

Making of Man

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PREFACE

In our scriptures children, being ignorant having no knowledge or understanding, are also called 'Pashu', meaning animal. It is through education that they are moulded into gentle human beings of sterling character with some other vocational or professional knowledge to enable them to earn their living as well. This was nicely attained through education that was imparted in our Ashram as in ancient times.

Unfortunately our country had to suffer bondage and slavery for about one thousand years and during this period, as also some centuries before, the downward trend set in, thereby crippling all our glory and destroying our education system, as also our books and literature. The rulers made bonfire of our libraries and forced their own language on the people. With the advent of Independence, it was expected that things would change for the better. But this did not happen, because those who were at the helm of affairs failed to rise to the occasion not giving much consideration to their own culture and civilization. Even what was laid down in the Constitution was not implemented, crushing the very spirit of the Constitution, by making several amendments contrary to the well-being of the nation.

The author has tried to bring home certain points to the attention of the Student Community, so that national matters be set right, as he feels pain in his heart thinking about the present and future plight of the nation.

With Best Wishes and Blessings

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1. WHAT IS 'MAN'?

The above question appears easy to answer, but howsoever one may try, it will still remain incomplete. It is, indeed, very difficult to predict as to how a person will react under certain circumstances, as each individual is different from the other in all respects, *viz.*, physically, mentally and spiritually. Yet the human race has to be classified, being the supreme creation of God, on whom the condition of the globe depends entirely.

There is none superior to mankind. Hence it all depends on man and his behavior, character and conduct to make this world a hell or a heaven.

While it is conceded that no two human beings are alike, yet a Vedic scholar classified them into one hundred and eight categories, basing the idea on the fact that '*Shri-Shri 108*' is added before some great personality, considered holy. According to the Vedic philosophy, we have four *Varnas* and four *Ashramas*; the four *Varnas* are

1. Brahman
2. Kshatriya

3. Vaishya and
4. Shudra,

While the four *Ashramas* are

1. Brahmacharya
2. Grahistha
3. Vanaprastha and
4. Sanyastha.

Among the Varnas only the first three have been taken into account. The three *Varnas* multiplied by four *Ashramas* become twelve in number. These are further divided in three categories each, *viz.:*

1. Excellent
2. Very Good and
3. Good;

Thus making the number thirty-six. And the 36 number is still further sub-divided into three categories each, i.e.,

1. Excellent
2. Very Good and
3. Good;

Thus arriving at the total of 108.

But this may appear to be somewhat confusing. Therefore, let us go to the story of Upanishad, wherein the human race has been

broadly classified into three categories only, *viz.*:

1. Gods
2. Humans and
3. Demons

According to the story, all the three types of human beings once went to *Prajapati* (God) for seeking his advice. First, the demons asked *Prajapati* to advise them as to how they should live and what they need to do? *Prajapati* only uttered the words ‘*da*’ and on their being satisfied, He asked them as to whether they understood the meaning thereof. The demons replied in the affirmative, explaining the meaning that ‘*da*’ stood for *Daya* (mercy), *i.e.*, the demons need to practice mercy in their day-to-day Life. Clearly, it means that people who do not have mercy are demons.

Next came the turn of human beings and *Prajapati* told them the same word ‘*da*’. When they were returning being satisfied, *Prajapati* wanted to assure whether they had understood its meaning. Human beings replied that they had and explained that the word ‘*da*’ meant ‘*Dan*’ (alms-giving), *i.e.*, they need to practise alms-giving in their day-to-day life. Last of all when the turn of gods (*i.e.*, good, noble, virtuous and learned people) came, *Prajapati* uttered the same word again, *viz.*, ‘*s*’ and on being asked the

meaning thereof, the gods replied that the word connoted the meaning of *i.e.*, they need to control their minds and senses.

So from the above, story, it is inferred that there are three types of people broadly

1. Noble, virtuous and learned, called 'gods';
2. ordinary folks who are generally engaged in their daily pursuits to maintain their family somehow, known as human beings; and
3. Who are after creating disorder and chaos in society by their evil deeds, known as demons.

Among the three kinds of people, one kind is of noble people who always do good to others, at the cost of their self-interest. The second kind of ordinary people are those who, guarding their own interests, are ready to do good to others. The third kind of people are demons in the guise of human beings, who for their selfish ends, destroy others' interests. But such people who without any self-interest, destroy others, what name can be given to them?

Concluding, I may say that amongst the human race there are gods, men and devils. We may now see who we are and students may particularly note what they desire to be.

2. FAMILY SAMSKARAS

Man is nothing, but the product of his parents, family and the society in which he has been brought up. In his famous book '*Satyartha – Prakash* (Light of Tiruth), Mahrishi Dayanand Saraswati has stated that verily when the three, *viz.*, Mother, Father and Acharya, are noble and best teachers, man becomes really learned. Such a family is blessed and that child is indeed fortunate, whose mother and father both are learned. Because nobody else can give so much of knowledge and look after the interests of the children as a mother can, as she has the intense love for them.

Such a mother is praiseworthy who from the time of conception to the time of completion of education of the child always instructs him/her about noble character. Parents should take *Sattvik* food, *viz.*, those that give vitality and strength, courage and intellect, character and bravery; never intoxicating material and bad-smelling stuff that are harmful to self and the child in the womb.

It is up to the parents to create such an atmosphere in the family so that the habits of the

children automatically become good. Because once good habits are formed, they are likely to be part and parcel of their life in future, being so deeply ingrained in the sub-conscious mind that they cannot act contrary to them, as their conscience would revolt in case they go against them.

Habits are generally governed by the society and the family in which one is born. A child born in a learned and noble family would learn what his parents do, speak their language and follow the family traditions.

It is often said that a man is known by the company he keeps. Our habits can be changed for good if we change our company. But we should have a firm determination to cultivate the company of noble people and thus give up our bad traits.

In the company of learned great souls, man advances towards nobility, whilst in the company of characterless people, he goes downwards and becomes sinful.

If you attend *Satsang*, i.e., cultivate the company of the learned, wise and noble ones, you will become great and noble. But unfortunately if you fall in bad company, there will be no end to your downfall.

‘*Samskara*’ means purification, reformation, a conscious effort towards perfection, knowing full well that whatever *samskaras* a child is given, they become permanently embedded in its personality. Our scriptures have prescribed sixteen *samskaras* in all to be performed from the womb to the tomb. Of these, as many as eleven *samskaras* are performed during childhood up to the time a child is sent to some educational institution. Three *samskaras* are done before the birth of a child; first when the parents decide to have a child; second in the third month of pregnancy, and third in the sixth month of pregnancy. The remaining eight *samskaras* are done up to the age of five or six, when the child is sent to a school.

Right from the day of marriage, the husband and wife are required to adhere to some spiritual ideals, including simplicity, austerity and self-discipline, besides intake of *sattvik* food, so that when a child is born, it carries noble *samskatas*. As by virtue of our rational knowledge and scientific understanding, we can improve the pedigree of animals and birds, similarly it is certainly within our power to have good children. But regrettably nobody cares about

the *samskaras* nowadays and perforce these have been reduced to three – Matching, hatching and dispatching.

It is during the childhood only that you can sow the seed of character in your children, just as a pitcher can be made of the wet clay. Similarly, during the tender age, good *samskaras* can be formed. As a tender plant can be given any shape or contour, but once it becomes a tree, you cannot bend it. Precisely the same case is with man.

Old parrots cannot be taught.

Even *samskaras* of previous births play a vital, role in life, as seen in many cases. For example, Shakuntala, who is the daughter of some South-Indian worker in a circus, is a mathematician wizard and can beat a computer even in speed and accuracy. So is the case of Brahmachari Krishna Duttji, who gives *Vedic* discourses in a trance, uncomparable as no learned pundit can give.

From birth all are born *Shudras*, i.e., illiterates. It is only by *samskaras* that one becomes a learned scholar. Obviously, *samskaras* have a vital role in human life.

Because of our ignorance and indifference towards *samskaras*, mankind as a whole has degenerated to the level of beast. Our negligence

over this most important aspect of life is robbing us of real humanity, the scientific knowledge of which has been imparted to us by our ancestors through the *Vedas*. Sooner we awaken to this reality, better it would be for the world as a whole.

3. EDUCATION AND TRAINING

The purpose of education is the development of the faculties of a person, physically, intellectually, mentally and spiritually. Unfortunately, this important role of education is not realized these days. Knowledge of three Rs (*viz.*, Reading, writing and arithmetic) is considered adequate in most of the cases. In Sanskrit or Hindi, we are known as '*Manushya*' meaning thereby that we should be able to think before acting,

That person can only be called *Manushya*, who is able to ponder with his intellect before taking any action. Those who move just by impulse are like animals, not fully realizing the consequences thereof.

The store house of education or knowledge has one of its unique features, in that the more you spend it, the more it increases. But without spending, it will decrease. Thus, education or knowledge needs to be kept fresh by revising or imparting to others; otherwise it is likely to fade away.

Vidya lends beauty and charm to a Man; it is the secret of wealth. *Vidya* gives name and fame,

as also pleasures of life; it is the teacher of teachers; in foreign lands, it is like your brother and is like God to you. Even the kings, and rulers worship *Vidya*, and not the wealth. A person without education is like a beast.

Vidya lends glory and humanity to a person, as he or she is respected everywhere. As a matter of fact, a person gets right knowledge and understanding through true education, without which he is termed like a beast.

Food, sleep, fear and sexual intercourse are just alike amongst men and animals. It is the only specialty of *Dharma*, i.e., education in Man and those who are bereft of *Dharma* (*viz.*, not knowing what they ought to do and what not; what is their duty) they are like animals. Actually it means that *Dharma* and *Vidya* are not two different virtues, but one and the same. Because it is through education or knowledge that one is able to understand his duties or *Dharma*.

These so-called religions or sects are NOT *Dharma* as they mislead the people and we see them fighting with one another on useless issues. According to the Gita as propounded by Bhagwan Krishna, to do your duty without any favour or fear is real *Dharma*. So is the teaching of the Vedas, but people generally do not try to

understand their right meanings!

All the same, education should be of the type that may enable a person to judge things in their proper perspective and also make him capable to earn his livelihood, *i.e.*, it should be job-oriented, as was the practice in olden days, when all education was imparted in the *Ashramas* of the *Vanaprasthis*, known as Rishis and Munis. Love for labor was the norm of all the *Ashramas* and all students/ brahmacharis were treated alike. They were required to lead a life of austerity and simplicity without any discrimination whatsoever, whether he be a son of a king or a poor brahmin. For more details, the readers are advised to read the author's book 'Education'.

In all the *Ashramas*, the disciples were required to work also, as there was plenty of land for farming and gardening, besides cow-herds for feeding the students. The *brahmacharis* were looking after these, thus making the *Ashramas* self-sufficient in all respects. In case of any deficiency, the rulers were vigilant to their needs and provided all help.

It means whereby one is able to attain full development and progress here in this life and is also able to pave the path for salvation in the end, is called *Dharma*. Unlike the present age, it was not only a bundle of rituals, which people

now perform according to their own sect or group. It was a way of life, which really made a person's life purposeful in all respects. That is why I say that *Dharma* and Education are NOT two different aspects of life, but one and the same. This gave us true knowledge and understanding of God, Self and the Nature around us.

There is no wealth like education; the world calls an educated person noble and virtuous, because it is through education that a lowly person becomes like a king, as he shines in the glory of his knowledge and learning.

4. DUTY AND WORK

For students, it is very essential that they lead a regulated life like the Sun and the Moon. They should form the habit of rising early in the morning before the Sun rises, as this practice would enable them to do their work well in time and they will not find themselves in a tight position, as we see many students complaining. It is also advised that students **MUST** draw up a Time-Table for all the twenty-four hours, thereby assuring that they do not waste their time unnecessarily; of course, giving due allowance to the needs of rest and play.

While most of you must have read:

Early to bed and early to rise;
Makes a man healthy, wealthy and wise.

The above couplet needs no explanation. Hereunder I am giving you self-composed lines:

From the divine habit of rising early;
Enjoy the early-morn nectar-breeze.

And set health-wealth-wisdom besides;
Get all the God's Bliss, as you please.

Time is invaluable and the habit of rising early provides you with this invaluable material. What else you want? In addition to utilize your time properly, you must inculcate the habit of Self-Study. It is a human trait that we all want to know and learn more and more, thus quenching our thirst of inquisitiveness. We should not try to stifle the mind's thirst, but be on the look-out for good books, besides our courses for study.

As students, you have only to maintain your health properly and study not only the books prescribed, but in addition some other books as well that may inspire you to imbibe good and noble qualities in you. For maintaining good health, you may practice some yogic exercises daily, observing the tenets of *brahmacharya*, if you are keen to follow in the footsteps of the great personages.

All the women are like your mother, sister or daughter according to your age; money or wealth belonging to others is like a cloud of earth; you are actually an educated and learned person if you consider others, *viz.*, all the living-beings like your own self. Do unto others as you would like to be done unto you.

A characterless person becomes notorious in the world and suffers not only in fame but faces troubles always in his life. His life becomes shortened and he remains sickly and weak.

Judged from this standpoint the Western system of education has generally produced men and women of low character, as Justice Wesley Howard has aptly said:

“The development of man has produced an underworld where boys are taught to be thieves and girls trained to walk the streets. The land of dope fields degenerates/ harlots, pick-pockets, paupers and those who prowl in the grey of morning. In this region of the wretched, babies are strangled, the olds are abandoned, the sick neglected, the weak maltreated, the insane tortured, the young polluted, the woman lies in confinement in the same room where thugs sweat and gamble.”

How true this is I We are witnessing the same now days as well. The reason is quite clear, because we have not cared to change the system of education, suiting our clime and conditions, as laid down in the *Vedas*, which is our cultural heritage and can prove a boon to humanity as a whole. *Varna-Ashram* system is the **ONLY** solution to all the problems facing our country these days, but the rulers are ignoring this fact.

They want to maintain the *status quo*, lacking the courage to change the system of education.

Let it be emphasized that all the problems of the country are rooted in the system of education, which if changed should be able to remove most of these ills that are haunting the society. Gandhi Ji was one of the votaries of bringing in the national language and he insisted on it, pleading all the while throughout his life. But the political leaders, though they visit his *Samadhi* at Rajghat off and on, rarely follow what he said. Even in our Constitution Hindi has been declared as the national language, but even this has not been implemented so far, much less overhauling this system. As a result we all are suffering and may continue to suffer in future so long as we do not get the system changed. For more details, readers may read the author's book 'Might of Mind'.

In so far as Duty and Work is concerned, if we are blind to our own *Vedic* heritage, we may follow the example of Japan, which is marching ahead and though destroyed by the Allied forces during the Second World War, is now on the top, only because they care for their own culture and impart education in their own language. We only boast and are unable to act, forgetting the fact that deeds, and not words, matter in life.

The people from all over the world from far and wide, *i.e.*, from various good countries, came here to learn the lessons of behavior and character from the learned people of this country.

Such was the glory and honor of our country in olden days. Now things have vastly changed for the worst that we have to copy others and learn from them, only because after independence we have not given due attention to our own *Vedic* literature, wherein all true knowledge is hidden, of which many other countries like Germany reaped the rich harvest. The key to all this lies in radically changing the system of education, so that our people may understand the value of Duty and Work.

5. DESIRES AND DESTINY

Most of the students begin to cherish in their minds and hearts the desire they would like to be in their life. For this when they reach the stage of tenth class or so, they have to select subjects accordingly. But all of them cannot get the subject of their choice, because the seats being limited and from here actually competition begins. Naturally, only toppers in those particular subjects get admission, the rest have to be content with either their second choice or even having no choice at all. Such students begin to feel that it was their destiny, without realizing the fact that they did not work hard from the very beginning that could enable them to have their choice.

It is generally the habit of most of the people to blame others or the system for their own faults. It may, however, be conceded that because of the explosion of population, as a consequence of which the number of students has increased manifold, and also because of the government's wrong policies of reservations, the grievances of some students are genuine. Opportunities for study be given to all but reservations of any kind

at any level on any basis is definitely wrong, except that meritorious students be selected, without any other consideration whatsoever. Reservations naturally cause discontentment amongst the meritorious students, not only because the undeserving students are given preference over the deserving ones, but also because it is also harmful to the country in the long run, being against the principle of equity and justice.

Such measures only create dissension in the minds of the people, if certain concessions or reservations are made on the basis of caste, creed or color, being directly opposed to our declared policy, as laid down in the Preamble of our Constitution. In the recent past, many valuable lives were lost when some students protested against reservations, by putting themselves afire. The politicians are doing such things only to win votes, overlooking the future interest of the country. The result of such divisive policies is before us. Though forty-five years since Independence have elapsed, we are going down and down on all fronts! How can there be unity when one section of the population is being favored in the name of secularism? There should be common code of conduct and law for all, without any discrimination or distinction. In so

far as religion is concerned, it is a personal matter and the government should not give any consideration to this aspect. Government laws should be above all and obligatory for all the citizens of the country, as is the practice in the advanced countries of the world.

‘Opportunities to all, but favor to none’ should be the criterion in order to impart proper justice. Humanity and truth demand that the laws be made simple, so that the public is able to know and understand them. In that case there can be no need of advocates or lawyers, who only complicate matters and create confusion and delay in their own self-interest. The judges should themselves examine the litigants and give quick decisions, thereby removing the backlog soon. There is no justice in our country nowadays if we consider, the proverbial saying – ‘Justice delayed is justice denied’.

Majority of the students know that their future is bleak because they cannot find any employment or job of their own even after graduation or post-graduation. This is a very sad state of affairs, because the government by now should have been able to plan and implement some sort of professional or vocational training to

all the students, besides giving some practical training, so that all hands could find job or the other after completion of their studies.

There are three criteria on which a country's condition can be gauged - these are

1. **Education:** It ought to be proper and of right type, so that the students are able to have good knowledge, learning and understanding, not only of the subjects, but also their conduct and character are moulded thereby. As discussed earlier, if based on *Varna-Ashram* a system, this can be easy to implement as well as job-oriented. This phase of life is most important, about which our Government has throughout been negligent. In the present conditions, at early stages, it should be in local language, changing to national language at subsequent stage. Actually this is the foundation and structure of the building on which the whole edifice depends.
2. **Justice:** This should be made simple, as discussed earlier and imparted quickly. In case our people are of excellent character, the cases of dispute are likely to be few and far between. So, again the emphasis is on right

type of education. Military and Police are no doubt essential, but these should be manned by honest people.

3. Removal of Wants: Our country should be self-sufficient on two fronts, *viz.* (a) Agriculture and (b) Industry. It is not difficult either and we should inculcate the habit of our people to make do with what we have, instead of importing from outside.

To sum up, all these above-mentioned essential things can be achieved if we are able to give priority to education of the right type and make our young generation people of excellent character, as was the norm in olden days in our country. And this surely would bring 'Ram-Rajya' as dreamt by Mahatma Gandhi, the Father of the Nation.

6. CONCLUSION

I may now pin-point the main factors and forces which are helpful in the making of man.

1. *Education.* The role of education is obviously the most crucial. It is this which distinguishes man from animal and noble from an ordinary man. The development of mental, moral and spiritual powers of man is primarily dependent upon education. However, to be able to play its significant role, education needs to be of the right type. It should be in tune with our culture and genius also with the requirements of the society.
2. *Teachers, Parents and Social Set-up.* The contributions of these forces in the making of man are no less significant. A learned and devoted teacher can easily “mould his pupils into knowledgeable, cultured and noble persons. Similarly, the attitude and conduct of parents as well as social set-up and surroundings exert no less a powerful influence on man’s life and development.

3. *Knowledge of the Past.* Another essential thing is to acquire adequate knowledge about our past – our cultural heritage, holy books, thinkers, reformers, etc. This will not only enlighten the young men in many ways, but will also be helpful in understanding the present and in shaping the future in the desirable way.

4. *Understanding the Challenges.* The country is facing today many difficult challenges and problems in various spheres—social, political, cultural, economic, international, etc. The future of the country is closely linked with the way these problems are tackled. The stake of the youth of the country is comparatively greater in this context. They must, therefore, acquire the necessary ability and competence to analyze and understand the various problems objectively as also to prepare themselves to face the problems courageously with devotion and commitment in the over-all national interest. They must not allow themselves to be carried away by their glib excuses or explanations often dished out by the present-day leaders. They must remember that they are the leaders of

tomorrow. And also that leaders are not necessarily born; they can be made as well.

5. *Rise Above Self-Interest.* While the instinct of self-interest is natural and its pursuit is justified up to a certain extent, yet it must not be at the cost of social interest. A noble man differs from the ordinary man in that he stands for the promotion of social interest, often even sacrificing his self-interest. The youth of today must give prominence to social interest and sincerely work for its Promotion. This is urgently needed today because people in general want to get from society as much as possible without giving it back its due. How can society progress in such a situation?



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