



# Collective Wisdom of India

ISBN: 978-93-82498-62-9



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Vadodara, Gujarat, India

December, 2013

# *PREFACE*

We Indians are proud of our cultural & religious heritage. But, our wisdom is lying scattered. There is very little convergence amongst the State, Society & Education. Also, the Legislative, Executive and Judiciary are not in resonance. We have many a States, but, the States are not united. The volume presents a treasure of collective wisdom having excerpts from Niti Shastra of Chankya Pandit, Emerging Thesis out of the Philosophy of Secular & Spiritual Saint Swami Vivekananda, Review of Hind Swaraj of the Father of the Nation Mahatma Gandhi, Essence of Ramayana, Bhagvat Gita, Gram Geeta, Bible, Quran, Guru Bani, Buddhism and Jainism. It also includes some approaches to collective wisdom.

The volume awakes and reminds us of the cultural & religious heritage of India, at the same time, the need to revive & strengthen the unity of the nation. It is an immediate response to my call for discovering, and creating a collective action research environment on collective wisdom. The wisdom flows through every bit of this volume which is bliss of eternal affection of the creator in many varied forms. It scholarly embodies and silently speaks of collective wisdom of India.

Date: 14.12.2013

Place: Allahabad, Uttar Pradesh, India

**Prof. B.K. Passi**

World President

Global Educational Research Association

# FOREWORD

I congratulate, both, Dr. Chhaya Goel, Associate Professor, Department of Education (CASE), Faculty of Education and Psychology, The M.S. University of Baroda, Vadodara and Dr. D.R. Goel, Former Professor of Education, Head & Coordinator, CASE for producing this volume on Collective Wisdom of India. The volume dedicatedly attempts to recall the cultural and religious heritage of India through the Niti Shastra & Political Ethics of Chankya Pandit, Secular & Spiritual Philosophy of Swami Vivekananda, Hind Swaraj of Mahatma Gandhi, and Essence of various religions, namely, Hindu, Muslim, Sikh, Christian, Jain & Buddha.

The volume is full of Education. It calls us for realizing the collective wisdom of India. The collective wisdom of the people definitely sustains and strengthens the identity of India as a sovereign, socialist, secular, democratic, republic. The unconditional love, affection and patriotism of the common people for all is touching & deeply reaching.

I sincerely, place on record the services of my colleagues for education, which flows, every moment, everywhere.

Date: 14.12.2013

Place: Vadodara, Gujarat, India

**Prof. S.C. Panigrahi**

Coordinator, CASE & Head

Department of Education

Faculty of Education & Psychology

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# ACKNOWLEDGMENT

We are grateful to Prof. B.K. Passi, for his kind communication to build a research environment on collective wisdom. We really feel proud of the cultural & religious heritage of India which has inculcated the values & the life skills in us to value & live every moment, every condition, anytime, anywhere. We bow to all our teachers & learners who are a continuous source of energy in us to understand the meaning of life, living and universe.

We are thankful to Prof. Yogesh Singh, Vice-Chancellor, The Maharaja Sayajirao University of Baroda and other university authorities for their continuous encouragement and administrative support. We are thankful to Prof. R.G. Kothari, Dean, Faculty of Education and Psychology, and Prof. S.C. Panigrahi, Head, Department of Education & Coordinator, CASE for their Academic & Administrative support.

We are thankful to the almighty, for giving us life amongst the human beings and the consciousness to understand the meaning of the created to realize collective wisdom. We are thankful to our Parents for their nature & nurture, love & affection, knowledge & wisdom, values & culture, and full trust in us to sustain our sensitivities to the basic values and cultural heritage of India. Both of us are thankful to the creator to bless us to be together, to interact, to share, to love, to care, to reflect, to create, and to realize oneness & collective wisdom. We are thankful to Master Anshul, our Son, for holding our hands on the path of Truth & Wisdom.

We are thankful to all the entities for initiating us on the path of wisdom. Every one is full of wisdom. We owe a great deal to Lord Krishna, Purushottam Rama, Jesus Christ, Prophet Muhammad, Mahavir Swami, Gautam Buddha, Swami Vivekananda, Pandit Chankya, Sikh Gurus, Sant Tukdoji Maharaj, Sant Atam Dev and all for their bliss.

We are every moment thankful to Dr. Subhashini Passi, Prof. Bal Krishna Passi our friends, philosophers, & guides for bestowing their collective wisdom.

Date: 14.12.2013

Place: Vadodara, Gujarat, India

**Dr. Chhaya Goel**

**Dr. Devraj Goel**

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# Collective Wisdom of India

## 1.0 Introduction

Wisdom is a construct produced by the interaction of *Feelings, Consciousness* and Soul, of course, tempered by experience. It is more of a creative phenomenon, resultant of zooming out & zooming in through out life. The quality of deciding on the basis of experiences, knowledge, creative thinking, critical thinking and valid judgment is the quality of being wise. A wise is a helpful & honest, trustful & trustworthy, loving, caring & sharing, clean headed, emotional & intelligent, friendly person, having good habits and cope up skills, who listens deeply, views analytically and comprehensively, and speaks critically & faithfully. Collective wisdom, is shared knowledge arrived at by individuals & groups. Collective wisdom is accumulated over time through interaction with the environ, constituted of the physical & meta-physical. It is incremental – slowly, silently, peacefully, sub-consciously, humanistically, of course, blissfully. Rather than impulsive reactions and rash decisions, it believes in passion, patience and perseverance. It blossoms and blooms everywhere, dot to globe, in every person, community and society. Matter is mineral, plant is matter bestowed with life & consciousness, animal is matter blessed with matter, life, consciousness and locomotion, whereas, human beings are greater evolved animals with greater consciousness, self awareness & environmental awareness. Rather than physical space as container of wisdom, it resides more in sub-conscious and flows with emotions. Collective wisdom believes in that very often team mind is better than individual mind. Group creativity and convergence are vey often better than that of an individual. Collective wisdom is realized through the experiences of a group through interaction, brainstorming and reflection. Here the self resonates with the environment. Sensitivity, concern, identification, empathy, Interrelation, interdependence, cooperation, collaboration, reflective dialogue, collective construction, oneness, full immersion, eternal research, free exchange, publication, and resonance are some of the features of collective wisdom. The ideas spring, heart beats, feelings flow, motor creates, soul controls and the self resonates with the environ & the creator. Dancing peacocks, Dancing crops, Resonating Dance, Touching Songs, Immersing Verses, Innovative Researchers, Wandering Ascetics, Egoless beggars, Humanistic Teachers, Dedicated Learners, Cultured Citizens and Innovative Researchers, and Omnipresent Empathetic Guides are the blissful springs of Wisdom.

Collective Wisdom is intuitive rather than impulsive. It is silently considerate, accommodative, rather than reactive and impulsive. it is constructive rather then disruptive. Collective wisdom establishes interrelation and interdependence for addressing every cause, individual or common. It is synergetic. The output of the entire group is always greater than the algebraic

sum of the output of each individual, separately. Collective wisdom believes in wholism. Collective wisdom believes in service motive than profit motive, Peace & harmony than violence, creative production than selfish consumption.

## **2.0 Approaches to Collective Wisdom**

There can be innumerable approaches for realizing Collective Wisdom, such as, follows:

### **A. Collective Wisdom for Happiness**

- a. To be happy we must follow FACTS
  - i. Let us forgive others
  - ii. Accept our mistakes
  - iii. Calmly march on
  - iv. Thank God for every thing
  - v. Smile always & laugh at times

### **B. Symbiosis**

- a. We should learn to play together, be it Hockey, Football, Cricket, Basket Ball, Badminton, Lawn Tennis, Carom or any game for that matter. Every game demands energy, skills, coordination, oneness, unity, fellow feeling, liberation, full resonance with the players, ingredients and field, of course, sportsmanship.
- b. We should learnt to determine (SANKALP) together, because, India requires collective wisdom for meeting developmental challenges. Rather than mode of meetings, togetherness is required. There ought to be Collective determinism very often has better returns than individual determinism, in all the areas, in all the facets of life.
- c. Everyday with the dawn, a marvelous phenomenon occurs at many places in India. People throw a party to birds & animals, variety of food, such as, JAWAR, BAZRA, Home baked ROTI, Sliced breads and biscuits. In villages it is very common. Daily, there is a deeply touching view in the Sayaji Garden, Vadodara, Gujarat, India, also, where, Pigeons, Parrots, Squirrels, Kabars, and at times some guest visitor birds also join. A marvelous, gracious Sangam of Plants, birds, animals, human beings.
- d. During 1980s A.D., one day afternoon a Pig started crying, because of suffocation, at the available pitch of his voice. It was, because, some pig hunters with rope tied bamboos were trying to capture it. The cry was so painful and hopeful that all the persons of the community, Boarders from the University campus hostels, Residents of the Servant

Quarters, came out and passers by on the hostel road stopped and stood still, and like the silent spectators were experiencing the sordid crime, but, no one acted. Mean while a Cow came running towards the spot. The Cow fought with the hunters and kept fighting till the time the predators did not leave the pig & spot. It kept standing there till it was ensured by her that the Pig was Safe & Secure. We very often hear that “Man is a Social Animal”. What use are those feelings and wisdom which do not emanate into action? What is collective wisdom?

- e. The recent election, Aam Aadmi Party has emerged as the second largest party in Delhi Polls. It represents the empathy and affection of the collective wisdom of the common man for the nation. The AAP has sought the views of BJP and Congress on a list of 18 issues that included ending VIP culture in the capital, audit of electricity companies, and removal of MLA local fund scheme. The nation needs collective wisdom to unite the States and realize national integration. We recall Chandragupta Maurya & Pandit Chanakya at this moment.

### **C. Participatory Approach of Problem Solving**

Participatory Approach of Problem Solving has been found to be very effective for realizing collective wisdom for addressing a problem.

#### **a. Designing a computer program for solving a problem**

- A class is asked to design & develop a program for addressing a problem
- Number of programs are designed and developed by the classmates.
- Various programs are presented by the classmates to the entire class
- Each program presented is evaluated on some criteria by the classmates
- Coefficient of concordance is worked out on the evaluation done to grade the programs

This is how the students learn from the programs of each other. It definitely enhances the group wisdom.

## **b. Teaching Statistical Techniques of data processing through cooperative learning**

- A statistical technique of data processing is introduced by the teacher to the class
- Then the class is given problem for statistical data processing
- Some work out the solution correctly, whereas, others incorrectly
- Those who are not in a position to work out the solution correctly are asked to discuss with those who have worked out

It has been found that along with learning statistical data processing techniques, these learners develop many affect attributes, such as, cooperation, team work, sharing, diagnosis & remediation, civilization & citizenship. The very look establishes the face validity & process validity of the class.

## **D. Wholistic Approach of Teaching-Learning**

Wholistic approach demands development of a complete human where ideas spring, feelings flow, motor creates, spirit reins, and the self resonates with the self and the environment for example:

### **a. Tea Preparation**

- Why do we prepare tea & how do we prepare tea?
- Where are the tea gardens?
- Where from the tea has originated?
- Is it native origin or non-native?
- If non-native, who introduced tea in India?
- What is the chemical composition of tea leaves?
- Which pan we make use of while preparing tea?
- What is the origin of the LPG which we make use of for tea preparation?
- How the gas stove is manufactured?
- Why very often water is used as a medium for tea preparation?
- Why do we add milk and sugar?
- Why do we add basil, black pepper and ginger?
- How long we should extract tea leaves?
- What finally is the prepared tea, its composition?

- How should we serve tea?
- How much and how frequently we should take tea?
- How tea contributes to our Wholistic development (cognitive, affective, psychomotor, spiritual & environmental)?

It seems every act of ours demands collective wisdom?

### **b. Production & Cracking of Crackers**

Let us take up an example of Production & Cracking of a Cracker, namely, Multi-Colour Fountain (ANAR)?

- What are the ingredients of an ANAR?
- Where from these ingredients are procured and how?
- What is the ANAR container?
- What are the determinants of multi-colours and height of the fountain?
- Which chemical reactions take place when we spark the ANAR?
- After the ANAR is cracked how do the evolving gases interact with the environ?
- What are the probable effects of cracking ANAR?
- WHAT are the chemistry, physics, mathematics, economics, environmental Science & Sociology of ANAR?
- Is it joyful, harmful, or joyfully harmful?
- What is the status of child labourers who work in factory of crackers?

### **E. Flow of Collective Wisdom Through Reflective Dialogues**

Here a group or class experiences a phenomenon in real life situation or Technology Enabled. The group members are asked to record their reflections, followed by reflective dialogue in the class, such as,

- A child selling Indian Flags on the advent of Independence Day or Republic Day.
- A Cat & Dog friendly together
- A Beautiful Young Girl wearing Costly Ornaments
- A Cow standing with its Calf with

It has been found to have very significant effects. The class really realizes collective wisdom.

## **F. Personalized Teacher Education**

The personalized Teacher Education demands healthy & peaceful ambience and highly dedicated resourceful Humane Teacher Educators. It is also called ZLP (Zero Lecture Program)

The features of this program are such as follows:

- The Pupil Teachers devise their own Programs & Schedule, whereas, the Teacher Educators are Facilitators
- The entire B.Ed. Program Course-wise is distributed amongst various groups of the Class
- The group members prepare their Lessons and Present to the group
- The groups are rotated
- There is sharing within and between the groups
- The evaluation is done by the Self , Peers and Teachers & graded on the bases of congruence
- There is a very healthy Classroom Culture & Field Culture right from Morning till Eve

The Personalized Teacher Education Program is going on at School of Education, DAVV, Indore, MP, Department of Education, Banasthali Vidyapeeth, Banasthali, Rajasthan, and Department of Education, University of Lucknow, Lucknow. Right from Day1, the Pupil Teachers identify with their selves as Teachers from morning till eve, in fact, round the clock. Identity of Teachers & Teacher Educators is well recognized and appreciated through this Innovative Program.

## **G. Dedicated Specialized Teacher Education Programs**

School of Education, Devi Ahilya Vishwavidyalaya, Indore during 1990, s designed, developed and implemented many a innovative programmes, such as, Bachelor of Computer Education (B.C.Ed.), Master of Computer Education (M.C.Ed.), Futurology of Education. These programs were self supportive. These could be run on the basis of Collective Wisdom of these Programs. It is immense Teacher Education Strength to find the Pass Out of these Programs as Domain Leaders in many countries, namely, India, USA, UK, Hong Kong, Germany to name some of these.

## **H. Open Education Resources for Teacher Educators, Teachers & Learners**

- There are many OERs for Learner and Learning
  - a. GeoGebra
  - b. Google Earth
  - c. Hot Potato
  - d. C-map
  - e. R-campus

- f. Mahara
- g. Moodle and Wikispaces
- h. Classroom 2.0
- i. Visual Field Trip
- j. In-Service Training Program
- k. Academic Association, Collaboration & Forum
- l. Journals & other Resources
- m. Statistical Tools
- n. Web Conferencing

### **I. Constructivist Approach**

Learning can be seen as a process of that of understanding and contextualizing socially, culturally, historically and politically relevant issues. Hence it is important that the teacher's role is revitalized. Teacher Education system has to inculcate the culture of germination of new ideas, incubation, innovation, creation and construction.

### **J. Global Education Research Association ( GERA) & Indian Consortium of Research in Education(ICORE)**

It is immense solace to find that the globe at large has realized the need of having Global Education Research Association to realize collective wisdom. Ideas & problems have no labels, native or non-native, these are the property and sufferings of all. We feel proud of the concern of Prof. B.K. Passi to formulate GERA. Centre of Advanced Study in Education, Baroda is in the process of establishing ICORE at CASE. It is the Consortium of Institutions and individuals for Research in Education. It is a self-managing network of educational bodies that play a substantive role in the field of educational research. I-CORE aims at assembling a diverse coalition of partners to formulate questions worth asking, contribute to research which is relevant in the contemporary contexts, helps in understanding educational mechanisms, promotes holistic learning and highlights their policy implications worthy of action. The consortium is entirely a voluntary effort with its secretariat at the CASE, It is the Consortium of Institutions and individuals for Research in Education. It is a self-managing network of educational bodies that play a substantive role in the field of educational research. I-CORE aims at assembling a diverse coalition of partners to formulate questions worth asking, contribute to research which is relevant in the contemporary contexts, helps in understanding educational mechanisms, promotes holistic learning and highlights their policy implications worthy of action. The consortium is proposed entirely as a voluntary effort with its secretariat at the CASE (Centre of Advanced Study in Education), Faculty of Education and Psychology M S University

Baroda. The member institutions and individuals shall be required to contribute towards its activities. The CASE will further strengthen networking with the apex national agencies, such as, UGC, NCERT, NUEPA, AICTE, AIU, CIIL, EFLU, ICSSR, HBCSE and also at the international level with various institutions and agencies at Sweden, Germany, UK, USA, Australia, China, Thailand and all the SAARC countries. I-CORE shall be a non-profit forum consisting of institutions organized and operated for educational and professional purposes. An institution shall be eligible for membership if it has made a definitive, substantial, and continuing commitment to a credible research program or to I-CORE 's goal to facilitate high-quality research providing core services (from development of research proposal to surveying previous researches to statistical analysis, and evaluation expertise). Specifically, the Consortium seeks to become an intellectual Center that will maximize the potential of education researchers and foster the development of networks of collaboration and support among educationists.

#### **K. Computer Networks : Internet, INFLIBNET**

It is digital age. Within one seventh of a second a message can cover the entire globe the speed of electro magnetic waves being 7 times the circumference of the earth. So the globe at large has been in a position to realize omnipresence, recency & immediacy. Internet is a store house of global wisdom. We can have full networking with the globe any where, anytime, any purpose . For that we need to be info-savvy, net-savvy and techno-savvy. Every one of us ought to be skilled in Asking, Accessing, Analyzing, Applying and Assessing. We have various Information Library Networks. Indian Library Network is INFLIBNET. We can become members of the INFLIBNET and have access to the Learning Resources of all the interconnected libraries.

#### **L. Cosmic Collective Wisdom**

The entire cosmos is full of collective wisdom. Varieties of Airplanes flying in the sky have realized the wisdom of flying birds with wings & hollow bones. Two Beautiful Blue Velvet Beatles crossing a road breadth-wise, holding a fully spherical seed of a fruit, climbing on it, pushing & pulling caught the attention of many a Free & MAST Mind passersby, presented willful, witful, and unparallel collective wisdom controlling & holding the most unstable spherical seed, rolling swiftly, steadily, balancing the push & pull scientifically, playfully, cheerfully, lovely. Whenever, passing from there I always aspire the phenomenon to recur. But, it perhaps it never recurred or could be captured again.

**“An impulse from the vernal wood can teach you more of a man,  
Of moral, evil and good than all the sages can”**

## **M. Bharati Text Editor**

We were trying to study the relative effectiveness of various modes of Computer Assisted Learning Material (CALM) for learning Rhymes and BAL GEET at the Lower Primary level, in Hindi and English. The different modes were Text, Text-Graphics, Text-Graphics-Music, Text-Graphics-Music-Recitation, Text- Graphics-Music-Recitation-Enacting for learning Rhymes and BAL GEET for Vocabulary, Analytical Understanding, Comprehensive Understanding, LSRW, and Joyful learning. The commercial Text Editors in Hindi, namely, Prakashak and Sulekh were not fixing the MATRAS properly. One of our B.C.Ed. Students developed a Hindi Text Editor over one year and named it "BHARATI" after the name of his Mother. This indigenous Hindi Text Editor worked very well. Another problem which we encountered was with respect to production of Musical Scripts of the Rhymes. One of our students who was expert on Harmonium taught us Harmonium for six months. We could confidently and proficiently produce the musical scripts. This is how the collective wisdom of the group was utilized for conducting the research work.

## **3.0 Worship of the Original & Ultimate Source of Wisdom**

The Gāyatrī Mantra is a highly revered mantra, based on a Vedic Sanskrit verse from a hymn of the Rigveda, attributed to the rishi Viśvāmitra. The mantra is named for its Vedic gāyatrī metre. The verse can be interpreted to invoke the deva Savitur.

**(THAT) Supreme Consciousness (OM) which-**  
**-embodies and protects the Vital-Spiritual energies (BHUR),**  
**-eliminates the Sufferings (BHUVAH),**  
**-embodies Happiness (SVAH),**  
**(and)**  
**THAT (TAT)**  
**(Which) is-**  
**-Self-Luminous-Divine-Brilliance and**  
**Ultimate Creative Source (SAVITUR)**  
**-the best of the best, most virtuous (VARENYAM)**  
**-cleanser of all our imperfections (BHARGO),**  
**-aggregate of all Divine Virtues and Strengths (DEVASYA);**  
**(and)**

**May our intellect (DHIYO) bear (DHIMANI)**

**That Supreme Consciousness (AUM)**  
**WHO (YO) (we pray to) propel (PRACHODYAT) our (NAH) intellect (DHIYO)**  
**On the Divine-righteous path to unfold spiritual potentiality and enlightenment.**

How to realize collective wisdom? Do we have united Nation? Do we have Statesmen? Political Sociology demands identification with the nation, development of the nation, through collective discipline, dedication, synergy, competency, authenticity and honesty. Nation ought to be above all castes, creeds, regions, religions and polity. Only Collective wisdom can save the nation. India is a sovereign, socialist, secular, democratic, republic. Collective Wisdom has been the Cultural Heritage of India. Chandragupta Maurya could unite the then 16 scattered States in India through the political ethics of Chanakya Pandit. Niti-Shastra of Sri Chankya, Universe of Swami Vivekananda, Hind Swaraj of Mahatma Gandhi, represent collective wisdom deeply.

#### **4.0 Sri Chankya Niti-Shastra & the Political Ethics**

Some excerpts across the various chapters of Sri Chankya Niti-Shashtra are presented as follows:

- Wise men should never go into a country where there are no means of earning one's livelihood, where the people have no dread of anybody, have no sense of shame, no intelligence, or a charitable disposition.
- Test a servant while in the discharge of his duty, a relative in difficulty, a friend in adversity, and a wife in misfortune.
- Even from poison extract nectar, wash and take back gold if it has fallen in filth, receive the highest knowledge (Krsna Consciousness) from a low born person; so also a girl possessing virtuous qualities (Stri-ratna) even if she be born in a disreputable family.
- Avoid him who talks sweetly before you but tries to ruin you behind your back, for he is like a pitcher of poison with milk on top.
- Do not reveal what you have thought upon doing, but by wise council keep it secret being determined to carry it into execution.
- There does not exist ruby in every mountain, nor a pearl in the head of every elephant; neither are the *Sadhus* found every where, nor Sandal Trees in every forest.
- Wise men should always bring up their sons in various moral ways, for children who have knowledge of Niti-Sastra and are well behaved become a glory for their family.
- Let not a single day pass without your learning a verse, half a verse, or a fourth of it, or even one letter of it; nor without attending to charity, study and other pious activity.
- A brahmana's strength is in his learning, a king's strength in his army, a Vishay's strength in his wealth and a shudra's strength is in his attitude towards service.
- Brahman's quit their patrons after receiving alms from them, scholars leave their teachers after receiving education from them, and animals desert a forest that has been burnt down.

- Give your daughter in marriage to good family, engage your son in learning, see that your enemy comes to grief, and engage your friends in dharma. (Krsna consciousness).
- Of a rascal and serpent, the serpent is better of the two, for he strikes only at the time he is destined to kill, while the former at every step.
- Therefore kings gather round themselves men of good families, for they never forsake them either at the beginning, the middle or the end.
- At the time of the pralaya (universe destruction) the oceans are to exceed their limits and seek to change, but a saintly man never changes.
- Though men be endowed with beauty and youth and born in noble families, yet without education they are like the palasa flower which is void of sweet fragrance.
- The beauty of a cuckoo is in its notes that of a woman in her unalloyed devotion to her husband, that of an ugly person in his scholarship, and that of an ascetic in his forgiveness.
- There is no poverty for the industrious. Sin does not attach itself to the person practicing japa (chanting of the wholly names of Lord). Those who are absorbed in maunam (silent contemplation of the Lord) have no quarrel with others. They are fearless who always remain alert.
- As a whole forest becomes fragrant by the existence of a single tree with sweet-smelling blossoms in it, so a family becomes famous by the birth of a virtuous son.
- He who has not acquired one of the following: religious merit (dharma), wealth (artha), satisfaction of desires (kama), or liberation (moksa) is repeatedly born to die.
- These five: the life-span. The type of work, wealth, learning and the time of one's death are determined while one is in womb.
- Fish, tortoises, and birds bring up their young by means of sight, attention and touch; so do saintly men afford protection to their associates by the same means.
- Learning is like a cow of desire. It, like her, yields in all seasons. Like a mother, it feeds you on the journey. Therefore learning is a hidden treasure.
- As gold is tested in four ways by rubbing, cutting, heating and beating- so a man should be tested by these four things: his renunciation, his conduct, his qualities and his actions.
- Learn one thing from a lion; one from a crane; four from a cock; five from a crow; six from a dog; and three from an ass.
- The one excellent thing that can be learned from a lion is that whatever a man intends doing should be done by him with a whole- hearted and strenuous effort.
- The wise man should restrain his senses like the crane and accomplish his purpose with due knowledge of his place, time and ability.

- To wake at the proper time; to take a bold stand and flight; to make a fair division (of property) among relations; and to earn one's own bread by personal exertion are the four excellent things to be learned from a cock.
- Union of privacy; boldness; storing away useful items; watchfulness; and not easily trusting others; these five things are to be learned from a crow.
- Contentment with little or nothing to eat although one may have a great appetite; to awaken instantly although one may be in deep slumber; unflinching devotion to the master; and bravery; these six qualities should be learned from the dog.
- A wise man should never reveal his loss of wealth, the vexation of his mind, the misconduct of his own wife, base words spoken by others, and disgrace that has befallen him.
- The happiness and peace attained by those satisfied by the nectar of spiritual tranquility is not attained by greedy persons restless moving here and there.
- Brahmans find satisfaction in a good meal, Peacocks in the peal of thunder, a Sadhu in seeing the prosperity of others, and the wicked in the misery of others.
- Conciliate a strong man by submission, a wicked man by opposition, and the one whose power is equal to yours by politeness or force.
- Purity of speech, of the mind, of the sense, and the of a compassionate heart are needed by one who desires to rise to the divine platform.
- Those who are endowed with beauty and youth and who are born of noble families are worthless if they have no learning. They are just like the kimshuka blossoms ( flowers of the palasa tree) though beautiful, have no fragrance.
- My dear child, if you desire to free from the cycle of birth and death, then abandon the objects of sense gratification as poison. Drink instead the nectar of forbearance, upright conduct, mercy, cleanliness and truth.
- Chanakya Pandit advises wise persons to spend the morning absorbed in Mahabharata, the afternoon studying Ramayana, and the evening devotedly hearing the Srimad-Bhagvatam. ( The first item refers to the gambling of King Yuddhisthira, the great devotee of Krishna. The second item refers to the glorious deeds of mother Sita, the consort of Lord Ramachandra. The third item hints at the adorable childhood pastimes of Sri Krishna who stole butter from the elderly cowherd ladies of Gokula)
- He who desires sense gratification must give up all thoughts of acquiring knowledge; and he who seeks knowledge must not hope for sense gratification.
- Those who are empty minded cannot be benefitted by instruction. Bamboo does not acquire the quality of sandalwood by being associated with the Malaya Mountain.
- We should carefully scrutinize that place upon which we step; we should drink water which has been filtered; we should speak only those words which have the sanction the sstras; and do that act which we have carefully considered.

- It is not strange if a man reviles a thing (degrades) a thing of which he has no knowledge, just as a wild hunter's wife throws away the pearl that is found in the head of an elephant, and picks up a kunj (a type of seed which tribals wear as ornaments).
- The student should completely renounce the following eight things- his lust, anger, greed, desire for sweets, sense of decorating the body, excessive curiosity, excessive sleep, and excessive endeavour for bodily maintenance.
- The meritorious should give away in charity all that they have in excess of their needs. By charity only Karna, Bali and King Vikramaditya survive even today. Just see the plight of the honeybees beating their legs in despair upon the earth. They are saying to themselves, "Alas! We neither enjoyed our stored-up honey nor gave it in charity, and now some one has taken it from us in an instant.
- He who sheds bodily identification by means of knowledge of the indwelling Supreme Self (Paramatma), will always be absorbed in meditative trance (Samadhi) wherever his mind leads him.
- Oil on water, a secret communication to a base man, a gift given to a worthy receiver, and scriptural instruction given to an intelligent man spread out by virtue of their nature.
- We should not feel pride in our charity, austerity, valour, scriptural knowledge, modesty and morality for the world is full of the rarest gems.
- We should secure and keep the following: the blessings of meritorious deeds, wealth, grain, the words of the spiritual master, and rare medicines. Otherwise life becomes impossible.
- There is no treasure on earth the gift of which will cancel the debt a disciple owes his Guru for having taught him even a single letter (that leads to Krishna Consciousness).
- To abstain from sin is true wisdom. That is an act of charity which is performed without ostentation.
- Sastric knowledge is unlimited, and the arts to be learned are many; the time we have is short, and our opportunities to learn are beset with obstacles. Therefore select for learning that which is most important, just as the swan drinks only the milk in water.
- One whose knowledge is confined to books and whose wealth is in the possession of others, can use neither his knowledge nor wealth when the need for them arises.
- O Ketki Flower! Serpents live in your midst, you bear no edible fruits, your leaves are covered with thorns, you are crooked in growth, you thrive in mud, and you are not easily accessible. Still for your exceptional fragrance you are as dear as a kinsman to others. Hence, a single excellence overcomes a multitude of blemishes.

## 5.0 Emerging Theses through Universe of Swami Vivekananda

The following theses emerge through the Yoga practiced by Swami Vivekananda through out his life.

- Complete Health demands Wholistic Yoga (Raja Yoga, Karma Yoga, Bhakti Yoga & Jnana Yoga).
- God is both, known & unknowable.
- Creator is always greater than the Created.
- There is only one absolute independent, whereas, time, space, cause & effect, all, are dependent and relative.
- Universe in all its forms is one, towards one and the abode of one.
- There is no need to seek & search for teachers. The teachers are self evident.
- Immerse yourself fully, & arise, awake and stop not till the goal is reached.
- It is better to be, than merely have & hoard.
- Education is the manifestation of perfection already in man. Stimulus may be external but the response always resides within the self.
- Positive Education promotes development, whereas, negative degenerates.
- Dichotomy is an illusion. It is all one.
- Central tendency irrespective of variability is a natural phenomenon.
- Love is expansion, withdrawal is contraction, whereas, hatred is degeneration.
- Be positive, think positive, act positive.
- Social development demands social union.
- Human Development Index, rather, Universe Development Index ought to be the indicator of complete wholistic social development.
- Unconditional love for all is the major means of renunciation, to integrate with the whole, to merge with the whole, to be one with the whole.
- Let us narrate the story of SITA- the unique embodiment of values & virtues & symbol of sacrifice through each & every thought & deed of ours.
- It is high time that we go back to our old politeness and sensitivity to the basic values.
- Jyot- Jyoti- Jyotsna, Vyath-Vyathith-Vyatha, Flower-Fragrance-Essence, Pipe- Piper – Piped, all in one, is a state of bliss.
- Let this life be devoted in quest of the ultimate through service of the entire manifestation.
- Let us dance with full devotion, and complete immersion to be one with the divine.
- Intellectual Property should be accessible to all.
- Sanskrit should be in the nerves & expressions of all.
- Educate the masses for realizing the global power.
- We ought to fully liberate ourselves of cast, creed, region and religion.
- Gyantri Mantra-Aum Bhur Bhuvah Swah, Tat Savitur Varenyam Bhargo Devasya Dhimahi, Dhiyo Yo Nah Prachodayat is the most enchanting mantra.

- When a Class is entitled as a Class, a State a State, a Continent a Continent, a Globe a Globe? When there is love, concern, care & affection.
- The spiritual & cultural heritage heritage of India should be preserved at any cost.
- Feel from the heart, be steadfast, & nurture work culture.
- Learn to help others even at the point of death.
- None of us can get anything other than what we fix our hearts on.
- All knowledge depends upon calmness of mind.
- Concentration & Perfection of Ideas leads to Creation & Production.
- Massive Education is the Immense Empowerment.
- Beauty of the nature can never be measured, it can only be treasured.
- Sum total of knowledge tends towards the creator. More & more we know more & more we are closer to the creator.
- Let us go by the heart than by the brain; let us go by the soul than by the heart & brain.
- The fire feels cold & the cold feels fire.
- Wandering monks can research & construct better than the common human beings even while exercising spiritual control.
- Entire universe with all congregations and energy is fully capable of sustainable development through the human sensitivity & divine bliss.
- All entities have their place and justification for their being in the universe.
- All roles have their unique place. Honour or Shame from no condition rise, Act well your part their all the honour lies. All the roles are equally valuable.
- The spirit of the soul is a fuel which can reach us any where.
- Eradicate poverty. Let the masses work. The Global Development Index will automatically rise.
- Liberate your self fully. Have as many degrees of freedom as you can. Your degrees of freedom can tend to full in the state of trance & bliss.
- The greatest findings are while we are fully lost in quest of the truth.
- Peace is a state of bliss.

## **6.0 Hind Swaraj of Mahatma Gandhi: Review ( Cool Tanmay, 2007)**

“If you go through the book “Hind Swaraj” (Home Rule), written by Mahatma Gandhi in 1908, you might as well realize that the sixty years of freedom which we all are celebrating today, might actually be of the false kind. Gandhiji believed that the real Swaraj, couldn’t be attained in driving the English out from the country. He said that would simply lead to the exploitation of the people from brown hands rather than the white hands. Hundred years down the line I’d say his words still stand true and we are yet to attain the real Swaraj.

The book is a fierce critique of the so-called “modernized” civilization. Gandhi has managed to give Buddhism a political and economic context through this book, emphasizing on – simple living high thinking; opposed to the slavery of modern day machinery & robotic lives. It was banned by the government in Bombay and even Gandhi’s mentor Mr Gopal Krishna Gokhale ..... However, Gandhi

stood firm on his views till the last. Allow me to point out his views and mine on some of the issues covered.

### **Parliament**

Gandhi staunchly opposed following the British model of parliamentary system. If you read his words written hundred years back, and compare India's current situation with the same, you will be amazed at the accuracy of his prophecy.

*"The natural condition of the Parliament is such that, without outside pressure, it can do nothing. It is like a prostitute because it is under control of ministers who change from time to time. If India copies England, it is my firm conviction that she will be ruined."*

### **Civilization**

Gandhi regards Indian civilization to be far greater than any other in the world. But I feel there is something good and bad about each civilization. I don't think there is anything wrong in following the good of others and sanitizing our own germs, for instance, the Sati. Bapu, thankfully didn't overlook the cons and wished to eradicate them.

*"It is my deliberate opinion that India is being ground down, not under the English heel, but under that of modern civilization. It is groaning under the monster's terrible weight. There is yet time to escape it, but every day makes it more and more difficult."*

### **Railways**

Gandhi opposes the Railways; blaming it for the increase in crime rate, famines and urban alienation. Though I agree but then I find this ideology to be too impractical in this day and age. Or maybe, I'm just a spoiled brat of modern day civilization.

*"Our difficulties are of our own creation. God set a limit to a man's locomotive ambition in the construction of his body. Man immediately proceeded to discover means of overriding the limit."*

### **Hindu-Muslim Unity**

This is one issue in the book where I agree with him wholeheartedly. If not for anything else, I hope some of our modern day political leaders and the ignorant mass read the book for just this. Especially those, who like to call India "Hindu-sthan" in the name of fake patriotism.

*"There are deadly proverbs between the followers of Siva and those of Vishnu, yet nobody suggest that these two do not belong to the same nation. It is said that the Vedic religion is different from Jainism, but the followers of the respective faiths are not different nations. If the Hindus believe that India should be peopled only by Hindus, they are living in dreamland."*

## **Lawyers**

Gandhi, though himself a lawyer, realized with time that this was a truly disgraceful profession and caused harm to the society. A lawyer earned his living on quarrels and wanted them to prosper and elongate. He believed, two people should solve their issues within themselves rather than going to a third party. I kind of agree with him here. Can you even imagine now living in a society without courts? I guess it shows the extent of our deterioration.

*"It is wrong to consider that courts are established for the benefit of the people. The parties alone know who is right. We, in our simplicity and ignorance, imagine that a stranger, by taking our money, gives us justice."*

## **Doctors**

Even the doctors couldn't survive his condemnation. He believed that they just cured the symptoms and not the cause of the disease by prescribing drugs. Gandhiji felt a person should suffer from the symptoms so that he is careful the next time, but the doctors pamper him with their medicines, making the patient careless and prone to sickness. Maybe it's this line of thought that makes him a Mahatma and not us.

*"Understand that if by not taking drugs, perchance the patient dies, the world will not come to grief and that he will have been really merciful to him."*

## **Machinery**

Gandhiji were totally against the use of machinery. He believed that would turn us into slaves, people will become money-minded, unhappiness will increase and so will poverty. I know most of us are ardent supporters of capitalism, but I agree with him here, as machines have been used more for the bad rather than the good. But I'd rather blame the humanity factor of the people here than directly attacking the machines.

*"It was not that we did not know how to invent machinery, but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fiber."*

## **Gandhigiri**

I'm sure most would be acquainted with this term after "Lago Raho Munnabhai". You'll find a chapter on that whole theory in this book. Gandhiji calls it passive resistance. I believe the theory has tremendous practical scope of working, but sadly not many consider it, since it follows the easiest and yet the toughest path of truth and non-violence.

*"Both men and women can indulge in it. It does not require the training of an army; it needs no jiu-jitsu. Control over the mind is alone necessary, and when that is attained, man is free like the king of the forest and his very glance withers the enemy."*

## Education

Gandhiji believed that the ancient Indian system of education was better than the one under British rule. He believed much of what was taught in schools could only make a person literate and not educated. He believed that the real primary education lies in “character building” rather than studying arithmetic or geography.

*“Both you and I have come under the bane of what is mainly false education. I claim to have become free from its ill effect, and I am to giving you the benefit of my experience and in doing so, I am demonstrating the rottenness of this education.”*

## 7.0 Religious Heritage of India

India is the birthplace of Hinduism, Buddhism, Jainism and Sikhism, collectively known as Indian religions. Indian religions, also known as Dharmic religions are a major form of world religions. Hinduism and Buddhism are the world's third and fourth-largest religions respectively. India, one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. Religion still plays a central and definitive role in the life of many of its people.

According to a 2001 census of India, the religion of 80% of the people is Hinduism. Islam is practiced by around 13% of all Indians. The country had over 23 million Christians, over 19 million Sikhs, about 8 million Buddhists and about 4 million Jain.

Sikhism, Jainism and especially Buddhism are influential not only in India but across the world. Christianity, Zoroastrianism, Judaism and Baha’i are also influential but their numbers are smaller. Atheism and Agnostics have visible influence in India, along with a self-ascribed tolerance to other people.

The Hindu religion has many schools, each with their own unique views. For example, according to YOGAVASISTHA a spiritual text of the ADVAITA school of Hindu religion, the values of the liberated, self-actualized human being, may be summarized as follows: ***“Pleasures do not delight him; pains do not distress. Although engaged in worldly actions, he has no attachment to any object. He is busy outwardly, yet calm inwardly. He feels free from restrictions of scriptures, customs, age, caste or creed. He is happy, but his happiness does not depend on anything else. He does not feel needy, proud, agitated, troubled, depressed or elated. He is full of compassion and forgiveness even to those who mean him harm. He does the right thing, regardless of the pressures. He is patient, perseverant, and without any impurity in his heart. He is free of delusions, he does not crave for anything. His sense of freedom comes from his spirit of inquiry. The fruits of his inquiry are his strength, intellect, efficiency and punctuality. He keeps company of wise and enlightened persons. He is content.”***

## 7.1 SIKH GURUBANI

GURU ARJUN DEV advocated Guru as the pivot who can lead his disciples on the path of reality. His educational thoughts are deeply rooted in Indian Tradition to acquire self realization and self manifestation. Truth, love, beauty and bliss are the four doors of the building of spiritual education. He advocated absolute purity, absolute love, absolute honesty and absolute unselfishness as the four pillars of the building of international understanding. GURUJI advocated that evaluation is not the monopoly of the teacher alone. The children evaluate their work themselves.

Basically the Sikh Gurus were idealists and their philosophy comes under the terminology of idealism. But their understanding of the problems and their solutions were realistic and practical. They always worked out solutions in the context of their social, cultural, ethical, moral, political and economic nature. Sikhism is basically a relationship of Guru (Teacher) and Sikh (Shish). Thus their philosophy of life has great relevance with respect to philosophy of education. The concepts put forth by Sikh Gurus with special reference to aims of education, curriculum, pedagogy, teacher, pupil, discipline, and teacher-pupil relationship are not merely theories but involve practical wisdom. The axiology of Sikh Gurus emphasizes on value oriented education, which is the main construct of individual's character. The trio of their value system is **'NAM JAPNA, 'VAND CHAKNA' and KIRT KARNI'**. The metaphysics of Sikh Gurus involves the root of reality. What is true is real and what is real is true. They suggest a honest life with complete faith in Him. Sikh Gurus being great moral and spiritual teachers emphasized the cultivation of intellectual, aesthetic, moral and spiritual values in life. In the views of Sikh Gurus, it is essential that there should be overall development of man from mental, intellectual, moral and spiritual horizon.

## 7.2 THE MESSAGE OF "RAMAYANA" TO THE MODERN WORLD (by Dr. I. PANDURANGA RAO)

RAMAYANA, the word and RAMAYANA, the work are both marvelous, immortal and unparalleled creation of a Master Mind, sagacious in vision, soft and sophisticated in speech and silently eloquent in message. Ramayana is neither a story nor an epic, but an everlasting and telecasting lighthouse that has been working ever since the word has acquired vision in the history of Indian literature, culture and philosophy as a transformer converting dazzling darkness into leading light. It bears testimony to the Vedic verdict that a single syllable can serve as a source of stupendous splendour (*aksharad-deeptiruchyate*). This celebrated work has, therefore, been very appropriately described as a poetic version of the Vedic vision (*Vedah prachetasadas it sakshat Ramayanatmana*).

The word Ramayana, like the name Rama, has a world of significance and conveys in a compact and concise form the purport of the work *Ramayana*. It is a compound word formed with the combination of two component words – *RAMA* and *AYANA*. Rama is the main character in the composition and 'AYANA' (meaning march, movement or abode) is the characteristic feature of this pivotal personality. The central theme of *Ramayana* is the well-designed and purposeful March of Rama in search of Good – good conduct, good heart, good will,

good words and a good world worth living in, Rama is where good exists. That is his abode and that makes him mobile. Ramayana is, therefore, an inspiring and instructive description of the graceful March of Rama.

The word Ramayana also presents a judicious combination of static tranquility and dynamic adaptability. The word 'Rama' is derived from the root 'Ram' meaning "to get absorbed" and "AYANA" from the root 'E' meaning "to move on". In Rama we find both these traits in rational proportion, making him a complete man– the Man of VALMIKI.

The word "Ramayana" was so thoughtfully coined by VALMIKI that it includes the Woman as well as the Man as conceived by the Master. RAAMAA the feminine form of Ram stands for SITA and so the word Ramayana, split up in two ways– RAMA + AYANA and also RAAMAA + AYANA – denotes the concurrent and coordinated March of both Rama, the son of Dasaratha, and Raamaa, of offspring of Janaka. Valmiki uses the word "Rama" to denote Janaki in a number of places. Thus the concept of equal importance to man and woman is inherent in the very title "Ramayana". In fact Valmiki refers to his work as the great grand story of Sita (*Sitaayaascharitam mahat*). Goswami Tulasi Das used the word "Charitam" very appropriately in naming his celebrated work "Ramacharita Manas". Incidentally, the word "Charit" used by Goswami also has the connotation of "movement" or habitation, and the Saint has placed his "Manas" at the disposal of his Lord to inhabit. That is why he seeks the blessings of Sri Ganesh to ensure that his "Manas", the innermost conscience surging with vibrant waves of devotion, becomes the blissful abode or habitat for his Lord (*Basahu Rama Siya Manasa More*). Thus the "Ayanam" of the Adikavi has been wisely appropriated by the medieval saint-poet Tulasi as "manas", the forum for the sportive manifestation and the characteristic deeds (*Charitam*) of his Lord. We are, therefore, fully justified in establishing a link between the two great souls when we say Valmiki is reborn as Tulasi (*Valmiki Tulasi Bhayo*).

If Rama was an embodiment of Dharma (*Ramo Vighrahaan Dharmah*), Goswami Tulasi Das was Devotion personified. Devotion or Bhakti is the main spirit behind this immortal work which Valmiki chose to name "ayanam" to stnt with. It was indeed a big "start" which took innumerable forms not only throughout the country of its origin but also beyond its physical boundaries.

It was rightly said about this magnificent work of universal appeal that it would spread far and wide – wherever humanity exists, rivers continue to flow and mountains stand firm. In all the Indian languages, we have a profusion of great epics based on the theme of *Ramayana*. To name a few, *Kamba Ramayanam* in Tamil, *Toravai Ramayanam* in Kannada, *Ranganatha Ramayanam* in Telugu, *Adhyatma Ramayanam* in Malayalam, *Bhavartha Ramayanam* in Marathi, *Giridhar Ramayanam* in Gujarati, *Krittivasa Ramayanam* in Bengali, *Balaram Das Ramayanam* in Oriya, *Madhava Kandali Ramayanam* in Assamese, besides hundreds of works in Sanskrit have given multiple colour and flavour to this fascinating theme which has become an integral part of Indian thought and culture.

Bhakti (devotion), Shakti (spiritual power) and Rakti (popular appeal) are the three main motivating forces which have driven home the message of this time-honoured composition ever since its genesis and hopefully it will continue to provide inspiration, guidance and direction to humanity in the centuries to come. Valmiki being a pioneer in the field maintained a marvellous balance between the three, while the later poets chose one of them as their main stream and incorporated the other two as tributaries. For instance, Bhakti is the main stream of *Ramacharita Manas*, while Rakti is that of works like *Ramachandrika* of Keshav Das. Whatever the main thrust, almost all the exponents of theme deviated from the original course of events depicted by Valmiki. But this deviation has only added dignity and magnanimity to the original theme as the message conveyed and intended to be conveyed is the same throughout.

Valmiki excels more in silence than in speech as far as his message is concerned. He speaks through his characters who also often choose to be less eloquent in order to be more expressive. Sometimes even inanimate objects express themselves better than articulate beings when they feel the solemn touch of the Sage poet (*Kavyarshi*). For instance, when the sage stands on the bank of the river Tamasa watching the whispering waves, the crystal clear water seems to be suggesting to the seer that the human mind, too, should try to follow the fascinating movement of river-water. The poet gives a secular expression to this incomprehensible voice of the river thus:

अकर्ममिदं तीर्थं भरद्वाज निशामय ।  
रमणीयं प्रसन्नांबु सन्मनुष्य मनोयथा ॥

(Look, my dear Bharadwaja! Just listen to the pleasant and placid water flowing with graceful gait like the pure conscience of a gentle person.)

While saying this to his intimate disciple, Bharadwaja, the sage must have had, at the back of his mind, the qualities of a perfect man narrated by Narada only a few days back when he was approached by the sage to find out whether a man of all the desirable qualities ever existed on this earth. Narada says in clear terms, “Yes, such a man exists—does exist – right now and here, with us, in us and around us,” and points out Rama, a man of great potentialities, a rare specimen of righteousness personified, and an admirable admixture of wisdom and strength, courage and compassion, conviction and consideration, dedication and detachment and finally ultimate reality and immediate justice. The sage-poet Valmiki finds all these qualities reflected in the reverberating rivulet Tamasa. Thus the man of vision identifies the man of mission whose thoughts, actions and expressions are themselves lasting messages for the vast mass of humanity.

As the basic concern in all these qualities and attributes is humanity, Valmiki finds that the man of his vision is one whose human virtues make him and his admirers forget even the intrinsic divinity in him. Thus the primary message that *Ramayana* has for the humankind as a work of art is that the basis for all human resource development is man-making. Dignity, decency and decorum are the basic virtues which go to make up a man or a human being. If the human being is human in the desired sense of the term, the world is worth living in. Otherwise

all the material prosperity and scientific advancement will work against the interests of humanity and the purpose of life itself gets defeated.

Delighted to find an ideal human mind reflected in the river water, Valmiki takes a walk on the river bank. He looks around. He finds a couple of birds sitting on the branch of a tree engrossed in their sweet and soulful moments of joy. Suddenly a hunter shoots down the male-bird, separating the mates for no fault of theirs. This shakes the tender heart of the sage and his anguish bursts out in the form of a verse. This is the famous verse which is supposed to have converted deep agony (*Shoka*) into a fine poetic expression (*shloka*); an emotional outburst into an elegant verse. The very starting of the verse '*Ma Nishada*', (Oh! hunter thou shall not) has a startling and stimulating effect which has had a lasting impact on human heart right from the Vedic or epic age down to the modern age.

The oft-repeated verse firmly seated in the hearts of all lovers of poetry and expressing compassion deserves a reproduction:

मा निषाद प्रतिद्विं त्वमगमः शाश्वताः समाः ।  
यत्क्रोक्षामिथुनादेकमवधीः काममोहितम् ॥  
Ram 1. 2-15

(You cruel hunter, thou shall not live for long with respect and rapport as you have mercilessly massacred one of the two innocent creatures depriving the pair of their legitimate personal pleasure.)

The moments that followed were momentous not only for the poetic community but also for the entire humanity as they have inspired innumerable votaries of poetic expression and conveyed the basic message of non-killing to the human race. This is all the more relevant to the modern world, miserably caught in a mess of mad and misdirected man-killing day-in and day-out. What is more significant to us today is that this message voiced by a magnanimous heart condemns not only man killing but all killing causing any imbalance in the organisation of the environment in which we are fortunately alive in spite of our meaningless animosity towards our fellow-beings, and the nature that nurtures us. This utterance made by the sage-poet in a moment of grief coupled with compassion for the cosmic community has a world of significance for the citizens of the world who are bound to deprive themselves of the right to live if they do not care for others who also enjoy this right by law of nature and natural justice.

The place of women in modern society is another common topic which finds a realistic approach in *Ramayana*. The very title of the story *Ramayana* places man and woman (particularly Rama and Sita) on the same pedestal giving them equal status, dignity and importance. This has been discussed earlier from the semantic point of view.

If we carefully analyse the course of events that brought elevation and elegance to the ideal couple – Rama and Sita – we find that each one of them excels the other in all respects – in physical beauty, mental makeup, metaphysical outlook, spirit of service and sacrifice,

concern for others even at the cost of personal comforts, indifference towards earthly pleasures, integrity in thought, word and deed, unshakable faith and trust equally reciprocated by both, and above all a kind heart for the humankind even in the face of unkindness and unreasonableness.

In some respects Sita excels Rama. Rama became great because Sita was greater. Her readiness to leave for forests along with her husband, the forbearance she showed towards all atrocities committed on her, not only by the evil-minded enemies but also by her own kind-hearted husband reflect her guiding principle in life – silent suffering with strong determination to stick to the path of righteousness. This attitude towards life did reward her and her husband too and made their life story immortal and their message universal and eternal. This is what Sumantra says while consoling King Dasaratha and the grief-stricken Queen Kausalya:

न शोच्यस्तत्र न शोच्या ते शोच्यो  
नापिजनाधिपः ।  
इदं हि चरितं लोके प्रतिश्रुतस्यति शाश्वतम् ॥

(There is nothing to worry about your dearest son and devoted daughter-in-law. They are quite happy because they have invited this course of suffering on their own. They are treating pleasure and pain alike. Therefore neither you nor the king should be distressed at this turn of events which is bound to make a mark in the history of mankind while endurance takes care of the trivial troubles and turmoil that we are facing now.)

These words of Sumantra have a Mantric (enchanting) effect not only on the aged parents but also on the age-old humanity as they provide strength-mental and spiritual to the majority of the suffering community in the world. Suffering is not a curse, but a crude form of penance gifted to a selected few who are designed and destined to distinguish themselves as the commissioned counselors for human dignity – “Pratishtha”.

It may be recalled that the word “Pratishtha” occurs for the first time in the very first utterance of the sage Valmiki (*Ma Nishada Pratishtham Twam*). The same word repeated here as spoken by the royal charioteer Sumantra needs to be compared and correlated with its earlier reference. What is “Pratishtha”? May be, that is the essence of life—the net product of all pleasures and pains of life, what remains after everything in life disappears. All that happens fades away but the feeling left by these events does remain ultimately. This “ultimate” serves as an ultimatum to those who try to tread the path of temporary and temporal gratification in preference to the long-standing general good. This is the message which Valmiki is trying to convey here through Sumantra whom he describes as *Mantra Kovida* (an expert in the efficacy of human voice).

The Indian Constitution has added a new dimension to the concept of culture by incorporating a modern phrase ‘composite culture’ (Article 351) to promote the basic unity and integrity of the sovereign democratic republic of India. In the *Ramayana* of Valmiki, we find a

comprehensive coverage to this concept developed on a far higher and almost a global perspective.

Starting with the national and human culture of public administration nurtured by the devoted and dedicated ruler Dasaratha, the poet takes us through an infinite variety of cultures including sage-culture, Vedic culture, work culture, family-culture, royal culture, rural culture, tribal culture, animal culture, bird culture, forest culture, terrorist culture, consumption culture, submissive culture, water culture, wind culture, space culture, thought culture, speech culture, action culture and so on. If we start citing instances of these various cultures, the entire story will be told. What is relevant to note and appreciate at this point is the marvelous way in which all these cultures were woven into a fine fibre of life by the composite personality of Rama.

Starting from Ayodhya, his march upto Lanka covers different areas where these cultures manifested themselves for his fraternal touch. He mingled with the representatives of these cultures and gave them a human touch, making human culture more dignified than even the culture of the gods and the godmen. The most touching example of his accommodative spirit in respect of cultural diversity is his alliance with Vibhishana, his friendship with Sugriva, his sympathy for Ravana coupled with a genuine admiration for his extraordinary valour and invincible courage and conviction. He treats the tribal leader Nishada (Guha) as a personal friend and embraces him. He performs the funeral rites for Jatayu, though unable to do so for his own father. He tolerates Kaikeyi and tells Bharata not to misunderstand her. He cares more for the coronation of Vibhishana than for his own re-union with Janaki, immediately after the battle was over. He makes his wife walk through the lanes of Lanka. He refuses to enter any town like Kishkindha and Lanka till he completes his full period of exile. He accepts the divine aircraft—the Pushpaka – for the sole compelling need to return to Ayodhya before the due date, lest his brother Bharata should end his life by surrendering his physical body to the sacred fire. This is the type of culture that Valmiki breathes into his characters, particularly the two main characters – Rama and Sita. But immediately after reaching Ayodhya, he sends it back to its rightful owner Kubera from whom his brother Ravana had grabbed it without any regard for propriety in matter of property. This surprises even Vibhishana who recollects the characteristic smile of Rama while accepting the offer.

Goswami Tulasi Das too presents the cultural aspect of the story from a purely devotional point of view. In fact devotion or Bhakti is the highest form of culture as it purifies the heart of the devotee and establishes his perfect identity with the deity. As the devotee advances in his capacity to visualize divinity, potentially present in all individuals, the cultural values automatically get absorbed in him. This is what Tulasi calls *nirbhara bhakti* and what Gita depicts as *ananya bhakti*. Valmiki chooses to term this 'Pararna Preeti' (the most refined form of love). In fact devotion is a chemical product formed by a spontaneous synthesis of pure love and unquestionable faith. We find this devotional culture predominant in hundreds of works written on the theme of *Ramayana* in Sanskrit and other vernaculars.

Valmiki depicts Hanuman as an ideal devotee balancing his acts of devotion with awareness, obedience and execution. Manas too does not lag behind; rather goes a step

forward to place the devotee sometimes at the doorstep and sometimes at the centre of the sanctum sanctorum of the deity Himself. No wonder if the servant excels his master in some respects. Tulasi gives an example of Rama trying to cross the ocean with the help of a bridge while Hanuman just takes-off by his own propulsion. Tulasi also places Hanuman (Kapeeswara) at par with Valmiki (Kaveeswara). The common characteristic in the two seems to be their mastery over communication. Goswami must have meticulously observed how Valmiki, himself, an exemplary exponent of the calculus of speech shaped his favourite character Hanuman as his mouthpiece. Both are splendid specimens of word-culture.

Of all the types of cultures depicted in *Ramayana*, word-culture is the most subtle and also the most relevant one for the modern world. It is the word that creates the world. So the seers and the saints who handled the theme of *Ramayana* paid special attention to this aspect of word-culture so as to imbue the readers of *Ramayana* with this culture of using the most powerful instrument of speech for their own satisfaction and for others' delight.

When Hanuman meets Rama for the first time on the outskirts of Kishkindha on the banks of Lake Pampa, what impresses Rama most is his art of speaking. It appeared to Rama as if it was not Hanuman that was speaking but his heart. This is the language of the heart which Hanuman cultivated and which pleases Rama most. More than the content conveyed, the manner in which Maruti presents it adds dignity to the diction. Rama exclaims at Hanuman's skill in speaking, and tells his brother Lakshmana, "Look, how marvellously he speaks! He has not spoken a single syllabic without significance, he has not wasted a single word, nor has he missed an appropriate word. He has not taken more time than his ideas needed. Every word that he spoke can never be forgotten. Such a voice promotes general good and remains forever in the minds and hearts of generations to come."

In the light of what Rama has said about Hanuman's speech, one can easily see why Goswami equates Hanuman with Valmiki. Again when Hanuman sees Janaki for the first time in the Ashoka garden of Ravana, Hanuman exclaims, "To find Sita here is just like listening to a person devoid of word culture – who tries to say something, but actually says something else."

The emphasis on word-culture can be seen in almost all characters of Valmiki including minor characters like Shabari, Swayamprabha and Trijata and also Kumbhakarna who sounds highly cultured in his presentation of an intricate problem and its practical solution to his adamant elder brother, Ravana. A careful study of Valmiki from this point of view is bound to promote word-culture in the modern world which is facing a communication crisis not only at political levels but also in social and intellectual fields.

Besides Rama, Sita and Hanuman, there are some major characters whose life and attitude towards life have an ocean of message to convey for the betterment of humanity. Most outstanding among them is Bharata whom Valmiki calls Bhratri Vatsala (favourite brother of Rama). Brother Lakshmana is also equally dear and near to Rama, but there is a difference between the two. Valmiki makes out this subtle difference between the two brothers by keeping one very close both physically and temperamentally, while the other enjoys not only

affection but also admiration of the eldest brother. That is why Valmiki calls Lakshmana a Lakshmi Vardhana (one who promotes grace and grandeur). Even the youngest one Shatrughna is not ignored. He is Nitya Shatrughna (one who puts an end to the eternal enmity within and without). Rama, the chosen man of Valmiki, is of course, Satya Paraakrama (one whose strength lies in his truth). Thus the four attributes given to the four brothers communicate the composite culture nurtured by their elevated thinking, noble functioning and ennobling words.

In simplicity, humility and magnanimity Bharata ranks highest, partly because of the ordeal to which he was subjected by the unexpected turn of events. The shocking news of Rama's sudden exile immediately following the proposed coronation first upsets the father, then mother Kausalya, thereafter the entire Ayodhya and finally the innocent and devoted brother Bharata. Bharata had to establish his innocence and dedication to his noble brother before everyone. He had to convince Kausalya first, then Vasishtha, later even a sage like Bharadwaja and ultimately the perplexed and perturbed audience at Chitrakoota. The dialogue between Rama and Bharata in Chitrakoota is a monumental discourse on human values in which both the brothers fight for their right not to rule but to reject their legitimate power. Both of them had a claim upon the kingdom in their own way, but neither of them wanted to exercise it; for it went against all canons of human culture. Ultimately they found a solution to the problem in the sandals of the pious feet of Rama.

The scene dominated by the dialogue between the two strong advocates of eternal truth and immediate justice is an excellent illustration of practical philosophy, less preached and more practised in thought, word and action. There are very few instances when Rama of Valmiki preaches. The sermon on the Mount Chitrakoota is an exception. On seeing Bharata approaching him, Rama, even from that distance, could discern a prince for whom propriety had a priority over power, and who has come to plead for that traditional propriety which should not be sacrificed even if it leads to momentary injustice. The words used and the thoughts expressed by the two brothers amidst the sages and citizens of Ayodhya and Chitrakoota articulate the lasting message that *Ramayana* has for the human society. Here lies a lesson which the modern world will be wise in taking from this great epic-particularly at a time when consumption, hoarding, exploitation, aggression etc., have crept into the society eroding our cultural and human values.

If Rama stands for truth, Bharata stands for justice, Lakshmana for duty and Shatrughna for humility. Besides these four brothers, we have other exemplifying figures. There are Vali and Sugriva, dealt with by Rama in his own characteristic way. The three mothers – Kausalya, Sumitra and Kaikeyi – stand respectively for modesty, magnanimity and determination. Other women-characters like Ahalya, Anasuya, Shabari, Tara, Mandodari and Swayamprabha also have their own philosophy of life which can educate the modern world if properly understood. Swayamprabha is a character miserably neglected by most authors; but she is the most mystic, magnificent yet modest character who helps Hanuman and his friends searching for Sita in getting through a critical situation. She literally leads them from utter darkness of a closed cave to the broad daylight illuminating the inquisitive waves of the ocean which bridges the gulf between Rama, the mission and Sita, the vision.

Even a very ordinary woman named Trijata visualises the ultimate victory of Sita and cautions her fellow watch-women against thinking ill of her as the future of Lanka depended on her mercy.

Let us consider the metaphysical message that *Ramayana* has to convey to those who have the necessary background. The entire *Ramayana* consisting of 24,000 verses is, in a way, an enlarged expression of Gayatri with its 24 key syllables (Bijaksharas), each syllable permeating through a thousand verses.

The last word that can be said about the message of *Ramayana* to the modern world is its emphasis on 'general good' (Shubham) as distinguished from its counter-concept of victory (Jayam) which forms the main thrust of *Mahabharata*. *Ramayana* provides the body for Indian culture while *Mahabharata* fortifies it with the 'mind' that is basically Indian but effectively human. These two works produced by two master-minds of the world have served as supplementary readers for the students of literature and culture through the ages. The purport of such works refuses to be measured by relative scales of time and space. They are for all time to come and for all people in the world.

The message of *Ramayana* is perhaps more meaningful to the modern world than to the ancient or medieval world as the modernity that we are proud of has been concentrating more on material prosperity, consumption of earthly pleasures even at the cost of the protection and preservation of the earth itself (which is gradually turning into an *agnigarbha* from the good old stature of *ratnagarbha*) and projection of self at the expense of fellow-beings. Valmiki uses a very beautiful word "madhavi" to convey the magnanimity and potentiality of the Mother Earth who produced a darling daughter, Janaki, who was dearer to the world than to the earth. She found her compeer in Rama, a jewel among the great rulers of solar race. The union of Rama and Sita is therefore an everlasting one – of heaven and earth, light and soil, truth and beauty, mission and vision, and above all of the Man, the embodiment of Dharma, and the Woman, the Chastity personified. What we need today is not a mansion, but man with infinite virtues to promote happy living in a peaceful world. That is the only answer to all the problems threatening the very existence of the terrestrial stability and celestial serenity in the modern world. Man-making, non-killing, sacrifice, sanctity, simplicity, integrity in thought, word and deed, and a firm faith in human dignity are the assets that *Ramayana* has given us. It is our duty to preserve them so that we are preserved as a race.

### **7.3 Shrimad Bhagvata Gita**

For a self realized soul, the entire cosmos is a manifestation of God. There is nothing more purifying on earth than knowledge. The mundane man should go through Bhagvata Gita to liberate the self from Maya. Humanism is one of the important virtues of divine life. The platonic love is real love between soul to soul. Various educational and philosophical implications of Bhagvadgita are- The status of Guru is more than that of God. A teacher with sound personality and super character is the only ideal. The teacher is a Jyot and Jyotsana

which enlightens the little ones. Guru Vedvyas provided divine power of seight to Sanjay. It flags a message that a teacher should provide insight to his pupils to awaken their conscience , so that, they are in a position to discriminate between Sin and Punya, Good and Evil. Every teacher should be a Friend, Philosopher and Guide for his learners as Gita depicts through the association of Lord Krishna and Arjuna. The objectives of Education and Learning environment need to be designed in the light of Prigrah and Nigrah. Lord Krishna led the war not for the realization of his selfish objectives, but, for public welfare. The Shiksha of Gita is not for Arjuna only, but for, all times and all generations. Gita gives a shiksha of control of senses also. One can liberate oneself of Maya or illusion. Strong determination and faith are the keys to success. Karma with Bhagti has wonderful returns.

#### **7.4 Gram Geeta**

Scientific Attitude, Gender Equity, National Integrity, Respect for all religions, Cleanliness, Humbleness, Sensitivity, Punctuality, Dignity of Labour, Patriotism are some of the values identified and confirmed from preaching of Gram Geetha. The text of the National Saint Tukdoji Maharaj in the form of Gramgeeta is its own testimony, for example, “ Aggyananech Duravtey Pragati”, “Dhan He Gribanche Rakt”, “Shram Hi Gavachi Daulat”, “ Desh Dukhi Jnu Mazhechi Shareer”.

*We observe 11<sup>th</sup> of November as “National Education Day” for celebrating the Birth Anniversary of Maulana Abul Kalam Azad. Let all of us ask a basic question to our own self that to what extent we have been in a position to emancipate/Azad ourselves from caste, creed, religion, region, relation in this secular State of India. To what extent we have been in a position to have democratic socialistic dialogues? To what extent we have been in a position to integrate naturalism of Gurudev Rabindranath Tagore to realize the liberty of learner? Where does the Viveka of Swami Vivekanada flow through our Education? Where is the Statesman, and Educational Philosopher of the class of Dr. S. Radhakrishnan to enlighten us?*

#### **7.5 The Central Message of the Qur’an**

According to the Qur’an, many prophets and messengers of God were sent throughout human history, before the revelation of the Qur’an to the Prophet Muhammad, be peace upon him. They all conveyed to their people essentially the same message: According to the Qur’an, many prophets and messengers of God were sent throughout human history, before the revelation of the Qur’an to the Prophet Muhammad, be peace upon him. They all conveyed to their people essentially the same message:

God alone is the Creator, Sustainer and Sovereign of all beings – everyone else is God’s servant. God alone is worthy of worship. Each person will one day return to God to account for one’s performance in the present phase of life.

The prophets helped their followers in building a relationship with their True Deity. They taught their people how to remember God's name and how to glorify God. They taught how to live, morally and spiritually, a clean, pure life, doing our duty to God and God's creatures. Through straightening the man-God relationship, they straightened human life as a whole. Mainly, prophets and messengers came at a time when the human society was full of mutual exploitation, corruption, injustice and violence. Human society was divided into conflicting groups. Those who had more wealth and power – instead of helping their fellow human beings – were trying to dominate over weaker sections of society. The prophets of God advocated that there should be no lordship of man over man. None other than God has the status of a deity or a lord. All human beings are equally servants of One God. Thus the prophets of God invited their people to tawhid or servitude to One God, The Lord of All Humankind. This movement turned the divided humanity into One Family of God's Servants who had mutual respect and mutual concern. Those who were well off shared their resources with those who were in more severe need. The Divine Guidance revealed to the prophets of God was based upon social and economic justice and emphasized a sustainable society.

Unjust and cunning leaders exploited people's sentiments and the masses blindly followed them. However the true prophets of God helped their people in their spiritual and moral development and guided them to the path of wisdom (hikmah). To the believers, the Divine Book was a constant source of enlightenment in all their affairs.

The Tawhidic mission aims at giving human beings their true freedom and dignity. It liberates their minds and spirits from all slavery – including their blind following of so-called religious leaders. The prophets emphasized the use of `aql or reason. They taught our intellectual faculties are Divine blessings and as God's thankful servants we must use them properly.

What is most important, Tawhidic message involves accountability to God. Every person is answerable to God for what he/she does. Whatever resources have been given to us, we are responsible for their proper care and we should use them for the benefit of our fellow human beings, who are all God's servants. We are required to live a pious and virtuous life, with peace and justice, in accordance with the Divine Guidance revealed to the prophets of God. On the Day of Judgment everyone will stand before the tribunal of God to receive God's forgiveness and reward or punishment.

Just as each individual person has an (ajal), i.e. has been given a limited span of time to live, the whole humanity itself has a limited period to show its performance. When this term (ajal) is over, this world will be annihilated. Later, an altogether different world will come into existence – starting with the resurrection of the dead and the Judgment Day. The new world will open, in the Vicinity of God, unlimited possibilities for future progress and prosperity for the virtuous part of the human world. Nothing is emphasized in the Qur'an like the Forgiveness and Mercy of God. Of course, the criminal who, in spite of God's repeated warnings, do not repent and do not seek God's forgiveness – the incorrigible part of humanity – will meet what they were promised, i.e. eternal doom. However, God keeps assuring the sinful servants not to be

disappointed in the Mercy of their Lord: If they come back in time and repent, all their sins will be forgiven.

Just as God is testing each individual through giving one some of God's blessings or depriving one of some of God's blessings, in the same way various groups of human beings are being tested. The Qur'an mentions the People of Noah, the People of Thamud, and the People of Pharaoh, etc., who gained supremacy over earth due to their progress in the field of science and technology, but transgressed against God and filled the earth with corruption and zulm (violence and injustice). When they did not repent, in spite of Divine Warnings which came through prophets of God, ultimately Divine Punishment came and eliminated them from the surface of the earth. It is interesting to see that just as there is a term (ajal) for each individual and a term (ajal) for humankind as a whole, the Qur'an also mentions a third ajal in the context of rise and fall of various civilizations. God tests various human groups by giving them (e.g.) some kind of supremacy in the human world for a limited period of time.

In the above perspective, the following two cases have special significance:

- a) The Case of the Children of Israel: God sent many prophets and messengers to take care of the spiritual and moral development of the Children of Israel so that as a community of believers they stand in the human world with the tawhidic mission and help the establishment of economic and social justice on earth. The Qur'an discusses their story at length, starting with the story of Joseph, to whom a whole Surah of the Qur'an is devoted. The Qur'an discusses the story of Moses and Jesus in more details. It also discusses the stories of David and Solomon as great prophets and kings (Caliphs of God) who established justice and peace on earth. The Qur'an briefly mentions many other prophets of the Children of Israel. The Qur'an underlines that when the Children of Israel did not fulfill their (Tawhidic) covenant, they lost their glory which the Lord of Humankind had blessed them with. The Prophet repeatedly emphasized that the Muslim Community must learn a lesson from the history the Children of Israel as narrated in the Qur'an.

(b) The case of Ummah Muslimah (or the Global Muslim Community) :

According to the Qur'an, no more prophets or messengers will be coming after Muhammad (peace be upon him). Now, it is the responsibility of the followers of the Prophet that they convey the Tawhidic message to the rest of the world and present their own practical example. If this believing community will fulfill their covenant with God, God will help them and give them an honorable position in the human world and they will be rewarded in the Hereafter. Muslim people should learn from the story of the Children of Israel which is elucidated in the Qur'an. If, on the other hand, they will fail to convey the Tawhidic message to the rest of the world – through their practical example and through their words – as earlier the Children of Israel did, who thereby faced great humiliation in the human world, their own fate will not be different.

## 7.6 ESSENCE of the Holy Bible

The Holy Bible shows that God is a kind, gracious and merciful provider of all life, that He is just and righteous in His daily administration of the earth according to His will, that He is faithful and true to His covenant of promises written in the Holy Bible and that He has an everlasting purpose with mankind and the earth not limited by time.

The Holy Bible is a unique collection of books written over a period of 1500 years by over 40 different people who all tell a different aspect of the same message. It has since been preserved for 2000 years by each generation to become the world's most publicized book translated into over 2000 languages. The Holy Bible is an exact and complimentary record of the first 4000 years of the so-far approximately 6000 year history of mankind, and accurately foretells the conditions on earth in these closing years of the last 2000 years or so. With the same accurate clarity it foretells the existence of the earth for the next 1000 years and beyond.

The Holy Bible was written by God who used people of widely different circumstances in more than 50 generations to record His Purpose with mankind on the earth, and inspired each of those generations to continue to record an expanding thread of revelations that collectively *portrayed a man who, for most of their time, had not been born*. This thread showed that this man would display the character of God in his mortal body, that he would be the son of God by conception, son of man by birth, son of man in death, and Son of God by character and life, and Son of God in body and character after his resurrection from the dead. The thread-like account of the formation of this character in a mortal man Jesus Christ who was made immortal after his resurrection from the grave is *the backbone of the Holy Bible* and the sole reason that it was written, without which it would not have existed, or even if it had, it would not have had any meaning. Attached to that central backbone is the description of the formation of a framework of *people who are being formed by God* as a complementary multitudinous companion for His son Jesus Christ, made up of individuals out of all generations and nations from creation to this day. Finally, surrounding that central backbone and framework of individuals is the record of the progress and decline of mankind through the rise and fall of individual nations each succeeding the other right up to these days, and continues to foretell the rise and fall of human power to the return of Jesus Christ to the earth.

The manuscripts of the individual books of the Holy Bible were preserved directly by God through the labor and efforts of people in every generation both since it was begun and after it was completed, and despite national and individual attempts to *suppress and deny* it, its words and message will be fulfilled by God *irrespective* of any effort of man, either for or against it.

The word of God - written as the Holy Bible - will continue well beyond this generation, and will be administered universally in all the earth by Jesus Christ when he returns as the Bible foretells.

The words of the Holy Bible are as relevant today as they were in any previous generation and contain everything that is needed for an individual to gain the hope of the salvation that God

has promised in the Holy Bible. The New Testament complements, enlarges and emphasizes the Old Testament so much so that the two cannot be separated, because both have the same message for every generation to the present. That message is not a hidden message or mysterious communication, but a plain and simple *plea from God* - as a would a doting father to his child - *to reverence Him by compliance to His word together with a sincere private admission of personal sin against Him complemented with a life-long repentance in heart and mind.* The Holy Bible teaches that repentance is practice of an active belief in Jesus Christ throughout ones life by exercising the mind in the spirit of the words of the Holy Bible in order to bring about a constant change in personal attitude over time which eventually leads to a permanent change in character (*a miracle in itself*), and the Holy Bible contains everything that is needed to do it. There are no mighty miracles, mysterious rituals or odious works to be done except to practice a simple, active and convicting faith in the promises of God contained in the Holy Bible by keeping the commandments of Christ and increasing reverence for God (as an increasingly dependant child does on a loving and kind Father) *Who readily forgives* repentant sinners but not those who *Repeatedly rebel against him and deny His Son's truth claims.*

The central gospel of the Holy Bible - which runs like the spinal cord through the back-bone message - is *the promise that God will give everlasting life to those who do change their characters to be like His, after the example of the now fulfilled 'backbone' - Jesus Christ - who was, and is, the firstborn and head of a new generation.* Jesus now awaits the time when God will finish His active work of selecting and preparing the last few members of the remaining framework of individuals who will become Jesus' companion (*which we pray includes you*), and when the very last member is reformed, God will send Jesus back to the earth to raise the responsible dead (both faithful and unfaithful), judge the unrighteous as unworthy and justify the righteous as worthy to be the 'framework' of his family - to whom God will give a change of nature from mortality to immortality (complimenting their changed character) and they will live forever under the ruler-ship of Jesus their King on this earth free *from the curse* of violence, decay and death.

## **7.7 Essentials of Buddhism**

The workings of the mind are examined with great precision in these teachings of the Buddha that originated in India over 2000 years back. However the way to freedom lies not in a scholarly study of these teachings, but instead in practicing meditation and mindfulness. The reality of suffering draws many to Buddha's teachings; the teachings are not about suffering though. Instead they are about ultimate freedom, and the exuberance that this freedom is accessible to all. Strive to be a Buddha, not a Buddhist!

### **Four Noble Truths**

1. Suffering exists
2. Suffering arises from attachment to desires
3. Suffering ceases when attachment to desire ceases

4. Freedom from suffering is possible by practicing the Eightfold Path

### Noble Eightfold Path

Three Qualities	Eightfold Path
Wisdom ( <i>panna</i> )	Right View
	Right Thought
Morality ( <i>sila</i> )	Right Speech
	Right Action
	Right Livelihood
Meditation ( <i>samadhi</i> )	Right Effort
	Right Mindfulness
	Right Contemplation

### Three Characteristics of Existence

1. Transiency (*anicca*)
2. Sorrow (*dukkha*)
3. Selflessness (*anatta*)

### Hindrances

Unwholesome mental states that impede progress towards enlightenment.

1. Sensuous lust
2. Aversion and ill will
3. Sloth and torpor
4. Restlessness and worry
5. Skeptical doubt

### Factors of Enlightenment

1. Mindfulness
2. Investigation
3. Energy
4. Rapture
5. Tranquility
6. Concentration
7. Equanimity

## **7.8 Jainism: Message and Practice (*Pravin K Shah, Raleigh, NC, education@jaina.org*)**

Jainism is a religion of purely human origin and is preached and practiced by one who has attained perfect knowledge, omniscience and self-control by his own personal efforts and has been liberated from the bonds of worldly existence, the cycle of births and deaths. Such human beings are considered Gods of Jainism. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. Also the idea of God's reincarnation as a human being to destroy the demons is not accepted in Jainism. In summary Jainism does not believe in creator God, but it is not an atheistic religion because it believes in many Gods who are self realized individuals and who have attained liberation. In ancient times it was known by many names such as Saman tradition, or the religion of Nirgantha, or Jina. Literally Jina means a conqueror, that is, one who has conquered the worldly passions like desire, hatred, anger, greed, and pride by one's own personal efforts. Jina is a human being and not a supernatural being or an incarnation of an all mighty God. All human beings have the potentiality to become Jina. Some of the Jinas establish religious order, they are known as Tirthankara and there exist the spiritual lineage of the twenty-four Tirthankars of whom the ascetic sage Mahavir was the last.

### **FOUNDER**

Jainism is eternal but from time to time various prophets known as Tirthankar revives its philosophy. About 2600 years ago Bhagwan Mahavir or Vardhaman (599 to 527 BC), the twenty fourth and the last Tirthankara of this era revived the Jain philosophy preached by his predecessor Bhagwan Parshva (950 to 850 BC) in India. He expanded the code of conducts and implemented daily rites for his followers applicable to his time. The present Jain scriptures reflect only his teachings. Mahavir was a prince and his childhood name was Vardhaman. Being son of a king, he had many worldly pleasures, comforts, and services at his command. But at the age of thirty, he left his family and royal household, gave up his worldly possessions, and become a monk in search of a solution to eliminate pain, sorrow, and sufferings from life. Mahavir spent the next twelve and half years in deep silence and meditation to conquer his desires, feelings, and attachments. He carefully avoided harming or annoying other living beings including animals, birds, insects, and plants. He also went without food for long periods. He was calm and peaceful against all unbearable hardships. During this period, his spiritual powers fully developed and at the end he realized perfect perception, perfect knowledge, perfect power, and total bliss. This realization is known as kevaljnana or the perfect enlightenment. Mahavir spent the next thirty years traveling on bare feet around India preaching to the people the eternal truth he realized. The ultimate objective of his teaching is how one can attain total freedom from the cycle of birth, life, pain, misery, and death and achieve the permanent blissful state of one's self. This is also known as liberation, nirvana, absolute freedom, or Moksha. At the age of 72 (527 BC), Bhagwan Mahavir attained nirvana and his purified soul left his body and achieved complete liberation. He became a Siddha, a pure consciousness, a liberated soul, living forever in a state of complete bliss. On the night of his nirvana, people

celebrated the Festival of Lights (Dipavali) in his honor. This is the last day of Hindu and Jain calendar year known as Dipavali Day.

In summary Jainism existed before Bhagwan Mahavir and his teachings were based on those of his predecessors. Thus, unlike Bhagwan Buddha, Mahavir was more of a reformer and propagator of an existing religious order than the founder of a new faith. He followed the well-established creed of his predecessor Tirthankara Parshvanath. However, he did reorganize the philosophical tenets to correspond to his times.

### **PHILOSOPHY:**

Primarily Jainism assumes that the universe, with all its components, is without a beginning or an end, being everlasting and eternal. The wheel of time incessantly revolves like a pendulum. In the first half circle from the descending to the ascending stage where human prosperity, happiness, and life span increases and in the second half circle from the ascending stage to the descending stage where prosperity, happiness, and life span decreases. Mahavir explained that from eternity, every living being (soul) is in the bondage of karmic atoms known as karma and is in ignorance about its true nature. We continuously accumulate new karma by our vices (anger, ego, deceit, and greed) and by our actions of body, mind and speech. Under the influence of karma, the soul is habituated to seek pleasures in materialistic belongings and possessions. This is the deep-rooted cause of self-centered violent thoughts, deeds, anger, hatred, greed, and such other vices. This results in further accumulation of karma.

The doctrine of karma occupies a significant position in the Jain philosophy. It provides a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, happiness and misery, inequalities in mental and physical attainments, and of the existence of different species of living beings. It explains that the principle governing the successions of life is karma. Our actions of body, mind, and speech bind us. One can get rid of karma and attain liberation by simultaneously following the path of right faith (samyak-darshana), right knowledge (samyakjnana), and right conduct (samyak-charitra). The proper knowledge of the six universal substances (six Dravya) and the nine fundamental truths (nine Tattva) is called right knowledge and true faith in that knowledge is called right faith. The right conduct includes nonviolence, self-purification, compassion, penance, austerity, and meditation.

### **THE SIX UNIVERSAL SUBSTANCES ARE:**

*Soul or Consciousness Jiva Living substance*

*Matter Pudgala Non living substance*

*Medium of motion Dharma Nonliving substance*

*Medium of res Adharma Nonliving substance*

*Space Akasa Nonliving substance*

*Time Kal or Samay Nonliving substance*

## **THE NINE TATTVAS (PRINCIPLES) ARE:**

*Jiva Soul or living being (Consciousness)*

*Ajiva Non-living substances*

*Asrava Cause of the influx of karma*

*Bandha Bondage of karma*

*Punya Virtue*

*Papa Sin*

*Samvara Stoppage or arrest of the influx of karma*

*Nirjara Exhaustion of the accumulated karma*

*Moksha Total liberation from karma*

Jainism strives for the realization of the highest perfection of man, which in its original purity is free from all pain, suffering, and the bondage of birth and death.

## **ETHICAL CODE:**

The supreme ideal of the Jain religion is nonviolence (Ahimsa), equal kindness, and reverence for all forms of life in speech, thought, and action. Above all it is a religion of love and compassion to all living beings. At the heart of right conduct for Jains lie the five great vows:

*Nonviolence (Ahimsa) not to cause harm to any living beings*

*Truthfulness (Satya) to speak the harmless truth only*

*Non-stealing (Asteya) not to take anything not properly given*

*Chastity (Brahmacharya) not to indulge in sensual pleasure*

*Non-possession/*

*Non-attachment (Aparigraha)*

*Complete detachment from people, places, and material things*

These vows can not be fully implemented without the acceptance of a philosophy of non-absolutism (Anekantvad) and the theory of relativity (Syadvad). Monks and nuns follow these vows strictly and totally, while the common people follow the vows as far as their life styles will permit.

## **AHIMSA (NON-VIOLENCE):**

"Ahimsa parmo dharmah" (Non-violence is the supreme religion). Ahimsa is a principle that Jains teach and practice not only towards human beings but also towards animals and all nature. The scriptures tell us: "Do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature or living being." The teaching of ahimsa refers not only to wars and visible physical acts of violence but to violence in the hearts and minds of human beings, their lack of concern and compassion for their fellow humans and for any other living being. Ancient Jain texts explain that violence (Himsa) is not defined by actual harm, for this may be unintentional. It is the intention to harm, the absence of compassion that makes action violent. Without violent thought there could be no violent actions. In a positive sense ahimsa means caring for

and sharing with all living beings, tending, protecting and serving them. It entrails universal friendliness (maitri), universal forgiveness (kshama) and universal fearlessness (abhaya).

### **ANEKANTAVADA (THE DOCTRINE OF MANIFOLD ASPECTS)**

The concept of universal interdependence underpins the Jain theory of knowledge, known as *anekantavada* or the doctrine of manifold aspects. In this ever changing universe (reality) there exist an infinity of viewpoints depending on the time, place, nature and state of the one who is the viewer and that which is viewed. *Anekantavada* means multifaceted view points. This leads to the doctrine of *syadvada* or relativity, which states that truth is relative to different viewpoints (*nayas*). What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any particular viewpoint alone because absolute truth is the sum total of all the different viewpoints that make up the universe. Because it is rooted in the doctrines of *anekantavada* and *syadvada*, Jainism does not look upon the universe from an anthropocentric, ethnocentric or egocentric viewpoint. It takes into account the viewpoints of other species, other communities and nations and other human beings. Non Possessions or Non-acquisitiveness. Accumulation of possessions and enjoyment for personal ends should be minimized. Giving charitable donations and one's time for community projects generously is a part of a Jain householder's obligations. It is this sense of social obligation born out of religious teachings that has led the Jains to found and maintain innumerable schools, colleges, hospitals, clinics, lodging houses, hostels, orphanages, relief and rehabilitation camps for the handicapped, old, sick and disadvantaged as well as hospitals for ailing birds and animals. Wants should be reduced, desires curbed and consumption levels kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft. Indeed, the Jain faith goes one radical step further and declares unequivocally that waste and creating pollution are acts of violence. Jainism is unique in allowing the very spiritually advanced person to hasten his own death by certain practices (principally fasting) under specified circumstances. Thus, the principles of Jainism, if properly understood in their right perspective and faithfully adhered to, will bring contentment and inner happiness and joy in the present life. This will elevate the soul in future reincarnations to a higher spiritual level, ultimately achieving Perfect Enlightenment, reaching its final destination of Eternal Bliss, ending all cycles of birth & death.

### **DENOMINATIONS AND MAJOR SECTS:**

Mahavir attracted people from all walks of life, rich and poor, kings and commoners, men and women, princes and priests, touchable and untouchable. Mahavir proclaimed that in the matters of spiritual advancement, both men and women are on an equal footing. Many women followed Mahavir's path and renounced the world in search of ultimate truth and happiness. The most significant contribution of Jainism in the social field was the establishment of social equality among the four classes (Brahman, Kshatriya, Vaishya, and Shudra) including untouchables prevalent in the society. He organized his followers, into a four-fold order, namely monks (Sadhu), nuns (Sadhvi), laymen (Shravak), and laywomen (Shravika). This order is known as Jain Sangh. There are about six to eight million Jains live almost exclusively in India.

About 100,000 Jains live in North America and other countries. A few centuries after Mahavir's nirvana, the Jain religious order (Sangha) grew more and more complex. There Established two major sects. In the Digambar sect monks wear no cloths, while the Svetambar monks wear white cloths. Fundamental views of both sects on ethics and philosophy are identical. Each major sect has many sub-sects including idol and non-idol worshipping sects. Later generations saw the introduction of ritualistic complexities, which almost made Jainism a ritualistic religion.

### **JAIN SCRIPTURES:**

Bhagwan Mahavira's preaching was orally compiled by his immediate disciples in Jain scriptures known as Jain Agam or Agam Sutras, which consist of many texts. These Agam Sutras were not documented in any form but were orally passed on to the future generations. In course of time many of the Agam Sutras have been were memorized and some were modified. About one thousand years later the memorized Agam Sutras were recorded on leafy papers (Tadpatris). Svetambar Jains have accepted these Sutras as an authentic version of Bhagwan Mahavira's. The Agam Sutras teach great reverence for all forms of life, strict codes of vegetarianism, asceticism, nonviolence, and opposition to war.

## **8. Wisdom of Ancient Indian Universities**

The benefits of decentralization and autonomy were well demonstrated by Escola Normal (Richard Cabral, 2007, Pune University, Pune). A study has been reported on the origin and development of Ancient India Universities (Amar Singh, 2008, Dr. R.M.L. Avadh University). The ancient Indian Universities, namely, Takshshila, Nalanda, Vikramshila, Vallabhi, Odantpuri, Jagdalpur, Kashi, Kashmir, Mithila, Nadia, Dhara, and Kannauj have a lot to offer regarding the Profiles of Acharyas, attributes and dedication of Learners, Curricula, Modes of Transaction, Examination and Evaluation. The Autonomy of Education and Decentralization of Management were remarkable. The expertise and character of each Acharya was a focus of attention for students from far and wide. The profiles of the Dwar-Pandits and Top Administrators of the Universities are still on Records. Each Ancient Indian University was unique in specialization. It was a Honour to be the Scholars of these universities. Each word spoken by the scholars was establishing the testimony of the text. Let us excavate the History. Even the remains have a lot to offer to the present Teacher Education.

Even the profiles of the highest graded universities by the NAAC at present are much below that of the profiles of some of the ancient universities in almost every aspect, namely, infrastructure, profile of Administrators, ACHARYAS/Professors, Students, Teaching, Research, Evaluation, Publication. The biggest joke of so called Higher Education is the API (Academic Performance Indicators) innovated by the UGC. Publications by the Oxford and Cambridge Press are valued more than by the Indian Press. Participation in the International Seminars and Conferences showers more of credits than in the Native Forums. Relative weightage to the various domains seems to have been worked out arbitrarily. Even the face validity is not established, what to talk of content validity. Though India got freedom on Aug. 15, 1947 from

the British regime, but, are we really free in our ideas, and deeds. Most of the present universities have become mere political hubs.

## **9. Identity of Education**

There is inadequate convergence between State, Society and Education. There is very little convergence between Legislative, Executive, and Judiciary. In fact at present the nation is being governed by the Judiciary. There is judicial over-activism. There are many a causes. Education is loosing its identity. It is not even considered entity. So, the question of identity does not arise. There is a void and vacuum in even apex institutions. The Indian Education System from school to Higher Education, including IITs and IIMs is plagued by a massive manpower crunch. The HRD Ministry's presentation before the Parliament's Consultative Committee on Tuesday also highlights that in school education, poor performance of big States is affecting the national picture. In the case of higher education, 42 Central Universities with sanctioned faculty strength of 16,602 have 6542 vacancies.

Fifteen IITs have 1611 vacancies against the total strength of 5092 faculty positions. Thirteen IIMs have to fill 111 vacancies out of 638 positions. Four Indian Institutes of Information Technology have almost 50% vacancy as 104 out of 224 positions are vacant. National Institutes of Technology across 30 states have 1,487 vacant of the total 4,291 positions.

Even less than a decade old Indian Institute of Science Education and Research with five branches has been afflicted with faculty crunch- 131 vacancies out of the total strength of 518.

But it is the School Education that is facing the real heat. Through out the country there is a vacancy for 12.59 lakh teachers in primary and upper primary schools. Uttar Pradesh leads the way with 3.12 lakh vacancies against the sanctioned strength of 8.18 lakh. Bihar has not been able to fill 2.62 lakh teaching positions, whereas West Bengal has 1.8 lakh vacancies.

For its size, Chhattisgarh has 62,466 vacancies. Madhya Pradesh has 89,000 vacancies, Gujarat (11,695), Karnataka (18,253), Delhi (10,074), Andhra (15,379) and Kerala (3,013).

The consultative committee dealt with the issue of proposed national mission on teachers and teaching. The committee was told about two specific proposals by UGC on teacher training.( The Times of India, Ahmedabad, Saturday, August 4, 2012)

There is growing void & vacuum in the State Universities. Persons have been serving as temporary lecturers, Temporary Teaching Assistants year after year in the State Universities. Posts are not filled after superannuation. There is abrupt cut in the Teaching & Research positions. Even when the positions are sanctioned by the Centre there is no State concurrence. Do we really have a united nation of united states?

## 10. Health Status & Health Education in India

The society has regressed into many imbalances. There is an alarming number of underweight children in India. Fast food is resulting into unimaginable diseases. Sparrows & Honey Bees are disappearing. Forests of Multi-Storey Buildings are in the perceptible range. Rivers are polluted. Water is polluted. Air is polluted. Soil is polluted. The health issues are countless. Starting from pre-natal health, across the country very few women are healthy during the pregnancy period, physically and mentally. It affects the off-springs adversely. The status of soil in which the seeds are sown, the irrigation water, the fertilizers, the atmospheric air, all have degenerated. The food stuff available in the market is largely contaminated. The green washed vegetables and fruits are readily available in any season, in the markets.

The drastic change in eating habits, especially of the teen agers and youth, is another alarming issue. The most liked food of the present generation is constituted of Pizzas, Pastas, Burgers, Frankie, Hot Dogs, artificial Chinese food & foreign food. The use of fibers in the preparations of packed fast food causes lot of digestive problems. We have largely forgotten the Indian Cultural Heritage. Our tastes have changed as per the tastes of the producers. A sizable number of Indians are vitamin D and B12 deficient. Most of the cold drinks are highly opaque. We do not know what we are taking in. There is over dose of preservatives.

Many a people have psycho-neurosis, obsessive neurosis, insomnia, depression, hyper-tension, aggression, stress & strain. Artery blockage, Diabetes & Tuberculosis are very frequent. There is alarming fall in the heart & brain entrainment ratio. The life styles have changed. The digital age is suffering from many health hazards. The loss of eye power at an early age is more due the use of electronic gadgets than any other cause.

The modern kitchens seem to be beautiful in face but create many health problems. The use of microwaves, non-sticky cook-wares and electronic appliances rather than necessity has become a fashion & prestige symbol. Over use of microwaves results in removal of nutritive ingredients of the food.

### Health Concerns

- Our food habits have changed. There is evident transition from home made food to fast food. It has come to the fore that these preserved foods are largely not hygienic . These usually contain excessive fats and spices and are acidic. Though the food is high calorie, but, it does not provide adequate energy, Also, the preservatives used, such as,

nitrogen, chlorine, carbonic acid, vinegar and impure sugar (molasses) are harmful. Also, the refined wheat flour (Maida) consumes significantly more time for digestion. The fats overused for frying cause many a health problems. Consumers have changed their tastes as per the tastes of the producers, fair or foul. There is ocean of food stuff, but, non-compatible. What to choose? Where from?

- The entire environ is polluted, There are water pollution, air pollution, soil pollution and noise pollution. Which water to drink, which air to breathe, which vegetables & fruits to eat, and how to find noise free corner? There is environmental awareness but very rare environmental ethics. There is degeneration of environment. With the lust for luxury many a species are disappearing. Fully healthy people are no longer seen. Every one suffers from one or the other disease. What is the resolve?
- The life styles have changed. We have moved from naturalism to existentialism. We have moved from simple living & high thinking to high living & simple thinking, from health is wealth to wealth is health. We are going far away from our heritage and culture. Truthfulness, compassion and forbearance seem to be mere slogans. We are in more of competitive societies than cooperative. The nuclear families have resulted into the alienation of children.
- We are using technology or technology is using us? We have media crowd, but, no media culture. There are many health hazards due to over use of Technology. It is high time that we become techno-savvy, info-savvy, net-savvy and media-savvy.
- Our greatest disease is passions, possessions, obsessions. There are many a medical malpractices. There is a need to realize professional ethics.
- Molls are rising in India at a rapid pace, but, we do not have moll culture. Almost every hand has cell phone, A to Z phones, but, we do not have cell culture. Only God knows what we keep communicating round the clock. We have media crowd, but, no media culture. Health hazards are self evident. Modernization & perfective maintenance ought to be there. Modernization & perfective maintenance demand precise regulatory mechanisms and controls.
- Each one of us should observe Yoga for sound health.
- We need to employ, both, preventive, and ameliorative measures for sustaining sound health.
- Health Education ought to be integrated with Educational Curricula at all levels, from pre-primary, through tertiary & continuing.
- We should observe healthy Heart & Brain entrainment Ratio.
- We should sustain our smiles and laughter under even the most adverse conditions.
- Human Development Index should be of prime importance for any nation.
- Various States in India ought to learn from the development of each other.
- India should formulate National Health Policy at the earliest.

- Degenerating health of all of us in India is an alarming issue. There are many health issues in India. Neither we are fully aware of the self nor that of environment. There is a need of observing healthy heart and brain entrainment ratio. How yoga can contribute to the heart & brain entrainment ratio and sound health. The present day modern society is busy without business. We rarely find natural, continuous, spontaneous, roaring laughter, and natural graceful soothing smiles. Let us revive our health, resonating laughter, and flowing smiles, because, it is our duty to preserve and sustain the cultural heritage of India. The State ought to define its role and arrive at a Health Policy for India. We need not produce a health issue repertoire, because all these issues are self evident.
- Despite the policies & programs on Environment & Health, the Plants, Trees and greenery is disappearing. Children keep munching the junk food, non-stop. Adults keep drinking the tea & coffee, count-less. No research rigor is required to know the health status of India. The street roads full of Pan & Tobacco spits, full of all sorts of roughage, pits & ditches reveal a lot of the Psycho-Somatic State. Junk food, green washed vegetables & fruits, medical malpractices, all sorts of pollution narrate a lot of the health of India. Could the Education, Society & State converge and reflect on the health issues? No government policies will work, unless each & every Indian is health educated & accountable. Human Development Index ought to be the priority of Indian Government.
- Health issues in India are highly alarming. Despite all the preventive maintenance why do we fall sick? It is because the environment is polluted. Who is accountable? We all. Every foreign latest virus first enters in India. It is because we do not have adequate security measures. There are many a indigenous diseases born in India, Some of these have been named, the others are yet to be named. We salute all of us for our survival, because, we employ all the possible Medical Sciences, such as, Naturopathy, Homeopathy, Allopathy, Ayurved..... We need to bring about health sensitivity & consciousness. We recall age old slogan "Prevention is better than Cure." But, how to sustain health in a suffocating environment? Health Education seems to be the best resolve. Health Education should be introduced in Educational Curricula at all levels. Let us observe environmental ethics. Medical Sciences ought to do analysis at the functional level. Medical Sciences & Medical Ethics ought to be perfected. More than the ameliorative, we require preventive measures for the full health of the masses. We should employ Raja Yoga, karma Yoga, Bhakti Yoga & Jnana Yoga as Voiced by Swami Vivekananda, and ancient Cultivation Practice of Truthfulness, Compassion and Tolerance.

## 11. Concluding Remarks

India needs to revive Political Philosophy of Chanakya Pandit to renew & sustain unity of States. Electing Party of Common Men (“*Aum Admi Kee Party*”) is a recent expression of the collective wisdom & deep concern of common man for the nation. India needs a two in one Saint of the profile of Swami Vivekananda to revive and renew the Secular & Spiritual Heritage of India. India needs to revive and renew the Hind Swaraj of Mahatma Gandhi to sustain & develop the Sovereign, Secular, Socialistic, Democratic, Republic of India. India needs to respect the Vedas, Guru Bani, Bhagvat Gita, Ramayana, Gram Geeta, Quran, Bible and all such treasures. India needs to revive & renew the identity of Education.

India is a unique *Sanskriti* State. India has a rich cultural and religious heritage. India is deeply rooted into its Collective Wisdom. Collection of Wisdom is the intent of Every Festival, of India be it Baisakhi, Christmas, Dusshera, Diwali, Ganesh Chaturthi, Holi, Id, Janam Asthmi, Karva Chauth, Lohri or Pongal. Various approaches are being used for realizing collective wisdom, such as ,Reflective Dialogues ,Participatory Approach of Problem Solving, Wholistic Approach of Problem solving, Inter-disciplinary & Multi-disciplinary enlightenment, Seminars/Webinars, Conferences/Tele-conferences, Open Education Resources, Networks, Publications, Debates & Discussions, Brainstorming, Interfacing University & Industry, Committees & Commissions, Inter University Consortiums, Global and National Associations on various domains

Collective Wisdom demands sharing of experiences meaningfully. There ought to be networking amongst all the entities of the universe. *Swami Vivekananda deployed Hindu Philosophy throughout his life. His philosophy finds expressions throughout the Globe. Dr. Howard Steingeril, an American Scientist, collected Mantras, Hymns and Invocations from all over the world and from all religions, tested their strength in his Physiology Laboratory. He concluded that the Hindus Vedic Gayatri Mantra (A Vedic Sanskrit Verse from a Hymn of the Rigveda (3.62.10)) is the most rewarding scientifically. That the Gayatri Mantra produced 110,000 sound waves per second. This was the highest and found it to be the most powerful prayer hymn in the world. The combination of sound and variation in the sound waves and its particular frequency is capable of developing specific spiritual potentialities. The Hamburg University initiated this research into the efficacy of the Gayatri Mantra both on the mental and physical plane of creation...The GAYATRI MANTRA is now being broadcast daily for 15 minutes from 7 P.M. onwards over Radio Paramaribo, Surinam, South America for the past two years, and also in Amsterdam, Holland for the last six months. We should now wake up and know their worth. We need to travel through the essence of these treasures.*

***“Beauty of the nature cannot be measured but only treasured. It is full of peace, love and affection. River flows, Air blows through the Heart of the world. The first light of the Sun brings confidence to work. The coolness of moon brings lots of love. The sky is stretching hands to hold owns spirit of power. The trees and bushes encourage to stand on for ever. Beauty of the nature cannot be measured but only treasured.” (Goel Anshul, 2011)***

There are many developmental challenges. There are innumerable challenges. such as , Assimilating the globalization, Managing Knowledge, Continuous updating of Knowledge & Skills, Creating new age institutions, Balancing materialism and values of orient, Phantom use of Resources, Trans-planet technology stabilization, Working with multiple languages and multiple cultures, Meeting the climatic & environmental challenges, Sustaining development, Collaborative Living, Wholistic development, Developing Vocational Skills, Enhancing Communication Skills, Quality control, Removing Public Private dichotomy, Controlling Rising materialistic values, Realizing even distribution, Controlling Ecological imbalances, Fair Recognition, Valid Accreditation, Sustaining Symbiosis, Respecting Cultural Heritage, Sustaining sensitivity to the basic values, Convergence of State, Society, Education & Judiciary, Respecting Rights of all, Human Development Index and Transcending time, space & mind. Let us converge our collective wisdom on all such issues to revive, reconstruct & develop the cultural heritage of India.

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## REUNION & RENUNCIATION



Searching for peace & trance  
Behold these two little friends  
With vision in their eyes  
Flying high & high into the sky

No flesh of cameras disturbs  
No noise of the world perturbs  
Whistles can never wake them  
No storms can ever shake them

They de-mechanize man  
Humanize the human beings  
Leave at a spot of reunion renunciation  
With state of wholism & de-becoming

What is that by knowing which  
You know each & every thing else  
Silence in noise & peace in chaos  
Realize the state of bliss & bless

Enjoy their beauty with grace  
With gentle looks & silent steps  
After day's long plight  
They are in deep full rest

They are one in two in whole  
They have fully credible abode  
Where the most wild are cultured  
The most silent storms explode

CASE is full of bliss divine  
Where educational research is practiced  
With decency decorum & discipline  
Every one is respectful & respected

Through continuous search & research  
Issues are resolved problems solved  
Peace & Passion for re-construction  
Realize the dreams which we often hold