


SULTAN CHAND & SONS



BRAIN Building

MAHATMA DEVESH BHIKSHU



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By Mahatma Devesh Bhikshu



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PREFACE

Brain is the most vital part in the human – body. It actually distinguishes MAN as a super – creation from all other living – beings. It is on the basis of brain he is able to rule all over the world. Development of brain can best be achieved through proper system of education, as enunciated in the divine books of the Vedas.

What matters most is that brain – power must necessarily be utilized in the interest and welfare of all living – beings in creative activities that will guarantee self – preservation, instead of self – destruction, as we witness to – day.

MAHATMA DEVESH BHIKSHU

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1. WHAT IS BRAIN?

Brain is an important internal organ, seated in the skull of the head.” It is the seat of the intellect and of sensation and is known as the central nervous system. Since intellect is loosely called an attribute of both brain and mind, people generally fail to make a clear distinction between the two. However, our Rishis have fully analyzed these complexities and described them in great details. Brain or intellect forms part of “Antahkarna – Chatushtaya”, viz., mind – intellect – chit (Memory) – Ego. But mostly people lump them together as outwardly it is difficult to distinguish them separately. In our scriptures, their different functions have been described and for any keen person it should not be so difficult to grasp their role.

Here in parable form, it is stated that soul is the master of the chariot; the body being the chariot and brain/intellect is the charioteer, while mind forms the reins.

The organs (senses) have been called horses and their paths are the desires. In this way, learned people call the soul enjoined with mind and organs, as the enjoyer. It means that tie

organ – shaped horses are driven by brain – shaped charioteer through mind – shaped reins and thus the soul travels in the body – shaped chariot.

The above verses clearly indicate that the role of brain (intellect), as a charioteer of our body – chariot, is most vital. Further, the Kathopnishad states that one who is illiterate is a fool, and that his organs are like the untrained and unruly horses which entangle him in sensuous passions and thus are responsible for his downfall. On the other hand, a learned individual with good understanding, whose organs are under his control like the trained horses, having command over his mind, is able to restrain his sensuous desires to a reasonable extent and thus reaches his destination. Hence, the brain that acts as a charioteer in our body occupies the uppermost position, of course, guided by the soul (Atman) all the while. It has, therefore, been stated that the subject – matter is more subtle than the senses; the mind is still more subtle than the subject – matter; the brain or intellect is yet more subtle than the mind and the soul is the subtlest and the greatest of all.

Having known the fact that brain occupies the most important part in our body because of the significant role it plays in our life throughout, I am here quoting a few words from the famous Gayatri Mantra, in which we pray to God Almighty to bestow us with such an intellect that may always follow the right course

That Lord of the world may inspire our intellect in the right direction. The power of intellect is considered the best in this world. It is all because of the brain that a man can fly in the skies like a bird and can swim in the waters like a fish. One, who has brains, has all the might. With the help of his brain, man has been able to capture the many powerful and mighty animals, like lion and elephant, whom he forces to dance to his tune.

Once a small boy was going on the back of an elephant and was prodding the animal with an iron – rod. A bell was tied in the neck of the elephant, which was ringing because of the movements of the elephant.

Brain is more powerful than bodily strength, in the absence of which this is the condition of mine – in the shape of elephant.

Intellect is indeed grandeur in all respects. Because of his intelligence, a man does not fear the violent carnivorous animals, the different species of big – cat and snakes, etc. Through his brain, man becomes successful in all the fields. That is why, we pray to the Creator to guide our intellect in the right directions, so that we may become successful in our endeavors, the only caution that needs to be taken is that we may not go astray and our intelligence may not take us into the alleys that may prove harmful to the people as a whole. We should ever pray for good and noble intelligence that may be faultless and be able to do benevolent and good deeds for one and all.

Those who want wealth, fame and happiness, intelligence is the best means for them in the world. Brainless and stupid people have to suffer great pains.

God being the most acceptable and the purest of all manifestations of intelligence, may He always safeguard our intellectual faculties from all evils that we might otherwise fall into and lead us on to do only what is good. Have you ever given thought as to why the Gayatri Mantra is so well known? Why it is

known as the Guru – Mantra, Savitri – Mantra as well? Why for all and sundry reasons, many saints and sages recommend its recitation? Why so much literature and books have been written on this one mantra alone? Many great personages have eulogized Gayatri – Mantra for various reasons. The towering reason that appears to me is that through these few words, we pray to God Almighty that He may give us unerring guidance in our life and direct our intellect in such a manner, so that we may never falter in our life – path, overcoming all the difficulties and temptations. To adopt the right path in life is what is most required and students in modern times generally waver, because of the four atmospheres and surroundings all – round and it is indeed very difficult to continue their duties unperturbed in such trying circumstances. All the same we have to make the best out of it and if you have the determination and strong will – power, these are nothing but trifles.

In the case of students especially, the importance of Mind or Brain is all the more significant and how to make it strong and healthy, as also helpful to make you worthwhile in this world is its key role and you

have to be very careful about your daily chores, v/z., the company you keep, the food you eat, as also your work – a – day habit of going about your business of studies, besides your attitude and behavior with all in whose contact you have to come daily in your life. In – Vedas there are many verses, in which a prayer has been made to God to bestow us good intellect and a sharp brain. Because all the other things in life, you can easily get through it.

With good intellect, you get all the things in life. But with bad intellect, you only encounter difficulties and troubles.

The brain is
A muscle of busy hills,
The struggle of unthought things
With things eternally thought.

2. ROLE OF SAMSKAR AS – PREVIOUS BIRTHS?

In our scriptures, intellect or brain has been classified into four categories. The first one is known as simple intelligence and all human beings possess the same. Not only human beings, but even some animals also have brain and that is why these are trained. But in human beings, the brain can also be increased by proper education and training. The second in order is intellect that not only understands and takes a decision accordingly, but also inspires and propels a person to act. He or she, therefore, chalks out some programme or thinks out some plan on which to proceed. This is known as *Medha*, about which there are quite a many verses in the Vedas also. The third in order is known as – *Ritambhara*, *i.e.*, an individual not only takes a decision but having been propelled to act, he continues to follow the line of action devotedly, as per the laid down norms and does not deviate under any circumstances. This keeps him always on the right side of the line, without letting him swerve in any way. The last and the fourth in order are called *Prajya*, that goads its possessor to sacrifice his all for the sake of his

aim, his only concern being to achieve success in the mission. Such a person is indeed blessed, because in so doing by way of self – surrender, he is able to attain all what he wants even up to the extent of salvation.

So, a person with intelligence first understands with his brain, thereafter he is inspired to undertake the task in hand; but if he does not persevere with devotion, what is the good of understanding and beginning a work, since without continuous devotion, it is likely to remain unrealized. But it is just possible that with all our devotion, the aim remains far away still and, therefore, one has to be ready to stake his all and make every sacrifice in order to achieve the desired end. The work has to be completed even at the cost of his life; come what may, I am not going to deter from my purpose, should be the firm resolve of the doer.

Samskaras play a great role in the development of our brain. Even the samskaras of previous births have a large part to play in our lives. We witness these in many people, as there are some who are still living in our midst. The name of the mathematician vizard, Smt. Shakuntala from Kerala, who juggles

with the figures more quickly and with greater accuracy than a computer is well known to all. She did not get much of the formal education, as her father was working in a circus. Yet she works out the mathematical problems in a trice and people just wonder at her capacity. She herself does not know the secret as to how she is able to do all this. The answer just flashes in her mind and she unhesitatingly tells the same with full conviction about its accuracy. It has been found at times that she is not only faster than a computer but also accurate, because the computer worked out wrongly, when cross – checked; her answers being always accurate and correct in all respects.

There is another pious soul in our midst, known as Brahmachari Krishna Dattji Maharaj, who is a topic of discussion among the learned and common men alike. He was born in a village named Khurrampur Salimabad near Muradnagar in Ghaziabad district (U.P.) about forty miles from Delhi in or about 1941. His father, Nanak Chand, a weaver, is extremely poor. On account of poverty, Brahmachari Krishna Dattji could not get any education. His mother, Smt. Sona

Devi, says that ever since the Brahmachari was only two/three years of age, he would utter some murmuring voice, when he was laid supine.

When the Brahmachari was seven years of age, his father got him employed as a laborer in the farm of Chaudhri Inder Raj Tyagi, a zamindar of his village. But the Brahmachari continued his practice of speaking whilst lying supine and his parents and other people suspected that he was haunted by some evil spirit. Hence, for the sake of getting rid of the evil spirit, he was subjected to all sorts of severe physical torture as is the practice in the villages even today. Thus, he had to pass a very miserable life till the age of fifteen.

One day it so happened that his father on seeing Brahmachariji delivering a sermon in the accustomed posture, became very angry and gave him a severe beating. Brahmachariji was very much pained at this cruel treatment from his father and ran away from his home in a cold and dreadful winter night. After roaming for a few months, he reached the village Barnawa in Meerut district, which was known as Varnavrata during the Mahabharat period. In this village, he stayed with Shri

Ram Swarup Tyagi, a relative of Chaudhri Indra Raj Tyagi of his village. Here also, he continued the practice of delivering the discourses as before and became famous as Mahatma in the neighbouring area. During these days, Pandit Surendra Sharma Gaur, a well – known learned personality of Arya Samaj, first of all came to know of him. He collected some information about the Brahmachari, wrote a few articles and got them published in ‘Arya Mittra’, a weekly magazine from Lucknow. But people paid little attention to this at that time.

It was through the joint efforts of some members of Arya Samaj, Sarojini Nagar, New Delhi, that Brahmachari Krishna Dattji was brought to Delhi on 28th December, 1961 and since then his series of lectures began. Due to these discourses, his fame spread far and wide. Through the effort of the members of Arya Samaj, Sarojini Nagar, a committee was formed and hundreds of his discourses have been recorded and published in book form. The discourses are really wonderful, full of wisdom of the ancient Rishis and quite naturally the question arises as to how Brahmachariji is able to deliver such lectures, being illiterate

and uneducated. He himself has told the people through his discourses the reason behind all this enigma. Here it may be noted that Brahmachariji delivers these discourses only in a state of trance lying down supine and at the end, he comes to his normal state, remembering nothing.

According to some of his discourses, he has taken several births in Satyug, Treta and Dwapar periods and had been known as Shringi Rishi, because of his being well – versed in getting performed the Vrishti Yajna (the sacrifice done for getting rains) and the Putreshti Yajna (the sacrifice for obtaining a male issue). In one of his discourses, he revealed that in Satyug, he was the disciple of Brahma Rishi and it was from him that he learnt the Vedas and practiced Yoga. Later on, he also taught to the disciples, as was the custom in those days. One of his disciples, known as Kutri Muni, did a great penance for long – long years and because of his attainments, he became very proud and spoke some insulting words about the great Rishis of that time. This aroused anger in the mind of Shringi Rishi (Brahmachari Krishna Dattji) and he hurled a curse on Kutri Muni, saying

that he should die for his arrogance. Thus, came the end of Kutri Muni and when Brahma. Rishi came to know of it, he in turn hurled a curse on Shringi Rishi. He was furious at such an end of the noble life of Kutri Muni, and thought that the proper course for Shringi Rishi was to bring his disciple to the right path, and not put an end to his life in anger. The curse that Brahma Rishi, the Guru of Shringi Rishi, hurled was – you will have to undergo a chain of births in Satyug, Treta and Dwapar ages and in Kaliyug, when 5500 years of that age would pass away, you will again take birth in an ignoble family, with poor countenance and devoid of all knowledge. The treasure of knowledge that you possess now will not be there but on particular occasions, the soul in your body will rise up and will have contact with the ethereal souls living in subtle bodies and through the medium of your body the voice of these souls will reach the world of mortals. At that time you will have no Guru and that will be such a degraded age that some will call you a hypocrite and others a great soul and you will have to undergo all these humiliations.’ Brahmachariji added that on hearing the above curse, he entreated before

his Guru, saying – “Sir, how then my soul will attain the Supreme Bliss, when I will have no Guru to guide me.” Guru Brahma was then pleased and said – “When you will reach the age of fifty in that body, you will get the required Great Soul.”

It may also be explained here that four distinct voices have been heard coming out of the throat of Brahmachariji. The one of his normal voice which he speaks ordinarily and the other three types of voices come out only when he is in the state of trance and these three voices are quite different from his normal voice. The first of these three voices is like the dignified voice of a very old man, which is heard in most of his discourses, while the second is like that of a young man speaking fluently. As has been evident from his several discourses, the first is the voice of Shringi Rishi, who, according to the curse of Guru Brahma, has now taken birth in the form of Brahmachariji himself and the second is the voice of his disciple Rishi Mahanand to whom Shringi Rishi (now Brahmachariji) addresses in most of his discourses and who, with the permission of his Guru, occasionally delivers

discourses. And yet there is a third voice which was heard only once in a discourse on the subject 'Roaming of the Soul about the Universe through Yoga' on 19th August 1962. This particular voice belongs to Lomash Muni. These voices can be heard and the above statement duly verified from the tape records of the discourses concerned, as these have been preserved by the Vedic Anusandhan Samiti.

The system of delivering the discourses is that Brahmachariji lies down supine on a bed. After about 10 to 15 minutes, his head begins to swing from right to left 40 times each side per minute. His hands come over his chest to join there and he begins reciting the hymns of the Vedas. After about five minutes or so, he begins to deliver the sermon in Hindi on the basis of the hymns for about an hour. At the end of the sermon, he again recites the Vedic hymns for – a few minutes and then turns to his right. After a few minutes, he rises up and sits in the bed like a man just rising from his sleep. Then hot milk is served to him.

The above is a clear case before us which

proves the cycle of re – births as also the influence of Samskaras of our previous births in our present life. Many more examples can be quoted and the readers must have certainly come across such personalities or must have read about such individuals who possess extraordinary intelligence from the very childhood.



3. SAMSKARAS OF PRESENT BIRTH

While the Samskaras of our previous births are quite obvious in some cases, these have their influence in each and every case. Even as God is just, our Samskaras alone explain why some people are born in royal and rich families whilst many others are born in middle class families and still some are born in very poor families. Not only that some are quite beautiful, handsome and strong in body, while many are born crippled, blind and disabled. These are only due to our previous Samskaras about which people generally have little idea and blame the Creator for His whims and fancies. As a matter of fact, it is all our doings, the result of our past actions and deeds, according to which our Samskaras are formed, which fructify as per the justice of the Lord Almighty.

In so far as human – beings are concerned, we are in a special class, in that we have to reap the reward of our past deeds, yet have the full freedom to act. Man being the supreme creation of God, he is the ruler of the world and it is through his actions, good or bad, that he

may change this world into heaven or hell. The golden opportunity, that has been afforded to each and every human – being, has to be utilized to the maximum advantage and we are lucky, as our ancestors have duly prescribed the Samskaras, which, if rightly performed and understood, can change the course of our life, making it glorious indeed.

One thing you must have noted is that each individual is different from any other individual in each and every respect. Similarly, howsoever best we may try to inculcate uniformity in the citizens of a country, in a group or class; their individual personality cannot altogether be eliminated. This is good and herein lies the freedom of each and every individual to follow the pursuit of his or her own liking. Taking all these factors into consideration, God gave us the knowledge through the Vedas at the time of the creation, to follow certain norms which broadly may be called as Varna – Ashram system – according to which we must follow and perform the Samskaras, sixteen in all from birth to death, so that the society on the whole may be composed of good and noble people.

I may briefly narrate the role of these Samskaras in human – life. They manifestly relate brain building in order to make this world more beautiful, good and worth – living and this can only be achieved if human brain and intelligence are utilised for the good and welfare of all. First of these are known as Garbhadhan Samskara, according to which the couple, husband and wife, after leading a pious and celibate life with self – restraint and brahmacharya think of having a child. For this purpose, they do as much penance as possible *so* that the offspring may be of noble and virtuous nature. They should have pure and sacred thoughts and fix a date for the said Samskara, on which they should duly perform yajna, as laid down in the book known as ‘Samskara – Vidhi. In this book, it has been clearly stated that how the date for the Samskara is to be chosen depends as to whether you want a son or a daughter and what action need to be taken. How the couple has to conduct during these days, before the night of conjugation for the sexual intercourse.

Here it is worth noting that great emphasis has been laid on the food that is to be taken by the mother. She should always remain in a

buoyant and happy mood, never taking any intoxicating material, excess saltiest or sour food, with pepper, but rice mixed with honey, ghee of cow's milk and nourishing Sattvik food. According to the season, almonds, cardamom seeds, musk, etc., mixed with sweets, etc., be taken, besides the powder of dried – ginger and Brahmi – aushadhi boiled in milk should be taken during the period of pregnancy, as such food makes the child in the womb healthy and intelligent.

After about 2 to 3 months pregnancy, 'Punsavan – Samskara should be performed. The husband should maintain self – restraint or brahmacharya from the time of Garbhadhan Samskara to say about one year, *i.e.*, when the child becomes more than two months old. The roots and leaves of the Indian fibre tree be crushed and the pregnant woman should snuff these with her right nostril. Her food should all through be Sattvik and the preparations of cow's milk, as also Giloya and Brahmi – aushadhi need be taken quite often as these go a long way in the development of brain of the child in the womb. Of course, the necessary yajna must be done. Too much sleep, speech, sour, bitter, pungent food should be avoided, as

also she should try to lead a peaceful and sobre life without ever getting excited by anger, greed, jealousy, etc.

The third Samskara is known as 'Seemantonayanan. It should be performed after six months of pregnancy, preferably on full – moon day. The yajna has to be done as usual and some specific verses are to be recited as given in 'Samskara – Vidhi' on each occasion. What matters most is that the precautions as given therein are to be observed meticulously, more so about food and thoughts.

Now we come to 'Jatakarma – Samskara' to be performed at the time of birth of the child. After the child is born and the necessary cleaning, etc., have been done as explained duly in Samskara – Vidhi, the usual yajna is to be performed, but each time as detailed in the said book, reciting the Mantras as and when required and directed by the Purohit. The child be given proper bath with hot or cold water according to the season and dressed in new clothes, the word (OM) be written on the tongue of the child with a thin golden stick dipped in honey. In the child's right ear; the word 'Vedosity', *i.e.*, you are Veda (knowledge)

and it is your secret name be uttered. Both these acts are to be performed by the father of the child. In his absence, any responsible male member of the family or the mother herself may do so.

The father should smell the head of the child with the Mantras as given in 'Samskara – Vidhi'. With prayer of God, the mother, in a happy mood, should wash her breasts with lukewarm water and, as stated in the said book, reciting the necessary Mantra, give her right breast in the mouth of the child and thence reciting another Mantra, give the left breast in the mouth of the child. During the following ten nights, the mother should keep a pitcher full of water under her bed just towards her head. For greater details, please see 'Samskara – Vidhi' or you may consult a Purohit, who may be able to assist you in the performance of all these Samskaras properly.

We now come to 'Namakaran Samskara' and you must have noted that this is the fifth Samskara. But generally people ignore the first four Samskaras and practically we see that this becomes the first Samskara in family life. Namakaran – Samskara be done on the

eleventh or one hundred and first day after the birth of the child or the very first day of the second year, *i.e.*, the first birthday after exactly one year. The necessary yajna is performed, which usually is done by some Purohit nowadays.

Having given proper bath to the child and dressing him or her in new clothes, they both, *i.e.*, wife and husband, should perform the yajna as stated in the said book. It is better to request some Purohit for the Samskara, so that the yajaman (*i.e.*, the father of the child) be free to arrange all other things properly, only making himself available for the occasion.

But people should try to understand the significance of all these Samskaras, otherwise it is more likely that the Purohit may begin to take advantage of the ignorance of the people as a whole, as is being done now in the majority of cases, except those who follow the ideals of Arya Samaj. I may say in one line that as per the etymological sense of the word 'Samskara', these are responsible or you may call helpful in moulding the character of your children. But you have to truly understand their deep meanings and translate them into action in your daily life, if you want to reap the

full reward out of them.

In the fourth month or any time, say, after the baby is at least two months old when you feel that the weather is really good and conducive to health, the Samskara known as 'Nishkraman – Samskara' be performed. You may follow the directions given in the book 'Samskara Vidhi' and perform the necessary yajna as usual either yourself or with the help of a Purohit, who can best give you all the directions. The meaning of Nishkraman is to take the child out of the house.

Now comes 'Anna – Prashan – Samskara' to be performed when the baby is about six months old. Of course, the necessary yajna is performed and the meaning of this Samskara is to commence giving food, *i.e.*, rice, mixture of cooked rice and dal (khichri), kheer, etc., to the baby. So far the child has been living on milk, juice, *i.e.*, all liquid material and from henceforth he or she can be fed with solid food also.

Next in order comes the Chuda – Karma or Mundan – Samskara, to be done during the last month(s) of the year or the third year. The required yajna be performed under the guidance of a Purohit and the services of a

barber be engaged for the occasion, well in advance, so that there may not be any difficulty at the last minute, The verses are to be uttered as given in the Samskara – Vidhi at various times on the occasion. Soon after the head of some child is shaven, some curd or butter be annointed on the head before the the child is given a bath. After bath, the child should be dressed in new clothes and the necessary function with the recitation of the verses be performed duly. The child has to be blessed by all those present and in this way all should go happily to their houses.

We now come to Karna – Vedha – Samskara, to be performed in the third or the fifth year of the child, according to which the ears of the child are to be pierced. The child should be given proper bath and dressed in good clothes on the appointed day and brought to the place where yajna is to be done. Better all the Samskaras be performed under the guidance of a Purohit, who can direct and get done everything nicely. Care should, however, be taken that the holes in the ears are not blocked and while some rings of silver or gold be kept in them, luke warm oil be applied often so that the skin nearby does not get swollen.

During the seventh or eighth year of the child, Upnayan – Samskara and Veda – Arambha Samskara are to be performed. These two Samskaras are to be completed the same day. The first ‘Upnayan’ means the thread or yajnopavita ceremony, while the second ‘Veda – Arambha’ means, the child is put to some educational institution for getting proper education. Again, the ceremonies be performed as stated in ‘Samskara – Vidhi under the proper guidance of a Purohit. These Samskaras are very important, more so the latter and it is done even now though in corrupt form. Because most of the people do not understand the role of Samskaras in life and the child is put for education at a very early age, without realising the fact that the brain or the intellectual level of the child needs developing for the assimilation of the knowledge and learning. Besides, in the ancient times the basic and elementary education was impacted by the parents at home and only when the child was considered able enough to go and live in the Ashramas of the Gurus, separately from his family, he or she was duly sent there and this was generally done at the age of six or seven. Here the boy

used to pursue his studies up to the age of 25 or even more, say, up to 36 or even 48, while a girl usually finished her studies much earlier, say, up to 16 or 20 or 24. It was because the courses of instructions differed vastly in so far the education of boys and girls was concerned. For greater details, the readers may go through the book of the author 'Education'.

Next comes the Samavartan – Samskara, to be performed when the boy or the girl returns from the Ashramas. This Samskara was considered very auspicious, as it signified the sign of accomplishment in the life of the youth, when he is standing on the threshold of Grihastha – Ashram and is able to put his knowledge and learning into practice, enabling him to earn not only his livelihood and that of his family, but also contribute his mite in the welfare yajna of the society as a whole.

Now, therefore, comes the Vivaha – Samskara, known as the marriage ceremony. In olden days, the best form of Vivaha was Swayamvara, according to which those who were desirous of marrying used to select their own partners, of course being guided by their parents all the while, except in some cases, where because of certain abnormal circum-

tances, they got married. There was no restriction of any kind, as the system of caste by birth was not in vogue'. In fact in inter – varna marriages were quite common, as we see the sons and daughters of Rishis and Munis being married in Royal Kshatriya families and vice – versa. Since selection of life partners was at stake, the great care was taken in doing so and as far as possible the qualities, professions and habits of both the girls and the boys were taken into consideration, so that they may live happily ever after in their married life. This being a very important phase in life, the Samskara has been detailed in the book, 'Samskara – Vidhi' in about sixty – five pages. Then Griha – Ashram – Samskara has also been explained in more detail in about eighty pages. From here, one, who is desirous of knowing more fully, can read as to how they should lead a married life. How their life can indeed become happy, peaceful and glorious, has been fully described therein, as also how they should behave with the various members of the family.

Then Vanaprastha – Samskara comes in life, according to which an individual should retire from Grihastha life when his children

also beget children. He or she should devote life for the good of others, as also practise penance in the remaining years of his life. The Vanaprasthis used to educate the children of the Grihasthis in their Ashramas and were usually known as Munis and Rishis. This system of education was without undue expenditure, because the Vanaprasthis had renounced the world and had taken the duties of imparting education and knowledge on their own. They had no desires or unnecessary wants and lived quite simply, making their disciples not only learned, but also persons of good character. Their experience and unselfish attitude in life was responsible in making the nation strong, healthy, noble and virtuous.

When old age made them incapable of imparting education and knowledge to the students, the aged people having prepared themselves fully well took the Sanyasa – Ashram and used to wander from place to place giving sermons and discourses to the people, thereby guiding one and all, whosoever cared to listen to their advice. In course of time when this body, which has become worn and torn, has to be discarded, either per force or willingly. Thus, the Sanyasis were either

claimed by death or left this body through yoga. The last of the Samskara, *i.e.*, the cremation of the body is done by whosoever may come to know of such death. In case someone dies in some forest or mountainous caves, etc., the wild animals could eat their body.

From the above, you must have seen that three – fourths of the Samskaras (*i.e.*, twelve out of the sixteen) are performed up to the time he or she enters the Grihastha – Ashram, clearly indicating that these are not mere rituals, as we have now made them to appear, but if followed and understood as also practised in life, these can make real human beings, about which our Vedas are telling us all the while. This is only possible when our mode and customs of life are such as to afford us full opportunities for the development of our intellectual and mental faculties and the Vedic system of Varna – Ashram Pranali was given to us by our ancestors for attaining this purpose.

Unfortunately, we have forgotten our past and thus lost sight of the merits of our heritage and try to copy the western system, which has

not been able to satisfy, the urges of the human – beings residing in those parts of the world. As a result, most of the Samskaras have been given up, what to talk of their real meaning in life. The only Samskaras that most of the people are now doing are only three, viz.,

- 1) at the time of hatching, *i.e.*, When a child is born,
- 2) at the time of matching, *i.e.*, when marriage ceremony takes place ; and
- 3) despatching, *i.e.*, when death claims the body.

Even these Samskaras are not performed properly, but only in form as a ritual. Hence I have to say that man tries to improve the pedigree of animals and plants, of dogs and horses, but he is most careless when it comes to his own pedigree!

4. DEVELOPMENT OF BRAIN

For the development of brain, what is most important is that our educational system needs to be changed radically, more particularly in so far as the language is concerned. The children can think much better in their own mother tongue or the national language, because their intelligence gets stunted and confused all the while trying to master the foreign language, as was rightly stated by Mahatma Gandhi. The study of English, French, Greek or Latin may be interesting as a hobby for certain types of brain, but as an education for tackling the vast problems of life, it is utterly fatuous. In order to be fit to live in a world of Science and Invention, what a man needs today is a working brain. He must be – able to think as well as remember. He must have enough will – power to make decisions and knowledge of human nature. He must have desire to gather facts and intellectual ability to classify and appraise them, as a man's status in social life depends mainly upon what he has done to develop his brain. Because if he wants to put his price up, he must make a better use of his head.

Our educational authorities have failed utterly not only about the basic requirement of the language, but also because of undue political interventions and wrangles. This forces a strait – jacket pattern of education, and allows little thought to the fact that the greater part of individual's daily work is routine. It clearly means that most of the time, he is using his memory and not the creative powers of his brain. Therefore, invariably the process of brain development is begun by what a man does during his spare time. It is no small matter, because generally people waste their spare time in useless trifles that they call enjoyment.

It is quite true that genius is ten per cent inspiration and ninety per cent perspiration, as nobody starts on his career with a readymade brain. Of course, heredity has some role to play but it is not all, he must start on the possibilities and do it himself. You can predict the future of any young man by noticing what he does during his spare time, as to whether he will be merely a spectator or a creator. Hence it can safely be said that any young man's promotion is helped more by one hour of spare time self – education a day, than

by his eight working hours.

Remember the famous saying – “Few things are impossible to diligence and skill.” You must, therefore, fully understand the fact that if you have brain, industry will improve them and if you have moderate abilities, industry will supply their deficiency, because genius is an infinite capacity to take pains most willingly and cheerfully. So, in order to develop your brain, you must read good books. They are invaluable; do not forget that life is short and there is vast amount of knowledge in the world. Hence in the process of brain – making, you must appreciate the value of spare time and utilise the same in the best manner possible. Secondly, please never, for a moment even, under – estimate your own powers to develop and accomplish. Because the experts in this field who have studied the brain say that the average brain is only ten per cent developed. It clearly means that an individual loses ninety per cent of the quality of his life.

The first and foremost important factor that is chiefly responsible in making our brain and mind is food, about which people are generally careless. We must develop taste for

simple nourishing food and it should also be Sattvik in nature, as it helps us to maintain brahmacharya in life, which' is most essential for one who is desirous of becoming brainy child. Human body is a living temple and it is our sacred duty to keep ourselves not only quite fit intellectually and physically, but cheerful and courageous to undertake new and challenging tasks.

Daily exercise, to study with politeness and humility, wisdom and discretion and to preserve the vital fluid (semen); these are the five 'Vakaras' which the student must accept as the five cardinal principles in life as these have been in vogue from times immemorial. Here clearly the purpose of education and all that goes with it, is to develop the brain power and intelligence of the children, so that they may be able to assimilate the knowledge and be able to take the necessary initiative and give lead when the occasion arises. For greater details on the subject of Brahmacharya which is considered as the foundation of our brain and intellectual power, I would like to advise the readers to go through the book of the author.

Lust, passion (that we call enjoyment and entertainment) cover the intellectual power of the learned; hence this is a constant enemy of the wise people. In Kathopnishad, when Nachiketa was offered by Yamacharya the beautiful damsels to enjoy, he replied – A man who indulges in lust and sensual pleasures, his organs lose their strength and vigor; then how can his brain power work satisfactorily?

Greatness, scholarship, understanding and loyalty to the ideals of one's lineage last only so long as the destructive fire of lust does not rage inside the body; how nicely the above couplet has depicted the immense powers of self – restraint. The glory of Brahmacharya and consequently of the intelligence that directly results from it has been described in the Vedas in various verses.

One who is able to control his senses and mind, his brain and intellect become so sharp that he is able to attain whatever he wants.

Even the intricacies of rigors of the spiritual' knowledge automatically come to a Brahmachari.

A Brahmachari robed in religious garb, is

born before spiritual development; he precedes the knowledge of divinity; he stands up by austerities; from him arises spiritual wisdom, the highest knowledge, and learned men attain to life eternal.

Carlton Stuart says “Do not underestimate the under fives. With a little help and encouragement, they can read and add up even before they start school and then go on to the record – breaking high achievers. What is needed is the parents’ help at an early age, so that the child could easily become a super brain. Nine – year – old Ganesh Sittampalum hailed as “the brainiest boy in Britain’, sits at his desk at a school in London, but hardly receives any tuition from the teachers. For nobody is capable of teaching him – he is far too bright. Instead, Ganesh tackles abstruse mathematical problems set for him by his investment banker father Arjuna who taught Math’s in his native home in Sri Lanka. At the age of eight, Ganesh passed his Ordinary level Math’s exam – generally for sixteen year olds, with A grade. Then he became the youngest pupil ever to pass the Advanced level Math’s exam – designed for 18 year olds – and again scored the A grade. His father says – “Ganesh

has already sat informally on a Math's graduate course for 17 – 18 year olds. He is now tackling their sort of Math's problems. It is called four – colour Math's and is a highly intellectual branch of the science.”

Arjuna, aged 43, calculates that by the time Ganesh is 17, he will have far outstripped him in knowledge and expertise.

Ken Adams, a former Math's and Science teacher in Leicester, England, spotted early the potential in his own son, John, who at the age of nine years and seven months, passed his Advanced level Math's exam. Ken Adams believes that any child, given the right guidance, could match the achievement and has written a book about his experience – 'Your Child Can Be a Genius – And Happy.

He recommends a start at the age of one. A child can grasp numbers and learn counting long before he is sitting with other children in classroom in front of a blackboard. Ken says, “It can begin in the kitchen through handling everyday objects such as spoons and forks, for instance. Point out the dishes in the washing – up water or the toys in the bath. You are teaching the child in a perfectly painless way

about volume and buoyancy. You can make it fun by splashing the water and singing songs.” And it is possible to stimulate the child’s curiosity at bedtime. Start by counting the stairs as you take the child to bed. Restrict it to five steps at first, may be the last five at the top. Count loudly – one, two, three, four, five. The child may not respond at first, but the idea is to get them to count with you.

Students of child behaviour believe children can be slow to develop because parents do not talk to them often enough or sensibly enough.

When you go for shopping with your child, do not just take his hand and walk down the street without speaking. Tell him why you are doing things – “we are going to the shop to get some food to make dinner! If the child leaves toys scattered over the floor, avoid saying – ‘Put your toys away at once.’ Instead say – ‘we have to put your toys away or someone may trip over them.’ Statements like – ‘we have to wash your hands because they are dirty’ are a lot more sensible than simply a sharp instruction. Try to accompany explanations with gestures and actions which make the words more meaningful.

What the experts call ‘structured play’ means letting your child have the maximum fun with his toys, but ensuring the child learns something too. A child should learn to place the bricks on top of each other, or arrange them in a line. They will find out about the size, shape and weight and be absorbing certain rules about the world in which they live.

If a child can absorb these rules through concrete experience at an early age, they will find it far easier to grasp abstract principles as they grow older. Handling a spherical brick or a round ball, rolling it along the floor, trying to build with it or post it through a hole, will teach a child all about the properties of spheres which they will then go on to explore in a different way in geometry at a later date.

At the age of two to three, there is no reason why a child should not be starting to read and not just picture cards with the words underneath. Ken Adams is in favour of surrounding children with books at an early age, not necessarily to read, but to handle and get used to. He says, “Have a hunt at local jumble sales, bring home as many books as you can so the child can scan them and realise

what they are. If some are damaged and destroyed, it will not really matter. Next it is time for the local library as most libraries now have special sections for under fives. A colour picture of a giant, for example, can help the learning process.”

In the beginning, you can start posing questions – ‘Look, isn’t the giant big? He is much bigger than the man, isn’t he? Is the giant as big as tree, do you think’ ? Go on to illustrate your words with gestures and actions. ‘Jack is as big as this and the giant is as big as this,’ using your hands to show how far off the ground they are. In this way you are not just bringing the story to life, but offering vocabulary that the child can use both to answer your questions and to ask ones of their own.

By the age of three to four, the child should have become sufficiently involved in day – to – day family life which enables him to adding up and doing simple sums. That is the time to introduce learning games. Buy some of your child’s favorite sweets and put them into piles. Then number five pieces of paper, one to five, and get the child to put the correct number by

the correct pile of sweets. If the child solves the problem, the reward is obvious! The basic technique of ensuring that your child has fun can also be extended to learning to write. As soon as they can hold and control a pen properly, encourage them to fill big sheets of paper with simple patterns of loops, crosses and zigzags, the elementary shapes needed to form letters. You can try making some very large lower case letters out of cardboard, plasticine or sandpaper. Let your child trace them over with a finger, following the pattern needed to form the letter correctly. The idea is that the child can really feel the shape of the letter. To form the letter properly, put some letters in the shape of dots on to paper and let them go over the dots in pencil to shape the letters properly.

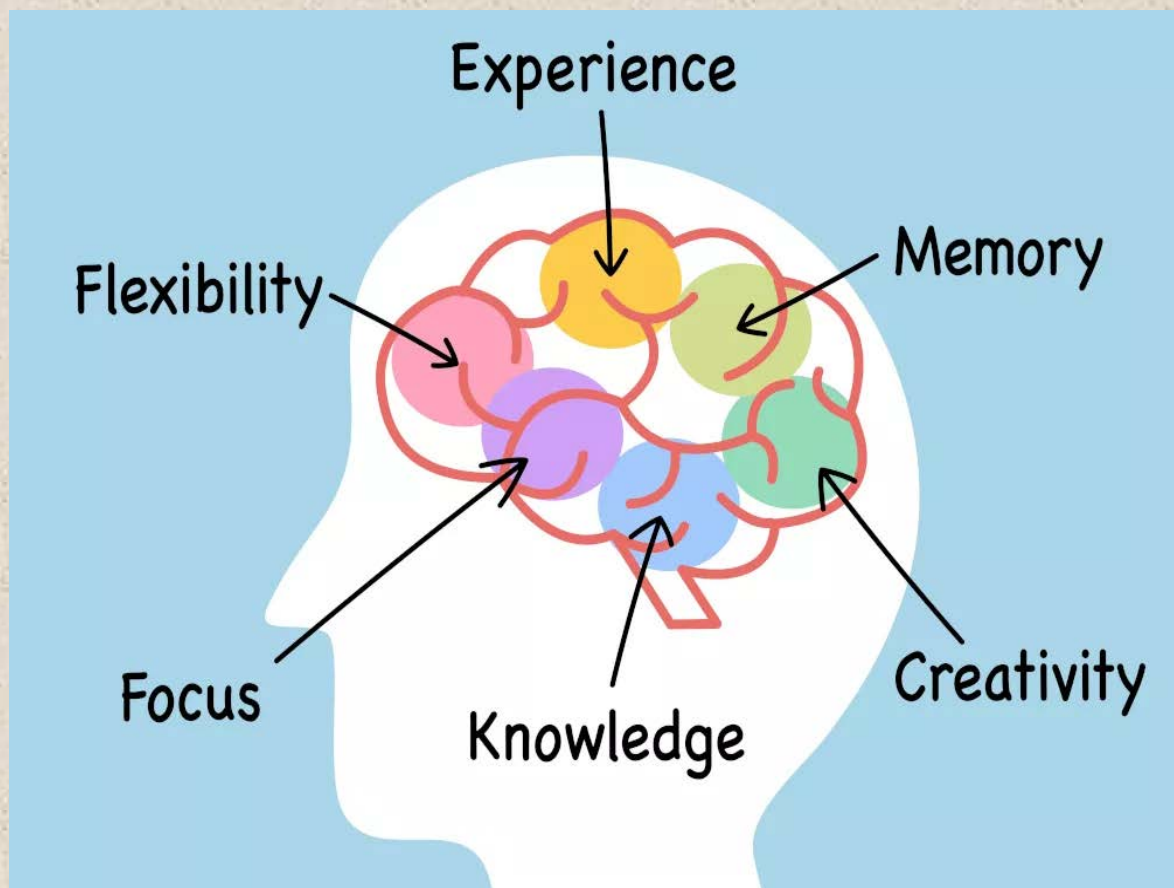
In his book, Ken Adams confesses that he started off with all the conventional ideas about helping a child to learn basically, that nothing much should be done before school age. The fact that his child learnt speedily to recognise written letters and words and learned to read quickly led him to change his mind. Throughout he ensured that his young

son remained happy. He stresses – “Never force an activity on your child or make him wrestle with one that is too difficult. Little and often is the maxim.”

What rewards can a parent expect for such effort? Ken Adams puts it this way – “Around the country there must be hundreds, even thousands of children, who have great potential which has gone unrecognized both by their parents and their teachers. So many adults consider that the under – fives should not have their play structured in any way, but there is no reason why the intellectual needs of a generation of children should not be catered for through some structured as well as unstructured play. They will still be free to explore and have fun.”

The general message is – “If you want a potential' high – flier or "genius' for a child, start early. After all, psychologists recognise that the first five years of our lives are the most important in the development of the brain.” Not only that, as I have alluded to earlier on, the parents have to lead such a life, right from the time they think about having a child, so that they have not only a brainy and

brilliant one, but indeed an ideal child according to their liking and choice, for which they have been leading the life of austerity and penance.



5. WHO IS INTELLIGENT ?

Mahatma Vidurji has described the qualities which an intelligent person should possess in his famous book known as ‘Vidur – Niti.’

The one who always performs good and noble deeds and never comes near bad and despicable ones; one who is not an atheist, but a firm believer in God and righteousness; is faithful, learned and intelligent. Because these are the characteristics of an intellectual person.

Here the meaning of ‘Pandit’ is intelligent and if he is educated and learned as well, so much the better. One, who always does good and noble deeds, is certain to remain healthy, his mind will be peaceful and his soul will be in bliss. Needless to say those good and praiseworthy deeds lead to good and praiseworthy results also. Such a person gets name and fame at all places and if he remains unaffected by the appreciation he receives and remains humble and polite, he is sure to be graced with God’s divinity. Such an individual is likely to be respected by one and all, as he loves every one alike and tries to do good to the people as a whole, without any discrimination

whatsoever. Their aim in life is to serve the cause of humanity for which they are ever ready to sacrifice their all and shower happiness on the troubled and suffering ones.

The second quality is that they shun bad and despicable actions, as such actions beget blame and scorn in return. The intelligent persons always keep in mind the precepts of Vedas and scriptures because they know that such actions ultimately cause pain and suffering not only to others, but also to the doer. One has to repent later on and our conscience pricks us all the while. Hence, we have to be careful if we want ourselves to be counted amongst the w ones.

The third quality of an intelligent person is that he believes in God, His omnipresence, omnipotence and omniscience. He always follows the advice given in the Vedas, because Manu Maharaj says – An individual who does not follow the advice given in the Vedas is an atheist. Because Vedas contain all the true knowledge and our life can become, indeed glorious, if we adhere to the instructions contained therein.

The fourth quality according to Vidurji is that he believes firmly in truthfulness. Only

truth prevails and becomes victorious in the end; not untruth. In Mahabharat, Mahrishi Vyas has described the virtues of truth in many, many ways. He says that truth is the ladder to heaven. The example of Satyawadi Raja Harish Chandra, who gave up his kingdom and had to undergo such trouble only for the sake of upholding the dignity of truth, is well known to all. Similarly, Rama – chandraji Maharaj had to suffer a long spell of fourteen years' exile in the forests, only to fulfil the vow of his father, Raja Dashratha. Yudhishtir, known as Dharmaputra, is famous for his truthfulness. These are some glaring examples, which stand shining in our history and known even to the children. These personalities have become famous, as they sacrificed their comforts and all for the sake of truth. An intelligent person fully knows that the foundation of this world is truth.

In this couplet, Vidurji tells us that an intelligent man acts according to his capacity and also desires to do only that much no more, at the same time not considering anything below his dignity; he does not ignore or considers anybody contemptible.

Obviously, a wise man always goes within

his means and never thinks of acting like a day – dreamer, who becomes the laughing stock of others and has to suffer the indignity at the same time. He cuts his coat according to his cloth and is happy and satisfied with what he has, of course, trying to improve his lot through hard work and intelligence, whenever any opportunity occurs.

The intelligent persons always give regard and due respect to everyone in whose contact they come in their daily business of life. After all man is a social animal and a lot depends on our behavior with others. They are not only formal, but sincere with the people like their own kith and kin, as they make little difference between ‘mine’ and ‘thine’.

The intelligent ones do not desire for things unattainable; they do not grieve over what has perished and never get upset or puzzled in difficulties.

Nowadays we read in the papers every morning how some people commit suicide, because they could not get what they wanted. Many young boys and girls become victims of suicide, they commit because it has not been possible for them to marry and unite in

wedlock due to the circumstances that oppose them. Such cases are quite common these days, as the social customs do not permit their union and in frustration they end their lives, as many of these couples have no courage to face the ordeal.

The intelligent people do not grieve or cry over the spilt milk. The cases of death of young people due to accidents or even otherwise are on the increase and it is seen that their near and dear ones, especially the parents and life – partner, if any, continue to languish in sorrow for years, though most of them fully know that nothing can be achieved by such wailing and weeping. It has to be endured; otherwise their own life becomes miserable, without in any way giving succor to them. The only course is to accept such happenings bravely and face life's problems courageously, having faith in God. There is no other way out of such misfortunes and accidents of life. We have to seek our own remedy and make the best out of it, rather than go on cursing the fate or destiny uselessly.

According to the above couplet, the intelligent persons do not get perturbed when faced with unforeseen difficulties, but try to

surmount them as best as they can and more often than not, they are able to find their way because it is not life that matters, but it is the courage that you bring to it. With fortitude and self – confidence, you can win over these obstacles and later on you feel that these were nothing but trifles. What matters most is that you should not get puzzled, but calmly and coolly, think out as to how the problem can be tackled and certainly your intellect will guide you. You may pray to God with all your heart and soul to steer you clear from such impasse and from my personal experience, I may assure you that your burden will be lightened.

He has given four qualities in this couplet of an intelligent person. These are:

- 1) One who begins any work after giving due consideration. He does not undertake any work just on the impulse but gives proper thought.

One, who does without thinking, has to grieve later on. We are all human – beings, *i.e.*, Manushya. It means one who does anything after giving due consideration and thought. He thinks with his brain before putting his hand to

it, undoubtedly, any task that is done after giving proper thought is accomplished .so nicely that everyone appreciates. While if no thought is given and the work is done in a haphazard manner, it is not likely to be so good.

- 2) A person, with brains, begins a work with due consideration and does not leave the same half – done. Because he has considered all the pros and cons of the task beforehand and therefore the question of his leaving it in the middle should not arise.

Ordinary people generally do not begin any work because they are afraid of difficulties; those who are of middle category, they begin the work, but as soon as they encounter any difficulty, they leave it unfinished. But the people of best category begin a work after proper thought and do not leave it mid – way, but finish it to the end, come what may. They foresee all the obstacles and difficulties and are prepared to tackle them.

- 3) An intelligent person never wastes his time in useless things because he fully

realizes that time is money. Wealth lost can be retrieved again; health lost can also be recouped, but there is no way to get back the time once gone. A minute passed is past forever.

The horse of time is running very fast. You have to catch up with it because ‘Time and tide wait for nobody’. You will be laid aside and forgotten, as those who do not value time, are ignored by time and it consumes them – in Hindi it is also called *kaal* having double meaning: *(i)* time, and *(ii)* death. You must realize the importance of time in your life, which is short and the work to be done is enormous. A stitch in time saves nine; hence please value time, if you want to be valued.

I am certain that you must be having a watch, the purpose of which is to warn you all the while. It has double meanings – *(i)* the device or machines that shows time, and *(ii)* to be careful. So please watch your time, watch your actions, watch your words, watch your behavior, watch your thoughts and lastly watch

your character. This kind of watchfulness is going to make you a man of sterling character, the metal of which great men are made.

- 4) The intelligent people exercise self – restraint over their organs and senses. They have full control over their mind and are never led astray because of timely impulses. They fully understand the purpose of life and are determined to attain the objective, which can only be possible by those who have self – control and preserve their vital fluid, the thread of life, and a source which can ultimately make them immortal. Because they are able to get divinity ultimately on the strength of Brahmacharya and its penance and they challenge the death even, as was the case of Bheeshma Pitamah, the most important character in Mahabharat, next only to Bhagwan Krishna. The life history of all great men without exception tells us that they were able to achieve the height and greatness, climbing steadily on the ladder of Brahmacharya throughout.

In ‘Vidur–Niti’ there is quite many couplets

about the subject. He states that the main quality in an intelligent man is that who patiently listens to any topic so long as is necessary and thus is able to grasp it quite soon. Some people are in the habit of jumping to the conclusion without properly listening to the topic under discussion in full. This is a bad habit and an intelligent man never does so. At times, this also proves harmful, besides the fact that his foolishness is also exhibited before all. Because an intelligent man listens attentively, he tries his best to follow the same. In other words, he is a practical man and is able to take full advantage of what he hears. Such a person does not use anything only to satiate his desires, but utilizes the same with full knowledge and understanding. For example, we daily see many people who consider themselves clever and wise, smoking cigarettes, in spite of the fact that they read on the cigarette packets the Statutory Warning – **‘CIGARETTE SMOKING IS INJURIOUS TO HEALTH’**. Besides, with their personal experience, they are in the know of it, yet keep on smoking all the while. According to Mahatma Vidurji, such people are not intelligent. Really intelligent people do not

interfere in the matters of others uninvited. Of course, they are always ready to offer help, only when asked for.

An intelligent man does not feel puffed up on being revered by others, nor does he feel perturbed or ruffled if slighted or insulted. Because he knows what he is and is not a rubber balloon that can be inflated or deflated at will. Realizing his own actual worth, he remains unaffected by praise or blame. He remains sober all the while like the sea, in which many rivers go and merge, but the sea remains still all the same, its level does not rise or fall, as these make little difference to it.

In the end, one may note one more point from Vidur – Niti about the qualities of an intelligent person, *viz.*, he remains humble and polite even though he gets immense wealth, position and power, as also education and knowledge. These qualities do not go to his head; and he remains unconcerned about these all the while, doing his best to help others as much as possible, considering himself as a trustee in the service of his fellow – beings and of the people as a whole. He very well understands that these are God's blessings and

in any case transitory in nature and their best utilization is in the service of mankind, nay all the living – beings, so that the world may become more beautiful and worth living.

Concluding the book, I may emphasize that having been graced with the shape of human – beings, we should have a worthwhile purpose, using our spare time for self – development, specializing on our individual strong points and stimulating our brain by teaching to others what we know. We may test new ideas by action, getting rid of any fear or inhibitions and through our expertise and specialties, lead others by force of our behavior, character and conduct, with honesty, truth and sincerity of purpose.



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