

Training in Nonviolence

Theory and Practice

(a resource book for nonviolence trainers)

Acharya Mahapragya

Edited by

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Published by

Anuvrat Global Organization
(ANUVIBHA)

Published by



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© : ANUVIBHA

First Edition : 2009

Price : Rs. 100/- US \$: 5

Printed at : Jaipur Printers, Jaipur

TRAINING IN NONVIOLENCE : THEORY AND PRACTICE
by Acharya Mahapragya

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Parasparopagraho jivanam (interdependence)

Mahavira proclaimed a profound truth for all times to come when he said:

“One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them”

Jain cosmology recognizes the fundamental natural phenomenon of symbiosis of mutual dependence, which forms the basis of the modern-day science of ecology. It is relevant to recall that the term ‘ecology’ was coined in the latter half of the nineteenth century from the Greek word oikos, meaning ‘home’, a place to which one returns. Ecology is the branch of biology which deals with the relationships of organisms to their surroundings and to other organisms.

The ancient Jain scriptural aphorism Parasparopagraho jivanam (All life is bound together by mutual support and interdependence) is refreshingly contemporary in its premise and perspective. It defines the scope of modern ecology while extending it further to a more spacious ‘home’. It means that all aspects of nature belong together and are bound in a physical as well as a metaphysical relationship. Life is viewed as a gift of togetherness, accommodation and assistance in a universe teeming with interdependent constituents.

– An excerpt from the Jain Declaration on Nature

Preface



Both violence and nonviolence lie dormant in our consciousness. Propelled by circumstances at times, violence is awakened and at other times nonviolence rises as the dominant feeling. Since the consciousness of violence is supported by material objects and their consumption, its manifestation can only be seen as natural.

The consciousness of *ahimsa* (nonviolence) is the consciousness of self-restraint and renunciation. It gets no support from the external world, therefore awakening it depends upon specific efforts.

Experiments in the use of violence do not succeed without training. Today there are many centres in the world which impart training in violence. Some of them are being run in the name of national security, while others are being operated with a specific purpose of gaining some benefits or advantages. Violence cannot take an aggravated and barbaric form without intensive training.

It is also absolutely true that without training, one's consciousness of nonviolence can neither be awakened nor developed. Life today is full of problems which need solutions. Nonviolence is a solution. What we need is its systematic training.

Training in nonviolence is essential for all. It is necessary for the poor so that the tension generated by the lack of basic needs may not drive them to violence. It is equally essential for the rich because the tension created by indulgence and luxury may lead to violence.

Hunger, poverty, want of the basic needs of life and unemployment are the causes of violence generated by external circumstances. *Avesh* (a fit of a strong emotion) is the inner cause of violence. There are two outer lifestyles:

1. A lifestyle dominated by *avesh* – which incites and promotes violence.
2. A lifestyle regulated by peace and equanimity of life – which eventually leads to predominance of a nonviolent attitude in all circumstances

The participants in or at a nonviolence training camp are taught techniques to control strong emotions. They are helped to practise and master these techniques. It provides a solution for one aspect of the problem.

Either training in nonviolence without training in the tools of self-employment, or training in the tools of self-employment without training in nonviolence, are inadequate to solve the problem of violence in our own hearts and in society. The problem of violence can be solved only when training in nonviolence and providing bread join hands. That is why both aspects have been included in the course module of nonviolence training. The experiment of training in nonviolence should be carried out first at the individual level, then at family level and finally at the level of social and institutional consciousness. On the basis of this formula all sections of society can live a life of peaceful co-existence.

Affluence is no less a cause of violence than poverty. When the rich people indulge in exploitation, excessive consumption and ostentation, it foments reactive violence. Such acts of the rich may not become the direct cause of violence, but they become strong factors leading indirectly to violence. One aspect of nonviolence training is to limit one's consumption and to renounce an excess of wealth. The complete structure of nonviolence training is based on this very concept.

26th Dec. 2007
Rajsamand (Raj.) INDIA

– Acharya Mahapragya

Editor's Note



Both violence and nonviolence have been in existence from time immemorial. It is also true that a householder who has to resort to various activities for his survival cannot abstain from violence in its entirety. It was why Lord Mahavira– the 24th Tirthankar of the nonviolent Jain Tradition – prescribed the middle path for himself. Personally, he should at least refrain from inessential and intentional violence. But man's deviation from the path of *dharma* as enunciated by the self-illuminated sages has plunged the world into the abyss of violence and hatred.

The Jain ecology is based on the realization that all life forms inhabiting our planet are 'bound together by mutual support and interdependence.' It means that all living beings, big or small, are bound in a physical as well as a metaphysical relationship. Each life is a gift of togetherness, accommodation and cooperation in a universe teeming with *jivas* (souls). The question that agitates the minds of positive thinking people across the world is how the extreme forms of violence that mark the world today; in the form of terrorism, ethnic, religious and political wars, vandalism and killing for money, can be avoided.

The 20th Century will be remembered for ghastly wars, racial frenzy untold human suffering and hatred. It was believed that the 21st Century would usher in an era of peace and happiness but the hope was belied in the first decade of the century itself. The terrorist strikes in different parts of the world, the wars of Iraq and Afghanistan, unabated killings in the Middle East, incidents of shooting classmates, teachers and parents by teenagers, communal violence and ever-increasing violence at family level have disappointed peace and nonviolence crusaders alike. Way back in 1997, the Nobel Peace Laureates, appalled by this gruesome situation, signed an appeal for the children of the world and called for an International Decade for Peace. The UN General Assembly endorsed their appeal and declared the decade from 2000 to 2010 as a Decade of a Culture of Peace and Nonviolence for the Children of the World. These efforts have, of course, generated an environment across the globe but nothing concrete has emerged so far to prevent violence among teenagers. However some organizations have launched independent initiatives to train the young and the old in nonviolence in different parts of the world. What is disheartening is that in the name of training in nonviolence only training in theory is being imparted to trainees by these groups.

His Holiness Acharya Mahapragya, who is known for his Anuvrat Movement and Ahimsa Yatra, is of the view that attitudinal changes can occur only if the trainees are also exposed to practical exercises. According to Acharya Mahapragya questions relating to peace, the lack of peace combined with violence and nonviolence are linked with human mind and human consciousness. Hence it is not possible to solve the problem by mere

thinking. It makes it imperative for us to go in for the training of the mind and transformation of human consciousness. Acharya Shri has been in the forefront of nonviolence training campaign for the last two decades. In 1991 Acharya Shri and his predecessor, Acharya Tulsi instructed ANUVIBHA to organize the first ever International Conference on Training in Nonviolence. The objective was to share their joint visions with nonviolence thinkers at global level. It was held at Children's Peace Palace Rajsamand, India from Feb. 17 to 21, 1991 and was attended by leading Gandhian and Sarvodaya thinkers, professors, peace educators and nonviolence grassroots workers hailing from 30 countries. They issued Rajsamand Declaration on Training in Nonviolence, which among others, expounds the strategies and tools of nonviolence training. The Declaration reads: "Training in nonviolence has both its individual and social dimension. It should employ such methods as meditation to bring about a change of heart and attitude in the individuals, by persuasion, personal example, willingness to suffer rather than injure another, moral uprightness, practice of sharing one's resources with the other, faith in the essential goodness of all humans and regard for the basic human rights of all. The other tools of training may include regular classes, lectures, self-study, workshops, panel discussions, community living , games and sanitation."

Later in 1992 a dialogue on Nonviolence Education and Training was organized at Ladnun, India, in which eminent nonviolence thinkers of the world including Acharya Mahapragya, Acharya Tulsi, Prof. Johan Galtung and the Dalai Lama took part. All agreed that the only antidote to the rapidly increasing culture of hatred is nonviolence training. The Dalai Lama's optimism about human nature and global vision stood out.

Acharya Mahapragya didn't stop there. He continued to think and gave a concrete shape to his plan of nonviolence training. He developed a globally acceptable course module, which is being followed in hundreds of nonviolence training centers across the country today. In continuation to our search for ways to enrich our approach to *ahimsa prashikshan* we organized the First International Nonviolence Leadership Training Camp at Rajsamand from Dec. 26 to 28, 2007 under the auspices of Acharya Shri Mahapragya and Yuvacharya Mahashraman. It was attended by more than 100 trainees including 30 overseas participants hailing from 13 countries. It was preceded by the 6th International Conference of Peace and Nonviolent Action, which began on December 23 and was concluded on December 25. His Holiness Acharya Mahapradya delivered seven highly inspiring discourses during his stay at the Peace Palace on this occasion. It was then we decided to bring out a complete manual for nonviolence trainees and trainers based on our experiences during the period. In addition to the discourses we also selected some other important discourses on the conceptual background of nonviolence training delivered by Acharya Shri on different occasions. Before the commencement of this nonviolence leadership training camp Acharya Shri prepared some background material in which Prof. Muni Mahendra Kumar participated commendably. It has also been included in this highly informative and illuminating resource book "Training in Nonviolence – Theory and Practice." It contains not only Acharya Shri's insightful writings but also practical tools to train the trainees. At the conclusion of the Camp, a complete course module prepared from a western perspective had been given.

I hope this resource book will fill the vacuum in this area and will prove useful to nonviolence trainers as well as trainees.

– Dr. S.L. Gandhi

1

Nonviolence – An Eternal Religion



Ahimsa : The Need of the Age

Nonviolence is an eternal religion but the truth is that it is not being accepted as such. We think of *ahimsa* only when the clouds of a threatening situation hover over our heads and we are terribly frightened. It's only then our efforts for its development begin. Thus we have come to regard *ahimsa* as a means to extricate ourselves from a difficult situation. That's why independent development of *ahimsa* is not taking place. Violence is a negative tendency but it appears to be a positive one and nonviolence is a positive tendency but it appears to be a negative one. Nonviolence is the total negation of violence. This morphology has created a delusion. It has given rise to the erroneous belief that violence occupies the first place and nonviolence the second place. Dominated by this belief man takes it for granted that *himsa* or violence is necessary for life and *ahimsa* is not necessary. The day the inevitability of *ahimsa* is recognized the fortress of violence will automatically collapse.

The reality is that we inhabit the same earth, breathe in the same atmospheric system, and the same interplanetary radiation is affecting us all. We all need a favorable climate and environment. This natural situation has given rise to the idea of co-existence. We have to live together, stay together. It's our inborn tendency. There are certain impediments too in this situation. These impediments are more imaginary and artificial than physical and geographical. We have created our own beliefs and concepts and are blinded by them. Hence we have lost direct touch with the reality. The truth that we are clinging to is what we see with our eyes covered with false beliefs. The air that comes sifting through this covering has become vital to our breathing. Seldom or never do we get an opportunity to breathe in through an open nose or see with open eyes. That is why there are walls between men and men. They are not able to see one another. Without being face to face there is no occasion for them to understand one another.

Ahimsa – The Basis of Co-existence

Three kinds of distinctions rooted in caste, skin color, and creed prevail in our society today. These three distinctions have divided humanity into various groups.

The divisions are so deep and wide that the philosophical line of amity is not as distinct and clear as the philosophy of hatred. This philosophy of hatred has almost distorted natural co-existence. Today we have to make a great effort to explain the message of world peace or world friendship but we do not need to explain hatred and unrest.

One person is a citizen of India while the other is a Pak citizen. This distinction of nationality has created a wall between them. An Indian shows greater attachment to the land of India than to a Pak citizen. In reality man is closer to man than to land but in practice it is not so. As a matter of fact man is more attached to material objects than to members of his own race. He is more attached to the beliefs of caste, color and creed than that of humanity. The distance between the real truth and its social practice is really a very complex problem.

In philosophy three kinds of antagonism or opposition have been pointed out. They are – *pratibadhya* (that which obstructs is to be killed), *pratibandhak vadhya* (that which is obstructing is to be killed) and *vadhak aur sahanvasthan* (antagonism towards co-existing race i.e. the hunter). The bulb was radiating the rays of light. In the meanwhile someone switched it off. The light changed into darkness. This is the opposition of the obstructing caste. The second type of opposition is what we see between a snake and a mongoose; that which is to be hunted and the hunter. Water and fire cannot co-exist hence the opposition that exists between them is of the non-co-existential quality.

In a situation of diversity and opposition, we cannot think of co-existence. The philosophy of *anekant* (doctrine of non-absolutism) has found a solution. On the foundation of this solution *ahimsa* was established. In *anekant* lies an excellent way to reconcile the opposition. It has a maxim: there is nothing like absolute opposition and absolute harmony.

The doctrine of absolute diversity and absolute unity is not true. Where opposition is manifest unity is concealed beneath. Similarly there lies unity in diversity and diversity in unity. When we see only diversity and opposition, violence becomes strong. If we see only unity and harmony then also our concept of utility is broken and social interaction is adversely affected. The solution of the problem of violence lies in experiencing relativity between diversity and unity and harmony in opposition. To establish reconciliation between the two is a solution to the problem of violence. On this basis we can implement the principle of co-existence.

Birth of a Balanced Individual

Man has a tendency to feel proud. Hence he wants to be a great person or the greatest of all. This ambition has built the foundation of materialistic thinking. Man has erected a palace of materialism. He who touches the height of the palace of materialism doesn't want to see the people standing below. Today man's power is directed towards satisfying his ego and materialistic needs of comfort. Then how can we think of world peace and nonviolence and how can we implement it? Peace and nonviolence is not a mere philosophy, it is our conduct, a behavioural pattern. Example or practice is more difficult than precept.

Entire social behaviour is motivated by ambition and urge for materialistic pleasures. The result is that it becomes extremely difficult for us to break the cycle of violence. Is it so easy to give up ambition that mere discussion and thinking about it will inspire a person to do so? Is it so easy to renounce materialistic comforts that men will be diverted from these comforts merely by reading books on *ahimsa*? If man doesn't divert his attention from ambition and comforts the cycle of violence, unrest, war and disarmament will also not be broken. If both USA and Russia think of limiting their arms then another nation will think of multiplying nuclear weapons. It will create a question of the balance of power. In order to preserve this balance of power once again there will be a race for manufacturing arms among the developed nations. In this way the terror of unrest and world war will continue to haunt mankind.

Disarmament is one solution of the problem of war but this solution will remain incomplete without considering the background of war which lies in an individual or nation's expansionist tendencies, endeavour to widen one's political system and lifestyle and fanatic zeal to initiate the whole world into one's religion. If we want to prevent war and establish world peace we will have to think of solving the problems that lie in the background.

It is the personality of an individual, which is responsible for violence. It, therefore, becomes imperative for us to develop a balanced individual for nonviolence. If we are able to bring about a balance between intellectual and emotional development in our system of education it will help us greatly in solving the problem of violence. Along with the left hemisphere of the human brain, the right hemisphere should also be activated. If it is done it will create a fertile ground for the growth of nonviolence, in which the seed of *ahimsa* can easily be sown. It can also be expected to sprout soon.

Why does one particular individual indulge in violence more rapidly than a nonviolent person is an important question? In order to get an answer to this question we will have to go to the subtle level of man's unconscious mind. It is an unrestrained desire or in the language of psychology an latent desire, which is operating here that has become a motivating source of violence. It can be controlled only by developing the power of resolution. Ego remains concealed in man's unconscious mind. Hence he takes interest in considering himself superior to others and looks upon others as inferior. The problem of racial discrimination and caste prejudices is connected with this feeling of ego. Dogmatic attitude is also associated with ego. This alone is the root cause of the problem of communalism.

There is a vow laid down in the Anuvrat Code of Conduct – I will believe in human unity – I will not consider any one high or low on the basis of caste, color, etc. I will not consider any one untouchable.

Our viewpoint for the development of *ahimsa* is that we should not only remain vigilant about the current incidents of violence, but we should also be aware of the basic human tendencies, which cause violence. In order to address the present problems it is essential for us to work for disarmament and prevention of war. But it is not enough. It is exactly the same as happens when a fire breaks out and we

extinguish it. Again a fire breaks out and again it is extinguished. Both extinguishing the fire and finding out the causes why it broke out are the two essential factors for the totality of an action. To solve the present problem of violence and to purify its basic source are both essential. Those who are working in the field of nonviolence are not paying as much attention to the purification of the basic source as to the solutions of the present problems. In our view it is a great obstacle in the development of *ahimsa*.

Armament, war, disarmament, prevention of war, education and economy are the subjects that come under the control of the government. People are not concerned with them. It is very rare that the people who occupy high positions in government listen to the talk of *ahimsa* attentively. We have to carry the message of *ahimsa* to the people. We have to take it to those who cannot make a decision as regards armament or disarmament, but can decide the fate of those who make decisions in this area. For it we need profound faith, ardent perseverance and relentless dedication. We are confident these traits will develop in nonviolence workers.

The world has shrunk today and distances have been reduced. We should first think of the individual and then of society. The thought of the world should come after that only. But these days we ignore the individual and society, but think of the world directly. This gradual development – from individual to society and from society to the world – is very important. We must not be oblivious of the fact that it is the individual who is also a center of consciousness. The dream of world peace will never come true until human consciousness is purified. If a political system follows a policy of peace the individual may become secondary. The weak or powerful aspect of a political system is the mechanism of control. Without it no system can work. In an environment of restrictions the sapling of peace can't grow. Whether we do it in the beginning or at the end, awakening a feeling of togetherness in an individual is the basic mechanism leading to world peace. The old name of this collective consciousness is the consciousness of equanimity.

As the concept and doctrine of control developed, rulers and despots continued to prosper. We could thus reach the monarchical system. This journey to victory is no less important. The next journey should be a journey to peace. It is not at all important that those who are elected to rule in a democracy also have faith in *ahimsa*. Though democracy and nonviolence are intimately connected even a democratic government is pushed to the brink of dictatorship. The system of peace mechanism will not be different from democracy but he who rules should have faith in *ahimsa*.

All the Arhats (Venerable Ones) of the past, present and future discourse, counsel, proclaim, propound and prescribe thus in unison: Do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature or living being.

– Lord Mahavira

2

The Development of Nonviolence



Some two or three decades ago a thought arose in my mind. Acharya Tulsi was with me. In his presence I was discussing a particular subject: we always proclaim that ‘nonviolence is the highest *dharma*.’ I feel that this *ghosh* (slogan) should be number two. Number one should be ‘non-possessiveness is the highest *dharma*.’ The consciousness of nonviolence cannot be born unless the consciousness of non-possessiveness is first born. It can be rephrased thus: until the consciousness of *anekant* (non-absolutism) is awakened, the consciousness of nonviolence cannot be aroused. You must have seen the picture of Laxmiji. Two elephants flank her one on each side. Likewise, nonviolence is in the middle. On one side is non-possessiveness, and on the other non-absolutism.

Clothing for 330 millions

Do not look only at Mahatma Gandhi’s thoughts, but also at his life. He was a *fakir* (mendicant) who had never been initiated into *sannyas* (asceticism) and yet his life was no less than that of a *sannyasi*. Today even *sannyasis* are fully dressed, but Gandhi wore only a loin cloth. In his entire life he wore just one piece of cloth. The same cloth was worn and also used as a blanket. A child once said to him, “Bapu! Do you have no clothes? I’ll have two sets of dress made for you by my mother.” Gandhiji very lovingly said, “Two sets of dress will not do for me. If you get 330 million sets of dresses made, I’ll accept them.” (At that time the population of India was 330 million).

He went to Britain to participate in the Round Table Conference wearing the same one-piece of cloth dress like a *fakir*. There the British journalists asked him, “Mr. Gandhi, are you and your country so poor that you do not have a proper dress to cover your entire body?”

Pointing at the British monarch, who was attired in a big imperial robe, he said, “What can be done? Your king is wearing as much as would be sufficient for ten men. According to our population and poverty, my share is just what I have on my body.” The seed of nonviolence can sprout only in the individual who has a feeling of non-possessiveness and is worried about others. It is the bond between

'mine' and possessiveness, which is becoming a problem. The feeling of nonviolence automatically arises where feelings of compassion, non-attachment towards material objects and non-acquisitiveness are awakened. People say that at the time of the freedom movement the whole country rose to support Gandhiji but I do not agree with that. People have strong feelings when it comes to gaining independence and having a strong urge for freedom. They automatically start backing a leader. This is not true for India alone. People rose to support Mao tse-Tung in China, Ho Chi Minh in Vietnam and Nelson Mandela in South Africa. The people of India were not behind Mahatma Gandhi but they were behind his charismatic personality, his devotion to duty and self-confidence. Alas! The character of India would have been very different, if only Indians could touch the soul of Gandhi !

Five Essential Conditions

The question is; where can nonviolence develop? For development there are five essential conditions. The first condition is to be calm and placid. This translates to the development of the calmness of mind and poise. Nonviolence can develop only where there is a state of calmness. The second condition is tolerance. If an ascetic wants to be nonviolent, he will have to think of enduring the prescribed twenty-two hardships or difficulties (*parisah*). Without these he cannot practise nonviolence. The third condition is humility and the fourth is complete commitment to truth. Nonviolence can never develop in a person who is not dedicated to truth. People dedicate themselves to an individual and his dress, to an establishment, to a caste, to a class, to gender and community, but are not dedicated to thoughts and principles. Under these circumstances nonviolence does not become a part of one's life. The fifth condition is faith in righteous living or exemplary behaviour.

A man should live an exemplary life. He should practise what he preaches. Today man's life is bereft of practice and application. How many people are there who believe in practising what they say? All great men whose lives were marked by truth, nonviolence, compassion and friendliness lived a life of righteous conduct. They made their lives human laboratories. Whatever they found as a result of their experiments, they made it a part of their lives and presented the same to the world. Today there are more detailed explanations and fewer practices.

Practical Experiments and Training

Acharya Tulsi began to perform various kinds of experiments after propounding *anuvrat* (basic vows). He placed before myself and also before the whole nation and society, very important things and said that mere principles do not yield any good. A principle can be laid down, it can be listened to because it is good to hear, but it is forgotten soon. Even science has proved, that if a thing is confined to the conscious mind it does not last long. The entire mechanism of change lies in the unconscious mind. The potentiality of bringing about a change exists in the unconscious. A thing that doesn't permeate the self and fails to reach the unconscious mind is not followed and implemented in practical behaviour. It is for this reason that it is very necessary to experiment and to train in nonviolence.

In the course of our Ahimsa Yatra we carried out different kinds of experiments in this area.

If we can apply the theory of *ahimsa* to our practical life and undergo training in *ahimsa*, verbal discussions will be reduced and we will see more examples of enlightened behaviour. In verbal or theoretical nonviolence we only have lectures, teaching, discourses and theories. For hours there are continuous and fluent speeches and discussions, but it all results in nothing. The main question is how to transform human consciousness. Its only answer is practice (experiment) and training. I deliver discourses before you, but it is not enough to listen to them. Both listening and not listening are equal unless a person goes deep into and ponders over what has been said and his heart and mind are awakened and inspired through practice.

What is most essential for building a good individual and a good society is the transformation of consciousness – which is not possible without practical exercises and training. Today we find that discourses, sermons and lectures are being delivered at thousands of places in the world. If these had been effective remedies by now half the population of the world would have been converted to the ascetic path. Nowadays religious discourses and narrations of anecdotes and tales from sacred literature by *sadhus* and *sannyasis* are taking place at many places regularly. You may have a survey conducted by any reputed and credible agency to gauge the impact resulting in a qualitative change in the thinking and attitudes of the people of that area. I think you will be only disappointed when you hear the result. What is surprising is that those who spend the whole day struggling to earn their daily bread do not talk of *ahimsa*. It is those who are enjoying heavenly grandeur and magnificence that talk of *ahimsa*. The *swamis* who own air conditioned *ashrams*, walk on velvet carpets and are unaccustomed to putting their feet on the thorny and rough roads, talk much of *ahimsa* and of the people drowning in *samsara* (ocean of suffering) and burning in the fire of hunger. One fails to see harmony or concord within their life.

Result, not action

In my view both *himsa* (violence) and *ahimsa* (nonviolence) are not actions, but are results. We will never succeed if we think of stopping or annihilating the result by shutting our eyes to our actions. It is necessary to discuss the way to change the circumstances that cause *raag* (attachment) and *dvesa* (hatred). The annual NGO conference is organized by UN/DPI (United Nations Department of Public Information and usually attended by the representatives of the UN accredited NGOs based in 192 countries. Since Anuvibha is associated with UN/DPI its representative was also invited to attend. When Sohan Lal Gandhi read his paper on this occasion at a workshop on nonviolence training, those who attended wondered if there is any training in *ahimsa* at all. It was something new for the people. When they were enlightened about it, the delegates from Germany and many other countries extended their support to the cause of nonviolence training.

Training in Nonviolence

Let us seriously think about practical exercises and training. We have seen how human consciousness is changed through practice and training. A big change can ensue if we deliberate on scientific and spiritual causes. I hope the Gandhians will not misunderstand me. The talk of training and practice disappeared with Gandhi's death. Since the talk of exemplifying or putting to practice what Gandhi said was pushed to the background, his words became progressively irrelevant. If the Gandhian principles had been practised and training in their use had been imparted, Gandhi would have remained present in our midst even today in the form of ideology.

He did all kinds of experiments on nonviolence, truth and peace throughout his life. He performed these experiments on himself and he trained other people too. Gandhi was a truly nonviolent person who successfully passed through the ordeal of training and experiments on *satyagraha*. Therefore, what is needed today is to pay attention to the fact that nonviolence will not grow and develop merely on the basis of statements and lectures until they are practised in daily life.



Acharya Mahapragya expounds the strategies for the inner transformation of an individual on the second day of the Nonviolence Leadership Training Camp

3

Reverence for Life



Need for Elevating one's Consciousness

The Science of Living consists in *ahimsa* and peace. He who doesn't know the importance of peace and nonviolence in life will be unable to know the value of life. To understand life is difficult. It is not easy to realize the meaning and importance of life. Some people say that they begin to tremble even if they happen to tread on a tiny ant. They atone for the careless act, which has resulted in the loss of the life of an ant. Some come to me and say, "The door in our house was shut by mistake. A bird was trapped in the room and it died. We want to expiate for it." They know the value of the life of a bird or even of an ant. This reveals one type of attitudinal state of human mind.

We come across another situation, which is divergently opposed to it. There are some people who blow off an entire bus. They plant a bomb and blast it. Not only this they even destroy a train or an airplane. Now let us compare the two situations. On the one hand there are people who value even the life of a tiny ant while on the other hand there are others for whom even a human being has no value.

Every life form that inhabits the planet is valuable – be it an ant, a bird, an elephant or a tiger even microbes and bacteria matter. The importance of biologically different life forms was highlighted for the first time at world environment conference at Rio-de-Janerio in 1992. Now the preservation biodiversity is considered not only essential for our survival but also for ecological and environmental harmony. Now we hear the word 'reverence for life' too often at different forums. This concept was earlier confined to the Jain community alone.

Those whose consciousness is awakened do not want to waste even a drop of water. They know the value of life and if on any day it is used indiscreetly it makes them feel guilty. Not only water but also the earth, trees – plants, vegetation and ants have life. We will have to understand their life, which is *pranic* energy. It is present in all living beings. We have no right to put an end to any life. In the ANUVRAT code of conduct there is a small vow (*anuvrat*) – 'I will refrain from

unnecessary violence.’ There are two words ‘necessary’ and ‘unnecessary’. We will have to think over them.

Abstinence from Unnecessary Consumption

What surprises me is the reckless use of water by man today. He remains sitting under a water-tap and is blissfully unaware of the fact that a lot of precious water has flowed into the drains. The result is that the problem of drinking water has become extremely grave throughout the world. The UN officials and scientists have already warned us against this sort of reckless consumption of water. They are of the view that if this extravagance continues pure water will not be available on the planet after four-five decades. One would get it only after recycling the gutter and drainage water. A time will come when the people will have to be content with the recycled and purified water obtained from dirty places.

Mahatma Gandhi gave a serious thought to it. Once in Allahabad late Pandit Jawaharlal Nehru was pouring water on his hands for a wash. He poured a bit more water than was necessary. Gandhi reprimanded Jawahar for wasting water in this way. Jawahar replied smilingly, “Bapu! it is not Gujarat but it is Uttar Pradesh. Here big rivers like the Ganges and the Yamuna flow. There is no scarcity of water here.” Gandhi said, “The Ganges and the Yamuna do not flow only for you and me. They flow for all. We must use water carefully.” This awakening itself is *ahimsa*. Once a person dragged a cot in his presence. He admonished him because before he did it he didn’t examine carefully if there were small insects on the floor, which might be crushed underneath. It was not the right act. Once Mahatma Gandhi needed a fibrous twig from a neem tree for brushing his teeth. He asked a woman from another country who was staying with him to bring him one. She enthusiastically cut many neem twigs and brought them to him. Gandhi was annoyed and reprimanded her for his wastage. “A small twig would have been enough, why did you cut so many?” Gandhi said. These examples from Gandhi’s life elucidate the significance of abstinence from unnecessary violence. It was his discreet and prudent understanding of the harm inherent in such human actions that led him to give vent to his displeasure on the two occasions explained above.

We will be able to consider the problem of peace and unrest only when our sense of discretion is awakened. In its absence we will not be able to talk about it. The question of peace doesn’t arise if a man thinks neither about the life around him nor about his own life. People discuss big subjects like peace and world peace but if they themselves do not have the peace of mind, if they themselves lack inner peace, how can there be world peace? Peace begins from an individual’s peace of mind. A discussion about peace is essential but before that it becomes more essential for us to know of the value of life. Life is very precious but we do not know how to respect it. One who derives pleasure from the exciting and violent scenes cannot respect life. How can pious thoughts enter one’s mind till it is filled with impulsiveness, excitement and passions? It is all right as long as these drives and urges remain dormant but if a provocative situation crops up, things may go out of control.

Teenage Violence

On the one hand we see that the incidents that trigger violence are on the rise, on the other hand efforts are also being made for universal peace. Is it not a contradictory situation? If you expose your children daily to violent scenes, what will they learn? What will a youth learn? If they see such violent scenes everyday, they will imbibe violence and their minds will be affected by it. That is why for those who have begun to understand the language of arms; the value of life has ceased. If it were not so, there would be no shooting in schools, no killing in educational institutions. A school is a sacred place of learning. It is a centre for worshipping Saraswati – the goddess of learning. How can one dare to shoot one's friends at such a pious place? But unfortunately it has happened in some American and western schools. Now the question before us is who is shooting. It is not a robber, nor a dacoit, nor an extremist but it is the students themselves who are shooting. The students who come to study in schools resort to shooting. They kill not only other students but also their teachers.

Is it the result of reverence for life or irreverence for life? If he has learnt to respect life, he cannot indulge in such violent acts. If you cannot save anyone's life you shouldn't think of taking the other's life. We have both the categories of the people in the world. There are those who risk their own lives to save others and there are others who destroy the lives of others. Let alone the question of saving other's lives but if only one decides to refrain from killing others, it will mean respect for the lives of others. It will also indicate that one has learned the meaning of respect for life. The ideal is that we inculcate a sense of reverence for all lives. What we see today is that provocative situations are created to instigate violence. When a student or youth watches scenes of violence on TV, it creates an indelible impact on his mind. This impact becomes a formative influence on him. The value of life loses its meaning for him. He thinks that one who has come into the world will die tomorrow. All have to leave the precincts of the world late or soon. What does it matter if one dies now or later? In his view there is no such thing as respect for life. Peace is impossible till a person's consciousness of *ahimsa* is awakened and till he realizes that we shouldn't cause suffering to others.

Ethics and Violence

As a person begins to realize the equality of the souls, his respect for life will also increase. I feel that there isn't much respect for life today. If it were so there wouldn't be unnecessary violence. It is true that violence existed even in the ancient times but the people of those times refrained from unnecessary violence. In India there was a time when there were some ethical norms even for a war. There was a code of conduct for warriors. Everyone who took part in the war followed the code of conduct – “No one will attack an unarmed man.” We come across several examples in the story of the Mahabharata when unarmed persons were spared. It shows that they had great respect for life. It was because of his commitment to respect for life that the emperor Chetak who was a disciple of Lord Mahavira had taken a vow that he would not strike first. He would hit back only when someone

tried to hit him. He fought a battle with another king Kaunik. The emperor Chetak came to the battlefield but didn't initiate the first strike with his weapon. Everyone knows that the Kauravas and the Pandavas fought with their weapons in the day but as soon as the sun set the battle stopped. During the night they sat together, talked and ate together. In the morning they again got ready to fight. It was the ethical code of conduct, which was adhered to even in a battlefield. This ethical code of conduct, which was practised, by the ancient heroes and warriors has disappeared today. In the modern age it is during the night that the heavy bombing is resorted to. In the modern warfare nothing is taken into consideration. Fighting can break out during the night or during the day. There is no time for meals, or for sleeping. Nor is there any ethical binding which prohibits the first strike. It all means that today life is not as respected as it should be. One will have no respect for life unless one learns the real value of life. There will be no respect for life so long as the consciousness for the nonviolence is not awakened.

Today violence is limitless whereas in the ancient times there was a limit to it. The people thought of limiting not only the items of eating but also their violent activities. While digging the earth they were careful and didn't cross the limit of digging they had voluntarily decided. One of the main problems today is that of environment. Excessive exploitation of the land and natural resources, wastage of water and felling of trees has created the problem of environment. It will not be wrong if I say that environment itself is instrumental in the increase of violence today. If the human mind is not healthy, violence cannot be stopped and one cannot even think of peace. He who doesn't see trees and plants cannot have a healthy mind. Both man and vegetation are so intimately connected that the nearer to nature man is, the healthier is his mind. It appears that all the cultures of the world today have decided to keep the human mind unbalanced. How can a person who remains shut in a room for twenty four hours have a healthy mind? Urbanization and creation of big cities have obviously created some problems and indirect violence has been encouraged. In a village since every man lives in an open house and goes out for a walk, his mind is healthy. It is an example of natural living. It is very helpful to the growth of the idea of nonviolence and peace. As the artificial life increases, reverence for life decreases. This mindset nourishes the cells in the brain, which cause violence. We may try as much as we can, discussion on nonviolence cannot go ahead till our lifestyle, which triggers violence is transformed. In order to achieve the objective of creating a lifestyle essential to promote nonviolence and in order to have the right type of thinking and awakening the development of the cells responsible for this favourable situation is necessary. We will not succeed in any of our endeavour till it happens.

The Seeds of Peace and War Originate in Human Mind

The anatomy of human brain is very unique. The number of the cells that fill it is innumerable and is unthinkable for an ordinary person. It has billions and trillions of neurons and their connections. In the human brain if there is a mechanism that causes anger, there is also another one, which prevents it. If a particular part of the brain that causes anger becomes more active, the other part

will say, “Do not get so angry; if you do not control your anger, your heart will be adversely affected.” There is an in-built inner system, which controls or stimulates our emotions. It is quite natural for the heart to be affected adversely if there is an uncontrollable state of anger. There were incidents in which some people died from an excess of anger, hence do not fly into a rage, have restraint. We have both the systems within us – the one that stimulates and the other that controls it. If the human brain has a mechanism that instigates violence, it has another one, which inspires nonviolence. Both the systems that cause peace and nonviolence are present in our brain. In order to create respect for life it is necessary for us to awaken that part of the brain that stores peace and nonviolence but which remains dormant. It is only then that the discussion about world peace can proceed further. The human brain has two hemispheres. One hemisphere is active and awake while the other lies dormant. What is necessary is that the hemisphere, which is more active is harmonized and that which is dormant is awakened.

Let us see an example of the human lifestyle today. When does a modern man sleep? Ordinarily he sleeps at midnight. There are some who sleep at 1 am, 2 am or even at 3 am. They are not able to wake up till it is almost noon. How can we discuss peace with them? Their brain lies asleep at a time when it is conducive to peace. Earlier the people of India talked of waking up in the *braham muhurat* (the time that begins at 4 am and continues till the sunrise). Even the scientist of today say that the time from 4 am onwards in the morning is the time for the secretion of serotonin chemical. It is proved that the more the serotonin secretes, the more one will experience peace and joy. One who doesn't get this secretion will remain restless. It is quite natural that the restless mind will continue to think of violence, unrest and conflict and he will also be inclined to them. When I look at the modern lifestyle, it appears to me that nonviolence cannot flourish till this lifestyle changes. We will also have to think of setting the time of eating, the time of sleeping etc.

This lifestyle that we see today is the result of a particular stream of thinking. It is creating a big problem. When we think of respect for life, it is imperative that we also think of nonviolence and peace. Let us awaken such comprehensive consciousness as may help us in evaluating life. We can awaken the consciousness of peace and nonviolence by combining education with the Science of Living. We can thus learn how to respect life.

The discipline of nonviolence, the recognition of universal interdependence and the logic of the doctrine of manifold aspects, leads inexorably to the avoidance of dogmatic, intolerant, inflexible, aggressive, harmful and unilateral attitude towards the world around. It inspires the personal quest of every Jain for samyaktva (equanimity) towards both jiva (animate beings) and ajiva (inanimate substances and objects). It encourages an attitude of give and take and of live and let live.

– An excerpt from the Jain Declaration on Nature

4

Non-absolutist Lifestyle – An Antidote to Violence



This day i.e. *Ashad Krishna Trayodashi* (12th July) is a day of introspection for me. I attach great importance to introspection. The person who does not analyze his actions, doesn't do introspection is like a shopkeeper who fails because he does not tally the account of his income and expenditure every evening. It is absolutely imperative that we make introspection an integral part of our life. I introspected.

In the morning I was sitting outside the hall. There were a large number of people. Many of them expressed greetings and good wishes. Amid such auspicious moments Amritvani workers played an old videocassette and there appeared Gurudeva Tulsi on the screen. It is a miracle of science that even the past can be viewed and recreated in the present. Lo! Here was Gurudeva before us all. He was speaking. The occasion was my seventy fifth birthday (13 years ago). That day I woke up at 3.30 a.m. and sat for meditation. My plan was to go to Gurudeva's room at 4.00 a.m. to seek his blessings. A few minutes later I saw that Gurudeva had already entered my room. I immediately stood up and bowed in reverence. I said, "I was myself going to come, why did you take the trouble of coming?" Gurudeva replied, "You always come to me but today I have myself come." I remember there was a brief function afterwards and Gurudeva spoke on the occasion. He blessed me and directed me to carry out his three instructions:

1. Mahapragya! You have to serve humanity.
2. Mahapragya! You have to disseminate Jain Vidya (Jain wisdom) worldwide.
3. Mahapragya! I wish that our religious order flourishes and attains spiritual heights. You have to think over it and strive relentlessly for the accomplishment of this goal.

Service to Humanity

I did introspection today. Gurudeva's first instruction was to serve humanity. The greatest problem of the present is that man is scared, frightened. He who is the richest is frightened most. Some of the rich persons are always apprehensive of the raids by income tax officials while there are others who are frightened of

robbers and dacoits or their own employees. Even those who are at the helm of administration or political power are frightened. There is a fear in their hearts as to what will happen in the next elections. Everyone seems to be in the grip of fears and apprehensions. If the people elect them again, it will be no less than a miracle. Even saints and *sadhus* are frightened. They are frightened because many of them are now millionaires or even billionaires. They live a life of luxury and have an abundance of wealth. They are worried about their safety and security. I find that fear pervades all the three spheres of life today i.e. social, political and religious. In my view the greatest service to humanity is to create an environment of fearlessness in society. It is very necessary, but the question that arises is when it can become possible. With the development of high moral character and a change in our money-dominated outlook fear goes on subsiding. With the decadence in ethical values and predominance of money-oriented outlook fear goes on increasing.

(i) *The Result of Service to Humanity*

We talk of cultural and humanitarian values. We also talk of moral and spiritual values but we haven't yet moved towards that direction. Our attention is focussed on how the other should be. No one thinks how he should be. The greatest problem today is our propensity to discover weaknesses in others.

It will not be in fitness of things if I talk at length of what we have done in the course of the last six years of Ahimsa Yatra but with the help of introspection and self-testimony I can say that we have tried our best during this period to carry out Gurudeva's first directive to serve humanity. Here, I would like to make a mention of one incident. When Gujarat was burning with communal riots in the wake of Godhara catastrophe, we were working among the affected people. The Hindu leaders said, "We cannot share the dais with Muslims." The Muslim leaders said, "We cannot sit with the Hindus but we can sit together in your presence." What is surprising is that the leaders of the two communities who were fiercely opposed to one another could sit together in my presence and it happened not once but many times. I believe that it was the result of our service to humanity. It is an uphill task to create confidence. The greatest asset of a society or that of a political authority is its ability to create confidence in the hearts of the people. The greatest asset of religious leaders is their ability to strengthen the faith of religious people and create confidence in them.

(ii) *It is Difficult to Preserve Faith*

Once TAO Confucius was asked what he thought was necessary for running a country or a society. He replied, "Three things are needed to run a state i.e. weapons, food and faith. Weapons are necessary for our security, food is necessary to satisfy the hunger of the people and faith is necessary to keep them peaceful."

Question - Of these three things if one of them is to be abandoned, what should we abandon?

Confucius - If one thing is to be abandoned, abandon arms first.

Question - If it becomes necessary for us to abandon one more thing, what should we abandon?

Confucius - Abandon food.

Question - Should we abandon faith then?

Confucius - No, if you abandon faith, your very existence will come to an end.

(iii) *Ahimsa Yatra and People's Faith*

The work that has been done to serve humanity during the last six years by means of Ahimsa Yatra has generated confidence in people. I can notice its impact and the people have also begun to feel it. They have reposed faith in me because my character reflected the formative influence of *ahimsa* from the childhood itself, which matured in the company of Acharya Tulsi. I never give any importance to caste. I know the significance of Jainism and the principles it stands for. According to Jainism there can be no caste on the basis of one's birth but the profession one chooses can define it. Lord Mahavira has said- *ekka manuss jai* (human race is one). On account of my irrevocable faith in it we do not have any problem of casteism. The problem that our society faces today is that of communalism or sectarianism. It is a big obstacle. I have never believed in it too since most years of my life were spent in proximity to Acharya Tulsi. We have remained free from this problem. I have a right to project my religion as a world religion but I have no right to refute the other world religions. I received a request from the Ramkrishna Math of Chennai to write on those principles of Jainism that make it a world religion. I wrote the article and sent it to them. It was published in their journal. Not only that but also printed five thousand copies of the article separately and distributed them among the people across the world.

Everyone has a right to make his religion a world religion but no one has a right to compel the entire world to be initiated into it. It is false ego, which is responsible for the problems in the world today. Such religious fundamentalism is adding fuel to the fire of violence. The reason why we have succeeded in our project to serve humanity is that neither the problem of caste prejudices nor that of communalism ever gripped our *dharma sangha*. We are guided solely by truth. It alone is the basis of our work. As a result people are coming forward to join our mission. In the course of my journeys into Gujarat, Maharashtra, Punjab, Haryana etc I met intellectuals and thinkers who frankly acknowledged that they didn't consider me a Jain Acharya but rather they thought of me as the Acharya of the whole humanity. I am heartened by their observation. It has been possible because we could spend some moments in the service of humanity. My introspection has led me to conclude that to some extent we have been able to carry out the first directive of Gurudeva.

Worldwide Dissemination of Jain Vidya

His second directive was to disseminate Jain wisdom widely across the world. We are also getting success in this area because the Jain religious tradition has in it

the potential to solve many problems today. Appointment of Samani Charitrapragya as a visiting professor by Miyami International University, USA has enhanced the cause of Jainism and *ahimsa*. The students' response was very positive. They were very happy to know about Jainism and *ahimsa*.

She was sent for one semester but instead she stayed there for two semesters. Now, two more semesters are being organized and the demand is still on the increase. Many students have switched over to vegetarianism. It has aroused feelings of compassion in them. The *samans* and *samanis* (the first stage of monastic life) are doing good work. They are being instrumental in influencing the western lifestyle.

There is a woman in Germany whose awareness of *ahimsa* has become so deep that she doesn't even tread on green grass. The Jains do not hesitate in sitting on green grass but she has so much reverence even for the *jivas* of the vegetation that she has taken a vow not to tread upon the green grass. She has also taken a vow that she would not travel by plane or train because they cause the mass destruction of the small *jivas* of the air. Wherever she goes, she goes on a bicycle. Thus she has begun to abstain from killing one-sensed living organisms. In brief, I can say that Gurudeva's second directive to take Jainism to distant parts of the world is also being implemented though much remains to be done yet.

When I review one year's work, I feel satisfied that we have made some progress. As regards popularizing *ahimsa* as a way of life our work is gaining momentum. Those who lived in different states far away from us came to us and expressed a desire to work in the field of nonviolence training. A few days ago, i.e. on the auspicious occasion of the death anniversary of Gurudeva Tulsi, Jain Vishva Bharati announced the establishment of five *Ahimsa Samvaaya Kendras* at (i) Thiruvannantpuram (Kerala), (ii) Madurai (Tamilnadu), (iii) Jaipur (Rajasthan), (iv) Rajsamand (Rajasthan) and (v) Delhi. The responsibility of running of these centers has been given to highly dedicated individuals.

When I review my work and introspect I feel that we are making progress. Though it can't be said that we are moving fast or slowly, we are happy that we are moving ahead.

Development of Our Dharma Sangh

(i) The Main Reason of our Progress

Gurudeva's third directive was that our Dharam Sangh should flourish and make strides. It was a great expectation from us. The progress is satisfactory but I am also aware of the problems. Terapanth religious order was born in the soil of Mewar at village Kelva. Rajsamand also became an instrument for its birth. The legacy of the precepts of discipline that we inherited from Acharya Bhikshu is unique. Pujya Gurudeva (Acharya Tulsi) was having his *Chaturmas* at Kanpur. The eminent writer Jainendra Kumar had just returned from the world tour and came to pay obeisance to the Acharya. He said, "Acharya Shree ! I have visited many countries of the world. I had the opportunity to meet many people there but I have

no hesitation in saying that nowhere did I come across a group which is so unique and disciplined as the Terapanth Jain Religious Order. ”

It is a matter of great satisfaction for me that our monks, nuns, *shravaks* (laymen) and *shravikas* (laywomen) are scrupulously following the rules of discipline prescribed by Acharya Bhikshu. Pointing to a specific feature Jainendraji remarked further, “I have taken note of a strange thing here. I visited several religious leaders and what I saw there was that they longed for the favour of wealthy persons and looked to them for support. You are the only religious leader I have come across for whose compassionate look and blessing even the wealthiest persons eagerly wait. I consider it a singular characteristic of Terapanth Dharm Sangh.”

Acharya Shree replied, “We only bring the work to their attention. It is up to them if they want to do it or not do it. We never pursue them, nor remind them. We do not think even in a dream of seeking their favour. This tradition of adhering to righteous conduct is the basis of the progress of our Dharam Sangh. Secondly, we are not involved in financial matters. Not to speak of possessing an inch of land even a desire for owning a house does not arise in our hearts in the remotest sense. We are staying in Terapanth Bhawan at present but when we embark on the next phase of our journey, we are not bothered what will happen to it. This is the worry of the local workers. I derive great satisfaction from the fact that neither we own an inch of land nor possess a single penny. We are completely free from all these worldly temptations.”

(ii) *The Reason for Dissatisfaction*

I am also dissatisfied on one count. Gurudeva used to admire as well as show dissatisfaction at our performance and I have also formed the same habit. Whenever we went to him to apprise him of the progress of a particular task assigned to us, he used to say, “You have done good work. I am satisfied but I still do not have full satisfaction”. Both Acharya Tulsi and his predecessor Acharya Kalugani strove hard to promote the study and learning of Sanskrit language among the monks and nuns of our Dharm Sangh. The progress made in this direction is astonishing. I can say that our Dharm Sangh is second to none in the country if our performance is evaluated. It is, in fact, not an egotistic assertion but a reality. If a comparative study is carried out, we are confident that our Dharm Sangh will get the first position. We are satisfied with this achievement but we have to go miles yet.

It is no mean achievement for the Dharma Sangha but we still remain worried as regards the young generation of our monks and nuns. We wish that they too develop this zeal and fascination for the learning of Sanskrit but sometimes we feel that we are not much successful. It is both a problem and a matter of concern for us and I do not hide my dissatisfaction.

We do not want to belittle the importance of the *vidya* (wisdom) that we have acquired by dint of hard work. I am of the view that those who do not know Sanskrit in its totality will not be able to know Indian culture too. In my discussion with many important people in Delhi I said, “You are not in touch with the soul of

India. We are in touch with it. We have forged an intimate and direct relationship with the five thousand year old soul of India. But the sad situation that exists today is that those who talk no end of Indian culture send their children abroad to study but do not impart to them the knowledge of our ancient *vidya* (wisdom).

There is no doubt that the ancient *vidya*, Sanskrit, Prakrit, Apbhransh etc. are responsible for the progress of our Dharma Sangha and I wish and hope that my monks, nuns, *samans* (semi-monks) and *samanis* (semi-nuns) will pay heed to the fact that the *vidya* that has come by is preserved. In this direction we have made some efforts this year and it is a matter of satisfaction that we have moved ahead to some extent but we have to bear in mind that our efforts do not slacken in the future and that this endeavour is sustained.

(iii) It is Essential to Become Rohini

When I think of the early days of my life I recall that I knew only one language i.e. Marwari (a dialect of the western Rajasthan) till I grew ten years old. It was a colloquial dialect. I hadn't even heard of the Hindi language. When I became a muni (ascetic) at the age of ten I began to study Sanskrit. Then I studied Prakrit. The seeds of Prakrit were sown when I was in Udaipur at that time. I remember that after being free from our daily chores we returned to our place. Acharya Kalugani was staying in Panchayti Nohara. As soon as Muni Tulsi and me went to the revered Gurudev Kalugani, he asked, "Have you studied the eighth lesson?"

I replied, "No, I haven't yet studied it."

Acharya Kalugani asked me to begin it immediately and he taught me Prakrit. I studied Hindi much later. These days I write in Hindi. Earlier I used to write either in Sanskrit or Prakrit. Even if two sentences had to be written I chose to write in Sanskrit. I didn't know Hindi at all. After some years I began to write in Hindi.

Our new monks and nuns know Hindi very well. Some of them can also speak English to some extent but not much headway has been made in the study of Sanskrit and Prakrit. We have to think over it. It is now the duty of Yuvacharya Mahashraman (successor to Acharya Mahapragya) to see that the wealth of ancient wisdom that has come to us is preserved. It is essential to become Rohini, but at least we must become preservers. We must ensure that this heritage is preserved.

(iv) Non-absolutist Lifestyle

Gurudeva Tulsi used to say that Mahapragya knows the art of living and this art of living is non-absolutist lifestyle. I have had great faith in the Jain principle of non-absolutism (*anekant darshan*) and I have all along made it my lifestyle too. I am of the view that he who has embraced a lifestyle based on *anekant darshan* (manifoldness of truth) will never be entangled in any problem. If there is an impeccable way of solving problems, it is the *anekant* lifestyle. I have adopted this lifestyle. I am the head of our Dharma Sangha. There is a tradition of just one Acharya in the Terapanth Religious Order and the Acharya is vested with all the powers. I am, therefore, independent. But on account of my *anekant* lifestyle I also

see whether there is anyone else who is as dependent as me. If there is one, it is good. Watch binds my schedule. I go by it. I am dependent on it. My daily routine from 4 am to 10 am is strictly regulated by a timetable. I sit for work at 2.30 pm in the afternoon and continue it till 3 pm. Another work begins at 3 pm, which lasts till 4 pm. Thus my entire routine of the day is packed with different types of spiritual pursuits. How can a person can be independent whose daily routine is governed by the watch? He is dependent on watch. I also feel that I am not free. All the monks and nuns know it well that my time is regulated by means of a schedule. I do not have free time at all. If someone wants to meet us in connection with an important task, we have to suspend one or the other activity to accommodate his request. As a matter of fact I have no free time. I warn *shravaks* and *shravikas* (votaries) not to think that I am free. You will never find me sitting idle or relaxing. If they bring someone for a meeting with me, they must do so by a prior appointment.

(v) *Faith in Doing Something New*

Viewed from another standpoint I can say that I am free. It means that I want to do something new, something innovative I have learnt it from Acharya Tulsi. We have not to confine our work to what we already have. I have faith in doing something new. Hence we are free to draw several new lines. Whatever we have done in the field of education appears new to people. A few days back some scientists of Udaipur including a former vice-chancellor of an agricultural university came and expressed a desire that they wanted to know about Preksha Dhyana (Perceptive meditation) and Jivan Vigyan (Science of Living) from a scientific perspective. They organized a seminar. Some scientists representing different fields came and expressed their views. The questions chosen for discussion were: How are endocrine glands related to Preksha Meditation? How are the glands of the endocrine system and hormones secreted? How are secretions changed? They also spoke about how the flow or secretion changes. They also learnt about our scientific experiments. They came again a day before yesterday and did Preksha Meditation. I asked them how they felt and they replied that it was a good experience.

(vi) *Reconciliation Between Religion and Science*

We do not want to foster stereotyped customary practices or blind beliefs in the name of religion. We accept the new truth that has been revealed to us by both religion and science. We believe in the truth whether it has been discovered by religious leaders or by scientists or even by a child. Yesterday I taught a child muni, 'If you have something good to say, do speak about it whether anyone believes in it or not. *Baladapi subhashitam* – learn good things even from children. We should keep the window of learning open. We can learn good things from anyone. Knowledge is infinite. Why do we assert that we are the only ones who know and understand spiritual truth? There are several people in the world who are knowledgeable. We have to learn from them as well as share with them. I think from a scientific perspective. Reconciliation between science and spirituality has been my main area of work. It is why such intimate relationship has been developed

between Dr. APJ Abdul Kalam and us. He read our writings on reconciliation between science and spirituality and was so impressed that an intimate relationship was forged. This relationship was extended to many other scientists as well. We are free to do something new, innovative. We are bound by time because in *anekant* reconciliation is sought between two different philosophical truths.

(vii) Training in Harmonious Co-existence

When I came to Udaipur, I said something about non-absolutist lifestyle. You say it is a city of lakes. Tourists come here in large numbers. They stay here for a few days, visit different historical places, palaces and an indelible impression is created on their minds. I also agree that it is a good city, a tourist centre but what else. In addition to being a tourist city its environment should be so peaceful that it may become a model of co-existence. It may show the world a way to peaceful co-existence. If we feel the cool breeze here on account of the lakes, we also experience the coolness of peaceful co-existence. If the tourists go back with this enlightened experience, it will have a lasting impact on their outlook. Otherwise their memories of Udaipur will disappear after ten-fifteen days when they arrive in another city. On the very first day of my arrival in the city, I advised the Chairman of the Municipal Corporation and the Chairman of the Urban Improvement Trust to create an environment of training here, begin a programme of training here. Let us first concentrate on fifty families and impart to them a training of living together peacefully. If we see any change in them, then we may select another batch of 100 families for this extremely significant endeavour. I wish that a plan or a project is formulated. We have a period of four months at our disposal.

A few days ago some trade union leaders came to meet me. I said to them, “Kindly change your way of working. If a problem is to be solved, the solution doesn’t lie in violent agitations or shouting slogans. Even strikes and sit-in protests will not help you to achieve what you want. You should adopt a nonviolent lifestyle. Organize training camps even for workers and labourers.” They did agree with my proposal. I wish that this process of training should begin in every section of society.

(viii) Reconciliation Between Silence and Speaking

If we have to live in a society and bring about a change in it, we will have to speak as well as observe silence. Two children were talking. I always listen to the conversation of child-monks.

The first child – Look, our parents are very strange.

The second child – How?

The first child – First of all they said – speak, speak. Now when we have begun to speak, they ask us to keep quiet.

As a matter of fact we have to learn to speak and also learn to observe silence. If we can coordinate between speaking and observing silence, a lot of good work can be done. Sometimes speaking also becomes necessary. It is also not wise to

shut eyes to what is going on and let it continue. If speaking causes violence, it is good to keep quiet. If we are able to strike a balance between speaking and observing silence and do something new, we can achieve success in our work.

Today I wanted to talk about *darshan* and direct experience of truth. I have not understood *darshan* merely in the context of philosophy. I have understood it along with its application or practice. Nowadays we come across two words i.e. 'applied philosophy.' Philosophy alone is not important, applied philosophy has become more important. I have understood *darshan* in the context of its practice. Today what we need is putting precepts (philosophy) into practice.

(ix) Fruit of Selfless Dedication

Once again I may summarize what I have said. I introspected today and reviewed my work. Every year and every month I remember that whatever I have got is the result of my obedience or my dedication to my Guru.

When I became a *muni*, I was a small child. I was a lad of a small village. I came from a very small village. I had no schooling. In reality I didn't even see the gate of a school. After my *deeksha* (initiation) I developed a sense of dedication towards Acharya Kalugani and Muni Tulsi. I went on carrying out whatever instructions they gave me. I didn't give any thought to it. Even such alternative thoughts whether I should do or not do didn't arise in my mind. I continued to faithfully carry out whatever orders or directives they gave. I believe that whatever I have achieved today is the result of my sense of humility and dedication towards my master.

(x) May we Awaken our Willpower

I wish that if anyone wants to take cue from my introspection and willpower, he should dedicate himself to a person from whom he can get something and carry out his instructions. Dedicating oneself wholly to one's *guru* is a *mantra* of success. Today is the day of *sankalp* (firm resolve or resolute determination). Let us pledge ourselves to live a life of firm determination. Let us strengthen our resolve. It has enormous power in it.

There was a voice from heaven – “For twelve years not a single drop of rain will fall on the earth.” The farmers were worried. However when the rainy season arrived, the farmers reached their fields with their ploughs and implements. There was again a voice from the heaven – “Did you not hear the declaration that not a drop of rain water would fall on the earth? Why are you wasting your time and energy by ploughing the dry land?” The farmers said – “Oh Indra ! You may allow the rain to fall or not, it is your wish. But if we do not plough the land, our future generation will become idle. If we remain sitting idle for twelve years, our children will forget how to use ploughs.” It is said that this resoluteness in their will softened Lord Indra's heart. He sent so much rains that the earth was drenched. Whatever great might be the difficulties or problems, what is necessary is that deep in our heart of hearts we awaken this resolve.

Now I would like to say something about *sankalp*. We pledge that this year we will carry out more experiments in the field of *ahimsa*. We have to pay heed to nonviolence training. The question of hunger and employment is also intimately connected with it. If the government takes a pledge that no student will be allowed to leave the institute of learning without undergoing training in fair means of livelihood, many of our problems are likely to be solved. The second pledge a government is required to take is that no person in its province will starve or go to bed hungry. It will not be fair if we only expect everything from others. They also have their problems and limitations. Our workers should pay attention to the problem as to how they can make use of *ahimsa* in their daily life.

There are two more burning problems today i.e. feticide and drug addiction. We have to see that we make special efforts in both these areas. I ask Yuvacharya Mahashraman to take an oath that he will not allow the graph of learning in the Terapanth Jain Religious Order to go down. It is on the ascent at present. I have put forward some views on *sankalp* and introspection. Pay heed to them, solve a problem by adopting *anekant* lifestyle (non-absolutist attitude) and try to understand the ultimate reality and secrets of *anekant* (non-absolutism).



Acharya Mahapragya addressing the valedictory session of the Nonviolence Leadership Training Camp at the Peace Palace, Rajsamand

Spiritual Development – a Must for Universal Peace



It is a matter of great joy for me to wish all of you increasing spiritual development at the onset of the New Year. I believe that a person's spiritual development is absolutely necessary along with his material development. Let us all resolutely assert that peace is impossible without spirituality. The first lesson of peace is the development of spiritual awareness and its practical form is *ahimsa*. We can find a cause-effect relationship between *ahimsa* and peace. Ahimsa is the cause and peace is its effect, its result. Let us not talk merely of peace, but before doing so we must assimilate *ahimsa* into our hearts.

The first principle of *ahimsa* is the purity of one's thought, purity of one's emotion and purity one's deeds. We can practise it only by experiencing it in the totality of these conditions. If we do not have a feeling of equality towards all living beings, our dream of peace will just remain a daydream. It will never become a reality. In order to change it into reality, what is needed is the inculcation of a feeling of equality towards all creatures and the practical form that emerges from it is the human solidarity. Besides the legacy of *anuvrat* (a campaign exhorting people to commit themselves to some basic ethical norms), Acharya Tulsi also gave us an aphorism - let us have faith in the unity of humankind. It means an attitude of equanimity, a feeling of equality towards all, considering all human beings equal. No one is small or big, no one is low or high, no one is inferior or superior. After all a human being is just a human being.

The problem of the present age is that there is rampant discrimination on the grounds of caste and social status. It is this state of inequality today that is causing unrest in the world. If we really want peace, we must first of all develop a feeling of equanimity towards all.

Peace will prevail automatically when our thought of equanimity becomes stronger. The problem today is that the behaviour of man towards man is not as humane as is expected of him. In the present age, some people are living in a state of luxury, while there are others who are not even able to get enough food to satisfy their hunger. If the social consciousness of equality had been awakened

earlier, the problems of hunger, poverty and persecution that we see today would not have arisen. Today the slogan of 'human unity' is reduced to a mere theoretical jargon. It is not being put into practice. Let us try to understand *ahimsa* and peace at an empirical level. If our behaviour is really associated with a feeling of unity, the world can be wholly transformed. It can even be completely rejuvenated.

Man's attitude is not relativist. That is why big people do not expect much from small people and remain indifferent to their deplorable plight. Even in the socialistic ideology, we find that the individualistic mentality is rapidly growing. An individual himself is consuming resources excessively and is cutting off the line of supply for others.

The second principle of *ahimsa* is – 'exercise restraint in the use of material resources'. Do not use the resources of the planet more than you need. You should bear in mind that these material resources are not for you alone, but are meant for the whole society, for the whole of humanity. If we go a little further, we can say that they are meant for all the living beings that inhabit this planet. Some people have grabbed these material resources and are using a major share of them for their own comforts. As a result we see an enormous gap between the rich and the poor. This disparity is the major cause of the current unrest. Let us think of bringing about reconciliation among different systems of thinking. Man's mind is independent. It is not possible that all persons have a similar pattern of thinking. When we begin to regard this freedom of thought as something opposed to us, it creates a big problem. Let us learn to respect the freedom of thought. We should, rather, welcome a diversity of opinion. Man is not a machine, which can be cast in a mould. Every man has his own mind, his own views. We should respect a view that doesn't pose a threat to society.

Today I see an imminent threat to the very existence of humanity. Alarm bells are ringing. Fear and hegemony are predominant. It means that the tendency to impose one's authority or sovereignty on others is getting stronger. That is why arms are being piled up. There is a race even for destructive nuclear weapons.

Nations are competing to build their arsenals and acquire the highest power of destruction. On the one hand we see nuclear arsenals and on the other hand there are piles of weapons of mass destruction. No one is paying heed to the talk of peace. We do not see harmony anywhere. We are sowing the seeds of unrest and are hoping for the fruit of peace. This will never be possible. The fruit comes from what we sow. It is an irony that we sow the seeds of the weapons of mass destruction and expect a crop of peace.

There ought to be a practical aspect of freedom, i.e. freedom from the narrow outlook rooted in caste prejudices and sectarianism. One sect should respect the beliefs of another sect. We may think differently and may follow different practices of worship and our ways of paying obeisance to gods and goddesses or to God might also be different, but that diversity should not be interpreted as a synonym of antipathy or antagonism. Diversity doesn't mean antagonism. It is the beauty of

our way of thinking, our vision. We like a garden where different types of flowers bloom and which has many varieties of plants and trees. If all the flowers and trees are of the same type, the beauty of the garden will also diminish. What pains me most is that we change what is beautiful into violence and antipathy. Is it not the incomplete mentality of our thinking? Let us also ponder over this question.

Let us have self-introspection, self-criticism. We must not only think about others. On this occasion, let us review the past and look back to examine how our past year was. Let us not only look back on the year that has gone by, but also look forward to the coming year with auspicious thoughts, and pray for an auspicious future. Let us introspect and examine what we did in the past and what we are going to do in the future. The talk of peace will remain incomplete till the review of the past, the thought of the present and the vision of the future are in harmony with one another. I wish that we abandon all epithets and think of an existence devoid of epithets. Our consciousness is not free from any label; our sect, our caste and our colour influence it. Let us put religion into practice. Let us not regard religion as a mere testimony or symbol.

Acharya Tulsi said, "Man should set an example of morality, truth and integrity in his life." Religion should not only be confined to places of worship, it should manifest itself in markets and offices as well. The religion enshrined in scriptures and sects should make its way into the places of work. If religion doesn't integrate into business and offices, and we only over-emphasize its principles, I cannot say to what extent it would really mean religion. We have to think of the changes that are necessary in the form of the religion that is in vogue today. If we do not think of changing the outmoded customary practices and insist on following dogmas, it doesn't bode well for humanity.

Let us always think of something new. We must not merely carry the burden of old beliefs, but we should also learn to unburden our mind. The present age lacks an environment of openness. The tension that we see today might not have existed to this extent in the past. The main cause of the tension that we see today lies in man's infatuation with wealth. Man is seized by his lust for wealth, which degenerates into deep infatuation. As a result, he is ignoring morality. This economic infatuation gives rise to crimes and unethical behaviour. All these problems emanate from man's greed for wealth and from his straying away from the world of higher consciousness.

We are all sentient beings. Every human is a sentient being. He has knowledge, but the difficulty is that he doesn't associate as much with those who have a state of higher consciousness as he does with the material objects. Therefore, it is imperative that we talk of *ahimsa* for the sake of peace, and think of limiting our consumption and accumulation of material objects for the sake of *ahimsa*. If these ethical norms become a part of our life's daily routine, the dream of peace may come true. What are the causes of tension, diseases and depression? The answer to this question lies in the fact that man is drifting away from his own existence and is getting associated with material objects. Without finding out a solution for this

problem the problem of stress and depression cannot be solved. Mere medicines and hospitals cannot help us to get rid of diseases unless we think over the causes that give rise to them.

I plead for peace and nonviolence. I myself know very well that this cannot be accomplished merely through sermons, discourses and messages. A change may occur in our thoughts and beliefs, but it may turn out to be a short-lived impact. A thought that reaches the domain of our conscious mind only may not last long. Its impact on our mental attitude will be transitory until it is able to make its way into the unconscious mind. In order to transmit thoughts into the unconscious mind, we have to undergo rigorous practice. Without that it is not possible. Let us therefore think of practice and training. In the present system of education, great emphasis is placed on students' intellectual development. They are also learning strategies for technological development, but are not taught how to develop their emotional competence. Today training in *ahimsa* is not imparted to students. I believe that without training and practice mere discourses in *ahimsa* will degenerate into the futility of verbal exercise. It will fail to bring about any change in society. If we want to transform society, we will have to change our lifestyle and our way of working. The greatest solution lies in a self-restrained lifestyle. There is one main slogan of the Anuvrat Movement i.e. "*Self-restraint is life.*"

In my opinion, the highest precept for solving the problem of the present is self-restraint. Today innumerable people are suffering on account of the unrestrained behaviour of some individuals. The lack of self-restraint on the part of one individual can make the lives of several individuals miserable. We should ponder over the question of self-restraint and self-control. We should not think of controlling others, but should think of controlling our emotions and awakening our inner consciousness. The more a person's inner consciousness is awakened, the more perfect will be the solution of the problem. We will not succeed if we try to find a solution on the external level only.

A boy came and lit the lamp. The saint asked, "Where has the light come from?" The boy blew the lamp out and put a counter question, "Where has the light gone?" No one knows from where the light comes and where it goes. It is a problem, and it is we who have to find a solution. We will also have to find a solution of the problem as to where unrest is coming from and where peace is going. Let us not continue to grapple with the problem and throw pebbles in the darkness, but we should move with the light and find out a solution. The way to the solution of the problem lies in a state of consciousness free from tension, fear and dogmatic insistence.

Let us practise pious thought and celebrate it with great joy. May this joy become our permanent attribute and may we succeed in collecting such resources as may make the future auspicious and prosperous.

6

The Secret of Inner Happiness



Dharma (religion) should be instrumental in bringing about our emotional and qualitative growth. The fruit of dharma is compassion (karuna). Let us awaken our consciousness of compassion and equanimity towards all living beings. Bereft of compassion and sensitivity, a question mark arises over our religiousness. Dharma should lead to the transformation of our consciousness and improvement in human relationship. If a person is devoid of compassion, the principle of human rights is of no avail. It is imperative that religious leaders, administrators and chiefs are imbued with compassion and sympathy. These qualities should also be reflected in their behaviour. If there is compassion in society, it will remain healthy. Dharma is being defiled and degraded in many communities on account of their contradictory norms of conduct and social practices. Where there is cruelty, we cannot build a healthy society. In order to understand the true nature of dharma, one will have to purge one's mind of a feeling of cruelty.

Today man's greed for wealth has increased to such an extent that it will be better for us to call him *arthapurusha* (one who hankers after wealth) instead of *dharamapurush* (religious person). Material objects are necessary for a person's living but it is not right to develop excessive attachment towards them. Owning a material object is not *parigraha* (possessiveness) but it is one's covetousness for it that can be described as *parigraha*. It is of two kinds - *dravya parigraha* (material possession) and *bhava parigraha* (deep attachment to a material possession). In other words a feeling of attachment for a material object or what we call wealth, pieces of land, houses, cattle etc. is *bhav parigraha*. It is this form of *parigraha* that is at the root of violence. Cruelty is too associated with this sort of possessiveness.

Human rights can be preserved only if human relations improve. The problems that we see in the world today emanate from an unjust and unfair economic system. For the solution of these problems, it is imperative that we effect changes and improvements in our economic coordination.

The balance between the four pursuits - *dharm*a (righteousness), *artha* (wealth), *kama* (desire) and *moksa* (liberation) - has been upset. The whole world is now

dominated by wealth and desire. To restore this balance it is necessary that we try to understand the nature of dharma. Let us also reflect on the question as to what dharma is giving us. This trend of thinking can change the course of our life.

The fruit of dharma is inner happiness. A person may follow the path of dharma but if he is not intrinsically happy, we can conclude that dharma has not become an integral part of his or her life. Joy and happiness are the two different states of human mind. Joy and sorrow go together. Happiness is different from both of them. There is neither joy nor sorrow in the state of one's mind. One doesn't feel exhilarated when one meets favourable circumstances, nor does one feel sad when one finds oneself in adverse circumstances. Inner happiness is the purest state of consciousness. Joy and sorrow are not connected with the incident. They are associated with one's emotions. The cycle of joy and sorrow has been going on incessantly. This process disrupts the balance between human mind and human health.

Inner happiness is an experiment in spirituality. Let us try to keep our soul happy. In a state of inner happiness, a person thinks positively and evinces concern for the welfare of others. His behaviour and conduct appear radically different. In the words of Maharishi Patanjali happiness is what we experience in a state of thoughtlessness. A person is able to commune with the soul when his mind stops wavering and is emptied of thoughts. But the mind is so fickle and restless that the waves of thought continue to arise in it ceaselessly. More than thirty-three vibrations of thought occur in a second.

A person who has learnt to stay in this state of emptiness even for five minutes is able to seek answers to his questions. It is a state of absolute emptiness: no memory, no thinking, no imagination. It is a state beyond the three stages of time - past, present and future. He who has learnt to stay in this state of mind achieves inner happiness. His sorrows come to an end. He who is free from attachment and hatred and only uses his senses dispassionately experiences true happiness. There are only two components that obstruct a person's inner happiness: attachment and hatred. What is expected is that we learn how to remain naturally happy. All spiritual activities lead to true happiness. Come! Let us follow the path of spirituality and try to exercise restraint on our passions of attachment and hatred in order to be really happy.

samyag-darsana-jnana-caritrani moksamargah

The enlightened world-view, enlightened knowledge and enlightened conduct are the path to liberation

– Tattvarth Sutra

Impulsive State of Human Mind and Violence



Not only man but also every living being wants to live in peace and happiness, but the truth is that no one is content and happy today. There are two great obstacles in his desire:

1. Adverse circumstances
2. Violence

Circumstances do not affect man directly but they create a frenzied situation by impacting on his internal system.

Avesh (a frenzied state of mind) is the main cause of violence. There are many forms of *avesh*.

1. Hunger
2. Lack of the fulfilment of the basic needs of life
3. Excessive indulgence in unrestrained consumption
4. Racial frenzy
5. Sectarian fanaticism

Of these forms of *avesh*, the strongest one, which causes excruciating pain, is hunger. It is the prime cause of violence. There is no difficulty in admitting the truth that if the problem of hunger is solved, violence will be reduced by 50% at a global level. Mahamatya Chanakaya's statement that 'there is no greater enemy than hunger' (*nasti kshudhesam shatru*) needs our attention. The problem of hunger has become the backdrop of terrorism and extremism. The list of the woes that beset us today includes old age, disease – physical illness, mental illness and death. Though hunger has been excluded from this list, it is the greatest state of human suffering.

A man can bear to suffer the pangs of old age for twenty to thirty years. He can also endure the pangs of a disease for a prolonged period but the pain of hunger caused by the fire of stomach is most difficult to bear. It is difficult for a person to put up with it even for some days.

Homes for the old are built to mitigate the suffering of old age. There are a large number of hospitals for the treatment of diseases but there is neither a hospital nor an *ashram* (refuge) to eradicate the suffering caused by hunger. Those who have an abundance of things to eat cannot experience the pain of hunger, nor can they know about it or understand it. Only those who do not get even two square meals a day experience this agony.

On the basis of this situation we have no hesitation in admitting that a man afflicted with the pangs of hunger can resort to any crime and can participate in any violent activity.

In the course of our Ahimsa Yatra, we studied the problems of villages as well the problems of the people living there. The educated elite, rich persons and officials of the Government inhabit the cities, hence more attention is paid to their beautification than to the sanitary conditions and basic infrastructure of the villages. In addition there are problems of education, health and employment. It is also not correct to say that the Government is not doing anything in this direction. But it will also not be wrong to say that it is not being done to the extent it should be done.

We came to know that the expectations of the rural people are not being fulfilled. What fills our hearts with anguish is that in the absence of any means of livelihood many individuals and families are not able to get even two meals a day. Every new state government vows that it will not allow any one to die of hunger. It may be true that the number of those who die of hunger is not large but the number of those who suffer from the pangs of hunger is very large. We have experienced it directly. We cannot remove *avesh* (the impulsive impetuosity) caused by hunger and poverty through change of heart. The reason is that this pain is caused by the absence of food – which is a material need. Hunger can be removed only by fulfilling that need. We must build a social system, which limits both accumulation and consumption.

Strong impulsive states of mind like anger; greed, fear, sexual lust etc. are of an individual character. They can be overcome by a change of heart or by transformation of one's consciousness. That is why training in the fair means of livelihood has also been included in *Ahimsa Prashikshan* (training in nonviolence) along with the transformation of emotions. The results of *ahimsa prashikshan* are :

1. Improvement in human relations
2. Development of sensitivity and compassion towards all living beings
3. Combination of training in nonviolence and training in the means of livelihood
4. To build an environment of peaceful co-existence is a resolve for a healthy society consisting of healthy individuals to be taken to reach our goal

8

Transformation of Consciousness – A Solution to All Problems



There is a lot of talk about problems and we know them. I do not want to talk about them. I search for solutions of problems. What is the solution? We should concentrate on the solution because the problem is so universal that everyone knows it and can mention it.

What is the solution? We have been undertaking *Ahimsa Yatra* (a journey on foot to promote nonviolence) for the last six years and have visited many places. Having seen the situation a question arose in our mind, 'What is the reason of one man enjoying great prosperity and another wallowing in poverty, deeply miserable leading an agonizing life? We thought about it. The first cause that came to our mind was a bad social system, the second was a bad educational system. In reality the root cause is a bad social order and under the pretext of circumstances the problem is being compounded.

Man himself is creating the problem. The problem in itself is not that big. We saw a big problem – the problem of hunger. When we talked with the state administrators about it, they said they were introducing a system in which no one would die of hunger. Right, the government sometimes yields, but the bureaucracy does not realize that there are millions of people in this country who are tormented by hunger. So the government evades it. The problem is not of dying from starvation. If that happens the government cannot survive. But the problem is that millions of people go to sleep daily with the acute pain of hunger and the government is absolutely silent on this problem. It regards its responsibility limited to ensure that no one would die of hunger. It does not do anything to remove the agony of hunger. It is clear that even the government has no solution.

The problem is two-fold - external and internal. The problem is due to circumstances as well as to intense emotions. Intense emotions are of many kinds. Some of them are inner like greed, anger, fear etc. and some are outer like hunger, poverty and dearth. I do not hesitate to say that today there is a big scientific society of educated people, but they are unable to control their emotions. They themselves

are victim to intense emotionality. That's why most governments in the world concentrate rather on retaining their authority than on solving the problems of the people.

We face innumerable problems. There is a scarcity of means of living. Moreover there are many other physical, mental, emotional problems. On deliberation we came to the conclusion that there can be no solutions until we integrate emotional solution into our system of education. Out of these three—physical problem or physical disease, mental problem or mental disease and emotional problem or emotional disease – the last one is the most important. Until we teach the students emotional control by combining emotional problem and education, the above problem will continue to exist. Conferences will be held, solutions will be sought and the new generation will continue to create problems. This will go on endlessly.

The question is how to examine the whole thing. It is for this reason that we should deeply contemplate on education. I concede that conferences take place in my presence and in the rest of the world. I also put forward precepts and give lectures, but I consider precepts, lectures and conferences as the gross means. I do not consider them the main solution of the problem. The only solution of the problem is training in nonviolence, for until a transformation in our consciousness take place, the problem will continue to grip us. For, whatever we hear will enter our conscious mind, will certainly leave its temporary impression, but will not stay there permanently. We can talk about a solution only when the same thing goes into our unconscious mind through practice, because both the problem and its solution do not dwell in the conscious mind but in the unconscious mind.

According to the Science of the Mind, the unconscious mind is a veritable storehouse of problems, solutions, emotions, memories, headaches etc. The solution for everything is there. Without practice we cannot access it. Merely through lectures, speeches, deliberations, conferences and think tanks, it is not done. If we do indeed seek a solution its only method is dedicated practice. Listening, reflecting and constant or repeated contemplation is the way pointed out by the *Upanishads*. Without constant or repeated musing or meditation just listening and reflecting will yield no result. For listening touches the ears and the mind, but disappears after some time. Lord Mahavir gave a formula: listen, know critically, evaluate, and finally refute it and leave it. It is only through renunciation and self-restraint that a solution will be found. This alone is the formula, which leads to the first solution.

We discovered the root of the problem moving forward into the direction of solution. We have started the experiment of training in nonviolence for meeting the challenge facing us. Training is the key word. In the present, faith and food have become separated. How to bring them together again will be the main function of training in nonviolence. Let the government and educational institutions and those working in the field of nonviolence take a pledge that no student passing

out of a college or university will remain unemployed. Education will not be without a guarantee of employment. This pledge will give a solution and the violence caused by hunger will decrease. This will be the second solution.

Today more than four million graduates, post-graduates and Ph.D. holders are deprived of employment and these now are the ones who are mainly responsible for the increase in violence. Nothing will accrue unless we attend to the basic problem. An uneducated person cannot match an educated person indulging in serious crimes if it comes to cleverly staging a bank robbery or robbing individual people with utmost efficacy.

Let all those who participate in the present conference put their effort towards starting trainings in nonviolence in their educational institutions. Your task comprises two things— first, how to bring about a transformation of consciousness, and second, how to train a student in skills ensuring employment. Let new dimensions of employment open out. We will perhaps come close to a solution if both of the above things are done.

There is an international university in Miami – Florida in the U.S.A. Two of our *samanis* are visiting professors there. After the students had completed lessons on nonviolence training and *Preksha* Meditation, they wrote to us that every student should undertake this training so that America may get rid of the problem of violence.

A large number of people have been sitting here listening to me for a long time. I shall finish the discourse with an interesting story. It will apply to us also who talk too much and hold conferences. It was the birthday of a wealthy merchant and everyone came to congratulate him. In Rajasthan there is a well-known caste, the members of which are in the forefront when it comes to reciting poems and lavishing praise over people. One Barhatji (member of the clan) also came to congratulate the wealthy merchant. Hearing his praise the merchant became very happy. He told the Barhath that it was a very good compliment and that he should come again the next day so that the merchant could reward him with forty kilos of grain. Next morning at sunbreak Barhatji came and saluted the merchant. The latter asked him how he came there. The former reminded him that he had asked him to come the following day so that he could reward him with forty kilos of grain. The merchant retorted by saying, “You pleased me by your words and I have pleased you by my words. So neither of us owes anything to the other.”

I want that the present conference on training in nonviolence should not end up merely as the transaction of discussions. We should do some experimenting, we should do some practice. And if we suggest a way of how we can benefit a whole generation by combining the practice with education, probably our dialogue would rise above being a mere transaction and become a positive method. It will be a practical way that will enable us to march forward.

View Nonviolence and Non-possessiveness Together



It is very well known that Lord Mahavira propounded the principle of nonviolence extensively. It is a truth but only a half-truth. It is not full truth. Mahavir propounded nonviolence and non-possessiveness, and violence and possessiveness together. We take only one aspect, because violence and possessiveness go together. They cannot be separated. Mahavir maintained that a person who is ignorant of both violence and possessiveness couldn't be called religious. Only that man can be religious who views nonviolence and non-possessiveness together.

We fixed two objectives of our Ahimsa Yatra (walk for inner and outer peace): first, the development of ethical awareness and the second, awakening the nonviolent awareness. It means that without morality nonviolence has no meaning. Both will go together. For those working in the field of nonviolence it is necessary that simultaneously they should work in the areas of economic purity and morality, because the problem we face today, viz. violence, has its origin in the problem of wealth. No one can stop the tide of violence unless he has a correct economic outlook.

Acharya Tulsi presented a code of conduct as part of the *Anuvrat Movement*, which is a very good code of moral conduct. The German philosopher Kant has also thought about morality as have many others. There are five basic principles: unity of the mankind, sensitivity, compassion, moral conduct and purity of means. On the basis of Anuvrat or Jain philosophy the above five principles constitute morality. If these are not developed, any talk of nonviolence becomes meaningless. Therefore, we will have to view violence and wealth, nonviolence and non-possessiveness together. They can't be separated. Lord Mahavir's words are quite clear: view violence and possessiveness together. Likewise, view nonviolence and non-possessiveness together. A person, who does not consider nonviolence and non-possessiveness together, cannot reduce violence, nor can he develop nonviolence.

Wealth (money) has its own utility; therefore economic development cannot be overlooked. But today with economic development, problems related to money are being ignored while undertaking economic development. In our Lok Sabha

and Rajya Sabha economic development is much talked about, but no or almost no discussions take place about the purity of means. Because it is felt that money is all there, it is everything. If the proposition that wealth is everything is accepted, it is bound to result in the neglect of human life, human values and what is going on in the name of human development. While discussing economic development we should also discuss the problems related to it. Today we face the problems of hunger and poverty. According to me the basic problem begetting those problems is rarely discussed and it is related to money or wealth.

The first problem connected with wealth is immorality and the second one is corruption. Today wherever one goes, be it a village, town, an institution or a conference, one encounters corruption. There is no place in the world where corruption is not talked about. Both small men and rich men engage in corruption. Both those who perpetrate and those who are free from it talk about it. Sometimes one wonders whether God is as pervasive as corruption is. Two years ago we went to Delhi. The then President, Dr. A.P.J. Abdul Kalam was sitting next to me. At the very beginning of our talk he asked me to suggest a way out of all pervasive corruption. I said that the problem cannot be solved until the economic system is reformed. The members of the family of a person who is free from corruption ask the latter, "You have been an officer for such a long time and yet what have you done for us? You did not avail yourself of the fruitful situation existing at present. Even when wealth came running to your home you did not accept it. What will you then do for us?" The problem gets complex because no succumbing to corruption is looked down upon both by the family and the neighbour.

The problem of corruption can't be solved unless we change our economic viewpoint. And sometimes I think in the reverse manner. If an officer, peon and minister remain merely social beings, how would they pay dowry, even though a big man how would he behave as a big man, how would he throw big feasts, how would he be able to invite one hundred thousand people to the feast? It is impossible. Thanks to corruption, he can do all these things. So why should he give up corruption? If put in today's phraseology or in language used in public discourse, not engaging in corruption is foolishness whereas engaging in it is sensible. This is the established language of today.

We deliberated upon the problem and gave a lot of attention to economics. One might ask, "How can an Acharya of a religion pay attention to economics when his main field is nonviolence?" But I felt that without studying economics the problems of today couldn't be solved. That is why I gave attention to economics and coined a new concept: "Relativistic Economics". This should be our subject. Economic development should not be confined to wealthy people and to increase the number of billionaires in India, but it should reach millions of people who are dying of poverty and hunger. Economic development should not be meant only for setting up huge industries with big machines. It should address the small people and the villages too.

We held a conference in Delhi. The second took place recently in Udaipur and the advisor of the Prime Minister; Mr. Ashish Bose also attended it. He felt happy

to have attended it. While he was returning to Delhi, I asked him to tell the Prime Minister to engage in relativistic development. What is done should not be confined to wealthy few alone, but equally we must pay attention to the poor as well. It is the need of the day.

I mentioned two problems in connection with economic development. The third problem is crime. Crimes are increasing and very big people are turning into criminals. When I hear judicial verdicts of punishment to ministers and the like, it passes my imagination. The person who is a minister has to be sent to prison; big people have to be sent to prison. What will we then think of smaller people? All this is happening because only the economic outlook prevails, nothing else matters. What happens as a result of an exclusive economic viewpoint? Let me relate a small story:

Dacoits entered a house. The rich merchant was owner of the house at home, and three or four armed men with weapons entered. They addressed the merchant and asked him who they were. The latter said he understood that they were dacoits. They put two alternatives before the merchant: either hand over the keys to them or be prepared to die. The merchant soberly said that the wealth had been kept for the old age and that if they wanted to kill him they could do so. This shows what a futuristic viewpoint can be formed. A viewpoint of wealth is formed which defies even truth. The merchant did not understand that the question of old age did not arise once he was dead. Crimes are also connected with the economic problem.

The fourth problem is that of exploitation. It too is pervasive. All big men, be they officers, the rich, industrialists, and traders – all exploit people with great efficiency and cleverness. They steal in a manner that no one comes to know of it. That is why it is believed that the number of thieves in India and the world is small, not high. It is said that there might be a few thousands of them among a billion; but those who steal cleverly number millions. This is the problem of exploitation.

I have mentioned four problems connected with wealth: immorality, corruption, crime and exploitation. One more may be mentioned – temptation. In fact the root cause is temptation. Man is so greedy that he wants to acquire and accumulate everything. So I want that those working in the field of nonviolence should also take up economic problems, because without understanding these they cannot work. We have to give as much importance to training in nonviolence as to economic problems. Because training in limiting possessiveness is a part of training in nonviolence. Many years ago I told Dr. Ram Manohar Lohia, who was very much in contact with us, that he was doing a lot for the people and asked him whether he could also limit individual possession. He said that his purpose had been to limit it but he could not succeed till then. A millionaire or billionaire simply feeds his ego at the cost of millions of hungry people who wail and weep for want of food. Therefore limiting the possessions of an individual is also a part of our training in nonviolence.

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Effects of Attachment to Wealth



So many people are sitting in front of me. And I am saying it because I am able to see them. What I can see is the bodies. In order to keep the body going *artha* (money or wealth) is necessary. Without money it does not last. Money should not mean merely currency, which may help to acquire a particular thing. Money is that which enables one to achieve a purpose. A diary, a piece of cloth, a microphone, a chair – all are money, they are all currency. So let us accept the first principle that life cannot survive without money. Life survives only when one has *artha* (money) and can use it.

Since life does not survive without money, the value of money became primary and the value of life became secondary. Consequently money became a necessity. Expectation turned into indispensability and it created a certain viewpoint, a viewpoint of attachment. Then money became more valuable and life became less valuable and today's problem is precisely this – that life's value is less than money's value. Therefore people call money their *prana* (life force), even *maha prana* (great life force). A thing having more monetary value attracts more attention. Man does not worry as much for his life as he does for money. The result is that life has become secondary; consciousness has become secondary, while money and consumption have become primary.

We have been left with only two alternatives: money and its utilization, which is not essential for the maintenance of the body. But since it has become the basis of our attachment, it has become much more essential. Therefore, we should study the whole economic system while studying money. Today money has developed a whole system. We have divided it into two parts – consumption of money, and attachment to money before its actual use. Consumption and attachment have been separated. We will not be able to solve the present economic problem until we understand the economic system.

At the very sight of money, man's nervous system becomes active. Changes occur in it. Neuroscience has become a branch of science. So we have neuro-economics and neuro-science. Neuro-economics has become a separate branch. A

new branch of studying the changes in the nervous system at the sight of money has come into being. It tells us about the activity of the nervous system when it faces money. We come to know which new connections of the neurons of the brain have been formed and which ones have disappeared. Mankind knows such complex things these days.

So let us accept the inevitability of getting money. The nervous system begins to function differently whether it is a question of consuming money or getting money or accumulating money. Therefore we should deliberate on the question of money from a scientific-cum-spiritual point of view.

Money creates such an impact on a man that it drives him to madness, arrogance and violence. This entire subject is being studied in neuro-economics and neuro-science. After acquiring money a man's way of thinking changes. He leads an ordinary or normal life as long as he does not have much money – ordinary food, clothes and style of living. But on acquiring wealth a new awareness gives rise to an action, which requires satisfying the senses, feeding the heart and the ego. A new awakening takes place and the way of thinking undergoes a change.

A boy told his father to give him a rupee. "What will you do?" Asked the father. "I will buy a lottery ticket", replied the boy. The father added, "Suppose you get a hundred thousand rupees through the lottery what will you do then?" The boy replied, "Respected father, do not worry. I'll return the rupee given to me by you." Neuro-economics and neuro-psychology fully study the ways of thinking. They study what thoughts come to a man at such moments and how his thinking changes. It is very important to know what changes in a man and how money affects him.

Let me narrate an incident to you. A labourer invested some money in a lottery and won five hundred thousand rupees. The officials thought that he was a mere labourer and a poor person who has won five hundred thousand rupees. If they broke the news to him, his heart would fail. What should they do then? A doctor was also sharing their thoughts. He said, "Hand the case over to me and I'll set it right." He was given the responsibility asked for. The doctor found out the address of the labourer and started walking to and fro in front of it. The labourer asked him what the matter was and whether there was some work to do. The doctor said that there was nothing. Then the labourer invited him to go into his house and said that he should sit and rest there and drink a cup of tea with him. They sat down together. A poor man is more compassionate and honest. On the other hand a rich man is heartless. A poor man is full of kindness and compassion, but everything comes to an end once he acquires wealth.

They started talking. During the talk the doctor asked the labourer, "What will you do if you come to have ten thousand rupees?" The latter said, "Why are you joking. How can I get ten thousand rupees? If I do get it half of the amount I will share with you." The conversation went on. The amount was increased to one hundred thousand first and two hundred thousand later. "What will you do if you

get two hundred thousand” – the doctor asked? “Half of it will be yours. I am a labourer and will never go back on words” – he replied. The amount further increased to four hundred thousand first and five hundred thousand later. “What will you do if you get five hundred thousand,” the doctor asked. The labourer repeated, “One half will be yours and the other half mine.” The doctor said, “Are you sure half of it will be mine?” Yes, surely, he replied. As soon as the doctor heard it, his heart failed. He had gone to treat the labourer psychologically but ended up with heart failure.

It means we should think about the effect wealth has on a person and in that context we should consider present-day problems. It may be heart disease or some other disease, but the fact is that because of attachment to wealth people’s health is deteriorating today while diseases – be they physical, mental or most critically emotional – are on the rise.

Let us therefore think over the big problems of today for which words like corruption etc. are in vogue. At their root lie earning wealth, its consumption and accumulation. These are the main causes responsible for all our ills. Even the method of earning money is not good. Just one individual earns money to such a great extent that it multiplies into billions. Then we will have to admit that Gangotri (origin of the Ganges) can be pure but the flow of the Ganges cannot be pure for no one knows how many pollutants, including chemicals, get mixed with its water as it flows. It is indeed what is happening today. When the means are not pure, when Gangotri is not pure, how will its water be pure? It is said that big people are involved in corruption and are indulging in evil deeds. Why not, since very essence is impure? There is a purpose of living but that is also not pure. When life becomes secondary and wealth becomes primary, how can evil deeds be avoided? These problems would not have arisen only if we had given priority to life, consciousness, restraint, control of senses and victory over them. But we are not doing it. We are giving priority only to earning and accumulating money, then, why will it not happen? We should not be surprised at all.

Some people come and say that a particular man occupies such a big position and yet he does wrong things. I tell them that it does not surprise me. On the contrary I will be surprised if he does not indulge in evil practices. One should not be surprised at people practising corruption under the present circumstances. When money is accumulated, consumption increases proportionately.

There was a common saying in Rajasthan. If a person was asked ‘how are you’ he used to reply, “By God’s grace I am getting enough *dal* (lentils) and *roti* (bread) to live on”. But today it is not *dal* and *roti*, we must use some other words. Big persons do not eat these things now. They only eat diamonds, emeralds, rubies and currency. They never eat *dal roti* (lentils and bread) which they think is a poor man’s diet. But what can they do? Nature has so made them that they would die if they were to eat them. Since they cannot eat them, they are available in the world, otherwise big people would have made them disappear. Therefore we should deliberate upon these basic problems.

When Acharya Tulsi started the *Anuvrat* Movement, he deliberated on these basic problems as to how one can behave morally while earning money. One of the vows was, “I will not behave immorally.” The second was about the restraint on accumulation – “I will not acquire more than this.” This used to be a resolution both of a Jain layman or *upasak* and of one who accepted the code of *Anuvrat*. Once Jaiprakash Narayan, an eminent Gandhian leader of India, visited, and we talked together for three consecutive days in Mumbai to lay down the limit of individual ownership but we couldn’t arrive at any conclusion. In the end it appears that society does not agree on restraining or limiting consumption: “I will not consume more than this.” An atmosphere of nonviolence can be built and a problem can be solved if three things are adopted: pure means of earning money, morality and a limit to the acquisition of money. We will have to go into the depth of all these topics while deliberating during training in nonviolence.

Keeping in mind all these things it is necessary for people working in this area that they find out a solution of the problem by thinking deeply about the economics of violence and that of nonviolence during the period of training in nonviolence and even after that.



Nonviolence trainees in a meditative posture

11

Foundation of Training in Nonviolence



Is it possible to train people in nonviolence? The question is neither unnatural nor irrelevant. It is a certain disposition of the mind, which results in Ahimsa or nonviolence. The former can be the subject of training; not the latter. The same logic will apply to violence. A disposition can be got rid of as well as transformed. Its outcome can neither be removed nor transformed.

Origin of Violence

Man by instinct is given to acquisition and accumulation. It is here that violence is born. Transforming this instinct is the best means of bringing about nonviolence. Training in nonviolence lies solely in making efforts to rouse the awareness of non-acquisitiveness.

We cannot even think of training in nonviolence without a thorough discussion of and reflection on concepts like individual ownership, collective ownership, state ownership, cooperative ownership, centralized or decentralized economy. The tremendous attraction held out by individual ownership has been responsible for the success of the above system for economic development. Both collective and state ownership have beaten a retreat, as this is evident from the development of the past ten years. Cooperative ownership has fared no better, either. The reason is not far to seek. The instinct for ownership is at its strongest only at the level of the individual. In all other cases it gets enfeebled. This means there is a direct relation between acquisition and violence. The instinct for ownership leads to acquisition, which in turn breeds violence.

Training in Nonviolence: The Beginning

The solution to the problem of violence lies in answering the question: where does one begin for training people in nonviolence? The first step to nonviolence is fearlessness. Even a thousand repetitions of the Mantra, "*Do not fear*" will not rid an individual of fear so long as he is attracted by the body and infatuated by wealth and material objects. How can one achieve the aim by nursing the cause of fear in the mind and repeating the lesson of fearlessness orally? In what way can one

block the flow of fear or about its rise? A proper and practical understanding of these issues is vital. Then only can fearlessness become the first stage of training in nonviolence.

Seed of Nonviolence

Proprietorship, accumulation and fear are interrelated. It is not easily possible to get rid of them. However, they can be cleansed, refined and disciplined. Therein lies the seed of nonviolence. The search for the means of refinements is difficult. Short-lived discipline or refinement is easy; making it lasting is very difficult. But, though difficult, it is not impossible.

First Practical Step

The course violence takes is from affection to thought and from thought to action. Therefore, the first step on the road to training in nonviolence is sublimation and refinement of affections. The mind has to be trained to ensure that only positive, and no negative, affections are generated.

Formula for Physical Training

It comprises Yogic Postures (asans) and rhythmic control or breath (*pranayam*): *Padmasana* (Lotus Posture), *Shashankasana* (Moon Posture), *Yogmudra* (Sealing Posture), *Vajrasana* (Thunderbolt Posture), *Sarvangasan* (All Limbs Posture), *Matsyasana* (Fish Posture), *Godhikasana* (Posture adopted while milking a cow) etc. affect the nervous and the endocrine systems. They weaken the physical factors responsible for violence. *Anuloma-Viloma Chandrabhed Narhihshodhan. Ujjayi, Shitali* (*Pranayam* that cools the system) and similar *Pranayam* purge the body of the causative factors of violence.

Formula for Mental Training

The formula for mental training is meditation. *Kayotsarga* (total relaxation), *Deerghashvas Preksha* (Perception of Deep Breathing or Diaphragmatic Breathing), *Samvrittica Shvas Preksha* (Perception of Exhalation and Inhalation alternatively through Right and Left Nostrils) and similar meditational practices contribute to the development of concentration. Violence increases directly in proportion to the degree of distraction. So the less the distraction is there, the less the violence.

Formula for Affecting Training

More important than physical and mental training is the training of affects. The formula for practising it consists in meditation on the *Chaitanya Kendra* (Psychic Centres). Contemplative practices are useful for all the three types of training - physical, mental and effective.

Base and the Field of Application

What has been expounded above is a method of individual training. In fact training in nonviolence is given only at the level of the individual. Its application,

of course, takes place at the level of society. It is, therefore, not inappropriate to say that the above training has the individual as its base and society as its field of application. The same holds good of violence. Accordingly, the most important way of bringing about a nonviolent society is making individuals nonviolent and all training should be directed at this end.

Family Life and Nonviolence

Society implies interrelatedness of and interaction among individuals. Humane relationships and rectitude in behaviour constitute training in nonviolence. Its beginnings are best made in the family. It is not proper to view violence as being limited to wars and terrorist activities. Wars take place only sometimes and in some places, whereas violence manifests itself within the family almost daily. It erodes mental peace, which in turn contributes to the spread of violence on a wide scale. Peaceful coexistence within the family is an important guarantee of the success of training in nonviolence. Intolerance, lack of self-control and over-reaching ambition poison the peace and happiness of a family. A curb on them and practice in avoiding them will automatically rid the family of the prevalence of violence.

Nonviolence in the family means Training in *Anekant* (non-absolutistic view)

In order to develop nonviolence within the family, one major requirement, is the spirit of reconciliation. It is possible to reconcile diverse thoughts and tastes. To achieve it, training in *anekant* can be extremely useful, for *anekant* admits of autonomy only in a relative sense. It accepts coexistence only to the extent that such acceptance does not condone injustice. It approves of quality without disregarding unequal degrees of competence. The pillars of peace should be strong enough to withstand the strains of diversity. Training in *anekant* gives due place to diversity, so long as it is not at the cost of unity. Making people aware of this coexistent duality, diversity and unity, will be an important step towards building a nonviolent society.

Causative Factors of Violence in Society

There are innumerable social factors, some of them having come down to us since a long time past, that cause violence in society – caste prejudices, racism, apartheid, regionalism and mass poverty, to name but a few. Time and again they result in social conflagrations.

Racism and discrimination based on colour can be best tackled by inculcating all the people with the spirit of common humanity. However, the problem of poverty is a bit complex. One aspect of the problem lies in the disparity between an inadequate supply of consumer goods and an ever-increasing number of consumers. The problem gets compounded for want of a proper and just sense of sharing. A high premium is placed on individual comfort and acquisition, while the desire to share things equally and justly is at a heavy discount.

The Basic Unity of Mankind

The basic unity of all the people of the world should not be disregarded while considering the usefulness of the territorial integrity and independence of each nation. The instincts of self-aggrandizement and over ambition prove subversive of world unity. Of course, man has not yet developed enough to be able to practise equity and justice in his treatment of others. This keeps the regional and geographical divides in the world alive. Extirpation of geographical boundaries is not a prerequisite to the creation of a nonviolent society. But it *is* imperative that these boundaries are not allowed to snap the tender threads of humanity.

TRAINING IN NONVIOLENCE: THE BASIC ELEMENT

The basic element of training in nonviolence is a change of heart 'or mental training. The following specific principled formulas are required to be part of the training for bringing about a change of heart.

Factors causing violence effects

- | | |
|-----------------------|--|
| 1. Greed | Tendency to acquire |
| 2. Fear | Manufacture and use of armaments |
| 3. Hostility | Tendency to take revenge |
| 4. Anger | Internecine quarrels |
| 5. Egoism | Hatred and discrimination based on considerations of caste and colour |
| 6. Cruelty | Exploitation and killing |
| 7. Intolerance | Sectarian Strife |
| 8. Absolute | Obduracy as opposed to tendency to disregard the relative views of others. |
| 9. Absolute behaviour | Tendency to practise non-cooperation in communal life. |

These instincts turn people violent. Change of heart means overcoming these instincts and cultivating new refined habits instead.

Formulas of mental training

The antidote to greed

Training in freeing oneself from the infatuation for material objects and the body.

The antidote to fear

Training in cultivating fearlessness and in strengthening the will not to manufacture or trade in armaments.

Training in Nonviolence

The antidote to hostility

Training in cultivating friendship and in eschewing the tendency to take revenge.

The antidote to anger

Training in learning to forgive. *The antidote to egoism*

Training in practising humility, nonviolent opposition and non-cooperation with injustice.

The antidote to cruelty

Training in cultivating goodwill for other sects and the ability to put up with diverse views.

The last two factors causing violence can be countered by training people in relativism of thinking and behaviour. Negative feelings are to be countered by training in feeling positively.

Stopping nonessential violence

Training in nonviolence will have as one of its constituents making the people aware of the need to give up nonessential violence. Wastage of water, excessive mining, killing innocent creatures and people are examples of nonessential violence. It has made man cruel and has disturbed the balance of nature.

Physical health and nonviolence

There is an intrinsic relation between physical health and nonviolence. Ill-health generates violence. One of the factors responsible for people committing suicide is inadequate sugar in the blood. Likewise, disorders of liver and spleen also contribute to violent thoughts. Therefore, training in differential dietetics and Science of Healthy Living is a vital component of training in nonviolence.

Economic health and nonviolence

Training in the following subjects is necessary for the economic health of an individual as well as society:

- Voluntary parting with wealth
- Non-acquisitiveness
- Decentralization of the economy
- Economics and World Peace
- Economics and a Healthy Society
- Legitimate Means of Making Money
- Just Distribution of Wealth
- Restraint in consumerism and limitation of wants

What needs to be emphasized is that physical, mental, emotional and economic health contributes to the creation of a nonviolent society. They have, therefore, to be the bases of training in nonviolence.

The base and field of experimentation in training in nonviolence

The success of the methodology of training in nonviolence depends on the development of an individual mentality irrevocably committed to nonviolence.

This has to be practised in the following areas:

- Individual as a member of the family
- Individual as a social being
- Individual as a citizen of a nation
- Individual as a citizen of the world.

Today people are divided ideologically and regionally. But nonviolence requires a unified and integrated personality. In order to develop it, a multidimensional programme of training is necessary. The thought of a nonviolent society disregarding the individual is as illusory as that of a nonviolent individual without a nonviolent society. The two are relative to each other. This basic fact should not be ignored while thinking of training in nonviolence.

Notes

1. Anuloma-Viloma are concerned with the methods and techniques of inhalation and exhalation. In anuloma, inhalation is through both nostrils as in ujjayi, and exhalation is alternative through either nostril as in narhishodhan.
2. Chandrabhedhi: In this Pranayam, inhalation is through the left nostril and exhalation through the right nostril. The moon, in the skull above the hard palate, has a cooling effect.



Prof. Dayanand Bhargava speaking at the Nonviolence Leadership Training Camp

Training for the Transformation of the Heart



Concept

Two persons were going somewhere. They came upon a river on the way. It was overflowing with water. One of them remained standing on the bank while the other jumped into the water, swam and reached the other bank. Why does it so happen? Crossing a river is a problem. One of the persons couldn't solve this problem while the other could and was able to cross the river and reach the other bank. It reveals that the problem was not very difficult. One who knew how to swim was able to reach the other bank. One who didn't know swimming remained standing on this side of the river. The question that comes to the fore is that of training.

Many problems crop up in our life. Sometimes they are more difficult than the crossing of a river. It is easy to cross a river but to solve the problems that beset our life is extremely difficult. Only a trained person will be able to find a way out of them. He whose heart and mind are not transformed remains stuck at the bank of the river. He cannot cross the river. Training plays an important role in man's life. An untrained person may not be able to accomplish a task, which a trained person can do in no time. Nothing is possible without training – be they acting, performing arts, professions and jobs. Without it even threading a needle becomes difficult. Everyone cannot thread a needle. In the absence of training even a small thing may create a problem. If a person who doesn't know how to cook is entrusted with the responsibility of cooking it is certain that he will spoil the meal.

Not only men but also elephants, horses, monkeys and dogs are trained for specific purposes. When a man watches their feats he is astonished. There is no denying the fact that training has become indispensable in all walks of human life. If someone turns a religious person but doesn't undergo training, it is a matter of great surprise. Just as a person has a right to become a minister without training, similarly it appears that one has a right to be a religious person without any training. An untrained religious person neither does good to *dharma* nor to himself.

We are having a discussion on a change of heart but how will the human heart change without training? It needs a very rigorous training. In the absence of

this training it is impossible to transform a human heart. It is not possible for ahimsa to succeed in life without training. A person said, "When a war breaks out it is futile to think that *ahimsa* can save us. What will a nonviolent person do in times of war?" I said, "A nonviolent person never fails nor does *ahimsa*. What fails is actually the absence of effort. When did we impart training in *ahimsa*? The truth is that so far we have made no effort in this direction. If someone undergoes training in *ahimsa*, he develops the power to do something. He never fails whose consciousness of dying is awakened and fear of death disappears at a level of war or at any level of conflict in life. The root cause of failure is one's attachment to life and fear of death. An individual who clings to life and is afraid to die is always unsuccessful. In war such individuals always fail. Only that individual who has overcome attachment to life and has conquered the terror of death can become nonviolent (*ahimsak*) and such nonviolent person can never fail.

Does a soldier who goes to war carry with him a guarantee of life? When he goes, it is abundantly clear in his mind that death is most probable but if he escapes death, it will be a great thing. He is always conscious of the fact that he may die at anytime. If he remains alive, it is his luck. Why does it happen so? Why does he fight? He who fights with the weapons of mass destruction does so because he has been trained in that art of warfare. The process of training continues from the day he joins the army till the entire span of his life. Every day practice and lessons in theory go on continuously. Nonviolent persons can also fight a war with a sense of utmost fearlessness if they could receive training in nonviolence just half of the training imparted in violence. But today there is neither a provision of training for *ahimsa*, nor are nonviolent persons being trained for that matter. They believe that *ahimsa* is their birthright. Since violence is imposed on society, training becomes imperative only in that case. It is a fallacy that *ahimsa* doesn't require any kind of training. In the absence of training truth is not succeeding, celibacy and non-possessiveness are proving to be ineffective. It can be said that all the truths of life, realities of life are coming to nothing because no efforts are being made for imparting training in those values. There are three constituent components of training:

1. Inculcation of faith
2. Knowledge of the means or ways
3. Practice

Inculcation of faith

A man can never be successful in his objective, if he has not inculcated faith in what he is doing. The first condition of success is the creation of faith. We succeed only in the task in which we have developed faith. On the contrary if we fail to develop faith in a particular task we undertake, we will never succeed. The first symptom of failure is the absence of faith.

Knowledge of the means or ways

The second component of training is the knowledge of the ways or means. It is also an essential ingredient of success. If one has faith but is unaware of the knowledge of the ways and means through which the goal can be attained, one

cannot accomplish the task. There are many people who do not know what they are doing. They do not know what they want to be. They remain entangled in their own problems. A man was traveling in a bus. He was standing all the time. Others asked him to sit down because his destination was far off. He replied, "How can I sit down? You don't know I have to reach soon. I have no time to sit down." Thus, a man remains mired in his own problems and ignorance. He is seized by deluded belief and misperception. As a result he fails to realize the truth. Without the knowledge of the means and the ways the process of training cannot be successful. We need to know the means and the ways to succeed in our aim.

Practice

The third component of training is practice which means knowledge of the means. Human mind is very complex. Its fickleness is a big problem. Even those who are responsible for carrying out formidable tasks are unable to control their mind. The unsteadiness of the mind is one of the biggest problems of the world. It precedes all other problems. The lessening of the restiveness of the mind, its stabilization and concentration pave the way for a state when mind ceases to exist. But this problem of the unsteady mind is also solved on account of our knowledge of the remedial measures.

Faith is inculcated in the camps of *preksha dhyana* (perceptive meditation). One comes to realize it and becomes aware of the means. A *sadhak* (practitioner) stays in *dhyana* (meditation) for about an hour. When the time allotted for *dhyana* comes to an end, the practitioner asks, "Was the process of meditation completed in just ten minutes today?" During the period of meditation, awareness of time ceases. When there is deep concentration, awareness of time disappears. It's only in a state of restiveness that one thinks more of time and nation. These barriers vanish in a state of deep concentration.

Leshyadhyana (meditation on currents of feelings and aura) and *rang dhyana* (colour meditation) are important types of meditation for the transformation of the heart. They affect our entire state of consciousness. After practising *leshyadhyana* many practitioners came to me and said, "Today we experienced the calmness of the mind to so great an extent that we didn't want to move away from it." I thought, "This is a strange phenomenon. Sometimes one is not able to go into *dhyana*. At other times having gone into the *dhyana*, one doesn't want to come out of it. Some times milk doesn't condense into curd and sometimes it so condenses that one has to cut it. Both of these conditions are problems. Through the use of appropriate means everything can be done. Without means or efforts even milk cannot be changed into curd."

We live in the world of modes or alterable conditions. We cannot enter the material world. Our whole life is based on these modes. They are endless and man is lost in them. Modes continue to appear and re-appear – curd after milk, butter after curd, and density after fluidity and firmness after density. All these forms occur one after the other. These different forms of modes of material objects appear and re-appear on account of some or the other causative factors. What I want to emphasize here is that these alterable conditions, which we call *pariyayas* result from our efforts. Through *preksha dhyana* we enlighten *sadhaks* about usage or

application. They learn the methodology to cause alterable conditions in society or in an individual. How can the mind be concentrated? How can its restiveness be overcome? There are many ways. Colour meditation is one of them. Perception of Chaitanya Kendra is another. Perception of the body is yet another way. Perceiving or seeing something is an effective method for concentrating. Thinking is not that effective a method as seeing is. Thinking is the function of the mind. It agitates the mind and makes it unsteady. Both thinking and restiveness go together. Thinking cannot go on without restiveness and restiveness cannot sustain itself without thinking. Thinking is a form or a mode. Observing is another form. In observation there is no unsteadiness. To see and to know mean freedom from sensitivity, which creates unsteadiness. Knowledge and philosophy, perceiving and knowing eliminate mind's fickleness or restiveness.

Perception is an important element. The modern perception or modern philosophy is dominated by intelligence and logic. This kind of philosophy leads a man astray and doesn't help him to reach his destination. The basic meaning of philosophy is the realization of the self. Where there is direct experience, the whole world comes to an end and all barriers disappear. The distance between the known and the knowable is abolished. Here the knower knows the knowable directly, intimately and closely. Both become one. This is the ancient philosophy – the basic philosophy. I am discussing this very philosophy. Preksha Dhyana is a practical experiment of philosophy. It is a process to realize the self. In colour meditation we suggest visualizing white colour on *jyoti kendra* (center of light), green colour on *anand kendra* (center of bliss) and blue colour on *vishuddh kendra* (center of purity). You may wonder how a person will be able to visualize colours with his eyes closed. We have faith in eyes but we must have a new dimension of our faith. We must extend our faith and realize that seeing with eyes is a small thing. We have infinite power. We can see even without eyes and experience that the whole cosmos is full of colours.

All the types of colours that we have in this world have their causative atoms that fill the entire universe. When we close our eyes and begin to feel with deep concentration and profound state of meditation, various kinds of colours appear. Even when eyes are closed, brilliant colours appear on the screen of our inner mind. They look so beautiful and attractive that cannot be imagined by our eyes. In a meditative state we experience and perceive all these colours.

Through perception dormant modes manifest themselves and covered modes uncover themselves. Then begins a cycle of events happening before our own eyes all by themselves. Both the events of the material world and the events of the inner world begin to appear in succession. The events, which take place in our inner world, which we never experienced directly before, appear on the screen of our mind rapidly when we close our eyes and achieve mental concentration. They take the concrete form in our mind. Even the events of the material world begin to dance before our closed eyes.

Let us feel that our consciousness is not confined to our senses only. Moreover, we should also realize that the real consciousness is more expansive than what we get from the senses. Our consciousness is infinite. It has no end. It is without

frontiers. By limiting the infinite and endless consciousness man lives a life full of ignorance. Preksha meditation is a process to dispel this ignorance. When ignorance is removed, a new dimension of consciousness emerges and then it begins to expand itself. This extension of consciousness is achieved through special efforts and devices.

Conclusion

We have succeeded in creating faith and we have also known the means, the ways, but if we do not do practice it will remain incomplete. The most important thing in training is that we put what we learn into practice. We have to strengthen our faith by practice. Those who do not do practice will not achieve anything. The means and practice go together. They cannot be separated from each other. The practice cannot succeed in the absence of the ways or methods and the methods cannot succeed in the absence of practice. Our practical application should be in the right direction. If we have to get milk, it cannot be obtained from a cycle. Milk can be obtained only from the cow. If we have a cow and if it is not milked, we will not get milk. In order to get milk we need both the cow and the knowledge of the process of milking. When both these techniques are combined, then only we get milk. In their absence we cannot get it. The means and practice are intimately connected.

Training will be useful and successful only when it is accompanied by practice. Today our outlook is very clear. In the middle ages the whole process of learning was confined to knowledge and intellect. The entire teaching was knowledge-oriented, intellect-oriented. It was not practice-oriented. But after the advent of science both theory and practice became an integral part of teaching. Now both theoretical teaching and practical teaching go together. Without practice nothing succeeds. A student will not gain any experience without it. A student becomes efficient only through practice and training.

The most important part of training is practice. Practice makes many facts. That which we do not understand by theory is easily understood by practice. First, a principle is explained, it is only after that the modalities of practice are discussed. The Acharya taught his students a lesson – ‘Let student not be angry when the teacher enforces discipline.’ It was a lesson. If the objective was just to learn this sentence by heart, it would be easy and everyone would do it. If mere knowledge of a particular fact could enable a person to get success, then no one in this world would be unsuccessful. Then everyone would embrace success. But the reality is that one doesn’t get success without practice. The Acharya taught the lesson and the student who learnt it was Koorgadu. He had a great weakness for eating. He could neither fast nor could he even take a vow to eat one meal a day. But he learnt the lesson of discipline and immediately realized the self. When all these three elements of training – inculcation of faith, knowledge of appropriate means and practice merge into one stream, then there will be no problem which cannot be solved. There will be no river, which cannot be crossed.

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The First Phase of Training in Nonviolence



Introduction

Development is man's nature. He has a natural desire to make progress. He doesn't want to remain what he is. He wants to make strides. Hence we will consider development as a natural human tendency. Development has many directions – a particular direction creates a good environment for man and another one creates problems. Development depends on our outlook as to what we want and what life we want to live. Sometimes our life is marked by renunciation and sometimes by self-restraint. Today it seems that self-restraint has become secondary, renunciation has lost its value and intellectual development and economic development have become the main objectives of man's life. Material development and the entire area of physical development or economic development have emerged as the most powerful factors of our life. Today self-restraint and renunciation have paled into insignificance. They have all gone behind the curtain. That is why problems are being created. One of the reasons is that the number of human beings and living creatures far exceeds the number of material objects available on the planet. If we look at it from an ecological point of view, we will come to know that material objects are in scarcity and those who want to consume them are in large numbers. Then how can there be a balance between the two? It is impossible. Hence, let us try to find out the causes of the problems that are multiplying.

Balanced development

Many of our problems are increasing because our perception of development is not balanced. It does not take into consideration balanced development. The concept of development is unbalanced. Hence, no one is benefiting from this development and many problems are arising out of it. When the development of moral and spiritual values and material development go together, it will naturally lead to balanced development. We have propounded a principle of development, which proposes a quadrangular plan consisting of material development, economic development, moral development and spiritual development. It constitutes the

balanced development in which man can live happily and peacefully. Where there is only economic development, intellectual development and moral development are neglected. If the development of spiritual values is lost sight of, man lives incomplete life. Then we will discover an unprecedented spurt in our ambitions, cravings, competition and rivalry. Today we see competition and rivalry galore.

Distinction between what is essential and what is inessential

We have before us two words on the basis of which we want to pattern our life. It has both essential and inessential ingredients. We do not know what is essential and what is inessential in our life – there are many things that have no meaning. On the one hand a person can live in a modest flat having three-four rooms or in a large bungalow, on the other hand there is one who has an inflated ambition, wants to exhibit himself as a big man and who craves for a house worth five thousand million rupees, a house worth ten thousand million rupees. Let us consider both types of man. How much space does a man need to live? Obviously, he needs a very limited space. He needs a single cot to lie on. He does not use the entire space of his room for sleeping. A room of the size of ten feet or twenty feet is enough for him. He can't spread his legs all over the room. Only gossipers can say that they need a very wide room to sleep in.

Once two gossipers met. One of them said, "My grandfather was a wonderful person. He had such a large bed roll that it could be spread from one end of the village to the other. The other gossiper said, "The legs of my grandfather were so large that he needed a very large area." The first gossiper asked him, "If your grandfather had such large legs, where did he sleep?" The other gossiper replied, "He slept on the bed roll of your grandfather." This story illustrates that exaggerated statements are made only in gossips but the fact is that a human being needs only a limited space of five to six feet.

Ambition and human greed

There is an ancient Chinese story. It is said that once the emperor of China said to a man, "You have done a good job and as a reward I want to give you a large piece of land. I will give you the entire land, which you are able to measure walking from this place in the morning and returning to it in the evening. I will give as much as you are able to cover it with your legs." The man was very ambitious. He was also very greedy. He went on running. As he wanted to grab the maximum land, he continued running and running till evening. He was about to return to the point from where he started and was thinking that he would get a lot of land but as soon as he arrived, he dropped dead.

The ambition is driving society to death today. We see that many of the present-day diseases have been caused by man's ambition. Out of five or six dreadful diseases that grip human society today, heart disease tops the list. As a matter of fact the root cause of the heart problem is unrestrained human ambition, which is devastating his life. It is estimated that more than five hundred million people would die of the heart disease in the next ten years. A person nurses an ambition

in his heart but he finds it impossible to satiate it. He continues to accumulate wealth, which may be enough for the sustenance of the next two generations. He also knows it well that he cannot enjoy all the wealth he has amassed but he goes on accumulating the wealth only because he is egged on by ambition and competition. As a result of this unbridled human ambition social balance is being disrupted. It is natural that if one acquires more, the other will have less. If there is a mountain on the one hand, inevitably there will be a crater or a pit somewhere. So what is necessary is that we think again about the concept of development. Here are some practical exercises which will help you to strengthen your resolution.

Practical exercises for attitudinal change

Follow instructions and do as instructed.

(i) The first resolution:

‘I will support the concept of development.’ Repeat this sentence in your mind for about a minute. First you have to utter this sentence three times in a loud voice. After you have uttered it three times loudly, repeat the same sentence three times in a low voice, then repeat it again three times in your mind.

(ii) Second resolution:

After the first resolution has been reinforced, make a second resolution: ‘I will practise nonviolent lifestyle.’ You have to utter it loudly three times and then repeat it three times in low voice, then repeat it three times in your mind.

(iii) Third resolution:

After these resolutions have taken root in your mind make the third resolution: ‘In education I will try for students’ emotional development.’ You have to repeat this resolution three times loudly, three times in a low voice and three times mentally.

This exercise to which I exposed you aims at promoting and strengthening the concept of balanced development. Unless there is a change in our concepts and beliefs, there can be no change in society. In order to reverse the trend of unbalanced development, which is ailing the society, today we have to develop our power of resolution. Once this concept enters the layers of the unconscious mind and once it has been strongly imprinted in it, it will unleash powerful vibrations, which will transform human society. This is the first step for a change of the consciousness. The main problem is that we lack resolute determination. If concentration, determination and repetition are combined, our thinking will reach the unconscious layer of the mind. It then results in the transformation of the consciousness. It is the first step towards the process of changing or transforming the consciousness. We have to make it so strong that it touches our conscience and permeates our subconscious mind. The subconscious mind is the key to success in our life. We have to develop a strategy to reach it and it is possible only through willpower. We must learn how to strengthen our will because it has the potential for individual and social transformation.

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A Sevenfold Strategy for Training in Nonviolence



1. Training the trainers
2. Organizing training camps
3. Symposia
4. Seminars
5. Workshops
6. Conferences
7. Making nonviolence training a part of the education of children

For activists working in the field of nonviolence what is needed is :

1. Training to boost their morale
2. Training to develop collective consciousness
3. Training to become free from tension

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Tools of Nonviolence Training

A Strategy for Training



Those who are entrusted with the responsibility of training in nonviolence are naturally supposed to think deeply about the problems of violence and wealth. To bring about a change in a man's outlook on violence and possessiveness, it is imperative that we develop a conceptual understanding of balanced development and a correct view of wealth and its use.

1. Concept of Balanced Development

This has four basic aspects:

- a) Emotional development should become an integral part of our system of education
 - b) There should be a balance in spiritual and moral development along with material and economic development
 - c) Nonviolent lifestyle
 - d) The attainment of holistic health, mental balance, peace and happiness both in individual and social life
2. Developing a right outlook towards wealth and its utilization and choosing fair means of livelihood - refraining from acquiring and benefiting from the wealth which creates social problems.

This also has four basic aspects:

- a) Prevention of reactive violence
- b) Prevention of pollution and environmental degradation
- c) Ensuring individual health - safeguarding physical, mental and emotional health
- d) Purification of criminal mentality

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Practical Exercises for Attitudinal Transformation



1. Contemplation of the resolve for the concept of balanced development
Technique : First repeat the following resolutions three times by speaking them aloud and then repeat them again three times in low voice and repeat them in mind nine times. As you repeat the resolve aloud or in mind breathe long:
 - a) I will support the concept of emotional development.
 - b) I will practise nonviolent lifestyle.
 - c) I will try for emotional development in education.
2. Contemplation of the resolution towards the inculcation of the right attitude in relation to wealth and its utilization or consumption
Technique: First repeat the following resolutions three times by speaking them aloud and then repeat them again three times in low voice and repeat them in mind nine times. As you repeat the resolve aloud or in mind breathe long:
 - a) I will refrain from earning and benefiting from such wealth as creates social problems.
 - b) I will refrain from earning and benefiting from such wealth as creates reactive violence.
 - c) I will refrain from earning and benefiting from such wealth as creates the problems of hunger and poverty.
 - d) I will refrain from earning and benefiting from such wealth as promotes inequality.
 - e) I will refrain from the business that destroys or pollutes the environment.
3. Contemplation of the *sankalp* (resolve) for the correct attitude or outlook towards consumption.

Technique: First repeat the following resolutions three times by speaking them aloud and then repeat them again three times in low voice and repeat them in mind nine times. As you repeat the resolve aloud or in mind breathe long:

- a) I will refrain from unnecessary consumption.
 - b) I will exercise restraint and discretion even in essential consumption.
 - c) I will try to purify criminal mentality.
4. The *Sankalp* (resolve) for the prevention of reactive violence:
- a) Resolving caste-based/racial conflict:
 - i) I will have an abiding faith in human unity.
 - ii) I will not engage myself in any kind of conflict or altercation based on caste prejudice, racialism, gender, social status, nationality etc.
 - b) *Sankalp* (resolve) for communal harmony:
 - i) I will not engage myself in any conflict in the name of any religious tradition.
 - ii) I will not disrespect the functions, celebrations and processions of other religions. I will respect them with a sense of broad-mindedness.
 - iii) If any harm is done to one's religion or community by some individual, I will not think of perpetrating revenge on the entire religious group to which the individuals belong.
 - c) Resolving cultural conflicts:
 - i) I will develop a relative viewpoint towards culturally diverse people.
 - ii) I will not have a feeling of hatred on the basis of cultural diversity, nor will I engage myself in any violence on that basis.
5. Practical Exercises for freeing individuals from tension

Sankalp (resolve): I am practising Preksha Meditation for the purpose of purifying the impulsive state of my emotions.

Technique:

Mahaprana dhvani (humming sound) (9 times)

Kayotsarg (relaxation) (10 times)

Perception of long breathing (10 times)

Perception of breathing through alternate nostrils (10 times)

Perception of white colour on the Jyoti Kendra (centre of light) and on the whole forehead and on the *chakra* on the forehead

Mahaprana dhvani (humming sound) three times Total 45 minutes

6. Practical exercises for controlling impulsive impetuosity

Technique: As above

The only difference is that *Kumbhak* (holding breath for a while) is to be practised between long breathing and breathing through alternate nostrils.

7. Practical exercises for the development of fearlessness

- i) *Mahaprana dhvani* (humming sound) (2 minutes)
- ii) *Kayotsarg* (relaxation exercise) (5 minutes)
- iii) Visualize a pink colour while breathing in. Feel that the atoms of pink colour are entering your body through your breath.
- iv) Practise pink colour meditation on the centre of bliss for three minutes. Focus your attention on the centre of bliss near the heart visualizing that your entire being is bathed in pink.
- v) Focus your attention on the centre of bliss (near the heart) suggesting to yourself- "My spirit of fearlessness is developing. My feeling of fear is becoming weak. It is waning."
 - Repeat the above sentences aloud three times, then repeat them in a low voice three times and then repeat them silently in your mind only nine times. (5 minutes)

Reflect on the following:

Powers that have already developed become blunt due to fear and new powers will not develop. Therefore, I must cultivate fearlessness. All frighten him who fears. Fear weakens a man. No one helps a weak man. My strong determination is that I will practise fearlessness for the development of my inner powers. I will be definitely relieved of fear. (10 minutes)

Complete the exercise with *Mahaprana dhvani* (humming sound)

8. Practice in the development of compassion and sensitivity:

- i) *Mahaprana dhvani*. (2 minutes)
- ii) *Kayotsarg* (self awareness with relaxation) (2 minutes)
- iii) Breathe in pink colour. As you breathe in, visualize that the atoms of pink colour are entering your body through you nostrils. (3 minutes)
- (iv) Practise pink coloured meditation on the centre of bliss i.e. focus your attention on the centre of bliss visualizing that your entire being is being bathed in pink. (3 minutes)

- v) Concentrate your attention on the centre of bliss and contemplate “my right attitude is developing, and a feeling of compassion is being strengthened.

Repeat this sentence nine times aloud and then repeat it again nine times in your mind (5 minutes)

Reflect on the following:

The strong emotions of anger, arrogance and greed make a man cruel. A cruel man torments and tortures others. He plunders them and treats them harshly. No one wants to be treated harshly, then why should I behave in a harsh manner towards others. I have to develop compassion to live a good life and make the life of the community peaceful. I take a vow that I will strengthen my feeling of compassion. Reflect on these sentences for 10 minutes and complete the process by *Mahaprana dhvani*.

9. For the development of tolerance practise *Anupreksha* (contemplation) of forbearance:

Technique:

- a) *Mahaprana dhvani* (2 minutes)
- b) *Kayotsarg* - (self awareness with relaxation) (5 minutes)
- c) Breathe in blue colour with each inhalation. As you breathe in, visualize that atoms of blue colour are entering your body (3 minutes).
- d) Practise blue-coloured meditation on the centre of purity in the middle of the throat (3 times).
- e) Now focus your attention on the centre of enlightenment (in the middle of the forehead) suggesting to yourself:
“My spirit of forbearance is being strengthened; my mental equilibrium is increasing.”

Repeat the above sentence aloud three times; then repeat it in low voice three times, then mentally nine times. (5 minutes)

Reflect on the following:

Physical sensation

Weather-induced sensation

Disease-induced sensation

Mental sensation

Pleasure and pain

Favourableness and unfavourableness

Training in Nonviolence

Emotional sensation

Antagonistic ideas

Contrary behaviour

Contrary interests

These sensations do affect me, but I have to reduce their impact.

If their impact grows, my own powers will decline. The less they influence me, the more my powers will increase.

Hence the development of toleration is a big secret of success in my life. (10 times)

10. Complete the exercise with the recitation of *Mahaprana dhvani* (2 minutes)
11. Practical exercise for the development of a tolerant outlook for the attainment of harmony, reconciliation and peaceful co-existence:
Contemplation of a tolerant outlook
 - a) I will adopt a relative outlook towards the thinking and activities of other individuals and society.
 - b) I will not create a situation of conflict on the basis of diversity of thought or work. Instead of creating conflict, I will seek reconciliation.
12. Contemplation of our resolve at the end of the camp
 - 1) For developing mental strength I will practise the *anupreksha* of conscious spiritual development.
 - 2) I will remain dedicated to my deity/God/soul.
 - 3) I will try to solve social problems through moral and spiritual values.
 - 4) I will practise “*anupreksha* of detachment” for restraining consumption.
 - 5) For moral development, I will practise “*anupreksha* of integrity”.
 - 6) I will practise regularly the exercises to which I was exposed in the nonviolence training programme.

sakasaya-kasayayoh samparayike-ryapathayoh

The activities of a person driven by passions cause long-term inflow (bondage) while the activities of a person free of passions cause instantaneous inflow (bondage)

– Tattvarth Sutra

A Course Module for Training in Nonviolence



Introduction

The world we live in today is marked by untold suffering on account of the environment of a culture of violence and hatred spreading fast across the world. We see the devastating impact of violence on individuals, families, social, religious and ethnic groups. The world today is in the grip of perpetual fear and a sense of insecurity prevails. Though there isn't an immediate threat of another nuclear holocaust, the way terrorist culture is spreading, it isn't ruled out altogether. Alarmed by this situation United Nations declared a decade of a culture of peace and nonviolence for the children of the world (2000-2010) and called upon the people of the world to make intensive efforts to stem this tide and wean the children and youths off the culture of hatred and violence. The decade will come to an end after less than two years from now. Though an environment in favour of *ahimsa* has been created, violence continues to multiply. It is not expected to create a lasting effect unless children are exposed to practical steps for the internalization of a culture of *ahimsa*. We believe that mere discourses and lectures cannot bring about a change in the attitudes of children and youths. An attitudinal change can occur only when the young and old also undergo rigorous practice.

The seeds of both violence and hatred lie dormant in human mind. The left hemisphere of human mind, which is a storehouse of anger, hatred and violence, is more active today because there are thousands of organized centers for training in violence across the world. The right hemisphere of human brain, which is a storehouse of eternal values like nonviolence, tolerance, patience, forgiveness etc. remains inactive. To activate it training in nonviolence is imperative. We have developed a practical course of training in nonviolence on the basis of a series of experiments we made during the last three decades. We have had highly successful results. We observed that the students who took this course had the desired changes in their attitudes. The main objective of this course is to develop a balanced human being who combines both a scientific outlook on life and a deep spiritual insight. It endeavours to enhance his emotional competence.

Main Components of the Course

The course is divided into four parts. They are as follows:

1. Theory and History of Nonviolence
2. Transformation of the Heart
3. Nonviolent Lifestyle
4. Right Means of Livelihood and Training in the Tools of Self-employment

The detailed syllabus of each part of the course is given below:

1. Theory and History of Nonviolence

We have tried to cover all the topics considered essential for a nonviolence trainee or a trainer. The objective is to educate the trainees and trainers in the insightful understanding of global nonviolence. Knowledgeable persons from universities, nonviolent traditions and institutions dedicated to Gandhian studies will be invited to lecture on the following topics:

1. Forms of Violence

- (a) Physical Violence
- (b) Verbal and Mental Violence
- (c) Emotional Violence
- (d) Violence to Nature and to Life-forms other than Humans
- (e) Religious, Ethnic, Racial and Political Violence
- (f) Violence Caused by Exploitation, Inequalities in Wealth Distribution and Poverty

2. Roots of Violence

- (a) Unjust Economic System
- (b) Intolerance
- (c) Exploitation
- (d) Discrimination on Grounds of Caste and Colour
- (e) Imbalance in Human Relationships on account of a Bias towards a Member of the Family
- (f) Unrestrained Emotions
- (g) Unrestrained Greed

3. Historical Roots of Nonviolence

- (a) The Nonviolent Jain Tradition - the philosophy of non-absolutism (*anekant*)
- (b) The Buddhist Tradition

- (c) The Christian Tradition
- (d) The Vedic Tradition
- (e) The Islamic Tradition

4. Entering Modern Period

- (a) Leo Tolstoy
- (b) Gandhi, Thoreau, Ruskin
- (c) Martin Luther King Jr.
- (d) Nelson Mandela etc.
- (e) Vinoba Bhave
- (f) Acharya Tulsi
- (g) Acharya Mahapragya
- (h) Quakers, Pax Christi and other nonviolent endeavours in different countries

5. UN Efforts

- (a) Universal Declaration of Human Rights
- (b) Declaration of Children's Rights
- (c) Rio Summit 1992 - Declaration to Save Biodiversity
- (d) Social Summit (Copenhagen) 1995 - Elimination of Poverty, Social Integration, Generation of Employment
- (e) UN Decade for a Culture of Peace and Nonviolence
- (f) UN Decade of Education for Sustainable Development

6. Strategies for Survival into the Third Millennium

- (1) Nuremberg Principles against War
- (2) Change in Lifestyle (Nonviolent Lifestyle)
- (3) Ecological and Sustainable Living
- (4) Refraining from the Activities that Cause Global Warming
- (5) Caring for the Future: Preserving Ecology and Environment
- (6) Inspiring People to Limit Use of Resources
- (7) Change in Individual Outlook (Culture of Heart)
- (8) Right Means of Livelihood
- (9) A Deep Study of the Lives of Self-transformed People

2. Transformation of the Heart

The second part of nonviolence training is most important. We believe that there are psychic centres in the human body, which if activated by yogic and meditative postures, can bring about a permanent attitudinal change in children. What is essential is a change of heart. Mere lectures do not succeed in effecting a psychological transformation among the young and the old people. There are five basic precepts for the transformation of human heart.

1. Development of Self-discipline – Controlling Impulsive Impetuosity
2. Development of Fearlessness
3. Development of Tolerance
4. Development of Compassion
5. Development of Humility

The following practical exercises go a long way in the transformation of human heart:

1. *Kayotsarg* (deep relaxation)
2. Perception of Breathing
3. Perception of the Body
4. Perception and Concentration on Psychic Centres
5. ANUPREKSHA (contemplative meditation)

We have trained masters who expose the trainees to various meditative postures and teach them how to breathe. Breathing exercises play an important role in pacifying the passionate state of human nature. Please see detailed exercises in Chapter 16.

3. Nonviolent Lifestyle

The third part of nonviolence training is the development of nonviolent lifestyle. When a student begins to feel inclined towards a culture of ahimsa after his exposition to its theory and practice, he is supposed to adopt a nonviolent lifestyle embedded in self-restraint for the rest of his life. The essential ingredients of nonviolent lifestyle are as follows :

1. Abstinence from unnecessary violence
2. Abstinence from killing innocent human beings
3. Abstinence from committing aggression
4. Abstinence from participation in violent agitations and destructive activities
5. Faith in human solidarity

6. Religious tolerance
7. Practising rectitude and honesty in day-today dealings
8. Setting limits to acquisition and practising self-restraint
9. Adoption of pure and ethical means in elections
10. Abstinence from encouraging socially evil customs
11. Abstinence from intoxicants and drugs
12. Refraining from causing environmental pollution
13. Development of ecologic ethic

The individual who chooses nonviolent lifestyle is expected to practise the following in his daily life.

1. Commitment to a global ethic (anuvrats - basic vows)
2. Practice in eating less — reducing items of eating during training - preparing for fasting
3. Dignity of work (*shramdan*)
 - (i) Do all your work yourself
 - (ii) Participate in a voluntary work projects at school or at a poor persons' colony
4. Silence - take a vow of silence at least for two hours a day during training period and utilize the time in *swadhyaya* (study of sacred and formative literature)
5. Share your excess clothes and food with the poor and take a vow to do one good turn every day
6. Meditate for at least one hour daily - *kayotsarg* - long breathing, *anupreksa* etc. for attitudinal changes and undertake health rejuvenating practices
7. Walk at least 4 kilometers a day during training

4. Right Means of Livelihood and Training in Self-Employment

The main cause of violence is unbalanced economic development, which is responsible for concentration of wealth in the hands of a few persons pushing more than two billion people on the planet to abject poverty and starvation. The gale of globalization has widened the gap between the rich and the poor. Unemployment, wanton extravagance and sheer ostentation by the rich contribute to violence greatly. Wealth is the basis of our sustenance as well as a source of conflict in society. We are of the view that a new economic system which may be inclusive and which also takes care of the marginalized groups of society is needed.

Training in Nonviolence

It should be rooted in ahimsa. The present economic system is exclusive and devoid of ethics. That is why it continues to be the main source of violence. In order to prevent the future citizens of the country from taking recourse to exploitative economic system and divert their attention towards economics of ahimsa, right means of livelihood and training in self-employment have been included in this training. If a child is taught to limit his desires, avoid a life of ostentation and observe rectitude in business, he will not indulge in exploitative practices and not be instrumental in generating violence.

In order to develop trainees' conceptual understanding of the issues connected with their means of living, special lectures on the following topics will be organized:

- Who is more important – man or money?
- Economic concepts of development
- Economics of peace and nonviolence
- Environment and economics
- Poverty and unemployment – creating an exploitation free society
- Precepts of economic system
- Economic system and ethics
- Nonviolence training and self-employment

In addition to these insights into economics of nonviolence the young trainees have also to undergo vocational training, which enables them to learn the right tools to ear their living.



Dr S L Gandhi delivering his lecture on nonviolence lifestyle
at the Nonviolence Leadership Training Camp