good at sports, poetry, singing, science politics etc. He was considered an incarnation of vayu (wind God). When he was around 10 years old he came across a scholar and ascetic named Achyuta Preksa with whom he stayed and took initiation into sannyasa order and was named "Poorna Prajna" (as he was full of wisdom). His preceptor was impressed with his brilliance eloquence and dialectical skills entrusted him with management of Math (Monastry) and gave him new title "Anandatirtna" which he quotes in his works.

He traveled widely from south to North twice meeting people. Scholars, Philosopher, Kings and impressed upon them the Philosophy of Dvaita Vedanta and vaisnavism He preached Bhagavata Dharma. He called Bhagavata a Vyakhyana Granth. He was the first Vaisnava acarya, and JagatGuru to write a commentary of Bhagavata. He wrote commentary on Rgveda and Mahabharat also apart from Brahma Sutra, Bhagavadagita and 10 Upanisads. He wrote 10 Prakarna Granthas which include not only Philosophy and theology but logic, epistemology, ethics and axiology. He has total 37 works to his credit. In his discourses on Bhagavat Purana people from all walks of life could come, as Purana is meant for all classes, caste, gender etc. There was no discrimination regarding cast class gender etc. Bhagavata is essence of Vedanta, and other scripture. Through it common person could get knowledge of religion, Philosophy ethics etc. In his commentary of Bhagavata Madhvacarya explained true purport of the Vedas. He selected only few verses from each chapter for his comment which has philosophical, theological, social, ethical and spiritual significance. And explain its meaning in a simple language with notes and quotations.

He established Sri Krsna Temple at Udipi which is the centre of Pilgrimage in the South for Vaishavite. He personally used to worship Lord Krsna. He founded eight Mathas and appointed his main 8 disciples as their pontiff for worshipping Sri Krsna in his absence. Today the number of *Mathas* (monasteries) is around 24 (including Gokarna Partnagali Math and Kashi Math of Goud Saraswath Brahmin Community) Caitanya's school of Vaisnavism is offshoot of Madhvacary's school. He brought Major reform in Vedic rituals by introducing "Pista pasuyaga" It means animals made out of flour were offered in Vedic sacrifices instead of live animals.

The Pathway of Devotion is a middle path. It is meant for those who are neither too much materialistic nor too much ascetic. It is for common people and easy, sure way to understand and realize God. Madhvacarya never approved Devotion out of hatred to God (Vidvesa Bhakti) He was of the view that none can reach god through hatred. He also disapproved erotic or too much emotional kind of Devotion. He preached Dasya Bhakti as he believed we are servants of God.

Main features of his theistic dualistic, Pluralistic, realistic, Philosophy are:

1. Hari or Visnu is supreme and Independent. [1,2]
2. All other (Jivas and matter)are dependent on him.[3]
3. The difference between God, soul and matter is real and fivefold.
4. Jivas are servants of God and there is gradation among them which prevails even in liberation.

5. The world of multiplicity which we experience is real.[4]
6. Pure devotion is supreme means to attain liberation.
7. There are three means of knowledge. They are perception, inference and scriptures.[5]
8. The sole purpose of entire revelation is Sri Hari.
9. Human birth is precious and one should strive for attaining supreme goal through the supreme means of pure devotion (Amala Bhakti)[6]

Above tenets of his Philosophy were taught to the people while preaching Bhagavata Dharma He brought unity among followers of Vedic Dharma through his discourses on Bhagavata Dharma He encouraged people to celebrate festivals like Janmashtami, Ram Navmi, Narasimha Jayanti, Hanuman Jayanti, Dassera etc.

He used to give discourses on Upanisads also. All his above activities led to interaction among people within society. It created harmonious atmosphere and co-ordination among them.

Due to Madhva'a vigorous practices Bhagavata Dharma became popular in Southern India. Moreover Bhagavata Dharma had a *Universal appeal*. It was composed by Sri Veda Vyasa (Krsna Dvapayara) in his spiritual maturity (hence called Samadhi Bhasha) for the welfare of entire world (called Paramhams samhita) Vedic knowledge was made accessible to common people unlike Vedas which are meant for only upper caste people. Puranas can be read even by a lower caste person, ladies and ignorant persons. Thus Bhagavata gave opportunity to all to know and realize God through the pathway of devotion, its synthetic Philosophy, code of conduct religious and ethical disciplines that are universal, and easier to follow:

(Bhagavata Dharma in a Nut Shell from social point of view):

Bhagavata Dharma propounded in the 11th Canto of Srimad Bhagavata and preached by Madhvacarya from his dvaita (dualistic) perspective is as follows.

1. There are 3 pathways to attain liberation or perfection (a) Path of action (b) Path of knowledge (c) path of loving devotion to God.[7]
2. Path of Devotion *(Bhakti)* Bhakti is the supreme path.[8].
3. Karma Yoga is for those who do ritualistic acts, duties and hankers after its fruits.
4. Jnana Yoga is for those who are disgusted with ritualistic acts, duties and its fruits therefore renounce it.

5. Bhakti Yoga is meant for those who due to good actions in the past and due to GOD's grace take interest in hearing with faith his glories, accounts and also chants his name. They are neither attached to sense nor disgusted with it.
6. Faith and purity of mind is prerequisite for devotion to become firm.
7. Pure devotion generates knowledge and dispassion.
8. One should do all his endeavors (purushartha) as per his eligibility as a worship to please God. One should have faith in scriptures of one's religion but he should not do blasphemy of other religions.[9] One cannot get all the knowledge from one preceptor, but he can learn from many including environment[11].
9. To achieve the spiritual fulfillment one should also control senses and Mind.[12] as Mind is the root cause of happiness and unhappiness.
10. One should be free from ego and should tolerate ridicule by friends and relatives.
11. One should keep company of Nobles, Saints ascetics (satsamga) [13] because it is the royal road to generate devotion and attain to the God.
12. One should have compassion for inferior, friendship with equals and respect for superiors or elders.[10]
13. One should Love his Guru and God just like he loves himself.
14. To love all and honour all treating them manifestation of lord is the highest kind of worship.[14]
15. The best devotee is he who sees presence of God not only in idols but in all living beings and serves them through, mind body and speech.[15]

Bhagavata Dharma is universal and can be learnt by all. It is meant for common people and his welfare.

Conclusion:

- Acarya Madhva was socio-religions teacher and gave us a clearly drafted blue print on how to lead our lives.
- He rejuvenated theism by preaching Bhagavata Purana, that has Universal appeal.
- He made Renaissance in Bhakti or Bhakti movement vigorous by that he tried to seek unity among people. His concept of personal

God gave solace to the people who were going towards pessimism due to atheism, absolute idealism and Nihilism.

- He reconciled doctrine of personal God with god of immanence, transcendence and absoluteness.
- He vindicated realism with scriptural and rational evidences (that this world of experience is real)
- His definition of devotion included knowledge and dispassion
- He interpreted Nivrtta karma as Niskam Karma of Bhagavata Gita which was beneficial not only for Individual but also for the society.
- In many of his works (such as Bhagavata, Tatparya, Sadacar Smiti, Gita Bhashya) he declared that a real devotee always does what is beneficial to the humanity.
- He treated Ahimsa Paramo Dharma, his major reform of Pistapasuyaga by abolition of animal sacrifice proved that he is not a blind follower of scriptures but is a humanist and socio religious teacher.
- He tried to seek interaction among people in a society by encouraging festivals like Janmastami, Ramnavmi, and Dassera on Public grounds?
- Through Bhagavata he taught that in a peaceful society mutual respect for one another's religion is indispensable.
- Human birth is very precious since it has infrastructure to know and realize god one should strive for it by good conduct, association knowledge and love for god and humanity.

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9

Need for Comparative Study of Religions

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I. **Introduction:**

Morning 7.15 a.m. as I was proceeding towards my college, my Karmabhoomi, my sight instigated my insight. There was a board hanging out on a building – written on it "Jesus is your savior." This was taken over by Jaina devotees wearing silk dhotis and scarf tied on the faces, walking bare feet to Derasar (Jaina temple); while on the other side of the road were Muslim girls in hijab going to college. I, myself, born a Vaishnavite Hindu, mounting a scooter, driven by my husband, who is born a Hindu but practicing Christianity. The whole rally was commuting on the same road. I think, 'this happens only in India!!' The sangam of rivers in Prayag is a beautiful and ecstatic sight; the sangam of different religious communities in India is the sight incomparable and most wonderful to view then in any other part of the world!

So, where does the problem lie? It seems nowhere. But, there is not 'a problem', but 'problems'. India is a land of diversified races and religions with different geographical conditions. All have lived together many a millennia. If it makes India unique and spiritual, it has also made India land up in many troubles. Races got mixed-up with inter-racial marriages and neighbouring each other at times, especially at difficult times, have dissolved quite an extent the racial distinctions. But religious differences are ideological differences and cannot be dissolved so easily. In the name of religion India has witnessed extremely violent wars. Religious riots are rampant. Thousands of war has been fought in the name of religion time immemorial. Therefore the need for comparative study of religions is desperately felt.

II. **Need for the Comparative Study of Religion:**

We have already had an idea as to 'why' of comparative study of religion. Let us introspect further into this topic. Also let us discuss as to what is 'comparative study of religion'.

To answer these questions, I am reminded of Max Muller's quotation that 'the history of man is the history of religion.' Arnold Toynbee, who has done a remarkable work in ten volumes regarding the 'World History of Man through Ages', says in his book "The Observer", "I have come back to a belief that religion holds the key to the mystery of existence." (1954, page 6) He adds further in the same book, "Catholic minded Indian

Spirit is the way to salvation for human beings of all religions in an age in which we have to learn to live as a single family if we are not to destroy ourselves." This makes it very clear as to why do we need to study religions in comparison. To reach a higher stage of existence, transcend to that level where conflicts are resolved, religious wars and communal tensions dissolved, a comparative study of religions is not only necessary but a dire necessity. (One thing should be kept in mind; the whole research study is also very interesting and captivating.). A Sufi saint has once said, "Whatever be thy religion, associate with those who think differently from thee. If thou canst mix with them freely and are not angered at hearing their discourse, thou hast attained peace and art a master of creation." (A. W. Martin, Comparative Religion, page 2-3). In the same book the author says, "(A comparative study of religion is supposed) – to make us more catholic in our sympathies, more just and generous in our attitude to foreign faiths, more magnanimous towards orthodox people……"

What is 'comparative study of religion'? According to Encyclopedia Britannica, "Comparative religion is a field of religious studies that analyses the similarities and differences of themes, myths, rituals and concepts among the world's religions."[1] Now the question is what is religion? Literally, religion comes from words: 're' and 'ligare', i.e., 'binding together'; hence it is binding together of the finite with the infinite, man with God. Religion can also be defined as the human beliefs and practices regarding the sacred, numinous, spiritual and divine. Popularly religion is concerned about experiences which are regarded as of supreme value, devotion towards power or powers, believed to originate, increase and conserve these values. A man of religion believes in the existence of omnipotent, omnipresent, omniscient, benevolent Being. He also believes in a personal God that can be appealed through prayers. But, it is not necessary to believe in this personal God to be called religious. Jainism and Buddhism do not have this popular paradigm of religion but still considered world's most potent religions.

Now the question arises – is religion 'Culture-bound phenomenon" (as Ruth Benedict, an American anthropologist maintains the same theory about 'values', saying that there are no 'meta-ethical values', values are culture bound and therefore, there is ethical relativism and no ethical absolutism) and likely to disappear with the slow but inevitable advance of a scientific world-view? However, this need not be true view of religion and even in contemporary times it need not be true. In connection to this Marxism, Freudianism and Dewey's type of Humanism, those who have also provided with Naturalistic explanation for the origin of religion, (even French Sociologist Emile Durkheim explains religion as a 'social institute', nothing as 'divine'), have very systematically tried to shift the traditional paradigm of religion. They too

encourage us to grow and not to succumb to lower form of lives. Now the point is how does this belief (against the traditional view) of resignation to the inevitable differ from Dharmic (Indian) or Taoic or Abrahamic (Semitic) teachings of resignation to the inevitableness? Even Humanism, John Dewey's Naturalism is the implicit and subtle faith of all mankind. Thus, the fact that religion (that may be viewed in 'any' form) cannot be debarred from the lives of human beings. It is well put by someone, 'Banish religion through the door and it comes back to you from window.'

A broad perspective on religion makes religion, not a-posteriori but a-priori. Most of the world religions believe in religion as a-priori phenomenon. This view is supported by Plato, who believed that "all true knowledge is recollection. It is this pristine glory of the soul which makes men pursue what is good, true and beautiful. Following Plato, St. Augustine laid down: 'O Lord thou hast made us for thyself and our heart is restless till it rests in thee.'"[2] This aspect of religion as a-priori springs from the concept of Absolute or 'holiness' attached to it. Again, one can ask a question as to how 'holiness' be inevitable to living creatures? It (holiness) can be compared to Socratic 'concept', to Platonic 'idea' and likewise to Aristotelian 'form'.

The need for comparative study of religion is felt seriously because of mainly two reasons, they are as follows:

1. Religion is always considered a-priori and not a-posteriori (though religion is known as a-prior through a-posteriori) as we have already seen earlier; and this has been connected to the concept of 'Holiness'. According to Henri Bergson we, the humans, are still moving towards perfection and have yet to achieve our goal of a 'perfect being'. This is also accepted by Naturalistic theories that came into existence after Darwin's 'theory of evolution' and 'survival of the fittest'. This is possible only if I make an attempt to study religions as a-posteriori, a study of divine religions a-priori and as a subject by itself. And this can be materialized only through comparative study of religions. Samuel Alexander has explained this point very beautifully. According to him, man possesses basic two attributes, one – 'nisus', that of moving towards perfection with all best qualities to materialize, and manifest them in this very life, so that not only this life, but 'life-after' (this life) can also be purified leading towards perfection (name it 'nirvana' or 'moksha' or 'self-realization', or 'heaven' or 'nearness to God'.). Human being have the tendency to give up the 'conatus', the tendency in each human living creature to remain in the state in which it is found that hinders him to move towards the positive path of perfection. This nisus can be realized by one important study and that is 'comparative study of religions'.

2. All over the world the religious diversity has created lot of problems as well. Especially country like ours, India, the religious diversity, instead of enhancing the 'nisus', has made us realize the 'conatus'. This need a solution immediately as religious diversity may uproot the sheer existence of human race. This is unaffordable. One has to overcome this problem that is so damaging not only to the existing generation but we can foresee that it will damage the generations to come (if at all they survive). The only solution that can be offered to this problem is by comparative study of religions.

These are the two main reasons, very important ones, as to why we need the comparative study of religions.

III. **Purpose of Comparative Study of Religions:**

So, the purpose of comparative study of religions is to enkindle the 'nisus' within human beings so that new beings may emerge, more polished, more sophisticated. According to Bergson, there was a vital living force (the élan vital) that has created man. But the universe cannot stop with the creation of man only. According to him, the essential function of the universe is the making of 'gods'. The created human beings have to turn into creators. Hence, a study of living religions might help to evoke in us a vision of higher beings and to pull us to put forth efforts in that direction. This idea is quite a Naturalistic though; the idea that does not deny God's existence, but God-realization through self-realization (or vice-versa) is the main purpose of evolutionary process. Studies in comparative religions makes an individual realize to achieve this purpose. It need not be so called 'spiritual' in literal sense but the 'purpose of one's life' of becoming perfect (knowing and accepting humbly that man is imperfect) can be achieved. Therefore reflection on religions of the world is very important. In this journey to become perfect or near to perfect or attempt to become perfect, comparative study of religions plays a pivotal role. According to psychologist William James, in his essay 'The Will to Believe' says that 'since there is no conclusive evidence for a belief in God either way and since the existence or non-existence of God is of supreme importance, any one should stake his life upon God-hypothesis.' Once we try to verify God-hypothesis, the purpose becomes very clear. Therefore, comparative study of religions lift human life to highest pedestal as religion deals with the best in the world – namely – the Truth (related to knowledge), the Goodness (related to moral actions) and the Beauty (related to perception); this is popularly known as 'Satyam-Shivam-Sundaram'. Therefore, religion is an inevitable conclusion of every man who consciously or unconsciously desires to reach his perfection.

The question arises next – What is religion (exactly)?

IV. **What is Religion?**

There is no precise definition of religion but as we have seen earlier – religion means binding together of finite with the infinite. But, different scholars on religion have put forward different definitions of religion. But, the definition given by Geddes MacGregor is all comprehensive. In fact, MacGregor suggests that the definition of religion should come in the end of our study; otherwise it would be too harsh and rigid to define religion in the beginning of our study. It would lead to 'taken for granted attitude'. This cannot be afforded. So he gives a tentative definition of religion. According to him, "Religion is commitment to a kind or quality of life that purports to recognize a source beyond itself (usually but not necessarily called God), and that issues in recognizable fruits in human conduct (e.g. law, morality), culture (e.g. art, poetry) and thought (e.g. philosophy)." [3]

The definition given in Concise Oxford Dictionary is a phenomenological definition of religion that is applicable to almost all acknowledged form of religion, "Religion is human recognition of a superhuman controlling power and especially of a personal God or Gods entitled to obedience and worship."[4] Here God is considered transcendental as well as immanent, that is pure theistic point of view accepted by common man's logic. Religion can be defined in various ways – say – psychological interpretation given by William James, Sociological interpretation given by Talcott Parsons, Naturalistic interpretation given by Salomon Reinach, and Mathew Arnold, even religious definition of religion given by Herbert Spencer. But these definitions are all stipulative definitions, as John Hick says in his book 'Philosophy of Religion' that the word 'religion' does not have a single correct meaning, but that all these definitions are related as, or characterized as having family resemblance. This is how Ludwig Wittgenstein explained it in his book "Philosophical Investigation'.

Now the question is on what basis we compare religions of the world?

V. **Points of Comparative Study of Religion**:

While comparing different religions one has to keep in mind that these religions have their source from many walks of human life. So, different religions have come out of different traditions and against different backgrounds – say – Geographical, Political, Economical and Social. Therefore differences are bound to be present in them. Though men come from different backgrounds, the essential life problems remain same. So, essentially the core of religions remains same even if the superficial structure is different. The points under consideration while comparing religions are as follows (as mentioned by K. N. Tiwari in his book 'Comparative Religion'):

1. Concept of God: Example – Religions foreign to India are mostly monotheistic, where God have all the metaphysical and ethical attributes. While oriental religions like Buddhism, Jainism and also parts of Brahmanism (popularly known as Hinduism) is either atheistic or non-theistic. (Zoroastrianism at one point is ditheistic).

2. Concept of World: Example – Religions of the world, except Buddhism and Jainism, believe that the world is the creation of God and it is also dependent upon 'Him". They also generally believe that God brings the world to an end at his own sweet will. But Buddhism and Jainism hold the view that the world is somehow coming down from all eternity. Also, Hinduism, Buddhism and Jainism lay much emphasis on 'matter'; and therefore it seems they possess a negative attitude towards the world.

3. Concept of Man: Example - Man has been given a very high status almost in all religions. It is only in Islam that man seems to be very petty and insignificant in relation to God.

4. Concept of Evil and Suffering: Example – Indian origin religions believe there is no intrinsic evil, all is good and all is God. No force in the world or in man opposes God though the veiling intellectual mind keeps us from knowledge 'him'. In Western religions there is indeed genuine evil in the world, a living force which opposes God's will. This evil is embodied in Satan and his demons, and partially in man as one of his tendencies.

5. Concept of Life and Death: All the religions of the world believe in a life beyond death, although in the detailed nature of that life they differ. Example – Indian origin religions believe in transmigration of soul related to the 'theory of karma'; while Semitic religions believe in resurrection of human soul (related to one's action.).

6. Concept of Human Destiny: Example – Oriental religions like Hinduism, Buddhism, Jainism and Sikhism believe that the final destiny of man is 'moksha' or 'liberation'; though they differ amongst themselves regarding the exact nature and contents of 'nirvana state'. While Semitic traditions believe that the final destiny of man is definitely heaven and not hell. Heaven is a place of immortal, eternal, spiritual existence in utter nearness to God.

7. Ethical and other discipline: Rituals and religious practices differ, but underlying similarity in spirit is almost same in all religions. In matter of morality there are striking similarities. Every religion (we have eight major world religions, those who have their sacred scripture[s], namely – Brahmanism [popularly known as Hinduism] have holy scripture[s] – the Bhagavad Gita, Vedas, Jainism – the Agamas, Buddhism – the Tripitakas and Sikhism – the Granthsahib – these are Indian origin oriental religions; Zoroastrianism – Zend Avesta; Judaism – the Torah [the Old Testament], Christianity – Bible [comprising of Old and New

Testament] and Islam – the Koran; except for Zoroastrianism , that again is debatable, other three religions are Abrahamic or Semitic religions) propagate ethical practices. "Every religion without exception teaches the observance of such ethical virtues as liberty, humility, chastity, purity, love, kindness, truth etc. to be the sacred duty of every religious man. All religions unexceptionally teach universal brotherhood. Similarly, all of them teach abstention from cruelty to creatures. There may be difference of emphasis, but that does not affect the inner similarity of conviction……. Neither this is a fact that Indian religions ignore social virtues, nor this is true that Semitic religions pay no attention to virtues of individual purity." [5] The distinction, however, is only of degree and not of kind.

VI. **Problems and dangers involved in the Study of Comparative Religions:**

In study of comparative religions, one stands on a very fragile ground. There are some important precautionary measures that one has to keep in mind while comparative study of religions. They are as follows:

1. According to Yakub Masih, "It requires utmost sympathy for a student of comparative religion to enter into the shoes of another believer and to feel the pinch which his shoes give to the believer of the faith other than his own."[6] While studying religions in comparison one has to cognize, sympathize and co-operate with others who follow other than one's religion or non-believer (also vice-versa). Then justice can be done.

2. Often the non-believers or scientist of religion pulls out the 'conatus' of believers but not the 'nisus'. Hence they land up having a negative view of religion. 'The core of religion eludes his grasp.' It is, therefore, sometimes believed that a theist may understand and feel the pulse of other religion better than an atheist. (This can also be debated upon.).

3. For a theist too there are dangers lying ahead, where one biased view can deteriorate the whole research at hand. Therefore, whosoever may be, either a theist or an atheist or an agnostic, one has to be unbiased and impartial while studying religions in comparison.

4. Even the best of scholars may, in the end, conclude that 'my religion is the best.' This type of comparative study may encourage fundamentalism, paving way to fanaticism leading to tensions and conflicts between religions. This is precisely a student of comparative religions has to avoid.

5. There is another related danger when the study is undertaken with a view to showing that of all religions, 'one' particular religion is the final fulfillment of all other religions. Such an attitude is based on lack of proper knowledge of theologians with regard to the psychology of

believers. Again, the consequence of such a study will evoke tension and conflict.

6. It is very important to philosophize religions while studying religions in comparison. This gives a rational and unbiased view of religions of the world. How do one philosophize religion(s)? MacGregor has given few points in his book 'Introduction to Religious Philosophy'. According to him there has to be intellectual enquiry, not to presuppose that religion is simple phenomena, try to clear the problem of religious language, one has to give up dogmatic approach, one has to consider the sociological, psychological, scientific, existential, empiricist and logical positivist point of view as well, there should no 'wishful thinking' of avoiding certain aspects of religion as it does not appeal to oneself, so one must keep open mind and clarify each terminology. In fact it is a moral duty of each student of comparative study of religion to follow these conditions.

These are some of the precautionary measures that one has to keep in mind while studying comparative religion.

VII. **Conclusion:**

There are different religions and within each world religion there are sub-sects, also tribal, ethnic, primitive religions, magical practices etc. This divides people into different groups with fixed boundaries. Obviously these boundaries bring about rigidity in thought and this rigidity leads to fanaticism. Being orthodox is different from being superstitious. But when a fundamentalist adheres to either of these can turn towards religious fanaticism, leading to religious terrorism. Therefore, in contemporary times, with highly advanced weapons of destruction and race in hoarding arms and ammunition of all kinds, need for comparative study of religions is seriously felt.

Also, according to F. B. Jevons in his book 'Comparative Religion' says that there are different religions. "But various as they are – and each one differs from every other – they have their resemblances to one another. It is because they have their resemblances and their differences that it is possible to compare them. It is their resemblances in their differences and their differences in their resemblances that make it necessary to study them by the Comparative Method, or the method of Comparative Religions."[7] Again, through the study of 'history of religion' a student of comparative study of religion is able to understand 'why' of certain types of religious beliefs, customs, rituals, forms of prayer and worship and philosophy of world religions. This gives justification to individual religion(s) and at the same time provides scope of improvisation where it is needed.

Religious diversity can be a big cause for celebration and this attitude (which is the need of the time) can be cultivated by Comparative Study of Religions. I conclude my paper by quoting D. Miall Edwards, who

says, “The study of man can never be complete unless it includes the study of religion, for there is no more widespread, impressive, or significant thing in history than religion.”8

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10

Rising with Education towards Personality Transformation—Ancient Indian Perspective

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1. Introduction

Today's education is frequently marked by changes at regular intervals in tune with benefits provided by changing science and technology. The syllabus, teaching pedagogy and evaluation system and most importantly the teachers and students are the affected limbs of the education system. While technology has its positive impact, it has its downside too, which has changed the goal of education sector drastically today. Unfortunately, today it is painful to see school children and students, under the influence of contextual ranks and recognition, are facing shallow challenges and chasing stressful targets, affecting their psycho-physical nature badly. The education which is facilitating the above is failing to deliberate on its real purpose. Excellent Infrastructures in the guise of computer and internet training are driving young students and children towards unethical culture. Gen X to Gen Y especially in 20's and 30's even after receiving top education are becoming victim of quarter life crisis. They are in a hurry to achieve the happiness quotient based on money, comfort and luxury, but unfortunately becoming victim of adjustment disorder. Our life's growth finds no expression in innovative pedagogy of revised educational curriculum that is based on commercial and objective principles. The word, 'Scam' which was in the past associated with corrupt business enterprises is gradually finding place today in the education sector too. The student and teaching community is subsequently failing to grow as responsible citizens of the country.

In contrast, during the past, the confluence of several eastern traditions in the Indian soil was one of the beacons to impart value education. Especially during the Vedic era, education had a huge meaning in one's life. Undoubtedly the entire education system based on ancient wisdom focused exclusively on development of inner self as it facilitated *genuine* personality transformation for both teacher as well as students. The focal point of education based on traditional knowledge was an enlightened and transformational teacher who developed the personality of student holistically, while the available teaching tools were considered as only supporting accessories.

Therefore, it is the need of hour to rebuild modern Indian education with insights and knowhow drawn from traditional wisdom, and re-capture the purpose of education to have a better understanding of life and thereby lessen psychological disorders among literate youth which is becoming rampant in our society.

2. Rationale for present study

During our rich ancient era the foundation of education was in tune with its etymology. Education stems from the Latin word educere; 'e' means 'out', and 'ducere' means to 'lead, draw or bring.' So education means to lead, draw or bring out.

Asato ma sadgamaya, Tamaso ma jyotirgamaya, Mrutyorma amrutam gamaya

O Lord, lead me from the unreal to the ultimate reality, from the darkness (ignorance) to the light (knowledge) and from the death i.e., from the body (which is subject to death) lead me to the immortality (Atma-Brahma – which is reality).[1]

This is the edifice on which our ancient education system was built.

The traditional wisdom provided direction for every action based on *preyas* (immediate beneficial, that brings transient pleasure) and *sreyas* (ultimate beneficial that leads to self-realization). Overall the complete education was a roadmap towards fulfillment of life's purpose while taking care of economic necessities and happiness quotient. As it was life oriented it naturally instilled dignity and respect for life in the learner as well as teacher. There was individual responsibility undertaken to pursue teaching profession within one's full capacity as a selfless act of service. Alongside the pupil would receive knowledge submissively based on respect for teachers, simultaneously developing excellent character by nurturing mental and intellectual faculty. Recurrent stress before examinations, depression after declaration of result or any type of persistent psychosomatic lifestyle disorders were unheard of either among students or teachers community in the education system based on traditional knowledge. Moreover, the quality of education was very high.[2]

The colonization of Indian society changed its approach towards education, that even after independence, the model remains dominant. Post-independence, under the impact of industrial revolution and recently with advancement of science and technology the education system in India has undergone changes in leaps and bounds. Within these changes is also embedded the mechanistic and non-sentient temperament of technology taking students and teachers alike far from respecting life and their responsibility in this cosmos, resulting in collapse of sane human values. Today the education sector is

multifaceted and appears fragmented and incomplete. It is difficult to ascertain the exact goal of education (including teaching profession) as it is primarily seen as a means to earn a good living. A teacher is identified by his/her scholastic credentials, but his/her actions on the whole might not reflect the 'Wisdom' and 'Maturity' gained through education. Any changes in structure or policies or syllabus are reluctantly received at teacher's end, which sometimes brings a negative impact in their mindset. They perceive, what started as a passion and loving profession now brings stress in their life. This temperament has natural implications in their productivity affecting student teacher relationship. As a result the students don't undergo *real* personality transformation even after obtaining good education from academically qualified teachers.

In the background of the above and with a view to throwing light on the subject from a practical perspective where continual learning and changes are part of modern education system, an analysis was made to evaluate the nature of modern education and its impact under current scenario and the need to rebuild the education system based on ancient Indian ethos.

3. Impact of Technology and Globalization on Modern Education

The fever of 'Globalization' has practically motivated every reputed workplace including education sector in our country to improve it's infra structure, accept technology, include continual training program to update skills to adapt to newer technology and improve varied soft skills to fit into the umbrella of 'Globalization'. Unfortunately the spirit of globalization with embedded 'interrelated and interdependent' web of humanity culture is yet to be internalized as we find today 'survival of fittest' has taken over. The teaching profession has largely being influenced by this motto and it has resulted in employability problems within the education sector. As an example, they are in a hurry to increase their credentials and recognition especially by participating in conferences, presenting papers in India and abroad at the cost of their teaching job. When they don't get permission from their superiors due to workload at colleges, they excuse themselves with trivial reasons sometimes and abstain from their job or tap another opportunity which is more comfortable in terms of money and flexible time. This shows how deeply they have internalized and reflected on the teaching profession. They are simply happy to increase the number of papers as part of their scholastic credentials for recognition and promotion in education sector.

Ironically, the state governments are working out different approaches to make the teachers more committed to teaching profession. Few months back UGC passed a resolution that all teachers must work for 40 hours a week in the college and that their attendance is likely to be monitored by bio-metric system as the manual attendance muster is misused. In

response Father Frazer Mascarenhas, principal of St Xavier's College, Mumbai said, "We had tried this technique for our non-teaching staff but it did not work. I don't know how the biometric system will increase attendance."[3]

Other influence of technology is its insentient temperament and objectification of the entire education structure. There are terms such as product, services, customer, profit and so on used in place of *vidya* (knowledge), *guru* (teacher), *shisya* (student), *dakshina* (tuition fees) etc. as a result one's mindset gets adapted to the former in an objective way sans *conscious* relationship. The quantification aspect takes precedence over qualitative divine human traits. The e-pedagogy tools including video conferencing, e-learning, virtual training have replaced the conventional personalized teaching system which nurtured strong loving bond between teacher and student. Today, teachers, students, knowledge are all treated as 'objects' whose 'value' depends on the quantitative returns 'it' can provide. The knowledge imparted by teacher to student to make him *wise* in life to meet life's challenges is perverted into need based services to earn a degree/money for good living and accolades. The industries relates with education sector in terms of 'products' produced by them, while students are seen as 'customers' by the education sector. The tuition fees charged and stipend/salary paid are calculated in terms of 'profit' or 'loss'. Overall in this objectification ideology 'life' per se loses value, respect and identity and every operation is seen akin to handling non-sentient objects mechanically. Essential elements of human existence like the nurture of all human qualities are excluded from the education curriculum instead focus is exclusively on developing the external aspects of students, teachers and educational institutes. For example, in case of teaching profession the credentials are grossly identified in terms of number of FDP attended, acquisition of new skills/knowledge to use technology, number of students enrolled, number of research papers, awards/degree obtained, and teacher's experience profile and so on. These can tempt teachers to accept the noble profession like a corporate job asking for more lucrative benefits.

Thoughtful people need to inquire and analyze the outcome of such teaching spirit. There have been several incidents of suicides/depression and deteriorating human values among students and teachers alike during recent past as a result of chasing immediate and relative challenges and contextual recognition.

3.1 Abuse of teaching profession

Following data from secondary sources illustrates the current teaching profession devoid of morality and ethics .[4]

1. A former head of the department of aerospace engineering in IIT-Kharagpur was suspended, pending inquiry against him for running a fake institute on the campus and even doling out degrees. There are also allegations that he as the chief vigilance officer and chairman JEE, Kharagpur, gave orders for shredding off JEE papers of 2006.

2. An engineering professor from a College affiliated to Mumbai university was arrested for conducting examination outside the college and issuing bogus certificates to several students on behalf of Mumbai University. Worst is even in the past he was arrested for similar activities while he was professor of another engineering college.

3. At a Karnataka school, a school boy of class VIII died after he was punished for coming late. He collapsed and died after being forced to jog around the playground by the headmaster as punishment.

There are also incidents where research guide insists on taking credits while their students' work alone on the paper.

3.2 Goal of education blurred

After receiving a comfortable education, several literates are becoming victim of quarter life crisis. This group is indeed growing in the name of focusing career. They are in a hurry to achieve the happiness quotient based on top position, fame, money, comfort and luxury. But unfortunately they have also developed adjustment disorder leading to insecurity and frustration with life because they are immature to handle the pressure that comes with money and responsibility in the increasingly competitive world. They are climbing high in career and earning as youngster what their parents/peers could not dream of in their life time. The adjustment disorder is making them victims of consumerism and Darwinism's, 'survival of the fittest' culture. They lack the wisdom to manage their life and wealth. They prefer elevator to ladder, to climb in life. To that extent, their intellect is not developed to discriminate between reality and transient. Unlike their parents and forefathers, they lead an unstructured lifestyle without any guidelines. Gradually, these educated youngsters become alone, insecure, stressed, nostalgic and frustrated with life , work and relationships and ultimately become victim of lifestyle disorders.

The modern education need to seriously examine the above.

4. Ancient Indian ethos on Education

Education is synonymous with wisdom to see Truth, character-building and complete personality growth among almost all eastern traditions of the world most of which originated in India.

For example, according to Buddhist beliefs, the cultivation and purification of the mind is the source of all good deeds. Thus, if we properly bring up

children at the earliest, they will become good citizens and good human beings in the future. Their knowledge will be applied to save the world. The monks play crucial roles in the moral education of the public. Bhikkhu Bodhi believes, "Education is the principal tool of human growth, essential for transforming the unlettered child into a mature and responsible adult. An educational policy as per Buddhist principles must be directed, not merely toward developing social and commercial skills, but toward nurturing in the students the seeds of spiritual nobility. As wisdom was accepted by Buddha as an important tool in meeting life's challenges and for final liberation, it is considered as the pinnacle of the entire system of Buddhist education.[5]

Self-study is significant in Jainsim, "Just as a threaded needle is secured from being lost, in the same way, a person given to self-study cannot be lost."(Mahavira Uttaradhyayana, 29/59)[6] Jainism believes this education enables students to realize their inherent potential and to mould them into competent, self-reliant and socially responsible citizens. The purpose of education is thus aimed towards human perfection.

And ancient Vedic civilization, recognized four main objectives for human development called purusarthas namely, *dharma* (ethical, virtuous, religious), *artha* (wealth, economic necessities), *kama* (sensory pleasure) and *moksha* (self-realization) integrated in education. There was no question of uncontrolled greed for wealth or indulgence in pleasures as both were regulated by dharma. And Moksha being the ultimate focus, other three were tuned to attain moksha. Consequently the emphasis of education was not based upon commercial principles of modern times or any category of selfish ideals like political gain or power but upon the eternal spiritual laws which guided the self towards perfection. The 'primary aim of education' was to attain completeness of life, by 'bringing out perfection' in human which is inherent quality of self. And nurturing divine qualities is intrinsic to the path of attaining perfection, thereby leading to complete personality transformation.

The three essential aspects associated with Vedic education are:

1. The education recognizes two kinds of knowledge, *para* and *apara* as complimentary to one another.

Para vidya is spiritual science and *Apara vidya* is material science. Spiritual science includes the science of the self and the science of God. Knowledge about body and phenomenal world belongs to *Apara vidya*. They are accepted as energies of *para vidya*. Therefore the *apara vidya* or regular education has to be *applied in the understanding of higher or deeper dimension of knowledge.* Without this link, the *apara vidya* has no value. In other words if *apara vidya* doesn't help us to understand what is the most important duty of life, it becomes useless. Dr. T.D. Singh says, "*Both categories of knowledge are useful*. It is not that only

one is useful. But, then we should not misunderstand, one category of knowledge for other. *In other words, we should not understand that the spirit to be matter. Matter is matter, spirit is spirit.*"[7]

2. Central to education is the relation between teacher or guru and student or disciple.

Formerly, there was a natural obligation, empathy and overall mentoring towards students by teachers and reverence and submissiveness was exhibited by students towards teachers. Unlike today's education where a student registers in a school by paying tuition fees, in Vedic education, a ceremony called initiation or upanayana was conducted to formally establish the relation between guru and his student. After this ceremony, the student begins his student life. This relationship is the foundation for the teacher to impart knowledge. The guru is realized and experienced in truth and doesn't impart knowledge based on trial and error. The student needs his complete blessings to accomplish success in life. A strong bond based on awe and respect is established between guru and student. In this regard, the student receives necessary disciplinary training, character building as part of student life in the gurukul.

3. To facilitate the above two aspects, a suitable atmosphere called gurukula was provided. It was insulated from the buzz and chaos of town and cities and was close to nature. The education was not mechanical; hence there was no need for technological aids to impart knowledge. Purity of mind, sense control, calmness and serene space, pollution free air, harmony with nature and revered bond with teacher, all these contributed to grasp the essence of *para vidya* and directing *apara vidya* towards *apara vidya*.

Overall, the Vedic education guided and trained the students to organize one's life based on *sreyas* (ultimately beneficial) and not *preyas* (immediately beneficial), so that the complexities of life do not bewilder the student in his/her forward journey. The education is strongly rooted in accepting 'Life as Sacred' and that life in its entire dimension can be perceived by understanding different levels of existence like body, senses, mind, intellect and the self and how each one interrelates with one another as well as with the external world. Further it tells us the growth of each level of existence is depended on the development of the self:

"The working senses are superior to dull matter, mind is higher than the senses, intelligence is still higher than the mind, and he (the soul) is even higher than the intelligence." B.G. 3.42

Therefore our ancient ethos strongly promotes an education and suitable lifestyle to understand the self and its growth so that it can bring harmony between all the levels of existence giving rise to healthy mind and body. Failing to penetrate into the inner dimensions of life directs

one to blindly adopt a lifestyle that is part of the modern trend based on indulgence and violence and also leads to various psychosomatic disorders. In the evolution of man, the vertical growth must compliment the horizontal. Therefore education must enable him to grow vertically in stature with a healthy body, great mind, discriminating intellect and a free spirit as well as horizontally with awareness in attunement with entire creation. The scriptures impart great education and wisdom on the lifestyle to follow in order to become eligible to receive higher knowledge and climb the ladder of virtuous path. For example in the Bhagavad Gita different yoga systems are delineated systematically for self development and ultimately reach the Absolute Truth. They prescribe physical, mental and spiritual disciplines which will free one from mental and physical diseases. These processes have been proven correct through the ages in accomplishing the purpose of life. In yoga *sastras* the 'Right living' is based on *yama* and *niyama*, very simple ethical disciplines of restraints practiced externally and internally.

5. Traditional Skills in Contemporary Education

Today schools and colleges are beginning to employ counselors for holistic development of students. It would be an excellent idea to explore and invite spiritual counselors who can give therapeutic lessons and practices based on time tested ancient wisdom to different levels of students. Spiritual counselors are not psychiatrist based on modern thinkers but are practicing spiritualists with scientific temper and having fair knowledge of education as it was practiced successfully in ancient India. They are trained and experienced practitioners, who can train students in specific practices for their internal and external growth. They can educate students, parents and teachers alike on the etymology of education and give practical lessons on time tested practices which enable the student to grow while facing challenges.

Undoubtedly it is difficult to emulate the teaching atmosphere of the past, but what is possible is to include suitable knowhow like yoga education or meditation to change the mindset and heart of teachers, students and parents in order to understand education as a ladder to wisdom of Truth and not for winning accolades or money or good job or for committing crime. Today vocational training for self-employment has taken back seat because modern education devoid of self-growth without proper direction has taken heavy toll on the overall health of the student. Where is the mental and physical health to nurture extra skills? Self-employment based on self-restraint was inherent to education in the past. The Vedic economy based on agrarian tradition was well supported by the education sector and every employment was undertaken with dignity. There was no greed, unlike today where there is dissatisfaction in every job leading to employability concern among the employers.

Our education system indeed badly needs a therapy based on 'real' time approaches not surface level transient pedagogy. Among the traditional practices, yoga, meditation and prayer session have been scientifically researched and found to be very effective in controlling animal passions like greed, lust and anger and improve the cellular health of the body.

6. Concluding Remarks

Our ancient ethos *dikat* was clear; Education or Vidya means to make a student a gentleman. Education has to develop the intelligence of the student, so that he is protected from committing mistake and it serves as a useful tool to solve the problems of life. It is high time our Indian education system make a critically study of modern education's lopsided growth, and compare with traditional knowledge systems more specifically the Vedic education meant for complete personality growth. This can prevent young literate India from becoming victim of several lifestyle disorders while simultaneously improving employability factor. Failing to check the imbalances of the education system will give rise to literate population influenced by animal passions which can destroy the rich culture and traditions of the Indian soil. The education system which fail to cater to both internal and external literacy will be synonymous with "High on Show, but low on Substance" and not with "Wisdom" as was propagated by ancient seer and sages.

Gandhiji said, "Education should draw out and stimulate the spiritual aspects of child as much as intellectual and physical aspects. Hence the growth of self cannot be ignored in education. A sound mind exists in a sound body. The teacher is an example by his or her attitudes and values. The teacher should help the pupil to distinguish between truth and false, good and bad. The teacher should possess the qualities he wishes to inculcate in the pupils. Essentials of all religions should be taught to pupils. Implement the morals of all religions in your daily life."

Will our education system fulfill Gandhiji's dreams?

"A journey of a thousand miles begins with a single step" says Confucius.

Notes

1. Brihadaranyaka Upanishad 1.3.28
2. Pre-independence, a matriculate was competent and eligible to run a high school. His mental and physical health was sound. His life was based on simplified living. His service of sharing knowledge was rooted on progressive transformation of inner self towards self-realization; hence the meager salary or different accompanying problems associated with his teaching profession did not deter his teaching spirit. (Source: Author's father C.S. Ranganathan)
3. Mumbai Mirror, Jan 17, 2011
4. Times of India, Mumbai Edition, Year 2010-2011

5. "Aims of Buddhist Education", by Bhikkhu Bodhi, *Access to Insight*, June 5, 2010, http://www.accesstoinsight.org/lib/authors/bodhi/bps essay_35.html.

6. http://en.wikipedia.org/wiki/Mahavira

7. Singh T.D., Exploring Science and Spirituality interface Vol. I, Institute of Science and Religion, Navi Mumbai, 2007

11

Education and Transformation of Personality

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"You taught me language; and my profit on it is, I know how to curse," said Caliban in Shakespeare's last play "The Tempest." This is convincingly an ironical statement on the futility of education. No more fitting conclusion can be drawn towards the mind-boggling exercises and experiments with regard to the effective use of education.

Education in the existing environment has been the worst kind of perversity which has grieved the nation. Being educated, one has to hang one's head in shame for one does not inspire a sense of fairness or reverence in the masses. Education has not been able to make us honest, noble and pious. The formal education has rendered us more clever than wise. Cut-throat competition rather than generous co-operation is the way of the educated lot. And worse still, we are dying to raise our progeny in the vicious circle. Therefore, we are least concerned about the future of our future generation. All our exercises in the social fields can be couched in the well known rhetorics, quick-fix, short-cut, get-rich-quick, lobster's ease of life, comfort zone etc. Our movement or action rarely signifies a higher quest or a nobler cause. What so ever the range of our activities or depth of our convictions, it just betrays our covetous nature shrouded in false identity. The more we try to display our glittering self, the more we expose our baser and darker parts, thus allowing them to get the better of the immortal parts. We are no better than those who are short, brutish, selfish and foolish as disdained by Hobbes.

Can goodness be independent of education? Goodness of soul is the ultimate object of education. Without receiving formal education one can be inherently and inwardly good. Then what is its relevance to life? Let us wait for plausible answer to the riddle. To begin with, the sense in which we take education basically refers to literation. An adequately literate person is not essentially an educated person. Both the lettered and the unlettered persons today cut extremely sorry figures before each others. The former suffers mortal ills like selfishness, ego, jealousy and corruption and debauchery, while the latter from chill penury, superstition and fear. Both the sections are an ignorant lot. Both the extremes continue to plague our nation and cause a grave concern to the people at the helm of affairs, who are trying to reform education and transform the persons concerned. But success has been elusive. Education, broadly speaking, plays two vital roles. Firstly, it makes one literate, enabling one to achieve a decent living and serve the society

through one's intellectual capacity and brilliance. No harm if one becomes ambitious to shine in career or in profession or any given field of activity. If ambition outgrows and outshines the better parts of one's being, then he or she will fail to produce things of lasting impact and value. In this case, education will be counter-productive. The second role is to imbibe love and respect for nobler and higher quest of life. It inspires the flowering of the mind and the spirit. It trains us to cultivate the qualities of head and heart. A truly educated person is a committed person; committed to the self-discovery, self-mastery and self-analysis. The self luminous man can do a signal service to himself as well as to the larger community. By doing justice to his intellectual caliber, career, character, social status, wealth and prosperity, he can do justice to the surroundings.

Today, it is a well-known fact that academic excellence is utterly helpless and miserable in the absence of education of soul, which is the very soul of education. That the world suffers in the brain is the unpalatable truth. And we must admit it. Everyone is gifted with the life-urge, which craves for enlightenment and elevation. But this blissful urge is often deformed and lost either in the senseless run for wrong pursuits or in sheer neglect and poverty. Education guides and goads one towards the cherished goal of life.

It is said that nation is built in its class room. And no education is complete and effective without a well-founded home, which is called a 'heaven' on earth. Charity begins at home. Hence, it is but natural that both family and classroom are the two safest research centers where cultivation of principles, values and habits is done with utmost care, love, sacrifice and discipline. Now it is everybody's guess, why today's education has failed us. A teacher in the class room and parents at home are seldom found to re-educate themselves first. They are all agog to teach and preach their wards before being trained enough to be ideals and models. Life of a teacher or of a parent is the great subject of study for the children. Example is always better than precept. Mountain-heaps of books will be of little use to them, if they remain starved of practice, reality, truth and inspiration. We must remember that nothing can ensure our children true progress and peace but our allegiance to truth. Our faith in the elevation of our consciousness is true insurance for our future generation. Are we so mindless as to ruin our own progeny by our own insanity called ego, selfishness, greed and ignorance? There is no denying the fact that parents and teachers must reform themselves as the first step towards educating the younger learners and beginners.

How to educate oneself? Thoughts or realizations alone will not do. There is possibility of arising confusions of values and ideals. A sound personality grows out of conscious discipline and practice. A trust in higher consciousness dawns after a prolonged span and spell of living

the ideals or principles with unfettering devotion to the pivot of existence. And who can be the pivot, the unchanging core, the unwavering centre, other than the Love-Lord? It is the deepest love for the Lord that creates a climate of love and trust, in and around. It is the uni-centric attachment to the beloved Lord that inspires love for the environment. It is devotion to the supreme father that makes one truly wise, good and honest. It is the thread of spirituality that weaves individual, God and environment together. All principles, ideas and ideals emanate from the Supreme and the Divine. Life would be an illusion but for the grace of the blissful Father. If He is excluded from the list of the objects of attractions, then no wonder that yesterday's better half is today's bitter half, no wonder that today's bona fide citizen becomes a traitor tomorrow; no wonder that an obedient son of yester years has grown into a rebel or an honest friend has turned treacherous. One can easily enlarge the list of disillusionment. Now it is obvious what accounts for such degeneration instead of transformation. All schemes, whether meant for nation-building or public and private welfare, end up in scam due to lack of self-esteem, self-control and self-mastery. "O beloved: Love is the supreme knowledge". Love heralds true change of heart. It is the prelude to true progress and peace. All that is needed is the consecration of life, surrender of self to the love-Lord. It is here that the Messiah of love, the embodied grace and love, the absolute bliss, the pure consciousness, the sublime Master, the emissary of heaven beckons to us. Real education starts at the lotus feet of the Master whose discipline, love, compassion, forgiveness, forbearance, self-control and wisdom are all as spontaneous as breath. All His words are infallible and ultimate. It is so difficult, yet so easy to place self at His disposal. With the calm and certitude of an absolute faith in His supreme powers, we attain the sublimation of our wills and whims, strength and knowledge, actions and emotions. The Master of masters, the Fulfiller the Best knows best what is good to us. As He is ever conscious of our well-being, He grieves at our folly. He knows best how to love, how to walk on the earth. Instead of abandoning action, life and world, He Himself sets an example of living an all-embracing ideal, an integral philosophy of life through sheer harmony of the matter and the spirit, the human and the divine. Such an undisputed Guide should preside over an individual, a home, a school, an institution and also a state. He is to be installed at the altar of life. This is what is called a new aspect of divine intervention in life. The holy installation is called Initiation. This must precede education, or for that purpose, any field of project in life. Arnold Toynbee profoundly observes in the preface to the famed book "History of Human Civilization",

"Except the Lord build the house, they labour in vain who build it"

"Jaa Bimuktaye Saa Vidya"- whatever liberates us from the scourge and fetters of ignorance, meanness, egoism and selfishness is education.

Sri Sri Thakur Anukul Chandra, who comes close on the heels of the Sri Rama, Sri Krishna, Lord Buddha, Lord Jesus, Prophet Muhammed, Sri Chaitanya and Sri Ramakrishna in the chronological order, has fulfilled the predecessors in the best possible ways upon which neither an individual nor a State can improve. The evolutionary splendor of consciousness has been perfectly revealed and proclaimed the massage of consummation of human faculties and possibilities. Everyone is entitled to manifest oneself at one's best. And it is the duty of the environment (teacher, parent, government and society) to provide an individual with opportunity, stimulus and encouragement in order that he/she may grow to a higher degree of consciousness and a superior becoming. An egoist or a selfish man, however brilliant and mighty, just scratches the surface of his caliber and faculties and wastes the huge possibility. The entire life is a process of education, a never-ending process of evolution.

In the words of Sri Sri Thakur, "Education is a crusade against inferiority complex." (*Alochana Prasange* Vol. 11th, page 164). Education helps us mould in the process of our becoming. It is the ultimate object of education and the bounden duty of the environment to unfurl the inherent and hereditary instincts, unlock the hidden energy, bloom the bud into a beautiful flower. It is a nerve-breaking and breathtaking exercise of transforming a caterpillar into a butterfly. The exercise bestows upon us a power of observation and sympathetic appreciation. It enables us to develop an insight into different objects, subjects, individuals and affairs. In the same volume, Sri Sri Thakur observes: If a leader or a guide is a man of meaner complex, he is apt to infuse inferiority in the masses. This is also true of a teacher or a guardian. This inferiority is the root cause of iniquity, indignity and conflict. It also discourages one from doing one's normal duty. There is a healthy balance among the parts of the body. If the hands, legs and stomach conspire to revolt against head and usurp its place and if the latter driven by insane ego, does not cooperate the former, neither of them will survive. Nowadays we don't pay adequate attention to the vital things like defending specification of instincts and faculties, doing our own duty, upholding reciprocation and concordance. At the earliest opportunity we provoke man against man, class against class. For example, Brahmin and Kshatriya should oblige the society by their respective 'Swadharma'. The Vaishyas and Sudras should not shirk or shrink from their responsibility out of ignorance and disgrace. If the Varnas neglect their Swadharma, they are to blame for the social dislocation. Who will give them proper guidance? Today's education indirectly encourages conflict between classes and estranges the learners from the nativity and originality and normality. Modernity teaches them to despise their normal duty and ancestral culture and heritage. Originally we suffer from the congenital inferiority and that

tempts us to look down upon the vital tradition. Whatever one does according to one's originality, it has got a special dignity and intrinsic worth.

Sri Sri Thakur reinforces that one vital function of education is to awaken man's deep sense of dignity ingrained in one's normal duty. If we neglect and despise agriculture, where from shall we get food for our stomach? Varna system is the scheme of the divine, a providential arrangement, of different groups of specialized instincts and occupations. All the groups carry importance and they are indispensable to one another. Adherence to Rishis and Varna system upholds the integration of the society and maintains balance between material and spiritual development. Besides, the eugenic life must retain its purity. However mighty and tremendous, man alone cannot make much headway. Man's life is spent in the wider spheres of the environment. If he is at daggers drawn with it, his existence will be in jeopardy. Being a slave to the inordinate passions and drunk with illusive happiness and prosperity; mad with a singular charm and efficiency, he unconsciously grows into an intemperate, immodest, dishonest and inconsistent being. He is bound to be whimsical, blundering, egoistic and selfish in his attitude, motive, dealings and actions. This extreme one-sidedness is the grotesque lump of flesh likely to end up in cancer. There is no sense in bringing down the high and the great instead of edifying and raising the small and the low. The auspicious genes are ransacked by Pratiloma, the worst and darkest vice of the modernity. This heinous marriage culture and the co-education system have jointly broken the spinal cord of our holy land. That is why pious soul is the farthest cry. How can we expect a good teacher, a good parent, good leader from the morass and depravity as our backdrop? Rebellious intellectuality has checkmated man's run towards excellence and liberation. We show unusual care and tenderness for breeding a good dog, cow or horse. But we are least concerned about birth and growth of a good human child. How can we draw silk out of cotton? Ladies and gentlemen, it is very much obvious where shoe pinches. Let us turn to the latest prophet for a sense of direction, a strong support and a solid base.

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12

You are Depicted in All Your Creation in Your Universe

Dr. Pracheta Ranjan Chakraborty
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From our Indian heritage we find the practice of "Concentration" of mind. Our tradition of self concentration is a practice from the pre-historic age of Indian culture. Progress of civilization of China and South America is also at least more than five to six thousand years old. In the days of Confucius of China, we find the method of curing diseases by touching them with finger tips with an ardent concentrating appeal to cure the victims. In "Maya" dynasty of South America, we also observe the same faculty in other forms.

Observing those events from the pre-historic age it is revealed that a "TRUTH" remains the same in all the places and for all the times in this universe. In the holy "GITA", we exactly do not know the time when these came out from the mouth of "Lord Krishna', who narrates the method of concentration of mind at the junction of two eyebrows and at the root of the nose. I presume all the holy books from wherever they came up in one way or other, they have tried to increase the individual's perceptibility by practicing meditation, i.e., mental concentration to one event in one point of our human stature. Of course, mostly concentration is being practiced from times immemorial at various points of the cranial vault.

Unfortunately, unlike the anatomists and physiologists of the modern age, previous ages did not get any scope to interpret the processes of mental concentration that is "Meditation". Since my birth, fortunately, I am attached to a person who had spent His whole life in doing this. At present, He is revered by millions of people throughout the globe as Sri Sri Thakur Anukul Chandra. Billions of personalities from all the walks of society are trying to practice His method of "Meditation" for self revelation.

I tried to interpret "Sri Sri Thakur Anukul Chandraji's" method of meditation anatomically and physiologically as far as practicable for me. He asks us to concentrate our perception on a point situated in between the root of the nose and two eyebrows called "Tishra Teel". If we pass stellate about 2 to 2.5 cm in 90 deg angle through that point, pineal body will be touched, the cellular configuration of which exactly simulates with the cornea of the eye. So in our Gray's anatomy, we find that Mr. Gray synonymed pineal body as third eye.

Mostly all the nerve cells are interconnected with each other by their axon and dendrons through which external and internal stimulations travel as messages from one nerve cell to another. In all these paths messages travel to and fro either from the centre or from the periphery exactly like streets of a place. For the same; we can concentrate our sensations of the cerebral cortex at any part of the body. If we view a human pineal body or gland anatomically, it reveals that the whole pineal system is a prolongation of the third ventricle of the brain exactly like the second cranial nerve. The pineal body is connected with the brain by a pineal stalk which is hollow and full with cerebro-spinal fluid of the third ventricle. The third ventricle is connected from its two sides with the lateral ventricle of the two hemispheres of the cerebral cortex and from below, the same is connected with the fourth ventricle which is situated just behind the medula oblongata. The roof of the fourth ventricle is formed by the dural sheath covering the cerebellum from the lowest portion of the fourth ventricle. Aqueduct of the spinal cord is extended through the spinal cord up to the conus medullaris which is situated at the level of upper border of the first lumbar vertebrae. From that level like a horse tail multiple neural projection in the name of cauda equina descend up to the second or third coccygeal vertebrae. All these cerebral projections, that is spinalcord is connected with the peripheral nerve of the body through inter-vertrebral foramenae through which the out and post ganglionic reflexes occur. Viewing this anatomical neural complexity, it reveals the truth that any inter or intraventricular impulse can reach to any part of the body within a fraction of a second through this nerve paths.

Amongst all the ventricles of cerebral cortex, we find that only the third ventricle has got an anterior projection called pineal stalk which is a hollow structure filled with cerebro-spinal fluid headed by a peanut like structure called pineal body. On reviewing this pineal body or pineal gland, we find it is much more developed in the intra-uterine life of human beings. Of course, in lizards and sphenoidon group of animal it is seen that it has almost developed like an eye ball. On inspection of the third ventricle of a human body we find that its lateral wall is formed by the thalamus of brain. The thalamus is the common and most important relay centre of all the sensory faculties of the sensory regions of cerebral cortex situated mostly in the frontal lobe of the brain.

There are almost ten thousand millions of grey cells in the two hemispheres of the cerebral cortex. Scientifically, it reveals, out of those numbers only five to six percent of cells are active to perform the daily earthly duties. The rest 94 to 95 percent remains dormant since birth as if to perish away with the so called death.

Truth reveals that concentration to any point of the body is nothing but the exaggeration of DNA and RNA conversion syndrome. This chemical conversion of these two unstable compounds begets energy in the form

of electro-magnetic waves. This truth is applicable everywhere in the cerebral cortex. Our daily practice of concentration in the pineal body undoubtedly increases the quantum of charges there in the pineal body which in turn propagates the same into the CSF fluid which remains just behind this gland through ionization of the electrolytes of the CSF fluid. Those specific charges cations and anions in turn convey their negative and positive charges to all over the CSF fluid up to the conus medullaris of the spinal cord. This charges then received by all the ganglia situated throughout the shores of the ventricles an aqueduct of spinal cord.

We know that evolution has specified almost all the higher centres of the cerebral cortex for their specific functions. So we find by stimulation the effecter organ, i.e., retina of the eyeball by putting rolling pressure in a closed eyeball, perception of various colours of light is viewed in between the two eyes. So it is evident that if a cluster of specified centre is stimulated by any means, perception of heat, light, sound etc. may occur accordingly.

When we try to concentrate on our pineal gland our realization or, in other words, our perception of heat, light, sound, touch, pain and temperature etc. is revealed accordingly. So if stimulation is generated centrally, realization may occur without any effecter organ. I presume that this form of perception in stages occur according to the genetical configuration of any meditative individual. To my mind, they are depicted since the advent of this practice as realization of yoga. When audio-censory area is stimulated, perception of sound in various forms is revealed. This type of perceptible sound is termed as “PRONAB RAG” or “ANAHATA NAAD”.

In my personal life I, who have spent seventy five springs on the surface of the earth and practicing the aforementioned form of exercise of cerebral cortex, that is meditation at least for sixty eight years, have perceived the environmental refluxes in the same way as others by closing the two eyes while practicing meditation. The resultant of these perceptions is unexplainable joy which remains in the memory perhaps even after the decay of this mortal frame and remains completely unaffected with the torsion and tyranny of earthly environment.

Oh, my eternal friend, keeping the aforesaid truth in mind, if you find any realized personality who can fulfill, protect and nurture all your aptitudes of life in the lime light of eternal existence to make you feel that you are nothing but the offshoot of the vast ocean of energy booming with commotion in the bosom of the beyond, please concentrate with all your perception on pineal body. HE will make you feel that you are in the midst of His sparkling compassion and bliss.

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13

Impact of Indian Culture on Science and Spirituality

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Few countries in the world have such ancient and diverse culture as India's. Stretching back in an unbroken sweep over 5000 years, India's culture has been enriched by successive waves of invasions which were absorbed into the Indian way of life. It is this variety which is a special hallmark of India. Its physical, religious and racial variety is as immense as its linguistic diversity. Underneath this diversity lies the continuity of Indian Civilisation and social structure from the very earliest times until the present day. Modern India presents a picture of unity in diversity to which history provides no parallel. In fact Indian Culture pervades over all Indian religions, festivals, rituals artifacts, monuments, costumes, music & dances, language and literature. This is borne out by following Quotes of eminent personalities over different periods of time.

Quote: "I have traveled the length and breadth of India and I have not seen one person who is beggar, a thief, such a wealth I have seen in this country. Such high moral Values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this national which is her spiritual and cultural heritage" Unquote

Lord Macaulay's Address to the British Parliament on February 2, 1936

Quote: "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow – in some parts a very paradise on earth – I should point to India". Unquote

-Max Mullar

Quote: "A nation that does not respect its' **culture** will not have health or wealth" Unquote

- Kishore Amonkar
- Recipient of Life Time Achievement Award from National Centre for Performing Arts

This is also strengthened by some Fundamentals about India:

India never invaded any country in her last 10000 years of history. India was the richest country on Earth until the Time of the British in the early 17th

century. Robert Clive's personal wealth amassed from the plunder of Bengal during 1750's was estimated at around GBP 401102. It has been estimated that the total amount of treasure that the Bristish looted from India had already reached 1,000,000,000 (GBP 1 Billion) by 1901. Taking into consideration interest rates and inflation this would be Worth Close to $ 1,000,000,000,000 ($ 1 Trillion) in real-terms today.

A brief scan of the historical march of time in respect of India confirms the richness of our culture.

Vedic Civilisation; Indus and Saraswati Civilisations; Rise of Jainism and Buddhism; Mauryan Period; Golden Age of Indian Arts and Sciences; Muslim Invasions; The Mughal Empire; Portuguese Invasion; The British East-India Company; The British Empire; India's Freedom Struggle; Independence; Modern India 2020 Vision

Vedas and Upanishads have been the treasure house of scientific knowledge and spirituality as can be seen from the brief description given below:

THE ANCIENT VEDIC HYMNS

Rig Veda – Knowledge of Hymns, 10859 verses

'There is only one truth, only men describe it in different ways"

Yajur Veda – Knowledge of Liturgy, 3988 verses

Sama Veda-Knowledge of Classical Music, 1549 versus Ayur Veda-Knowledge of Medicine over 100000 verses.

UPANISHADS

Jyotisha-Astrology and Astronomy

Kalpa-Rituals and Legal Matters,

SIksha-Phonetics,

Aitareya – Creation of the Universe, Man and Evolution

Chandogya – Reincarnation, Soul

Kaushitaki – Karma

Kena-Austerity, Work and Restraint

Dharnur Veda – Science of Archery and War,

Mundaka – Discipline, Faith and warning of Ignorance

Sulba Sutra – Knowledge of Mathematics

Yoga Sutra – Knowledge of Meditation

Kama Sutra – Knowledge of Love and Sex

Cultural impact on science is well recognized all over the world as can be seen by some of India' Firsts

Madhavacharya discovered Taylor series of Sine and Cosine function about 250 years before Taylor. Madhavacharya discovered Newton Power Series. Madhavacharya discovered Gregory Leibnitz power series for the inverse Tangent about 280 years before Gregory. Madhavacharya discovered Leibnitz power series for pi about 300 years before Leibnitz. Bhaskaracharya calculated the time taken by the earth to orbit the sun hundreds of years before the astronomer Smart. Time taken by earth to orbit the sun (5^{th} Century) 365.258756484 days. Infinity was well known to ancient Indians. Bhaskaracharya II in Beejaganitha (stanza 20) has given clear explanation with examples for infinity. Positive and Negative numbers and their calculations were explained first by Brahmaputra in his book Brahmaputra Siddhanta. Theory of Continued Fraction was discovered by Baskaracharya II. Indian discovered Arithmetic and Geometric Progression. Arithmetic progression is explained in Yajurveda. Govindaswami discovered Newton Gauss Interpolation formula about 1800 years before Newton. Vateswarcharya discovered Newtron Gauss Backward Interpolation formula about 1000 years before Newton. Parameswaracharya discovered Lhuiler's formula about 400 years before Lhuiler. Nilakanta discovered Newton's Infinite Geometric Progression Convergent series. Aryabhatta also propounded the Heliocentric theory of gravitation, thus predating Copernicus by almost one thousand years.

The Surya Siddhanta; A text book on astronomy of ancient India; Last complied in 1000 B.C, believed to be handed down from 3000 BC by aid of complex mnemonic recital methods still known today; Showed the Earth's diameter to be 7840 miles; Compared to modern measurement of 7926.7 miles; Showed the distance between the Earth and the moon as 253000 miles; Compared to modern measurements of 252710 miles.

- The value of "Pi" was first calculated by Boudhayana, and he explained the concept of what is known as Pythagorean Theorem. He discovered this in the 6^{th} century long before the European mathematicians. This was 'validated' by British Scholars in 1999.
- Algebra, trigonometry and calculus came from India. Quadratic equations were propounded by Sridharacharya in the 11^{th} Century.
- The largest numbers the Greeks and the Romans used were 106 whereas Indians used numbers as big as 1053 with specific names as early as 5000 BC during the Vedic Period. Even today, the largest used number is Tera: 1012.
- Maharishi Sushruta is the father of Surgery. 2600 years ago he and health scientists of his time conducted complicated surgeries like

caesareans, cataract, artificial limbs fractures, urinary stones and even plastic surgery.

- Usage of anaesthesia was well known in ancient India. Over 125 surgical equipments were used.
- Detailed knowledge of anatomy, physiology, aetiology, embryology, digestion, metabolism, genetics and immunity is also found in many texts.
- When many cultures were only nomadic forest dwellersover 5000 years ago. Indians established Harappan culture in the Sindhu Valley Civilisation. All this is well documented in the Encyclopedia Britannica which says
    - "Man must have an original cradle land whence the peopling of the earth was brought about by migration. As to man's cradle land, there have been many theories but the weight of evidence is in favour of India"

"If there is a country on earth which can justly claim the honour of having been the Cradle of the Human race or at least the scene of primitive civilization, the successive developments of which carried into all parts of the ancient world and even beyond, the blessings of knowledge which is the second life of man, that country is assuredly India".

All of us know that there were thousands of scientists in ancient India called *RISHIS* in Sanskrit. And they tread virtually the same path that our modern day scientists are treading. Perhaps history is repeating itself. The Indian scientists only went further on and reached a stage, which was the culmination of all adventure. Just as the 19th and 20th Century scientists were mostly busy with stars and planets, the laws of gravitation and motion, the principles of uncertainty and unified field theory etc., the scientists of India too were initially extremely curious about the external world. It might surprise present-day people, but our ancient scientists knew much about stars and planets. Their methods, however, were different. From crude space shuttles to mental motion – it was a long leap forward. This is how our ancients progressed. Naturally, they did not leave back records of all their earlier exploits with nature. We don't remember which toy we played with on some particular evening when we were babies, do we?

Slowly, like our modern scientists, the ancient Indian Scientists turned their eyes nearer to home. The first thing that surprised them was the human body – its functions, the astonishing things inside it, and the questions of death, disease and deformity and so on. It may stump us but Indian scientists of old knew the technique of conquering old age and death also. The ancients discovered one medicine which could conquer death

that was the samjivini plant. And they knew Kayakalpa, the art of rejuvenating the body.

The Indian scientists then went further. Body manifests disease, all right. But can the source of disease be elsewhere? They pondered and searched. Was it some tiny thing in the body? At last the ancient scientists found a source of illness. It was PRANA. We should never confuse prana with breathing exercise (pranayama). Says Swami Vivekananda – Perhaps some of you have read that in Pranayama, when drawing in the breath, you must fill your whole body with Prana. In the English translations, Prana is given as breath, and you are inclined to ask how that is to be done. Every part of the body can be filled with Prana. This vital force, and when you are able to do that, you can control the whole body. All the sickness and misery felt in the body will be completely controlled…." (The Complete Works of Swami Vivekananda. Col. 1, p. 153). "Sometimes in your own body the supply of prana gravitates more or less to one part: the balance is disturbed, and when the balance of Prana is disturbed, what we call disease is produced. To take away the superfluous Prana, or to supply the Prana that is wanting, will be curing the disease". But how are we to accomplish that? When a man has concentrated his energies, he masters the Prana that is in his body. When a man is meditating he is also concentrating the Prana. (Complete Works, Vol. 1 pp. 155-6)

We know that yogis live long, that they can remain buried for days. These are all not folklore but fact. Knowing for once that it's the vital force, which is the root of life, Indian scientists of old developed various sciences – Hathayoga, Yoga, Ayurveda etc. – to make the body strong and agile. This was the science of Mind control.

The scientists dived deep into the mind and discovered the unconscious. In this unconscious, they found a huge library- a library of universal dimensions. In it were astounding records. These records aren't merely stored information but active synthesizers of life itself. That was how the scientists had discovered the library of life. They soon began to study this vast library. But they were amazed!

This library of the unconscious, then is behind our well-being and diseases, our suffering and happiness, the way we look like etc. It is this very unconscious that brings hereditary diseases too. How's that? The soul is born to work out its past and to become free; without working out its past, there is no respite. In order to work out the effects of past actions (called karma) the soul wishes to have suitable parents and families. Consequently, it imbibes hereditary diseases.

There is another theory along similar lines put up by Brahma Sutras, which has almost a section devoted to a discussion on what happens when we die. According to this work, which is the basis of most Indian philosophies, the soul goes out of the body enveloped with subtle parts

of the elements (earth, fire, water, air, space) with a view to obtaining a fresh body (3.1.1). The work quotes an opponent who argues that these elements are available everywhere and so the dying soul need not take them from the previous body. To this, Brahma Sutras says that because the sense organs too are taken with the soul; the organs need a basis and so the elements go with them (3.1.3). To this again, the opponents says "How can the sense organs go with the soul? We see that the body is burnt to ashes!" The reply comes with scriptural evidence. Not so. When the soul departs, the vital force follows: when the vital force departs, all the organs follow. What we burn is only the external matter. So, as against the genetic theory, our organs, the power behind the eyes, the ears etc…" all go with the soul when we die, to come down once again so everything is pre-destined and we can't change anything at all then? Did the Hindu scientists mean we are helpless machines? Not at all. We have absolute freedom, they said. How? Our freedom is in acting and living in the present: we can make our future. Swami Vivekananda says "The doctrine of reincarnation asserts the freedom of the soul…If I set the wheel in motion; I am responsible for the result. And if I can bring misery, I can also stop it. It necessarily follows that we are free (complete works, Vol. 1 p. 320). Every noble action nullifies a hundred bad actions of the past. Thus in no time we can be free from the effects of evil actions and become perfect. Just like scientists are about to bring about health by tinkering the genes, by tinkering our karma, by undoing what we have done, we can easily lead healthy, happy and peaceful lives.

All this appears like a cock and bull story to modern people. "Prove it" they say. But it's something like this: If you said a century ago that you would send letters by e-mail and not by post, people around would think that something seriously wrong with you.

Even all this is not the end. There's something more. The one common element between the modern scientists and that of our ancient Indian masters is this: dissatisfaction. The scientists of old weren't satisfied with anything. "Go forward" was their only guiding principle. Forward and forward they went and one morning, they discovered the Truth behind all truths – the Supreme Reality.

How that happened was like this. The question came up: agreed that we undergo rebirth and so the suffering. But what's it that goes from birth to birth? What's eternal in this fleeting body? It's not simply the mind because the mind has its own limitations. Then? They searched. After superhuman struggle, our scientists had reached the Truth which they the Self or Atman: It is the Self that dons a mind and a body. That was the culmination of their pursuit. Call it the Self or Truth or *Purusa*. It is the light of this that shines on everything else and makes them function.

The Indian scientists of old had thus discovered three states or dimensions of existence: the physical or gross, the mental or subtle, and the spiritual or subtlest. They found how these were produced from a single source. So they discovered *OM*. Of the three letter of OM, "a" stands for the gross universe or creation; "u" stands for the subtle universe or preservation and "m" stands for causal universe or annihilation. In the Prasna (5.2-5) and Mandukya (1-5) Upanishads there is a serious discussion about all this.

What fine example of cultural impact can be better than Indian culture which treats guests as God and serves them and takes care of them as if they are a part and parcel of the family itself? Even though we don't have anything to eat, the guests are never left hungry and are always looked after by the members of the family. Elders and the respect for elders is a major component in Indian culture. Elders are the driving force for any family and hence the love and respect for elders comes from within and is not artificial. An individual takes blessings from his elders by touching their feet. Elders drill and pass on the Indian culture within us as we grow.

"Respect one another" is another lesson that is taught from the books of Indian culture. All people are alike and respecting one another is one's duty. In foreign countries the relation between the boss and the employee is like a master and slave and is purely monetary whereas in Indian culture the relation between the boss and the employee is more like homely relations, unlike foreign countries.

Helpful nature is another striking feature in our Indian culture. Right from our early days of childhood we are taught to help one another in need of help and distress; if not monetary then at least in kind or non-monetary ways. Indian culture tells us to multiply and distribute joy and happiness and share sadness and pain. It tells us that by all this we can develop co-operation and better living amongst ourselves and subsequently make this world a better place to live in.

Values in India: Tradition in India is about values that transcend down generations automatically. These are genetic traits and simplicity is the main ingredient. Ancient culture believed in a lot of dogmas and rituals, some of which may be termed as false beliefs. Indians being intelligent lot, traverse these paths and modify the social requirements. Indians are highly flexible in the sense they would like to imbibe the changes dictated by western influence and yet clearly affirm their belief in traditions.

It is customary to respect elders and touch their feet as to seek their blessings. Occasions or festivals demand a lot of participation in terms of rangoli drawings, *diyas* and an array of yummy treats made in the authentic variety as per the caste and geography. Hindu rituals are a lot about song and dance and each family has a natural way to adjust to these formats. It is a ritual to pray to the Godess of learning *Ma*

Saraswathi to achieve success. Similarly business people always insist on drawing the Swastika which marks prosperity and worship the Goddess of Wealth.

Putting oneself on the global map, Indians are seeking new vistas of communicating their beliefs and traditions. The gift of health and well being through yoga and meditation is great source of Vedas in the rich Hindu traditions which has actually benefitted the world. In short, the values in India is about living life with zest and observing the belief that there is one God prevailing despite so many religions, respecting elders, understanding cross culture traditions, free mingling to accommodate tolerance, staying interested in rural welfare are the values of India.

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14

Eco-Spirituality in Indian Thought: Organic Vision and Global Message

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Abstract

In Indian thought the sense of intrinsic value is posed in the basic quest of knowing the place and role of man with respect to interrelatedness of ecological cosmology, or sacred ecology, popularly called *ecospirituality*. Hindu thought, survived from at least since 3000 BCE, ascribes to the unity of life and to psychic attachment with nature in different forms at various levels, and through a variety of rituals, sacrifices and symbolism. The idea of nature and human integrity in Hindu thought depends upon ways in which people see and experience themselves, their sense of attachment to nature, and their ways of maintaining this. The integrity of dwelling in space is expressed through the notion of home. Hindu quest for understanding and practicing harmony between nature and humanity has a vital role in the new ecospiritual consciousness under the umbrella of harmonious co-existence, *Kyosei*. However, it also sometimes turned to superstitions, fundamentalism and used as political tools. Nevertheless such new consciousness is a good sign in promoting global humanism, which has strong root in the ancient past.

Keywords: Ecospirituality, Hinduism, *Kyosei*, Gross elements, spirit of place, *dharma*, new publics.

1. **The Vision**

Of course much was written about ecology, environment and their cultural interlinings during the last quarter of the twentieth century, less attention was paid on the intrinsic root that lies deeply in human thought for harmonious coexistence. The Second World War tells us the sad story of the consequences of industrial revolution and the heavy destruction caused by human greed. In the span of time, man realised that he missed to follow the right track of progress. This resulted into consciousness among individuals and organizations concerned with research and reflection about the deteriorating environmental situation. A group of concerned people and scientists, called The Club of Rome, met at Rome in 1968 and their report on the Project on the Predicament of Mankind, released in a book, *The Limits to Growth* (Meadows, et al. 1972). This book reminded the world that the resources of the earth were not unlimited; they recommended 'the limit to growth'. The report stated that population, agricultural production, natural resources,

industrial production and pollution were the five basic factors that determine and limit growth on this planet. Contrary to it the Hudson Institute had different views. According to it, the sky is the limit to growth. They refuted all the arguments of the Club and stated that the earth's resources were unlimited (cf. Balasubramanian 1984: 12, 13). The views of the Hudson Institute helped industries to unscrupulously exploit and exhaust natural resources for unlimited profit. This resulted to further add disastrous consequences. After passing twenty years, on the occasion of Rio Summit, the Club of Rome has released the sequel to the earlier study, named *Beyond the Limits* (Meadows, et al. 1992) — sending a message of hope as well as of warning, and further supporting the results and consequences concluded in the earlier study! The future of mankind is in his hand if he changes his lifestyle with a view to saving the Earth; consequently saving himself. Man has been depleting the resources of the earth; that turns to the ecological crisis, which in turn has endangered world peace. *The 30-Years Update to Limits to Growth* further stressed upon reducing humanity's total ecological footprints through integrating balance among technological advance, personal change and longer planning horizons in the way that follows respect, caring and sharing across political boundaries (Meadows, et al. 2004: xv). The problem is therefore an ethical one — understanding our intrinsic values, practising co-sharedness and envisioning interrelatedness — a lifeways for harmonious coexistence.

The message of 'transcendence', which is deeply rooted in Indian thought, may be taken as a call of understanding '*Kyosei*' [harmonious co-existence] in the 21st Century, under which ecospirituality may be taken as a 'way'. Ecospirituality is a manifestation of the spiritual connection between human beings and the environment, a cosmic interrelatedness. Ecospirituality incorporates an intuitive and embodied awareness of all life and engages a relational view of person to planet, inner to outer landscape, and soul to soil (cf. Lincoln 2000). Ecospirituality, or sacred ecology, is a process and lifeways of thought and realization that we belong to the universe, we are at home in it, and this deep experience and revelation of belongingness can make our lives profoundly meaningful, and expected that it would make the world more humane (Capra 2003: 59-60). Very often, the sacralisation of nature appears to be a necessary precondition for the practice of ecological rationality given certain cognitive limitations and everyday anxieties of large populations in the contemporary world (cf. Giner and Tábara 1999); however, in ancient Hindu thought the great sages already envisioned it.

In Indian thought the sense of intrinsic value is posed in the basic quest of knowing the place and role of man with respect to interrelatedness of cosmic integrity: *Ko aham! Kut āyatah!* (Who am I? From where did I come?). The question of moral duty of human being to the community

and nature is the subject of imposition of inherent deep thought, i.e., ethical values. Says environmental philosopher Rolston (1989: 15), "The prescription of an ecological morality is 'mutual coercion, mutually agreed on' in which we limit freedom to grow in order to stabilize the ecosystem to the mutual benefit of all." Imposition of value appears as human response to the world, in association with nature, in realization to the cosmic interrelatedness. This is an issue of human duty, a sense of realization, a wish to promote cultural consciousness,

In spite of tremendous scientific-technological innovations and their application in the development, humankind today faces a crisis at several levels. The main idea of "progress and development" has been conceived in the light the positivistic-reductionist, empiricist and anthropocentric enterprises introduced in Europe in the 17th century. However, the alternative worldview of interconnectedness and holism are considered more relevant today. The modern science, like new physics, is recapitulating in many ways the ancient spiritual worldview of integral living where sacrality had been the prime source to realise the spirit of place or power of nature (cf. Singh 1999). The rethinking should be based on the foundational value — the reasoning that underlies the ethical sense of deeper understanding of Man-Nature Interrelatedness, which is the basic philosophy of coexistence — referred in different culture in their own ways, like harmonious coexistence (*kyosei*) in Japan, harmonious society (*xiaokang*) in China, African humanism (*ubuntu*) in South Africa, and global family (*vasudhaiva kuṭuṁbakam*) in Indian thought— the idea of *Sacred* ecology or *Ecological* cosmology, not identical, but very close to deep ecology. The ethical domain is based essentially on foundation value which for Gandhi was *ahiṁsā* (non-violence), for Schweitzer *reverence for life*, and for Aldo Leopold the *sacredness of land* (cf. Skolimowski 1990: 98). Nobel laureate humanist philosopher Albert Schweitzer (1949: 158-159), rightly said: "A man is ethical only when life, as such, is sacred to him, that of plants and animals as that of his fellow men, and when he devotes himself helpfully to all life that in need of help."

Hindu thought, survived from the remote past, at least since 3000 BCE, ascribes to the unity of life and to psychic attachment and sympathy with nature in different forms at various levels, and through a variety of rituals and sacrifices. The Vedic society organised these activities mostly with reference to magic. Nevertheless these activities were so closely related to one another that it is now almost impossible to separately identify them. It was an oral culture which over time took the shape of a written tradition. Then, as indeed still today, reality was regarded as being in a state of flux, so both oral and written traditions co-exist in practice and continue to influence each other. No clear distinction is therefore made between matter, life, and mind. The ecological philosopher Callicott (1994: 47) approves that, "The Hindu tradition of monism and mysticism,

no less than the theism and human supremicism of the Judeo-Christian and Islamic traditions, has ambivalent implications for environmental ethics." The central monistic philosophy of Hinduism, *Vedanta*, recognizes that "fundamentally all life is one, that in essence everything is reality, and that this oneness finds its natural expression in a reverence for all things" (Deutsch 1970: 3-4). In the *Bhāgavad Gītā*, BG (11.4) the world is reflected as a unified world: "This entire universe is pervaded by My subtle presence." And, the ultimate goal is to attain the state of "like functional nature with deity" (*Gītā* 14.2). This ethical message is a call for environmental sensitivity leading to the domain of sustainability. Here an attempt is made to present some of the selected viewpoints to understand the cultural-historical roots of Indian thought, especially Hinduism that refers to harmonious coexistence, identical to the philosophy of *Kyosei*. Hinduism is a congregation of several sects, groups of adherents, monastic traditions, *kathenotheism* (worshipping many gods, one at a time) and variety of belief systems and rituals; consisting of a little over 14% of the world population of about 7 billion (cf. Singh 2009: 119).

Humans have always visualised themselves with respect to Nature, the individual person being considered as *microcosmic* organism and Nature as macrocosm. Nature has been perceived by sensory awareness and such intuitively perceived knowledge has been expressed with the help of symbols. The symbol is the most ancient form of communicating a people's understanding of human life, meaning, and experience. Rituals, too, liturgically express people's relationships to Nature. Together, rituals and symbols cover the entire spectrum of Hindu religious thought. From the Vedic age through the Upanishadic to the Purānic age, there developed a chain of mythologies which were preserved in various forms of religious symbols. While claiming no direct connection with modem scientific investigation, these symbols have a great deal to say about human experience.

2. **Ecological Cosmology: Life and Five Gross Elements**

According to Hindu cosmogony the 'Five Gross Elements' (*Pañca Mahābhūtas*) are responsible for the life substance in the cosmic creation. These all elements together create, nurture and sustain all forms of life, and after death or decay, they absorb what was created earlier; thus they play an important role in preserving and sustaining the environment" (Dwivedi 1997: 27). The *Mahābhārata* (12.182.14-19) states that the Supreme God created Primordial Man who first made *sky*; from sky *water* is made, and from seed of water *fire* and *air* – these latter two together made the *earth*; hence in a metaphysical sense, these elements are not separated from each other. These elements are related to one another by means of their intrinsic nature leading to a bond among creatures (Singh 1992: 143). In the Purānic theory of

creation, the Svayambhū God Brahmā ("self-born Creator") being desirous of progeny, creates water first. The *Bhāgavata Purāna* (1.3.2-5) says that Primordial Man was lying down in the water of the universe.

The *Mahābhārata* (12. 182.14-19) states that the Supreme God created Primordial Man who first made sky; from sky water is made and from the seed of *water*, *fire* and *air* – these latter two together made the earth; hence in a metaphysical sense, these elements are not separated from each other. Altogether these five are considered as the five fundamental organic elements of nature (*Mahātattvas*). These elements are related to one another by means of their intrinsic nature leading to a bond among creatures (Singh 1992: 143; cf. Singh 2000). Thus, in this way "nature, cosmos, and humanity form a whole, and that whole means holy" (Buttimer 1989: 263); this is a message of ecological interconnectedness — in a way march towards *Kyosei* and sacred ecology. In fact, "water plays a cardinal role in most creation myths, frequently associated with female element, in reciprocal relationship with the male elements of sky and earth" (ibid.: 265). Water serves as a unifying fluid between sky/heaven and earth as described in the *Rig Veda* (10.0.1-14).

2.1. **Water (*Apah*)**

According to the *Shatapatha Brāhmana* (1.6), Lord Vishnu's first incarnation, out of ten, as Fish symbolises the origin of life in water; in the form of Fish he had saved organic life-seeds from the great cosmic flood (Singh 1987: 308). Thus, water is regarded as the primary materialisation of Vishnu's *māyā*-energy; and therefore known also as a visible manifestation of the divine essence (cf. Zimmer 1972: 34). In most of the ancient cultures, water is mytholised as the primal substance from which all forms came and to which they will return (Eliade 1958: 188). In Hindu mythology, water is considered as the first sacred fluid for purification ritual. In the *Chāndogya Upanishad* (7.10.1) water is described as an attribute linking subtler fire and grosser earth indifferent forms. The *Rig Veda* (10.129.3) says that "in the beginning, all was water, and there was darkness which engulfed it."

The environmental ethics and crisis of water pollution have been realized in Hindu thought in ancient period. One of the hymns of the *Rig Veda* (7.49.2) states, "The water in the sky, the waters of the rivers, and the waters in well whose source is ocean, may all these sacred waters protect me." To maintain the sacred power of water norms have also been suggested: "one should not cause urine, stool, cough in the water. Anything which is mixed with these impious objects; blood and poison should not, be thrown into water' (*Manu Smriti*, 4.56). The importance of water is fully elaborated in the *Mahābhārata* (12.183.24): "The creator first produced water for the maintenance of life among human beings. The water enriches life and its absence destroys all creatures and plant

life." But in course of time the implications of the textual ideals and practice by the masses followed antipodal paths, which turn to scarcity of drinking water and critical level of availability of pure water. A proverb says, '*Binu pāni, sab sūn*' ('without water, everything gets deserted').

2.2. **Air (*Vāyu*)**

In the later Vedic mythologies Prāna (breath of life) is identified as the superior vital force represented with the god wind (*Vāyu*), who is responsible for the breath of universe and life, thus forming a cosmic integrity with Nature. The *Rig Veda* (10.186.1) prays Vāyu as Vāta who is able to prolong our life and brings well-being. A later text, *Manu Smriti* (4.77) says that the life of all creatures depends upon air. Further, it is said that the body of all organic beings can be sustained only as long as the Prāna inhabits it: "All these creatures enter with the breath (into the body), and with the breath they again depart out" (*Chāndogya Upanishad*, 1.11.5). This is comparable to a law of physics which states that "in the air, atoms collide millions of times every second and yet return to their original form after each collision" (Capra 1996: 57).

2.3. **Earth (*Prithvī*)**

The earth is perceived as mother and an upholder of all (*Rig Veda*, 11.18:1, 155.2). The mythologies that feature the earth goddess describe her as being offended by immoral, unethical, or criminal activities. "Although the idea of polluting the earth does not seem to arise in these texts, there is the idea that human beings must act in ethically suitable ways or risk the wrath or discomfiture of the earth itself" (Kinsley 1995: 58). The earth has been of immense symbolic significance in Hindu mythology, particularly with respect to identification, security, and maintenance of existence and continuity of human beings. Since ancient times Hindus have been attached to agrarian life; the sense of attachment to earth had led to the idea of earth as goddess, mother, and overall the "generator of natural life." The Vedic prayer to the Earth runs that, "The earth which possesses ocean, rivers and other bodies of water, and which gives us land to produce food grains and on which human beings depend for their survival, grant us all the eatable and drinkable objects like milk, fruit, water and cereals. …. On whom the trees, plants and herbs stand evermore immovable, we pay homage to that all-supporting motherland, whose independence we firmly protect" (*Atharva Veda*: 12.7).

The earth has also been described as possessing human qualities which pass from earth to man, and from one generation to another. Says the *Mahābhārata* (12.84.7-29): "All human beings acquired from the Earth such characteristics as fluid (*rasa*), form (*rūpa*), smell (*gaṙdha*), touch (*sparsha*) and sound (*sabda*), hence our relationship to it is more eternal

and maternal as one acquires many attributes from his mother". Since ancient times Hindus have been attached to agrarian life; the sense of attachment to earth had led to the idea of earth as goddess, mother, and overall the "generator of natural life." The *Prithvīsukta* of the *Atharva Veda* (12.1.1-63), consisting 63 verses integrates most of the basic thoughts of Hindu sages concerning perceiving the nature, the human dependency on the Earth, and the resultant care and respect required (Dwivedi 2000: 10); the hymn calls 'the Earth as the mother and humanity as its children (*mātā bhūmih putro aham prithīvyaha*).

2.4. **Fire/Light (*Agni* /*Tejah*)**

Fire has played a major role in many mythologies. Agni ("fire god") in the Vedic period stood as a powerful deity and a cosmic principal that pervades the creation, and also accepted as the source of rain. The *Shatapatha Brāhmana* (5.3.5.17) says, "From Agni is born steam, from steam the cloud, from the cloud rain." Agni in Vedic cosmology is said to exist in the three cosmic realms, viz. the heaven, the earth, and the underworlds (*Rig Veda*, 3.22.2). Wherever there is being, there too is Agni, the principle of life and growth. He is referred to as the ultimate being with various kinships (RgV: 10.7.3). Agni is also considered the son of water (RgV: 11.5). He is referred to as the ultimate being with various kinships (RgV: 10.7.3).

2.5. **Space/ Sky (*Ākash*)**

The *Rig Veda* (1.90.7) describes sky as the father and the earth as mother. Sky and space are referred as synonymous with one another in the Vedic texts. Space is also conceived as dwelling place of the forces of Nature (water, air, earth, and fire) where the embryo of universe developed (*Atharva Veda*, 2.11.2). According to Upanishadic dialogue it is the space out of which all beings [their souls] came from, and it is where they go back after their death, because space is the final refuge of all beings (*Chāndogya Upanishad*, 1.9. 1). According to the *Yuktidipikā* (138) the sky possesses the three qualities — motion, limitlessness, and fathomlessness. Its quality is symbolised with sound (VP 14.6). Sky as space "is nothing but a mode of particularisation and that it has no real existence of its own." "Space exists only in relation to our particularising consciousness," as expressed by Ashvaghosa, a 1st century CE Buddhist Patriarch (Suzuki 1900: 107). This idea is very close to the theory of relativity which explains the relative and changing properties of nature.

Each of the above Five Elements according to Hindu mythologies is symbolized as some part of the body of primordial man, and the divine being is the inner soul of all. The *Vishnu Purāna* (3.17.14) describes the cosmic form of Vishnu: "You are everything, earth, water, fire, air and space, the subtle world, the Nature-of-All (*pradhāna*) and the Person

(*purusha*) who stands forever aloof." Further, says the *Mundaka Upanishad* (2.1.4):

Fire is his head, his eyes, the moon and sun; the regions of space, his ears, his voice, the revealed Vedas; wind his breath; his heart, the whole world, out of his feet, the earth. Truly he is the inner soul of all!

This verse metaphorically illustrates harmonic integration in Nature, and acknowledges the importance for human peace, happiness, and tranquility with respect to the human quest for self-identity in the universe. These Five Gross Elements (*Mahābhūtas*) create a web of life that is shown forth in the structure and interconnectedness of the cosmos and the human body. Hindu tradition teaches that the five great elements (space, air, fire, water and earth) that constitute the environment are all derived from *prakriti*, the primal energy. The version has also been described with respect to the incarnation of Lord Vishnu, the protector god among the Hindu trinity. According to mythology, there exist ten incarnations of Vishnu, of which the first five are considered fundamental, referring symbolically to the body and making for a symmetry of the origin of human being and his cosmic relationship (Table 1).

Table 1. The Five incarnations of Vishnu and their symbolic association

Incarnation (*avatara*): VnP.4.2	Element Symbol		Colour	Biological Symbol: AU. 2.5	First Man: Form/ body
	Gross (*Tattva*)	Subtle (*Tanmatra*)			
1	*2*	*3*	*4*	*5*	*6*
1. *Matsya* (Fish)	Water	Taste	Red	Semen	Blood/ Genitals;
2. *Kurma* (Tortoise)	Air	Touch	Yellow	Breath	Breath/ Face
3. *Varaha* (Boar)	Earth	Smell	White	Body	Proper Substance/ Legs
4. *Narasimha* (Man-Lion)	Fire	Form	Black	Speech	Warmth/ Heart
5. *Vamana* (Dwarf)	Sky/ Ether	Sound	Crystal	Eye	Mind/ Head

(VnP, *Vishnu Purāna*, 4.2; AU. *Aitareya Upanisada*, 2.5; for details and parallels see, Singh 2011: 117-118).

The five incarnations of Vishnu symbolize the creation and evolution theory. According to the *Shatapatha Brāhmana* (1.8.1.1-6), the first incarnation, Fish, symbolizes the origin of life in water; in this form He had saved organic life-seeds from the great cosmic flood. The Tortoise form refers

to the life form which equally enjoys water and land. The third form of Boar, symbolizing the life in forest and land, helped to save the Earth from the submergence in the cosmic flood. The Man-Lion refers to the phase of cooling earth, through whom human power was established over demons. The fifth form, Dwarf, a symbol of primitive man, at tempted to control over the three realms of the world (cf. Singh 2011: 117-118). According to geological time scale about 405 million years ago when lands rose and small seas evolved and many kinds of fishes developed. This closely fits into the incarnation theory of creation. According to the Hindu time scale the *kalpa* (initial time) of life substance started around 432 million years ago and Vishnu took the form of a Fish. The latter five incarnations of Vishnu present the growth of vivid cognisance of human psyche like victory over the (*Parashurāma*) world, ideal social rule (*Rāma*), the model of karma (*Krishna*), message of peace and synthesis (*Buddha*), and the era of falsehood (*Kalki*, yet to be born!).

In metaphysical form the ten incarnations of Lord Vishnu also refer to the representative evolutionary phases of human life and advancement in human civilization — in fact, the sequence of appearance of Lord Vishnu on Earth is in tune with the evolutionary theory. The first form *Matsya* (Fish) refers to the evolution of first life forms that evolved underwater, and represented in the fully developed form of organism, i.e. Fish. The second form *Kūrma* (Tortoise) represents an amphibious creature capable of living both on land and in water and thus indicates the moving of life form from underwater to surface of the Earth. The third form *Vāraha* (Boar) is a complete land animal indication that life form has moved out of water and has adapted to land. The fourth form *Narasimha* (the half-man half-animal) indicates start of the transformation from animal to human life form. The fifth incarnation *Vāmana* (a dwarf), a pigmy sized human being, refers to a transition phase from the beastly form to human form and the development of intelligence, i.e. a stage of threshold where beastly life and humane consciousness meet.

The sixth incarnation *Parasurāma* (Rāma with axe), the forest dweller, has developed weapons and axe is his first weapon. Any sharp stone can be transformed into an axe and it also indicates the first settlement of humans in forests. The seventh incarnation is *Rāma*, representing civilized and more superior weapons like the bow and arrows — what he adorn, who has cleared the forests and developed small communities or villages; he is very vigilant and protects his villages and people. The eighth form *Balarāma*, is portrayed with the plough – the beginning of full-fledged cultivation and peasantry life based on settlement and agriculture and being no longer depended on meat and forest for food, thus this stage shows the beginning of agrarian economy. The ninth form *Krishna*, represents the advanced human civilization, which was

associated with cows — the beginning of domestication of animals and development of economy, which continues to the present day. The tenth incarnation *Kalki* is yet to arrive, and is believed to ride on a swift horse Devadatta and destroy the world — a clear indication that human beings will bring an end to life on earth; the numerous natural calamities created by human beings and the numerous nuclear weapons stored illustrates this futuristic form of Vishnu.

The cyclic process of evolution in the Vedic and Purānic literature recognizes the fundamental interdependence of all phenomena-the ecological awareness. American Physicist Capra (1991: 326) believes that "ecological awareness is spiritual in its deepest sense .... (and) the new vision of reality is in harmony with the visions of spiritual traditions". The paradigm shift in New Physics concerning the unified theory projects the Earth as a "Self-sustaining organism"– metaphorically the Earth as Mother.

3. **Gaia Theory - The Mother Earth**

The Scottish scientist, James Hutton, known as the father of geology, in 1785 called the earth a living super-organism and stated its proper study should be physiology. In 1972 a British atmospheric scientist, James E. Lovelock, introduced the theory that the Earth is a self-regulating and self-stabilizing mechanism with the capacity for keeping our planet healthy by controlling the chemical and physical environment. The Earth is a Living organism – life regulates life on earth. At the suggestion of his Cornwall neighbour, the novelist William Golding, Lovelock called the idea *Gāia hypothesis* (Singh 1995: 195-196). Gāia is the name of Earth Goddess in Greek mythology, mother of the Titans. The alternative spelling of Gaia, Gaea is already rooted in "scientific" English words connoting earth such as geometry, geology, and geography. Contemporary definition of geography, "study of the Earth as hone of mankind," is an attempt to accept the earth as living organism (cf. Singh 2007, and 2009). The Greek root of *home* is *oikos*, the etymological root of ecology. In historical sense ecology refers to "spiritual" connection to nature. This idea penetrates in a radical "ecological consciousness that intuitively, affectively, and deeply experiences a sense of the sacredness and interconnection of all life" (Taylor 1994: 187).

The idea of the Earth as mother is vividly expressed in the Vedic literature (c. 20^{th} – 10^{th} centuries BCE). The imagination of Father-Sky and the Mother-Earth is an idea rooted in old religions and had served as model for human behaviour. That is why human marriage is regarded as an imitation of the cosmic hierogamy (e.g. *Brihadāranya Upanishad*, VII. 4, 20). In the ancient Hindu mythology the earth (*Prithvī*) is eulogized as the mother of all the divinities in the form of integrative energy between the upper realm/heaven and the lower realm/ underworlds. That is how

the Earth is described as "the first creation" – the Mother who unites with the Father of terrestrial fertility and gives birth to us (*Atharva Veda*, 12.1.12). More commonly the Earth is mytholised as *Go* (in Sanskrit) or *Gāia* (in Hindi), i.e., "Cow" – a witness of the cosmic order (*rita*) and truthful action (*satya*), and nourisher of life form (*pālaka*). As cow the Mother Earth provides milk in the form of life substance to organic species (ibid.: 12.1.10). She is the Cosmic Cow (Gaia) that "does not kick, and milk for us a thousand streams of prosperity" (ibid.: AtV, 20.1.45).

During the 1980s, new and ingenious computer models of the Earth's biochemical cycles and climates are allowing us to probe more deeply into the interrelationships among the various aspects of the earth system. All the earth-systems are interlocked through a series of complex feedback loops (Rampino 1991: 382). The "soft" Gāia theory is a metaphor and is not completely testable hypothesis. In fact, this is an issue of understanding the meaning we manifest in the nature's domain. "Life itself is a religious experience," says Lovelock (1995: 192). Moreover, "Gāia should be a way to view the Earth, ourselves, and our relationships with living things" (ibid.: 194). Says the Vedic sage (*Atharva Veda*, 12.1.3):

The Earth upon which the seas, and the rivers and the waters upon which food and the tribes of men have arisen, upon which this breathing, moving life exists, shall afford us precedence in drinking.

Vishnu, the Creator, is the cosmic force behind the regulating mechanism of life-organism in this Earth. He himself is Universal Self, Cosmic Order and the Supreme; says the *Vishnu Purāna* (3.17.28):

O Universal Self! (Sustainer of the Cosmic Order)!
We bow to you under the elemental shape,
Form which beasts and the men sprung,
Gods and living beings, space and the elements,
Sound and all the qualities.

The unified form of cosmos is provoked by Lord Krishna (*Bhāgavad Gita*, 10.8) that "I am the origin of all; from Me the whole creation proceeds." In tile present era of thought pollution, this message is a call for ecological cosmology-understanding the cosmic integrity. Certainly we need a new cosmology and cultural coding to overcome this crisis. Remember, "The organisms of man and Earth are seen as the result of a long spiritual evolutionary process in which cosmic relations are reflected and developed" (Zoetemann 1991: 232).

About the "hard" side of the Gāia some scientists believe that "Mother Nature" cannot keep the environment in tune because she does not exist" (Rolston 1994: 224). Nevertheless at the other side the ("soft") Gaia theory depicts an organic perspective of harmonic interrelatedness

of human being to the Mother Earth. Remember: "Nature cannot tell us what harmony is and how to sustain it." In fact, this is an ethical question. This question has recorded a long history of debate in metaphysics and theology. At local level, the Gaian view be exposed and experienced in terms of the spirit of place.

4. **The Spirit of Place**

In ancient Indian thought "sacrality" (*devatva*) was narrated as manifestive force to understand and to experience the deeper insights. In visiting a sacred place (*tīrthasthāna*) we are not dealing with an unending journey back and forth across the land territory solely in pursuit of experiencing awe and wonder; instead we are looking at a sacred journey (*tīrthayātrā*) in which each stage is imbued with sacred significance – the inherent message and in depth meaning. We certainly need new maps for another type of geography, another worldview (Devereux 1993: 7) which is rooted in and starts from emotional and spiritual interconnectedness to place (*tīrthibhūta*) – an inherent reality of humanity. Whenever human being feels close to subtle and power force of the place, or land, "spirit of place" (*genius loci*) is to be experienced by human sensitivity. Of course every place is a location and has some power; some places have special power and its deeper intensity (e.g. sacred place). By manifestation of this power (*pavitribhū*) these places become the points geographical sanctity (*bhū-pavitrika*), A sacred place is a place that symbolically represents the world; ultimately it reflects order and wholeness and is like a mystic web of the cosmos; its very own layout encloses a world and to man, it becomes, at a deeply sensual level, the cosmos.

The interconnectedness to place may be compared with the idea of *Geopiety* that refers to a broad range of emotional bonds between man and terrestrial home/ cosmic Nature; this has been the main concern in the classical Indian thought process. The basic faith behind this idea is the reverence and care of Mother Nature, and especially the Earth. The Earth supports men and at the same time requires human care. Through religious ethics and ideas since past man attempts to understand and maintain the order and unity of the whole world — call it ecological cosmology, or sacred ecology, whatever one likes. This is immaterial whether people believe in many gods, or in one, or in none; in science or religion or in politics; but, consciously or unconsciously all seek some way to understand the cosmic integrity and ultimately to feel at home on the Earth (cf. Oates 1989: 2). In Hindu thought, this vision was like an inherent breath in the aliveness of Nature.

Any religion has triangular frame of its function: philosophic thought (theology), mode of personal conduct (ethics), and ways of worship (ceremonies). Each one is related visually or invisibly to one another,

and is expressible in geographical context, to be called as *faithscape* — develops through the process of manifestation, hierophany. In all the ways the ideas of holiness and sacredness prevail everywhere. The investigation needs approach from both the side: How does the environment including the people, the landscape and place, affect a religious form? And how, reciprocally, does a religious form affect people, landscape, and place? (see Fickeler 1962: 94). In such approach, symbolism, meaning, sacramental processes, faith systems— together making the "whole"; that is how "holy" would reflect the motion of belief systems.

By the realization of the manifestive sacrality in the place and landscape the associated territory converges to sacredscape (*tīrthakshetra*). The spatial level of territorial exposition starts from kin-clan sacred ties and reaches to the higher psyche level of ethical values for mankind. There always exists a "spirit of place" which interconnects the varying niches of the level and intensity. Of course, at present mostly perhaps due to increasing pace of individualism this unifying spirit is now suppressed. However, by the ethical revival of the deeply rooted old values a healthy tradition of making a balance be promoted. Pilgrimage (*tīrthayātrā*) is the most strong and old tradition in Hindu civilization with an aim to cross this materialistic world and experience the above realm. The variety of rich and vibrant in the diverse physical landscape has contributed spiritual insights to their corresponding geographies of visionary wisdom and enlightenment (Cooper 1997: 171-174).

According to the *Atharva Veda* (18.4.7) one can get relief from all the sufferings the moment s/he reaches in the territory of sacredscape. In the cosmogonic frame of sanctifying environment, the whole India is portrayed as sacredscape and symbolized as Mother (*Bhārata Mātā*) consisting of holy spots (*pīthas*) as representative of her body. There are 51 Shakti Pīthas in India where some part of Satī's body (corpse-form goddess Pārvatī, wife of Shiva) fell down. Among the 51 *pīthas*, two are not yet identified and nine are out of India. in fact, location of these sites refer to the concept of Greater India, '*Bhāratavarsha'*. These *pīthas* are identical to the number of Devanāgirī/Sanskrit (or later Hindi) alphabets, 51. Each of the alphabets is associated to a *pītha* in a systematic order.

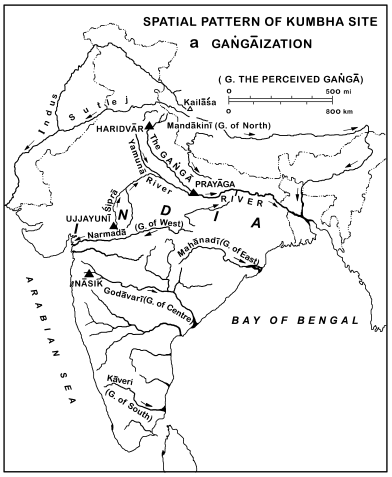

Fig. 1. The Gaṅgā river, Gaṅgāization and Kumbha sites.

Since ancient past, the act of pilgrimage has been the most popular to fulfill the quest of human being for a divine connection between man and the environment-an experience of the "spirit of place." Of course, this is a hallmark of religious devotion; this is also an act of cleansing, healing and revelation of geographical sanctity (cf. Devereux 1996: 128). Pilgrimage is an act of crossing; to cross is to be transformed. Sacredscape is the place (and territory) of transformation. Such place becomes holy where "wholeness" is preserved. Pilgrimage is a spirit-a guiding force unifying the divinity and humanity, i.e., a search for wholeness. Ultimately the overall wholeness of landscape and its sacred and symbolic geography converges to a *faithscape* that encompasses sacred place, sacred time, sacred meanings, sacred rituals and embodies both symbolic and tangible psyche elements in an attempt to realize man's identity in the cosmos.

In Hindu mythologies sanctity of the Gaṅgā-Jī (spelled wrongly and intentionally *Ganges* in Anglicised version) river is eulogized as giver of all sorts of prosperity and peace-the liquid spirit of sustainability" (*Rig Veda*, 6.45.31). No river in the world's history has achieved the fame comparable to the sacred river Gaṅgā. According to the *Padma Purāna* (6.267.47) the Gaṅgā flows in the three realms of heaven, earth, and underworlds (*tripathagā*), known respectively as the Maṅdākinī, the Gaṅgā, and the Bhogavatī. As the primordial fluid serving as the saviour of life, as a divine-energy linking the three realms, the Gaṅgā manifests the spirit of sustainability. That is how the Gaṅgā is a liquid *axis mundi*, a pathway connecting all spheres of reality. She is also known as Mother Gangā (*Gaṛgā Mai*) bringing life in the form of sacred water (Singh 1994: 210). Her spatial form is manifested in five territories lying in different parts of India where the regional sacred river is known as Gaṅgā of that direction, i.e., the Maṅdākinī (the Gaṅgā of the north), the Mahānadī (the east), the Kāverī (the south), the Narmadā (the west), and the Godāvarī (the centre) (see Fig. 1). This psyche process of archetypal manifestation and acceptance in the tradition, be called "Gaṅgāization", enhances personality of the Gaṅgā as "a prototype of all the rivers of India" (Singh 1996: 90).

The above two examples are representative of the environmental sensitivity to the mother Earth and her manifestive power. This is a process and search for ecological roots through understanding the foundation value of life, i.e., sacredness of land and spirit of place. At present the unified way "to approach social and cognitive environment is to encourage geography to accept salience of place as a great potentiality" (Singh 1997a: 32).

5. **The Spirit of Sustainability**

The ethic of "sustainable development," to which almost everyone subscribes today, requires this generation to use the world's environmental resources in ways do not jeopardize the ability of future generations to meet their own needs. To be successful, this principle requires another dimension – reverence and revelation. Development should preserve, not destroy, those assets of the natural and spiritual power of own cultural heritage which future generations would also wish to enjoy and cherish (Singh 1996: 86-87). The spirit of sustainability can be brought of as the ethic to behave in ways that help others and to realize the deeper nature of things – the cosmic integrity that is ultimately the sanctity of life. This involves a way of life and action determined by the deeper principle of realizing the intrinsic value one's actions serve. This is a call of the time: "Care the Earth, care ourselves," as provoked by Rolston (1988: xiii), "A century ago the challenge was to know where you were geographically in a blank spot on the map, but today we are bewildered philosophically in what has long been mapped as a moral blank space. Despite our scientific and cultural taming of wild nature we will wander, confused as to how to value it." Obviously, "since the roots of (ecological) trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not. We must rethink and refeel our nature and destiny" (White 1967: 1207). Ethical values are the moral force in the sustainable existence, progress, maintenance, and continuance of human being.

The disappearing presence of Hindu thinking about the man-nature-cosmos relationship is one of the basic causes for the present environmental crisis that India is facing today. Mahatma Gandhi warned us that "Nature has enough for everybody's need, but not for everybody's greed" (Dwivedi 1990: 211). During the past seven hundred years of foreign cultural domination – beginning with Islam and followed by British Christianity – the ancient Hindu value system has lost many of its facets. Nevertheless, the seeds of this ancient system of spiritual wisdom are still preserved in religious ethics found in ancient writings and surviving rituals. A mass awakening of awareness in the context of old cultural values would promote a new spirit of sustainability. Let us make general consciousness and awareness to interlink the concept of sanctifying Earth and community development. If there should be a moral imperative for sustainable development, we need a sense of sanctifying about the Earth (Kothari 1990: 33).

The Gandhian view of non-violence (*ahiṁsā*), vegetarianism and *karma* (right action) is based on the idea of total spiritual interconnectedness of all life; of the divine within all life. One has to realize that "the living Earth has a right to life, and that right is the primary moral argument for sustainable life" (Kothari 1990: 32). Gandhian thought is more relevant today and well suited to the soul and society of India. Gandhi gathered

strength and inspiration to promote the sense of Self-realization from the *Bhāgavad Gītā* (6.29): "He whose self is harmonized by yoga seeth the Self abiding in all beings and all being in the Self; everywhere he sees the same." We need to make development sustainable, both environmentally and culturally. The *Padma Purāna* (*Bhūmikhanda*, 96.7-8) prescribes to punish the person involved in acts of environmental pollution: "A person, who is engaged in killing creatures, polluting well, and ponds, and tanks and destroying gardens, certainly goes to hell."

Reverence — the deeper vision of the sanctity of life; responsibility – connecting link between ethics and rationality; *frugality* – grace without waste; and *ecojustice*, all form the minimal core of intrinsic values for right conservation and preservation of the spirit of sustainability (Skolimowski 1990: 101-102). The idea of *reverential development* is, in fact, an exposition of integration between dharma (moral code of conduct) and *karma* (right action). This idea, in another way, is unitary in the broadest and deepest sense, combining reverence and sanctity of life with contemporary socio-economic, moral, cultural and traditional premises to bring peace and harmony with nature (Skolimowski 1990: 103). Peace and poise are narrated by the Vedic seers as the precondition of orderly and sustainable environmental development; says the *Yajur Veda* (10.17.1), a text of the 10th century BCE:

> The peace in the sky, the peace in the mid air; The peace on the earth, the peace in water; The peace in plants, the peace in forest trees; And peace in all the Devas, the peace in ultimate reality; The peace in all things; The peace in peace; May that peace come to us.

The spirit of sustainability is also related to ecological identity referring to "all ,the different ways people construe themselves in relationship to the earth as manifested in personality, values, actions and sense of self" (Thomashow 1995: 3). Following the Vedic reflection, sustainability refers to the maintenance of a unified sensibility in search for wholeness and interrelationships among matter, life, and mind. This viewpoint is the essence of ethics behind the development and maintenance of Indian heritage, for which the Sanskrit/Hindu word, *dharohara*, is derived from "the mother earth" (*dharā*) and "endeavour of identity through time" (*ihara*), explained in terms of roots, and "our" deep glories of the past (Singh 1997b: 101).

Modernization and messages contained in ancient wisdom should be allowed to co-exist to help realize humanity's link with nature. This ideology should be taken as an environmental ethic having sacrality and deep attachment at the core. One may also hope for a revival of the sense of belongingness in the light of '*ecoethics*', preserving the age-old intangible spirit of sustainability and recognizing our ecological identity in the cosmic web.

6. **Epilogue: The Call and the March ahead**

If geography is broadly defined as "the study of the Earth as home of humanity", then ethical values and sustainability can be accepted as the geographer's art. This helps in understanding and interpreting the sacred power inherent within a landscape. It offers "geography a coherent way of deepening its concern with a poetics of the World and with its understanding of humanity's residence on the Earth". (Bishop 1994: 61)

The greatest loss recorded in India in the colonial period is the loss of our old ethics of ecojustice which extends the worldview to the sense of global family or universal brotherhood (*vasudhaiva kuṭuṁbakam*). In the course of the acculturation process, the ideology of materialism, consumerism and individualism – which was always negated in traditional Hindu thought – has been accepted by contemporary society (Singh 1998). At the other end, the movement to revive ancient cultural values is turning to fundamentalism followed by some groups. The old principle of *Satyameva Jayate* ('Only Truth Triumphs') is now replaced by *Arthameva Jayate* ('Only Wealth Triumphs'). The foreign cultural domination of India during the 700 years and influence of imported culture have played a major role in the form of transformation (Dwivedi 1990: 210).

It seems that by mobilizing politicians and bureaucrats into a more holistic view of the global ecosystem based on Self-realization and awareness towards deep human values, many of the intricacies and obstacles in sustainable development may be solved. The need of spirituality – oriented education should also be accepted as an alternative strategy. Physicist and eco-philosopher Capra (1983) feels that spirituality in its ultimate nature will lead to profound change in our social and political structures. Let us promote the attitude to humanity (say moral ethics) by balancing and reconciling the rational-scientific and the intuitive-spiritual viewpoints in our society and ourselves. For Mahatma Gandhi "right" comes only through the realization of Truth; he says, "God is the means and Truth is the end." For him *ahiṁsā* is linked with notions of *karma* (right act). The earliest mention of the ethical importance of karma in the Hindu context is found in the *Brihadāranya Upanishad* (3.2.10.113) which states that "One becomes good by action, bad by bad". This ethic is that norm in *dharma* (moral code of conduct). Says the *Mahābhārata* (13.113.8): "One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of *dharma*.

Gandhi's life and work do hold possible implications for the post-modern approach to environment, mostly based on his principle of *ahiṁsā* (non-violence) and *aparigraha* (non-possession). He says "I must confess that I do not draw a sharp or any distinction between economics and ethics. Economics that hurt the moral well-being of an individual or a

nation are immoral and, therefore, sinful" (Gandhi 1959: 33-34). His theory of *ahiṁsā* was not strict like a sectarian rule; he says "whoever believes in *ahiṁsā* will engage himself in occupations that involve the least possible violence" (ibid.: 35) Without any political propaganda Acharya Tulsi's *Anuvrat Movement* is promoting the process of self-purification and self-control, in many ways akin to Gandhism, since 1949. In support of this movement says Sarvepalli Radhakrishnan (Chapple 1993: 62), "A civilized human being must be free from greed, vanity, passion, and anger. Civilizations decline if there is a coarsening of moral fibre, if there is a callousness of heart..... It requires strict adherence to the principles of good life."

An awakened walk on the path of "Divine Nature", a major concern of the New Age movement, may lead to the deeper and sensible quest. This sense of enlightenment and self-realisation consists of at least five ingredients like Gaia (James Lovelock), Deep Ecology (Arne Naess), Permaculture (Bill Mollison), Bioregionalism (Gary Snyder, et al.), and Creation Spirituality (Matthew Fox). This is a call for reunion with 'divine', and its transcendence into higher forms of life. Without a way a pilgrim or traveller gets lost in the route. The way is a 'spirit' – spirit is an eternal sight for passing on the path in the right order. This 'spirit' is a blessing from the Mother Earth/ Mother Nature that blesses us to 'Proceed from darkness to Light, from falseness to the Truth, and from death to Immortality' ("*Tamso mā jyotir gamaya, Asato mā Sad gamaya, Mritur mā Amritya gamaya*" … *Brihadāranyak Upanishad*, 1. 3. 27-28). Let us keep the spirit always awakened and pray the Mother to always direct us on the right path.

Change is the Law of Nature. Human's progress is the Transformation. Evolution is gradual change. Revolution is accelerated change. Revelation is eternal change. We should meet to discuss moving from evolution in the roots, passing through the revolution of contemporary understanding, and reaching to the destination of revelation in making the world of harmonious brotherhood where peace and happiness become the ultimate reality of life — all these are inherently discussed in terms of harmonious co-existence, *kyosei*. One of the crucial crises that Hindu tradition faces today is misconceived idea that ritual frame of performing religion and the life philosophy and eternal quest of spirituality are the complementary and in many ways are identical too. Of course in textual tradition there has been rich debate in the past, however in course of transformation an unusual thought-and-practice took a massive turn and accepted by the masses co-sharing harmoniously and coexistentially (cf. Singh 2011: 130-131). In a recent paper, it is strongly argued that the Hindu environmental ethic addressing sustainable development is more humanistic, eco-friendly

and easily acceptable by any culture and in different setting (cf. Misra 2007).

As opposed to traditional intellectuals whose concern derives from the self-enclosed realm of elite cultural life, let us come across the disciplinary boundaries in making 'civic' environmentalism making ecospirituality a way of life and concerns for humanity (cf. Gottlieb 2007: 90). This would be a realization and awakening on the path of harmonious coexistence. Think *universally*, see *globally*, behave *regionally*, act *locally* but *insightfully*. This is an appeal for cosmic vision, global humanism, and Self-realization. Altogether it promotes an ecospiritual worldview — a spirit of wholeness, a sense of holiness — grounded on an evolutionary cosmology in the core of which lies the sanctity and faith — the vision of ecospirituality and harmonious coexistence, *Kyosei*. In ancient Indian thought we "find a way to bring our scientific understanding of nature's organic complexity into an integral harmony with a spiritual understanding of reality's simplicity. The *Bhāgavat Gītā* (4.8) states laconically: "He who sees inaction in action and action in inaction, he is wise among men, he does all action harmoniously" (Deutsch 1989: 265). Gandhi's whole life and his movement are the messages to justify the viewpoints and worldview he experienced and practiced. Capra (1996: 296) has implicitly exposed — which is like an inherent message of Hindu sages: "To regain our full harmony, we have to regain our experience of connectedness with the entire web of life. This reconnecting, *religio* in Latin, is the very essence of the spiritual grounding of deep ecology".

Path running towards beyond the boundary,
Out of space, out of time and image.
Let's cross sky-shape blue territory,
Searching what lies across the mirage.
Ultimately reaching to wholeness of cosmic limit,
Where God and Human formed a unit. — Singh (1995: 191).

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15

Rhythms in Science, Society and Spirituality

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Background

My student, brought-up in a remote village and educated in a Kolkata college recently told that he cannot speak fluent English. I knew that he was particularly attracted towards rocks and other western stuff. When I asked him about this strange coincidence, he admitted that he can remember the exact wordings of most of the contemporary western songs, in spite of his difficulties in continuing English conversation even for short periods of time. My own experience tells me that I could remember Tamil songs without understanding Tamil during my student days in Chennai.

The Take Home

Music evidently serves as efficient carrier. Like targeted delivery of drugs it carries many messages to the right niches within us, penetrating the barriers that we normally have. The musical communication process exceeds the narrow boundary of *taxon,* and is extendable to other species. It may be tempting to believe that we are in a singing planet, where music is all pervading. What we think as sound, may be music to some, even if not to our ears. Our compulsions mask the inner ear to listen, and inner voice to sing the real song imprinted within us.

Beyond the Sounds of Music

If we take music in a broader sense, and not confined to a few acoustic nodes, we may appreciate the fact that music may penetrate deep inside the cellular compartments and its perception is not confined to higher organelles like brain. Each cell is actually singing. They are communicating with the other cells. The acoustic message in the musical notes is replaced by chemical message. Waves of calcium are actually travelling from one cell to the other speaking a language which we fail to understand. The transmitters are lighting up our brains. Our senses, even the sense of odour are actually musical molecular vibrations of the odour receptors.

Music and Spirituality

The bible is full with the citations of sound and music. The voice of harper harping with their harps is mixed with the voice from the Heavens and voice of many waters. Solomon was believed to be the wisest man. Solomon's songs numbered a thousand and five. According to Dhu'l-en

Nun Misiri, the Egyptian saint, there is an entity called 'Seema-Sama', a listening power that stirs the heart and unveils all the obstructive curtains so that we can seek the blessings of Allah. Nearer at home we have the great exponents of music. We are all accustomed to mythical Narada with Veena in his hand. The *vedic* deity Saraswati also carries the same. Mahaprabhu created a social *tsunami* through his famous 'nam-sankirtana'. The 'samadhi' of Sri Ramkrishna and Sri Anukul Chandra always preceded a spell of 'Kirtana'. The famous 'Shabda sadhaks' of India also consider sound as sacred. Let us blow our life with the showers of this elemental music, this great equalizer, that breaks the walls of religion cult society and geographical boundary.

I thought that I shall write a scholarly essay on rhythms in science society and spirituality. Somewhere down the line I felt that I am so poor in writing such scholarly essays (particularly when it is on such a serious subject) that it will be real disaster. While presenting my theme I showed some pretty pictures in my slides. How the ice is formed differently in presence of different types of music. I also got some interesting references from web and journals regarding *Nada* and *Sabda*.

I confess that my slides contained many quotes in Sanskrit, which I partially understood in their translated form. I then showed some slides on how music affects memory, how music helps one to cure from disease and how music is intrinsically connected to different sects, different schools of spirituality or religions.

It may be fruitless at this point to repeat the same thing again as they were already presented in my slides. So I thought it will be better if I can present some random thoughts, that are connected to the main theme. It is only meant for very light minded people, to whom the spiritually is not a baggage, who do not think *Yaajan* is propaganda of a given sect, but it is like propagation of an inner wave, or, *Yajan* is going by some rituals, and not achieving through true realization.

Words should not come out from our mouth. It should be from our heart. If we reproduce the word from the text, forgetting the Chandaḥśāstra, the Talam, the world will be monotonous, prosaic and in fact unbearable. On the other hand, if we open our mind and look for the route to trace out the source of the drum that is beating in each of us, may be we will win a game that we are supposed to play throughout our life. We often forget the chanting, that may churn our hearts extracting the *Amrita*, routing our minds such that we can listen to our inner voices. Beating such inner drums that pierces the complex network of our inner contradictions is perhaps a simple way to undertake *Sadhana*. Like the famous DNA however we need an initiation site so that the replication can start. Like the crystals we need a nucleus which can help us to grow.

What if we don't?

Some Random thoughts-

Recently, Steve Jobs passed away. His life time achievement, Mac, that is followed by iPod and then iPad left a permanent impression in our mind. While writing this essay on rhythms, the comment that Jobs made after his return from India is haunting me. According to him, Karl Marx and the Neem Karoli Baba (his chosen spiritual guide from India whom he never met) taken together, stand nowhere near Edison. Edison's invention added much more to our life than these so called thinkers or spiritual guides.

Gadgets!

Can we solve our problem like iPod like gadgets which can load lot of music? Attraction towards gadgets is something like a kid loving its toys. They like the toy car. Toys definitely help the kid to dream. Often such dreams undergo a sudden death. They are shattered by the brute forces of the real world. That normally happens when the kid grows up. They toys disappear. Only the 3D realities that have immediate consequences seem real. Can a new toy (gadget) fill that gap?

Beyond the Toy Models!

So can we solve our life problems using toy models? Steve Job's main argument was that Edison's inventions cover more than 80% population of the world. Will that provide us the right kind of food for our thoughts; water for our thirst? Steve Jobs himself was fed by the Iskcon temple guys. Don't we see every day the temples, mosques, political organizations and social activists feeding people around? They might have their own vested interest. But still they do it for their survival. They play mind boggling games – often it is their tune rather than their gadget that shapes those games.

Abhinay2Bhakti

But even when someone tells that 'you are my brother', there some 'tunneling' of a genuine feeling of brotherhood, a mix of deceit cannot always be ruled out . Utterances like, 'Jaihind', 'Vande Mataram', 'Jaiguru', 'Comrade', 'JaiGour', 'Amen' all induce some feelings that a gadget cannot give us. When we buy the new shoe, we police them, clean them every day. When it becomes aged, we gradually forget about them and buy a new pair of shoe. The gadgets have this problem. After all, who will think of the earlier version of Mac today? No one is going to buy PC /XT even if offered, as a new cheap PcTablet is available. We have revolutionized toys. That is what the technology has done. The benefits are immense. But can it replace the 'Amen'. Similarly, it cannot replace the quest of humans for what really

happened during the big bang that led to the background black radiation pervading the Universe. It cannot prevent us from wondering that the Universe was ever expanding. We should not forget that Einstein the greatest scientist ever born (some people may not agree) did not need any gadget to discover his famous theory of relativity, or even his equally famous theory of photo-electricity (the latter fetching him the Nobel). His famous EPR paradox is haunting us even today. The profound question, 'can God play dice?' will haunt everyone, the believer and non-believer with equal intensity.

Toy2Folk

Can we live without toys? There is huge population of undernourished children in Asia and Africa whose only toy are their mother's breast or the piece left out rubber ball lying in the street. But fortunately, unlike Steve Jobs they know their parents and unlike Job's father, their parents do not always leave them to be perished in this world. Unlike them, they forget their fatherly and sonly egos' despite the fact that they are dwelling on the streets and perhaps singing a song picked up from a recently released movie.

Before the advent of all these gadgets (i.e. before Edison was born) people in the lowest possible strata of the society knew how to sing a song; how to express profound feelings using the simplest of words. We have plenty of examples from Kavir to Lalan, from Guru Ramdas to Ramakrishna Parmahansa, who expressed the essentials in life without gadgets. According to Manomohni's son Anukul, that rustic person from Himayatpur, expressing things in 'nangla' form is better as you do not compromise with the real content and sometimes you can come to the root meaning with ease. You do not need a gadget to feel the nature, to feel that you are a part of a great music that is played all around you all the time. I feel a bit ashamed while typing all this on a Notepad. But this, I have adapted by habit. I could have done it otherwise. Let me have a deal. We need gadgets. But we should go beyond it. (It reminds me of the famous book Zen and the art of Motorcycle Maintenance- we perhaps need the bike – but we need Zen). We should not forget the great music going on – and look at the other guy fiddling with his/her latest technology toy, or robotic assistant. Let us be humans and not humanoids.

Let us Name

I am the last to suggest that we should give away our gadgets. We should listen to the famous saying by Mahaprabhu: "*Sanyas loinu Jobe Chhinna Hoilo Mon – Ki Kaj Sannese More Prem Proyjon*" – Why do I need a sanayas. Why should with part without gadgets and toys? But we should not forget that those are means and not the end. I need Love. Let us go back to the old poet Chandidas- who said the same the supremacy of 'piriti' – love. 'Who created these beautiful word *piriti*'- he

uttered. Without love nothing is possible. It is perhaps love that imparts the musical tone within us - the right kind of vibration- the chord that resonate and imparts a meaningful rhythm within us. We may not rationally feel it. Like Henry Bergson, we may call it an essence, that exceeds the realm of our rationality. Let us get ourselves involved in the *Maha Sankirtan* that is going on. Let us avoid the illuminati- the bad songs. Accepting the satsang is like singing the right song, accepting the right company and naming the right name. Whatever we are, let us jump into this universal chore as we have nothing to lose. Let us not have Jobs dying from Cancer but Jobs who will look and feel beyond gadget. Let us have the right Systems holding us together, by a coherent gum (what we may call the real *Dharma*), so that we can sing loudly the name. Let us not deny that we are born from our parents and not from the air. Let us join in this Universal festival with or without gadgets.

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16

Science and Spirituality

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Introduction

This entire universe is full of harmony. Each one plays his own musical instrument in tune with this universal harmony or *Chhanda*. *"Chhandobhyah Eva Samagra Midam Visvam Vyapa Nada".* This entire universe is full of harmonious movement, may he be a scientist or spiritualist or any other person inhabiting this beautiful earth, he has his own instrument to play to upkeep this universal harmony. The claims of the science are justified if science bears in it this *Raga.* The spiritual progress of a man is also justified if a spiritual seeker adheres to it. No doubt, we are enjoying the boons of science and the boons of spirituality directly or indirectly in our day to day life. Scientists have made science a tool to discover the material resources of the world. They have split up the matter and shown to us its properties. As we see a matter externally, it is not so in the real sense of the term. If we look at the entire earth how big it is unimaginable in comparison to a lemon; the space or the vacuum discovered in an atom is also similarly big and unimaginable inside it. Beyond our senses there are invisible things. On the other hand, our scientists have discovered the existence of other planets by sending our astronauts through our spaceships which are also beyond our senses. We have been enjoying the boons of Science like Physics, Biology, Chemistry, Botany, and Zoology by its enumerable discoveries and inventions. We are grateful to them for their toil and virtues and dedication. Similarly, in Spirituality also, a lot of discoveries have been made by our seers and spiritual seekers. We are able to find our Soul, Spirit or Brahman; understand the mystery of human cycle and Godheads and the invisible worlds within us. With this discovery, various manifestations are there on earth in the name of incarnations, formation of various religions, cults, and so many holy places have appeared on earth. Its benefits are being enjoyed by the individual seekers as well as the society; which we cannot deny.

However, in the case of the Science, the principles, properties, procedures are there based on matter with limited knowledge. In the case of the Spirituality, the latter one, the principle, properties and procedures are not physiological but psychological, based on a seeker's depth of faith and aspiration, perception of inner knowledge and experiences. Both have objectives for human welfare. But problem lies in the misuse of both the subjects where the beauty of this beautiful world is tarnished

and humanity is apprehending its future dangers and survival of us become at a stake today. A joining bond is needed in both the subjects to upkeep that universal *Raga* or Harmony, wherein lies the true joy, peace and *Ananda* for the whole humanity

Abstract

Science and Spirituality are one and the same thing when we consider "SARVAM KHALWIDAM BRAHMAN", all that we see is the manifestation of the spirit or Brahman- or all is the creation of Brahman. There is no existence of matter without spirit. Brahman is called as the Spirit, Self or Divine. When we consider science and spirit as two separate subjects, our approaches become different; so also the properties, principles and procedure. Science depends upon certain physical properties principles, procedures and methods to quantify its results. In case of spirituality, also, there are certain principles, procedures and methods not only to quantify but also to qualify its results, but the properties are not physical but spirit, vibration, consciousness etc. In case of science it brings benefits for the humanity, no doubt. But, in spirituality, there are not only benefits to humanity but also solutions which science cannot give due to its limitation. In science there is no selection of consciousness as a core element, where as in spirituality, consciousness is the core element considered in all the levels of its spiritual discovery and inventions. It is this consciousness that exists behind matter, behind our thoughts, sensations that regulates everything and also determines a form. In all the human discoveries and inventions made so far by science, importance of consciousness or spirit is left. That is why, in the application of science there is no solution when it creates havocs to humanity by its excess or wrong applications. It is in spirituality, a balance is maintained in its application; a harmony always and everywhere is maintained which is tuned with the universal harmony. It cannot justify itself without taking the universe. The existence of the world or universe is due to this universal harmony, which a scientist can term "a theory of relativity' but, in real sense it is more than that. Any human being can discover it within himself and expand it can go beyond the individual self and can make identify his individual self another self and also with the universal self. The so called physical science cannot do it as its properties, principles and methods are physical and knowledge is limited. Some scientists have now admitted to welcome spirit to enhance to scope of science and know more and more the inherent truth of matter not only in discoveries and inventions of science but also in the application of science to get far-reaching results as well as permanent solutions to the present day human problems and worldly crisis. There will be union in thoughts; no alienation, no division of thinking science and spirituality, rather both complementary to each other, trying to express the real Truth. Thus

matter will reveal the spirit and the world is a spirit's manifest home in joining their hands together. "Spirit shall look out through Matter's gaze and Matter shall reveal the Spirit's face".

1. Science as we believe today

a) It is a martial science: All the fields of science, till now, have taken into consideration, 'matter' as the core of experiment and mathematical calculations with various formulae are used to find the results**.** Now Quantum physics is coming up to explore into the subtler aspects of matter by its new findings.

b) Our inadequate Chemical Researches on molecular operations: Dr D.K.Sing once asked Miller, at one of his lectures on the origins of life at the University of California, Irvine, "Suppose you were given all the necessary cellular chemicals. Could you create a living cell in the test tube?" Miller's immediate answer was," I do not know." The point is that if this experiment cannot be demonstrated, molecular evolutionists cannot honestly claim that life has arisen from molecules. A molecule, no matter how orderly and precisely arranged, is lifeless. To make the artificial gene work, the help of a living cell is required. All the molecules, including DNA and RNA, are only vehicles to carry out an instructed message, just like the running of a watch. But, are the watch and the watch maker the same? What is the molecular operation that makes us appreciate a beautiful landscape or listen to a melodious symphony orchestra? What is the molecular operation that makes us feel joy upon seeing a close friend or relative after a long time, or sad when losing a near or dear one? What is the molecular operation that makes thoughtful scientists come together to discuss the value of knowledge and the goal and meaning of life? Are all these due to molecules? Is there any molecular operation or multidimensional quantum mechanical equation that can describe these wonderful phenomena of life? [1]

c) Unity exists in matter: It is found that there a unity that attracts in matter. Molecules and atoms in matter cannot be split into independent units. All parts interact at all levels.

The oriental scriptures agree on the point that all observable and describable realities are manifestations of the same underlying "divine" principle. Although many phenomena of the observable world are seemingly unrelated, they all go back to the same source. Things are intertwined and interdependent to an unfathomable degree, just as the particles in an atom are. Although the electrons in an atom can be thought of as individual particles, they are not really individual particles, because of the complicated wave relations that exist between them. Hence, the electron cloud model describes the atomic structure more adequately. The sum of electrons in an atom cannot be separated from its nucleus, which has a compound structure itself and can neither be

regarded a separate entity. Thus, in the multiplicity of things there is unity. Matter is many things and one thing at the same time.2

Essence of Education is also to discover unity in diversity: "To bring out and materialize a congruity from among the varieties and unify them meaningfully discovering their relation to existence is the essence of education"**.** 3

d) A New outlook in Science: Science is often compared to a tree that branches out into many directions. The disposition of physics is that it follows the tree upward to its branches and leaves, while meta-physics follows it down to the root. Whether the branches of knowledge stretch out indefinitely is still a matter of debate. However, it appears that most scientific discoveries do not only answer questions, but also raise new ones.4. This concept is beautifully narrated in the holy Indian scripture Katha Upanishad & "Gita" about the worldly existence.

URDVAMULO VAK SHAKHA ASHOSHTHAH SANATANAH 5

This creation is an eternal Ashwastha (Pepal) tree whose roots lie above and whose branches course downwards.

URDVAMULAMADHAHSHAKHAMASHVATHAM PRAHURVYAYAM.
CHHANDASI YASYA PARNANI YASTHAM VEDA SA VEDA VID. 6

(This world has been compared to a tree itself where its root is above and branches are below. Brhama has been described as the off spring of the Supreme Purusha. The man who is aware of this is the real knowledgeable person. The metaphysics is now approaching on this line in studying the science of matter.).

e) Research on subtler aspects of matter for deeper findings: The so called scientific researches are dependent on physical things. Even the psychologists make experiments of animal like cats, dogs in laboratories feeling their limitation that man cannot be experimented in laboratories. "Huxley, a great physical scientist recognized that mind was something quite different from matter and could not possibly be explained in the terms of matter" 7.

"The so-called sciences which deal with mind and men (psychology, etc.) are much dependent on physical science that they cannot go beyond narrow limits. If science is to turn her face towards the Divine, it must be a new science not yet developed which deals directly with the forces of the life-world and of mind and so arrives at what is beyond mind, but the present day science cannot do that".8

f) Mystery in Homoeopathy: Does the Homoeopathic medicine bears a particular character or behaviour which is becoming more powerful when its material contents reduce by potentisation- method? The real

treatment is not done for a particular illness, or disease, it is done to the person as a whole taking into consideration of his physical and psychological conditions and behaviour of a man at the same time. Molecular Existence of Homoeopathic Remedy is doubtful at a certain stage of its preparation in dispersion method of potencies. Its infinitesimal quantitative value works.

g) Exploration of Human Mind: The current scientific paradigm does not include consciousness or mind as a fundamental reality, but seeks to explain everything in physical terms. Western science has now looked out to the edges of the Universe, back in time to the beginning of creation, and down into the sub-atomic structure of matter; and it finds no place, nor need for God. But this is because it has not yet included the inner realm of mind in its scope. When science explores mind as fully as it has explored space, time and matter, it will create a new worldview that includes spirituality.

The EEG (Electroencephalogram) is an instrument used for tracing the electrical activity of the brain (or brain waves); provides a good index of the depth of sleep. Since the tracing can be made without disturbing the sleeper, the EEC has become standard measure of sleep depth. The tracings have also made it possible for investigators to know when someone is dreaming during sleep. Variation of the activity of the ARAS (Ascending Reticular Activating System) plays a large in the control of the levels of sleep and the EEG patterns which accompany them…But, this EEG is silent to say the kind of dream one dreams in during sleep.[9]

2. Spirituality as we believe

Study on Self, Brahman, Consciousness, Spirit, Infinity, God are the popular terms ascribed to spirituality.

a) Concept of the Supreme: The supreme Purusha is described as *Aditya Varnam* (He is like Sun) & *Hiranya Prabha*, like golden colour. He became many (*EKAM SANTAM VAHUDA KALPAYANTI*). This entire universe is his own external manifestation. He is the creator lurking behind this matter everywhere. Fire is the symbolic representation of Him.

b) Awakening Agni: Importance of *Agni* is quite relevant in Vedic literature. In external matters, it is present in internal aspiration it is also present. How the Vedic seers give importance to it let us understand from the following lines.

"AGNI MILE PUROHITTAM, YAJNASYA DEVARITVIJAM HOTARAM RATNA DHATAMAM' [10]

(I bow down to the Agni who is in the front; he is God, the Ritvik, the Hota (the priest) and the giver of all the wealth). Agni (Fire) is also a Force of our evolutionary Process:-

According to the Vedic knowledge, Agni is also the force of evolution, which pushes always forward, and breaks the tenebrous layers of the conscience (Tama) and Matter (Annam) and delivers the pulsating life force. It is that which causes growth and which increases the power, and which forges and welds relations among vegetations, plants and herbs, and which pushes upward the greater forces of intelligence, which forms and builds complex organizations in which mind can be lodged and made to vibrate effectively so as to make the material form not only conscious but even self-conscious. Agni is in itself a conscious will that acts intermediary between the physical world (Bhoor) and the intermediate world (Bhoovar) and the higher world (Swar). Agni is described as the messenger, who has a free access to all, and can communicate then extend message to any destination.

c) **What The Veda speaks of on Science?** "Our vedic literatures give descriptions of various scientific methods for preparation of electric cells, surgery, airplane science, metallurgy, cosmology etc. The Veda says that this universe has to be understood through the Vedas only because human beings have inherent limitations, which will not allow them to get the correct picture of this nature ever. But, the problems with the Vedic literatures are that they don't use the scientific language that we understand".[11]

d) **Consciousness exists behind material object:** Some scientists don't accept it, but a spiritual seeker accepts it as the core of everything. The following lines speak the existence of consciousness in matter.

"The objects we would probe are not their form. Each is a mass of forces veiled as shape whose ends seize, but the interlines escape in a fathomless consciousness above mind's norm."[12]

e) **Consciousness above and within:** "The psychic consciousness is the pure consciousness within us. The spiritual consciousness from above reveals the vistas of knowledge and the psychic consciousness from within sets the direction and pace of the journey."[13]

f) **Method of Yoga: Psychology is the principal aid:** The field of psychology needs a direct inner psychological instrumentation by which we can arrive at sure data and sure results in ourselves verified by equally sure data and results in our observation of others and of the hidden psychological world and its play of unseen forces."[14]

g) **A God lover loves Science & God as well:**

"Science is chiefly useful to the God-lover and the God-knower because it enables him to understand in detail and admire the curious wonders of His material workmanship. The one learns and cries, "Behold how the Spirit has manifested itself in matter." The other one says, "Behold, the

touch of my lover and my Master, the perfect Artist, the hand omnipotent." 15.

3. No conflict in Science and Spirituality

Conflict comes up if someone is felt another in different ethics, virtues and mission and objective otherwise they are of the same member of the same house having same rights and responsibility. Alienation brings division and ultimate destruction. Science and Spirituality have the same vision, same responsibility etc. for this earth.

Both science and spirituality are the search for truth. One is the search for the truths of the physical world; the other the search for the truth of the physical world and subtle worlds through nature of consciousness, inherent in matter. "The West has placed its attention primarily on the realm of Matter, while the East had placed its attention primarily on Spirit. Yet Matter is nothing other than an expression of the possibilities of the Spirit" 16.

4. Bridging the Gap in Science and Spirituality

Now with the inadequate results discovered by the scientists, crisis of the world due to global warming, eco-systems at a stake, all these factors have forced us think that some where there is an imbalance and disharmony which is the cause of all human problems. It is not external but internal. Scientists have changed their approaches with a new term *"The Frontier Science".* They have given importance to subjective approaches.

5. Revival of a DEVA VASHA (divine language) "Sanskrit" to conjugate this relationship

It is said India speaks through its own tongue, i.e Sanskrit.

i. **A Language with root sounds that communicates perfectly to a hearer**: It is said *SAVDAM NA KSIYATE*. Words uttered are never destroyed. According to the nature of the words, the vibrations are also produced. As sweet words welcomes a person and harsh words denies him. In the proper rhythm (Chhandas) these words are becoming more efficacious. They bear psychology of a man to other. "Sanskrit has been the most perfect instrument for expressing the thoughts, feelings, aspiration, knowledge and experiences of this (India's) ancient culture".17.

ii. **A Language best fit for Artificial Intelligence:** Sanskrit has been found to be most suitable for computer. We may quote here the words of Rick Briggs of the NASA Ames Research Centre, US. He says, in an introduction to to an article in the AI magazine, "In the past twenty years, much time, effort, and money has been expended on designing an unambiguous representation of natural languages to make them

accessible to computer processing. These efforts have centered around creating schemata designed to parallel logical relations expressed by the syntax and semantics of natural languages, which are clearly cumbersome and ambiguous in their function as vehicles for the transmission of logical dada. ...There is at least one language Sanskrit, which for the duration of almost 1000 years was a living spoken language with a considerable literature of its own, besides works of literary value, there was a long philosophical and grammatical tradition that has continued to exist with undiminished vigour until the present century. Among the accomplishments of the grammarians can be reckoned a method for paraphrasing Sanskrit in a manner that is identical not only in essence but in form with current works in Artificial Intelligence".18.

6. Power of the Mantras

There are divisions of the Vedic period: Age of the Mantras, Age of the Brahmanas and Age of the Upanishads. Age of the Mantras speaks Mantras not only as the expressions of knowledge, but they are also vehicles of devotion. These are vibratory forces of dynamism and action. They contain secret methods of art of action. Thus mantras are the wide synthesis of Jnan Yoga, Karma Yoga, Bhakti Yoga and Mantra Yoga**.** It has been said in the ancient Indian scriptures, that sound is never destroyed. SAVDAM NA KHIYET. It has actions with its own vibration that it creates. More action it creates by more repetition of it in proper rhythm and vibrations. This is the very basis of the Mantras. But, we are not utilizing it due to our materialistic outlook to day.

7. Releasing spiritual energy by discovering seven centres (Chakras) in human being.

1. Muladhara: (Lam is the sound)
2. Svadhistana: (Vam is the sound)
3. Manipura: (Ram is the sound)
4. Anahata: (Yam is the sound) cardiac plexus, heart center
5. Visshuddha: (Ham is the sound)
6. Ajna: (Ksyam is the sound)
7. Sahasrara: (OM is the sound)

However the seeker gets immense help in releasing energy silently within this human frame.

8. The Worthful Human Journey is Spirituality

The purpose of life is to unfold consciousness behind matter, find spirit in everything and regulate life by the inner spirit sitting within us as well as in every animate and inanimate thing. It is said life sacrificed to the divine is the life worth living**.** Experiments in science can be taken in the spirit of *Karma Yoga* which should be dedicated to the divine and the spirit to get the true satisfaction in the work and discover a right purpose and vision for the humanity. There will come unity, brotherhood, peace and harmony everywhere. Man will find a scope to excel manhood towards becoming a superior human being of perfect form and spirit.

9. Love for the Nature

Study of spirituality can give only such attributes to humanity to love nature as spirit's inner house is soul and its outer house is nature**.** More we are developing this aspect, more we can feel the problems of the world and solutions for this. In Vedic period there was constant prayers to the Nature Gods like Indra, Varuna, Maitri, Soma along with Agni to upkeep a relationship with the things within us and around us. The plants and animals speak in an inarticulate language of where consciousness is the main medium of communication. Compassion to all was given by the seers in those days to maintain the real harmony of nature. Now environmental scientists say what is 'nature-made' is creative and what is 'man made' is destructive out disgust due to absence of this 'love for nature' attitude.

10. Conclusion

As we go to the subtler aspects of matter, we find more perfect results in researches. At the end of these subtler aspects remains Sat-Chit-Ananda (Existence-Consciousness and Bliss), the source of this creation, Brahman, matter everything. In the vedantic words:

"NA TATRA SURYA VATI NA CHANDRA TARAKAM.
NE MA VIDYUTO BHANTI KRUTOYAMAGNE.

TVAMEVA BHANTA ANUBHATI SARVAM.
TASYA VASA SARVA MIDAM VIBHATI." [19]

There the sun shines not; neither do the moon and the stars; these lightenings there shine not, not to speak of this fire. All but reflects Him that shines; by his radiances is all this radiant. When the spirit takes a form, it becomes a matter; it is losing its true inner values. Science as we said should try to change its methods from mere material to subjective, inner researches of the Spirit and try to understand the law of the existence of subtle things behind this matter and welcome spirit, consciousness, and the seekers of spirituality should not be mechanical or ritualistic, rather bear a scientific thirst for knowing more , through self experiences and involvement to glorify this the relationship of matter

and spirit in an unending manner for the sake of humanity and the world & the God.

"The Spirit shall be master of this world
Lurking no more in forms obscurity
…And things shall manifest the covert God,
All shall reveal the Spirit's light and might
And move to its destiny of felicity.
The Spirit's tops and Nature's base shall draw
Near to the secret of their separate truth
And know each other as one deity.
The Spirit shall look out through Matter's gaze
And Matter shall reveal the Spirit's face.
..Nature shall live to manifest secret God,
The Spirit shall take up the human play,
The earth's life become the life divine". 20

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17

Bose Einstein Samadhi — The Scientific Basis of Meditation

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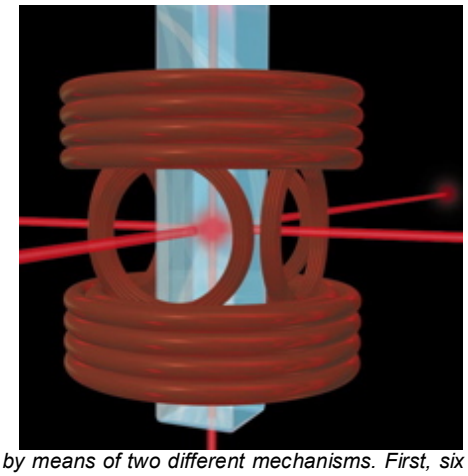
Matter and energy are inter-convertible. This was a path breaking contribution to our understanding by Einstein and it was unequivocally proven, *albeit* in very morbid and destructive circumstances. The conversion of a very miniscule amount of matter into a tremendous amount of energy virtually destroyed a nation and a few generations. The 'inter-convertibility' could make the laws that are applicable to matter also applicable to the various manifestations of energy. Matter and energy are like 'Shiva' and 'Shakti', where it is understood that Shiva is the potential energy while Shakti is the kinetic energy.

Matter is present in various energy states. These energy states are temperature dependant: higher the temperature, greater the energy; for example, when water boils upon heating to higher temperatures. The application of heat increases the disorder in the molecules as they are energized. The resultant disorder is referred to as 'entropy'. Entropy represents the excitability and chaos of the molecules that constitute matter.

In 1924, Satyendranath Bose, a reputed Indian scientist proposed to Einstein that if matter was cooled to very low temperatures (Absolute Kelvin- minus 273 degrees) then the entropy of that matter should decrease and matter should come down to a zero energy state. This remained only in the realms of hypothetical speculation until it was proved only several years later.

In June 1995, a research group at the Joint Institute for Laboratory Astrophysics (now called JILA) in Boulder, Colo., succeeded in creating a minuscule but marvellous droplet. By cooling 2,000 rubidium atoms to a temperature less than 100 billionths of a degree above absolute zero (100 billionths of a degree Kelvin), we caused the atoms to lose for a full 10 seconds their individual identities and behave as though they were a single 'super-atom'.



ATOMIC TRAP cools by means of two different mechanisms. First, six laser beams (red) cool atoms, initially at room temperature, while corralling them toward the centre of an evacuated glass box. Next, the laser beams are turned off, and the magnetic coils (copper) are energized. Current flowing through the coils generates a magnetic field that further confines most of the atoms while allowing the energetic ones to escape. Thus, the average energy of the remaining atoms decreases, making the sample colder and even more closely confined to the centre of the trap. Ultimately, many of the atoms attain the lowest possible energy state allowed by quantum mechanics and become a single entity known as a Bose-Einstein condensate.-MICHAEL GOODMAN

The physical properties of these atoms, such as their motions, became identical to one another. This Bose-Einstein condensate (BEC), the first observed in a gas, can be thought of as the matter counterpart of the laser, except that in the condensate it is atoms, rather than photons, that dance in perfect unison.

This zero energy state is now known to physicists as the Bose –Einstein condensate. This state of matter is also called a 'super-atom' because the entire mass behaves as if it were a single atom. It loses all its characteristics of shape, charge, polarization etc. At ordinary temperatures, the atoms of a gas are scattered throughout the container holding them. Some have high energies (high speeds); others have low ones. Expanding on Bose's work, Einstein showed that if a sample of atoms were cooled sufficiently, a large fraction of them would settle into the single lowest possible energy state in the container. In mathematical terms, their individual wave equations-which describe such physical characteristics of an atom as its position and velocity-would in effect merge, and each atom would become indistinguishable from any other.

In all probability, at such low temperatures, matter transforms into a shapeless, attribute-less phenomenon. The kinetic energy transforms into potential energy, or in other words, 'Shakti' becomes 'Shiva'. At extremely low temperatures or at small size scales, the usefulness of classical mechanics begins to wane. The crisp analogy of atoms as

Ping-Pong balls begins to blur. We cannot know the exact position of each atom, which is better thought of as a blurry spot. This spot-known as a wave packet is the region of space in which we can expect to find the atom.

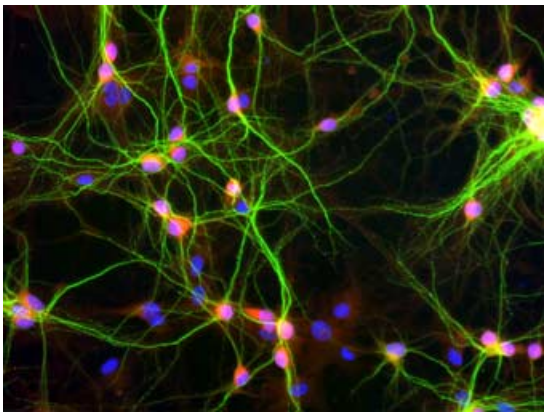
As a collection of atoms becomes colder, the size of each wave packet grows. As long as each wave packet is spatially separated from the others, it is possible, at least in principle, to tell atoms apart. When the temperature becomes sufficiently low, however, each atom's wave packet begins to overlap with those of neighbouring atoms. When this happens, the atoms 'Bose – condense' into the lowest possible energy state, and the wave packets coalesce into a single, macroscopic packet. The atoms undergo a quantum identity crisis: and one can no longer distinguish one atom from another. This very unique response at negligible entropy can be extrapolated to consciousness too. The substrate of consciousness is the neurons.

Our brain is an aggregate of close to a 100 billion neurons. There have been many attempts to hypothesise the Neural Co-relates of Consciousness. (NCC) The various thoughts that constantly crowd our minds are the sum- total of the simultaneous activity of different neurons. No wonder then, that there is such chaos in our wakeful state. These thoughts then translate into various biological changes mediated by the hormonal apparatus at the pituitary interfacing system. The complex interconnections that abound the nervous system ensure that even a small impulse rapidly spreads seismically via this dense network. A healthy, well-functioning neuron can be directly linked to tens of thousands of other neurons, creating a totality of more than a hundred trillion connections – each capable of performing 200 calculations per second*!* This is the structural basis of the human brain's memory capacity and thinking ability.

There is, however, no consensus on the Neural Co-relates of Consciousness (NCC). How then, does consciousness evolve from a neuronal basis?

Hameroff et al. (1998), proposed an 'Orchestrated Objective Reduction' hypothesis. According to this hypothesis, the crucial structures for consciousness may be microtubules in the neurons and glial cells. The microtubules are special assemblies of proteins and certain micro-tubular quantum processes could get converted via subsequent neural processes in different levels into a conscious experience. This provides a structural or molecular basis of consciousness.

Thoughts reflect an increase in the entropy of these quantum processes.



Hippocampal Neurons- (Courtesy- Google Images)

The sensory organs serve as an important pathway to increase the entropy as they stimulate various neuronal circuits adding to the entropy. Continuous stimulation of the neural networks is what happens in the wakeful states. Sleep is therefore necessary for minimizing these constant excitatory inputs. Neurons- the brain cells, communicate with each other at the rate of 15 million per hour. When a human being comes into the world, his/her 100 billion neurons are primed to organize themselves in response to his/her new environment – whatever may be the culture, climate, language, or lifestyle into which the person is born.

Concentration decreases the entropy of the brain and increases the synchronicity of a specific group of neurons. (Alpha wave preponderance).

Figure 1: EEG Patterns

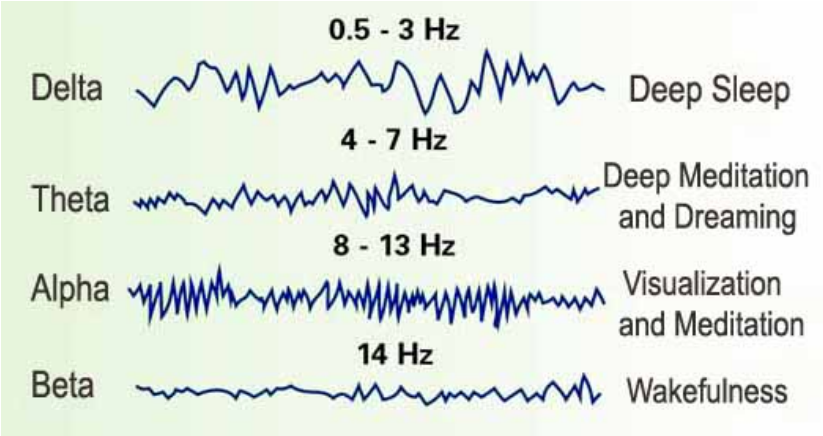
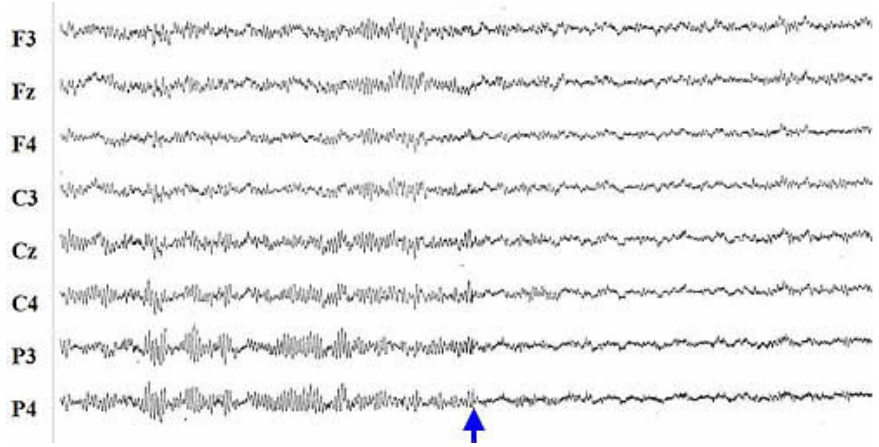


Figure courtesy- Maharishi Institute

There are four states in brain waves measured by EEG. Beta (14-30Hz), Alpha (8-13Hz,) Theta (4-7Hz) and Delta (less than 4Hz). Beta waves dominate in the waking state, Alpha in relaxation, Theta in mild meditation and Delta in deep meditation as well as in deep sleep. Alpha waves reduce unwanted stress level; Theta waves accelerate learning and healing process. Delta waves produce large quantities of healing and growth hormones.

Figure 2: EEG Patterns during transcending as compared to other experiences-



The above figure presents an example of EEG patterns during transcending (first half of this figure), and other experiences (second half of the figure.) Notice the presence of alpha activity in all 11 leads measured in the first half of the record (transcending), and the sudden disappearance of alpha in the middle of the record, when the mind is out of the process of transcending.

Reverting to the earlier example, when we approach the Absolute Kelvin, just as the entropy of matter drops to near zero levels, in this paradigm, the neuronal disorder keeps waning as one concentrates. As the neuronal firing decreases in amplitude as well as frequency, so also would the propagation across various networks.

In the wakeful state, when one consciously attempts to decrease the entropy of the nervous system, the entropy of the neurons keeps decreasing. A state of calmness is experience by the subject. As the entropy decreases further, the neurons start becoming synchronous which means that, they neither modulate nor amplify any incoming signal. They just resonate in harmony. This can be compared to an orchestra playing in perfect synchrony.

According to the writings of the venerated ancient Indian philosopher, Patanjali (circa 250 BCE?), *Samprajnata Samadhi* is divided into four stages-

They are distinguished by the philosopher as:

1. Savitarka - *non-argumentative*, without gross thoughts
2. Nirvitarka - *reflective*, with subtle thoughts
3. Savicara - *super-reflective*,
4. Nirvicara- without subtle thoughts.

These states seem to reflect the gradual decrease in the entropy of the neuronal system. Upon reaching the level of *Asamprajnata Samadhi or Nirvikalpa Samadhi* sometimes the meditator continues practicing in that state until he becomes so established in that state that even when he comes back into the waking state, down from the deep inward state - where he is not aware of the body or the time or the surroundings - into the normal state, his awareness continues to be qualified by the same state of non-duality.

This could correlate with a state of zero entropy, where all 100 billion neurons function in total unified quantum coherence. This is ratified by Dr. Mahendralal Sarkar, eminent physician, whose observations of the Sri Ramakrishna when he was in the state of Samadhi, and the findings of Dr. G.C Ray of IIT, who studied his EEGs and ECGs during his trances.

This quantum coherence becomes a state of super-consciousness, a state like the super-atom of matter. This Bose Einstein condensate equivalent of the neuronal system is what may be termed as *Samadhi.*

18

Spiritual Intelligence: A Catalyst for Inspirational Leadership and Management Excellence

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Abstract

"Spirituality" is the basic feeling of being connected with one's complete self, others, and the entire universe." If a single word best captures the meaning of spirituality and the vital role that it plays in people's lives, that word is "interconnectedness." Spirituality should not be treated as a jargon to find place in philosophical books, but it encapsulates the very essence of practising life with simplicity. Spirituality in the workplace can be of great help in increasing the productivity of each individual and organization in totality. In contrast to religion that is organized and communal, spirituality is highly individual and intensely personal. One doesn't have to be religious in order to be spiritual. The values-based organization results when the founders or heads are guided by general philosophical principles or values that are not aligned or associated with a particular religion. In the changing business scenario there is a need to integrate spirituality into management. No organization can survive for long without spirituality and soul. Ways of managing spirituality without separating it from the other elements of management need to be understood and implemented for the holistic development of individuals and organization. This paper deals with the importance of practising spirituality at workplace to progress from cognitive intelligence to emotional intelligence and ultimately to spiritual intelligence which acts as a catalyst for inspirational leadership and management excellence.

Journey from IQ to EQ and SQ

Brilliant minds do not necessarily make brilliant managers and the difference is often due to a person’s emotional intelligence, the bit that dictates the way we deal with other people and understand our own emotions. In a constantly changing environment, businesses need to innovate and regenerate if they are to remain competitive.

It has become widely accepted that intelligence, or at least what is measured by traditional intelligence tests, is a major predictor of academic performance and work success (Drasgow, 2003; Furnham, 2005). In the early part of the last century, two different views regarding the structure of intelligence were proposed. On one hand, Spearman (1927) conceptualized intelligence as being a single factor 'g' or general intelligence which accounted for the differential performance between individuals in all areas of human ability. On the other hand, Thurstone (1938) argued that intelligence was best understood as being a set of seven loosely related primary mental abilities such as numerical reasoning, spatial abilities and verbal comprehension which explained various different aspects of performance.

Hence the content of intelligence tests has traditionally reflected what is regarded as being rational problem-solving abilities or 'academic intelligence' (Furnham, 2005). Theories of intelligence have traditionally emphasized that adult IQ is relatively fixed over time. The art of sustained leadership is getting others to produce superior work and high IQ alone is insufficient to that task. One needs to learn and practice emotional intelligence so that under stressed conditions he can still pull out people to perform to their optimum levels (Mayer J, 2004).

In 1996 Daniel Goleman published Emotional Intelligence which made the acronym EQ, emotional quotient, very talked about topic. Personality theorists consider that personality is composed of a set of stable traits. "Emotional intelligence refers to the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships," says Daniel Goleman in his book "Working with Emotional Intelligence" (1999). It describes abilities distinct from, but complementary to, academic intelligence -- the purely cognitive capacities measured by IQ.

Both Mayer and Salovey (1997) and Goleman (1998) maintain that Emotional Intelligence (EI) is potentially incremental and can be developed through training and experience. In the book titled Change Management Excellence by Sarah Cook, Steve Macaulay and Hilary Coldicott, one can learn how to lead and navigate change by employing business, political, spiritual and emotional intelligence. Research shows that emotional intelligence may actually be significantly more important than cognitive ability and technical expertise combined. In fact, some studies indicate that EQ is more than twice as important as standard IQ abilities. Further, evidence increasingly shows that the higher one goes in an organization, the more important EQ can be. For those in leadership positions, emotional intelligence skills account for close to 90 percent of what distinguishes outstanding leaders from those judged as average. EQ is important for business leaders. If they don't read the mood of their staff, team or employees correctly, they can create a sense of frustration and fail to get the best out of people (Beautiful

minds, 2004).The link between emotional intelligence and increased performance is intuitively appealing to organizations, particularly to those in the service sector. It was stated that success is more dependent upon the way in which individuals handle their emotions and emotions of others than how smart they were in terms of cognitive intelligence (Cartwright and Pappas, 2008)

Zohar, an Oxford teacher and author, and Marshall, a psychiatrist and author introduced the concept of SQ, spiritual quotient. "Spirituality" is the basic feeling of being connected with one's complete self, others, and the entire universe." If a single word best captures the meaning of spirituality and the vital role that it plays in people's lives, that word is "interconnectedness" (Mitroff and Denton, 1999). The authors contend that while computers have IQ and animals can have EQ, it is SQ that sets humans apart. SQ isn't necessarily connected to religion, although it can be. It is about wholeness, flexibility, self-awareness, compassion, creativity, the ability to ask why, and the like.

Wolman Richard, a psychologist, psychotherapist and a faculty member at Harvard Medical School wrote a book titled-“Thinking with your Soul: Spiritual intelligence and Why it Matters” states that everyone has spiritual intelligence and that recognizing and working with it is important for a person’s total well-being. He devised PsychoMatrix Spirituality Inventory (PSI), which establishes a person’s spirituality profile by measuring seven spiritual factors: divinity, mindfulness, intellectuality, community, extrasensory perception, childhood spirituality and trauma (Moryl J., 2001)

Ways of Practicing Spirituality at Workplace

Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy. Spirituality in the workplace is an experience of interconnectedness and trust among those involved in a work process, engendered by individual goodwill; leading to the collective creation of a motivational organizational culture, epitomized by reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated in lasting organizational excellence.

While it's important to not confuse spirituality with religion, there is something to say about the general mutuality in teaching acceptance, understanding, and goodwill among both spiritual and religious streams. For instance, Buddhist literature reveals an interesting similarity with spiritual behaviour. The Vietnamese Buddhist monk, Thich Nhat Hanh, illustrates this in his statement, "When we practice mindfulness in our daily life, we cultivate the foundation of peace, sowing seeds of

understanding in ourselves and others." Nhat Hanh further asserts, "If we transform our individual consciousness, we begin the process of changing the collective consciousness. Transforming the world's consciousness is not possible without personal change."(T.Nhat Hanh, 2003).These teachings, although stemming from a religious leader, are independent of any particular religious cluster. They are based on purely spiritual practices, regardless of one's affiliation with any religious congregation. It is generally known, however, that all major religions, including Christianity, Hinduism, Islam, Buddhism, and others, teach similar values as the ones that Nhat Hanh described above.

According to Swami Vivekananda, “The search for purpose of human existence has two aspects — external and internal. While the external aspect keeps changing, the internal aspect is constant. Rituals and methods of worship, as external aspects, keep changing, but spirituality is the inner core. It is constant, it does not change.” According to Barton Mante Truth can be classified into broadly 3 types as follows:

Truth one: Temporary truth

Temporary truth is what we call truth today that proves itself not to be true tomorrow or in the next moment. Temporary truth is nothing more than the ephemeral way we colour each changing moment or each changing moment colours us. We balance one material reality with another. Temporary truth is the domain of the fixed intelligent identity that imprisons our SQ core. To adhere rigidly to temporary truth is the identity of the lost, the avoider, the shallow, and the superficial. As long as we are in the grip of the temporary truth we will never see from the new intelligence at our core.

The more fixed and intolerant we are in ourselves, the fewer the range of choices we perceive. To put it in biological terms, the more we use ourselves up in altering the temporary truth, the more we diminish the resources of our immune system, the less we can tolerate any flux that allows real change. Good and strong immunity provides the basis for broad-based elective behaviour.

Truth two: Semi-permanent truth

Semi-permanent truth encompasses the daily rules and parameters that life defines. The rules of a football match, social conventions, agreements to be on time, politeness, courtesy, decency, the rules of engagement between the collective of society and the individual- these are the domains of semi-permanent truth, without which life would be disordered and intolerable. They are laws of convention, albeit ones that can be stretched this way and that. They are socially evolved from our history-they make sense even if they are at times interpreted to the advantage of the self-centred.

Semi-permanent truth is the domain of character, what is decent and legitimate, what observes the 'rules of engagement that maintain fair standards and decency. It suggests an individual who has reached their own views and is reliable, trustworthy, and sincere. Character must always have recourse to a higher domain of self-questioning; otherwise it is nothing more than an outward act. This domain is the consideration of permanent truth.

Truth three: Permanent truth

Permanent truth is always the greater truth, the higher truth, the level of truth that we cannot escape, manipulate, cheat, or get away from.

The SQ path is a life that examines the truth of the situation that leaves nothing to chance, that wishes to join the truth of the situation at the highest level and is a level of self, based in permanent truth. It is more than character: it is the core of meaning based on core principles. It cannot be approached as a secondary element-it is the first principle of every adult life.

Continuum of Truth

Temporary truth **Semi-Permanent Truth** **Permanent Truth**

Developing Inspirational Leadership and achieving organizational excellence

Management comprises of planning, organizing, staffing, leading or directing, and controlling an organization (a group of one or more people or entities) for the purpose of accomplishing a goal. Decision making forms an integral part in each of the management activities and a manager often has to tread on a thin wire while choosing various alternatives and while making a decision to act in a particular manner as the impact of these decisions shape the outcome (success or failure) and the culture of the organization. Needless to emphasise that if decisions are based on Semi-Permanent truth or Permanent Truth rather than Temporary Truth, the chances of success are better because the chances of prevailing semi-permanent and permanent truth in future are very high compared to temporary truth. It is one of the ways of managing spirituality without separating it from the other elements of management need to be understood and implemented for the holistic development of individuals and organization. For implementing this concept of spirituality it is necessary that leaders should not only have values supporting permanent truth but also should be able to inspire

their team members to adopt those values by demonstrating the same by themselves.

Human beings have a strong and fundamental need to belong and be accepted by others (Baumeister and Leary, 1995). For the majority of people, a work group forms an important part of their social relationship. People bring their values into the work setting and these work-related values are considered to be 'the evaluative standards relating to work or the work environment by which individuals discern what is 'right' or assess the importance of preferences' (Dose, 1997). They are important in people's working life by fundamentally shaping their attitudes towards job, colleagues and their workplace performance.

Since teams are typically formed by heterogeneous and autonomous entities, it is natural that each member holds its own set of values, and thus conflicts among partners might emerge due to misalignment of values. On the other hand, it is often stated that the alignment between values systems of members involved in a team is a prerequisite for successful co-working. When the core-values of one member are incompatible with the core-values of another, there is a misalignment and the potential for conflicts is high. Reciprocally, when the core-values of a member are compatible with the core-values of another member, there is an alignment and the potential for emergence of conflicts is lower. In the areas of psychology and sociology values have classically been conceptualised as shared beliefs about desired behaviour and end-states (Rokeach 1973). These shared beliefs concern the processes of goal pursuit and the outcomes.

Based on the various values observed in different organizations like Tata Steel, Telco, Godrej, HUL etc, it has been observed that the most commonly stated values are the 6 values of Open, Empathetic, Ethical, Sincere, Inspiring and Smart.

If these values are practised by each individual in an organization, then the culture of the organization would be spiritual as each individual would try to practice these values which are higher on the continuum of truth and more towards the permanent truth.

With the evolving business environment the only thing that is constant is change and businesses keep adopting and evolving with change. It is a well- established fact that by being aware of the global standards and benchmarking with the best in the industry one can learn the best practices and incorporate the same in the organization so that with the changing business dynamics the organization is ready to evolve and become better. For instance if the leader of an organization imbibes the value of being open in an organization, then he would observe transparency in his work, would be open to learn from the best , adopt a global outlook and thus would be a perennial learner. The organization culture developed would be such that no member of the organization

would shy away from accepting weaknesses, the work culture would be that of a learning organization and people would not put on pretence of knowing everything. Thus by following the semi-permanent truth of changing with time and learning from the best as they are established way of doing business in the changing times an organization can bring spirituality at work.

Often during this transition from previous ways of working to the adoption of newer techniques and practices, the ethics might be compromised for momentary gains. A leader needs to be very cautious in observing the ethical values. Although it may sound easy but working with a clear conscious and practising honesty, being principled and righteous is difficult where every now and then there are instances of people cheating on another for momentary gains. If the people in an organization are geared towards practising an ethical behaviour without being allured by fast track momentary gains they would help creating a very ethically sound organization culture where decisions are not made with just profit in mind but profit with an ethical behaviour. In such an organizational culture there is an element of certainty which prevails as people can predict the behaviour of others being very ethical.

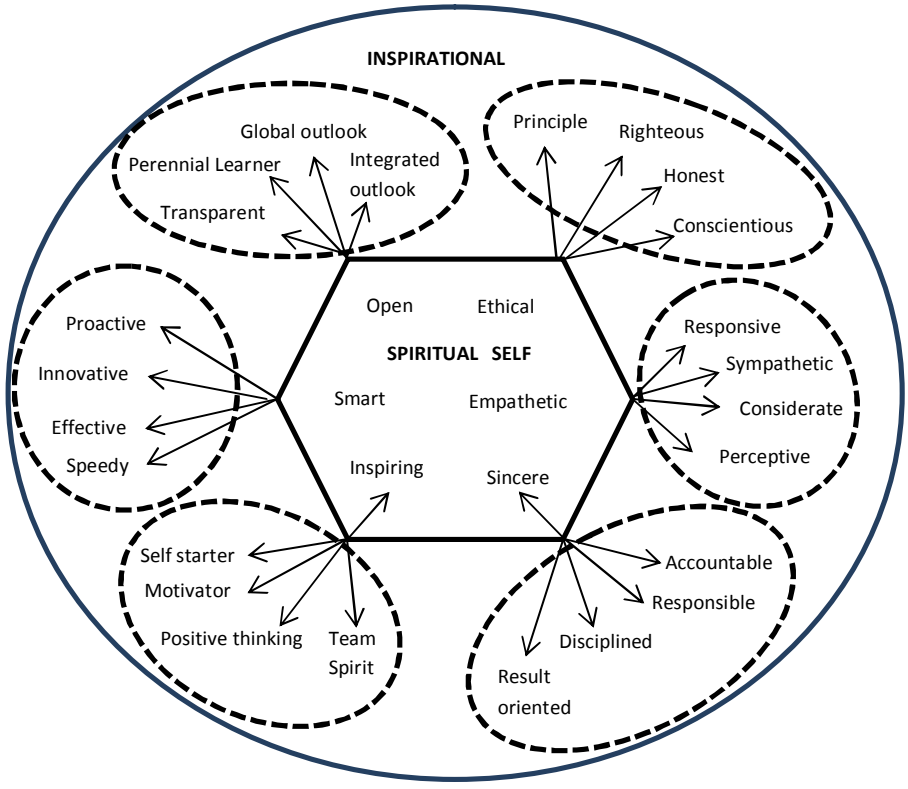
By adopting an empathetic value system the members of an organization would be responsive and considerate towards the needs of other individuals. Besides having a sympathetic behaviour, the members of the organization would also be able to have a perceptive outlook to a situation and thus practice decision making based more on semi-permanent truth or permanent truth. Decisions which are based on established rules and regulations or practices are more likely to yield better results than those decisions where a person is not empathetic and makes decisions based on temporary truth.

When each individual in an organization works with an end result in mind and is able to accept responsibilities, accomplishes tasks in a disciplined manner and feels accountable for the outcome of the efforts then he would be observing and depicting sincerity in his work. Such a work culture enhances the output of the organization. No individual in such an organization passes on the blame of non- accomplishment of targets to another person. The scenario where blame game becomes a part of organizational working where people are ready to accept responsibilities but shirk when the question of accountability arises does not occur in such organizations. Such individuals inspire others not to shirk from responsibilities. The results may not be in the hands of individuals but the fact that all the tasks were accomplished with full dedication, sincerity and honesty is what ultimately matters. Such individuals who follow a work culture where there is positive thinking and team work involved become source of inspiration for others to follow. Their self- starting and motivating behaviour prompts others to follow

him because such individuals are working more on principles of semi-permanent or permanent truth and would definitely succeed by following such principles. One can classify such individuals as smart individuals as they are proactive in their thinking, speedy in their work, innovative in their approach and effective in whatever tasks are given to them.

One may not expect such a change in the organizational culture to be immediate and sudden but to foster spirituality at work place an organization needs change agents to follow these principles based on semi-permanent and permanent truth. These change agents are leaders having group of followers to adopt as per the leader's work behaviour. If the values discussed above are to be developed among followers, the leader has to demonstrate the same and therefore only these leaders who have such values can inspire others to follow them. Therefore this set of values based on semi-permanent truth or permanent truth becomes imperative for inspirational leaders. The success factor of such individuals would interest others in the organization to follow the same principles. Thus developing spirituality at work place would require a group of individuals to practice the management functions based on established principles and values for success and motivate others to adopt the same route.

Model for Developing Inspirational Leadership



Conclusion

There is a ripple effect within the spiritual worker that starts with these internal changes and expands through "connection with empathizing colleagues" to "team performance, which is expressed in increased support, elevated trust, and enhanced understanding," ultimately leading to "a greater degree of responsibility and ownership, as well as awareness of the bigger picture." The outcomes to this sequence include greater output, better organizational performance, and increased job satisfaction.

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19

Biodiversity, Ecology and Love

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Introduction

Sri Sri Thakur Anukul Chandra came to stay at Deoghar (now in Jharkhand State) in 1946 and within five years, the number and variety of birds and beasts grew in unprecedented manner. This apparently unusual but delightful development was made feasible because of His sheer love and fellow feelings for all living beings. This article has attempted to show that love, compassion and sympathy are some of the divine qualities, which have got tremendous effect on Biodiversity, Ecology and Ethology of living organisms in any particular surroundings.

Abstract

For various anthropogenic activities, viz., deforestation, automobile explosion, population explosion, housing etc., biodiversity is facing a great threat. Love is such an amazing panacea, that the animals can change their original habitat and violent nature and can live with each other in mutual love and harmony. Love can enable animals to live in large numbers in a very small place having very few trees, shrubs and herbs. Sri Sri Thakur Anukul Chandra had demonstrated this apparently philosophical idea into a practical reality at Deoghar now in Jharkhand. He also stressed to learn animal's language which has a tremendous impact on the ethology of animals, a relatively new but highly promising discipline in Biology.

On the night of 9th November 1949, Sri Sri Thakur Anukul Chandra was on bed in the room of Boral Bungalow and was deep in conversation with a disciple. A housefly was seen irritating him beyond endurance. In a bid to capture the fly with His hands the fly died by the thrust. Sri Sri Thakur became very sad. Expression of anguish was all clearly visible on His face. The merciful Lord asked Pujania Bhusanima to blow air to the fly so that it might get its life back. But inspite of the best efforts of Bhusanima, the fly did not survive. This incident has got such a big bearing in His mind that He chose to remain alone for the rest of the night and was seen lamenting the death of the fly in utter pain.[1]

Once Sri Sri Thakur was traveling by a horse cart from Kustiya to a village named Baradi were he planned to visit a person, namely of Dr. Gopendra Chandra Saha. He was accompanied by three other disciples. The horse that pulled the cart was sickly and hence could not

run as speedily as its coachman wanted. Therefore the coachman whipped the horse three consecutive times with his sharp whip. Then and there Sri Sri Thakur got down from the cart and decided to travel to that destination on foot. After reaching the intended destination, Sri Sri Thakur was provided a bed for taking rest. After taking off his shirt, he laid his body over the bed. While he was taking off his shirt one of the disciples happened to notice three prominent red scars on His back as if His back had been severely whipped. By observing this unusual scenario, he immediately screamed in utter bewilderment. Sri Sri Thakur remained silent at first. But being hard pressed by all the disciples around him, he gently spoke that he got pained when the coachman whipped the sickly horse and hence, such scars might have appeared on his back. When asked about how such unheard of and unbelievable incidence of such kind had occurred, He again gently spoke; it could well happen to anybody who genuinely feels the pain of other creatures as his own.[2]

These are just some of the innumerable instances to illustrate that the existence of Sri Sri Thakur was connected with each and every living beings in this universe. Not only for animals but also for plants, Sri Sri Thakur was equally compassionate. He felt pain even if a small twig was broken by a person; it was as if one of his finger bones was broken. His love and compassion was not limited to human beings alone but also to a tiny and even an apparently harmful insect like a housefly and also to a tiniest leaf of a plant.

It was because of his sheer love and fellow feelings, the animals in and around his ashram at Deoghar had increased in large numbers and also in varieties. Sri Sri Thakur came to stay at Deoghar in 1946 and within five years the number and variety of birds and beasts grew in unprecedented manner. That was the reason why one afternoon on 1951, all the disciples who were around Sri Sri Thakur said the type of birds which were not found here are now seen. The call of fox which was not heard before are now being heard frequently. Sri Sri Thakur approved their sayings and added, “This indicated that man has got intimate connection with so many animals and the existence of man and other organisms is a mutual necessity.” [3]

Ecology teaches us that all living components are interrelated and interdependent on each other. If we neglect one, all the others will invariably suffer and inconsequence we also will suffer in the process. Everyone is indispensable. Therefore, biodiversity means number of plants and animals must be maintained unhindered. But how this can be achieved in today’s complex world where deforestation has been a routine phenomenon? This is really a million dollar question. The answer lies only in love and fellow feelings that Sri Sri Thakur had practically demonstrated while he was in Deoghar. This novel but eternal formula has a tremendous bearing on biological sciences.

Love is such an amazing panacea that the animals can even change their original habitat and violent nature and can live with each other in mutual love and harmony. For example it may not be an imagination that a modern housing complex having a small park containing few trees, some shrubs and herbs may lodge many varieties of birds, beasts ranging from tiny insects to fearsome animals like tigers, lions etc., provided human inhabitants of that complex are compassionate to the creatures and plants.

Sri Sri Thakur time and again had ventilated His desire that we should learn the language of animals as this would help achieving a normal and harmonious relationship between us and animals. He wished to introduce a discipline in this line in His proposed Sandilya University where practical learning in this regard would be taught. He once himself demonstrated one of such kind.

Once he stood near a pond where many toads lived. He tried to imitate the croaks of toads in order to attract them around him. Several such attempts had failed but at last it proved successful. Some hundreds of toads swarmed to his foot.

This short of phenomena now becomes the integral part of ethology, a modern discipline of Biological Sciences that deals with the behaviour of animals. This relatively very infant but nevertheless highly promising branch of science is sure to blossom in not so distant future. Sri Sri Thakur, one can say with authority, is the pioneer in this direction.

Conclusion

It is highly relevant to mention that both Ethology and Ecology are handicapped without love, compassion and sympathy. Therefore in conclusion, it can be said in no uncertain terms that a special chapter entitled “Love” be immediately incorporated in Biological Sciences. More and more emphasis is attached to it to save the humanity from imminent danger of complete loss of Biodiversity in very near future and to create a hostile free environment.

Refernces

1. Alochona Prasange Volume 18, Page 198.
2. Manastirtha Parikrama, By Sushil Chandra Basu.
3. Alochona Prasange Volume 20, Page 1.

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20

Existentialism – As Propounded by Sri Sri Thakur Anukul Chandra

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'Don't trouble yourself much in debating whether God exists or not, make sure for yourself that you do exist', this is how Sri Sri Thakur Anukul Chandra began a monologue. The monologue begins with self existence and drives down to the realm of elevated consciousness, encompassing, within its text, family, surrounding and environment.

Introduction

This paper attempts to explore the meaning and dimension of theory of existentialism as propounded by Sri Sri Thakur Anukul Chandra. As per him, existentialism is 'a self sufficient ism, that upholds individual, fulfilling their distinctiveness and traditional trails, with every adjustment of their traits, nurturing their wholeness, in tune with the universal existential progressive propitiousness, both individually and collectively, regulating their inherent harmful attitude, so that an active valorous serviceable admiration may grow spontaneously'. (The Message – Vol. II)

The theory of existentialism of Sri Sri Thakur Anukul Chandra in this paper has been structured in the following order:

1. Existentialism as the basis of spiritualism
2. Existentialism as a process of person's evolution
3. Existentialism – pivot of every 'ism'
4. The cry of existence
5. Life's indicators
6. Life follows the spirit of a cell
7. Nature's holy blessings
8. Existence vis-à-vis complex
9. Spiritual development and manifested improvement
10. Struggle for existence
11. Dharma and culture in life
12. How to enjoy the bliss of existential glow
13. God in human form

Abstract

Summarily, theory of existentialism can be outlined as below:

- Existence is real;
- it has a cause;
- existence needs to be sustained and supported;
- existence needs to be protected from deleterious threats;
- existence has surroundings;
- there are existential propitious laws;
- existence is felt by consciousness; consciousness gets expressed in life;
- life has an urge to be evolved towards becoming;
- evolution is shaped by culture and gets elongated through biological and hereditary process;
- each existential entity carries an individual distinctiveness;
- societal groups with similar instincts and biological assets preserve and help promote the distinctive features of members of the groups;
- *varnashram* based groups functionally complement each other;
- social welfare is founded on individual wellbeing and personal liberty;
- existence is upheld by laws of nature;
- such laws are articulated and demonstrated by anointed, self-regulated great man of the time.

Theory of Existentialism

In its application version, theory of existentialism can be analyzed under two headings:

a) Existentialism as the basis of spiritualism

b) Existentialism as a process of person's evolution

1. Existentialism as the Basis of Spiritualism

As per Sri Sri Thakur Anukul Chandra, 'Spiritualism is another name for existentialism'. Spiritualism upholds and feeds the urge of objects to perennially move; those objects which have appeared through material embodiment. Matter is expression of that perennial urge for motion, that

is measured with distinct properties. The urge to move and grow in fact shapes the specific intellectual proliferation.

Sri Sri Thakur Anukul Chandra says, the symptom of your spiritual progression is your upward mobility, with respect to body, mind and character; a vigorous move backed by regular practice, along with successful, integrated and sublimated intelligence; that is a life of devotion, configured around the ideal.

That progression, real and visible externally, has to be commensurate with internal growth; that coordination between external and internal growth has to show up in every move, every conduct, every behavior and in every word.

As long as your spiritual accession is not manifest externally and your acquired wisdom does not get spilled over into your surroundings and does not get sprouted into the environment; you are not firmly rooted on the ground of spirituality.

For the above to take place, Sri Sri Thakur advised, 'surrender yourself to the beloved lord, fulfiller the best; be an offering to him. Let the glow of your personality touch the core of every other person in the periphery, individually and collectively, and lift them towards height of achievement. Let the radiance of your character stimulate their potential, with a symbiotic tuning of their existence, that is expression of *sat* (existence), *chit* (responsiveness) and *ananda* (bliss of becoming).

When you are accomplishing the above, you are elevated; you are the interest of people at large and you become adorable. Every step of your life will shape the lives of others. Your life spectrum will be sublimated at the lord. With the trailing glow of the lord, you will reflect the light of the fulfiller the best.

2. Existentialism as a Process of Person's Evolution

The process of elevation leading to self actualization has been narrated by Sri Sri Thakur Anukul Chandra in the following stanza:

"Being is the embodiment of *Sat*, *Chit*, *Ananda* –
Of existence, responsivity and bliss of becoming –
And He of Himself resists non-being;
What upholds *Sat*, *Chit* and *Ananda* is Dharma;
Dharma manifests itself in the embodied Ideal;
Initiation from the Ideal brings in attachment;
This attachment moulds the mind;
Moulding of the self brings in forbearance;
Forbearance begets sympathy;
Sympathy begets compact union;
Union begets prowess;
Prowess begets prosperity;

Again forbearance brings in concentration;
Concentration brings in *samadhi*;
a balanced perfection of self absorption in the Ideal;
And from *Samadhi* comes absolute identity with the Essence;
Absolute extinction of thirst;
the great awakening of consciousness."

Existentialism – Pivot of Every Ism

Sri Sri Thakur Anukul Chandra says, 'every 'ism' is good when it sustains life and adores growth of every individual and creates normal fellow feeling, through sufferings and service for people's welfare, according to the specific specifications of each individual's traits'. (The Message – Vol. II) By this definition, theory of existentialism stands out above all isms. In Sri Sri Thakur's own words:

"Be aware,
Existentialism is the
pivot of every 'ism',
law is law
only there
where existentialism is regulated
out and out;
administration is administration
when it administers
existential welfare;
government is government
when it governs
through
every specific specification
as needed;
any 'ism' –
devoid of this reality
is not at all
metabolic constituents
of existence,
these existential contributions
and nurture
are the nectar of life;
and the person
pious and pitiful
who imparts these
to all persons
individually and collectively
is the angel of life;
be thou
blessed by Him

who induces you
to cross over
the satanic influence
that drags you down
to death,
bow to the Imparter
of existential blessing,
bow to Him
with all your blessed urge,
follow Him
accordingly." (The Message – Vol II)

3. The Cry of Existence

Everything that has life tends to grow. The propensity to grow is integral symptom of life and therefore is a core tenet of existentialism. In Sri Sri Thakur's own words:

"Becoming is the cry of existence
and existence enjoys the universe
through it
and feels it exists;
do thou welcome
becoming –
the uphill move of being
with every nurture
of existence
and every adjusting go of life;
do enjoiy –
and help others too
with the elixir of life and
growth." (The Message – Vol. II)

4. Life's Indicators

Love is an important factor in existentialism. In Sri Sri Thakur's words, 'love is the leaven of life and bliss. Love is the royal throne of Providence. Love is the lofty throne of devotion. Love alone can control everything, because it is the elixir of existence.' (The Message – Vol. III)

Life has an indicator that is linked to an index of love. That love is such natural and forceful that Sri Sri Thakur has added an adjective to that which is 'magnetic'.

The indicator is composed of 'your Lord's interest' (*ista swartha*) and 'positioning of Lord's image' (*ista pratistha*). That indicator determines your destination. Therefore all your actions have to culminate in taking care of Lord's interest and Lord's image positioning. If your existence moves on such path that measures progress by the indicator, then you

be sure that your life's path will be lighted by a healthy evolution that radiates both brilliance and intelligence. (Dhruti 140)

Sri Sri Thakur says:

"Love thy Beloved the Lord
with every ardent
enthusiastic ardour
to serve Him
with every conscientious discernment
to fulfil His mission of life
with an upholding observation
and materialize His wishes
and commandments
that make Him peaceful and jolly;
thus imbibe Him
with all His characteristics
and conduct
that would dwell in you
with an effulgent energetic urge
and this effulging urge
will evolve in you
with a lustrous auspicious
fellow feeling;
and this auto-initiative
active characteristic and conduct
which you gain
by serving Him
and carrying out His wishes
with a concentric zeal
and discerning understanding
of your factual efficiency
are the normal achievements
that would
unconsciously illumine you
with essence of the grace
of the Love –
God." (The Message – Vol. III)

5. Life Follows the Spirit of a Cell

Sri Sri Thakur says, 'you have evolved out of a biological cell by way of sheltered vibration. That cell is the nest, host and cradle of your existence. Your physique has emerged out of that cell through nature's law of upward mobility. Your body is outcome of a multi cellular life, getting consolidated through uni-central integration and shaping up as

per coordination of complex systems. Every cell of the body is concentric and whole, surging with both singular and cohesive urge.

All the cells, each one being cohesive within itself, interplaying within them with positive and negative charges have kept the life in motion, as required at different situations and under all situations. Each cell gets evolved through a specific process and beams like a glowing star with a mechanical force. The biological system adjusts and reciprocates with the surrounding environment in a perfect symphony, as the life stream flows, splashing and negotiating ups and down, curves and turns. The undercurrent of that life-stream is caused by the inspiring beat of vibration of the star-cell (star like shape at the centre of the cell). That beat is the expression of urge to grow; an urge that is centripetal and natural. That urge, having ingrained in each of your cell, has kept you as 'you'; it is your distinctive self. That urge acquires consciousness, passing through proper process of sustenance and acquiring togetherness with others. Distortion of any kind in the above process makes you diseased. If the nucleus of a cell happens to be blunt, then the cell does not get multiplied or divided.

If your existence is to be sustained, what is of utmost importance is to maintain heightened hygiene. Hygiene is those codes of conduct which primes our living while keeping it unimpaired. Root of hygiene lies in concentricity, which is ingrained in your cellular constitution. The vibration that shrouds the nucleus of the cell is your biological spirit at primary level and that is the supreme cause of life's urge.

The cohesive urge for centre, the motion and the glowing cause for that, is the elementary constituent of each cell. That urge is also responsible for putting all the constituent elements together in groupings, which keeps the cells active, moving and stable.

Summarily, your latent urge owes its basis to a drive that is active and concentric. Your primordial desire to act, act over and over again, is to proliferate life; when existence craves for blooming, in the light of wisdom acquired by actively following the centre. That is how, the star in the nucleus of the cell is important, in the absence of which existence would have been illusory. Applying the same analogy, it is to be said that if you have no centre-person in your life, your life is sure to be disintegrated. That centre-person, who is fulfiller the best, is the driving force in your life. He is the supreme beloved; the live Jupiter, promoter of the all prosperity and the host of all receptions. Therefore each shred of your thought, every move and every conduct has to be webbed around the centre, with meaningful integration. Let your personality form a soundness that is woven through a live mechanical process, with the tendrils of knowledge about laws and regulations. Let your existence evolve out of the urge to grow and sustain itself, propelled by a moving spirit arising out of enlightened intelligence. Observe the codes of

dharma in your life; let culture be cultivated in your conducts, leading you to acquisition of worthiness, self dependence, stepping aside the zone of devil and deviations; and eradicating the spell of disease.

Let everything crown God, the source of the radiance of your soul-star, the supreme inspiration of your existence.' (Dhruti 82)

6. Nature's Holy Blessings

Sri Sri Thakur identified four ingredients in life. Composite flowering of these has been classified as 'nature's holy blessing'. These aspects of our life are well taken care of; should never be allowed to suffer atrophy; and we should never neglect to acquire these assets in our life. (Dhruti 128)

1. Healthy and active physique;
2. Pure psychological disposition;
3. Sound and alert intelligence;
4. Untottering active inclination for the Divine

7. Existence vis-à-vis Complex

Every individual has two levels of appetite: one emanates from existence and second one springs from complexes.

Existence craves for nurturing and complexes cry for appeasement. Existential urge looks up for becoming, complexes come with the enticement for enjoyment.

Sri Sri Thakur says, 'feed your existential urge first; give it prime importance. Then deal with the claim of complexes. Comply with the demand of your complexes in a manner that it complements your existential urge for becoming. Use complexes for promoting existential growth.'

Setting the call of existence aside, if we give countenance to the demand of complexes; we are bound to be submerged by waves of deception. Therefore, never allow the complex ridden ego to agitate and prevail upon you with its tempting web of arguments. Get into conducts appropriate to the situation; be guided by dictates of conscience and analytical intelligence and create a frame of existential upheaval, such that all these together must lead to affirmative coordination and successful integration.

This applies for every person in individual life and also for people at large collectively. (Dhruti 159)

8. Spiritual Development and Manifested Improvement

Sri Sri Thakur says, "To maintain and nurture that which makes the existence breathe is spiritualism". (The Message, Vol. IX) As per Sri Sri

Thakur's philosophy, Spiritualism is that which has appeared through material embodiment. Spiritualism involves those motions expressed in conducts and actions, which holds and maintains inner volitional urge, distinctly manifested in some properties in a person or in a life. Passing through ups and downs in life, that motion determines flowering of feelings and intelligence.

Spiritual progress involves a balanced advancement in body, mind, character and intelligence, all in meaningful integrated significance. It follows a concentric configuration in adherence and effulgent practice in discipline, leading to all-round elevation. The external development has to be integrated with internal buoyancy and get expressed in every move, conduct, behavior and speech.

As per Sri Sri Thakur, "Spirit is organized energetic urge by which one can respire. Spirit is that which keeps life with due maintenance of conscious volition." (The Message, Vol. IX)

Whether it is visible world, material world or inner world, all have to move in tandem. There has to be a meaningful and concomitant exuberance of intelligence and consciousness, leading you towards adjusted growth.

Alternatively, one might have scaled the ladder of spiritual development and become known as a *mahatma*, but is shorn of the balanced growth; then he is disintegrated and scattered.

The path for balanced growth comes through a process where one is surrendered at the prophet, the fulfiller the best, the upholder of each existence with its individual distinctiveness. When one does that, what happens in one's life becomes an offering of worship for the Lord. A regulated and adjusted personality grows which touches the hearts of others in the surroundings, individually and collectively. One's glow of personality inspires others for acquiring the same kind of glow in life. Their inner urge gets stimulated by the rhythm of life, which in its original state is filled with *sat-chit-ananda* (existence, responsivity and bliss of becoming). Their lives acquire the basic tenor of a growing, radiating and successful move. At that position, one is great; one is people's crown; when every step one takes marks the lead for others. At that stage, the beaming rays of one's life is meaningful for the Lord; the life gets effulging with the glory of *purushottam* (fulfiller the best); a life glowing with *acharya*.

One can acquire a vision of essence, which is a balanced holistic view, in which gross and fine are integrated; a view that is sharp and tasteful, comprehensive and responsive. Through this view one can visualize the Lord, the most aspired and beloved, the live personification of God; the finite expression of the infinite God; the clue to all that is inscrutable, the embodiment of life and wisdom. (Dhruti 122)

9. Struggle for Existence

The process of becoming (or the growth process) has commenced ever since you were conceived in mother's womb and has continued with you through the time you were born. Every moment of that process has been a struggle with conflict, overcoming by appropriate steps taken with a concentric urge, coupled with adherence. Wherever the concentric go is disrupted and to whatever degree, frustration has greeted you to that extent, throwing you off balance, hampering your becoming. That is primarily because; you have erred in your object that fulfills your ideal. Death is at constant war with life. You must go ahead with a clarion call of immortality; ride on the gallop of triumph; holding atop your mind and spirit, with an indomitable concentric urge.

You are the being, existence in you; which is concentric, disciplined and surrounded by a constellation of complexes. You are ceaselessly racing through your existence, having entourage of family and surroundings, with understanding and felicitation.

If the continuing conflict and war frightens you, if it shrinks your personality; if you fail to eradicate evil and fight it out, then you will be injured, suppressed and be oppressed. In the process, your energy will be drained off; you will be dwindled to despair.

Your personality should pursue the stream of success, engaging your distinctive faculties, moving with concentric agility, through a combined process of adjustment, coordination and solution, acquiring things rightfully and rejecting those inimical to elixir of life. The success of this type will crown your existence with brilliance; unfurling your inner vision and limiting the ambit of complexes, the wealth of order will influence yourself to attain a robust life of fame and growth.

The success of this type will be a sequel to your self-sacrifice at the Lord, the presiding deity of the altar. Your family, surrounding and situation will also share your success. All these successes will radiate with meaning and congruence when these are dedicated to the Lord. (Dhruti 120)

10. Dharma & Culture in Life

Dharma by definition stands for upholding, upkeep and upbringing existence. Whichever way and whatever process make existence to prop up, those are tenets of dharma. Existence is upheld by concentric conduct which breeds success. If you are not centered on a blissful pivot; if you are not regulated by your love for someone, then the wellbeing of your existence gets jeopardized. The core of *dharma* is a heightened love affair with a superior beloved and regulating oneself as per his liking.

Leading a concentric and disciplined life is what is called culture; concentric around a beloved Ideal and the discipline oozing from a stimulated play with the affairs of the beloved. It is a life balanced with endowments like wealth, politeness and ethics.

It follows therefore, that practice of *dharma* necessarily involves cultivation of culture; and culture competence requires indoctrination by an *acharya*, who has mastered *dharma*. One has to be adhered to the *acharya*, keeping the *acharya* at the centre of life and conduct oneself as per knowledge derived from such adherence. During the process, one has to feel and analyze one's conduct by probing 'why' and 'how'. Knowledge is derived from the diverse feelings. What arises out of this process, about a theme or an object, is called 'knowledge in essence' or 'thatness' of the theme or object, and that is science.

The person who characterizes, or comes to acquire those resplendent feelings, arising out of surrendered love on the *acharya*, is called 'the enlightened person' or 'the wise man'.

That meaningful, crystallized and well integrated knowledge is *veda*. *Upanishad* emerged from the realization arising out of a cultured life in proximity with the *acharya*.

The *acharya* therefore provides an illuminated platform for that proximate living. Activities that follow his dictates and fulfill you in all respects are the path of acquisition or the path of actualization.

That *dharma* is foundation of education,

That *dharma* is the clue to becoming,

That *dharma* is the base for prosperity,

That *dharma* heralds competence,

That *dharma* is the appropriate destination for economics,

That *dharma* is the illustrated cradle for the people,

That *dharma* culminates in evolution through cultivation,

The above sets the premise for the God.

God is the ultimate wise;

God is the greatest knowledge;

God is the lovable inner urge;

And devotion is the ground for God to embrace his creation. (Dhurti 131)

Sri Sri Thakur says, "The laws and activities which uphold existence are *dharma*. The morale of life that nurtures existence with a concentric go and inventive bent, and a befitting adjustment of the sequence of

experiences of the past and present, leading to becoming is culture. So, *dharma* and culture go in hand." (The Message, Vol. II)

11. Enjoy Bliss of Existential Glow

"Keep thy personality
to serve
thy Beloved the Lord –
the Love,
and do with untiring
activity and acquisition
for His relief
to see His gladdening smile;
do serve –
gladness will keep
thy heart exalted,
do concentrate thy personality
and mental attitude
to relieve Him
with every energetic service
without losing
the time of His need;
thus,
make His want
actively and propitiously adjusted
by the service
of thy servantine personality;
adjust all the passions
thereto –
and enjoy the blessing
of thy existential glow." (The Message, Vol IX)

12. God in Human Form

Incarnation of God in human form is one of the greatest mystery that mankind encounters time to time. It is a significant development that has no parallel in the sphere of human existence.

In Sri Sri Thakur's ideological paradigm, God incarnate of the age, the contemporary prophet is the most beloved, the most sought after man for each person. The incarnate is the living expression of God. He is the finite shape of the infinite. He is the embodiment of love and wisdom. He is the clue to all that is inscrutable.

In the following three stanzas, Sri Sri Thakur has provided lively account of the origin, characteristics and mission of the prophet and also how to treat such extraordinary person. These stanzas also bring out the role these prophets play in the existential issues of man.

Stanza 1: The Prophet – who?

"He the Advent
descends though the mercy of Providence
from father to mother with holy attributes own urges
and compassion for the people
due to the cry of existential crisis
and serves normally
with his own urge
as a man;
He, the holy man
at once the holy spirit
and friend of the people
evolves in attributes and service
in His personality
throbbing with compassion
for the life of the people;
He is a man,
The holy man
the loving embodiment
in the service of existential propitious bloom;
He is for one,
He is for all
with every hearty compassion
that reaches a far fetched plane
with an unfathomed trail of intelligence;
He is a man,
the son of man
at the same time
the son of God,
the Providence-
the providing breath of everyone;
think,
behold,
bow down on thy knees
and follow Him
with hearty adherence,
allegiance and active service
installing Him
in the throne of existential uphold
and propitious immortal nectar of life;
bow thou,
again bow
with kneeling love-
surcharged with
adherence, allegiance
and active service."

(The Message – II)

Stanza 2: The Prophet – who and what does he do?

"He –
the Advent –
Child of Mercy –
the Chosen One –
Materialized Providing urge
descends from heaven
through father to mother –
the carrier of compassion with caress
and Protecting Provision
in a materialized embodiment;
He is the shining characteristics
with effulgence from Him
the heaven
which imparts with every
heavenly pronouncement
to her – Him, the son,
the blessed wealth of people
with uncommon simplicity
committed to all
for their propitious go of life
and watch of bread;
therefore, He –
the Lord of the earth,
the blessing of heaven
is the communicating control
binding heart to heart
and bestowing freedom
with loving nurture;
Providence showers the life-thrill
on everyone,
on those who are
actively attached
to Him – the son
with allegiance and service;
bow thou
with every kneeling prayer
invoking His Materialized Existence
nearer to all
who are materialized." (The Message – Vol II)

Stanza 3: The Prophet – how do deal with them?

"Prophets come down

in the role of reformers
with the message of
existential propitiousness
with its uphold
suiting the age
by the observance of which
they can advance welfare of the people;
Prophets are the same and similar
and are the messengers of Providence
according to the age;
the present Prophet
is the summation of the past,
the advent of the previous ones;
bow,
kneel down before Him
with revering limbs;
reverence for the present one
is reverence for all the past,
and blasphemy to the past
is blasphemy to the present;
hear Him,
act and have His blessings
to uphold thy existential steps;
with revering enthusiasm
bow again to Him
whose hands are for service,
feet for work,
eyes for science,
voice for artistic display,
heart for love,
brain for wisdom,
mind for Providence,
nose to breathe spirit,
ears to hear,
and nail to resist evil-
He is the Anointed-
the Christ." (The Message – Vol II)

Conclusion

Existentialism is a complete philosophy of living. It has a sound scientific architecture, a part of which has been attempted to bring out in this paper. It is a web of logic that is in conformity with nature and all natural sciences. The application aspect of the theory is more important, as it deals with the practical aspects of life; leads life to its peak of excellence. Life in whichever form exists on the earth, particularly human being, draws its operating principles from the theory of

existentialism. Sri Sri Thakur Anukul Chandra, as the proponent of the theory, has outlined an ideological framework which captures the operating principles in detail. That set of principles, if followed, would fulfill the existential urge of each individual and the society at large. What follows the theory of existentialism, therefore, is an ideological edifice that shelters and grooms life in its individual and collective formation. What is germane for us to appreciate is that the foundation of Sri Sri Thakur's ideological paradigm is a theory that is existentialism, which, while providing solution to all puzzles and issues of today's life and society, fulfills all similar isms that scientific community has come to know. Existentialism can be said to be the answer to the ideological conflict, leading to various forms of crisis that human civilization has witnessed.

At the heart of the theory of existentialism lies 'you' (or 'I', depending upon the viewpoint). Every breath of yours asserts that you exist and negates threats to your existence. There is a drive in our body, mind and soul which together perhaps gets expressed as life force.

At second stage, Sri Sri Thakur brings out a plausible fact, nay a maxim, crucial from the point of view of operating side. He says, that life force has a cohesive urge. That urge is like appetite; it remains in the system as a need and is felt as a want. If the need is suppressed or not adequately met, it silently creates dysfunctional reactions in the system. Here comes a second entity in your world of existence, which is the Lord-lord, Guru, *Acharya*, fulfiller-the-best, God-in-human form, all these are one entity, expressed in various roles, he plays. This entity is the centre of your existence; similar to nucleus in a cell. A person is tied with the central figure by a tendril of love and the love relationship tends to shape up the personality in a progressive exuberance, following the individual distinctiveness.

The love relation between a person and the Guru creates conditions for transformation of personality, through a process that is said to be psycho-spiritual. This process is complex, visibly varied from person to person, in an inscrutable way, holding out all possibilities and settling with a reality. The Guru provides guidance in terms of direction, imparts energy in terms of motivation and ensures rewards by setting extraneous conditions right. While the process follows a logic; at times it shows up like magic, with Guru's guidance.

At third stage, the operating framework of existentialism works for a person who lives in family, surrounded by society and within the bounties of environment. A person has to render service to his surrounding entities like, family, society and the environment, with a view to please his Guru, the supreme beloved. The entire universe is expression of the divine and Guru is the living representative of the divine.

Point no. 13 in this paper 'God in human form' is the cap of this paper. The phenomenon of incarnation, which is God in human form at a particular time on the stage of humanity, is a wonderful phenomenon. It has its own charm, impact and functionality, which are brought out in Sri Sri Thakur's own words under point no. 13. Sri Sri Thakur says, "He who imparts, manages and elongates existential becoming is normally an *Avatar*". (The Message – Vol. II)

Limitations of this Paper

This paper is not a comprehensive representation of the existentialism as propounded by Sri Sri Thakur Anukul Chandra. The attempt at this paper is to bring out his theory of existentialism in its sketch and due to limitation of space; the article has been given a finishing line. The source materials for this paper are four books, which contain Sri Sri Thakur's sayings on various topics.

This paper does not review and contrast the existentialism theory of Sri Sri Thakur with other similar isms known in the literature. This is again due to limitation of space. The article is designed to bring out the existentialism of Sri Sri Thakur in its original version and intent. One can take up another study for making a comparative treatment of existentialism vis-à-vis other isms.

This paper does not included in its scope the operating ideology derived from the theory of existentialism. The ideology of Sri Sri Thakur that provides an operating framework is to be dealt with independently.

This paper needs further elaboration on 'god in human form', from the point of view of better understanding his role with regard to existential becoming. He is the central person for all others' existence. The relationship and functionality between the entities which exist and the central person is very significant, therefore it needs separate research and exposition.

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Indo-Aryan Existentialism: A New Era of Human Evolution

Dr. Srikumar Mukherjee

Introduction

"Essence of all 'ism's is existentialism; no existence no ism", said Sri Sri Thakur Anukul Chandra. The ultimate desire of life is to 'be' and 'become'. While struggling to overcome the crisis of existence to seek favorable conditions, life evolves and becomes. In the history of evolution, we have records of change right from the primary uni-cellular animal Amoeba to most complex animal Human being. Similarly social evolution is also taking place since the emergence of man, for the desire of better prospect of life. Thus there is a great impact of biological evolution and bio-chemical natural laws on the evolution of human society. So mind, being the most evolved and most conscious matter can feel its integral relationship with the universe. These are the factors for socio-cultural evolution.

Area and Method of Work

It is a socio-cultural research work on Human Resource Development for World Humanity as viewed by one of the latest Seers Sri Sri Thakur Anukul Chandra in his 'Indoaryan' ideology of Existentialism. This work is basically Library work.

Aims and Objectives

- To find the natural law of eugenics.
- To see the factors of social evolution.
- To get the fact of concentration and psycho-sexual attachment.
- To search the truth of bio-psychic up-gradation.
- To find the transmission of culture into biological character.
- To see the effect of bio-psychic change of each individual.
- To find the revelation of Indoaryan-ism and existential-ism.
- To verify the potentials of Indoaryan Existentialism for world humanity and communism.

In the course of organic evolution since the beginning, diversity and the complexity of the organisms were very natural phenomenon. During million of years of transformation of unicellular organism into multi-

cellular organism, it virtually extended into diversity of varieties of organisms. Simultaneously, division of labor within the body itself was taking place in those multi-cellular organisms. This natural path of evolution in the beginning became further causes of the existence and becoming of life. Viewing these causes of existential evolution - the being and becoming of life, couple of natural facts came into light.

First: Concentric desire of existence is the most fundamental instinct of life. As we have evolved from one (beginning of creation), so we have an inherent affinity to be unified with the feeling of oneness with the diversity. This tendency to exist and aspirations to make existence in favor of life; brings evolving changes within. These changes not only make psycho-physical evolution, but also more efficient in terms of existence. Thus 'concentric go of life' has become the dispensable fact of existential-becoming of life.

Second: **T**endency to cope up with the oppositions of life through – 'systemic con-coordination in between of diversity and grouping of common human-characteristics (social division of labor)' has become indispensable for continuous social becoming. This evolution is the causal effect of the innate desire for better existence. Naturally, in search of right pathway for better prospect of life-existence, more and more complicated diversity in newer conditions evolved. Therefore inter-dependence among the varieties became essential for balancing the attributes of ecological-array. On the other, gradual development of division of labor within the body function was making the existence more suitable to sustain in the struggle of life. And slowly this 'grouping of similar characteristics of labor' was also evolving in terms of work division in the social life among the higher grade of animals and later in human being.

Third: **Q**uantitative and qualitative multiplication does exist since beginning. The inherent tendency of life is to multiply itself, because it does want to exist through generations forever. Naturally therefore, it follows the laws of eugenics, as the purpose (ever-lasting) could be served properly. So, firstly, all the species unconsciously avoid 'in-breeding', to reject procreation of weak generations, which stops its own existence and progression. On the other, it has been observed in the scientific experiments of plants and animals that, - cross-breeding between higher instinct (or better hereditary quality) of female and lower evolutionary instinct (or lesser heredity) of male in the similar species, breeds instinctively inferior offspring and qualitatively it degenerates. So, normally all of the species do not follow this kind of mating to uphold the 'natural law of eugenics' – rather, females reject to meet with the inferior males within its community to secure the existence of heredity.

History of man started since human was split from animal kingdom. The intelligence, the mental evolution of human being has given him unique

identity. Out of this intelligence, human being rationally realized that all must go together with mutual co-operation for better survival. So human society started with agricultural society for better social management, 'Division of labor' has become very essential and the whole society in due course was divided into many divisions of labors. People opted different trades freely out their internal urge, based on biological hereditary instincts. Some of them liked to pay more attention on social, managerial, administrative works, some emphasized on trade-commerce, business, total agriculture, etc. whereas some of them got inclined towards innovation research work, culture of knowledge, teaching, etc. and others just went on through physical labor to co-operate and assist others. Thus in the first agricultural society everywhere more or less it was broadly divided into four characteristics of group of labors, those are: Intellectual, Managerial, Economical and Physical. These kinds of labors are most important to complete any job smoothly, even at individual level each one goes through it. So this social division of labor as per the family traditions (heredity) took place in each evolving society and willingly generation after generation following the same character of trade, they became more efficient than the others in the respective trades. In long term devotional existential-practice of these traits, each one of those gradually evolved into hereditary instinct of the respective groups.

In course of social evolution at the beginning another very interesting common event came to light. In a normal way the integrity-factor of the each one of the social groups by and large took place under the leadership of a 'Master man'. These group leaders became the 'central figure' of those social groups, and the group members impulsively used to accept and follow them, to become updated and more trained to survive amidst all adversities. This leadership has become an essential factor of social and cultural evolution of human civilization. In modern civilization democratic process of selection has been implemented, but natural leaders or Seers are those who can truly fulfills each individual according to his and her distinctiveness, without ignoring anybody.

Along with this social work division and social leadership, one more normal event came about. That was marriage. It played a major role in the human society in terms of integrity, relationship and existence of civilization. In the very beginning there was no 'social marriage' system or custom. Most of the cases females had to surrender to the strong sexual desires of male. But social law or customs of marriage became the essential part of social integrity and progression. Out of long experiences they observed that proper marriage not only integrates, but also breeds healthy progeny that gives more security and causes of better existence. In many societies, especially who had a traditional connection with the Aryans, made laws of 'mate selection' to stop

marriages between close blood relatives. And onwards they also avoided marriages of higher hereditary cultural or 'more evolved' females with the other common males, to maintain and uplift hereditary traits. Still now this custom is found even in many tribal groups. These normally evolving social laws marvelously matched with the natural laws of eugenics, which is followed in the animal and plant kingdom and even in the chemical world also.

The science of Psychology is the one of the modern branches of medical science. This branch of science deals with the complexes of human being, to regulate those to act normally. The key role of the treatment process of psychology is the confidential, faithful and loving relationship of the patient with the psychologist. Since, psychologically, human complexes have a tendency to be materialized by concentric attachment with any man, matter or material; psychologists keep themselves at that focal point of people's psycho-sexual attachment and repair the psycho-disorder of their complexes. Complexes are those which drive one to fulfill the desires of those like anger, lust, ego, jealousy, selfishness, etc and make one obsessed, which is the root cause of all sufferings in the world. Concentricity or Ideal (super-psychologist) centricity is the key factor of the ultimate solution of this psychic disorder – that removes the obsessions and diverts the force of the complexes towards becoming of life. After that human becomes normal and enjoys the true freedom and liberty.

In the material world there is concentricity of existence. Even in the lower species concentric existential go of life and in the early societies social integration by the group leaders supports this key factor of 'Science of Psychology'. So in Indoaryan society the 'Initiation of the Seer' makes oneself self-discipline, concentric, rational, intelligent and humanitarian as well. Since, out of loving-attachment (initiation) to the Ideal-Master or Seer, one learns the techniques to manage the outrage of complexes by sincerely following his commandments of life. This self-realization makes one efficient to win in the struggle for existence and becoming and then gets real enjoyment of life in terms of calmness, peace, happiness, bliss and 'God-realization'. But in fact human easily cannot make him attached with an Ideal, because of his inner free exercise of complexes and those strong influences make one highly obsessed, that takes him away from reality of life, the self-realization. Self-realization is the feeling of self-existence with togetherness; because self can never become self-efficient, unless self feels the fact that – self-existence is wholly depends on existence of surroundings of self. So with Ideal-centricity, the unadjusted human complexes get satisfied, balanced and tuned with this superior attachment, he slowly becomes the man of wisdom with 'self-realization'. In true sense, real education starts from this 'initiation', to explore inner human potentials with adjusted manipulation of behavior towards existential-becoming.

In Indoaryan culture, male and females are promoted to higher *Varna* only by practicing higher cultural under the guidance of Seer. It means cultural change, transmits into genetic change in long run. For example, scientific evidence shows: 'Normally males are taller than females. By experiments the scientists found that the inner hankering and desire of males to get shorter females and that of females to have taller male for her, made themselves such.' So existential culture which is closely associated with life-enjoyment, have great chances to be transmitted into heredity in long run, becomes hereditary culture.' ***[Source:*** *www.bbc.co.uk Science Section; 26.08.2002]* But females get an especial opportunity to be promoted to the higher hereditary-culture by getting married with the males of higher or bio-culturally more evolved males and becoming the mother of the children (of higher heredity).

In Indoaryan view of social existence, as viewed by Sri Sri Thakur Anukul Chandra, there are few objectives for total existential-becoming, those are: Initiation, Education, Marriage and Social division of labor according to hereditary instinct. Firstly on the basis of this social division of profession in the social law; people should accept a right efficient guide to follow, it is Initiation. Secondly everyone should have proper nourishment to activate the inherent good instinct, is Education. Thirdly right of selection in marriage, which mainly goes to females; so that she could select her best mate in terms of better heredity, culture, efficiency, education, character, health, etc.; whom she can love, respect, regard for ever; so that 'progression' and 'superior eugenics' could be guaranteed.

If we compare all the previous bio-sociological evolutionary discussions in the light of Indoaryan-ism, with the latest scientific experiments, thoughts and research works; we get amazing similarities, but some "missing-links" as well. In the track of biological evolution we found three factors played vital role for existential life, those are: i) Concentric desire of existence, ii) Specific laws of eugenics and iii) Division of labor. In the social evolution we found a few key factors, those are: Following social leadership to be united and upbringing, Marriage for well breeding and social division of labor for better social management. This is "Indoaryan-ism". Now recent genetic experiments on "Human Genome" especially on Indoaryan society, found the followings:

- Aryans started to be dispersing other parts of Europe and Asia from Central Asia near around Ural Mountains to Caspian Sea.
- Genetic similarities and linguistic science prove that People of Iran, Iraq, European countries and India having common root.
- The 'Varna' division of the present Indoaryans took place among the Aryans well before they entered into present territory of India *(Aryavartya)*.

- In Indoaryan Varna system most of the people of so-called 'upper Varna' having genetic similarities with the Caucasians or Europeans. And the Genetic similarities of the people of so-called 'lower Varna' having with the Negroid or Africans.
- In Indoaryan marriage system the woman from the lower Varna had chances to be upgraded by marrying the 'upper Varna' males. But males were not allowed to marry 'upper Varna' females.

[Source: Negligible Male Gene Flow Across Ethnic Boundaries in India, Revealed by Analysis of Y-Chromosomal DNA Polymorphisms. www.genome.org /

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Analyzing and comparing Indoaryan cultural facts with the above said discussions it is found that:

- In genetic point of view the class divisions (Varna) do exist. It sharply shows the genetical similarities among the Europeans as well as Africans. As we have also found the division of similar groups of characters exist in the prior stage of evolution, in the plant and animal kingdom.
- The Indoaryan marriage system was just similar to the scientifically proved natural laws of eugenics for plants and animals. Because here all breeding were allowed, but from qualitative point of view, breeding between higher hereditary quality of female and that of lower male were strictly prohibited.

Some sections of scientific community do not admit the value of varnashram based social order and varnashram based marriage system. Whereas Nobel winner on invention of DNA structure and chairman of Human Genome Project genetic scientist Dr. Watson in favor of Indoaryan social system says – "Genetic point of view this marriage system (Varna based) is marvelous….." *[Source: Report, Indian Science Congress, Chennai, Lecture as Chief Guest, 1999]*

Man is the most evolved form of life on the planet. Even though natural laws of eugenics which has evolved, is applicable to the animals and practiced in the early human societies, it is still not acceptable to the many present scientists and social activists. So there is a sharp "Missing-Link" between the specific natural law of eugenics for the plants-animals, social customs of the early man; with the modern human beings. We are just discarding the scientific fact on the ground of so-called 'social-discrimination', which could be easily avoided in other

way! Here more research work and awareness is necessary for Indoryanism.

We find uni-centricity in the universal motion of planets around the stars and even in nucleus centric actions of tiny cells to uphold its existence. So existence is the prime factor of life along with evolution. This bio-material existence depends on the socio-biological ecological balance, as existence of each one is universally associated with the existence of the bio-socio environment, because we all (matter and life) are the evolved form of the beginning 'one', which started since 'big-bang'. When we realize the fact of our integrated relationship with this socio-environmental ecological balance and we feel 'oneness' with the whole system; then a universal love grows within us. These desire of existence, upholding socio-ecological balance and feeling of oneness with the system is - "Existentialism".

So to accelerate social evolution – the inner sense of Initiation, Education, Eugenics (IEE) and hereditary social division cannot be ignored for true social management and progression. Thus qualitative change is possible by IEE and only this becomes the factors of consciousness of realization of 'oneness-feeling' with the existence of total bio-chemical and sociological environmental ecology, to be evolved into a new world social order, the Aryan Communism. This is mission of making of human civilization or Man Making Mission (3M). So, Indoaryan-Existentialism calls the humanity to – *"Conserve the balance of socio environmental ecology (SEE) and realize the oneness-feeling with the whole mechanism!!!"*

Findings and Conclusion

- Natural law of eugenics was normally developed in the early human societies.
- To be and become, Bio-Psychic assets must be properly developed.
- Psychic qualities could be upgraded by psycho-sexual attachment with a Master-man.
- Biological qualities could be richer by practicing higher culture and proper marriage.
- Law of eugenics had been verified in the plants-animals and same evolved normally in the early human societies, but the scientists are against any 'marriage restriction', perhaps from the view point of social-discrimination.
- Qualitative change of individual by Initiation, Education, Marriage and oneness feeling with the total ecological balance, emerges into World Aryan Communism.

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Contemporary Applications of Indian Mythology with Special Reference to Jain Theory of Dreams

Dr. Hansa S. Shah

Introduction

'Mythology' aims at scientific and historical study of myths. India has two different systems. One we call history-history, which takes note of facts. Another we call 'puraana' – mythology, it takes note of truth.

We have not written history about Buddha, Mahavira or Krishna, but we have written myth about these people. A myth is a parable that only points to the moon, but says nothing about it…a finger pointed to the moon, an indication, an arrow, saying nothing. Similarly, a dream does not depict the real persons; no not at all, nor it is pictorial representations. It represents something of inner, stillness, something of the being, a visible representations of something, which is invisible through symbols. This is mythology. But symbols give some significance. As we always remember that significance is the shadow of truth.

None can deny that dream- symbols have been haunting all those spiritual persons who had making meaningful efforts to live, e.g. parent of the Christ, who were warned of the cruel edict of Herod, they fled with divine child into Egypt. Gautam the Buddha, Mahavira, and also a number of their predecessors and contemporaries are the best examples.

One man apparently never dreams, another dreams occasionally, still another more frequently, none attempts to interpret their dreams or to observe what follows, therefore , the verdict is - `There is nothing in dreams- No man can go over his own height`.

The study of dreams is interdisciplinary. It cuts across the discipline like Philosophy, Religion, Psychology and Science. The chasm between these disciplines is both deep and well established. This is because scientific mind does not accept anything that cannot be experimentally proved, while religious mind needs no proof for anything laid down in sacred cannon texts.

Systemization of Jain philosophy is comparatively a recent event though it has its moorings in the canonical literature i.e. Agams. Jain Philosophy does not swear by mysticism, though it culminates in it. But the mysticism is not the result of dogmatic faith. Philosophical speculation is

a necessary discipline of mind for attenuating doubts. The ultimate truth cannot be realized by philosophical discipline alone. The terminus of philosophy is the beginning of spiritual career.

The enigma about the occurrence of dream has been the greatest theme for all kinds of thinkers from remote antiquity down to the present moment. The conception of dream among Jain is that "when an abstract body of a soul (i.e., a ling- sarira-body) covers with passions inspiring the secret suggestions of happening in the future and these subtle impressions left on the objective material mind then dream appears."1. In other words, "our dreams are but our feelings or ideas, dramatized on a life like scale….".

The doubt of the fourth Ganadhara of Lord Mahavira, namely Vyakta had asked the similar question to Lord Mahavira that 'the five basic elements (butas) accepted by the people, are illusion like a dream and hence they are not real (true)'. Lord Mahavira said, 'a dream itself being a form of knowledge is dependent on some cause. If dream is an effect, it is under the principle of cause and effect.'2

Even in dream doubt arises only regarding the previously experienced or heard of things. Therefore even in a dream the cause of doubt is real (satya). If all things are unreal what can we dream of and why a dream?

Dreams cannot be called an illusion because knowledge occurs of a thing with regard to a decided particular place, time and nature, etc. in a special form. Further Lord Mahavira gave answer of the question, is the illusion real or unreal? If illusion is real then to that extent the real being proved existing in the world, but the theory that all things are unreal is repudiated. If the illusion itself is unreal, it means that the theory that every knowledge is a dream and all things are unreal, is false. Consequently, the object of knowledge is proved true and real. The knowledge that finds illusion to be unreal, is itself real or `sat`.3 The Jain text describes that `dharmarathah samdhaturysh stira cite jitendriyah sadhayah; 4, meaning the dream occuring to a man, who is steady minded, who has subdued his senses. It is said that if people put their animal mind and soul in harmony with their higher self, they become one with it, and therefore, one with universal mind or become a part of it. It is through the higher self they reach the infinite. It is with the lower self they fall into the whirlpool of matter. Thus a spiritual man alone lives in the future. As a result he is able to receive warnings in dream, dreams about future phenomena and makes his life perfect existence. While in case of an average man or a sensual person, a dream is merely a reflective of his objective life, though he gets an ideal dream, he receives a pleasure, sufferings and advancements on a lower or material plane, because present environment often influences our thoughts and future of man is usually affected by the present.

We begin with the universal belief that dreams are supernatural manifestations sent by gods and demons and subsequently disclose the fluctuations of one's future through symbols. The world history reveals the importance of different religious scholars. Almost all the mothers of the great personages saw auspicious dream\dreams prior to give birth to a child, e.g. the mother of Buddha Mayadevi saw in a dream, a white elephant entering her womb.[5] Similarly, the mother of Lord Mahavira saw the maximum number of fourteen or sixteen nos. of dreams. The mother of an ordinary king gets one dream, that of a prativasudev gets four: that of Vasudev nine: and that of a Chakravarti or a Thirthankar gets fourteen or sixteen out of the thirty auspicious dreams –symbols according to the Jain theory of dreams. [6]

Fourteen |sixteen dreams of Trishalamata saw at the time of the embryo of the universal monarch or Arhat (Lord the Mahavira) enter in her womb. The dreams, she has seen, possess an element of prescience which soothsayers were said to have a birth of the Arhat, not only that, they predicted that he (The Lord Mahavira) would propounded his luminous messages of love at the ignorance of those earth beings. [7] (unfortunately the dream – interpreters were becoming less and today not a signal – one would found in India, but some astrologers could somewhat interpret the dreams.)

Following are the details of the fourteen \ sixteen auspicious dreams:

1. An White Elephant: The four mighty tusks; represent the formation of a sangh- group consisted of monks, nuns, laity- males and females, would established by the Arhat.

2. A Bull: This dream indicated that her son would be highly religious and spiritual teacher. He would help to cultivate religion.

3. A Magnificent Lion: This dream indicated that her son would be as powerful as strong as the lion.

4 The Goddess Laxmi: This dream indicated that her son would enjoy great wealth and slender.

5. A beautiful Garland descending from the sky; this dream indicated that the fragrance of her sons` teaching will spread throughout the entire universe and he would be respected by all.

6. A Full Moon: This dream indicated that the child would lessen the suffering of all living beings. He would bring peace to the world. He would help the spiritual progress of humanity at large.

7. The Bright Sun: This dream indicated that her son would have supreme knowledge and would remove the darkness of delusions from the masses.

8. A large Flag Flying on a golden stick: This dream indicated that her son would carry the banner of religion. He would reinstate the religious order throughout the universe.

9. A Golden Vase filled with pure water: This dream indicated that her son would perfect in all virtues and would be full of compassion for all living beings. He would have supreme religious personality.

10. A Lotus Lake: This dream indicated that her son would be beyond worldly attachment. He would help to liberate human beings who were in the cycle of birth-death and misery.

11. An Ocean: This dream indicated that her son would have a serene and pleasant personality. He would escape from life on the ocean of birth, death and misery and will achieve infinite perception and knowledge. This will lead his soul to Moksha- Liberation.

12. A Celestial Chariot: This dream indicated that all the Angles in heaven would respect, honor and salute her sons` spiritual teachings.

13. A Big Heap of Jewels: This dream indicated that her son would have infinite virtues and wisdom and he would attain supreme spiritualism.

14: A Smokeless Fire: This dream indicated that her son would reform and restore religious order. He would remove blind faith and orthodox rituals. Further he would burn or destroy his karmas and would attain salvation.

15: A Pair of Fish: This would indicate that her son would be extremely handsome.

16: A Lofty Throne: This indicated that he would have a high spiritual status.

To summarized all these dreams, the child be born would be very strong, courageous and filled with virtues. He would be very religious and would become a great king or a spiritual leader. He would reform and restore religious order or guide to all the creatures of the universe towards the path of salvation. He himself would be liberated.

Now we will discuss the paradigm of new- dream Philosophy in Jainism elaborated by Muni Shree Jayantvijayji Maharaj, with fourteen graduated scale or hierarchy of moral activities, or classifications of fourteen stages called as ``Gunasthanks`` in Jainism…8

Following is the psycho- philosophical studies of fourteen Gunasthanks with fourteen Dreams:

1. Mithyatva Gunasthana—A Stage of False Knowledge: The first dream of a WHITE ELEPHANT represents the first stage of Gunasthana. An elephant of four tusks represents the four passions (Kasayas) namely, anger, pride, deceit and greed. Toa spiritual person, he started his spiritual evolution by gradually giving up these four passions. As in case

of Lord Mahavira, it is said that he tried to give up the worldly affairs from his young age.

2. Saaswaadana Gunasthaana - or Tasting the Righteousness: It represents by the dream-symbol of a BULL In this stage Lord Mahavira gets hold of distinction of right and wrong behavior and decided to live his home. While that of a common man, he learns as well forgets the distinction between false action and right action. But, if, after seeing in dream a symbol of a bull, he soon realizes his mistakes and started thinking of doing right things.

3 Misra- Gunasthanaka – or Stage of Uncertainty and Vacillation. It represents by a dream symbol of LION. In this dream Mother of Lord Mahavira saw that a lion jumps from the sky and enters in her mouth. Generally in this stage if a lion jumps from the sky towards ones` face, he will rise up to the fourth stage, if it jumps on the earth, then, he will slide down to second stage. In this stage Lord Mahavira had left the house. These three symbols of an animal namely, elephant, bull and lion predicted to a dreamer that he will definitely come out from the darkness of ignorance, bondage of karmas and from the stage of uncertainty and vacillation. Here Lord Mahavira became a monk.

4 Avirati Samyak Dristi Gunastanaka – or Vowless vision- it represents by a symbol of Sri DEVI (LAXMI) or the GODDESS OF WEALYH: By seeing a Goddess of Wealth by L.M.s` mother, they become wealthy-richer, therefore parents of the L. M. gave his name `Varthamana` means the wealth is increasing as the age of child increases. While that of a common man, he becomes wealthier- richest person and consider as powerful person amongst the people of the world.

5 Des-Virati Gunasthana- or Partial Renunciation. It represents by a dream of a GARLAND WITH FIVE NUMBERS OF CLOURFUL FLOWERS: It is said that L.M. as long as he remained at home , he had observed the five types of small vows , now which is recommended for the Jain house- holders. And the dreamer of a common man also started observing five small vows.

6 Pramatta Gunasthana- or Full renunciation. It represents by a dream symbol of a FULL MOON. It is said that L. M. received calmness and coolness after renouncing the world and becoming a monk. Similarly, a dreamer of a common man will also renounce the world.

7 Apramatta Gunasthan-or Absolute Carefulness Regarding Sadhana (during meditation). It represents by a symbol of a SUN: L.M.s` concentration and meditation is said to be so deep that it brings stupor or his sleep being altogether absent, and his active powers latent in his soul. His excessive spiritual energy appears just like a brightened hot sun. Similarly, the type of experiences will happen to an ascetic will

remain the same, unless their concentration and deep meditation and his all active powers latent in his soul.

8. Apurvakarana Gunasthan- or a Victory or a triumphant march. It represents by a dream –symbol of a LARGE FLAG (DHVAJA): It is said that L.M. by his holy meditation got victory over the energetic karmas. While to an ascetic, if he absorbs in deep holy meditation, his pride disappears due to holy meditation, and as a consequence, fetters of his karmas will become more and more lessened.

9 Anivirati or Aniyati Badar Gunasthana- or a stage of Passionless. It represents by a dream symbol of VASE (KALASHA) : L. M. is said to be remained aloof from all illusions i.e. mohaniya karmas.While that of an ascetic, if he comes to the passionless stage, he becomes free from 27 illusory karmas out of 28 illusory karmas and becoming calm and cool.

10. Sukha- Samparaya Gunasthanka- or A Stage with a little avidity remained. It represents by a symbol of LOTUS LAKE (PADMA SAROVARA: L. M.s` a little avidity would have remain i.e., to spread his fragrance over the whole world just like a lake with full of lotuses spreads. (This is my opinion.).While that of an ascetic, if he gladly renounces his worldly ambitions, with it all his worldly cares and anxieties disappears.

11 Upashantamoha Gunasthana – A periodically passionless Stage. It represents by a dream symbol of OCEAN OF MILK: L.M. is said to be definite that he will get help to cross over this ocean- water, which is milky-color that means, he will cross over the worldly ways of births and deaths. While to an ascetic, this is the most critical period of his life. If this combatant of a tinge of greed removes by his utmost exertion of the soul, he will definite to cross over the worldly ways of births and deaths. If he can not then, he may slip back even into the lowest stage i. e. on first stage of Gunasthanaka.

12 Kshanamoha Gunasthana- A Stage Of Omnicience. It represents by a dream symbol of CELESTIAL AERO PLANE or A CHARIOT: L.M. is said to have decided that he has to establish a Tirth or `Order` as soon as he will obtain Omniscience. While that of an ascetic, if he does not dreamed a celestial chariot or a celestial Aero Plane, he will be labeled as a Chadmastha Vitaragi. Chadmasta means the cover of Jnanavarniya Karma. But Aghati karmas still persist. If he will see the same symbol in his dream, he will definitely cross over the milky ocean, but, may not form a Tirth or `Order` therefore, cannot subsequently becomes a Tirthankar or Maker of an Order, but, simply call him a `Siddha.`

13. Sayogi Gunasthana- A stage of Integrated Power: It represents by a dream symbol of a HEA OF JEWELS: L.M. is said to become `Arhat` or Chadmastha Vitragi with perfect perception (anata darshana), perfect

knowledge (anant Jnaana), Perfect Power (Ananta Virya), and Perfect Bliss (Ananta Sukh). This Vitragi remaining on earth illuminated the path of Truth. And people know him by his name. While an ascetic no doubt, will become a Vitragi, will remain on earth, but he can no teach the path of Truth to others. He is simply known by the people as `Siddha. `

14. Ayogi Gunasthana- A Stage of Totally Free From Karmas. It represents by a dream symbol of NIRDHUMA AGNI- SMOKELESS FIRE: L.M. remain in Siddha Sheela or the region of the Liberated Soul and people on the earth prays by his name daily. While, no doubt, a Siddha remains on the same Siddha - Sheela, but people on the earth , used in the Suttras as common `Siddha`, without taking his name.

Thus from the beginning, these fourteen Gunasthaanaks suggest that from the eternity, every living beings is in bondage of Karmic atoms bound by Karma. It can never attain that deliverance from mundane existence. But, how one can attain the total freedom from the cycle of birth, life, pain, misery, and death and achieve the permanent blissful state by Self, is guided by the Jainism by this ladder of fourteen steps, connected with the fourteen dream- symbols, each of which represents a particular stage of psycho-philosophical development, condition or phase of the Soul, following up from quiescence, elimination or partial quiescence and partial elimination.

Refrences

1. `Dreams in Jain Psychology` by T.G. Kalghatgi, pgs. 43-49.
2. `Chaturdarshpurvi srutkevaki shreemad Bhadrabahusvami Samruddham –Shree Kalpasutra` 6th. Lecture,p,320
3. `Ganadharavad` by Shree Bhuvansuri Maharaja translated by Prof. K. Ramappa.pg. No. 83-89.
4. Ibid. pgs. 90-102.
5. cf. `Ancient India` by Tulasidas L. Shah, pg. 16.
6. `Shree Kalpasutra` V.32.
7. Ibid. v.78.
8. `14 Mangal Svapna, Mahima and Rahasya (Gu.)` by Shree Jayant Muni, pg. 66.

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23

Contemporary Application of Indian Mythology

Srilakshmi Peddada

1. **Story of my name**

My parents named me Srilakshmi after the Goddess of wealth Laxmi. In my early youth I was not particularly happy about my name as every other shop on the street has my name either in part or full, for instance Laxmi Kirana stores or Srilaxmi Jewelers etc. Added to this was further agony of identifying myself with complete family name every time I call someone, as the question invariably was, 'which Laxmi?' With much battered and bruised ego, I petitioned my dad and said, “Dad pray tell me why I am given such a common, old fashioned and unattractive name? I am unable bear the burden of being a commoner. I really wish I was given a cute name like Pinky or Dolly." Responding to my pleadings, my dad smiled warmly and said, "my child whether ancient or modern, we all need the blessings and bounties of Goddess Laxmi. You are indeed very special, not only because you are the child of our dreams and prayer but you are truly the Goddess Laxmi of our house.” In this way, dad introduced me to mythology and I found myself secure in my new found identity.

It is a practice by and large in Indian culture, to name their children after Gods and Goddesses or after the names of legendary heroes or heroines. This perhaps is a way of ensuring the continuity of mythology by the age old tradition of storytelling. In a curious way we may be claiming more than a mere name. When ancient civilizations nurture their mythologies, they were enriching their rich culture. Real stories are often woven within a context, transmitting the lessons of life to those who are attuned to receive them. Mythic stories are thus life centric. According to Svoboda, the German born Ayurvedic Doctor, ‘A living story is born when living wisdom incarnates in the subtle matter of human consciousness.’ Mythology is considered as living wisdom of invisible and intangible truths that transforms life like the way our actions are influenced by our thoughts. Perhaps it is time then to attune ourselves to the extraordinary wealth of these stories.

2. Present status of mythology

Presently most of the mythological story narration has been taken over by the entertainment industry. The rich oral tradition of storytelling is now the forte of the electronic media. The onus of preserving, interpreting mythology is mostly outsourced to the professional and commercial industry. The most popularly known mythological stories are published by the *Amar Chitra Katha* comics. The stories are narrated in simple

lucid manner and intelligently made. They are the modernized version of the mythological stories. The popularity of these comics or the epic stories produced for TV viewing is a vindication of the forcefulness and the dynamism of the mythological stories. Stories need to be told and circulated like any other form of wealth. It ought not to be hoarded but to be bequeathed to next generation with a solemn promise to continue. For, it is certainly true that a story untold is a story dead and lost forever.

When we listen to the excited narration of a child's cartoon story: The story, the idea, its flavor and fragrance overtake him to acquire a physicality and reality of its own. We see how cartoon characters have acquired cult status. Superman or a Spiderman has attained a cult figure. We seem to portray Hanuman as the Indian version of a superman and Balagopal and Bhim as young charming pranksters. What is the authentic interpretation of mythology is a question that is bound to trouble us?

For the sake of convenience is there an attempt to make mythological personalities simplistic? In this process, do we lose the sacredness and wisdom of the ancient mythologies? Western scholars contend that in the twentieth century, artists, philosophers and writers in general have taken over the role of myth writers in the society, for western myths have all but lost their relevance. They have become empty and no longer have affect images to be revered. Are we by over simplifying our myths, inadvertently following the same path? "Civilization cannot exist without Mythology" is a truth that has been accepted from Plato's time. No scientific truth can touch us as deeply as a myth can touch us. It is only through Mythology that truth can manifest in any form, break barriers of prejudice and unify us.

3. What is a myth?

Ancient civilizations are burdened with the responsibility of showing themselves as relevant and meaningful in the modern era. We examine the scope of mythology in the milieu of post modernism, where reason and scientific temper are the touchstone to distinguish between sense and nonsense. What does myth really mean to the common man of today? Is it a fable, a fictional story or is it some childhood memories of stories heard and pushed away to recall in a context? The significance of myth is often lost and shrouded in multiple connotations. It is relevant to focus on the original as well as the commonly accepted meanings of the concept mythology.

The English-speaking world understands the terms "myth" and "mythology" to mean *fictitious* or *imaginary*. However, according to many dictionary definitions, these terms can also mean a traditional story or narrative that embodies the belief or beliefs of a group of people. Further to categorize a story, as a myth does not necessarily imply that it is untrue.

In contrast, Folklore is a collection of fictional tales, which describe how people and/or animals cope with the events of everyday life.

A myth is also defined as a sacred or symbolic story from the past, and it may be ritualistic in nature. A myth may describe the origins of people, or explain customs or traditions. Rāmāyana & Mahābhārata although are referred as epics according to the popular usage, Indians know them as Itihasas. Iti-ha-asa means "so indeed it was" as a historical occurrence. Consider anthropologists like Joseph Campbell's definition of Myth. "Myths are a sacred or symbolic story from the past, and it may be ritualistic in nature. A mythology may describe the origins of people, or explain customs or traditions."

4. Has the rational mind taken over the intuitive mind?

The scientist assumes that through analysis and classification he achieves a concrete understanding of reality. But the objectively perceived world is only as objective as the mythology that produced it. This is because the objective world is subjected to interpretation with the conceptual background of what is perceived, and herein lies the myth. Our perception of reality is an interpretation of the phenomenal and this is the canvass on which mythology has woven its mystical philosophy. However, the rational mind seems quite convinced that science offers safe refuge and our developed societies have gone beyond mythology. Scientists and academicians are sure that the world reduces to rational causes. The empirical truths can be known objectively.

Where science works outwardly from the facts with an analytic model and with what we mistakenly assume are universal ideals, mythology works inwardly from the objectively perceived world with subjective confirmation. What is called in Sanskrit as *antarmukh*a. To this extent they are different. But science and mythology are not oppositional. However, for most of us generally the scientific explanation of the world is a sacred narrative. Physicists like Stephen Hawking, have given us the facts about our history, about what and why we are. The information is spectacular and awe inspiring. However can these scientific facts reach the individual archetype?

Are we at a stage where we are in need of a new myth which satisfies the rationalists' criteria to get acceptance of valid knowledge? Before that, are we really willing and ready to see myths as mere science fiction? Are we ready to move beyond Puranic stories, the anthropomorphic characters in a country where Gods have descended in various avatars to resolve the crisis that men faced? This is a question that one may have to face sooner or later.

5. Natural interest of the past

Human life needs multifold nourishment. Most often the essential elements to the development have been perceived as a form of material progress /success leading to a comfortable life in a strife free social environment. Many of our unknown needs, desires are fulfilled through tales of exciting and adventures heroes too. The physicality and the sheer forcefulness can be felt by the debates and discussions that follow the narration of mythological stories. It provokes the sedate mind, seeks the aggressive listener to a host of activities resulting in critical appreciation of culture literature. One cannot remain aloof where a debate is raging between the Pandava brothers and the Kauravas, neither can we be mute spectators of the scenes between Arjun and Karna.

Devdutta Pattanaik has a very engaging interpretation of the Hindu mythology connecting them to real life situations. He narrates the significance of mythology and its sophisticated thought process rendering it meaningful and humane. Narrating an event and I quote: As she was being chased by the tiger, a deer ran up the mount Kailas, the abode of Shiva, and sought refuge, “Save me from the evil tiger that hunts me every day.” Shiva took pity on the deer and gave her shelter in the palm of his hand. The tiger who was pursuing the deer saw this and shouted, “Excuse me, what will I eat now? Why do you feel sorry for the deer and not me? Is it because I have sharp teeth and claws? What about my hunger and the hunger of my children? Don’t we merit consideration? If I don’t hunt the deer, what will I eat? Would you rather that tigers starve and die?” Shiva’s consort, the goddess Parvati, who is Annapoorna, the provider of food, therefore decided to give the tiger shelter. A similar story of a rat that was being pursued by a serpent, both of whom were sheltered by Ganesha and the peacock that was chasing the serpent was taken care of by Kartikeya.

And so it is, atop Mount Kailas, the divine family of Shiva and Parvati and Ganesha and Kartikeya provide shelter to predators and prey. They see the point of view of the predator and they see the point of view of the prey. There are no villains. There are no victims. There are only creatures trying to survive. And atop Kailas, everyone finds a place.

Take the case of this real life situation in which the union had called for a strike at a key Industrial unit. The owner, Shyam, was furious. “Don’t they know how easy it is to shut the factory down!” he screamed. Meanwhile the union leader was shouting, “They are forcing us to strike so that they can shut the factory.” In this context if the story of Kailasa was familiar to both Shyam & the striking union, possibly they would have seen reason and would have come to a mutually agreeable solution.

Ancient wisdom coming in the form of legends contains the kernel of truth that can be kept alive through mythology and passed on to the next generation without any break.

6. Vacuum left behind with the loss of mythology

Myths, as Carl Jung and other psychoanalysts observed are deeply connected to the culture of the specific societies. Sometimes we see societies disconnected with the mythology leaving behind a kind of vacuum which gets filled in course of time with mindless imitation alien to one's culture.

By and large the notion of beauty, success and the resultant values are borrowed from a culture that is perceived to be successful. For instance the beauty pageants, to be light skinned are soaring in popularity in India with overemphasis on one's physical attributes are an illustration of borrowed myth. To begin with, Indians' body contours have been perceived as much softer and rounded and thinness has not been dominantly perceived as a major contributory factor to beauty. Imagine a society now labouring to meet those standards and being generally unhappy at the results. We need to recognize the fact that there is a variance in the notion of beauty between different cultures. It is surely the cultural background that influences the notion of aesthetics and beauty.

Mythologies have been generally relegated to an era of pre scientific time. Modern civilization perceives itself to have grown beyond myth. There is also a perception that mythology conflicts the rational mind's objective reality. In view of this, myth has lost its respect and meaningfulness. Human relationship with myth/nature has changed enormously leaving open a big wide gap. What does this loss of sacred space mean to us? How do we deal with this loss of sacred space?

Myth at a deeper level fulfils a deeper need for us." Says Prof. Vilayanur S Ramachandran, Neuro Surgeon, USA. He goes on to add further that "Religion is largely a cultural phenomenon. Mythology teaches you values and enriches your life in so many ways. This is where I disagree with many western atheistic movements. A culture without mythology is not really a civilization. Many countries have mythology but there are people who look at myths in a derogatory manner. Greek mythology is popular but who names their child after Apollo? They don't worship Apollo. On the other hand, Rama and Bharata are common given names in India. India treasures her mythology; our brains are enriched by it and it gives you a certain romantic fervor that is sadly lacking in many young people today. Most youngsters look upon Ramayana and Mahabharata as fairy tales and nothing more." A simplistic approach towards mythological stories may render them powerless. One cannot dispute with the Prof. Vilayanur's observation.

For the modern mind Avatar is one of the most difficult to accept or to understand of all the ideas that are streaming in from the East upon the rationalized human consciousness. A rationalist will call it a superstition. A materialist will call the notion as a folly. However, India from ancient times held strongly a belief in the reality of Avatar. According to Aurobindo the avatar concept has grown and persisted as a logical outcome of vedantic view of life and taken firm root in the consciousness of the race. The world renowned Anthropologist Joseph Campbell, a strong believer in the unity of human consciousness, through the monomyth concept, expressed the idea that the whole of the human race could be seen as reciting a single story of great spiritual importance. Indeed I find here coalescing of eastern and western thoughts through mythological interpretation.

7. Application of mythology in psychology: Psychologists find it useful to study mythic stories for hope. After all, those classic heroic seekers did get through their challenges. The tales also provide hints on dealing with life crises or other difficult transitions. The ancient sagas provide roadmaps for people by understanding the mysteries of the unconscious. The myths help with the difficult life situations that most of us don't have the conscious resources to handle.

Contemporary research in Psychotherapy has thrown new challenges to the system of traditional scientific empirical methods. Campbell often described mythology as having a fourfold function for human society. As a person goes through life, many challenges will be encountered. Myth may serve as a guide for successful passage through the stages of one's life. For example, most ancient cultures used rites of passage as a youth passed to the adult stage. Later on, a living mythology taught the same person to let go of material possessions and earthly plans as they prepared to die. Many Hindu festivals and rituals overtly express such concepts about life.

Campbell believed that if myths are to continue to fulfil their vital functions in our modern world, they must continually transform and evolve because the older mythologies simply do not address the realities of contemporary life. Indeed, he quotes from the *Rg Veda* in the preface to *The Hero with a Thousand Faces*: "Truth is one; the sages speak of it by many names."

Conclusion

The richness of mythology is narrated often without comprehending the complexity and its relevance to life. As a result it is either over simplified or excessively analysed only to lose its sense of sacredness trivializing mythology. Mythological stories are indeed as mentioned in the above instance layered with complexities of life, reflecting on life and human condition. The reading of our ancients Puranas and Itihasas convey the

importance of understanding life in a context. The mythological narration reveals that life is not divided into simple categories of good and bad acts, permissible and non-permissible acts nor is it of good and bad people.

Mythology is a magical vast body of knowledge where the narrative is weaving in the cornucopia of conflicts and we sometimes fail to see the grey areas of life. The contemporary way of narrating mythology is often colored by the person's point of view either the left or the right wing or even the strident feminist's perception or sometimes made as populist figure. The important point that is often missed is the fact that the narrative of Indian myth does not have a specific point of view. If the myth is reduced to heroes and villains then it is nothing other than another Spiderman Superman stories. How does a mythological story render itself to be different from the cartoons?

Mythological stories perhaps should be understood in a context thereby retaining the wisdom and the richness of the stories. Is Krisna as a young charming prankster entertaining to watch or is he giving us metaphysical lessons when he holds afloat the mountain to protect the shepherds or demonstrates the infinite in finite when his mother Yashodamai witnesses the extraordinary spectacle of the universe when he opens his mouth? There is much to reflect upon. Any serious study of society must be philosophical in character and any meaningful philosophy must be concerned with the nature of human society. Our philosophical approach to life is mirrored in the Vedic stories which are popularly known as live stories (jiva katha). Every civilization, culture has its own unique life experiences which have to be nurtured to interpret and understand life.

What is in a name after all this? I truly want to salute my parents for choosing to give me a name that I labored to discover, and not any cute name. I realize how the journey through my name tells so many stories. It is representative of a specific meaning evoking vivid symbols and images of cosmic creation. The stories set in a beautiful language celebrated by festivals and music is what I call my culture. This is indeed what I would call as my identity anchoring me, helping to center me and inoculating me from ideo-pathogens of which one is invariably surrounded by in the consumer culture. I suppose that my name gives me not any identity but meaningful identity engaging, thoughtful and purposeful. My small self connected to a larger being. I shall now say with some pride I named my children Chaitanya and Yamini hoping that they have as adventurous a journey as mine in discovering themselves.

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Democratic Governance and Indian Culture

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Democracy is a buzzword in the present day political scenario and is considered as a panacea for sovereign countries. The underlying principle for the democratic system has been projected as 'vox populi vox dei'. India being the largest democratically ruled nation, each election in India is upheld as the victory of democratic system. In this paper, an attempt has been made to analyse the present practice of democracy in India and provide an alternate system for practice in the light of the philosophy provided by Sri Sri Thakur Anukul Chandra. The objective is to encourage further research on this important subject of global importance so that humanity at large is benefitted.

Mandate to Democratically Elected Governments

Election Commission of India has conducted 15 General Elections to the Lok Sabha (House of the People) and 331 general elections to State Legislative Assemblies in last 60 years. Elections to the 15th Lok Sabha held in April-May 2009 have been described as the biggest management event in the world that involved 714 million voters, 835,000 polling stations, 1.2 million Electronic Voting Machines and 11 million polling personnel. (1) The ruling party got 28. 6% vote share out of the 59.7% votes cast. It means the party getting mandate of only 17.07% of electorates was considered to have the mandate to form Government of the largest functioning democracy in the world.

The 1st election in 1951 where the citizens voted at the backdrop of gaining independence, there was 44.87% voter turnout and the Congress Party, securing 44.99% vote share, had the mandate of just 20.18% to rule the country. If we analyse the latest landslide victory of Manipur congress with 79.8% voter turnout and 42.43 % vote share, the mandate works out to be only 33.86% of the electorate roll. Should we call this as the rule of majority or the rule of largest representative minority, being branded as the majority?

People's Representation in Governance

To give a balanced representation to all important sections of the society, some of the parliamentary constituencies have been reserved on the basis of caste and gender. To have a better chance of winning, parties field candidates from a particular caste/religious background which has majority population in that constituency. Inspite of all these conscious efforts, it has been observed that the ruling party may not have representatives from some important sections of the society.

To mitigate the harmful effect of nonrepresentation of all sections of society, Sri Sri Thakur has given a solution. He says—take for example that in a constituency, one caste is in majority. Due to majority population, any person of that caste will surely win in election. Then there could be a problem that the elected person may neglect the other castes. To prevent such a situation, a census of other castes needs to be made and a percentage for each caste could be fixed in such a way that unless a person secures that percentage of votes for respective castes, he/she will not be declared as winner. This would safeguard the interest of all castes of that constituency.

Leadership Quality of Representatives

Criminalisation of politics is on rise. According to the Citizen's Report on Governance and Development - 2006, prepared by the National Social Watch Coalition, nearly 25 per cent of Lok Sabha MPs had criminal cases against them. Legislators at centre and state have been holding positions as minister inspite of having criminal charges against them. A question arises: Is it happening because of unavailability of sufficient number of able personalities or is it because of the loopholes in the system of leadership selection?

India has given every citizen equal voting right, i.e., the value of each vote is equal whether it is cast by a person of wisdom or of ignorance. So, in a constituency, by hook or crook if even a third of eligible voters could be mobilized, then victory can almost be assured. Therefore, the focus of parties had been in caste/religious combinations with inflammatory speech/ emotional black mails rather than a clean character with enviable service record. Therefore, it is natural for such elected people to pursue those agenda which have proved to be useful for their achievements.

On the voting right, Sri Sri Thakur Anukul Chandra argues: how could a person cast vote if he did not understand where his interests lie? If one does not understand anything like about his welfare, livelihood, prosperity etc., then how can he have the right to vote? For exercising the right to vote, one should at least be able to analyse where lies his bliss and how could he achieve that. He should also understand that this achievement is not possible through the accomplishment of complexes, but through nurture of existence. (2)

Dharma and Politics

Dharma has evolved from the urge for existence. Whatever a man may do, he wants to exist and grow. The process for that is called Dharma. The root meaning of politics denotes fulfillment and nourishment. That which protects nurtures and fulfils and upholds existence is politics. So, Dharma fulfills the real purpose of politics.

'Something that does not come within the jurisdiction of Dharma, but is essential to life and growth is never to be found. Hence, anything that is essential for life and growth lies within the purview of Dharma'. Sri Sri Thakur asks—what type politics is it, if there is no fulfillment of *satta*? Doing anything ignoring the culture and *dharma* would amount to watering the upper segment of a tree after cutting its trunk'. (3)

The collective strength of a nation does not germinate unless people follow *Ideal-cracy*. Sri Sri Thakur says: 'Democracy may be permissible in all affairs but not in Dharma. We are believers in the dictatorship of a divine leader, because he fulfils nurtures and protects every individual according to his instinct, unerringly and impartially. Serviceableness is his very nature. National personality and collective personality glow in him with awful effulgence'. (4)

Concept of Nation and its Constitution

The word 'desh' and 'adesh' are derived from the same root thereby meaning that a nation gets formed by the people following a common command or 'Ideal'. So, it can be observed that the eternal messages of the prophets have been central to the formation of the nations. In western countries, law is mostly in accordance with that of Bible and in Islamic countries they are in accordance with that of Koran. Once Ideal has been accepted as the pivot of a nation and its constitution, their birth days has been marked as holidays. Constantine declared Sundays and Christmas Days as legal holidays. In Arab world, Friday is a weekly holiday. Sri Sri Thakur says that the birth day of latest prophet should be celebrated as a national holiday. He also mentions that instead of telling '*vox populi vox dei'*, it should be told that '*vox Fulfiller vox dei'*.

Sri Sri Thakur says, "I I think, for making constitution, the prime aim should be how an individual could be the possessor of bliss through his instinctive capability. It is not good to take such steps which promote extinction of instinct. If we try to extinct instinct, then the existence will also be extinct along with it. And if the existence gets extinct, then on what platform will the prosperity bloom? That is why; the constitution should be the nurturer of instinct. Unless two things, i.e., the instinct and unity are interwoven, the nation, race and the society would become disorganised. Ideal is the spine of this propitious balance. Constancy to fulfill the Ideal invites the constitution that fulfils." (5)

Governance in Cultural Perspective

Sri Sri Thakur says, 'I do not understand class conflict, I only understand the class integration. I respect individual identity on the basis of instinct. The most efficient and practical man from each district and province should go to Centre. Indeed attention has also to be given for efficient administration at state level. Again, the person who will go to Centre, say- from Assam, will have to think of Assam only from the standpoint of

the interest of whole of India. He belongs not to Assam alone, he belongs to every district, every province and whole of India. The unity becomes spontaneous only when this mentality sprouts'. (6) He adds, 'I feel, if people from every family, village, block, tehasil, subdivision, district and every state voluntarily elect the honest (*sa*t) and able person of their choice, and none stands to contest for election, then it would be understood that the elected person has the compassion of people. If only those people do the legislation, then it becomes good for nation.' (7)

The highest capital of a person is his sincerity and respect towards superior beloved. Therefore, only such persons who are responsible and trying to lead a life as per guidelines of latest prophet should be allowed to contest elections. If someone says, 'I love God, I love prophets but I bear malice against other communities', then it is absurd. It will not enable me to love God if I say, 'I love Supreme Father but I hate his creation'. Sri Sri Thakur asks—'Is it possible that I love you but cannot tolerate your son? Will it please you? So, if we love God and his prophets, we are compelled to love all, irrespective of caste, creed and sect.'

Today people argue that India being an amalgamation of many subcultures, there is a need for regional parties for proper representation. The argument is also for having more than one party to check the monopoly and misuse of power. Sri Sri Thakur says, it does not matter how many parties are there. But there has to be an integration of all parties with one Ideal. Every party should aim at fulfilling the common Ideal. If a party is not interested in the welfare of the other party, then they behave in an irresponsible manner. In such a situation, each party tries to destroy the other rather than playing a constructive role. This works against the national unity and integrity and the bad consequences of it engulfs the nation. Therefore in a multiparty system, the party not in power should play the role of a 'parallel' party rather an 'opposition' party. The aim of parties should be to unite the nation. If parties remain obsessed only to materialize the interest of their party, then it will invite ruin to the nation.

Sri Sri Thakur says, 'There could be many a groups according to the temperamental affinity. But all will meet if there is fanatic inclination in Ideal. Every party or 'ism' are like separate organs of a body. Instead of destroying them, it is your task to integrate them all through the instillation of Ideal and give it a shape of organism. This could be termed as 'Indo-Aryan Soviet Socialist Republic'. (8)

Cultural Model of Governance

Commenting on constitutional monarchy of England, Sri Sri Thakur says, it helps to maintain a sentimental binding through regards to the King and the royal family. Simultaneously, King cannot take any arbitrary step

because of the ministry and the parliament. In other words, king cannot do anything but good. Again, inspite of King's limited power, due to the honourable regards by people, it helps for maintaining national unity and integrity. This helps to abide by the beneficial traditional old practices. To march forward on the foundation of the past according to the need of time is the best path. (9) According to Him:

> Where people unite in a common unit—the Ideal,
> with service and surrender to fulfill,
> that make every life launch into growth that upholds,
> strength or power evolves, rule of love glows,
> democratic autocracy shines
> with a speed of glory and freedom
> in a normal constitution;
> —that is normal democracy as I mean.

He suggests the governance system mentioned in Indian literature which was based on instinctive identity as the model for governance. Accordingly, every *varna* will elect their leader at every level like village, tehasil, district, state and nation. The leaders will be identified not on the basis of contesting elections as a candidate but as the consensus leader; the consensus is bestowed upon them by the community due to their service and fulfilling capability record. The village leaders will elect the tehasil level leaders and the tehasil level leaders will elect the district level leader and so on. In other words, they will be the natural leaders. At each level of hierarchy, there will be a panel of names so that in case of any eventuality to a leader, there is no vacuum in leadership. The next leader is ready to take over the responsibility.

The national level leaders of each *varna* will collectively identify their leader who becomes the prime minister. The prime minister along with the national level leaders forms the cabinet of ministers. This ensures that the ministers are the most knowledgeable and experienced person in that field. This cabinet remains answerable to the head of the nation or president. The head of the nation should be in a monarchial pattern symbolizing the national unity and Ideal.

This system will not only ensure adequate quality representation of the communities at large, but also ensures a sense of unity and brotherhood. The emphasis remains on the quality, honesty, fulfillment of environment and universal brotherhood with an objective of unending quest of furtherance in the human evolution. That is why Sri Sri Thakur optimistically hints that formation of a 'World United States' is not an impossible affair.

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Quiz Competition

Indian culture has integrated the Incarnates as the manifestation of the One and indivisible- the Brahman or Supreme Father. Sri Sri Thakur Anukul Chandra is considered to be latest in this process. He has left behind more than one hundred volume of literature in form of discourses, maxims, verses and cantos. These are mostly in Bengali, his mother tongue though nine volumes of 'The Message' and one volume of 'Magnadicta' having 2724 maxims and canto are spoken in original English.

The discourses open up the insight of readers to the age old culture of India and humanity at large. One finds a scientific and comprehensive answer to complex social issues, traditions, customs and rituals that has been the legacy of time for Indian Culture specifically. Critical issues have been interpreted lucidly. To generate interest in this huge treasure house, a quiz competition was planned in the lime light of '1st Sri Sri Thakur Memorial Lecture' in which 20 questions were framed on issues that help in defining the cultural values. The answers to these questions were picked up from the interpretation given by Sri Sri Thakur in his discourses.

Twenty eight persons had participated in this competition and best three performers were distributed prizes. The quiz questions and their answers are mentioned below. Reference source of answers are also mentioned to help the readers to go into the context of discussion and enjoy the literature further.

Quiz on the occasion of Conference on Indian Culture

1. Who is greater— *Sati* or *patibrataa* wife? why?
2. Who is the king of devotees and why?

   (Hanuman, Arjuna, Prahallad)
3. What is the first principle of family life?

   (Keep spouse happy, good progeny, educate children, make children devoted to parents)
4. Who is the real family God for a person?

   (Goddess Lakshmi, Parents, Teacher, Lord Ganesha)
5. What is the primary instinct of life?
6. The best path for progression in life?

   (self employment, be concentric, be god fearing)

7. Who is the Guru of Hazrat?
8. Where can one take food even without invitation?(tick all correct answers
   a) House of Guru
   b) House of the Landlord (*jamindar*)
c) House of the guardian (*pratipalak*)
d) In the state of musafir
9. What is the worst type of crime (*gunaa*)? Why?
10. When can one disobey the command of great people (*mahapurush*)?
11. What is the prime parameter of measuring service offered?

    (level of profit gained, hours of service provided, amount of money spent, conquring mind)
12. What is the greatest loss for a person?

    (loosing spouse, loosing child, loosing own culture, loosing parents)
13. What God can not ignore?

    (worship, devotion, prayer, his own commitment)
14. Easiest way to achieve Godhood

    (meditation, fasting, adherence to Ista, controlling complex)
15. Aim of Prophet

    (divine unity, destroy evil, save devotees,)
16. What is the best service?

    (teach non-violence, teach self reliance, infuse human quality)
17. Best way for prosperity

    (vocational training, self employment, be concentric, control complexes)
18. Best example of an organization

    (religious setting, human body, industrial house)
19. What is the only coin through which bliss can be purchased

    (hard labour, love, wisdom)
20. Who is the real selfish?

    (only interested in wealth for self, interested for wealth for self and family, Has no other interest other than Ista, build a temple)

Answer to the Quiz on Indian Culture

1. *Sati*. Because, she is ready to fight with husband for his good. ─A.P ;Vol.18/ page 230
2. Hanuman. Because, he is not able to pardon the enemy of his Ista. ─A.P; Vol.18/ page 230
3. To make the children devoted to parents. ─A.P ;Vol.18/ page 62
4. Parents. ─ A.P; Vol.20/ page 51
5. The habit (*prabruti*) of nurturing Satta (existential urge) and resisting evil. ─A.P; Vol.21/ page 91
6. To be concentric. ─A.P; Vol.22/ page 239
7. Uncle of Khadija Bibi. ─A.P; Vol.13/ page 83
8. All the four options are correct. ─A.P ;Vol.14/ page 74
9. Betrayal. Even god confesses defeat at the person possessing this quality. ─A.P; Vol.11/159
10. Only to preserve His life and progress. ─A.P; Vol.11/ page 7
11. Ability to conquer the mind (heart) of the person served. ─A.P.; Vol.16/ page 2
12. Loosing one's own culture and tradition. ─A.P; Vol.13/ page 133
13. Devotion. ─A.P; Vol.13/ page 83
14. Adherence to Ista. ─A.P; Vol.21/ page 172
15. Divine Unity. ─A.P; Vol.13/ page 71
16. To infuse human quality to a person. ─A.P; Vol.20/ page 359
17. To be concentric. ─A.P; Vol.22/ page 239
18. Human body. ─A.P; Vol.11/ page 15
19. Love. ─A.P; Vol.11/ page 49
20. Has no other interest other than Ista. ─A.P; Vol.12/ page 136

A.P – 'Alochana Prasange' is a series of compilation done by Sri Prafulla Kumar Das on the discourses of Sri Sri Thakur Anukulchandra during 1939-1953.