CHAPTER TWO
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PRINCIPLES OF UNIVERSAL FAITH

2.1 Definition of Universal Faith

Principles of Universal Faith are included in Vedas. The language of Vedas is sanskrit.

'Sa Prathama Sanskrit Vishvavarah'. Sanskrit has been the ancient language which is also as Devvani or the language of Divine. The word Deva comes from the verb Dyu meaning to shine. Hence the word Div means language in which light was given. From this root came words like 'divine' in English.

Sanskrit cannot be called the language of any particular world, country, community, caste or creed. It is the universal language which was first used immediately after the universe was created to lay down the constitution of the universe and to give knowledge to human beings. The Vedas are the root of all dharma. 'Vedo Khilo dharma mulam' and they belong to those who desire to practice it. Vedas have laid down the principles

1. Yajurveda, Ruhela S. P. P. 42
2. Rajimwale Shrikant in Monthly Bhartiya Satsang New Era. 43, Dec., 1986,
whereby one can distinguish between right and wrong. These principles belong to all mankind and all ideas, laws, customs and codes are to be judged on the twin points of intention and consequence which are embodied even in modern jurisprudence.3

The Vedas are the property of mankind universe and each and every human can study them and make use of them for his own benefit. A set of rules in most perfect details have been laid down for the well-being of mankind in Vedas. If followed properly the nature will follow its rhythmic cycle. However, it must be emphasised that the principles are for all human beings and used in practice by all. What the Vedas lay down is what should be universally followed and acted upon. We will then see that the nature will work in an organised and disciplined way. Every cause for upsets and calamities will be done away with.

We do hear or read of old times when everything was plentiful. There were no wars, no pestilence, no calamities. Human beings were much more healthy, wealthy

and happy. They enjoyed supernatural powers and could be of use to populace in every emergency. That was no magic, no miracle. That was the golden age, and that too just because people followed the teaching of Vedas and practiced them. Later on due to passage of time, wisdom and knowledge went on diminishing from posterity to posterity, people overlooked and ignored the Vedas and thus caused an upset in the natural phenomena. 4

To study Vedas is not quite easy, those being in Sanskrit. Translated versions in other languages may not be an authoritative as Vedas in Sanskrit. Hence the gist of the Vedas will serve the purpose. We need not go in the detailed study of the Vedas but must understand the gist of the Vedas, so that the eternal truths which are the principles of universal faith may be clear to us.

Gist of the Vedas or principles of universal faith (Sanatan Dharm) are Yajnya (Sacrifice), Daan (Gift), Tap (Finance), Karma (Duty) and Swadhyaya (Self-study). 5 The details of these principles are as follows.

2.2 Yajnya (Sacrifice)

a) History

The fundamental conceptions of Yajnya (Sacrifice) go back to Indo-European antiquities though the traces are rather faint. But it is quite clear that the cult of the sacrifice had been much developed in the Indo-Iranian period. There is a very striking resemblance between the Vedic Agnistoma and the Homa ceremony of the Parsis.  

Yajnya is the Kandhenu (fulfiller of desires) given by the Vedas to the mankind. A human being by nature always has some desires and ambitions. Different Yajnyas are prescribed for the fulfilment of different desires and ambitions. From Agnihotry to Aswamedha there are many different types of Yajnyas and Mahayajnyas prescribed for fulfilling the demands of an individual, a locality, a province or a state, a country, a world and a universe. The most common form of Yajnya however, is Agnihotra, which in the golden age was practiced in every house and from which every one fulfilled each one of his material desires. The original worship of fire

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may have been individualistic as well as communal or tribal. The daily Agnihotra was an individual affair.  

According to Gau VIII 20 there are seven forms of hiviryajnyas (essential sacrifice) of which Agnihotra is the second. From the evening of the day of Agnyadheya the householder has to perform agnihotra, twice daily in the evening and morning to the end of his life or till he becomes a samnyasin or as Sat. Br. XII. 4.1.1.  

Because of Agnihotra people lacked nothing and were happy. With the passage of time Agnihotra has become very arare and hence the calamities and vagaries of nature, the famine, untimely rains or no rains at all, disease have taken place resulting into misery all around. Agnihotra is the simplest form of Yajnya. When yajnyas are meant to purify the atmosphere, the offerings prescribed should be pure, so that the effect on the atmosphere would be of purifying type, which can also be tested scientifically.  

The yajnya material offered to the burning fire coupled with the Veda Mantra pronounced at the time of offering decidedly purify the impurities in the atmospheric conditions. This principle which was accepted

8. Ibid. P. 998.
universally runs as follows.

"Whatever meaning the term sacrifice might have acquired in later days, it carried the same meaning like Yajnya in its etymological interpretation. This also shows that the sacrificial system all over the world, at one time must have formed the ritualistic and philosophical foundation of all religions". 9

In former times fire offerings were common all over the world and were a scientific process to purify the atmosphere and keep the biosphere in good health.

"Though Vedic sacrifices are now very rarely performed, they were in great vogue several centuries before the Christian era. Centuries after the advent and spread of Buddhism we learnt from inscriptions and literary traditions that kings often performed the ancient solemn Vedic sacrifices and glorified in having done so". 10

In the course of time they were forgotten or degenerated into flesh and blood offerings of which old

testament is full. By practicing such distorted fire offerings of which is never liked By God it is never allowed to use any flesh or blood. Through killing, negative vibrations of energy are created in the objects of sacrifice and this has a bad effect on the atmosphere.

The offerings in the practice of Agnihotra are natural rice and ghee. The rest like dried cowdung and fire-wood from Yajnya trees are basic substances for making fire.

As Yajnya degenerated messengers of God appeared in different parts of the world to tell the people that flesh and blood are no offerings. They asked the people to stop such fire offerings completely. Buddha and Jesus are two examples of this. Buddha was against flesh and blood offerings and Jesus put instead of them a food offering without blood which was known as supper of love (Agape) in the area where the Jews lived. It became known as the Lord's Super.11 Thus Yajnyas were stopped to some extent and in some regions of the world. However, they are universally accepted.

2.3 **Revival of Yajña and Homa Therapy**

There is an essential difference between a highly developed mammal and man regarding the use of fire. There is no animal that knows the use of fire for warming up a house, for cooking and for offering.

At the moment there are still more people who use fire for heating and cooking and to make instruments and tools, than people who thank god with the help of fire for the benefits he has granted to man, by offering him a small quantity of food and to keep the cycle of giving and receiving between God and man running. Readiness for offering itself however is a fundamental spiritual way of behaviour which can be developed and which has to be developed in a person.

The materialistic thinking man does not know these fundamental ways of behaviour because he thinks too much about himself and his personal profit whereby very often his fellowmen serve him as a means to an end. This is not the case of a person with a fundamental spiritual behaviour because he knows that giving and taking is a cycle which only can be kept upright through mutual giving and taking. Same is also true in the divine order of creation. Numerous beings are busy with keeping the harmony in creation upright. But today we come across a
kind of people most of whom only think of their personal profits and their personal entertainment. It disturbs the cosmic harmony. The consequences are those developments and happenings which we witness today. There is no doubt that the earth with all living creatures on it has become a patient. The manner in which enjoyment goes on and the manner in which man continuously thinks of consumption of natural resources have led to pollution of the environment.

The practice of Yajnya in general and the practice of Agnihotra in particular becomes a global therapy with the help of pyramid fire, which in sanskrit is also called as 'Homa'.

The word 'Homa' stands for fire which is made by observing certain prescriptions. There are several kinds of such fires which are in general called Yajnya. Agnihotra is the shortest and at the same time the basic form of 'Homa'. Without the daily practice of Agnihotra at sunrise and sunset, healing of the atmosphere and thus the resetting of the energy cycle of the planet is a bungling undertaking. To understand better how 'Homa' Therapy' acts we have to look closer at some basic facts.

In the universe each and everything is connected with one another. There are relations between galaxies
and the smallest particles of an atom. In the Universe there does not exist what is commonly named matter but only energies which vibrate with different frequencies. Matter is only a certain form of frequency of energy which forms the grosser end of a scale of frequencies. Beyond that there are much subtler and also higher vibrating energies which are not visible to the human eye but can be recognized from their effects. All substances and elements have a specific radiation of their own. They radiate into their environment and thus have an effect on it. Each and every matter and each and every organism thus gets radiation into the nearby or distant environment according to the intensity of its own radiative energy. All living and so called 'dead' things have a more or less wide energy field which have an influence on other things and are being influenced by other things. The power of this energy field depends on different factors. With man, his spiritual development and his will power play an important role. Living being such as man radiate an extremely complex spectrum of waves, the components of which are related with all bodily organs and systems of the body.

The fact that all matter elements and living beings have a complex radiation of their own which is dependent on the level of their development, is immensely
important for man as to what kind of environment he lives in and what atmospheric conditions act on him, what he eats and drinks, what he thinks, feels and what he does. His energy systems are influenced from the subtle to the gross range from these determinant factors. The effect is mutual.

Such a complex energy system of man is his mind. (Thinking, feeling and willing). Mind and body have an influence on each other. The energy of life - in Sankrit it is called Prana - is the active force which compares the activity of the mind and the physical movement of the body. With the help of Prana which is pulsating, radiating and vibrating, through man, he is connection with the cosmos. The harmonious functioning of Prana through the breathing system harmonises the system of nerves and even one more subtler system, the so called Nadi system, to which man owes the possibility of his spiritual development. Harmony between body, mind and the functioning of Prana may be termed as health. Today most people are sick. Pollution of the environment has changed the atmospheric conditions of the planet so drastically that we now deal with a different planet compared to what must have been fifty years ago. The polluted atmosphere has had effect on people through different electro-magnetic and energetic conditions in a way that more diseases of
the mind and the body are a result. Prana has changed whereby the passions of the mind like anger, jealousy and pride have multiplied among the people. People have become disharmonious in mind leading to more diseases of the body.

Wrong feeding habits arose with growing prosperity. Taking drugs and eating meat, which is a part of a food chain and which is poisoned through chemicals in a polluted environment has become a deadly danger. As each living being owns a more or less differentiated mind, eating of higher developed living beings has an additional bad influence on human mind. This danger is lowest with plants and their fruits because the nature of their mind is less developed and differentiated. Thus it is best for man and his spiritual growth to become vegetarian. The activities of his mind thus receive the lowest negative influence. If after all he grows his plants with love which then he eats he gets the biofeedback effect in the form of love and does not suffer from any damage through his food. But how to give one's plants - all plants give the necessary love when they are used for food, in order to get energy of love through food? The answer is quite simple. With Homa Therapy.
As already mentioned Agnihotra is the basic form of Homa. With Agnihotra one creates energies of love which have a beneficial effect on the whole creation and its evolution is accelerated. Sunrise and sunset are the timings to which Agnihotra is bound; for at sunrise the many fires, electricities, ethers and more subtle energies emanating from the sun extend all the way to the earth and produce a flood effect at those co-ordinates where the sun is said to rise. This flood enlivens and purifies everything in its path, destroying what is impure in its wake. This torrent of life sustaining energies causes all life to rejoice in nature, which we can experience at the time of sunrise. This flood of energy coming from the sun causes a music which the Agnihotra Mantra is the essence. At the sunset the flood, coming from the sun recedes and nature calms down during the night.

Agnihotra creates energy field of love in the environment where it is practiced in which plants grow better and sick plants become well. Ghee and smoke which are injected by Agnihotra into the air create nourishment which is taken in by the plants themselves. Through Agnihotra the atmosphere is influenced positively and plant growth is accelerated. With Homa Therapy a different energy field is created in which the micro cosmos
as well as macro cosmos feel well and thrive better. In addition, the effect of the poisons in the environment is reduced or completely stopped. 12

If we deal with Homa Therapy and its effects we should not look mainly at the outer and grosser aspects but take the subtler, invisible energetic processes into consideration and respect them because without them the life is unthinkable. It is they which are more persistent and more effective. A person may appear calm and relaxed but within there may be revolution. There is a proverb "one can see a thing only from outside, the inner cannot be seen".

The inner, the nature of a thing or a person is recognised by its effects. One should not expect that plants which grow with the application of Homa Therapy grow bigger. It is very important that the division of cells goes faster, that the structure of the plant is strengthened, more nutrition is produced in the soil, and in the atmosphere and thus more nutrition is available, the plant can take more humidity around the leaves of the plants, an energy field is created which rejects insects and taste, tissue, colour and the food value is improved.

12. Ibid. P. 52 to 54.
Through Homa Therapy the soil is able to keep more moisture than any other soil and the earthworms which are immensely important for the formation of humus start to produce a hormone which is extremely beneficial for the soil to retain moisture better.

Thus Homa Therapy becomes a blessing for the whole biosphere, as disturbed oxygen – nitrogen cycle becomes harmonious again, the soil is capable of keeping our forests, the prevailing insects are cast back to their limits, sick plants and animals become well again, and the present day use of chemical fertilizers as well as that of the poisonous insecticides which have failed become useless.

To make our dying forests well again we have to practice the Homa fire in the forest. The plant is able to live on that source of energy which comes from Agni-hotra and it is also able to produce network of tubes which are like a cylinder and bigger than normal. Therefore water and nutrients reach all parts of the plant easier. This helps the plant in producing chlorophyll and in breathing whereby more oxygen is produced.

Not only sick and dying plants need Homa Therapy but also animals and man. What is told in this context about man has its value also for animals, especially for
the already highly developed mammals. It is known that each living being needs love to be able to grow and thrive. In our days so many creatures are in need of it. Man is at the crown of creation. It is he who is able to give love to his environment. Through the environment plants and animals would get benefit and their evolution would be accelerated. With today’s circumstances of life which are marked by materialism, egotism and pollution it is the man who needs love on a big scale.

With Agnihotra (Daily Yajnya) he has got a material aid to produce energy vibrations of love in the atmosphere, which is able to heal not only himself but the whole biosphere. Even for psycho therapy the use of Homa Therapy offers great possibilities. Thus Homa Therapy becomes the basis for wholistic healing which can be seen from the following.

"In Homa Therapy change in the atmosphere is brought about through the agency of fire. This change aids the mind in achieving a relaxed state and freedom from tension. The process aids in the release of powerful mind energy which can be directed to the well-being of the patient".

13. Ibid. P. 55, 56.
2.4 Meaning and procedure of Daan

The name of the misery of this world as it today is attachment. It ranges from attachment to a toy to consumption of alcohol and drugs. What happens if a person does not get a thing to which he is attached he becomes restless and unhappy. To prevent the misery which comes through attachment, there is a tool i.e., to practice Daan. Attachment to worldly things, worldly objects, worldly conditions brings about tension to the mind. We are so much attached to our cats, dogs, T. V., house etc., the things we own that if there is least disturbance to any of these objects then that puts a strain on the mind and it means a draining off of mind energy. This draining has to be eliminated and Daan is a tool to eliminate the factors which bring about tension on the mind.

Daan means giving away as gift. Daan may be of food, cash, animals or any of our material possessions acquired by honest means or through the performance of Yajnya, the all-giver. Vedas ordain that you give away as Daan all or part of the wealth that you have acquired and accumulated. At the same they assure you that whatever we give away as Daan will come back to our possessions in increased manifold proportions. But the word 'Daan' as Vedas mean to convey by it should first be clearly understood and then only its results can be anticipated.
Daan must be of things owned by the giver i.e. of property and belonging earned through honest labour or acquired through the performance of a Yajnya.

It is the responsibility of the Danni (the giver) to see that Daan is given to a proper and fit person. For example, if our gift is food give it to the hungry.

Giving must be spontaneous, regular systematic and thoughtful, not coerced or capricious not for show, selfadvertisement and self-esteem not to save one's face, not to spend away a supplicant because he is nuisance, not for ostentation nor in expectation of reward but out of genuine sympathy and for service. Alms giving is commended as being in the New Testament time, the best available way of rendering succour to the needy. "Freely ye have received, freely give".

We are trustees not only of the wealth we possess but also of our time and our talents. All have to be tendered in the service of God and man. Jesus does not prescribe any fixed proportion of one's income to be given in charity. It matters little whether what one gives is much or little. 15

Thus, it is immaterial that whether we give one sixth or one tenth of our income regularly but the manner in which we are accustomed to give is important. It must be a habit to give as we are accustomed to get now it is time that we must be ready to give voluntarily as a duty. Otherwise the nature would force us to give, that can be seen from the following.

"When Western man looks at what technology has done to his beautiful planet and hence to himself, he will start trembling. Insects are on the move migrating and transmigrating nature is all mixed up. She does not know what she is doing. A point has come where something has to give. All the nutrients and balance that have been robbed from nature must be replaced now". 16

In Bhartri Neeti 13 it is stated that if donors have no qualities like Vidhya, Tapas, Charity, Wisdom, humility gunadhharma such people are a burden on this earth and therefore are no better than animals.

Yesham na vidhya na tapa na danam.
Gyanam na shilam na guna na dharman.
Te martyruleoke bhuvi bharbhutah.
Manushyarupen a mragas chranti.

Yajnya and Daan are the two material aids to become happy. If in this material age man does not understand about spiritual aspect of life, he should start at least Agnihotra and Daan, the two principles of Universal Faith leading him to the other principles which are the essential for his good life.

2.5 Tapa : Meaning and Types

Literally the word Tapa comes from the word which means to heat. If we heat gold the other impurities will get burnt and pure gold shines. This is the meaning of tapa—heating. Tapa means austerities and self-discipline, voluntarily imposed by ourselves with total co-operation of the intellect and the mind.

The practice of Tapa enables the man to control shadripus like kama, krodha, lobha, moha, mada and matsara. For example: It is no use merely suppressing or repressing a desire. One thing can be noticed that if a desire is fulfilled. It gives rise to two more desires. That means, it leads to hunger for desires. If the desire is thwarted if it is obstructed then it leads to anger. One gets angry with the person who comes in the way of fulfilment of the desire. Thus a satisfied desire leads to hunger and dissatisfied rather an unsatisfied desire leads to anger. What is the way out? A person normally
feels that the moment of satisfaction of his desire is the highest moment of his happiness. He normally feels this way. But a little more examination will clearly show us that it is not the satisfaction of the desire that has brought about this happy state of mind but it is the eradication of the desire that makes us happy. In the course of time a person practicing Tapa is able not only to control his desire but the state is such that the desires arise to the minimum. Tapa is one of the principles of Universal Faith to solve this problem.

Tapa indicates renunciation which does not mean abandoning the world and retiring into the forest. The spirit of renunciation should rule all the activities of life. A householder does not cease to be one if he regards life as a duty rather than as an indulgence. 17

Tapa may be kayik, wachik and mansik (Gita 17.14.17)

Any person in any walk of life can practice. Tapa and make start of it at any moment, because nothing is impossible with the help of Tapa which is stated in the following Shloka.

2.6 **Karma**

Karma is divided into three. Karma that is good action. Akarma is wrong action and Vikarma that is Vishesh Karma, specific action. What is Karma and Akarma is given in any ancient book and all spiritual discipline. But Vikarma can only be known when one meets a proper spiritual guide. One may call an action as a good one if it leads to purification of intellect of sublimation of desires. But it should not be judged merely from outward effect. The light of the soul shines through purified intellect. Purification is getting out of the grip of the desires that haunts all the time. Purification does not come by acquiring knowledge from more and more branches of science. Surrender to a divine entity brings about purification very easily. Strengthening the power of discrimination is important. Our power of discrimination to choose between right and wrong gets weakened by every wrong action. Hence we should always guard our actions. We should learn to do Karma without attachment. If we do Sat Karma with attachment it will create a golden chain
i.e., virtuous circle, but if we do wrong action then the chain is iron chain i.e., vicious circle. However both the times the chain is there, circle is there. Hence every action should be done for self-purification. Without any expectation from the other person. The action is done because it is one's duty. If the action is not done duty is not done. Thus one has to break vicious circle by performing Sat Karma. When a person enters in a virtuous circle means good Karma and good actions and better power of judgement to choose between right and wrong and further good actions. However, for liberation one has to do actions without attachment one can learn it with the practice of Agnihotra and Daan together with the exercise of Tapa.

2.7 Swadhyaya

Swa means self and adhyaya means study. Swadhyaya Nasti Anandhyayaha. 18

There is no vacation for Swadhyaya. To try to know who am I? What is this universe? Who created it? How is it managed? What is life and death? Who is almighty? To gain as much knowledge about him as possi-

ble, to study Vedas and the books based on Vedas to meditate over them, all these things put together is Swadhyaya. Constant meditation will solve all these problems.

If a person has died then there is no physiological difference concerning the body of the person who was a few moments ago still alive. Where is that which made the body alive and given it the ability of seeking, hearing, smelling, touching, testing, feeding, thinking, and speaking? To think about this is Swadhyaya.

The realization that all religions of the world have the same root namely the Vedas is Swadhyaya - self-education. To realize that all religions of the world essentially have the same demand of the people is Swadhyaya.

"You will achieve purification through the study of Holy science given through Vedas and others". 19

"Self realization is established neither through intellect nor through sermons or discourses". 20

Through reading holy scriptures we may grasp with the intellect that the Almighty power is omni-present but we cannot grasp it with only intellect. These are the limitations of the intellect.

19. Mundakopnishad 4.3
20. Bhagwat Geeta 3.42
To live a life which indulges in carnal desires is worthless because it weakens and lowers. Even a life which is spent with mortification is useless and without success because it is painful. He who keeps away from both these ways has found the golden mean. To think about this is Swadhyaya.

Knowing all that Divine messengers Krishna, Jesus, Buddha, Muhammed, Moses and many others actually have taught the same, namely vedic knowledge is Swadhyaya.

The Upanishads

Our religion, the religion professed by the majority of the people of India, is popularly called Hinduism. But originally the word Hindu was used by the ancient Persians to designate the people living on and beyond the river Sindhu and had no specific religious connotation. The proper name of our religion found in our own scriptures is 'Sanatana Dharma' - the eternal or perennial law. It is also called Vaiaidika Dharma the Law of revealed wisdom. The basis of the religion is the Veda, a mass of revelation. The religion does not demand therefore, on any person or prophet. The Veda is properly considered as apaurusheya - vak, the impersonal revealed word, i.e., knowledge revealing itself, popularly, it is considered the word of God.
Principles of Universal Faith are the principles of Sanatana Dharma and Indian Culture is the example which is given below:

"The most precious asset possessed by our country is our glorious ancient culture firmly founded on the principles of Sanatana Dharma. This culture has been handed down from generation to generation during the past thousands of years and it lies embedded in the hearts and souls of the millions of our people belonging to different religious faiths who are knit together by this common cultural bond". 21

Principles of Universal Faith leading to spiritualism offers a scientific explanation for the moral code for all human beings and sparks all-pervading light and establishes universal brotherhood among them. Again there is a good deal of evidence in ancient Indian History that the Hindus lived a more disciplined and healthy life as they implemented the principles of Universal Faith lived happily. "Aswapati, the king of Magadha says in one place about his subjects.

न मे जन्मदे स्तेनो न क्योरे न मखः
नाना हितार्गिनां विश्वाने न स्वेती वेदिपिकूलः।

In my kingdom there is no robber, no pauper, no drunkard, none who does not worship the holy fire, none who is not learned, no licentious man, whence can there be an unchaste woman? This is a wonderful narration and it does not seem to be an exaggeration, several foreign tourists having testified to the high moral standard of the ancient Hindu society independently. 22

While studying the scriptures which were revealed at various points of time in history through various messengers of the Almighty we must always bear in mind the background which prompted the arrival of these messengers on our planet. Satya Dharma was revealed through Vedas at the time of creation and hence it is Sanatana Dharma and whenever any transgressions occur, imbalances are created in society and evil predominates, the Almighty has sent his messengers with specific allotted task to unto the evil and protect the devoted. Therefore, the message given by the prophets are termed as Apat Dharma, i.e., necessiated by difficult times. None less than a Messanger of a God would be able to retrieve the society from its fallen state and hence the arrival of the Messengers.

Different principles are prescribed by the different messengers at different times. Today's materialist view and attachment to the wealth is a root of all evils which should be diverted to spiritual, is the need of the age. Hence through the material aids like Yajnya and Daan the Messenger has given us the path of Divine light.

Daan - the principle of Universal Faith is the way towards Distributive Justice so that everybody would be satisfied and the disequilibria created in the society would be corrected. Of course for this education is a must.

Socialism as advocated by Karl Marx cannot be the remedy accepted universally by all countries as it may satisfy the temporary needs of some men but never conduce to peace and happiness to social life.

Hence, the principles of Sanatana Dharma Vedas is a must should be instilled in the man through education from his childhood. The same is stated in the following lines:

"Our spiritualistic monism is founded on sure scientific principles it does not depend on the life and teaching of any one person. But it is a product of several great souls, therefore, its universality is unquestionable. It is worthwhile to impart this kind of culture to the young people, who will learn to believe in the inner unity of all human beings and to live in peace with neighbours".\footnote{24}

Education of correct knowledge leading to create an inner culture may be imparted through non-formal ways. With regards to Daan Principle, it is a means towards the favourable reformation of the existing social order.

\footnote{24. Bokil P. V. \textit{Foundation of Education}, Published by Shri S. V. Bokil, Pune, 1970, P. 624.}