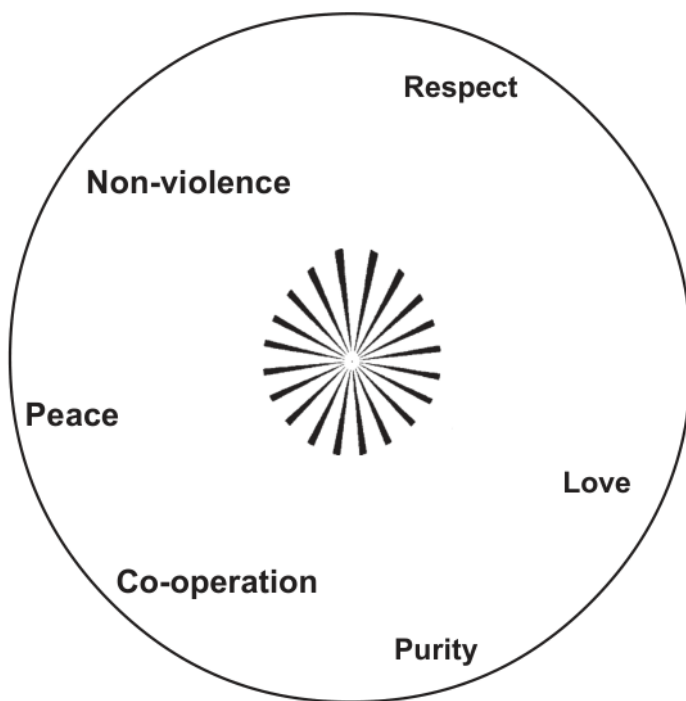


Values *for a* Better World



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Values for a Better World

Diagnosis of the afflictions and treatment

of the ailing society

Every sane person on earth would like the present-day world-conditions to improve substantially because, looking at the total picture of the world, one finds that there are thousand times more thorns and thistles than roses or raspberries. Leaders, in many fields, have tried, in many ways, to enhance the quality of life but the hopes and aspirations of a vast majority of the humankind have been belied. Various kinds of remedies have been applied or tried but, of late, it has become almost the united voice of all that Moral, Social and Human Values are the ultimate and the much-needed remedy.

1. The opinion of the Social Service Leaders

As an instance, let us pay attention to what the social workers have to say. *Social Service Leaders in the Third World countries say that there is abyssmal poverty, wide-spread illiteracy,*

sickening dirt and destitution and shocking deprivation of the sons of the soil, so much so that one feels shame to see the dehumanising conditions and the subhuman existence of the masses. The Social Welfare Leaders in the First World countries say that families, in their countries, are split-ting, marital relations are breaking up, communities are fragmenting and the aged parents and grand parents are not given family love, care and regard as was considered natural and normal for children and grand children to offer to them a couple of generations ago. They say that people, especially children are becoming addicts to T.V. culture and to computers with the result that they are acquiring many new kinds of ailments, attitudes and habits and many are losing even independent thinking. The Social Welfare Leaders also talk of child-abuse and rape of young ones by some elders who are in close relationship to the latter.

All Social Service Leaders — in the Third World, the Second World and the First World countries — agree that the problems that the society is presently facing, cannot be solved by spending any amount of charity or government money or by social welfare work as usual because these problems are enormous and un-ending and are rooted in the loss of age-old traditional Values in certain professions, age-groups, institutions or individuals that have the power, the means or the influ-ence and could, therefore, do something. **They assert that the new**

situation, created by large-scale urbanisation, mechanisation, com-mercialism and ultra-materialism also needs to be tackled at the level of Values only because these new trends, new features and new fac-tors have created a new culture and have influenced the attitudes, the judgement and the set of values of the people and this, in turn, has led to the present predicament. They emphasise that what is really re-quired to wipe off the disgrace of poverty is social, economic and political **Justice** and change in *attitudes* and *life-style* of the top-rich, **sympathy** of all the rich and **attitude of sharing and co-operation** on the part of them all. Also, they say that what is required in the family and the community is the atmosphere of **love and goodwill** and feeling of belonging to it and also **Tolerance**, proper and honest **Communica-tion**, care and cohesion, and the members of the family or the commu-nity must have **the feeling of concern for the well-being of the family**, the community and the society as a whole.

2. What have the worried parents, the police and

the educational institutions to say?

One dreaded ghoul that is hounding increasingly large number of homes and hearts is the **drug-abuse** and the alcoholic habit. The grave problem of drug-trade or use of narcotics is being faced by the police, the parents, the medical profession, the

ministries of home and health, the Department of Customs and, most of all, by the families. But, inspite of hard efforts of the parents, government, the medical profession and the social reformers, the addiction to intoxicating drugs or narcotics is gaining epidemic proportions. *Many educational institutions are wor-ried about it because universities and colleges are becoming contact places and dens for drug-sales.* **All these concerned people or institu-tions agree that there is void in the minds of youth. They feel that the youth do not get adequate love at home. They are not adequately equipped mentally and morally to face the problems of adolescence and the challenges posed by new situations during and after study, especially when they have an exposure to the film and the T.V. and the rat-race for jobs.** It is, therefore, suggested by all that the youth now need such counselling as should develop their will-power, enable them to face the challenges of life and bring much-wanted **peace** to their restless minds. They need to have contact with such living persons who can inspire them for a high goal, high ideals and **creativity** and can enable them to see the meaning of life and **the positive role** they can play and the Values they require for it. Unless and until they are given strong anchor or the steer-wheel of Values, the youth will keep drifting and carried by the strong currents of the time and tide.

The parents are really worried about their son or daughter getting into the trap of the drug-agents or about their falling into the company of such 'friends' who are drug-addicts or alcoholics, eve-teasers or sex-perverts. They, therefore, say that their children and the youth re-quire such teachings and atmosphere that should develop in them the qualities of **self-control, discipline, sense of responsibility** for their life and the Values of **simplicity**, habit of hard work, will to learn, and such other values as generate inner strength and happiness in them.

3. The suggestion of the Health Scientists or

Doctors and patients

Health Scientists or doctors say that there is clear medical evi-dence that there is lot of mental tension, negative attitudes, impulsive-ness and lack of the ability to have emotional stability and to solve the inner and outer conflicts. As a result, more and more people are suffer-ing from such **psychosomatic diseases** such as high blood pressure, heart diseases, arthritis, peptic ulcers, asthma and even cancer. *They also warn about the danger of AIDS, wrong life-styles, non-vegetarian food-habits, use of tobacco in the form of cigarettes, etc. They also emphasise that these and the many allied health problems that are attaining gigantic increase, cannot be just wished away nor can mere medication check their spread because*

*Mental Tension is due to lack of such values as **Tolerance, Humility, Patience, Self-confidence, Self-control, Emotional stability,** etc. **AIDS** also, in most cases and in a great measure, is due to wrong habits of sex. The cause for many other dis-eases also lies in the fact that many people do not have control over their taste or eating and drinking habits or their response to situations of stress or change. They, therefore, advise practice of **Yoga Meditation** to have Relaxation Response, to build better immunity and to have **self-control**. They also ask people to have **a better life-style**, practise **positive thinking** and modify their attitudes and build better thought-patterns, based on better Values.*

The patients also have their opinion and also their suggestion for a change for the better. They say that, whatever be the 'pathy' — Allopathy, Homeopathy, Naturopathy, etc. — which the doctor practises, one important 'pathy' that we find missing in most doctors is **Sympathy**. The patient may be patient or impatient, most doctors do not attend to him patiently. They may do the healing of the body but who is going to heal the mind? Also, many doctors, to-day, do over-billing and over-drugging and, in the competitive atmosphere that pre-vails, they prescribe very strong medicines, lot of antibiotics, X-rays and some unnecessary tests. So, the problem of disease is not the only problem; it gathers an additional load of problems which are the crea-tion of the obnoxious

atmosphere in many hospitals — the big queues, the hurry of the doctor and so on — and the attitude of many medicos. So, what seems necessary is that the doctors and the paramedical staff also should practise **Meditation** and get a good doze of education in **Human Values** and Moral Qualities so that their services improve and their attitudes also change. If the doctors carry tension from their homes to their clinic, if they have no smile on the face and an assuring and gentle word for the patient, and human sympathy on the whole, if the patients are for them the guinea-pigs or the rabbits for their experiments, or money is the most vital vitamin which they excessively take, then the society will become acutely sick. On the other hand, their **sympathy, smile** and **soft and sweet words** will give the healing touch and a feeling of security to their patients.

4. The opinion of Jurists and Law-enforcing agencies

The jurists and law-enforcing agencies present an alarming picture of the crime-scene. Violence, Corruption, Rapes, Robberies, Murders, Molestation, Abduction, Atrocities, Frauds, Defrauding the Customs, Car-lifting, Burglary, Business-malpractices of many kinds, Dacoities, Damaging or Pilfering government property, Tax-evasion, etc. are some of the rampant crimes that work as decivilising and dehumanising factors; these deprive individuals of security and safety and destroy peace and property of the society.

These heinous crimes are not confined to any particular country; these are the bane of the whole society and a curse on the whole humankind. Communal or Racial Riots, Violent class-conflicts, Eve-teasing, Bride-burning, Dowry-deaths, Wife-beating, Child-lifting, etc., are such crimes that occur frequently in some countries and sparingly in others. Fundamentalism, Extremism or Militant activities are much-discussed crimes of recent origin, committed by groups which commit indiscriminate killing in order to achieve their parochial objectives. There are many other crimes that eat away lot of monetary resources of the country, drain the energy of the society and tie up many able-bodied persons to the hazardous task of providing security to the people and maintaining law and order. *These are the darkest blots on the face of the humankind. They destroy the fruits of development and progress and create panic and upheaval by suddenly stoning the buses, burning the parked cars, killing even babies and women, robbing the passers-by, blowing up bridges and causing traumas to the innocent people who have nothing to do with politics or agitations.*

The Judiciary apply law, in letter and spirit, to such cases and give exemplary punishment to criminals so as to prevent and discourage further crime. The law-enforcing agencies keep alert and work day and night to nab the criminals and to provide security to the citizens. The jail staff do their own duty to the

best of their abilities. But the crime-graph keeps rising.

In the light of all the experience, it is now being realised that there is need to reform the criminals and the society, and to conduct some courses in Values and Human Rights for the police force and the jail authorities because there is clear evidence that some attitudes and acts of some personnel of each one of these violate Human Rights and create atmosphere that is conducive to crime. It is also believed that there is something in the ways and behaviour of the society and some personnel of the law-enforcing agencies that generates crime or gives birth to criminals or is an obstacle in reduction of crime. In some cases, the judges have passed strong strictures against some police personnel, some officials of the investigating agencies or public prosecutors because of the nexus between them or because of their succumbing to political pressures or official patronage and protection. By and large, the police force may be honest and dutiful but there is also a number of those whose dereliction of duty was pointed out. There are some police personnel who join hands with criminals and who, instead of protecting people, protect the criminals for some consideration.

The public opinion is now gaining strength that it is the duty of the society and the law-enforcing agencies to reform and rehabilitate the criminals mentally, socially and economically and to treat

them with a feeling of human dignity in them also. There are now many open channels for getting quick justice. There are the Consumers Courts, the *Lok Adalats*, Human Rights Commission and such other institutions where one can have redressal of one's complaints. But, this current public opinion is gaining strength that these may provide only relief but not prevent crime or breach of law. Even if the Law is given more biting teeth and the criminals are accorded very severe punishment, these are no substitutes for the reform of the society. *The draconian laws and the severest of punishments will not prevent crime; these may only compel criminals to go underground and to adopt clandestine ways. So, what is additionally required is the understanding as to what leads to crime and how the mind of a criminal works before, during and after the crime.*

What is now being suggested by all concerned is that the criminal must be treated with love and dignity so as to change him into an able, civilised, honourable and useful member of the society, for, human life is precious and must neither be wasted nor destroyed without trying all available means, methods and alternatives. It has also been found that every criminal has some potential for good unless he has a deranged mind, and unselfish love and Yoga Meditation can work wonders in transforming him.

To make Law & Order a sustainable thing, to prevent or reduce crime, to transform the

*prisoners and undertrials in the jails so that they refrain from crime when they go out of jails, and to make human existence worthy of its name, it is essential to promote the values, called **Self-respect, Respect for others, Tolerance, Patience, Goodwill, Self-control, Non-violence and Faith in the Law of Karma.***

There is not even the vilest among sinners or the most dreaded criminals who does not have even an iota of Self-respect. Self-respect is the motivating force, the spiritual urge, the moral drive and the inner compelling thrust that moves a person to goodness and virtue. It has been rightly said that “every saint had a past and every sinner has a future”.

Awaken self-respect in a person with evil or criminal tendencies and you will find that he becomes a person of sterling character. Self-respect should not be confused with Pride because Pride is a negative trait and a defile-ment of the mind. Self-respect is the respect of the self which is the result of the realisation of one’s intrinsic and real worth and of one’s potential and ability to play a positive-constructive role irrespective of adverse comments and discouragement by others. **Self-respect and Respect for others provide the answer to all or most of our questions about cognisable or non-cognisable offences. You need not have a Pe-nal code if you have awakened these two character-building forces in the citizens of a country. These make the alchemy that can convert iron into gold or can change ‘waste’ into the ‘best’.**

These two — Self-respect and Respect for all others — should also bring Self-control. But, to re-inforce them, you must well-ground people in Tolerance, Patience and Goodwill. Tolerance and Patience are the guards that prevent your mind from getting derailed. These are the brakes which, if applied in time, save from head-on collisions or severe accidents in public and family life. *Goodwill stops negative think-ing, bad intentions, hatred, enmity, etc., at source. It shows red signal to those thoughts, words or acts that have even the slightest touch of crime or sin. The three musketeers — Tolerance, Patience and Good-will — together keep all ignoble tendencies under check.*

Faith in the inviolability of the Law of Karma gives a person self-control over his mind and sense-organs. If one has full conviction that, if he causes pain or sufferings to others, he himself also would defi-nitely suffer, then one will refrain from bad doings. Many people *know* the Law of Karma but they do not have *the fullest conviction* in its inviolability. They think that, by taking a dip in the river Ganga or Yamuna, or by prayer, or by the protection provided by a god-man or by some other means, they can escape the application of the Divine Law (“As you sow, so shall you reap”). So, their half-faith leads them to only half control over their thoughts, speech and actions. Those who know that by greasing the palms of a tax-official, a person can evade tax, by bribing a concerned government engineer or official, he can

encroach on public land and so on, they think that they can also escape *the Law of Karma* because “*where there is law, there is a loophole and where there is a loophole, there is a lawyer*” and so, if he engages a ‘good lawyer’, he can save himself from the Law of Karma. If he knew for sure that, even if he goes underground or leaves the country and goes abroad, or uses political influence or engages a *Tantric* or a God-man as his lawyer, there is no escape from punishment under the Law of Karma, except, perhaps, a slight reduction in the quantum of punishment, depending on his sincere repentance, good previous record and credible assurance for non-violation of Law of Karma in future, then he would be a transformed man.

All believers in God or in the Law of Karma believe that there definitely is justice in the world. One’s Karma brings its own fruit in course of time. People, however, complain that justice in temporal courts is doubtful, often delayed, generally costly and sometimes miscarried or vitiated. One who seeks justice in courts, feels that, before he can reach his goal, he himself is being unduly punished in the corridors by way of lawyer’s fees, postponement of cases as requested by the lawyers, deferment of judgement, non-compliance of court’s summons by the witnesses and so on. So, he asks whether the procedures and processes of law can not be changed. The clients, therefore, often suggest that the lawyers and the judiciary also must practise some Meditation so that

they become more kind, considerate and compassionate and the courts become hallowed places where the majesty of law rules without obstruction and all are treated well and treated with dignity. The role of judges and lawyers is, in fact, sacred, for justice is a divine attribute. *If Truth becomes a casualty and Justice can be purchased by money, influence, pressure, threats or bullying, and the parties to the suit are treated without dignity, then the society must think of creating the proper atmosphere by such values as **Human Dignity, Rule of Law, Quick** and inexpensive **Justice** and '**Clean atmosphere**'.*

Some changes are needed in Jail Manual, etc. The attitude to-wards the undertrials and the prisoners needs change. Jails should be-come Reform Homes where the prisoners and Jail officials must have some courses in Values, relevant to them, and they must practise Medi-tation also. This has often been asserted by the Jail authorities them-selves and the media also have pointed to the horrible conditions in some jails. There have been some public interest cases also and some steps for reform have already been taken but if the value, namely, ***the intrinsic worth and dignity of the human individual*** is observed, other changes will easily follow.

5. The opinion of Business & Industry and

Consumers and the general public

Business-persons and Industrialists say that there is wide-spread corruption and, in order

to get anything done, they have to pay some money to almost all kinds of officials, for, otherwise, their business suffers. They cannot afford time to go and meet officials again and again, and even if they do that, the delays hamper their production which they cannot afford because they have to pay their employees and compete in the open market economy. They say that, for these and other reasons, they have to increase the prices or do other things even against their conscience. They emphasise that they offer goods and services at some cost and are engaged in useful activity and the bu-reaucracy and the policy-makers should help them in this activity and liberalise rules and put no impediments so that the nation may prosper. They, therefore, aver that if the officials are honest and un-obstructing and the politicians do not make heavy demands, they would, certainly, lower the prices. But they want people to realise that Business is for profit and no one can run it on losses. And, Business & Industry are different from other professions because one has to invest money, take risks and spend much time and employ many special abilities. They, therefore, suggest that the government machinery should be made more smooth, liberal, co-operative and, above these all, honest and efficient and the workers should work with **responsibility, sincerity** and with a **spirit of conciliation, accord** and with **excellence**.

The consumers, in turn, say that Businesspersons sell goods at much higher prices than their overall cost of production and marketing would justify. They say that Business & Industry make quick money by fair or foul means and by malpractices. They, therefore, conclude that if Business persons and Industrialists observe three values, namely (1) **Honesty and Integrity**, (2) **Trusteeship** and (3) **Excellence**, then all would be satisfied. ***They point out that Business & Industry are the axle of the wheel of economy, they are the means of production of goods, jobs and wealth and the fruits of their work are made use of by every individual and every home and no human activity can be done without making use of their goods and services. So, if we wish the world to be a better place to live in, we must have Business & Industry based on Values; otherwise no other profession can be based on Values.***

The consumers say that, in the present-day world, big business and industry take loans from the banks or they get money from shares; so, their enterprise or profession prospers mostly on public money. So, Business & Industry should consider themselves as Trustees, using public money also and, as such, a great part of the profits should go to the public, the share-holders and also to their own employees whose work also made big profits possible. Also, Business & Industry should feel concerned for the well-being of the society, for, the natural

re-sources, the man power, etc. are supplied by the whole society and the Business-persons and the Industrialists themselves also, with all their talents and abilities, are, to a great measure, the products of the education, the training, etc., provided by the society. So, they should work in the spirit of Trustees.

The Business persons, the Industrialists and the Business Executives say that the nature and form of trade, commerce and industry has undergone a great change during the last about one hundred years or so and they are, to a great extent, aware of their new responsibilities and roles. They also say that they do run charitable institutions, give large sums to charitable institutions, promote research and create employment opportunities but, in this rapidly changing world, they have to spend huge amounts on diversification, replacing old and obsolete machines tools in order to be able to compete and to cope with change and, thus, they have their own constraints. They too wish to produce quality goods and they try to attain excellence but their technology is not advanced as in some other countries. They, therefore, ask the consumers to take into account the conditions under which they work and how hard it is to stand competition.

Business & Industry is not like sitting relaxed in an easy chair. One gets peptic ulcers, high blood pressure, heart attacks and a heavy load of worries so that one has often to take sleeping pills and forgo

leisure and chitchat in the family. They, therefore, want to know the art whereby they can be *'busy and also easy'* and can cope with change without any effects of stress. In other words, they also need to practise *Meditation* and also have some seminars on how Business & Industry can be run without worry. It has been found that if they observe such values as *Integrity, Justice, Foresight, Goodwill, Equanimity, conciliation, Clear Judgement, and Proper Planning and Organising* and they can have the load of worries off their chest. They can cope with change without stress.

6. What do the Educationists, Educators

and Students say

Those who formulate govt. policy on Education and also those who teach say that the atmosphere in schools and colleges has under-gone a sea-change during the last about 60 years or so. One major problem is the indiscipline and rowdyism. During the examinations, one notices the malpractice of *mass-copying*. Even the parents and the invigilators help in this evil. There is also the evil of tampering with the results, either by the examiner or in the office where the results are compiled and records are maintained. On any pretext, the students may gather into the form of a mob, threaten their teachers, destroy the school or college property and gherao their Principal or Vice-

Chancellor. There is the ugly practice of ragging and there is also absenteeism. Even teasing and drug-addiction are on the increase. On the occasion of certain festivals, there is hooliganism. *In short, they say that the majority of the students do not have any regard for the teachers and they are giving up the traditional values and following the new T.V. and film culture. They indulge in party-politics, conduct agitations and form groups of such characters who create nuisance or disturb the atmosphere in the campus, in the buses, on the roads and in colleges, even others than their own. The parents also are thus worried about the future of their sons and daughters because they are aware of such unhealthy and degrading atmosphere prevalent in academic institutions and they are afraid of their young ones falling into bad company.*

So, the Educationists, the teachers and the parents, all have been appealing to the authorities that Education be Value-based. They have been trying their level best to persuade them that it is utterly necessary to give either a moral orientation to other subjects or to introduce Moral Values as a separate subject, whichever of the two alternatives be feasible. They have been crying hoarse to make the authorities realise that there is need to give grounding to the children and the youth in such values as **Simplicity, Obedience, Respect for elders, Responsibility, Discipline and Honesty.** Without inculcation of these values, the society will go down and all developmental

efforts will be put to naught. They point out that there is need to equip students with such knowledge as can prepare them to face allurements, temptations, provocations, aggravations and aggrievements in life and to have **equanimity, peace, civility** and **grace** under all circumstances. *The parents, therefore, entreat, in the humblest of terms to the authorities to enable the students to take benefit from the ancient spiritual and cultural heritage and the age-old value system and the holy wisdom available in the country.*

The students, on the other hand, say that their teachers themselves also are not inspiring personalities because they too do not have such values in their own life. They say that the teachers do not perform their jobs with any dedication, responsibility or for the love of the country or education. Instead, they want to earn extra money by giving tuition to their students outside the school or college. *The students, therefore, emphasise that if their teachers, syllabus and the atmosphere lack in the essential ingredients that make the culture or the Value System, how can they be blamed for any lapses? They also say that the atmosphere at home is not congenial and the parents themselves too often speak lies, indulge in acts of anger, hatred, vengeance, enmity and even violence in their reaction to their neighbours or relatives and they (the parents) therefore, cannot say that the students to-day have evil tendencies and bad character. How can the kettle call the pot black? They, therefore, complain that the*

atmosphere at home and at the place of study is so uninspiring, ugly and detestable that they are compelled to go to see bad films and indulge in activities which give an outlet to their frustrations and disappointments. **They, therefore, pray that the society should do something so that the parents are more *loving, friendly, caring and trusting*.**

In fact, what each one of them says is true to a great extent. The Parent, the Teacher, the Planner, the Student and the Society cannot be segregated. They interact with each other. The Parents cannot for-get their responsibility and put all burden and blame on the Teacher or the school or college, nor, for the same reason, can the Teacher shirk his responsibility, claim freedom from all responsibility and put it on the shoulders of the Parents or the Family. The society too can-not say that it can hardly do anything in the matter.

There is another aspect or dimension of education. No one can deny that everyone of us is a conscient being, which, in other words, means that we are capable of thinking, judging, remembering, feeling, learning, forming attitudes and habits, etc. So, the question arises: 'What is this consciousness? In other words: "Who am I?" Who is it that uses the pronoun 'I' in the first person, singular number?' If there were no consciousness, we would not be able to learn nor would we be aware of any other existence. So, Consciousness is the first real-ity. Without knowing the answer to "What am I?", one cannot know where do

thoughts come from, what are emotions, who forms the attitudes, who has the memory and answers to such other questions. Without understanding the self that thinks, how can we have positive thinking, self-control, self-confidence, self-respect, etc.? Without understanding these, we cannot practise advanced and deep Meditation nor can we have deep, stable and inherent Peace. We must know that the seven major Evils — Sex-lust, Anger, Greed, Attachment, Pride, Hatred and Laziness are born by identifying the self with the body which is material. All materialism also is based on body-consciousness. So, this knowledge of the self also must form a part of education, for, this forms the foundation for moral values and counters the forces of Materialism.

It is the self or soul which has a moral dimension and if we do not realise this, moral values, if acquired by any other means, will not stay for long because all else is material, transient and ephemeral. The Law of Karma also is based on this and, without faith in the Law of Karma, one is likely to be stranded from the path of Values and uprooted from the moral ground by storms of temptations and provocations. This knowledge of the Self, must, therefore, form a part of the education because it is undeniably true that the present situation is the result of the 'identity crisis'. The fragmentation in

the society is because of one's identification with geographical, racial, communal, casteist, professional or other identities. *The only force that can unite all human beings on earth, irrespective of their caste, creed, national-ity, language, profession, etc. and can counteract strong tendencies of separatism and self-interests is that each one of us is 'a soul', a conscient being of light and we are all children of one Supreme Soul or God and are, therefore, brothers among ourselves. It is this concept of World Brotherhood that can lead to mutual sympathy, help, co-operation, justice and many other divine qualities.*

7. The voice of women and girls

In many societies, throughout the two millennia, women and girls have been discriminated against. This started from the time of their birth because there was a vast difference in the attitude of parents them-selves towards the girl child and the male child. The tragedy is height-ened by the fact that even the mother, in many cases, gave differential treatment to the female child as compared to the male one. This might have been due to the women getting conditioned by the social atmos-phere then prevailing but the gender-difference was almost always there in most cultures in one form or the other. Women were considered as second-rate citizens. They were deprived of many rights which the males enjoyed. Often, males were not expected to seek or listen to their advice, much less accept or follow even their wise counsel. Women were

considered as goods and chattels or as objects of sex-gratification or playthings for the males and they were kept under subjugation and in *purdah* (veil) or confined to the four walls of the house. Exceptions were few and only in high class families. As if that were not enough, they were even denounced in insulting terms in some books on Religious Law or in some holy books.

But now we are in a different Age. **Women say: "Let us forget the past and now set the equations right"**. They also say that they rear and bring up the child, look after the family and know and play their role as a daughter, a sister, a wife or a mother with dedication and sincerity. They too serve the society and their roles are no less important. Can there be a human society without them or without their roles? Why should then there be any gender-discrimination? Why is then disharmony created in the family and the society by treating them as inferior or hateable species? The biological and psychological roles of both the genders are necessary to knit well the fabric of a family. The society needs the male as well as the female qualities and one cannot do without the other. **Why are then women deprived of their rightful place in society? There is, in fact, the biological evidence that women are superior to men in certain respects and it is generally felt that the society needs very much the female qualities in order that there may be less crime and**

more service and sacrifice. So, women ask: “Why are we treated with contempt”?

Mother is the first teacher and preceptor of a child. It is she who imparts the first lessons in culture and traditional values to the child. She plays a major role in preserving and transferring the cultural and spiritual heritage to the succeeding generation. Women can better impart lessons in non-violence and end corruption if they are allowed to play their social role and if male-domination over them ends. It has been rightly said that *“where women are honoured, there the deities or gods dwell.”*

*So, women say that gents should now give them the chance to serve the society. They say that gents should practise the values, called **Gender-Equality, Humility and Co-operation**. They should let women enjoy their rights and have the freedom to spend a part of their time in reforming and serving the society. Men should not look on them as objects for sense-gratification or subservience. They should look upon them as companions or as equals in the service of the society. They wish that men give them freedom of religion and belief and the freedom to practise the faith of their choice. So, Liberty, Equality and Fraternity are the values which should characterise the outlook of men towards women.*

People also now wish women to come in the forefronts of the struggle on the social and the cultural grounds. They should take up the challenge, for they are *Shaktis* or the

Purifying River Ganga. **If women decide that they would work for ending corruption, they can ask men not to bring any tainted money into the house, for they, as *devis*, cannot use it, then corruption can end. If women consider them-selves as *Devis* or the daughters of goddesses Lakshmi and Saraswati, then they can stop the use of alcohol and meat in the family. All say that women can certainly exert a great influence on the family by being *Simple, God-loving and Sàttwic*. The values, named **Politeness, Service, Sacrifice, Love, Simplicity** in them can win back, for them, in these changed times, a place of honour.**

8. What is said about Science, Scientists and Engineers?

Science has given the society many new goods and gadgets and made work more convenient. They have discovered many secrets of Nature, explained many mysteries and liberated people from superstitions and meaningless rituals and unfounded beliefs. They have influenced the outlook of the people and given them what is called '*scien-tific temper*'. But scientists and technologists also used their knowhow for producing weapons and things that have brought the world to the brink of destruction. Their inventions, based on nuclear energy, especially the nuclear bombs, have endangered the very existence

of the world. Though politicians, policy makers and defence personnel also share the responsibility and the blame but it is mainly the scientists who have made this catastrophe possible. Similarly, it is said that the invention and use of chloro-fluoro-carbons that has mainly been re-sponsible for the hole in the Ozone layer which serves as a protective layer against certain harmful sun-rays.

No doubt, it would be wrong to blame scientists and technolo-gists for everything, for the scientists only research to discover and make known the secrets of Nature; it is for the society to use them for good purposes. The Technologists also can say that they devise gadg-ets and manufacture goods to meet the needs of the society and it is for the society to judge and decide what is harmful and must not, there-fore, be used.

It is true, but the scientists and technologists are not outside the society; they are a brainy part of it. They also, as intelligent beings, know well what is good and what is bad for the society and can warn the users or the rest of the society in appropriate language or, if the latter do not care, they can even refuse to reveal certain secrets or to manufacture certain things, for why should they be involved in the act of mass-killing or genocide? If they can visualise that a particular invention can turn the world into an inferno, why, as family men, they should not use their good judgement to dissuade the society from manu-facturing and using such things as can devastate large cities

or end the civilisation, leaving only the cockroaches to live?

Science had helped a lot in development. Without Science and Technology or Engineering, it would not have been possible to have developed cities and to have made available to the people the necessities of life such as water, electricity, transport, houses, etc. All people acknowledge the boons of science and engineering. But Science has not given merely the boons. Along with development, there has been a grave degradation of the environment. Of course, it is again the Scientists who have brought this tragedy to our notice and it is Science & Technology which are playing their role of preventing further degradation and applying corrections. Couldn't Scientists & Technologists anticipate an environmental catastrophe the way the developmental work was being done? Couldn't they devise a way whereby their voice against deforestation, etc. could have been heard by the society so that the vested interests could be held at bay and be stopped from robbing and ravaging the environment?

It is said that Science and Technology have enormously influenced the culture, the life-style and the ways and means and have ushered in a new civilisation. It is also said that, besides doing many good things, it has unleashed the trends of consumerism and commercialism and made the society comfort-conscious and fashion-conscious.

Looking at the over-all picture, it can be said that the contributions of Science and Technology are many and great in deed. In many respects, it has made the world better. But the forces of Materialism, Consumerism and Commercialism to which it has given birth or re-inforcement, and the weapons of Destruction it has made, and also some indiscriminate use of things it has been doing with the result that the environment has been greatly damaged, have done a disservice to its fair name. If Science & Technology were Value-based, the results would have been much better. **If Science and Spirituality had played complementary roles, the world would have become veritable para-dise.**

Scientists and Engineers themselves say that they want to know the method and ways of peace and emotional stability. They also want to know what consciousness is or the *Self* is. They wish to get rid of some odd habits and shortcomings in their personality. It is here that spirituality can help them. They wish to know human engineering which can bring constant happiness and satisfaction in their life and can liberate them from pride, jealousy, anger and sense of insecurity.

If Scientists & Technologists practise Meditation, their power of value-judgement would be greatly enhanced, their intuitive faculty and ability of innovation would be used to only constructive purposes and for only the

*wellbeing of the society. Meditation will fill their minds with Peace and Compassion and would reward them with deeper in-sight and also foresight. It would bless them with **the third eye** which is no less useful and important than the telescopes, microscopes or the power of reflection. Understanding the secrets of the spirit and the original human nature would give them added abilities to understand the working of Nature. Thoughts are neither the physical, nor chemical or mechanical energy.*

Understanding of Thought, which is the very tool for inventions, would enable them to solve the enigma of life. So, **Spirituality, Peace, Compassion, Meditation and Judgement, based on Values** can make Science and Scientists and Engineers the harbin-gers of Golden Age.

9. The role of the Medias as seen by the Media persons and the People

Media is not merely 'the watch dog of democracy' but also it has now taken on itself the role of creating history, giving rise to new trends in all spheres of life, laying the floor and roof of a new culture, making new life-style popular, bringing about reconciliation or enmity between groups or persons, promoting or denouncing institutions, highlighting certain insignificant events and neglecting certain big events, blowing up, out of proportion, the images of some men and making them heroes in the eyes of the people or washing dirty linen of some others in the open and thus giving

blows to some other statues in the society. The visual media is very powerful and leaves a lasting impact. Thus, the print media and the electronic media can prove a great boon if they observe the truth; they can also be a curse to the society if they do not observe such Values as Truth and Wellbeing in the society. If they have bias and prejudice and conceal the Truth or distort the news, then Truth, Fairplay and Justice become instant casualties.

Again, since the Media, especially the Film and the T.V., are the trend-setters, it is, therefore, necessary to be cautious lest violence, sex, scenes of drug-addicts and alcoholics might urge people to copy these trends. It is now generally said that many youth and the general public pick up many bad things of life from the T.V., the Video Films or the Cinema screens. The media can make the future of a country bright by setting such standards as raise the character of the viewers and they can also mar its future if they highlight certain such features that de-grade human character. It is, therefore, necessary that Media consider it one of their responsibilities to work for ushering in a Better World.

If the Media devote some space to such reports as inspire people for better actions and make them feel happy and enthusiastic, then the Media will have done a good job. If they publish some such news, dramas, stories or dialogues that can bring some change in the life of the people, discourage acts of disharmony, suggest some ways as

can strengthen the forces of national integration, communal harmony and political stability, then they would have done some real service to the society.

Media are doing valuable service to the society by keeping people constantly informed and by educating and entertaining them. But if they publish such material also as can create goodwill among communities and institutions, and inspire people for noble goals and service of fellow beings, and warn them of the dangerous habits or events, the youth will engage themselves in creative and positive activities and people will give up narcotics and bad habits. Then Media would be considered as great messengers and reformers. The people, therefore, expect them to publish, or show on the screen, news and views, observing the great values of **Truth, Impartiality and Sincerity**. Thus they will be able to contribute towards building a Better World.

In the modern-day world, it is impossible to transform the society and make it value-based without newspapers, periodicals and the electronic media taking the responsibility or co-operating in this work. It does not mean that the Media are being asked to publish only some discourses or dissertations on moral teachings. The suggestion only means that they should facilitate informing the people of a proper vision of the Better World and in each one taking a bit of responsibility to do something to bring about such a world. Building a Better World is not a small task, and it cannot be done

by a few or a small number of people. Many have to get involved into this task whatever be their pro-fession, for transformation of each one of us individually will lead to the transformation of the world and the Media can help in this task because Media has a wide outreach.

The Media persons have a very tight schedule and they have always certain deadlines to observe, for the newspapers, etc. have to be published in time and the electronic media also have to follow the time-schedule in order not to waste a single moment, for it is precious. In this great rush-rush, they feel heavy strain. Moreover, the sad news also influences their mind more or less. It is, therefore, often advised that practice of brief Meditation would help them to have inner peace of mind, to understand the truth better and to free their mind from the dust and dirt of news and views and to shake off the strain of the day.

Media-persons themselves feel the need for some diversion and they seek some technique for relaxation of mind. Moreover, they feel that only the Media work is not the whole life. They also feel, by experience, that the values of *Truth, Fairplay, wellbeing* of the society and of *sound Judgement* about the moral implications of the material they report are necessary. Many newspaper associations have, in fact, de-vised a code of conduct and the press Commission, the Censor Board and other bodies also have set some norms.

10. What do people say about bureaucrats

and what do Administrators say?

People say that administration cannot be run without bureaucrats.

Some qualified and able persons are certainly necessary for implementing the policies and executing the programmes and the Administrators or the Executive are the qualified, competent and trained persons who know well the intricacies, the delicacies and the emergencies of their job and, therefore, they are the persons in whom the ministers or the policy-makers repose trust. The people also have lot of expectation from them because they consider them as high intellectuals who can and who will understand them and their difficulties. But many people say that they have a very bitter experience of their meetings with the Administrators, Bureaucrats or Executives, firstly, because the latter are short of time and seldom give a patient and satisfying hearing and, secondly, because there is lot of red tape. They get an appointment with great difficulty and after much delay and when they meet, the matters are generally left undecided. And, if they are decided, the final action hangs on. One is very lucky if one gets reply to one's letters and one is really fortunate if one can have one's work done expeditiously and without a consideration. One has to cross many hurdles before one reaches the top boss and, if one succeeds in

getting an appointment, one often finds that the attitude is not dignified and very rarely it is helpful. In most cases, one smells arrogance on the part of an Administrator and there is an atmosphere of uneasiness if not awe. One is treated as if one has come for begging a favour, for, not many Administrators realise that it is their job to help people and that they are paid for it.

There are Administrators and Executives who have humility, sym-pathy and an attitude of solving a problem but such instances are only exceptions rather than the rule. **People, therefore, say that Adminis-trators can do wonders to create a Better World if they meet people with due *Courtesy*, evince *Understanding* and *Humility* and consider themselves as servants who have an *Attitude of Help* and *Co-operation* and they try to cut short the lengthy procedures and avoidable delays. If the Administrators have this firm resolve that their job is to solve problems, to make things easy, to cut short the delays, to deliver justice and to do a good act with grace, then the society will definitely feel very happy and the Better World will come.**

The Administrators themselves say that the nature of their job is such that they cannot satisfy all and that some people are such whose nature is to criticize and to be disgruntled because they want undue favours, out-of-rules treatment and they provoke even peace-loving officials. However,

they admit that office procedures and rules also are such that delays are often unavoidable and, of course, because of various pressures, they also are sometimes tense. So, the Administrators also feel the need to have such seminars, courses or reading material which can enable them to improve the qualities of **Patience, Courtesy, Helpfulness, Humility and Peace**. They also feel the need to practise Meditation so as to be relieved of the tensions of the day.

11. The work of the Politicians

Politicians have, in their hands, the levers of power or the steerwheels of the ship of the State. They decide the policies, the developmental programmes, the priorities and the plans. They hold the responsibility for Law & Order, economic growth, development of backward areas and improvement in essential services, spread of literacy and providing facilities for education and professional training, preservation and promotion of culture and ancient heritage and monuments and so on. With such responsibilities, they also get many privileges and powers that are wide and varied and that enable them to show favours, and to give patronage. They can use their power with *Humility* and with a sense of *Trusteeship* for the wellbeing of the society and some of them can also become power-drunk and proud and serve their own interests or help only their family members and friends and fritter away national assets to underserving people or for unjustified

objec-tives. Because of the position and powers, many of them are always under pressure from various sides and, therefore, they often feel tense. Some of them commit mistakes either by not doing what they should have done or by doing what they should have not done. They are con-stantly under the public gaze and the media also is constantly watching them and, so, there is criticism of what they do and not do by the media and by other parties or persons who are opposed to them. This also sometimes gives them sleepless nights. There is much demand on their time and they cannot fulfil all the demands because there is so much work to do. So, they are making some people their enemies by refusing them time and their departmental work suffers if they fulfil the de-mands of some friends, relatives, supporters and big public institu-tions.

Also, they have certain constraints and the people in general are not aware of these and, therefore, the latter have great expectations from them which are not fulfilled. So, they become estranged and the people become offended and the politicians feel that their support-base is getting eroded. They are, therefore, afraid of their future prospects which, even otherwise, is not very sure in to-day's conditions of grave instability. Thus, they are always overworked and have much stress and strain. This is the case not only with those who are saddled in some ministries but, perhaps, worse is the case with others; only their situation,

circumstances and nature of the pressures on them is different.

It is, therefore, generally felt by all, including the politicians themselves, that they need some retreats at spiritual places from time to time so that their atmosphere changes and they can breathe fresh air, think anew, relax mentally and get back their peace through Meditation. It is good for them to listen to some talks that enlighten them on the art of having good public relationship and keeping emotionally fit and morally upright. It is at such places that they can get liberation from the pride and have the gift of **Humility**, **Service to the people**, **Trusteeship** to the society and **Honesty** and **Sincerity** that can keep the dishonest influences and the temptors and flatterers away. They can feel their real selves at such places where the holy people dwell, discourse and bless. The society also must support the honest politicians.

12. The demands of Culture

A culture takes its form after it has undergone a process of growth over a period of time. This time may extend over centuries or over millennia. As the waves from rivulets or a river deposit the fine and rich alluvial matter alongside its banks and make the banks-side land fertile, so also the surge of wisdom from the family, the religion, the philosophy and many more sources, deposits layer upon layer and makes the family or the social soil rich and fertile for the growth of

the suc-ceeding generations. This social and family soil, formed of fine depos-its of reflections, observations, experiences, reforms and practices of great people is congenial for growth is called *Culture*. As bees from a honey-comb move and flit from flower to flower, take essence from them and form tasteful and nourishing honey, even so do the sages, the seers, the thinkers, the philosophers and men of wisdom or ordinary people, who have a developed and keen sense of observation, leave some nourishing honey of utterances, experiences, useful practices and understanding of many natural phenomena and these together make a Culture.

Thus, Culture is a treasure of collected gems of experiences and wisdom of the ages, gifted by a lot many earlier generations. It is the essence of the distilled experiences of so many people, carried over from the past. It is reservoir of tried and tested Values, norms, ob-servances and principles that have taken the form of life-styles, man-ners, etiquettes, folk-lore, celebrations, quotations, festivals and visual and performing arts, such as dance, drama, songs, conventions, tra-ditions and even rituals. How the youngsters should meet, greet and treat the elders and ***vica-versa***, how one should treat a guest, a neigh-bour or a friend and how one should respect one's teacher or a sage, what and how one should eat and drink or what one should not eat and

not drink; at what hour in the morning should one get up and at what hour should one sleep; what kind or form of dress one should wear; how gents should treat ladies or what manners should each gender observe in the presence of the other — all these and thousand more things are included in the term 'Culture.' Culture has a very wide connotation. It enjoins upon people cer-tain norms to be observed on various occasions, in various relation-ships and various situations. The older the culture, the wider is its ex-panse and richer are its contents. Its observances start from the time of the birth and last till the time of one's last breath. In fact, there is no moment in life for which Culture does not ask us to observe a particu-lar rule or follow a particular way and to refrain from certain doings.

Most of the conventions, traditions, norms and practices — which are part of a culture — have some rationale behind them and have the support of the experiences of a large number of people who observed them over a period of time or who, by violating them, saw the negative results. So, every point in a Culture is not a dogma or a set of whims and fancies or a collection of superstitions or meaningless rituals. It is based on some sound laws of good living, told by the ancestors and predecessors. Some of the cultural norms may be necessary for a par-ticular section of humankind, living in a particular geo-physical set-ting or in a particular climatic region and

some or many of the conventions and practices may be useful for all, and may, therefor, be of *uni-versal* nature.

In any culture, many of the norms, conventions, traditions or practices, followed by the people may be very scientific or correct but the masses, brought up in that culture may not be aware of the rationale or the scientific principles behind them. So, some of those who, on enquiring about the reasons underlying a practice or a convention, may not get, from these masses, a satisfying and rational answer. As a result, these persons may form the opinion that those particular cultural strands or observances are based on blind faith and superstitions. There have been many such instances. But we find that, afterwards, scientific research confirmed the validity of those observances and practices. However, it would be wrong to justify all the cultural conventions, for, some of these may be disputable, controversial or incongruous. Be as it may, we are talking here of the Values — Moral and Human Values — that form the civilisational or ethical content of Culture. As a Culture has its source in the Religion, Philosophy, observation of the phenomena of Nature, analysis of History, etc., it also draws conclusions from these and preserves them as valuable truths and calls them Values that are to be practised.

Among the variety of cultures, there was, once upon a time, an *original culture* of the humankind, inhabiting a wide area. Later on,

current and cross-currents of various cultures, including the interpolations made locally, changed the colour and texture or the contents and contours of that Culture. The same has happened with every Culture.

Many new streams have joined the main stream and changed its contents and even its course. In this sense, no culture, existing to-day, is all-exclusive; it is a mixture of some out of many, cultures and has got polluted, more or less by the dirty currents as time passed on. There is, therefore, the need to know the early cultures and the earliest culture that was pure, fresh, life-giving and health-giving and was of universal nature, practised by the common ancestors or the forefathers of the human family.

Whatever the form and content of the original Culture that had pristine purity, one thing that is still valid is that there is a common core of all Cultures and, therefore, of Cultural Values also or, let us simply call them '*Values*'. There are different lands and different climates and yet there are some values, common to all of them. These are called: *Human Values*. There are the norms that all human beings must observe for their own wellbeing and also for the wellbeing of the society. Without observing those values, the world cannot be a Better World nor can a human being be a better person, fit for being called a 'human being'. Every Culture demands that we ought to observe those values.

There may be a shade of difference even in the understanding and observance of a human value, but this cultural variation does

not mean that there is no common core. The genus of these values, wherever these are practised, is more or less the same.

Sympathy, Co-operation, Goodwill, Respect — these are some of the Human Values. Are not these fore-mentioned Values common to all cultures? If we observe these values, irrespective of which religion, nation, linguistic group, ethnic or racial group or culture we belong to, we will help ourselves to become better and will help to make the world better.

In view of the above explanation, it would be wrong to think that every culture is related to a particular community and is limited to its own soil, community or group of people and that it may not suit others. So also it would be wrong to think that Human Values, observed in different countries or communities or groups of people may not suit others and that it would be wrong to ask all to follow one set of values because it may not suit others. **Are Honesty, Generosity, Freedom, Respect, etc. not accepted as Values in every Culture, in every country or in every civilised community? Let us all join hands and observe Human Values with Full zest, considering that Better World is our common goal and shared vision.**

13. The essence of the teachings of Religion

Every Religion has a set of doctrines, tenets or beliefs about soul, God, World, Time &

Space, etc. It has also some Ethics or a code of conduct or some instructions, i.e. 'dos' and 'don'ts'. In other words, it has a *Value system*. This is to be followed by every sincere follower, for, without inculcating these values, one cannot make progress in spirituality nor can one make any headway towards the goal. These Values may be called: the *Spiritual Values, Moral Values* or *Human Values*.

All Religions teach **Humility, Tolerance, Goodwill, Trusteeship, Honesty, Sympathy, Compassion, Non-violence** and also **Respect** for elders and seniors and indeed, for every human being as a child or creation of God. The extent or scope of each one of these qualities varies from one Religion to the other.

Nevertheless, they all preach or ordain that everyone must practise these as much as one can. These count for the religious merit in a person and are also the marks of greatness, saintliness or goodness. It is on the basis of the Values that a soul is adjudged. It is the observance of these values in our day-to-day life and behaviour with others that is believed to bring us happiness or sorrow. So, Religions are unanimous in asking their followers to observe these.

To-day, we find that some groups of religious zealots indulge in acts, known as Fundamentalism, Fanaticism or even Militarism. In the name of their religion, they hate followers of other religions, threaten them, hit at them, or even kill them. Such militant or violent activities against another religious community or a State defame their own Religion or the religions in general. All

such acts of hatred and violence and indiscriminate killing are against the spirit of almost every such religion that is worthy of being called a *Religion*.

Some people say that the study of history reveals that most of the wars had their roots in religion. Even if it is true that a so-called religious community was involved in an act of war, the truth of the matter must have been that that community had only a narrow or erroneous understanding of the teachings of their religion. Or, that was only a pseudo-religion. Or, the other party in the war had compelled the former religious community to defend itself. In the circumstance of a community being deprived of its rights and being constantly under threats or the danger of being made slaves or done to death, a community might have taken resort to certain violent acts in the absence of any other choice. So, this cannot be considered as a fault of Religions in general.

As has been said earlier, all religions do not eschew violence absolutely and under all circumstances. Some religions talk of holy war or 'jihad' and consider it a religious merit to fight for a noble cause, such as, for their prophet, holy book or holy place. But even they also allow violence in extremely difficult situations when no other solution is available. To the people of other religions, non-violence under all circumstances may be the right and the ideal principle. So, there may be some dissensions as to the degree or the caliber of a Value but the Value itself is

certainly prescribed in every religion and one may be right to say that the highest the degree of a value emphasised upon by a religion, the holiest that Religion is in quality.

There is difference between Religion and Spirituality also. Not going into the finer and the detailed description of the differences, one may say that Spirituality refers particularly to only those universal principles and practices, relating to the spirit, that enhance its moral, puritanic and spiritual quality. **Spirituality is totally or mostly free from the encumbrance of rituals, myths or the extraneous aspects, including the forms and the paraphernalia of worship. Even if spirituality refers to any myth or ritual, it explains its meaning and the focus, even then also, is on Purity and Spiritual Meditation. It refers to the core of moral values that is common to all religions and, further, it points to much higher degree of these Values. It is not based on mere faith or on blind faith but has a fair degree of rational explanation of the transcendental truths and the holy practices which it recommends. It has no touch of intolerance, fanaticism, hatred of any religion, faith or cult even though it may comment on the inner contradictions or logical fallacies in a Religion. Its main thrust, however, is to ask people to practise divine virtues, Spiritual Meditation, vicelessness, purity or Values in their life.** Thus, any great religion and

also Spiritual-ity emphasise upon the truth that anyone who wishes to lead a life of peace now or aspires to get Fruition, i.e., complete Peace and Prosper-ity in the next life, must practise Spiritual Meditation and Spiritual Values.

14. Betterment of Youth

As Electricity is the energy that moves machines, so also are Youth the energy of a nation. Youth, who are physically well-built, healthy, energetic and efficient, mentally well-developed, thoughtful, knowl-edgeable and innovative, psychologically enthusiastic and zestful, emo-tionally balanced, morally upright and strong and spiritually awakened to the transcendental realities, can lead a nation to the pinnacle of glory or to the Golden Age. *If Youth of a country are men and women of high character and creative, then all the people in that country will have a sound character and be of constructive habits because small children will find in the Youth a worthy example to follow and the elders will be goaded by the conscience to give up their lethargy and negative traits to make all efforts not to lag behind the youth who are only new en-trants to the active game of life.* The elders will say to themselves: "Actually, it is the youth who should follow because we are elders but, practically, the youth are ahead of us and, so, we must try to excell or, at least, not be left behind them". So, the youth will fire the zeal of the elders also.

The adolescents and the youth are generally idealistic and dream-ers. The energy in them assures them that, in a short span of time, they will attain this, that and the other goal but they find that lack of the power of mental concentration, or attraction to the opposite gender, or non-congenial atmosphere at home and at their place of study are great obstacles which frustrate them. So, out of frustration, they become only ordinary citizens or some of them fall into the deep and dirty ditch of the vagabonds, the unruly and the morally depraved group or they take to drugs, bad films and such other disorienting and degrading habits. It is, therefore, the duty of the society to arrange not only for their secular education but also for such moral and spiritual education as gives them the power to develop the power of concentration of mind and the strength of character that can ward off the temptations to which the youth fall an easy prey or the negative influences to which they are otherwise liable to give in.

The Youth also should awaken to the truth that the secular stud-ies will enable them only to be earning members of the family and be literate citizens but they require education in Values and Meditation also that can equip them for a peaceful, happy and characterful life and can enable them to face the challenges of life. So, on their own, they should pay some attention to such study that serves well their purpose to have *good mental concentration* and good memory

that facilitates their process of learning, and saves them from their energy being wasted, mind being polluted, character being deformed, habits being negative and emotions being deceptive. If they do that, then it means that they take the necessary action to ensure better future for themselves and for their country. If they fail in this effort or remain negligent to this aspect of education, then it would mean that they do not themselves care for their betterment, for, this is the period when they lay down the foundation of, or raise the pillars for their future.

It has been found that during the period, preceding youth, i.e.

during adolescence, most of the boys and girls have high ideals and have a strong voice of clear conscience that constantly asks them to keep away from bad things but when they see their elders telling lies, earning by dishonest means and doing all sorts of negative works and yet justifying their bad actions by asserting that life cannot be sustained without such bad actions, then they get confused, corrupted, and compelled to adopt bad ways of life. So, it is the duty of the elders to guard against playing a negative role or saying and doing such things as spoil the adolescents and the youth. Or, at least, they can suggest, persuade and guide their boys and girls to visit such places where they find an atmosphere or encouragement to be good and to do good.

Youth constitute the nerve centre of the nation, the heart of a society or the life and blood of a country or a community. They form the force that can build a nation or bulldoze all the development achieved over centuries. They are the ones who can either preserve the culture and the Values and maintain law and order and can lead a civilisation to new heights and it is they who can push the society downhill.

But what the youth do, depends actually on what they think, and what they think depends on what they learn, listen or read and see. So, it is of outmost importance to make provision for their exposure to what is good. If the society does not take such steps, it works for its own doom.

Contrariwise, we can say that the world can be a better place if the youth become better. The youth can be better if their education is better, their elders are better and all these get sufficient exposure to those teachings and also have contact with those persons who can serve as example of better principles and better practices.

The youth generally have the physical power. They have the guts to do what they say or what they decide. But they easily get agitated, especially when they find injustice, hypocrisy, dishonesty, deceit or a challenge to their self-respect. All people around them cannot be prevented from having anyone of these provocative traits. What can, however, be done is to train the youth in such arts or ways that can maintain in them a constant supply of peace and calmness and can strengthen their

*will not to give in to anyone of these bad tendencies but to pre-pare to root out these evils. This can be done by educating them in such ways and mental techniques that can enable them to maintain **equa-nimity, human dignity, humility, honesty, obedience and attitude of service**.* So, education in these and others Values and in Meditation is the way to give to the youth a better way of living and to have their constructive services to make the world better. Also, it is necessary to give the youth the family-love and not to be repressive in dealing with them. But to provide them with opportunities to be creative.

Values needed for a Better World and the Co-operation of all to Build a Better Future

In the foregoing pages, we have seen that every professional group, age-group, etc. evinces interest in and need for some Values to make their profession or age-group better. Therefore, many Values have been mentioned in relation to each one of the major professional groups or age-groups and also women who have been mentioned as a major group, for they constitute about 50% of the world population and are a force to reckon with. All these Values will make a big list, difficult to re-member or to focus on. We may, therefore, mention a small set of those Values which, more or less, include all the rest of them.

Twelve Wonder Values

The following can be considered to constitute the smaller list: (1) Dignity of the human individual, based on his spiritual identity. (2) Love & Goodwill for all, based on the concepts that the world as a Family. (3) Self-respect and regards or respect for others. (4) Humil-ity (5) Honesty and Integrity. (6) Purity and Cleanliness. (7) Equa-nimity, Peace, Tolerance and Non-violence. (8) Concern for the well-being of all; Sympathy and Service. (9) Unity and Co-operation. (10) Effort for Excellence. (11) Contentment and (12) Yogi Life Style, i.e. Sattwa, Simplicity-Sincerity-Trusteeship.

Some of the Values have been mentioned above in phrases rather than in one-word form in order to show that they are kins. This also makes the expanse or scope of those Values more clear. Every profes-sional or other kind of group will find these Values of great relevance and help, for each one of these Values has a special connotation in the context of each profession, etc., besides having a general meaning.

It will be found that these Values are comprehensive in their scope and each one of these has some other Value(s) invisibly included in it. Also, anyone of these Values, automatically, leads to the inculcation of another. *For example, 'Dignity of the Human Individual' includes un-derstanding the real identity of the self for, the real basis of this dignity is that all are children of God — the Highest, the Holiest and the Mightiest. Without*

*understanding the **self** in this light, we cannot have divine qualities for long and, therefore, cannot be dignified. Instead, bad qualities will prevail and 'dignity', in the real sense, will vanish. It is understanding of the self and its divine dignity that make **self**-re-spect, **self**-confidence, **self**-control also possible.*

Without understanding the Dignity of the self as an individual, we cannot make sincere and earnest efforts to rise to our dignity again and to maintain it in relationships with others and also to consider the dig-nity of others also.

Similarly, Love & Goodwill are kin Values. If there is Love, there definitely will be Goodwill also and Goodwill cannot stay without Love. Love & Goodwill keep our relationships on a happy note and enable us to tolerate also. Therefore, invisibly, it includes *Tolerance* also. Similarly equanimity and non-violence also include *Tolerance*.

In this way, a deep reflection on these Values will lead us to the conclusion these twelve Values are like twelve months of a year. As twelve months have 24 fortnights or 48 weeks or 365 days, so also these 12 Values include in them 24 or 36 or 360 big or small Values. If these twelve are observed in thought, speech and action by all or at least by 9,16,108 people we will be able to build a Better World.

