CHAPTER-V

RELIGIOUS HARMONY AND WORLD PEACE

5.1. RELIGIOUS HARMONY IN INDIA

One of the main problems about religion is its plurality or diversity. Not only are there several religions, but they differ from one another in many ways. Further each claims to show the right way of life, each claims to provide supreme peace and fulfillment.

In the past it was not a major problem because nations remained aloof from each other with their own distinct religion. However, in today’s close and inter-connected world there are so many differences among various religions we must obviously resolve these problems. For examples there have been a lot of religions in India for the past thousand years. Some of them were imported from outside whereas some have grown in India itself despite this the fact is that this religions have been able to coexist with each other, and the principle of Ahimsa has really flourished in this country. Even today, this principle has a strong bearing on every religion. This is very precious and India should really take pride in it.

A society, which has many religions, should also have many prophets and source of refuge. In such a society it is very important to have harmony and respect amongst the different religions and their practitioners, we must distinguish between belief and respect. Belief refers to total faith, which you must have in your own religion. At the same time we should have respect for all other religions this tradition of believing in one’s own religion and having respect for others is in existence in India since the year one.

Because of established harmonious relationship amongst societies and religious beliefs, today India is very good example of multi-ethnic, multi-religions and multi-cultural in the world So India has been home for centuries
to all great religion of the world. Indian Prime Minister Manmohan Singh has stated that religious tolerance and the ability to evolve, despite differences, is the basis of India.

Swami Vivekananda says that what makes our civilization great is the fact that it is based on the idea of the co-existence of faiths sarva Dharma Sambhava. This notion implies that we have equal respect for all Dharmas, for all faiths. Elaborating this idea Swami Vivekananda used the metaphor of many rivers flowing into one mighty ocean. He quoted from an ancient hymn to say:

“As the different streams having their sources in different places all mingle their water in the sea, sources in different tendencies, various though they appear, crooked or straight all lead to thee. “According to Manmohan Singh Swami Vivekananda said very aptly” we believe not only in universal toleration, but we accept all religions as true”. 241

The main cause of religious harmony in India comes from Hinduism’s interpretation of other religions. Indeed religious pluralism, toleration of different modes of worship, and respect for the followers and the prophets of other religions are the constant features of Hinduism. Although a small minority speaks and acts contrary to these generalization causing some misgiving and misunderstanding about the tolerant nature of Hinduism, by and large these characteristics hold true. Basically Hinduism spreads by division, creating sect after sects and assimilating noble ideas suitable for its growth at the particular time and in the given situation. It has never made any attempt to spread or impose itself on others by taking help of or recourse to sword or persecution.

This resilience stems from the accommodative nature of Hindu thought based on the firm belief and knowledge that the ultimate Truth is one and all the religious denomination, are different paths to reach and realize that Truth.

Shree Vinekar said:

241 Religious Harmony in India (n.d) in Wikipedia.
Vedanta Philosophy from which all so called “Hindu” Schools of thought and religious practices originated dates back to approximately 8000 BC. The Rishis or seers who developed this philosophy lived 10 thousand years ago. This philosophy only announces the revealed “truths” and does not propound to preach “shoulds” and “Should-nots. “There are no doctrines and dogmas. Therefore, this revered literature can be hardly viewed as a “religion”. The etymology of word “religion” has its root meaning attached to a classical word referring to “binding” or “ligare” or “Laws”. There is no prophet and no one founder of this vedantic philosophy.242

Undoubtedly the earliest of the world’s scriptures, the Rig veda, contains the greatest declaration of religious harmony: “Truth is one but sages call it by various names”. Thus religious harmony is the most important virtue of the Eternal religion (Sanantha Dharma)

Indeed the spirit of dynamic universalism enabled Hindus to assimilate within its fold a number of races-native and foreign- with their diversities of customs and cultures.

In other words Indian socio-religious view plays important role respecting to religious harmony in India.

Indian socio-religious outlook is derived from two basic factors: one is the Indian ethos and the other is Indian religious consciousness. The Indian ethos (by which is meant the set of values which govern social outlook and interactions) has always been characterized) by harmony and non-violence. Even the much maligned caste system assigned to each group a certain niche in the social fabric and thereby avoided conflict and competition to a great extent. People belonging to various religious, linguistic and even racial groups could live together in peace. It was this attitude of harmony that enabled Indian society to provide shelter to several waves of migrations Christian, Jewish Zoroastrian and even Islamic from Middle East.

242 Vinker S (n.d) “hinduness for world peace and Harmony” Para: 1.3.
Moreover, the overall non-violent nature of the Indian people prevented large-scale religious prosecutions. There were religious dissensions, and even religious conflicts no doubt, but these seldom escalated into large-scale pogroms or massacres or burning at stake of innocent people. In India mind God indwells everything in the universe as an unbroken spiritual continuum. God is not an extra cosmic being staying somewhere above, but is imminent in creation. The whole universe is shot through and through with divinity. This idea of unity of divine immanence gave rise to (a) a sense of harmony with all and (b) a sense of respect for all. Not only every person, but also, everything in the universe trees, Rivers Mountains, etc., is inherently divine and should be treated with respect.

About second factor, viz., religious consciousness of Indian people. In Indian culture, religion has always been a quest for the ultimate reality or ultimate Truth (and not a mere social response to divine commandments for the establishment of righteousness in the world). Indian sages realized that beyond this universe, which is ever changing and transitory, there is an unchanging, eternal reality which is of the nature of pure awareness... According to this view everything in the universe is interrelated.

Another equally important discovery made in ancient India was that although the ultimate reality as one, the human mind, owing to its diverse nature, comprehends the reality in diverse a ways. As a result the same reality appears as several deities.  

Further attitude of Indian spiritual leaders, concerning different religions is every important factor of Indian religious harmony.

They understood each religion through the eyes of its followers. This never attempted to judge other religion by the standards of the religious tradition in which they were born.

For them religion meant direct experience, and not rituals and dogmas. They believed that if a person follows his religion with faith, sincerity and purity of mind, he is sure to attain direct spiritual experience. Thus they wanted everyone should follow his own religion. They also through their life were not to criticize any religion or sect, consequently India is a democratic country in this world and all great religions of the world are flourishing in it. India is a secular and in practice because of deep understanding of religious harmony, the religious diversity of India extends to highest level of government. Such model of religious harmony is not only set by rich and wealthy or famous people, the poor and helpless people in India too have the strong feeling of this harmony with great zeal. No anti-national forces can uproot the plants of religious harmony from this country of saints and hermits.

Indian religious harmony world continue to set models for religious brotherhood and keep alive “unity in Diversity”.

5.2. RELIGIOUS HARMONY AS A SOURCE OF NON-VIOLENCE

The essential basis of religion is a perception of order in the soul of man who strives for harmony or identifies with that order. Almost all the saints, mystics, philosophers and prophets of east and west confirm this analysis of religion. This order or principle is visualized as reason, God, being or Goal. Religion is commitment to a kind of quality of life that purports to recognize a source beyond itself. God is the supreme value or highest being in whom all values are conserved religion may be defined as faith in the realization of God. At present the world is facing terrible problems with regard to religion. There is no harmony among the different religions which have been existing in the world. Each individual religion attaches importance to its own faith and underrates other faiths. Several world religions claim dominance over other religions and over all mankind and have undertaken wars and the shedding of blood to achieve dominance This impedes the spiritual development of its
followers and others. Among the consequences are the creation of obstacles to human development by misleading the masses, hindering scientific growth, the taking of life and the spoliation of property. This further result in hatred of one another. More conflicts are due to the misunderstanding of the religion.  

So, religions of the world have contributed to the loss of social harmony. The distrust and conflict between religions is sad and strange. Considering the fact that all religions deal with the same basic human problems, we would expect the world’s religions to be in the forefront of promoting harmony—not only among them but also at every level of society.

Therefore, religion is often seen as a major cause of violent conflict and there is plenty of evidence for this. Many religious traditions do accept a concept of sanctified violence, which justifies the killing of others to further what is believed to be divine purpose to protect chosen people.

Mary McCarthy once said: “Religion is only good for good people”. Historically religious ideas have been used to justify both war and peace, both violence and reconciliation. What remains open to question is whether religion makes anybody good or nonviolent who would otherwise be malicious and violent. Human spirit can be at its highest level of tolerance and generosity but sometimes also at the lowest level of the low and reduced to the highest level of cruelty when it finds itself cloaked in religion. The relationship of religious belief to social and political action is profoundly obscure it cannot be predicted with certainty which religious belief will lead to violence and which to mercy in any particular mind what we may need to understand is how to accept belief as belief and not as directive; how to consider it with a critical judgment and not an idolaters’ compliance. It is the question of having power to distinguish in one’s religious psychology between the belief that is pluralistic and integrates diversity and the belief that destroy others through violent acts. A belief is a way of life, not an excuse to force that way of life on anyone else -

244 Bhandari D.R (n.d) “Religious pluralism and tolerance: essential and peripheral concepts”.

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suppose the point I am trying to make is that any religion, if followed by the letter, can be interpreted in a way that is incompatible with a pluralistic way of life. Religious violence is a slippery topic and it tends to be even more problematic than religion itself. Religion is a mixed blessing. It could promote a sense of community and provide valued service to its members, but one should not also be blind to its divisive and harmful effects. Religious intolerance and persecution have been common throughout history and most faiths have been subject to it at one time or another. Let’s be honest, it’s not just the Muslims but Christians, Jews and Hindus too have had leaders who have been extreme in their preaching. When we look back at history we see that a wide variety of religious and social minorities within predominantly Christian and Muslim countries were raped, tortured, imprisoned and executed only because of their differences. Many today have a tendency to forget all the violence that was practiced for centuries around the world in the name of religion, since today history is repeating itself. The history of mankind is spattered with blood and religious wars have been among the bloodiest. . . . As we can see, many around the world have not risen above the madness driven by superstition and religious fanaticism. Recent years have seen an alarming global increase in religiously motivated violence. In January 2003, in Kashmir, three Muslim women were slaughtered for showing their face in public. Also in January 2003 three Christian missionaries were gunned down in Yemen. In November 2002 Nigerian Muslims took to the street and at least two hundred people lay dead and hundreds wounded. In October 2002, in Bali, Indonesia, a bomb claimed nearly two hundred rives. In September 2002, in Karachi seven Pakistani Christians were gunned down, execution style, at a charity organization. . . . I am not trying to make a catalogue of religious violence around the world in recent years. Such a catalogue would be much longer than the above account. . . . The major religious leaders, who have addressed violence from religious perspectives even while acknowledging the terrible ambiguity of religion in history, were all willing and able to use their religious traditions to ride against the waves of their societies. Those who used religion
to take a firm stand and oppose certain attitudes and behaviors include Gandhi in South Africa and India, Martin Luther King Jr. in the US, Nelson Mandela in South Africa and Pop John Paul II in Poland. Gandhi’s religion was a federation of different religious creeds. Communal harmony pained Gandhi. All through his life Gandhi devoted much time and energy for the promotion of Hindu Muslim unity and also fasted for his cause on many occasions. Gandhi wanted communal harmony and peace not only between ass sections of the people who believe in God no matter to what faith they may belong.  

Gandhi believed in tolerance, harmony and acceptance of all religions within the Indian national framework.

He wrote: “I have the same love for the Mussalman as for the Hindu. My heart feels for the Mussalman as much as for the Hindu. If I could tear it open, you would discover there are no compartment in it, one reserved for the Hindu, another for the Mussalman and so on.  

Gandhi felt the need of community unity during his stay in South Africa. The Principal question before him was harmony between Hindus and Muslims who inhabited this country. Gandhi felt that if Hindu-Muslim unity was established unity with other communities which were already there, could easily be strengthen. He never found serious differences between the Hindus and Muslims and other minority communities like the Christians and the Sikhs, not to speak of the small community of Parsis. Gandhi realized that an inviolable harmony exists in all creation and any violation of that harmony would create disaster. He saw this principle enshrined in all religions, which led him to accord equal respect to all religions. All religions insist on equity of human race and on developing a harmonious relationship with the entirety of creation. Any violation of the principle of equality way to conflict and violation. So Gandhi regards Islam as a religion of peace in the same sense as Christianity, Buddhism and Hinduism. So Gandhi’s religion was not a universe

\[245\] Jahanbegloo R (2012) “Nonviolence as a paradigm for dialog among religions”.

\[246\] Gandhi M.K (1921) “Young India.”
of dogmas and superstitions. Hence, there was no temple at his ashram at Sabarmati. At Sabarmati, it was the religion of truth and not only one religion among others that was affirmed and practiced, why? Because Gandhi believed and taught that all religions were true.

Tibetan spiritual leader Dalai Lama said: “Several international personalities are inspired by Mahatma Gandhi’s principles of non-violence and harmony, which were born in India. They have understood Indian’s values”.

“Non-violence and religious harmony are the two treasures of India. I feel people should learn religious harmony and non-violence from India. The country is a role model for others for non-violence and religious harmony” he said.247

Religious harmony has the capacity to bring about the change of attitudes needed to ensure peace and sustainable development which, we know, form the only possible way forward for life on planet earth.

When we realize that the goal of every religion is essentially the same—the search for Truth then we can foster an attitude to open dialogue exchange of ideologies rather than imposing our beliefs on others by force and violence.

Swami Vivekananda great Indian spiritual leader said:

“We want to lead mankind in the place where there is neither the Vedas nor the Bile, not the Koran; yet this is to be done by harmonizing the Vedas, the Bible and the Koran, Mankind ought to be taught that religious are but the varied expressions of the religion, which is oneness, so that each may choose that path suits him best”.

Dr. George A. James wrote:

Not only in India but around the world, religion has been a force for good and also for mutual hostility. Swami Vivekananda once made the point

247 Dalai Lama (2011) “Global leaders inspired by Mahatma”.
that nothing has brought humanity more blessing than religion and nothing has brought more horror. Nothing has done more for peace and love but nothing has bred more enmity. Gandhi faced this issue in the independence struggle of India. Because religion had been a strategy to divide and conquer, Gandhi felt that Hindu Muslim cooperation was necessary to overthrow the yoke of colonial imperialism. In South Asia today, religion continues to be invoked to establish and support communal identities that party politics can exploit for political gain, or to justify violence against persons who represent opposing political ideologies, religion or faith, as Paul Tillich has said, is an expression of ultimate concern. As human beings we can be ultimately concerned about the reality to which religion points, or we can be ultimately concerned about our own communal identity... I believe Gandhi’s views on religion remain relevant today. In his day he stated that what is needed to India is not one unifying religion but mutual respect among the adherents of the different religions... He held that it is not sufficient simply to tolerate my neighbor’s religion. He argued that tolerance can imply that I continue to believe that my neighbor’s religion is wrong, even an abomination, but I choose not to oppose it, but to tolerate it. What Gandhi endorsed, and what I believe is necessary today, is that I have the same regard for my neighbor’s religion as I have for my own.248

In today’s close and inter-connected world a harmonious relationship is required to be established amongst societies and religious beliefs in today’s multi-ethnic, multi-religious and multi-cultural world. Religious harmony holds center stage for the peace, non-violence and prosperity in our world. Religious harmony holds the key to a peaceful and progressive world. The lack of religious harmony is like the body working without a soul. We cannot reach to peace if we proceed in a half-hearted manner and so our world needs its soul, its needs religious harmony.

248 James, G, A (2013) “Religion for peace or conflict”.
As quoted by Swami Vivekananda “All narrow, limited, fighting ideas of religion have to go. All sect ideas and tribal or national ideas of religion must be given up. That each tribe or nation should have its own particular God and think that every other is wrong is a superstition that should belong to the past. All such ideas must be abandoned”. Therefore, religious harmony is essentially harmony between human beings not between anonymous religious entities. Present and further generations must be given the opportunity to learn about all religions and cultural traditions that have shaped the human history as crossroads of civilization. The assertion of interreligious harmony, particularly, in our global world, is the only way for us to listen to each other and to avoid religious clashes and violent conformations. It is the only way to promote more understanding, more humanity and by doing so to cope with the major challenges today and tomorrow how to transform our violent societies into peaceful, dialogical and fraternal intercultural Communities.

5.3. GANDHI’S MESSAGE TO THE WHOLE WORLD

This age of ours is one of accepted violence as no previous age ever was for this time, the majorities of absolutely all countries inhabited by white men are in some form or other in its favor, as are equally the majorities of most colored races. Owing to this, it seems to me quite out of the question that this movement, demanding change by means of force should end before having exhausted all its chances and possibilities; there will be wars and wars struggles and struggles, in some place or other of the earth for many centuries to come

Bruce Nixon wrote:

People face the potentially devastating effects of climate change; increasing competition for scarce resources such as fossil fuels, economic and social injustices; fear and insecurity’s generated by out of control violence in many places; nuclear proliferation and the threat of international terrorism using dirty bombs. State violence and bullying are not the answers to these problems.
Much of this has been brought about by an unsustainable economic system, driven by the corporate world-imperialism in a new form supported by foreign policies to which there is growing opposition everywhere. It is based on consumerism, militarism and a military economy. Abuse of corporate power includes domination of global institutions and interference with democratic process and the medial . . . . Gandhi was a whole system, living systems thinker. His systematic analysis of the world’s problems is as relevant today as when he lived. He offers a systems approach to Tackling these problems rather than ‘fixes’ that don’t work. Gandhi is a guide to those who wish to work to change things for the better. Gandhian thinking is essentially about a sustainable way of life, an economic system based on trusteeship or servant leadership for universal welfare and a society in which everyone gains rather than the few become rich at the expense the many. It is complex, inter-related system of thought. Gandhi has much to teach us. His ideas were a response to his time and need adapting for our time.249

In actual fact, Gandhi, is not so much an Eastern as a universal figure; his philosophy and example are essentially valid for all humanity, because they work at a level deeper than that at which cultural, social and technological variations are of conclusive importance.

As Miss Maude D. Peter wrote.

Gandhi stood for the cause of humanity itself. And thus I felt that essentially, he had worked for the ideas of every country that is conscious of the part it has to play in the destiny of the world as large as well as in the conduct of its own affairs. For like the individual every nation has a twofold vocation, the call to live its own life and direct its own affairs to the best for its own welfare, and the call to live its life as an organ of the great community of all nations and all mankind.

Not it is because the Mahatma has been a prophet and leader in this second and greater vocation of every human soul and every human society that the purely political side of his career seems to me relatively unimportant; and I can venture to concentrate, as I believe, posterity will concentrate, on the lesson he has persistently inculcated of human disinterestedness and universal charity.\(^{250}\)

Gandhi’s references to the world beyond India and to the west in particular leave no doubt that he regarded his beliefs as relevant to other civilizations. It is important to realize that his doctrine of Swadeshi or reliance on and working through the immediate environment, was a discipline that limited him to advice and action.

Within the context of Indian affairs for the greater part of his public life; but he always looked outwards to the horizons of the globe itself, what he wrote in Harijan a few months before his death was not at all different from what he had written in Young India in the early twenties:

“Said at the Asiatic conference that I hoped the fragrance of the non-violence of India would permeate the whole world. I often wonder if that hope will materialize.” During his visit to England in 1931, he advised non-cooperation with the dole system to the British unemployed and in Switzerland, on his way home he told Pierre cresol that he believed that people of Europe were capable of non-violent action, but that the sort of leadership the times called for was lacking. He later advised the Jews in Central Europe to use corporate non-violence against Nazi persecutions; he advised Czechoslovakia to defend her freedom against German invaders by non-violence in 1939, and made similar suggestions to Poland in response to Paderewski’s appeal to him later in the same year. To Britain at war, he addressed in 1940 an appeal to cease fighting by force of arms and to take up non-violent struggle for justice. Non-violence was the whole tenor of his appeal to the Great powers met at San

Francisco to Form the United Nations organization and his only answer to the atom bomb. Unquestionably, Gandhi did not regard his belief as relevant only to Asiatic conditions.\textsuperscript{251}

What then is his message? The old message that those who are called should observe the quadruple discipline of chastity, poverty, spiritual courage and unflinching love of truth: that they should practice charity to all, even towards the animal creation as St. Francis also said and non-violence in thought and deed, that they should more consider the intentions of their hearts than engage in metaphysical speculations about life after death or in probing of the inscrutable will of God: that they should prefer to suffer themselves, which gives to men and imagination and a sympathy for humankind.\textsuperscript{252}

Gandhi being a worshipper of non-violence clearly understood that violence is no solution for any problem, as the terrorism and violence are widespread in the world today, there seems relevance of Gandhian principles everywhere similarly Gandhiji talked of non-violence everywhere. Gandhi was in favour of using the thoughts against the arms and not the arms against the arms, to fight injustice and inequality. He gave an armament to the humanity in which there was no need to raise arms or make enemies. He believed in changing the society with his thoughts and not with the power or force. After the heavy destruction of property and lives in the World War II, when there was no good in the war, at last in 1945, the United Nations organization made declaration according to the thoughts of Gandhi. That was war is no solution to any problem so all problems should be solved through mutual discussions. All the members of the UNO signed this peace proposal. Almost all the countries of the world are facing the severest economic recession since World War II. Gandhiji was against the big industries and was worried about the increasing industrialization. He used to call the set up of industrialization as ‘Satanic set up’ Gandhi was of the opinion that the industrialization set up was based on the

\textsuperscript{251} Walker R (2008) “Mahatma Gandhi Essays & Reflections” P.470-471
\textsuperscript{252} Calton G (2008) “Mahatma Gandhi Essays & Reflections”.
exploitation of man by man. The inequality will increase in the industrialization set up and there cannot be justice. Today the increasing unemployment in India and more industrialization has reminded the relevance of Gandhian thoughts, including India in so many countries today, small scale industries, cottage industries and industries run by the workers are lying shut and the persons involved in such industries have been badly affected. Where ever such industries are running; the poor labourers, common man and the worker groups are hardly able to make both ends meet.

In fact, Gandhi’s favour for the small scale industries had the main reason for it that Gandhiji always thought the benefit of the poor. He knew it very well that revolution in society or development can be brought only by providing the basic necessities of life to the poor. He also knew it that a poor man with bare body, starving of food, without a hut cannot think of independence movement Gandhiji had strong desire for the uplift of the poor.

Gandhi knew it very well that the real soul of India lives in the villages. Until and unless the villages are not developed the real development of country is meaningless. After getting independence, Gandhi asked Pandit Jawaharalal Nehru to look on the villages of India. The villages must be prepared for the economic development of country. Mahatma Gandhi inspired the world with his faith in truth and justice for all mankind. He was a great soul who loved even those who fought against his ideals to bring about peace with non-violence. His achievements were nothing less than miracles; his creed was to bring peace to not only those who suffered injustice and sorrow but to espouse a new way of life for mankind with peace and harmony. He emphasized that the force of power never wins against the power of love. At this hour of greatest unrest and turmoil in our world, the greatest force to be reckoned with lies within our hearts – a force love and tolerance for all.

Ramin Jahanbegloo wrote in his article “Gandhi and the 21st century”
Gandhi’s repeated emphasis on service to human beings as the essence of religion is intertwined with his pluralistic understanding of humanity. In this pluralistic approach for dialogue of cultures and faiths, Gandhi was far ahead of his time. Indeed he is still far ahead of our time; two generation after his death . . . Gandhi believed that “the highest Truth needs no communicating for it is by its nature self-propelling. It radiates its influence silently as the rose its fragrance without the intervention of a medium” . . . mahatma Gandhi frequently spoke according to his grandson about the eight sins: wealth without work, pleasure without conscience, commerce without morality, worship without sacrifice, politics without principle, rights without responsibility, knowledge without character and science without humanity. A society and culture free of these sins would be a society without violence, he said . . . struggles for peace and equality have proved once more that nonviolence has a moral power that exacts our respect and reverence in a way that violence never can Gandhi has been a shining example for many people, in particular for those who have been determined to do something about resisting injustice. It is not because some followers of Gandhi have failed, that Gandhi’s message is no more relevant for our time. As Martin Luther King once observed: “if humanity is to progress, Gandhi is inescapable”. It is time for us look into our souls and asks ourselves why Gandhi is more relevant today. Jahanbegloo R (2012) “Gandhi and the 21st Century”.

Gandhiji would not have wanted to be only remembered in history books. He would not want to be remembered only as the politician who led India to independence. He would want his message to live on: he wou8ld want his yagna to continue burning to continue bring light and warmth to the entire world. In fact, when someone once asked him for a message, he replied, “my life is my message” Janardan Pandy wrote in his book “Gandhi and 21st Century”:

Gandhi’s life was his message, or in other words the great truths that he propounded. He concretely tried to realize in his own life and in the lives of the
people. He was indeed a prophetic personality and not a pure speculative
ontologist like Plato or Kant. . . . The permanent part of Gandhi’s message is an
integral part of the heritage of the perennial philosophy of the world. It is to
acknowledge the superiority of the spirit and be a crusader for truth and justice
with the full conviction that, ultimately, truth alone conquers. Like
Vivekananda Gandhi was also opposed to bigotry, fanaticism and intolerance.
Like the Boddhisativas, Maitreya and Avalokiteshwara he supported the
process of the energization of the old moral and spiritual teaching for the
rehabilitation and reconstruction of humanity (Pandey 1998, PP. 24, 25)\textsuperscript{253}

\textsuperscript{253} Pandey J (1998) “Gandhi and 21\textsuperscript{st} centure” P.24-25.