



# CHARACTER FOUNDATION ASSOCIATION

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## ASHRAM

**A**shram is an inhabitant of the saint where all the works done are for the soul that is 'Atma'.

"Aa+Shram=Ashram". 'Aa means Atma-Soul' and 'Shram means labor-work'. The place where the labor is done for soul alone is called as Ashram. This is the place which is free from all kinds of conspiracy. Only conscious mind can stay within it. The ashram, if, filled with the person of intricate mind, the labor for soul can not be continued and the place may be con-

verted into hotel or household's house or worse than that. One ideology predicated by the spiritual master can only be prolonged there as the mission. Mission is the **'labor for soul'** in ashram. The predicated mission of the Spiritual Master is the soul of followers. Mother gives birth of child from her ovary, it is not that - that child shall have two mothers and he can dare to say, "I have born from the ovary of two mothers?". Ovary is only one from where the child gets birth. Simi-

larly, Spiritual Master is one, ideology is one, mission is one, and it can not be two. That is the corruption to say that mission is two which leads into nescience, finally goes up to goalless goal.-life corrupt itself. Ashram has filled with great vital energy of the saint. The followers are the disciple of the saint who resides in the Ashram periodically. Mostly, the followers of the saint are outside of the ashram for the struggle with nature to realize the self as the saint orders them. The saint, here, is the spiritual master-the holy guru-who is the lump of

love, penance and peace. The saint has realized God thus formed ashram to work for the wisdom/god without having any confusion inside. The saints are always in absolute state. They do not constitute any kind of confusion. They are transcendental and perfect beings. Their creation, for the 'ashram', is the academy for the Education. Plato says, 'Education is an attempt to cure mental malady by mental medicine.' 'Education does not mean to collect the facts from the different books but to train the mind' as swamiji states. Swamiji says that the mental malady and the training of the mind is in the 'ashram'. How great the ethics behind the ashram is? **'Ashram', in true sense, is the academy for realization of truth 'the soul',** where mantra and aura of guru resides.

Wayper says, 'The power in the hands of ignorant is poison, that ignorance and poison must give way to knowledge.' The knowledge is of two kinds, one is materialistic however another is spiritualistic. Both the knowledge is being spreaded in the form of trainings and such sort of trainings is possible under the Programme used to hold by 'Character Foundation Association'. Let's merge into it to strengthen the charactocracy in the world and that is the 'ashram'.

### General Secretary

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# An Appeal to the World

■ ...contd. from previous bulletin

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**5. PRATYAHAR** (Restraining of the organ, center of organ and the mind-stuff):-

'Pratyah' means against or 'in opposition to'. Aahar means Diet. Practicing the 'Against of diet of all the organs' is 'Pratyahar'. To make understand clear, diet is to be said as 'demand'. Aahar, in terms of hunger, is food. However different organs need something different and that is Aahar. Different organs have their own specified aahar.

If one tries to control the sense organs, one has to practice against the diet or demand of each organ that is the 'Pratyahar' in Astang-Yog. After/during practicing- yam, niyam, ashan and pranayam; pratyahar stands as great challenge for the yogi. Yogi has to live without diet as food. He has to reject even the good smell - diet of nose. He has to overcome the thirst - diet of tongue. Similarly, there are different methods to control the wandering senses to one point. While after controlling the senses, mind is fit for 'Dharna' which is to be practiced.

'Pratyahar' leads a Yogi, not to be in trouble due to the senses demand. Suppose we see a very good sweet and the water comes into the mouth immediately; desire arises. If we accept the demand, happiness comes otherwise misery prevails. It is necessary to control the automatic demand of tongue. If it is controlled, mind becomes free from the sense organs of diet. Similarly,

it happens against the demand of other organs. While pratyahar is practiced, mind becomes firm/fit to get good attitudes termed as 'dharna'. This term 'Dharna' prolongs 'Dharm' and that is religion. The organs that talked above are the separate state of mind-stuff. Suppose we see a book; the form is not in the book, it is the mind which is sticking or watching the shape and quality of the book. Something is outside which calls that form up. The real form is in the chitta. The organs identify themselves with and take the forms of, whatever comes to them. If we can restrain the mind-stuff from taking these forms, the mind will remain calm. This is called Pratyahar.

The methods to retrain the chitta – mind stuff i.e. the 'pratyahar' is explained in the best book in the world 'character science' always available in 'character foundation association' in Kathmandu. The book is written by our holy spiritual master his holiness brambit shree 1008 Swami Schchidananda Vishudha Dev. And readers are requested to see the book to reform their life on practice and non-attachment basis.

What is practice? The attempt to restrain the mind in Chitta form, to prevent its going out into waves is called practice. The mind to have non attachment must be clear, good and rational. Why should we practice? We should practice because each action is like the pulsations trembling over the

surface of the lake. The vibrations dies out, and the sanskar-the impressions left. When a large number of these impressions are left on a mind, they coalesce and become a habit. The habit of a man is his second nature. It is first nature also, and the whole nature of man; everything that we are the result of habit. That gives us consolation, because if it is only habit, we can make and unmake it at any time. It makes the waves of the mind clear and changed so that if we do good habit we form ourselves good however we perform bad habit we become so. **Habit forms vibrations in the chitta.** These vibrations the result of the habit - passing out of our mind usually forms the 'sanskar' each one of them leaving its result. Our Character is the some total of these marks which form a tone in our life. The remedy for bad habits is counter habits; all the bad habits that have left their impressions are to be controlled by good habits. We should not stop prevailing of doing well to others; thinking of holy thoughts continuously; that is the only way to suppress the base impressions. One should not object a man as the hopeless, because he only represents a character, a bundle of habits, which can be checked by new and better ones. Finally, it can be concluded that the **Character is the repeated habits and that alone can reform character.** To reform the character 'pratyahar' i.e. the restrain of mind is necessary it strengthen the will power to leave the bad habits and to become practiced with the truth – nature unfold its secrets.

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## WHO IS "I"

*I know neither aversion, nor any attachment;*

*I know neither covet, nor does illusion shroud my eyes;*

*I have neither pride, nor the touch of envy;*

*I have neither duty nor selfish purpose; neither desire, nor freedom,*

*I am Bliss-Consciousness, Bliss Absolute, and Consciousness Absolute*

*I am He, I am He. (Shivoham, Shivoham)*

*The Devotees of Lord Vishuddha are Hearty requested to send their articles (both in English and Nepali) related to Character within 21st of the Month to our office or send in our mail for the Publication in the Bulletin.*

# Achieving God by Work

Swami Sachchidananda Vishuddha Dev



The philosophical meaning of the abandonment of work is not to leave off work, but to renounce the fruit of work. This kind of work is known as desireless or selfless. The science of the renunciation of the result of work is such that work done without any desire for its result can not influence the doer with the joys and sorrows, profits and losses it produces. In other words, the philosophical renunciation of the result of work is to work with no greed. To leave off work suddenly is the physical abandonment of work. When we abandon work physically, it brings great loss not only to ourselves but also to others. On the contrary, the abandonment of the result of philosophical work will bring advantage to all of us. This makes it clear that the physical abandonment is ignorance, while philosophical renunciation is knowledge. The deeds of a person, who performs work steadfastly with no desire for result, will bring him/her good results. He/she will gladly renounce the profit thus gained, without greed, for the welfare of others. People of this kind are renouncers in the real sense. The absence of desire, lust, anger, avarice, delusion, passion, or attachment for the result of work will create strong will power in such a person to do work. As he/she is firm and steadfast in his/her own form (Brahma), such a person will do his/her work well and even in doing his/her work will be free from the bondage

of work. As an example, we can take the lotus flower, which sprouts in the mud, but even then is clean and pure. The person free from the bondage of work becomes clean and pure like the lotus and in him/her is awakened the energy of consciousness. His/her ability to work is boosted to the degree of the increase of energy in him/her. Active people like these work for their own good as well as for the good of others and bringing progress to themselves, help others to progress. In order to implement the science of abandoning the result of work, the following facts, in a nutshell, will help us. Let us go through them.

These three things act upon the mind during the performance of any work: (i) Desire, (ii) Action, and (iii) Result. When no attachment to the result is left, there is no desire and the work automatically becomes One (extending everywhere). The satisfaction received as a result of this extensive work is infinite. The achievement of this infinite satisfaction itself is the realization of self or the state of Godhood. We can also call it consciousness or the condition of character consciousness. It is self-satisfaction, too. The mind is free in such condition. A free condition like this is pure, and the work done by the pure mind is naturally pure. And as it is the source of infinite energy, there will be an unprecedented increase in the capacity for work. Thus, here, the meaning of leaving off the hope of re-

sult, or the absence of desire, is to be filled with completeness (strong will power), and not to abandon the will altogether. Let us work with all power at our command, with a complete understanding of this fact fully determined, and remaining aloof from the attachment to result in order to taste the sweetness of the infinite satisfaction (the whole result) of life.

According to the following formula, "*When the desire is zero, action becomes one (unity), and as a result of it, satisfaction becomes infinite. The achievement of infinite satisfaction is the achievement of God or God power (consciousness or character consciousness).*"

In this way, it can be proved that the impediment to supreme satisfaction, to supreme bliss, and to the achievement of God power, is nothing but the feeling or desire of attachment. This was the reason why our ancestors made their wives pregnant not in the heat of the sexual urge but as a contribution demanded by season. The enjoyment inspired by lust and not by the desire for contribution is oriented to attachment, whereas the enjoyment with no intention of quenching lustful desire takes the form of unity or yoga. In this situation, enjoyment and salvation co-operate with each other without being mutually contradictory. This is the fundamental principal

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# Destination

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If there is question; answer is bound to come. The question is great if it is common to all generations. The question which is more inseparably connected with our existence and is nearer - dearer to the human heart is the great. As the human race exists the greenness of the question shall not be less for ever. Such question often in the turmoil and struggle of our lives we seem to forget it, but suddenly some one dies and perhaps whom we loved, one near and dear to our hearts, is snatched away from us and the struggle, the din and turmoil of the world around us, cease for a moment, and the soul asks the old question, "What after this?" "What becomes of the soul?"

All the knowledge whether it is of spiritual or material proceeds out of experiences; no one can know anything without getting experienced. All our reasoning is based upon **generalized experience**, all our knowledge is but **harmonized experience**. Looking around us, what do we find? A continuous change. The seed forms a tree and completes the circle by coming back to the seed. Similarly, the animal comes, lives a certain time, dies and completes the circle. So does man. All the rivers will surely and slowly dry up; rains come out of the sea, and go back to the sea. Every where circles are being completed birth, growth, development and decay following each other with mathematical precision. This is our every day experience; the rock, mountains and all the material structures will be crumbling down on the course of time form itself in to the dust or finer particles. These are the chain going on. This is the variance. The question is the perfect truth – the constant. The

constant is 'Brahma'. The variance is the 'Maya'. We have to know both. **Without understanding Maya (Illusion, the variance, the material) we can not understand Brahma.** Maya is normally known by us but the ultimate truth what is termed as 'Brahma' is to be known or to be understood. The Brahma is to be known. Let us try to know the 'Brahma – the truth'.

This - the world, the universe of living – nonliving, being experienced, if even the great scientist think over one tiny part of this, becomes surprised – puzzled. God with omnipotence creates the universe/world. He nourishes the nature and continues up to the destruction. While destructing the universe or world it merges in god. That god is 'Brahma. He who controls the stars, celestial bodies, humanity, animals, demons, birds, even different gods is god/Brahma. He is birth less, deathless, omnipresent, omnipotent, omniscience and ever glorious. The scriptures say that He is the root cause of all the creations - nature. Because of omnipresence in the nature He is Brahma. Such as from the scriptures and imagination it is proved that this wonderful world / nature have cause – 'Brahma' like that He is the cause of cause because, even atom is not free from Brahma (Cosmo). There is Brahma energy everywhere that is the cosmic energy.

To understand in simple way I like to convert the oriental word Brahma in to the English word 'Cosmo'. The Cosmo is god as the Vedant of Oriental Philosophy states. The thought is not the cause of the elaboration of the nature as the other scriptures say, that, 'it is the desire of god that he creates the

nature'. But Vedant states initially that 'Ikshternaashabadam' 'means desire is the nature itself thus desire cannot be the cause of wordless word that is the nature again. Brahma is in the nature and he is completely free from the nature. The Cosmo – Brahma – Atma is not the sacrificial. The nature is changing, it is not static but Brahma is static, it is free from changing state, thus always remains same – affluent. Cosmo is the stateless state. It is every where, in all the matter. Later it is expressed that Cosmo – Brahma is Super Joy. He is God. Spirit (Jivatma) if is not having He then it is not with super joy - wisdom- bliss. Another form of God – Cosmo – Brahma is Aananda (super joy). Super Joy is the root cause of existence (Jagat). Thus Super Joy (Wisdom) is to be practiced. By practice we feel the wisdom - Aananda and we become convinced with Cosmo – Brahma. That is we stay in the state of god. **Merging into god is the state of god.** Like the water of river merge into sea and becomes sea. Thus is the Practice of Super Joy tending to realization of spirit and god – Brahma. If any one say that the Super Joy is not the root cause of this Jagat / the world then it is not true because Super Joy can only reflect the god existence. The god is explained in Mantra – the combination of the word which control or restrain the mind. The Jivatma – the lives which separate of Brahma cannot be in Super Joy – the transcendental. The lives (Jivatma) and god (Brahma) is separate with each other, it is in experience. For this cause also, Super Joy can not be the representations of the lives – Jivatma. So we desire the Super Joy that we imagine of; but by imagination; imagination is again non lives stuff; can not achieve the Super Joy.

# Youth and Character-Power Education

**Y**outh is the period between childhood and adulthood, described as the period of physical and psychological development from the onset of puberty to maturity and early adulthood. Definitions of the specific age range that constitutes youth vary. An individual's actual maturity may not correspond to their chronological age, as immature individuals exist at all ages. Around the world the terms "youth", "adolescent", "teenager", and "young person" are interchanged, often meaning the same thing, occasionally differentiated. According to the United Nations General Assembly, the definition of youth is "those persons between the ages of 15 and 24 years." Similarly, World Bank defines youth as "Time in a person's life between childhood and adulthood. The term "youth" in general refers to those who are between the ages of 15 to 25." The Commonwealth Youth Program works with "young people (aged 15-29)." Youth is an alternative word to the scientifically-oriented adolescent and the common terms of teen and teenager. Another common title for youth is young person or young people. However, Youth generally refers to a time of life that is neither childhood nor adulthood, but rather somewhere in-between. Youth also identifies a particular mindset of attitude, as in "He is very youthful". The term youth is also related to being young. The age in which a person is considered a "youth", and thus eligible for special treatment under the law and throughout society varies around the world.

Youth population is in the increasing trend in Nepal and represents about 60 percent of below 24 and 42 percent of below 18 years of age of the total and they are in dire need of help and attention. Due to high fertility and young distribution of population, the share of youth in the total population is even likely to grow in the years to come. Thus, the future of the young people depends upon how these growth and development take place. But in Nepal, because of illiteracy, poverty, lack of access to information and restrictive social and cultural norms, lack of proper education policy and youth development programs, youth are vulnerable by sev-



**Khagendra Adhikary**

eral reasons and often misguided by the mischievous elements and largely involved in anti-social activities and ultra-violent tendencies. Further, more youth mean diverse needs and more problems in the absence of adequate services to cater for those needs. The youth are facing increasing risks these days because, in rapidly changing realities, they are losing their traditional and community support with concomitant increase in access to knowledge and information, character-power or life skills education, counseling and other basic services for their capacity building, skill development and no less important employment opportunity, by which they can take a maximum benefit and could maintain a high moral and ethical values.

On the other hand, lack of attention and bad environment at home may work against their biological rhythm and make them feel depressed. The affected children may neglect his/her studies; suffer from mental disorder and stress, chronic anxiety, outburst of anger, fighting, hatred and revenge. Other triggers include worries, fatigue, boredom, headache, and lack of sleep, missing or restricting meals, anti-social or criminal behavior, and ultimately it can lead to academic failures which in turn may lead to the drugs and alcohol addiction. These are the serious problem in every household at the basis of all these perversions; the main role is played by the pollution of self-consciousness. Self-consciousness mean a practical way to examine the reality of one's own body and mind, to uncover and solve whatever problems lie hidden there, to develop

unused potential, and to channel it for one's own good and the good for others.

According Robert Kennedy- "This world demands the qualities of youth: not a time of life but a state of mind, a temper of the will, a quality of imagination, a predominance of courage over timidity, of the appetite for adventure over the life of ease."

We all must therefore, understand that, **the aim and objectives of education system should be directed towards making a true human being by changing unrestrained and naughty manners, and full development of the personality of each individual.** Character development should be the purpose of education. Contributing to the positive climate is the use of the term **character**, the word **character** speaks to good habits and the civic virtues, which hold a community together and allow us to live together in harmony.

In the book Charectorology (Character Science) contributed by **Swami Sachidananda Vishudhadev** has rightly mentioned that our strong character is necessary whatever profession we may take up we must never deviate from our formidable ideal. Whatever we may become, we must never forsake our humanity...A characterless child can neither be a capable son/daughter of his/her parents, nor a good citizen of the country. So that this strong determination is necessary so that whatever profession we may take up we must never deviate from our formidable ideal. Whatever we may become a doctor, or an engineer, a pleader or an army commander, a trader or a farmer, a laborer or a member of parliament, or common citizen or prime minister, only one quality is of utmost importance to us and that is: character. **The first importance is of character, and being a doctor, engineer, pleader or commander or prime minister only the second.** Character first and the son second, character first and then the leader and character first and then parents come next....A physician, an engineer or a pleader with a good character may be whatever but for character he is trustworthy. He will work full with

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## Yoga Postures

For the welfare of mankind, the respect is given to the role of yoga postures in Hindu religion and cultural. With the processes of sitting, standing up and lying down, physical age and mental deterioration increase. From the methods of standing up and sitting down according to yoga practices, several diseases can be cured too. If we think from the point of view of mythological texts, Lord Shiva discovered 8.4 million postures for the benefit of mankind and taught them to Mother Goddess Durga. It is significant that through yoga postures the power of conscience becomes stable and preserved and an individual can live in the form of the Higher Self. Until today conscience becomes stable and preserved and an individual can live in the form of the Higher Self. Until today there has been no other way nor will anything ever be as easy and beneficial to mankind as yoga postures. The yoga postures should be adopted in exactly the same manner as we adopt the social aspects of food, cloths, labour, etc. for our living. It is not proper to delay in taking yoga as a part of life. We must recognize yoga as an essential part of life and keep on practicing it daily with devotion and dedication. We must maintain our health fully in order to present ourselves as complete indi-

viduals in the world. Only by doing so, we, as individuals, can make great contributions to the world.

The yoga postures (or Hathayoga) are a very pure and beneficial science. According to this science, there are 8,400,000 postures, but among them 84 postures are recognize as the perfect ones. Even among these 84, there are a certain few postures by the regular practice of which the restlessness of the body, senses and mind can be removed and the power of consciousness made stronger and more intellectual. Postures come in the process of Hathayoga. The first attainment through the Royal Yoga is the same. Without being fully skilled in Hathayoga we can not even talk about Royal Yoga, because it will be like trying to get the smell of flowers from their thorns. Therefore, a humble request is made to the readers that it will be very useful to try to master the practical yoga exercises that are described in the book of Characterology (Character-Science) with much respect, patience, perseverance, devotion and dedication to the teacher. In the process of practice, you should never compromise on any condition with devil forces like sleep, idleness, bragging, and desperation.

## Food and Pure Thought

We must always honour our food. As food gives us our life, it is equal to Brahma or "the food grain is Brahma". No portion of food, however small, should be wasted on the plate. When you take food, do not take more than necessary (that is, not in the quantity that you might have to throw some away later).

When eating, you should concentrate on the food, and your attention should be rightly focused, as much as you can, on the process of eating it. You should eat your food with a lot of love, with your full mind, tasting it pleasantly in a joyful mood. Food must be eaten without being agitated, in a patient, tension-free, and free mood and always for a good and beneficial cause. If eaten in this manner, every part of the body will welcome it and accept it wholly and there will be a very positive impact on your health.

Never should food be eaten in tension, trouble, affliction, or in sad mood. There should be no disappointment, haste, or restlessness while eating. Never should food be eaten in irritation, rage, or anger. No emotions of excitement, naughtiness, or rude behaviour will help the enjoyment of food. It is against both the physical and mental health of a person to make loud noises, shout, shriek, gossip, walk, and move unnecessarily while eating. It is not in favor of discipline, etiquette, or civilized behaviour to eat like this. Food eaten in this way will not have a positive impact on the body. Whatever energy the body gets will have an adverse effect on the health.

## Youth and ...

devotion, duty, service, and piety. He is a true citizen of the country and a respectable and good human being.

Overall, Swami Sachidananda Vishudhadev has mentioned that practicing of “Stato-Dynamic Human Yoga Culture and Philosophy (SDYPP), and Meditation, a human being’s personality can be built-up. SDYPP is an energy regulation exercise that aims to establish a free Yoga culture, as Yoga and meditation is the cooperation and harmony of all the forces. Other ingredients, viz., self-study, social service, good company, obedience to parents (matridevo bhava, pitridevo bhava) and teachers (acharyadevo bhava), the guided education (initiation), truthfulness (physical fitness, mental strength, creative intelligence, self awareness, peaceful coexistence), healthy diet and life-style, feeling of equality, respect for duty, soft and beneficial speech, will power, knowledge power and action power, power of conscience, positive thinking (positive beliefs, positive attitude, positive values, positive psychodynamics, positive culture, positive memories, positive judgments, and positive methods of relaxation) and good deeds gives man a new vision, a better world-view and a proper foundation for the development of good character and eventually enhancement of personality in a man.

SwamiJee’s philosophy reflects the ancient Hindu philosophy of Kapilmuni and western philosophy of Plato. His “spiritual materialistic theory of life” seems to have combined Kapilmini’s Sankhyes’ Prikriti and Purush theory and Plato’s objective and subjective conception of life. Therefore, SwamiJee has propounded the “**spiritual materialistic theory of life**”, that is the synthesis of mater and consciousness. Defining the human beings, he said man is the combination of spiritual and material force. And modality is the organization of the humanity, internal peace and universal brotherhood, all of which are needed for material progress in anchored in physical, mental, intellectual and social discipline. It is therefore, only by following of morale education, gaining knowledge of self-awareness, having faith

in oneself and God, and **maintaining good character is the whole truth of life.**

According to Raja Yogi B. K. Jagadish Chander (Science and Spirituality), the understanding of the self is also necessary in order to discover the meaning of life and the purpose of our existence. Science can give us an understanding of the physical laws of Matter but science and its telescopes and microscopes do not enable us to know ‘the purpose’ of the vast universe. It is the task of spirituality to enlighten us about the latter. **Science and Spirituality must, therefore, supplement each other**, for the object of both is to discover the truth and there are two separate fields and two separate methods used by them and these should be considered as supplementary rather than antagonistic.

In fact, it has been scientifically tested that spiritual Meditation and Yoga practices releases man’s mind from Tensions and negative feelings and give us deep experience of peace and also the abilities to concentrate better and think more clearly and to have control over one’s thought process and emotions. It gives a person inner satisfaction, i. e., contentment, and enkindles our intuitive faculty and brings about enhancement of one’s personality and the qualities of the head and the heart.

Dr. APJ Abdul Kalam, the former President of India rightly advocated for the need of morale science in the school curriculum. A true genius and blessed with power of both knowledge and humility, Dr. Kalam is himself a perfect example of a ‘civilized’ man. His argue for establishing humanity and love among the people by incorporating morale lessons in the curriculum is really worth following because we do what we think is right and the fact is that our thoughts are greatly influenced by what we learn in our childhood. When we are young, naturally our mind takes what it gets. Thus, if we have classes on morale values right from our primary level, we certainly adopt them as a part of our life. As a seed slowly and gradually transforms itself into a sprout, twigs, leaves, etc. to become a tree and give fruit, the seed of character-power education will also gradually make the all-round development of children and bear the fruit of truth, intelligence, and joy in

human life. It calls for an investment in young people’s positive self-development, equipping them with a set of essential life skills that will help prepare them for a healthy life-style, reducing the likelihood of unhealthy and immoral behaviors.

Corruption and social crime, the root cause of men’s social and economic evils, can be eradicated only by building character. Moral Science education is, therefore, not an option nor is it a matter of choice. It is neither a luxury nor a burden. By introducing values in education, we will not be putting extra burden on the students or on the teachers or on the national exchequer. Let us understand it clearly that in this matter, there is neither any alternative nor any chance of avoiding it. If we avoid values in education, we are inviting a colossal disaster.

There are many ways in which this subject can be taught to children at different levels, but there should be a collective will that we will introduce this subject and upgrade it without any further delay. To achieve the goal we should have strategic thirst by creating a learning culture through character development, and collaborative partnership and networking among teachers, parents, community, society, local and national government, and I/NGOs as a whole. Otherwise, our boys and girls have just had to fend for themselves in this sea of ignorance.

The impetus and energy behind the return of a more didactic character education even to American schools did not come from within the educational community. It has been fueled by desire from conservative, religious and spiritual segments of the population for traditionally orderly schools where conformity to “standards” of behavior and good habits are stressed. State and national politicians, as well as local school districts, lobbied by character education organizations, have responded by supporting this sentiment. During his presidency, William Clinton hosted five conferences on character education. President George W. Bush expanded on the programs of the previous administration and made character education a major focus of his educational reform agenda.



## Achieving...

of salvation, the supreme science leading to the achievement of salvation (God) through work, and this is how to live a good, meaningful, and successful life. Thus, it is said that we should work with the feeling of renunciation.

Whatever work we do, we get the result of it naturally. The right of work is its result. Thus, we automatically get rights for the work we do. Why should we get rights if we only talk about rights and perform no duty? Today, people do not like to fulfill their duties and seek only their rights. Is there anything more surprising than this? We should fully understand that work, or duty, is the main basis of acquiring rights. As this is both a spiritual and scientific fact, Lord Krishna has emphasized this principle in the Geeta most of all. He put this principle into practice in His life also. According to the universally honoured concept of Geeta, action is individual, whereas the result is not personal but social. The impact of action is not limited only to the doer but falls on the entire universe. Therefore, the result is universal and the right

over it is everywhere and is distributed everywhere. The work done by one, who forges all one's power into work with a good understanding of the above fact and without falling into the greed of its result or being in conflict, will rise above selfishness. His/her work will take the form of the practice of everybody's well being and the precepts such as 'the whole world is a family' (Vasudhaiva kutumbakam) and 'let everybody be happy' (sarve bhavantu sukhinah) will materialize in his/her life. We must fulfill our responsibilities honestly and in complete understanding of this essence of how to perform our work. We will get results automatically. If we plant a tree at the right time and attend to its protection and preservation, it will bear fruit at the right time. It is not the fruit that is to be planted, but the seed that is to be grown. It is not the fruit that needs bringing up, it will naturally bear fruit.

Any work done with the desire to have its result=work with longing=sinful work. On the other hand, work done with no desire of result is=detached work=pious work. Enjoyment (or consumption) without any longing for result is a pious deed, whereas any contribution or social service done

with the desire for result is indeed a sinful act. Wisdom (intelligence) also becomes desireless or full of desire according to the work done with desire or without any desire. The intelligence of those who have attachment to the result of work falls into the greed of work. Such people, who have fallen into greed, are afraid to work, because they have depleted and destroyed their power not in doing work but in their desire for the result of work. Attachment ruins the power of consciousness with a loss of wisdom and judgement. Selfish longing covers the eyes of wisdom and makes them blind. Wisdom fallen prey to attachment and greed in this way is called the *buffalo wisdom* or downright stupidity. Therefore, wisdom based on longing for the result of work is material, physical, demonic, or dubious. Wisdom, which concerns itself with responsibility and understanding, is spiritual and divine. "The selfless wisdom that is illuminated by the light of the soul and does its work responsibly is spiritual" (atmani buddhau vartata ityadhyatma). This is also called Godly, intellectual (or ritambhar) wisdom, which means a resolute or stable wisdom.