

**NEED TO CHANGE
THE FLOW OF
DONATIONS**

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PREFACE

Charity and donations have been an inseparable part of the Indian culture for centuries. It has been an important part of the social fabric and structure designed by our selfless and visionary sages and saints. The Indian history is replete with the sagas of great Indian donors and philanthropists. The flow of charity and donations continues to flow even today in the society.

However, there is a marked change in the flow of donations, particularly during the last 100 years or so. This change in the flow of donation is the result of a sinister design to achieve ruination of the Indian culture and thereby the Indian people. Late Shri Venishankar Morarji Vasu, a great scholar, visionary and thinker could see through this sinister design and drew attention of the society towards this development. He has given a very vivid comparison of the system of donations prevalent before the British invasion and thereafter and has also brought out the evil effects of this change on our social structure and culture.

Shri Venishankar M. Vasu appealed to the great philanthropists to pay attention to this subject and reconsider the desirability of present pattern of donation. This appeal is contained in the following essay.

Materialistic advancement and creation of wealth has increased in the society. However, a handful of few are commanding this wealth to the the disadvantage of the vast majority. The concept of donation as perceived by our saints and sages was precisely to bridge the gap between these two points of abundance and scarcity. The idea of donation is to create conditions where each component of the Society is gradually lifted to a situation where it becomes a positive contributor to generation of wealth rather than a poor dependent of such wealth. Health is the prime wealth and the starting point of generating material wealth. Sustainable lifestyle and milk to sustain health is the prime necessity and hence these centres need to be strengthened. In this context, if the flow of charity and donations are diverted to Goshalas they will serve the true purpose of donations. Of late, the flow of donation has derailed from the true track and need to be put back on the right track.

Charities and donations are an investment to ensure social good and well being of all living creatures. Like a commercial investment, wherein the end-use of the investment and the results achieved are monitored by the investors, the investment in social good by way of donations also need monitoring as to their end use and eventual achievement. It is hoped that the donors will also follow this prudent principle and evaluate the efficacy of their donations in present day scenario.

— Publishers

Whenever a fire erupts in a market place the first job to be done is to stop the spreading of fire. Instead, if we take up the job of putting out the fire, the fire may engulf the entire market place.

If there is a hole in a ship and water starts entering through that hole, an intelligent captain of the ship will first take up plugging of that hole and then think of throwing out the water which entered the ship through that hole. However, without first plugging the hole if he takes up the job of throwing out the water, despite the sailors' endless efforts to throw out the water they will not be able to handle the situation, the hole will grow bigger and ultimately the ship will sink.

Similarly, if efforts are made only to invent and produce medicines for tackling diseases, instead of making efforts to prevent the occurrence of diseases, more and more productive capital of the nation will get wasted in this unproductive sector. The number of sick and diseased will keep on increasing and a day will come when we will be tired of nursing the sick. The sick will thereafter die without nursing care. We are almost on the verge of reaching such a situation.

The production of medicines has increased over a thousand fold in the past 2/3 decades. Capital investment in the drug industry is increasing over the years. Every year more and more hospitals, clinics and dispensaries are being set up. However, the number of sick and diseased is rising at such a fast pace, that we are unable to provide proper medical care to all of them. Thus the first priority job should be to put a halt to the spread of diseases.

Same principle applies to the field of education also. The purpose of education is to build character in human beings. It cannot be considered as just the means to create clerks, or to equip someone with capacity to earn living. The country has spent more than Rs.6,000 crores so far in making education as means of equipping people to earn

livelihood and still the number of educated unemployed has grown from 35 lakhs to more than 4 crores, in the past 40 years.

The products of the modern education system which we see in today's society are those very people who are political defectors, corrupt traders, administrators, businessmen and persons devoid of any morals or character. If we do not change the concept and format of our education system, we will invite a situation where only might will be right. No woman or child will be safe in such a situation.

The number of text books, note books etc. which a student of 3rd or 4th standard has to purchase today are much more than what we had to purchase when we were in matriculation class. Even in the matriculation year, we used to carry slate and chalk to school. Only 3 or 4 note books were utilised during the entire year. Today, even from 2nd or 3rd Standard a child uses 5 to 6 dozens of note books in a year. 10% of the total paper production of the country gets consumed in the form of note books in the very first month of an academic year. A much larger volume must be getting consumed during the entire remaining year.

The subjects of history, geography and science were included in the basic reader book only in our times. Thus we could study four subjects from one single book. Today for each subject there are 4 to 5 books.

The syllabus of certain subjects and their text books such as those of maths, geography, history, geometry, algebra, grammar etc. were not changed for 25 to 30 years. Three generations of a family could study from the same set of books. However, now the curriculum and syllabus gets changed every 3 years. God alone knows whether these changes in the syllabus and consequently the books are need-based and to improve quality or for the benefit of new authors.

This strange, unpractical and uneconomical system of determining the syllabus results in wastage of precious national wealth in the form of paper, ink and labour. At the same time, the standard of education keeps deteriorating year after year!

The school buildings are constructed from donations of philanthropists. The government feels content that it is providing free education. In reality, the expenses incurred by the government in providing such education are recovered from people only by imposing heavy taxes on them. The real beneficiary of the present education system is the paper industry; the middle class and the poor people are only exploited.

If we deliberate deeply on this entire scenario is it not quite apparent that our present education system has been so devised that it caters to the vested interest of the paper industry and the authors of text books, who wield influence and pressure on the entire education sector?

Isn't it time that the generous philanthropists who donate huge sums to the medical and education sector should reconsider and reorient the flow of their donations?

A situation has arisen today, which demands that the direction or flow of donation is changed again so that it flows towards a proper target. Today's capitalists and economists advise us that we should not hoard gold.

Hoarding of gold is an 'unproductive' investment according to them. They may term it as 'unproductive' however, it is an investment which gives complete security and this fact cannot be denied by them.

In fact, billions of rupees that our society has spent on pharmaceutical factories, hospitals and colleges is an unproductive investment. These investments have endangered our religion, our culture and our security. Not only this, such capital investment lays the foundation of a system which thrives on exploitation and corruption.

Our colleges throw out thousands of doctors, advocates, engineers, etc. every year after completing their respective courses. They have spent huge sums for obtaining their qualifications. If they practiced their respective profession with honesty and sincerity, will they ever be able to recover even during their entire life, what they have spent on getting their education?

A person who has spent lakhs of rupees for becoming a doctor even before starting his practice is bound to behave in a way that will be unfair to the patients. He will give injections where they are not needed and he will operate where operation is not necessary and he will have a professional or business-like relationship with his patients instead of the relationship born out of sympathy and need of alleviating the patient's suffering. If he does not indulge in all these, how can he recover the lakhs that he has spent on his education?

Doctors, advocates or engineers are not at fault if they behave the way they do. The fault lies with the education structure, the bureaucrats who design this structure and above all the philanthropists who give large donations to support this system of education by their donations.

Today's education (in real sense it is not 'education', but 'training' in certain subjects whose experts are needed by the government and the large industries) starts with corruption only. We have reached a situation where immediately on the birth of a child, the educational institution has to be bribed (in the name of donations) for admission of the child in the nursery or kindergarten after three years. The level of corruption keeps on increasing with the graduation from nursery to school and then to the college or university. The amount of so-called 'donations' keeps on increasing at each stage and after completion of the education, when the youth steps into the practical world, the beginning of his life in the practical world also is with corruption. The volume of corruption grows with the growth of the business or profession in which the product of modern education enters.

If it is realised that all this must be stopped, then only one class of people have the capacity to stop this and they are philanthropists of our society. Until deserving proper recipients of donations and unless new avenues which make the society clean, honest and disease free are not discovered, they should stop all their donations to both these sectors and by doing so they can stop the pitiable downfall of our society and the nation.

THE INDIAN SYSTEM OF DONATIONS

The virtue of donating is most predominant in India, compared to any other country or rest of the world. It is not only that this virtue has fully blossomed in India, it encompasses human beings as also other living creatures and also various areas society. The Indian culture had taken care in devising this system of donation in such a way that no personal interest got involved with donations. In order to maintain the continuity of flow of donations, the Hindu religious scriptures had laid clear cut commands that a fixed portion of one's earnings must be set aside for donation and then only the remaining earnings should be used for personal use.

The structure or the system of donations was so devised that not a single member of the society missed any of the basic necessities of life. The basic necessities of the people in any country are; unpolluted air and drinking water, nutritious foodgrains, fresh milk and pure ghee for nutrition, enough clothes, own house and education.

To meet the above needs of each and every member of the society, we had a system of donations wherein there were arrangements for donating water, foodgrains, cows, clothes, piece of land and for the purpose of education. Except for donating water and clothes, which could be donated to any person without any discrimination, all other types of donations were given only to the deserving. For donating water or food there is no need to ensure that the recipient is a deserving person, because any person who was hungry or thirsty, deserved receiving such donations.

To ensure availability of fresh unpolluted air, the kings and the affluent persons in the society used to create gardens which had bunch of large trees and these gardens were kept open for the entire society.

Wherever there was need for water, the donors arranged to dig and construct wells, lakes and reservoirs. In order to facilitate easy drawing of water from such wells and reservoirs, steps were constructed from the top of the well to the bottom. Pulleys were also installed on the wells so that water could be drawn from the wells. Large water chambers were built near the wells so that even animals could drink water from these chambers. These chambers were continuously kept filled and labourers were hired to draw water for filling up these chambers. At each and every street corner in cities and towns such chambers were constructed and arrangements were made for keeping these chambers filled with water throughout the day. For the benefit of travellers, wells were dug alongside the highways, tanks were made near the wells for consumption of water by animals, shaded platforms were made where the travellers could rest for a while and large trees which could provide shade and cover were planted along side the highways. Water huts were set up even in jungles far away from inhabited areas for the benefit of travellers and their animals.

The donation of foodgrains used to start in the farm itself. As soon as the crop was ready, before taking it to the granary the farmer would set aside certain portion for the temple of the village, the guests of the village and such other persons. There were free food distribution centres in each city and town. On certain occasions and festival days, foodgrains were given free to the scholar Brahmins who used to impart free education to the students of the village.

Arrangements were made in free inns for providing food to the travelling saints passing through the village. The system of donating cows was in vogue so that even the poor people could get fresh milk and pure ghee. There are 16

rituals to be performed in the life of a Hindu starting from his birth till his death. The donation of a cow was associated with each of these sixteen rituals. Besides this, every person was duty bound under the religion to donate a cow at least once a year.

To provide for residence for each and every person, there was a system of donating land. Lands were donated freely by local rulers and kings to the poor and the scholars in the society. The affluent class of the society used to construct houses on such donated lands at their own expenses for use by the poor. If some one was unable to build an entire house, he would contribute towards building of say one room in such building.

Many a times, huge water tank was also built in the basement of a house and thus the affluent people took advantage of donating both land and water.

The Brahmins used to impart free education. This was also a form of donation. However, for this they selected deserving students. They used to evaluate the aptitude of the students and then decide as to which area of education would be suitable for him. Unlike the present time, there was no reservation or preference extended to the Scheduled or Backward classes without any merit.

Besides the above forms of donations there were several other types of donations prevalent in Hindu society. Different types of donations were given for different reasons on different occasions.

With the change in times, we have changed the type of donations and the system of donating. Yagnas were performed during the vedic era and on such occasions foodgrains, clothes, cows and jewellery were donated to Brahmins.

There were Ashrams set up by saints and sages. True and yet free education was imparted to students in these Ashrams. The materialistic needs of such Ashrams were met by the common people who used to donate the items

of necessities. There were large universities set up in important centres like Kashi, Ujjain, Nalanda, Dwarka, Takshashila etc. Schools were set up in cities and villages also. However, education imparted in all these institutions was absolutely free and the expenses were borne by the philanthropists and donors of the society. In addition, panjrapols were built for animals and birds. Even sick and disabled animals were taken care of in such panjrapols and their life was protected.

During the rule of Moghuls, thousands of Hindu temples were demolished. However, the flow of donations coming from all sections of people of the society helped in reconstruction of these temples. These temples undertook religious, cultural and compassionate programmes as well as programmes for spreading of knowledge and education, and an uninterrupted flow of donations to these temples used to flow from the society.

There is a command in Ayurved that a doctor should not demand his fees from the patients. In order to ensure that people got necessary medical assistance, there were ayurvedic doctors (Vaidya) in each and every village. The local kings or the rulers used to give free land and even construct houses for such doctors and the affluent people used to pay annuity to these doctors. The doctors obtained their living from such annuities and not from the fees charged from the patients. They used to give free medical assistance and at the same time impart free education in Ayurved to deserving students.

BRAHMINS - THE FIRST TO BE HIT!

Then came the era of British rule, with the aim of converting this entire nation to Christianity and to exploit the unlimited rich natural resources and wealth of this country.

The British derecognised all the schools and universities conducted by Brahmins. They started their own schools and colleges and started imposing their language and their culture on this nation. Because their schools and colleges

were the only recognised educational institution, the institutions run by Brahmins had to close down en-masse. The entire Brahmin community became jobless at a time. However, the affluent class of the society took care of them and ensured that Brahmins were provided with clothes and food from their donations. Thus atleast for the time being they could save the Brahmins' self-respect and status.

VILLAGE/COTTAGE INDUSTRIES - THE NEXT ARGET!

The British developed large machine-based economy. This resulted in growing unemployment. The village and cottage industries crumbled. The children of these unemployed village artisans got diverted towards the English schools with the only hope that if they are educated in the schools run by the British and if they adapt to the western culture, they may get government jobs. With the ever-growing flow of children of these unemployed people, there was need to build more and more English schools.

The British were not fools to build schools at their own expenses to educate the Indian children for qualifying them for government jobs.

The British succeeded in creating an impression about the worth of the education imparted by them, by providing some of such educated persons with highly paid jobs in their administration. Now they started a propaganda that it is necessary to impart education (of course in schools run by them) to children, if the country has to progress. They kept the entire population uneducated for almost a century and thereby aroused their urge for education. Thereafter they started impressing the people with the Western or English way of thinking, life-style, customs and food habits.

MISLEADING PROPAGANDA

They started a propaganda that the British way of life is the best life-style and there are various short comings in the Hindu ideals.

Some people who were brainwashed by the British Gurus and were fully influenced by the British way of thinking, started publishing their opinions and views in various magazines and journals stating that India is a very backward country where twenty thousand persons die every year by snake bite. In a country where 60% of the population works day and night in agricultural farms and forests, if 20,000 people died of snakebite in a population of 30 crores, how was it an indication of backwardness of the country? More than this number of people died of accidents in their country in gigantic factories. More than this number of people die in America in just one week during Christmas season in road accidents due to reckless and drunken driving.

However, we were so much influenced by the British and the opinions expressed by their disciples that we started considering ourselves as very inferior. One of the opinions said, "Oh, India is such a foolish country where there are 72 lakhs Sanyasis and the Indian people feed them freely. If the money wasted on feeding these sanyasis is saved and diverted to the education sector, it can result in tremendous progress of the country!"

The new generation fell prey to such propaganda. The free food distribution centres started closing down one after the other and the funds allocated for such free food centres got diverted for establishing new schools.

THE PLACE OF COW IN THE LIFE OF HINDUS

Crores of rupees by way of donations were given by the people to religious temples. Much of these donations were used for maintaining 'Goshalas' attached to the temples. The number of cows in such Goshalas varied from 1 to 1,000. The Hindus can live and survive as Hindus only as long as they can preserve and protect cows.

However, how a Hindu ceases to remain a Hindu, once he stops preservation and protection of cows? This is a very basic question. How can it be presumed that after abandoning cow and cow family, the Hindu will be presumed to have embraced Muslim or Christian religion?

The foundation of the Hindu religion is based on non-violence compassion, kindness and a feeling of equality towards all living beings. All the religious rituals of Hindus involve either Godan (Gifting away of a cow) 'Panchamrut' and 'Panchgavya'. In the absence of one or the other of these three, the religious rituals cannot be performed.

The Hindus cannot nourish themselves without cow, because the best means of nutrition are fresh milk and pure ghee of a cow. If the Westerners consider meat and eggs as the means of nutrition, should we also go their way? Pure ghee and fresh milk have proved to be better and harmless sources of good health and energy compared to meat and eggs. The vedic religion considers meat as the food of demons. Thus if we abandon fresh milk and pure ghee and accept meat eating, we would cease to be Hindu even though we may not have changed the religion.

Cow is the most important factor at the root of the social life of Hindus, the stability of the Hindu Society and the philosophy of Hindus. Thus if we fail to preserve and protect cow, whether we change the religion or not we cannot be considered as Hindus.

After extracting the pulp and juice of mango the remaining skin or the seed of a mango cannot be described as a mango. Similarly, a Hindu who is unable to provide protection and preservation to a cow cannot be called a Hindu. Once a Hindu gets separated from cow, his relationship with Hindu religion and culture also gets severed and his life style, way of thinking, food habits etc. assume a different character.

OTHER ACTIVITIES OF TEMPLES:

Another activity of temples was to conduct Sanskrit schools (Patshalas) and thereby create great scholars in Sanskrit language and with their help to continue propagation of Hindu religion.

Besides this, the temples used to encourage various fine arts such as drawing, sculpture as also physical exercise and athletics. All these facets of culture were uninfluenced by the foreign culture. Singing of devotional songs (kirtans) and sermons based on religious epics took place regularly in temples and thereby an uninterrupted flow of religion and culture used to flow in the society.

The Hindu science of cooking is considered to be the best all over the world. This art was preserved in temples in its most original and pure form and it helped in providing livelihood to several families attached to each temple. Invariably each temple had large gardens attached to it and thereby the Indian science of botany and the art of growing and preserving trees was protected. This knowledge was passed on from generation to generation.

All these basic activities could be sustained from generous flow of donations from great Philanthropists and donors in the society. The British realised that the temples were the strong forts of Hindu religion and culture and hence they must be demolished.

The British, therefore, unleashed a very aggressive campaign against the religious heads of Hindus. The British were so clever that they always succeeded in getting some pawns for carrying out such activities, so that outwardly they would keep the pretence of being neutral and their job was done by such pawns.

OFFERINGS TO TEMPLES ON DIFFERENT OCCASIONS

There were various ways of donating. Whenever there was a auspicious occasion in the family, people would make generous donations to the temples. They would feed Brahmins as well as other poor people on such occasions.

In some castes, if somebody died without any heir, he would donate all his properties i.e. immovable and movable to the temples.

Very affluent people as well as kings and emperors would invite the entire village for food on certain occasions and would donate large amounts to the temples also.

On certain occasions when complementary gifts were distributed in the entire community, the first piece of such complementary gift item would be donated to the temple.

The grazing lands were gradually getting destroyed. Hence on certain festival days each and every villager would go to the outskirts of the village and feed grass to the herds of cows of the entire village.

The water tanks constructed at many places in the village for drinking water for animals would be filled with water by the affluent people at their own expenses.

Whenever merchants and traders would return back safely after a successful business tour in ships, they would offer good amount of donations and presents to temples and panjrapols and provide food to the entire Brahmin community.

Every year on the occasion of Diwali, all people belonging to the trading community would send handsome presents to the temples according to their own capacity and would donate generously to the Panjrapoles also.

An amount of 1/2% to 1% was added in each sale bill of the traders raised on the purchasers, towards fodder for cows and the amount so collected was periodically sent to the Panjrapols.

In some cases a businessman would make the temple a profit-sharing partner in his business and the share in profit accruing to such temple was sent every year to the temple.

Offerings were made to the temples on the death anniversary days of parents and forefathers. Arrangements were made for providing grass to cows and providing food to the entire Brahmin community of the village. This

arrangement was continued from generation to generation. On certain festival days foodgrains and clothes were donated to Brahmins and to the poor people and this practice also continued from generation to generation.

In the areas where there was scarcity of water, wells and small lakes were constructed out of the donations. Separate funds were allocated for feeding a fixed number of sadhus and saints in the free food distribution centre. Inns providing free accommodation were constructed in each city and village.

In the changed circumstances, temples, panjrapols as well as Goshalas became the main centres for sending donations. The seeds of Hindu religion and culture were preserved at these two places i.e. temples and panjrapols. The Britishers therefore targetted their propaganda campaign against these two centres.

The younger generation taking education as per British system fell prey to this propaganda campaign.

WHY THE FLOW OF DONATION CHANGED ITS DIRECTION

The main planks of this aggressive propaganda were;

- 1) The religious heads heading temples were corrupt and characterless. These heads of temples lived a luxurious life and enjoyed on the donations without putting in any labour of their own.
- 2) While on one hand people died of starvation in the country, the Brahmins had sumptuous feasts without putting in any labour.
- 3) By establishing free food distribution centres, society was encouraging lethargic people.
- 4) The financial burden on the country was increased by maintaining disabled and old animals in the panjrapols. The sick and disabled animals were fed at the cost of good animals.

- 5) The religious heads were corrupt and indulged in luxurious living and survived on the generous donations of the affluent people. If the country was to prosper it must be educated as per the English system. Instead of this, the society was wasting money on Sanskrit schools and thereby creating Brahmins who emphasised on performance of rituals and thereby robbed people. To arrange community feasts was to waste foodgrains.
- 6) Why the temples should have large garden attached to them? It is a wasteful expenditure. Such gardens should be destroyed and the land should be used for construction of school buildings. People kept invested large capital of the country in panjrapols. This was not proper. These funds should be used for education and for the poor people.

As a result of very aggressive propaganda on the above lines, the flow of donations diverted itself from temples, panjrapols, goshalas, and Pathashalas to the new direction.

Now the houses of people dying without any heir started being donated for setting up schools in such houses. Their properties were sold and the funds were diverted towards the activity of education. The funds allocated for free food distribution centres also got diverted towards education funds. The white British wanted to produce a herd of black British, from amongst the Indians and for that they needed schools and colleges to impart education based on their way of thinking and culture. They started these schools and colleges with our funds.

The campaign against temples was so wicked, so despicable and so vicious that the affluent businessmen stopped their donation to temples. The younger generation which used to go to the temples for 'darshan' also stopped going to the temples. Not only this, they started despising others who used to go for prayer and darshan to temples and the propaganda assumed the nature of defamation.

Very affluent people started making provisions in their wills that after their death, their properties should go to their wives. However, if the wife would go for darshan to temple belonging to a certain religious sect, then she would not be entitled for anything from the property of the deceased! Several families restrained the women in the family from going to temples for darshan.

DIVERSION OF DONATIONS TOWARDS SCHOOLS AND HOSPITALS

Now, the British made another move. Many of the contemporary affluent businessmen were the sole selling agents of the products of the British mills and British factories or they used to buy merchandise of the British mills or factories. The British started collecting large funds from such businessmen for colleges and hospitals. New colleges and new hospitals started coming up everywhere. New schools were established in villages. The names of the donors were associated with the names of such schools and colleges. Thus the entire flow of donations got diverted in a different direction altogether. Nobody imagined the adverse consequences of such move.

Now, another element was introduced. An impression was created through the medium of education that sheep and goats destroy forests. Various animals graze indiscriminately and thereby damage the fertility of the soil. After creating such a fear through the education imparted in colleges, the slaughter of all sorts of animals was legitimised.

The true fact is that sheep and goats do not destroy forests. In a way they help in the growth of the forests and in another way they restrict its uncontrolled growth. Similarly, land becomes more fertile by the dung and urine of various animals which graze on such land. However, the British wanted to dynamite the very foundation of the Hindu society and hence they spread disinformation and created wrong notions amongst young children through the colleges conducted with our own money! The British

succeeded in reducing the overall population of sheep, deprived our country of woollen clothes, sabotaged the local trade of wool and woollen clothes, spread unemployment and thus created need for more and more schools for educating (!) such unemployed persons so that they become eligible for jobs. On the other hand they captured the woollen cloth market of our country and dumped the woollen clothes produced in their country on our people. They created a section of businessmen who supported knowingly or unknowingly the British policies which were anti-Hindu. An entire new section of traders and businessmen dealing in woollen clothes was created so that they may be exploited for extracting donations for colleges and hospitals, whenever it was necessary.

The people of this country felt hurt and shocked at the unfettered slaughter of animals in the legalised slaughter houses. However, the grip of British rule was so strong that the people were helpless. Today we have our own government in the country. Still the people look on helplessly when manifold slaughter of animals (compared to the British era) is going on in the country. When today the population feels helpless, what it could have done against an alien rule?

THERE WAS NEED TO IMPOSE OBSTRUCTION

The problem was really very complex. Today it has become much more complex and incomprehensible. It was realised that something was needed to be done and with this feeling the Mahajans (the leaders of business community) marched but on a wrong path. It might not have been possible to put a stop to slaughter of animals. However, the animals were not without owners. All the animals do belong to somebody or the other in the Society. Hence it could have been ensured that the slaughter houses did not get animals at all for slaughter or if at all they got animals for slaughter, their number should have been so meagre that the slaughter house became unviable. By doing some such things people could have created a formidable obstruction against slaughter houses.

WHAT IF SUCH THINGS HAPPEN?

After legalising slaughter by setting up slaughter houses all over the country we have spent billions of rupees in the name of compassion towards animals or for preventing slaughter of animals. Despite this, we have not been able to totally stop slaughter of animals. On the contrary, the number of animals slaughtered keeps on increasing year after year and we have not been able to even control this number.

Instead of trying to save animals which are on their way to slaughter houses, efforts are needed to create a situation whereby animals do not find their way to the slaughter houses.

On the other hand, whatever animals are saved from going to slaughter houses, cannot be maintained in the absence of a very strong and practical arrangement which can provide them permanent protection and preservation and a fitting place in our economic structure. And thus such saved animals once again find their way to the slaughter houses.

This complex issue is a challenge before all our great donors, intelligent business Mahajans as well as before the foresightedness, capability and wisdom of the leaders of the Society.

In fact this should not be a herculean task for the great individuals of this country; who can create a whole world of prosperity out of nothing, who can become billionaires rising from rags who can establish a colossal hospital where not a small dispensary existed, who can create a row of colleges and manage them very efficiently and who can raise billions of rupees for maintenance of such colleges and hospitals all over the country.

THE AIMS OR PURPOSES OF EDUCATION

In olden days educational institutions and schools were conducted with the help of donations from the Society. However, the school was identified with the teacher who used to conduct such school. There were scholar teachers in various subjects such as maths, history, grammar, etc. and such teachers were quite famous in and around their

areas. The students used to go to such teachers in the village or city, where such teachers lived and used to obtain free education from them.

Now the schools were identified with the names of the donors who had given large donations for such schools. To keep the school 'recognised' by the government, the educational curriculum of such schools had to conform to the prescribed curriculum by the government. This arrangement ensured availability of clerks, as per the requirements of the government and the business and trading community. Such schools taught distorted history in their curriculum which created an inferiority complex in the minds of Hindus and which created animosity between the Hindu and the Muslim communities and thus the entire Hindu community remained influenced by the so-called British superiority.

Unemployment was growing in the country as a result of various policies of the British. People could see only one way out of this unemployment, and that way was to obtain government jobs after taking 'English' education. This feeling has taken such deep roots in the minds of people even today that government jobs after taking English education are seen as the only dependable means of livelihood. The predominance of English is at the root of various conflicts based on languages.

If the South Indians insist on not giving up the English language, the only reason that seems to be behind this is their desire or compulsion to get government jobs or jobs in large industries. The people of Gujarat are basically businessmen. The Gujaratis never aimed at obtaining government jobs and hence they were never involved in any language related conflicts. However with the growth of large capital intensive industries, unemployment also is growing, and as a result the need and desire to obtain jobs in government or any industries is also growing.

Hence, loyalty to the mother tongue is decreasing. The fancy for English language is crossing its limits. As a result, there is great rush of young children towards the

English medium schools and thus corruption and bribes (they may be described by the glamorous name of 'donations', but in fact they are bribes only) have also increased without any bounds.

DEATH BELL FOR THE MOTHER TONGUE

Without realising the disastrous effects of such a system of education, and without realising the danger it creates for the nation and its sovereignty, the donations to this sector (education) are flowing like a flooded river. If this situation is not reviewed and the flow of donations to such system of education is not stopped, death bells will ring for all the native languages of this country and English will become the mother tongue for the entire country.

DIVISION OF SOCIETY INTO TWO PARTS

In the first phase of education in schools, wrong and distorted history was taught and feeling of inferiority complex and sense of dis-harmony was planted in the minds of Hindus. In the second phase, the students were sought to be impressed by the English culture. The next move was to create indifference towards religion. As students progressed towards higher education, they became oblivious of our ancient values, morals and lifestyle. They became ignorant about our great culture, our poets and scholars and started becoming impressed by the scholars, politicians and literatures of the West.

By the time students reached college, they were fully under influence of the English lifestyle. Not only this, they started despising their parents who were not well versed in English language. Now the entire population was divided in two sections. Those educated in English in the government colleges started considering themselves even superior to the British and started looking upon those who were not educated in English with despise. The elders felt sad about such behaviour of their children. However, everybody believed that the nation could progress only with English education and hence the flow of donations continued unabated towards new colleges and schools.

Now the spirit behind such donations had changed. The names of donors were associated with the names of schools and colleges. This resulted in the desire for name and fame. The donations of their forefathers were with the intention of selfless social service, compassion and without any expectation of any return. Now, even though the donations were towards educational institutions, such donations were coupled with the desire to achieve fame in the society, a status on the political front or benefits in business activities.

The number of visitors to the temples started decreasing. The income of religious preachers started decreasing. The folk story tellers also lost their vocations. The night meetings in the villages where scholars, elders and youngsters used to meet each other and where the youngsters used to listen to the experiences of the elders, to the history of their community and village and to the ancient Hindu epics also stopped.

The younger generation started avoiding the company of their elders, who in their opinion were illiterate and uncultured. Instead, they started visiting night clubs, engaged in playing cards and indulged in drinking of liquor. They started taking pride in this lifestyle. However, unfortunately the elders did not learn any lessons from the change in lifestyle of their young generation.

They still believed that their children, after obtaining English education, will occupy high posts in government departments and will serve the nation.

DOCTORS; THE SELLING AGENTS OF WESTERN MEDICINES.

The Society underwent yet another change. As a result of slaughter of cattle, the incidence of sickness also increased in the Society together with increased unemployment. The doctors produced by the government medical colleges were employed by the government in

Hospitals set up in cities. This resulted in stoppage of the flow of donations towards the Ayurvedic 'Vaidyas'. Affluent villagers whose sons would become doctors, started diverting the patients from villages to the clinics of their sons in cities.

The real fact was that the Britishers had opened up the Indian market with its large population for their own pharmacy industry. These doctors produced in the government medical colleges, knowingly or unknowingly became the salesmen of foreign medicines. The foreign medicines were also made out of herbs at that time and these herbs used to grow in India. Because the Britishers were ruling India, they used to carry away the best herbal medicines from this country at very cheap rate. This resulted in shortage of herbal medicine in the country. The best quality and varieties got exported and only the inferior quality which could be termed as rubbish of the herbs only remained here. The prices of even such low grade herbs started increasing. The annuities received by the Ayurvedic Vaidyas from the affluent people and the Kings stopped. As a result, they could not give free medicines to the common people. As against this, the Government established free hospitals. However, the expenses involved in running these hospitals, medicines, construction expenses of the hospitals and the administrative expenses were not borne by the British. All these expenses were recovered from the Indian people only in the form of various taxes.

The doctors qualifying from the Government medical colleges at the expense of Indian people only were becoming instrumental and opened up Indian market for British Pharmacies. They were also not aware that the medicine which they were prescribing for the patients had their roots in India only and had changed its shape and form in England and thus were draining away money from the country. The donations of our great donors were now flowing to England in the changed form via. government Hospitals and foreign medicines!

CONFESSION OF A DOCTOR:

An aged doctor with an M.D. Degree once narrated the following story to me in choked voice.

"I lost my parents in my childhood only. I was brought up by my widowed grandmother. I was the first one to pass matriculation in our community and so I started looking towards my own relatives with despise. When I used to venture out of my home clad in coat, pants and hat and with an English Newspaper in my hand, my heart used to feel hatred towards people of the village around me who were clad in Indian clothes and who were not educated in English. I used to feel that I was very superior to them and this created a superiority complex in my mind.

I decided to opt for education in medical field. Now I started considering myself even greater. Once we had some guests, relatives who had come from outstation. One of the boys in this group suffered from fever. My grandmother gave him as Medicine, herbal based boiled syrup. When I came to know this, my anger and hatred towards these people became boundless.

I abused my old grandmother and other relatives calling them wild animals. I felt at that time that these animal-like people have crossed all limits of their backwardness by administering such medicine to that boy.

I was very much upset by the thought that a very large number of people might be loosing their lives in India as a result of such primitive treatment. All members of my family cried and quietly tolerated my outbursts. Who could dare a would be doctor and a youth in foreign clothes and hat?

Eventually I passed the degree of MBBS and proudly obtained job as a doctor in the village hospital. There was no limit to my hatred towards my patients coming to the village hospital. They had no knowledge about the English lifestyle and they were not even properly clothed. For no reason, I used to scold them.

One afternoon I was on a round in the hospital. In one corner, the compounders of the hospital were boiling something in a large vessel which could contain about 100 litres of liquid. I asked them, "What is this going on here?"

They replied, "Sir we are boiling 'Kadu Kariyatu'. On hearing the name of 'Kadu Kariyatu' I lost my temper. " What? What are you going to do with that? With whose permission you are doing this?" I asked angrily.

Those compounders replied, "Sir, this is a common practice here. If we purchase readymade syrup manufactured by the British Pharmacies, it comes very costly. Hence we prepare fresh syrup here only every week."

"But Why? What this syrup has to do here?" I was still as angry.

"Sir, more than 100 patients come here everyday, suffering from fever and this syrup is for them."

My anger lost all its bounds and I roared, "But who are you to decide this? It is I who prescribe the medicine"

The compounders replied coolly, "Sir, you only are prescribing this medicine. The medicine which you prescribe with the English name is this same '***Kadu Kariyatu.***'

I immediately left the scene.

I remembered that two years ago for giving this medicine only I had abused my grandmother, who had undergone great sufferings to educate me and make me a doctor. My heart cried. Then I went to London and obtained the degree of M.D. By that time the Gandhi era had started and then only I realised how we had been trapped by the British."

This is an example to illustrate the deep wedge created between two generations by the English Education. There are hardly any homes where the elders in the family are not despised by the younger generation. The degree of such despise may be different, but that is another thing.

Despite this development, the donors and the affluent sections of the Society did not become cautious. The flow of their donations continued to this field. Even today it is continuing and the only guiding force behind such donations is the fame and recognition in the political and government circles, brought by such donations.

With growth of Western type of hospitals, the use of blood, meat, eggs, fish oil etc. mixed in foreign medicines started. Initially the Vaishnav and Jain families who belonged to the upper echelons of the society were not prepared to take such medicines. However, the importance of Ayurvedic Vaidyas had declined. There was acute shortage of good Ayurvedic Vaidyas and the younger generation educated in English had no respect towards Ayurvedic Vaidyas who did not know English. When the sick elders used to call Vaidyas for consultation at home, the English educated children in the family used to become angry. Ultimately tired by sickness as well as the daily quarrel with the younger generation and under their pressure, the family members belonging to the older generation also started taking foreign medicines. Upon getting cured, they would undertake fast as penance for taking foreign medicines!

THE PITIABLE CONDITION OF THE ENGLISH EDUCATED LOT

Each year the colleges have been throwing up a large lot of so-called educated young people, who are favourably inclined towards the western culture and Western way of life. Each successive generation is drifting away from our own religion and culture and is becoming more and more materialistic and pro-West in its ideology.

Leave aside the knowledge of old history, this generation has no knowledge about their recent forefathers or their culture or about the struggles which their forefathers had undergone. They are not aware of our freedom struggle also. They have no knowledge about the worthy children of this great nation. When they become Professors in

some colleges, they can deliver lectures on Shakespeare and Tolstoy. They can discuss Karl Marx, Mao and Lenin. However, they hardly know anything about Shankaracharya or Vallabhacharya, Hemchandrasuri or Haribhadra Suri or about Gyaneshwar or Kalidas. Even if they know something about them, their knowledge and opinion about these great persons are based on the opinions which the Westerners have about these persons. After achieving higher education in the field of commerce and occupying officers' position in banks or other fields, they are unaware or have very little knowledge of the village and cottage industries of this country, its village economy and its social organisation.

AND STILL ONLY THESE TWO CENTRES?

Despite the above situation, the philanthropists of our society have still concentrated only on these two centres for their donations - schools or colleges and hospitals. The flow of donations towards temples, panjrapols, water huts etc. has dried up. If the flow of donations towards free food centres and to free inns still continues it is mainly due to strong feelings of compassion towards all living beings. However, such flow of donations does not result in the desired benefits for the nation. Despite our efforts to save animals from slaughter, slaughter is continuing on a growing scale. All our efforts to save lives of cattle have not resulted in reducing the volume of slaughter. Not only this, we have not been able to even curb the notion that it is just and fair to slaughter cattle.

Let us now deviate a little from the subject. The scene prevailing in the area of education in our country is as follows.

TODAY'S EDUCATIONAL INSTITUTIONS - ENGAGED IN WESTERNISING THE INDIAN STUDENTS:

The real aim of education is to build character and morals. On this yardstick our performance is at the rock bottom. The institutions which we term as educational institutions totally lack character and morals. How can they be expected to build character and morals.?

Even if we define education in the limited sense of imparting knowledge, even that concept also is absent. Knowledge (vidya) has been defined by our great sages and saints as '*Sa Vidya Ya Vimuktaye*' which means knowledge is one which leads to liberation. Liberation from the materialistic aspirations, from attachments, from anger, temptation, envy etc, and one that leads to the path of ultimate salvation, i.e. '*Moksha*'

Our so-called educational institutions are doing just the reverse and are bonding the people in all the above evils more firmly rather than leading towards freedom from them. It is resulting in more and more economical and political bondage, as well as in the bondage of various evils.

Thus the modern Institutions can neither be called the centres of imparting education nor the place for learning. These institutions are nothing but a system imposed upon the entire population of 900 million people of this country, by our own people and with the help of our own money to impose on us an alien culture, an alien philosophy and lifestyle and an alien economic science. These are centres from where attacks are mounted on our religion and culture at the hands of our own children after their westernisation and then the products of these institution are let loose in the Society to push the nation towards the invisible slavery of the Western countries.

Let us consider the following statistics on some of the aspects of the education scene in the country. These figures relate to the year 1989-90 and have been taken from 'India 1992', page 83.

No. of	Primary/Junior Basic School	5,50,700
No. of	Middle/Senior basic schools	1,43,747
No. of	Higher Secondary schools	7,61,194
No. of	Universities	1,842
No. of	Degree colleges	4,803
No. of	Teachers in Primary School	16,01,717
No. of	Teachers in middle schools	10,47,588
No. of	Teachers in Higher Schools	12,64,249
No. of	teachers in Universities and colleges	Not available
Total No. of students in schools and colleges.		15.31 crore

Thus in more than 14,50,000 schools and almost 5000 colleges (in the year 1989-90) more than 40,00,000 teachers and professors are engaged in Westernisation of 15.31 crore students. The figures must have increased further in the past 3 to 4 years. The Nation has spent on this process of westernising our students, an amount of Rs. 1016 crores in the first three Five Year Plans. An amount of 783 crores was spent in the Fourth Five Year Plan and Rs. 1285 crores in the 5th Five Year plan. Thus in the first five Plans the Govt. spent 3084 crores of rupees. How much amount the population must have spent as expenses on education is difficult to imagine. It is said that the Institution of Arya Samaj comes second only to the government in spending on the education sector (Read Westernization of our Students).

Today for obtaining admission even for the Kindergarten (K.G.) class to college, one has to dole out a hefty donation (even though described as donation, it is nothing but bribe and it ranges from a few thousands to some lakhs of rupees). The persons charging or receiving such donations, fixing the amount of such donations and initiating this system of bribes (in the name of donation) are none else than the so-called highly respected and status holding individuals of the society. The great Philanthropists establishing educational institutions also belong to this category only. The individuals occupying positions as the principal of school or college or the members of the Managing Committee of such institutions and having very high educational degrees are the products of this education system only! The expenses incurred by the parents on hefty fees right from Kindergarten to schools and colleges, on costs of books and stationery etc. may be well above this amount of more than Rs. 3084 crores spent by the government and ultimately even the government has also raised these 3084 crores rupees from the people only by way of taxes!

WHAT DID THE U.N. COMMISSION INVESTIGATE OR STUDY?

After achieving independence a Commission from the United Nations Organisation came to our country to study as to

what we were doing on the education front or what our plans were in this area. We have no means to find out as to how this commission must have interfered in our internal affairs, as is usual with such commissions.

However, the education Minister of a large State told this commission "we have introduced an article in the Constitution to provide free education to all. However, even if I spend all the financial resources not only of my State but also of the Central government, even then I will not be able to provide free education to all in my State. Please advise us what we should do in such a situation"

If a Minister from Soviet Russia (erstwhile) or China would have expressed such helplessness before the U.N. Commission and would have called for interference from the U.N. by accepting his own inefficiency, what would have been the result?

It is possible that the real aim of the study conducted by the U.N. Commission was to find out and ensure that we were not abandoning the structure of education imposed by Lord Meholay for our Westernisation and were not re-establishing our great, noble and ancient education system.

The members of the U.N. Commission toured the entire country, studied or investigated in minute details and would have returned back to U.N. with full satisfaction that India had not become cautious to march again towards its own ancient and noble culture. They would have also concluded that for years together to come, India would not be able to sever its bondage with the Western culture and revert back to its own ancient culture. It was not in a position to challenge the Western culture, leave alone impressing the whole world with its own culture.

Various institutions and donors donate millions of rupees year after year for the school and college buildings, for scholarships, for free text books and note books etc. However, the beginning of the education is made with bribes only in the name of donation.

TWO KINDS OF DONATIONS UNDER THE VEDIC RELIGION

There are two kinds of donations under the Vedic religion; (i) donations for the salvation of a departed soul in the family and (ii) donations for earning punya for self. A donation which is given with the desire of achieving fame does not result in earning '*punya*' for the donor.

Donations given for the salvation of a departed soul have to be of some specified nature only. These include donation of a cow, foodgrains, water, clothes and performance of some religious rites. The religious rites include arranging discourses of Bhagwat Geeta, performing of 'Neel Shraddh' and 'Shraddhas' at centres of pilgrimage. All these religious rites also involve donating cows, foodgrains, water and clothes.

The importance of gifting away or donating a cow is very significant. The religious scriptures prescribe that a person should gift a cow every year. However, as a result of the exploitative machine based economy and slaughter of cows, people have lost these rights of donating cows. Even if an affluent person is willing to donate a cow, he will not find any Brahmin willing to accept this donation because the legal and administrative rules enacted by the government will create many obstacles in the way of keeping a cow at one's home.

There were times when people used to donate cows in large number and the Brahmins, and temples used to accept such donations gladly. Prithviraj Chouhan, a famous King, had donated 8000 cows in the memory of his late father Someshwar Chouhan. The horns of these cows were covered with foils of gold. They had silver anklets in all four legs, ringing bells tied around their necks and were clad with decorative silk clothes. (Source: History of Gujarat, by Forbes Hope, Page 318).

People used to perform 'yagnas' for gaining 'punya'. Yagna necessarily involves feeding of Brahmins and priests performing the yagna as well as those who attend the yagna. On conclusion of yagna, various articles were donated. Such donations resulted

in some sort of benefit or the other to the manufacturers of such articles, the traders, the labourers involved in erecting pandal for the yagna, manufacturers and traders of various materials which are offered to fire during the yagna, as also various other artisan labourers etc. Pure ghee and various other holy substances which are offered to fire during the yagna purified the atmosphere, filled it with fragrance and the smoke emanating such fire helped in building of monsoon clouds.

The donation of cow, foodgrains and clothes were at the centre of any form of donation. These donations were such that they always benefited the Society.

However, these basic types of donations are now incompatible with the present day violent and exploitative machine-based economic structure and hence these forms of donations have become extinct. As a result, crores of people are half-fed and half-clad in this country.

With all these type of donations becoming extinct and with the spread of the western way of thinking and life style, flow of donations got diverted mainly towards colleges and hospitals.

OUR SYSTEMS OF DONATIONS WERE DEvised BY GREAT SAGES AND SAINTS

I have nothing to say to the people who consider themselves to be superior than Manu, Vashisht, Ved Vyas and to those who do not believe in rebirth or those who do not believe in the journey of soul in the form of different species after death of a human being. I have nothing to say to those who believe that the ideas of heaven and hell are a conspiracy of Brahmins, created for either making the people afraid or looting them by offering temptation. I have only this much to tell to those who believe that this entire culture of worship, religious rituals and rites, system of donation etc. are the creation of the Brahmins for their selfish ends for looting the people, that all these systems of donations, rituals, yagnas etc. were not created by the Brahmins, who on the contrary became

victims of the Western culture and the violent and exploitative economic structure.

The creators of this system were great saints, sages like Vishwamitra, Vashisht and Ved Vyas. They wore only leaves for their clothes and stayed in straw huts in forests. Great kings and emperors used to bow to them with reverence and the multi millionaires of the society used to plead with them for accepting donations from them and when such donations were accepted, they used to consider themselves very fortunate.

The creators of this entire culture and system were 'yogies' in the real sense, who had no selfish ends. With the help of their wisdom and 'yoga' power they had visualised the position of the entire universe. The system of worship, rituals, donations etc. created by them were based on the situation obtaining in the 'Fourteen Worlds' i.e. 'Chaudah Lok' including earth, heaven, hell etc. These systems were designed for the well being of all the living beings of the entire universe. They studied in detail all the finer aspects and prescribed procedures keeping in mind such details. They had no selfish interest in devising these systems. The principles of non-violence, kindness and compassion towards all living beings and the well-being of the entire universe were the guiding principles behind all systems of donations. They had not prescribed for donations to colleges and hospitals, and hence such donations do not have the backing of our 'shastras'.

Our belief in our culture and our system of donations are anathema to the Western culture and its exploitative economic system and hence they led us to such systems of donations which has resulted in the benefits for them but not being in consonance with our 'shastras', they result in damaging the entire world.

WHY DONATIONS AFTER A DEPARTED SOUL

According to the Hindu culture which believes in eternal journey of a soul and in re-birth of the soul in different life forms after death as a human being, such soul cannot live without sustenance and food. That is why the system

of donating foodgrains after the departed soul has been prescribed. Donation of a cow made for the benefit of a departed soul results in accumulation of 'punya' for such a soul. As a result of this 'punya' if the soul is languishing in some lower specie's life, it gets relief. However, if a school building is built in the name of such departed soul and his name is associated with such school, or if a room is built in a hospital in the name of the departed soul, these things do not help the departed soul because it does not need a school building or a hospital room for itself. A hungry man cannot get relief by reading a book. A person who is very thirsty cannot be satisfied even if a diamond necklace is given to him in place of water. Similarly, when a soul gives up a human body and enters into some other specie's life it can get solace only if food, clothes, water and cows are donated in his name which help in accumulating 'punya' for him.

A room in a school, or a giant building of a college or a ward in the hospital have no utility for the departed soul. It can be satisfied only if it is given what it needs.

According to vedic religion, a departed soul which is re-born in some other specie's life, is benefited only by the donation of foodgrains, clothes and water donated to the Brahmins by the descendants of such persons. The benefit of donating a cow also reaches him.

Donations of things other than those prescribed by our religious scriptures cannot give any peace or solace to the departed soul and hence the donation in the form of constructing school building colleges, hospitals or dispensaries or donation of free medicines or books etc. in their name are not the proper forms of donations. Such donation neither gives peace to the departed soul nor does it benefit the descendants of such a soul.

WHY THE SYSTEM OF YAGNAS CAME TO AN END?

The second kind of donation is one which people give for gaining 'punya' for themselves.

Yagnas are the most important form of this second kind of donations. Our sages and saints have said that yagnas result in accumulation of great 'punya'. However, about 5 centuries ago reverend Shri Vallabhacharya Maharaj advised that all other types of yagnas should be stopped due to non-availability of pure things for offering to the 'yagna' fire and he advised people to concentrate only of Tapa and Japa Yagna.

Yagna requires purity on five fronts - purity of environment, purity of the place where yagna is to be performed, purity of the body, purity of mind and purity of things or articles to be offered to the fire in yagna. If all these five are not pure, the yagnas do not yield desired result. On the contrary, they result in damage. If the environment was pure and clean, such yagnas were performed at the centres of pilgrimage or on the banks of pious rivers like Saraswati, Ganga etc.

The extent of impurity during the time of reverend Vallabhacharya was much less compared to the present times. Still he forbade performance of yagnas in his own time. Today even a holy river like Ganga is gravely polluted with the poisonous effluents of factories.

The centres of pilgrimage have also become polluted and the environment has been vitiated by setting up of slaughter houses and fishing centres around them. The entire atmosphere and environment has become polluted by the smoke of diesel and petrol and by spraying of poisonous pesticides.

Radios, T.Vs and tape recorders blaring obscene songs and semi-nude dresses have disturbed the purity of mind. Human bodies have become impure with use of soaps containing animal fats and clothes made with the help of various animal products. The body and soul both have become impure by consumption of food items made of eggs, animal fats, fish, flour etc.

The articles and various vegetations offered to the fire in a yagna have also become impure. What is sold in the name of ghee is a transformation (hydrogenated) of edible oil and not pure ghee itself. Animal fat is also sold in the name of ghee. Thus one cannot expect to gain punya by performing a yagna with such articles. On the contrary it definitely results in accumulating sins.

Free food distribution centres (Sadavrat) and foodgrains donating centres have closed down due to the ridiculous system of rationing and artificially created shortage of foodgrains. Digging new wells or lakes do not serve any purpose because faulty and impractical water management schemes have pushed water level by more than 1000 feet below the ground level.

Thus with all the avenues of making donations being blocked, now only two areas of making large donations and thereby earning name and fame have remained. These are colleges and hospitals. The activities of saving cattle from slaughter house is shrinking. This is so because the notion that slaughter is justified and is in the national interest is getting firmed up in the minds of people. On the other hand, the publicity and propaganda for need to build hospitals and colleges is becoming stronger and the donations to these sectors result in fame for the donors as well as relief in taxation.

HYPNOTIC WEB EATING AWAY AND MAKING THE ENTIRE SOCIETY HOLLOW

The guiding force behind donation under the Indian culture is the desire to be useful to the society and thereby accumulate punya.

Though this guiding force may be still alive, the desire and greed to achieve fame overpowers this original guiding force. Not only this the provisions for income tax relief associated with such donations have also acted as a very strong temptation. Like education, the concept of donation is also vitiated by the temptation of such bribe in the name of the income tax relief. Only a trickle of such

donations reach the intended beneficiaries. This is nothing but creation of a hypnotic web by the originators of modern economic sciences and its followers. This is an unforgivable, invisible and yet an attractive web which is eating into the entire society.

SUCH DONATIONS ONLY HELP THE INDUSTRIES

Let us now see what we lose by giving donations for schools, colleges and hospitals.

We should have no objection if the donations which are given for education are really used for imparting of education. As we have seen earlier, education means building of character and morals. There is a big zero in today's educational scene as far as building of character and morals is concerned. Imparting knowledge or learning does not exist in its real sense. On the contrary, present day education is a process of un-learning. It is only a means to create a cadre to keep the government and industrial administration going. If we go a step further, the modern day educational institutions are the factories to produce a class of people who will help the exploitative forces and create larger and larger areas to wield exploitation.

The present day education only creates an opportunity or possibility of getting some or the other job for a person completing such education. It does not even guarantee a job. It never guarantees a permanent source of livelihood. Permanent source of livelihood can be given only by the ancestral trade, business, occupation or vocation of one's own forefathers. Thus to give large donations to the educational sector in the hope that it will give livelihood to the people after education, is a wrong understanding.

If we examine minutely, the largest beneficiaries of all the five year Plans are the steel, cement and engineering industries, irrespective of whether the schemes are for industry, or for agriculture, or for irrigation, or for electricity generation, or for mineral production, or for education, or for shipping.

When you spend a huge sum of money for a hospital or for a school or a college, a large chunk of such money goes into the pocket of the above stated three industries. It is wrong for the government also to take credit for spending such huge amount, because this amount has been collected by the government from people only by way of taxes. Thus this entire money spent on schools, colleges and hospitals belongs to people at large. In the field of education also the benefits of such large spending are reaped by the steel, cement, engineering and paper industry.

GOVERNMENT'S CLAIM IS INCORRECT

The Government's claim that it provides free education upto a certain standard, is also incorrect. This is so, because it may be giving relief by not charging fees from the student, but such fee is collected from the people only by way of taxes. The parents of such students studying in the so-called free schools are heavily burdened with the expenses of text books and note books. The expense on text books and note books is almost ten times the expenses on fees.

A large portion of the funds collected for education gets spent on construction of large buildings. The major share goes to the steel, cement and engineering industries and a very small portion goes by way of wages to the construction workers.

TEMPLES OF SARASWATI OR CENTRES OF CORRUPTION?

No sooner the school or college building, which is described as 'temple of Saraswati', gets constructed and ready, the people who claim to be educationists establish their firm hold on such schools and colleges with their scheme of bribes in the garb of donations. The student is not spared by one time payment of this bribe in the form of donations. The stream of collecting such bribes continues in a series.

A large number of students who are unable to afford this burden of 'donations' due to the financial position of their

families, or the students who are unable to cope up with the illogical and useless curriculum, drop out from education half way through. If the government or the industries need ten thousand engineers, it starts with one crore students who have to mug up geometry books only drop out half way through. Similar is the situation in all the subjects.

More than 15 crore children form the student community. At the beginning of the academic year, in the first month itself, the students have to purchase their note books. If it is presumed that the average weight of all the note books purchased by each student is just one kg., the sale of note books in the first month itself (weighing 1.50 lac tons) consumes more than 1/10th of the entire year's paper production. Paper used for printing of text books is not accounted in this. The larger beneficiaries from the educational sector are the steel, cement and engineering industries.

When bright students complete their education and occupy high positions in government departments or in large industries, and when they are appointed on various policy-making bodies, is there any wonder that they formulate plans and schemes which benefit these industries only? The prescription for text books and compulsory use of note books are so designed that they benefit the paper industry. And the philanthropists giving large donations to education sector have no right to prevent the hold of such vested interest!

NURTURING OF A SNAKE BY FEEDING MILK

Today the donor and the tax payer has no right to monitor, after giving his donation or tax to the education sector, whether the real aim of education is achieved or not. Today's educational institutions have become factories to produce the students of certain specialities for employment in the government or industrial administration. The students are not taught our ancient culture, our religions and our true and real history. They are taught that eggs and meat eating is inevitable from the angle of good health and

protein. They are influenced by the Western science. They are made to believe as though we do not have any science of our own. They are also made to firmly believe that religion, business and politics are mutually exclusive subjects. Towards this end all efforts are made to brainwash them and they step out of the colleges after being fully convinced by the western model of economics, western lifestyle and western way of thinking.

SUCH DONATIONS RESULT IN NOTHING BUT ACCUMULATION OF SINS

A son of a very devout jain becomes a doctor today after spending lakhs of rupees of the (tax-paying) people and his own parents. After this, he as though becomes a selling agent of the pharmaceutical companies. During his career, he helps in marketing of medicines worth lakhs of rupees produced by the Western pharmacies. He makes thousands of people eat eggs, fish and meat in the form of medicines. Some patients are administered such medicines even without their knowledge and some are advised or are pressurised into eating eggs, chicken etc. in the name of nutrition and need of protein.

As a result of such practice adopted by the doctor the incidence of meat eating increases. This increased meat consumption results in increased slaughter of animals. It results in destruction of religion and culture and the sins for all these are accumulated by the donor because he is instrumental in providing such education. Such donations neither give any peace to the departed soul of the ancestor nor does it result in accumulation of 'punya' for such donor. It results in nothing but accumulation of sins. As long as such schools and colleges continue to function, as long as they continue to produce such west-oriented destructors of Aryan religion and as long as they promote and safeguard the vested interests of pharmacies and slaughter houses, all the sins keep on accumulating for the donors whose donations help in building such schools and colleges. This is an undisputable fact.

Similarly when the son of a devout Vaishnav becomes an engineer after spending lakhs of rupees and succeeds in securing a good job in a large plant or succeeds in securing a large engineering contract, his family feels satisfied at his achievement. However, this worthy son of the Vaishnav family no more considers the rivers of Ganga and Yamuna as holy rivers. He does not feel any compunction in diverting the poisonous effluents and filthy gutter water of the factories set up by him on the banks of Ganga and Yamuna. He does not feel any compunction in building a slaughter house on the holy land of Brij (birth place of Lord Krishna) or building large fishing centres at ports like Dwarka and Somnath which are very revered places of pilgrimage. This is so because according to him, religion is now totally insignificant and what is more important for him is the so-called scientific progress and his own selfish interest!

Thus the Society established the so-called educational institution with the help of donations of crores of rupees from the noted philanthropists. These institutions admitted crores of students. However, only a few lakhs completed their education with the help of offering of bribes and donations. Of this, majority of students remained unemployed and those few who got employed did nothing but destroyed our religion, our culture and our economy!

Similar situation prevails in the medical sector. It is common knowledge that securing admission in medical colleges today involves donations (read 'Bribe') running in several lakhs of rupees.

In the medical field also the benefit of the donations is going to the steel, cement, paper, engineering and pharmacy industries. The number of unemployed and the number of patients keeps on increasing. The country has spent more than 6000 crores in the education sector with the aim of providing employment to the people. However, the number of unemployed increased from 35,00,000 at the time of achieving independence to more than 4 crores today.

The violence and killing of innocent creatures involved in manufacturing the medicines used in these hospitals is enormous.

It is not being narrated here. A detailed description of this violence is contained in another essay of mine titled "Violence and greed for foreign exchange".

The donors to the education and medical sector will have to answer for all their sins on the dooms day, for the rampant violence and corruption practiced in these sectors.

We have spent more than 6000 crores so far in the education sector.

A large portion of this has been collected in the name of well-being of the departed souls by way of donations. The samples of what we have produced from these schools and colleges is visible in our parliament, legislative assemblies and our Municipal councils. Does this product justify the donations made to the education sector?

Donors, who believe in religion, rebirth, journey of soul in different species forms after death as human beings, and those who believe in 'punya' and 'paap' - - all such donors will have to reconsider their policy of donations.

The so-called progress in the medical field and the setting up of large hospitals have opened up new areas of donations. These are donation of eyes, kidney, blood etc. Now a trade has started in all these. Lakhs of students who come out of colleges with their docketts of degrees do not find any alternate to this system. The people who organise eye-camps, dental camps, free medical check ups etc. get publicity in newspapers. May be some people get some benefit of such camps. However, the benefit going to them is much smaller or insignificant compared to the benefit which goes to the manufacturers of medical equipments and pharmaceutical companies.

Have the donors ever bothered about the end use of their donations of crores of rupees to the medical field? Out of these crores of rupees how much is spent for performing abortions, for inflicting violence and death on innocent animals and other creatures for obtaining their meat, blood, liver etc. necessary for manufacturing the western medicines? Some beneficiaries of this medical system might be visible to them. However, the violence which is invisible, the great sin in the form of abortion and the trade in blood and human organs escapes their notice. What is the use of such donations? Really speaking such donations are not donations but a willingly permitted loot of their funds and a bundle of sins for them.

NEED TO DIVERT THE FLOW OF DONATIONS

In view of the above situation, the donors should now try to find an appropriate diversion for their donations.

What this diversion could be in the field of compassion towards living beings, has been described above. I suggest a scheme for such diversion in the medical field:

I do not subscribe to the view that when a poor person becomes sick he should not be given medical assistance. However instead of providing him medical care after he falls sick, the flow of donation should aim at creating a situation where the poor man does not fall sick at all. Despite this, if a person falls sick he should be definitely given medical care.

By taking steps which will prevent human beings from falling sick, the number of patients will keep on decreasing over a period of time.

Thus with lesser funds and expenses it will be possible to provide medical care for all the sick persons.

Most of the diseases are related to mal-nutrition. Most of the poor people get only one square meal every day. It may not be possible to feed them due to the government restrictions in providing free food to such people. However,

there are no restrictions on selling foodgrains to them at low prices.

Affluent donors can purchase the costly foodgrains from the market and sell them to the poor at affordable rates. The losses incurred may be considered as donations.

SET UP GOSHALAS AND DISTRIBUTE FREE MILK

If these donors can spend crores of rupees for construction of hospital building and equipments and spend further crores in running these hospitals, can these funds be not diverted to establish Goshalas by spending a few lakhs of rupees instead of crores and then distribute free or subsidised milk to the poor people. The loss incurred may be considered as donations towards preservation of cows or towards compassion. This activity will involve much less operational expenses compared to the large hospitals. Like the Board of Trustees managing the hospitals, these Goshalas can be managed by a few service minded administrators.

THE SENIOR CITIZENS MAY DONATE THEIR TIME

However such Goshalas are not possible in large cities. The donors can contact the scattered small milk producers in cities and purchase their entire milk for either free distribution or at subsidised rates to the poor people in the suburbs. Here again the loss incurred may be considered as donation. And persons who have retired from active life may shoulder the responsibility of managing such endeavours and put their time to a useful and purposeful objective. The affluent persons may donate their money and such old retired persons may donate their experience, their wisdom, their capacity of management and their time.

DO NOT DISTRIBUTE FREE MEDICINES, DISTRIBUTE FREE MILK

We should adopt a slogan "Not free medicines, but free milk", "Charitable Goshala first and a charitable Hospital next". If these slogans are popularised and put in practise, then only the poor people will stop falling sick. If sickness

will reduce, less medicines will have to be manufactured and with that the volume of violence will also reduce.

For more details on this subject I request reference to my article under the caption "The other side of the problem of health", published in the July 1977 issue of "Akhand Anand".

SET UP OUR OWN KINDERGARTEN SCHOOLS TO BUILD CHARACTER

The donors should set up our own Kindergarten and school without any assistance from the government. These schools should impart education to young children based on small booklets which give them information about our country, our society, our culture and our true history; which result in building of character and morals.

To reduce the number of educated unemployed they should be diverted towards village and cottage industries and the products of such industries should be popularised. An affluent person should rather suffer a loss of a few thousand rupees by helping in marketing of the goods manufactured in the cottage and village industries, instead of making a hefty donation to the educational or medical institution. Though his financial contribution will be same in both the cases, he will accumulate punya for himself and the departed souls of his family, by incurring this apparent loss to propagate and market the goods manufactured by the village and cottage industries.

Our ancestors used to undertake digging of wells and lakes. Today it is not possible, as the sub soil water table has gone down substantially. More than two lakh villages face untold miseries due to acute shortage of drinking water, in the villages. If human beings do not have drinking water, what about the animals? The birds can fly hundreds of miles in search of drinking water. However crores of other animals including wild animals, deers, rabbits, wolves, tigers, lions, etc. have died over the years due to non-availability of drinking water. Death due to thirst is a very painful death.

START DREDGING THE RIVERS:

There is only one solution for the above situation. The philanthropists and donors should start dredging the village rivers which have become shallow or dried up over the decades due to silting of eroded soil on the river beds. They can seek the help of villagers in this effort. The dredging should restart at the point of origin of the river. Like a central committee which manages the funds raising for a hospital or a college, there can be a central committee for the purpose of this dredging activity. Such committees may be set up in each city and after raising funds from the philanthropists and donors, these committees can undertake the dredging of rivers. The dredging should be done for a minimum of 10 feet and a maximum of 30 feet. The Monsoon water will get stored in these rivers which would be made deep by dredging. If there would be water in rivers, it would percolate to all the dried up wells on the banks of such rivers and thus the blessings of human beings, animals, birds and all other living beings will be received by such donors. Like the donors, the labourers involved in dredging will also receive blessings because their capital in the form of their labour would be put to use in such activity. One can imagine the 'punya' of undertaking such an activity.

The flow and direction of your donations should be so diverted so that even small donations earn for you much punya. Your donation should be such that it does not promote violence and killing, corruption and a encouragement for the exploitators. The benefits of the donations must be spread to as large number of people as possible. It is not important whether such donations are for the benefit for the departed soul or for your own benefit.

Today various revered religious preachers help in organising discourses session for a week or 10 days. The donations collected at such discourses session are utilised for building of hospitals and colleges. The religious preachers also become a participant in the sins which are involved in setting up the modern colleges and hospitals. The burden of sins would keep accumulating over hundreds of years till the schools, colleges and hospitals built with the help of donations collected with their help will remain in existence, and till the products of the such education system will continue indulging in violence against mute creatures and destruction of our religions and culture if they wish to repent for the accumulated sins for the misuse of donations collected with their help to build schools and colleges, they should now organise their discourses and sermons to collect donations which should be diverted to the new forms and ways of donations described earlier.

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