

*Autobiography
of
Sohan Raj Tater*

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Publisher :
SCIENTIFIC PUBLISHERS (INDIA)

First Edition :
2015

ISBN No. :
978-81-7234-930-2

Price :
750.00 (Rs. Seven Hundred Fifty only)

Printer :
Hinglaj Offset, Jodhpur

Dedicated

to

*Ganadhipatishri Tulasi,
Acharyashri Mahapragya*

&

*Acharyashri Mahashraman
who are spiritual motivators to reach me*

to present status

& to my parents

Late Mrs. Champa Devi (Mother)

and

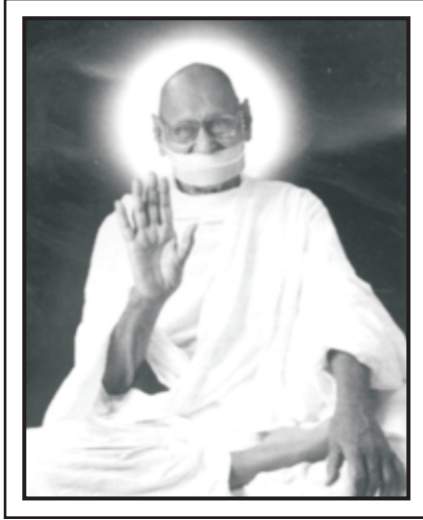
Late Shri Multanmal (Father)

with whose blessings

I could arrive to this stage.

Blessing

|| Arham ||



Dr Sohan Raj Tater is a learned and right faithd votary. He has got an unending thirst of knowledge in his mind. The research made by him is the means of quenching his thirst of knowledge. Karmavāda is the most important principle of Jaina Philosophy. It gives elaborate explanation of life and life's regulating disciplines of each and every creature of the universe. The principle of gene is also entering in the same category. The comparative study of Karma and Genes is really worthy of quotation.

-Acharya Mahaprajna

Asind (Raj.)
5th March, 2008

Blessing

|| Yogya Dharma Labh ||



I bless and congratulate Dr Sohan Raj Tater for his research work on the subject "The Jaina Doctrine of Karma and the Science of Genetics." I hope that this book containing comparative study of karma and genes will prove most useful for research scholars of the globe. I thank Dr Tater for adoration of right knowledge.

Acharya Padmasagarsuri

Padru (Raj.)
14th March, 2008

Blessing and Congratulation



By virtue of his hard work and unrelenting search for wisdom, Dr. Sohan Raj Tater came up with an astonishing research work, 'The Jaina Doctrine of Karma and the Science of the Genetics', which is a great achievement in the direction of unifying science and religion. It would serve as a torchbearer in the realm of both spirituality and science. His research work will carve a niche for him not only in the academic world but also in the world society. Here is an extract from his research work, which would showcase the vitality and validity of his work.

"I have tried my level best to compare karma with different genes situated on DNA of a chromosome taking in consideration the characteristic of both karma and genes. I arrived at the conclusion that karmas are cause and genes are their effect (fruits). Karmas direct, instruct and motivate genes to function and mutate accordingly during their rise. Karma is a component

of subtle body i.e. karma śarīra and gene is a component of gross body. I propose that karmas possibly play their role in gross body of living organism with the help of genes. I have tried my level best to bring spirituality nearer to science."

Dr. Sohan Raj Tater has done great good to humanity in general by having taken up a research, which blends the great doctrines of Jainology with the recent scientific developments. I hope that his research findings will play a vital role in imparting the important knowledge to all and sundry.

-Acharya Kanaknandi

Sagvada (Raj.)
28th November, 2007



अर्चना दत्ता (मुखोपाध्याय)
विशेष कार्याधिकारी (जन सम्पर्क)

Archana Datta (Mukhopadhyay)
Officer on Special Duty (Public Relations)

राष्ट्रपति सचिवालय,
राष्ट्रपति भवन,
नई दिल्ली 110004

President's Secretariat,
Rashtrapati Bhavan,
New Delhi - 110004

No.F.2-M/2008

3rd April, 2008

Dear Dr. Tater,

Thank you for your letter dated January 26, 2008.

The President of India, Smt. Pratibha Devisingh Patil
sends her best wishes for the success of your book.

With regards,

Yours sincerely,

(Archana Datta)

Dr. Sohan Raj Tater,
Advisor,
Jain Vishva Bharati University,
Ladnun - 341 306,
RAJASTHAN.



VASUNDHARA RAJE
Chief Minister
Rajasthan

26 APR 2008

MESSAGE

I am glad to know that Dr. Sohan Raj Tater has done work on the subject "The Jaina Doctrine of Karma and the Science of Genetics." He is going to publish book of the same, comparative study of Karma and Genes will prove useful for human masses of globe as a whole in solving their day-to-day problems.

I wish him all success for his academic work. He should come forward to bring spirituality nearer to science with his further academic work for the benefit of mankind.

I wish the publication all success and hope that it will be useful for philosophers as well as for scientists too.

(Vasundhara Raje)

मुख्यमंत्री कार्यालय
राजस्थान सरकार

अ.सा.पत्रांक: मु.मं.-ओएसडी(टी)/12/64877
जयपुर, दिनांक : 14 सितम्बर, 2012

प्रिय श्री सुशील कुमार शिन्दे जी,

प्रो. सोहन राज तातेड़, पूर्व कुलपति, सिंधानिया विश्वविद्यालय, राजस्थान ने वर्ष 2002 से 2012 के मध्य किये गये अपने योगदान के फलस्वरूप "पद्मश्री एवार्ड" वर्ष 2012 दिये जाने के संबंध में मुझे पत्र प्रेषित किया है।

मेरा आपसे आग्रह है कि प्रो. सोहन राज तातेड़ के प्रार्थना पत्र पर सहानुभूतिपूर्वक विचार करते हुए समुचित कार्यवाही करवाने का श्रम करावें।

शुभकामनाओं सहित,

सद्भावी,

(अशोक गहलोत)



श्री सुशील कुमार शिन्दे,
गृह मंत्री, भारत सरकार,
कमरा नं. 104, नार्थ ब्लॉक,
नई दिल्ली।

प्रतिलिपि:- प्रो. सोहन राज तातेड़, पूर्व कुलपति, सिंधानिया विश्वविद्यालय, निवासी "जी-8", मुल्तान कुंज, भगत की कोठी विस्तार, जोधपुर को सूचनार्थ प्रेषित है।


विशेषाधिकारी(टी), मुख्यमंत्री

गृह मंत्री
भारत
नई दिल्ली - 110001



वी. 135628/एच.एम.पी.-2012
HOME MINISTER
INDIA
NEW DELHI-110001

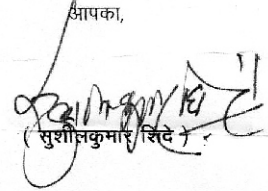
सुशील कुमार शिंदे
SUSHILKUMAR SHINDE

16 OCT 2012

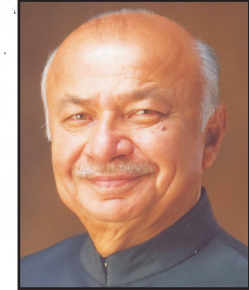
प्रिय श्री गहलोत जी,

आपका दिनांक 14 सितम्बर, 2012 का पत्र प्राप्त हुआ, जिसमें प्रो. सोहन राज तातेड़ को पद्मश्री से अलंकृत किये जाने के संबंध में लिखा है।

शुभकामनाओं सहित,

आपका,

(सुशील कुमार शिंदे)

श्री अशोक गहलोत,
मुख्यमंत्री, राजस्थान
सचिवालय, जयपुर,
राजस्थान



मुख्यमंत्री कार्यालय

प्रतिलिपि :- प्रो. सोहन राज तातेड़, पूर्व कुलपति, सिंधानिया विश्वविद्यालय, निवासी "जी-8", मुल्तान कुंज, भगत की कोठी विस्तार, जोधपुर को सूचनार्थ प्रेषित है।


विशेषाधिकारी (टी), मुख्यमंत्री



राम नरेश यादव

पूर्व मुख्यमंत्री उ.प्र.
एवं पूर्व सांसद
सदस्य-केन्द्रीय चुनाव समिति
राज्यपाल-मध्य प्रदेश सरकार

दिनांक : 2.6.2011

सेवा में,

श्री पी. चिदम्बरम्जी,
माननीय मंत्री, गृह
भारत सरकार, नई दिल्ली

विषय : डॉ. सोहन राज तातेड़, पूर्व कुलपति, सिंघानिया विश्वविद्यालय,
राजस्थान को 'पद्मश्री अवार्ड' के अनुशंसा के सम्बन्ध में।

महोदय,

प्रो. (डॉ.) सोहन राज तातेड़, निवासी-जी-8, मुल्तान कुंज, भगत की
कोठी विस्तार जोधपुर ने पिछले दशकों से शिक्षा, साहित्य एवं समाज सेवा के
क्षेत्र में अग्रणी भूमिका का निर्वहन कर रहे हैं। डॉ. तातेड़ योग-दर्शन-शिक्षा
सम्मेलनों, साहित्य एवं शिविरों के माध्यम से भारत के लाखों लोगों को जागरूक
एवं प्रशिक्षित किया है। इनका कार्य प्रशंसनीय एवं उल्लेखनीय रहा है।

उपरोक्त के आलोक में ध्यात्व है कि डॉ. तातेड़ को 'पद्मश्री अवार्ड'
प्रदान करने हेतु मैं अपनी प्रबल प्रस्तुति सहित अनुरोध करता हूँ कि आवश्यक
कार्यवाही करने की कृपा करें।

सादर,

(राम नरेश यादव)

प्रो. (डॉ.) सोहन राज तातेड़ को "मदर टेरेसा सेवा रत्न एवार्ड 2014"



जाने माने विद्वान एवं साहित्यकार प्रो. (डॉ.) सोहन राज तातेड़ पूर्व
कुलपति सिंघानिया विश्वविद्यालय, राजस्थान को भारत सरकार द्वारा मान्यता
प्राप्त प्रतिष्ठित राष्ट्रीय संस्था 'ऑल इण्डिया इकॉनोमी सर्वे एवार्ड कॉन्सिल'
नई दिल्ली द्वारा शिवाजी स्टेडियम, नई दिल्ली में दिनांक 07-12-2014 को
एक विशाल कार्यक्रम के दौरान उच्च शिक्षा एवं समाज सेवा के क्षेत्र में
उल्लेखनीय सेवा के लिये 'मदर टेरेसा सेवा रत्न एवार्ड 2014' से नवाजा
गया। उल्लेखनीय है कि राजस्थान सरकार एवं गृह मंत्रालय, भारत सरकार
द्वारा प्रो. (डॉ.) तातेड़ को शिक्षा एवं साहित्य के क्षेत्र में विशिष्ट सेवाओं के
लिए 'पद्मश्री एवार्ड' दिए जाने हेतु अनुशंसा की जा चुकी है।

प्रो. (डॉ.) तातेड़ द्वारा रचित योग-दर्शन-शिक्षा विषयक 100 शोध
ग्रन्थ भारत की 100 प्रतिष्ठित विश्वविद्यालयों में लम्बे असें से पढ़ाए जा रहे
हैं। डॉ. तातेड़ 50 राजकीय एवं गैरराजकीय राष्ट्रीय एवं अंतराष्ट्रीय संस्थाओं
से मानद सेवा के रूप में जुड़े हुए हैं। आपको पिछले 50 वर्षों से शिक्षा एवं
साहित्य के क्षेत्र में दी जा रही उल्लेखनीय सेवाओं के लिए अभी तक 35
राष्ट्रीय एवं अंतराष्ट्रीय एवार्डों से नवाजा जा चुका है। डॉ. सोहन राज तातेड़
की उल्लेखनीय सेवाओं का विस्तृत विवरण गूगल सर्च में खोजा जा सकता
है।

NATIONAL/INTERNATIONAL AWARDS RECOGNITIONS RECEIVED BY PROF. (DR.) SOHAN RAJ TATER

1. Yuvak Ratna - Akhil Bhartiya Terapanth Yuvak Parishad (1987) for Social service to society.
2. P.H.E.D. Rajasthan Government Award - Four times awarded in the years 1970, 1976, 1985 and 1991 for dedicated and devoted services in providing safe and pure drinking water to lacs of tribal, rural, SC, ST and weaker sections of remote villages of the Rajasthan state.
3. Samaj Bhusan - Digamber Jain Samaj (2010) for community services.
4. Samaj Seva Puraskar - Amrit Yogakshem Kosh Sivakasi East (T.N.) (2008) for Samaj Seva
5. Jasol Gaurav - Jasol Jain Vikas Manch, Surat (Gujarat) (2009) for service in the field of Education.
6. Indira Gandhi Rastriya Akta Award - Rastriya Swatantra Samta Manch, Jaipur (Raj.) (2009) for excellent services in the field of Literature & Education.
7. Jain Gyan Vigyan Manishi - Digamber Jain Samaj (2009) for dedicated services in Education and Science fields.
8. Gem of Yoga - University of Lucknow, Lucknow (U.P.) (2009) for services in Yoga field.
9. Samrasta Excellency Award - Samrasta International Congress, Jaipur (Raj.) (2010) for harmony in society.
10. Special Award - Rohini Institute of Alternative Medicines, India and Malaysia (2010) for services in the field of Alternative Medicines (Yoga Science).
11. Indo-Nepal Harmony Award - Indo Nepal Samrasta International (2010) for Indo-Nepal country friendship.
12. Fellow Award - Indian Academy of Yoga, B.H.U., Varansi (2010) for excellent Services in teaching Yoga Science.
13. Gem of Naturopathy - University of Lucknow, Lucknow (U.P.) (2010) for Admirable services in the field of Naturopathy
14. Indo-Bhutan Harmony Award - Indo-Bhutan Samrasta International (2011) for appreciable services for communal harmony.
15. Bharat Excellence Award - Friendship Forum of India, New Delhi (2011) for excellent services in Higher Education.
16. Shri Patanjali Maharshi International Award of Excellence - World Congress of Holistic Medicine, Salem (T.N.) (2011) for services rendered to humanity in Yoga Research Field.
17. Felicitation by Gujrat Govt. For excellent contribution in Higher Education - Somnath Sanskrit University. Veraval (Gujrat) on 6-02-12 during their convocation.

18. Felicitation by U.P. RIMS & R Etawah (U.P.) - For Contribution to Yoga Research on 2-3-12.
19. Vidhya Bhusan Award - World Congress of Holistic Medicine, Salem (T.N.) (2011) for services rendered to humanity in Education Research Field.
20. India Gold Award - Friendship Forum of India, New Delhi (2011) for excellent services in Higher Education.
21. Yoga Padmabhushan Award - Indian Board of Alternative Medicine, Kolkata (2013) for excellent contribution to Holistic Health field.
22. Vigyan Shri Award - Jain Digambar Samaj, Udaipur (Raj.) (2013) for contribution in blending Science & Spirituality
23. Swaran Samman - Bhikshu Bodhi Sthal, Rajsamand (Raj.) (2013) for building monks & nuns characters.
24. Samaj Ratna - Jain Swetambar Samaj, Sirohi (Raj.) (2013) for uplifting human, moral, social values in society.
25. Jain Ratna - Akhil Bhartiya Jain Akta Munch Sansthan, Udaipur (2013) for services towards humanity.
26. Sevachakra Puruskar - All India Economy survey Award Council, New Delhi (2014) for service to society.
27. India Award for Excellence in Education - Friedship Form of India, New Delhi (2014) for excellence in Education.
28. Rastriya Jyoti Award - Global Brotherhood Forum, New Delhi (2014) for social services.
29. IJMER Award for 2014 - IJMER, Vishakhapatnam (A.P.) (2014) for 50 years service to society.
30. Shining Image of India - All India Economy Survey Award Council, New Delhi (2014) for excellence in Education.
31. Global Excellence Award - Global Brotherhood Forum, New Delhi (2014) for excellence in social services.
32. Lifetime Achievement Award - Adileela foundation, New Delhi (2014) for service to humanity.
33. Oswal Ratna Award - Oswal Samaj, Jodhpur (Raj.) (2014) for social services.
34. Bhamashah Alankaran - Rajastha Govt. for donation for up gradation of building from Middle to Secondary School at Kanor (Dist. Barmer- Raj.)
35. Sevashri Award - Narayan Seva Sansthan, Udaipur (Raj.) (2014) for help to disabled persons.
36. Mother Teresa Seva Ratna Award - All India Economy Survey Council, New Delhi (2014) for lifetime service to society.
37. SAARC Samrasta Award - Samrasta International, Jaipur (Raj.) (2014) for service in education field.
38. Rastriya Gaurav Award - India International Friendship Society, New Delhi (2014) for service in education field.
39. Lifetime Achievement - All India Economy Survey Council, New Delhi (2014) for lifetime service to society.

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Chapter – I

MY BIRTH, CHILDHOOD AND EARLY EDUCATION

Born on July 5, 1947 in the remote village Kanor in the district of Barmer in the state of Rajasthan (India), I grew up gradually from infancy to childhood under a tremendously effective influence of my parents. Ours had been a middle class family where my parents believed in simple living and high thinking. I imbibed the utility of hard work, honesty and sincerity from my parents. It was due to their influence that I could develop my own thinking, personality and character. My parents used to love me much. I admit in utter humility that I owe everything to them. Naturally, I had very obedient and sincere to them from the very beginning.

Readers! you would get astonished to hear that I was born in kachha hut made of dry grass “(ghasfus)”. After my birth my grandfather Shri Hemrajji Tater gave my father Rs. 500/- as total wealth share due to the partition among my elder father, and my uncle. My father used to tell me that with this amount of Rs. 500/- only he ventured to purchase one plot and some house hold goods for sale to earn livelihood for us i.e. five brothers and four sisters. I am the third member among all my brothers and sisters. What is most surprising is that my mother joined hands with my father in building our hut. Personally, I feel overwhelmed with gratitude for the tremendous sacrifice of them. Chill penury could not repress my noble rage. Again, I become surprised to see their (parent's) craze for learning. My father and mother could not get education because there were no schools during their childhood. With the help of some literate person my father learnt alphabets and digits in Rajasthani language just to carry on his business.

During my early infancy my father used to go early in the morning for selling goods meant for the household use like sugar, tea, tobacco, salt, chilly and so on to the dhanies (group of huts) situated in fields of farmers in the scattered areas of my village

Kanor. Throughout the day he used to sale goods worth rupee one and used to earn profit of 15 to 20 paise per day. Thus my father managed to maintain a big family like ours. Out of that scanty amount my father could save some amount of money out of which he purchased a camel for riding and carrying goods for sale. I had a joy ride with my father on the camel in very distant and scattered houses of the farmers.

The village where I used to live in suffered a lot from the scarcity of rains; the water of the well was bitter and saline. Further the water was not drinkable but useful for farming. So farmers were dependent on rainy crops only once in a year. There was only one Kharif crop of bazra, gwar, moong, moth, til, kakdi and tarbuj were also sown to eat. I used to enjoy kakdi and tarbuj in fields of farmers. Whenever my father used to bring kakdi and tarbuj on camel's back, we could feel the pleasant smell of those from even one to two farlong distance that our father had carrying with him kakdi and tarbuj on camel's back. All of us used to be very happy. Our main food was bajra and wheat was to be eaten only on some festivals. Bazra, onion, curd, milk and their products were our main food. We did not eat rice. Moong, moth beans were only vegetables which were sown during rainy season as Kharif crop. Curiously enough, there were no vegetables in our village and no fruits other than only kakdi and tarbuj. Before the end of Kharif crop those wet things were dried and used for all 8-9 months of the year excluding rainy crop period.

There was no grinding stone in our village. In each house there was grinding stone which was its own property. One hour before sunrise, my mother used to grind and I used to sleep on her lap. This way I used to enjoy sound sleep every day. At the time of sunrise my mother used to carry drinking water from our own rainy water storage (Tanka) on her head. Needless to say, in our house as well as house of every one two different pots were there – one for sweet rainy water for drinking and other kind for washing purposes. During the said period, there was a saying prevalent in our village that **“one could demand more ghee but not unlimited sweet water.”** The reason was obvious: only rainy season stored water in underground reservoir (Tanka) had to be used for the whole year with a great control and no misuse was permitted. The reservoir (Tanka) was locked every time, so that

others might not take water from it. At that time no water supply, was there by the government.

My mother used to help my father in selling goods in the shop made in our home when my father was away from the house for selling goods in remote farmer fields (dhanies). Mother made her own code words by drawing big and bigger and small and smaller lines on the walls of our shop made of cow – dung for selling goods on credit. After the return of my father from remote parts of the village (dhanies) after sale of goods to sweet home, mother sat to debit and credit transactions in accounts of customers with the help of those lines drawn by her. During those days of our childhood the system of monetary transaction was in vogue. Instead, the system of selling and purchasing was done by the barter system. Throughout the year Baniyas used to sell people on credit; when crop was ready once in a year after crediting amount equal to food grains received from farmers, the account was brought forward for the next year with interest. In this connection I may say that my four generations living in the same village where I had been born sold all items necessary for carrying on life viz, food medicine, clothes and so on to the village farmers throughout the year and used to get back money with interest in the form of food grains i.e, crop goods. This arrangement continued till the banks were set up by the government after independence.

My grandfather, father and mother i.e. all of them were familiar with a particular study known as astrological prediction. The village people used to come to them to elicit their forecasts from them. When I was five years old, one fellow came to my father and told him that his goat was stolen by some one. My father wonderfully made a prediction that his goat might have been dead. Actually the villager after leaving our house found his goat to be dead near his house. Curiously enough, people used to come to my parents for future forecast about rains and crops. The villagers became delighted to know that their forecasts had come true. When I was five years old, our family members used to bring their kids to Thakur Ajitsinghji, a holy person of Rajput community to make a forecast about the future of the children. To know my future my father brought me to Thakur Ajitsinghji. After doing some meditation Ajitsinghji told my father that this boy would

earn name and fame in the future and further that this boy was a very lucky child. He requested my father to bring up me with much care. From that period onwards, my father and mother gave me great affection and all facilities for my study. I have been a most lovable child to my parents out of all my five brothers and four sisters.

When I was of about five years of age, my father was once not at home in our village. In the night some dacoits came to loot things from our home. My mother bravely faced the situation without any fear. She spoke to them that she was alone at home with her children. The dacoits said that they were hungry. Mother offered them food to eat and water to drink with courage. The dacoits became very much pleased with mother's bravery fearlessness and politeness and with offer of food even. The dacoits told to my mother that she has turned to their sister and then onwards no dacoits would come to our home being their sister's home. Looting had been a regular phenomenon during the period from 1950 to 1952. Surprisingly enough, after the incident no dacoit came to our home; we were quite safe and sound in the presence of our mother with her enviable bravery.

My mother was an expert in some peculiar kind of prediction. Early in the morning when she used to hear voice of “Kochari” a kind of bird of course of different type, mother used to make forecasts about the arrival of some guests at our home and forecasts about the happening of something good or bad. Mother played a big role with my father in bringing up all the nine children with love and affection. During those days, there were no watches. During the day with appearance of the shadow of the sun and in the night with the position of stars in the horizon of sky, day time and evening times were assessed and the calculation almost tallied with the time of the watch.

I was admitted to Government school at the age of 6 in the first standard in the year 1953. The school in our village was only up to second standard. I was topper up to second standard in our school. Still I remember Shri Tarachandji Head Master of my school at Kanor used to appreciate me every time and used to give me prizes from time to time. I still remember utter gratitude in his appreciation. I had to go to a different village named Baitu (district Barmer-Raj.) 21 kms. away from our village for third

standard study. There were no roads during those days; high sand dunes where there in the desert. When I was child, I used to come to Baitu with my father on camel's back for purchasing goods for our shop at Kanor. After taking dinner at about 10 P.M, I used to ride on the camel's back with my father. Throughout the night I used to sleep on the lap of my father and sometimes my father also used to doze. The camel was so expert that early in the morning it used to leave us at Baitu near the shop from where we used to purchase goods.

The village where I had been born was devoid of any civic amenities viz., electricity, drinking water, paucity of a good number of schools and so on. Only one Government school up to second standard in the village was a source of inspiration to the budding learners. I got education up to second standard from that school and then my parents shifted me to our another residence place at Jasol, district Barmer (Rajasthan) where one Government middle school was only source of getting education. Needless to say, I was admitted to that particular school where I earned much appreciation from all of my teachers simply because of my brilliance and intelligence. One of my teachers viz., Shri Shivprasad Joshi came to love me as his own son; I too grew so fond of him that most of the time I used to stay at his home. He always encouraged and inspired me. He played a very important role in shaping my character and personality. It was he who laid the foundation of my education and even my whole life. **It is not possible for me to repay the debt of my parents.**

I feel a little bit delicate to say about my schooling. But again I cannot avoid it. The truth was: I was very good at my studies and I feel proud when I say that I ranked first in every class right from class – III to class – VIII. Gradually I became able to draw attention not only of my class – mates but also the seniors. I became very much popular in the entire village because of my brilliance. What was more was that I came to the aid of my younger brothers and sisters in their studies. As a result I was loved and liked by all my brothers and sisters. I can say with utter confidence that I had a very pleasant childhood with lovely memories.

In my village there was only one middle school during our time. I got myself admitted to that school and read up to class VIII.

In the mean time a very interesting and in modern terminology a peculiar incident took place. While I was in Class VII, I became engaged to my would – be wife, Laxmi Devi. I was as usual very much obedient to my parents and did not protest the idea of being engaged so early in life. I accepted gracefully the proposal of my parents. But I become surprise when I think of the vast difference in the very conception of engagement between our times and the present day. Now – a – days the parents are to take consent from the boys and girls before they go in for their engagement.

I studied at Jasol (Barmer district in the state of Rajasthan) from standard IV to stand VIII in Government middle school from 1956 to 1961. I always stood first during these years among our class mates. My teacher Shri Shivprasad Joshi who belong to Jodhpur trained me to write Hindi, English alphabets with “G nib” and ink. So my hand writing during school and college period was called diamond hand writing. During my study in the middle school, my main hobby was to participate in debate, dictation writing, volleyball playing and monitoring the class. I also was the Secretary and the President of students union in our middle school classes.

During the period of study in the school of Jasol from 1956 – 61 my younger sister Rupam kumari used to prepare meals for us, because my parents stayed at Kanor for business purposes. Our mother used to send wheat ladoos made of pure ghee weighing 10 – 20 kgms. in weight; that breakfast was preserved for the entire month. At that time ghee was so pure that laddoo breakfast did not smell badly. At that time ghee was Rs 1/- per kg., and nut was Rs. 5/- per kg. While I was in the school, one day my younger sister became annoyed and she went away from home and sat for 24 hours in a small Ganesh temple near to our home. Then some persons from our area tried to appease her and brought her to our home. These are really sweet memories of my childhood. I read at night under lantern because there was no light in our village at Jasol (Raj.).

I secured first position in the middle school at Jasol from standard IV to standard VIII. One of my cousins, Shri Sumermal Tater who was studying at Jodhpur came to meet my father in June 1961 and saw my mark sheet with first position throughout my school career. He suggested my father to get me admitted at

Jodhpur with very good educational standard school. My father accepted the proposal of my cousin and ultimately got myself admitted to Mahesh Multipurpose Higher Secondary School, Jodhpur, one of the best schools in the entire Jodhpur. Needless to say, my school career was exceptionally good and bright. After the school career I was admitted to M.B.M. Engineering College where I secured first position. I touched upon all these in further chapters of my autobiography.

While I had been a student at Jodhpur one interesting incident took place. While I had been a student in classes IX and X, I came across a set of book written by Tendulkar “Mahatma in Eight Volumes” The book consisted of eight volumes and each volume contained five hundred pages including a number of photographs. Eventually I became enamored of the books in such a manner that I became immersed in the books. I went through the books very carefully and paid maximum attention. Now I feel surprised to think that at such a tender age one can imbibe what is there in books. These books had a great impact on my life; The impact was so immense that I became inclined to lead my life in the way Mahatma Gandhi did. He had certain traits – service to his parents, his obedience, his devotion to duty and his insistence on truth. All these basic principles of Mahatma Gandhi casted an indelible mark on my mind; I became firm to follow them. To be very frank even today I am guided by these principles and I tried to follow the path shown by Mahatma Gandhi.

I studied in this school during the period from 1961 to 1964; during these years one would be surprised to hear I was selected Secretary and President of the students union. Even in this area I earned love, affection and admiration of all my teachers and school fellows. Apart from being a brilliant student, I participated actively in all the activities of the school because of my academic proficiency and participation in extra curricular activities, I became an extra ordinary student in the perception of my teachers. I was not only good at studies but also became keen with co – curricular activities.

In the absence of a higher form of school in the village where I had been born, I had to move to Jodhpur to pursue higher education. In 1961, I got myself admitted to Mahesh Multipurpose Higher Secondary School situated at Jodhpur. I feel

proud even today to talk about my school which still exists in Jodhpur with an outstanding record of academic performance. Every year out of the first 10 positions some are secured by the students of this school in the final examination conducted by the Board of Secondary Education, Ajmer (Rajasthan). I have already said that during my school career I had been very good at studies; I feel a little bit delicate to say that I was brilliant student too; because of my brilliance I made my mark even in this very big and prestigious school of Jodhpur.

During my study in the school in Jodhpur (Rajasthan), I used to stay in a hostel whose warden Mr. Surendra Singh Sardarji took a special liking for me because of my brilliance and participation in extra – curricular activities. He took great care of me in the school during the period from 1961 – 64. He always encouraged, inspired and motivated me to achieve high goals in life. Since he took much care of me, I could secure first position in the higher secondary examination in the state of Rajasthan. I had Science and Mathematics as my optional subjects in addition to my compulsory papers. I got the result simply because of my hard labour. Sri S.N. Balya was the Principal at that time. He was extremely happy because I brought name and fame to the school where I had studied. Today I feel extremely happy and the same time feel proud that our Principal organized a grand function to celebrate my success. This was the greatest reward a student could expect from his master or 'Shiksha – guru'.

In depicting my early infancy I think that I should be as clear and transparent as I could be. As a result, the readers of my autobiography would be able to gather the idea that I had a very tough time during my infancy. But by sheer determination and fixity of purpose of which I was not perhaps very conscious at an early stage. I have risen to the present position I presume perhaps the parental influence coupled with the divine grace reigned supreme over me. I crossed the hurdle and achieved what I could.

I was not only a bright student but also a good debater. I participated in the debates organized from time to time in my school and won many prizes. I still remember today that the best period in my life had been spent in the school. What was more was that I earned love, affection and admiration not only of the students but also of all the teachers including the Principal who

happened to be a very strict disciplinarian. During my early infancy I used to have a close watch on the attitude of my parents. Both my father and mother had been religiously motivated to do anything and everything. In spite of their limitation, they were tremendously determined to give me proper education from the school level right up to higher level. It appears, then, that they had an attitude which helped me to develop my philosophy of life. At least I have learnt from them to do a particular thing at a particular point of time. The organization where I had joined as a trainer of the monks had enabled me to adopt properly and successfully to the enviroing situation. I did not enamor for any kind of luxury.

It was from my parents that I learnt the importance of hard work, honesty, sincerity and humility. As they believed in the universal values such as love, affection, brotherhood and devotion to duty, I too came to believe firmly in them. My own philosophy of life grew out of own thinking, personality and character which again I had derived from my parents. Hence, I presume one striking feature of philosophy of life is high devotion to the parents and enrichment of noble virtues. Thus to be on the correct and moral path in my philosophy. The qualities of truthfulness, non – violence, self – control are the basic features of my philosophy of life.

I feel amused to say that I am a man with a rare combination of science, engineering, philosophy, yoga and education. Further I am eco – friendly. Till now I have delineated my autobiography before the readers by means of a common – sense approach. I have not attempted to bring out subtleties in my entire life from childhood to the present stage. Readers ! now I will be telling some of them and you will also agree with the comments I will be making. Now at the present age, I feel startled when I look back over what I have already written in my autobiography. I simply salute my parents in utter reverence when I remember that my parents out of a tremendous passion for my education did shift me from Kanor village to Jasol in the Barmer district. The Kanor village had no middle school. I was admitted by my parents in Government middle school, Jasol where I had read up to the 8th class.

I was studying and staying with my parents. After passing 8th

class I was again sent to Jodhpur for higher studies by my parents. I wonder how my parents, though not properly educated, had been alternative to my studies. Whatever eminence position, luster and glamour I might have attained in my life are due to the sustained endeavour of my parents. During that period Jodhpur was a divisional headquarter and known for educational facilities. I stood first in 9th, 10th, 11th and topped the list in the whole state of Rajasthan in the Higher Secondary examination and thus brought name and fame to my parents, to my village and community. But my life was not a bed of roses; rather it was hard, difficult and full of thorns.



Chapter – II

MY MARRIAGE AND COLLEGE EDUCATION

Mrs. Laxmi Devi proved herself to be a real life partner in my life. Ultimately I got married on June 22, 1965. During my childhood child – marriage were quite in vogue. I too became engaged to my would – be wife, Laxmi Devi when I was studying in class VII. We had not even seen each other before our marriage and came to know each other on the day of marriage. Everything was arranged by my parents. During our period children had not say in matters like marriage; but I feel surprised to see recently a great change in the social customs. We could never even imagine of questioning our parents about such important matters. On the very first night of our marriage, I talked to my wife and expressed my desire not to consummate marriage until I complete my course of Engineering. I sought her co – operation in this matter. I told her that I had nothing against her and now that she was my wife, I would perform all my duties as a married man and as a husband and as a householder; but I want to complete my education first. Further I told her that I was neither a saint nor a superman; but I did not want to indulge in sex until I had taken my degree. My wife Mrs. Laxmi Devi, is a very simple and God – fearing lady. She proved to be a very reasonable and supporting wife.

She intended to me attentively and fully appreciated my views and aspirations. She readily complied with my request and gave me the assurance that she would co-operate with me in all possible ways and that she would stand by me very seriously and sincerely. She further assured me that she would not come in my way of studies. Then by way of mutual agreement we decided not to indulge in sex and to lead a life of celibacy. Both of us observed celibacy for two years in spite of the fact that we were married and had been living together. It is very difficult to control the lust for sex specially when one is young and married too. Great scholar saints and monks have fallen prey to the love of woman. How

small I am in comparison to them in respect of mental make-up.

I have already referred to the engagement to Laxmi Devi while I had been a student of class VII. As usual ultimately marriage took place; and everything was arranged and managed by my parents. During earlier period child marriage had been a regular phenomenon. How will I narrate my marriage? Really I feel highly delicate to say that I would perform all my duties as a married men, as a husband and as a householder. But my mission during the period was to complete my education first. I admitted my limitations and exposed them to my wife, Mrs. Laxmi Devi who proved to be a very supporting wife in my life. She listened to me attentively and fully appreciated my views and aspirations. What a wonderful lady she had been! And still now. She said that she would cooperate with me in every possible manner. She promised that she would stand beside me in my weal and woe. She further convinced me that she would not be an obstacle in my way of studies. But by the grace of God and with the cooperation of my wife I managed to lead my married life under control. I am very proud of my wife. She proved to be a true Indian wife who seek her happiness in the happiness of her husband.

When I look back, I cannot help wondering how times have changed but in my case I became the father of three sons at the young age of 25 when modern boys and girls are not even married. They are highly career – minded and go on postponing marriage proposal from their parents until they have achieved their goals in life. But since I became father at the tender age, I could bring up all my children when I was still very young. Thus my early marriage was a blessing in disguise. It give me pleasure and satisfaction to say that I was able to provide all my sons good education and also got them married. As father, I did other duties towards them; I inculcated in them the qualities of truthfulness, non-violence, self-control and discipline. My sons also proved worthy of my love and affection and imbibed in them what I taught them. Gradually they grew up and became young men believing sincerely in the moral values of love, affection, tolerance and humility. At the age of 50, I became completely free from all the liabilities on the marriages of my youngest son. As father, I always became keen on rearing my sons properly and providing them all the facilities of life. In a sense, I left no stone unturned to make my

sons completely full-fledged human beings. Now I feel proud to think that I could remain almost ready to make my sons prepared for any situation to which they might be put in.

After my marriage I came in touch with Terapanth order of Jain religion. During this period, I came in touch with many monks and nuns of the order and was deeply impressed of their simplicity, devotion to religion and by their learning as well as by the principles and the philosophy of this order. I came in contact with a particular monk named Sampatmalji swami. He was a living epitome of simplicity and deep knowledge of the order. He explained everything in such a very beautiful manner and simple way that I became spell-bound. I came very close to him and he kindly began to teach my wife and me the principles of Jain philosophy. He had marked my attachment towards service to humanity and my difference from others.

He felt that my heart was inclined towards the welfare of the suffering mankind. Ultimately he motivated my wife and me to go for initiation. Since both of us became inclined towards religion and Jain Terapanth order, we readily agreed and started doing 'Sadhna' meant for monks and nuns. But unfortunately we could not be initiated at that time. Perhaps we were not destined to be initiated at that time; still then we are very much impressed by the teachings of the order. We felt the great value of these teachings and tested the value of non-attachment at the tender age even. To be very frank we are still guided by this great virtue. Time passed on; in course of time, by the grace of God, I completed my education and was able to obtain the degree of B.E. (Mechanical) in 1969.

Now, I came to another turning point in my career. Munshri Sampatmal Swami got me to observe Pratikraman, and to learn 25 Shlokas "Jain Siddhant deepika" and "Manonushansam" by heart. He also motivated me and my wife to get initiated as a pair. We were willing to do so, but this could not be materialized because our destruction – cum – subsidence of the Karmas had not yet been complete. There is a saying that for determined and spiritual person nothing is impossible. My wife and I remained in close contact with Munishri Sampatmal swami.

Since my infancy I dreamed of becoming a good Engineer. I

am really fortunate that I had been able to actualize my dream into practice. After finishing school education successfully, I got myself admitted to M.B.M. Engineering College, Jodhpur in 1964; the entry had been very smooth because I was a topper and a meritorious student. I had not to apply for admission to any other Engineering college. Looking back over the years with a longing lingering look I have discovered that my life has always moved in a straight line. There are no upheavals in my life. Here too I had a very good time in the Engineering College and earned the love and affection of both the students as well as of the teachers.

During my student life in the Engineering college I was very much obedient, disciplined and laborious. All these traits of mine helped me in my Engineering college life also. The values taught by my parents have always been the beacon in my life. I always earned great love, affection, admiration and respect from everyone. Today I have advanced in years and I realize the importance of truthfulness, restraint, discipline and humility. I feel inwardly that all these qualities should be inculcated in the children from the very beginning. These qualities make life useful, meaningful and valuable. Where there is a will, there is way. From 1964 to 1969 I used to coach privately fellow students to sustain my own study and meet the expenses of the studies of brothers. During this period I tried to motivate hundred of my fellow students to get and continue quality school education. As I was a very bright and intelligent student and I had great desire for learning, I finally got the degree of B.E. (Honours) in Mechanical Engineering in 1969. Needless to say, I maintained my past record and stood first in B.E. Mechanical examination of Jodhpur University.

But by the grace of God and with the co-operation of my wife, I managed to keep my desire for a sexual pleasure under control and to live of a celibate for two years. I am really proud of my wife. She proved to be a true Indian wife who seeks her happiness in the happiness of her husband. We consummated our marriage two years after getting married and my first son Basant Kumar Jain was born in the year 1968. My two younger sons – Naresh Kumar Jain and Bhupesh Kumar Jain were born in the year 1970 and 1972 respectively. Since I became the father of three sons, I did not like to enlarge my family. I had immense faith in the national

programme of family planning. My mother-in-law wanted that there should be a girl child too in the family. But after much discussion and thinking my wife underwent tubectomy immediately after the birth of my third son. When I look back over the years, I become surprised to see how times have changed. I have become the father of three sons at the young age of 25 where as now a days boys and girls become reluctant to marry at this young age. They are career minded and go on postponing marriage until they have achieved their goals in life.

By the time I became quite grown up, and had completed my studies and needless to say a married man out and out; quite naturally my father wanted me to establish a factory and enter business. But I have already pointed out that I had a different bent of mind. I was not interested in business; rather I was inclined towards social service. I earnestly wanted to serve society, to do something useful for my fellow beings. When I look back over the years and analyze them, I become driven to the conclusion that God had ordained me to serve society and the suffering humanity. I have always strived to serve society and to be helpful in every possible way. But as the proverb goes, my early marriage became a blessing in disguise because I could bring up my children when I was still very young. It gives me pleasure and satisfaction to say that I was able to give all my sons good and proper education and also got them married. They grew up gradually and believed whole heartedly in the moral values of love, affection, tolerance and humility. I became free from all of my liabilities at the age of 50 with the marriage of my third and last son. Really I am now happy through remember that I left no stone unturned to give my sons a good up-bringing and provide them with all the facilities of life.



Chapter – III

MY FAMILY EDUCATION AND SERVICE IN PUBLIC HEALTH ENGINEERING DEPARTMENT

With the advancement in years my father wanted me to establish a factory and start business thereby. But I had a different bent of mind. I was not at all interested in business and was bent on social service. Service to humanity became the top most priority in my life. I earnestly wanted to serve society to do something useful for the persons living in my neighborhood. When I look back over the years which I have left in my life, I become amazed to discover that God had ordained me to serve society and the suffering humanity. I always use to feel like an ardent social activist that I had a vocation in my life. I have always strived to serve society and to be helpful to it in every possible way. I am really glad to feel that I have been able to listen to the clarion – call of my soul and I am still trying to serve humanity.

With these ends in view I proceeded and wanted to have an employment through which I could come to the help of the maximum number of people; I had also another plan not to disturb my father any more. In other words, I wanted to support my family as well as my father without being dependent on him. God has been very kind enough to me and fortunately in 1969 I got an employment in the department of Public Health Engineering Department of the Government of Rajasthan as an Assistant Engineer. I like this department very much because I thought that I could render yeomen service to the people of society through this department. I was in this department for long 30 years; and still today I am proud to say that my dream of public welfare became fully realized through this department. Further, through this department I could do many things which prove to be very useful and helpful to the common man. The services rendered by me will be narrated in detail elsewhere in this book.

Since I was educated, how was it possible for me to deprive

my sons of this great boon and blessing. I had been blessed with three sons who were very intelligent, sincere, obedient and disciplined. I was keen on providing them the best possible education. I wanted that they should go for different branches of knowledge and education. My sincere desire came true all of them fulfilled my ambition; my eldest son became an Engineer and my second son became a Chartered Accountant according to my desire and planning. I wished that my third son should be a Physician; but this desire of mine could not materialize Because in 1993 I started a factory wherein my youngest son stepped to manage it instead of going for an M.B.B.S. degree. Again I wanted all of my sons to join government service; but they all preferred business. At this juncture luck also favoured me, because I became able to establish a big cement plant naming Jineshwar Cements Pvt. Ltd. Boranada in Jodhpur in 1993. I got land from RIICO Ltd., Rajasthan for the plant and within record time of 15 months, this plant came into operation and started production. Naturally my sons took the charge of the entire plant spontaneously and devoted themselves wholeheartedly to the development of the plant.

I am really proud to say that all my sons are very obedient, humble and simple. They respect their elders, treat the young person as their friends and love the young person as their brothers. The nett result was : they became able to endear themselves to everyone. I have always tried to inculcate in them the qualities of honesty, sincerity, obedience, tolerance and forbearance. I myself firmly believe in these moral universal values. Why did I try to inculcate in my sons all these qualities? The reason was : I used to believe that these qualities play an important role in human life which becomes meaningful because of these qualities. As has already been mentioned my wife, Smt. Laxmi Devi had been an ideal wife in the sense that she always supported me. Really she is a living embodiment of all the human qualities referred above; she has helped me a lot in developing these traits in our sons. She knew nothing other than the family of her own. I don't feel hesitant at all to say that I might not have been able to do much without her great support.

All my sons are educated and all of them have become graduates. When they became healthy young men I got them married in course of time. I am happy to say one more thing that

even my daughters-in-law are all graduates. The most peculiar feature of all of them is this : they are not proud of the enormous wealth of their parents in spite of the fact that all of them belong from families of multimillionaires. When all of them came to our family, I taught all of them not to be proud and arrogant and not to show any kind of pomp and grandeur. I also told them that honesty, sincerity, obedience, humility and modesty are the ornaments of Indian women and that they must strive hard to develop these qualities. Since, they are quite sensible and good – natured. All of them have become so much motivated that even in the modern age of hi-fi modernity and fashion they have not deviated from the path I have laid down for them. In this age when quarrels and disputes are rampant in almost all the families, my family, is unaffected to them.

In the following year (that is, 1970) there had been another turning point in my career. Now I feel elated that I was selected and appointed an Assistant Engineer by Rajasthan Public Service Commission in the Public Health Engineering department. While in the service to study further I passed M.E. in Public Health Engineering and wonderfully got the first rank. Since I was very prompt and authentic in service, I was honoured four times by the Government of Rajasthan.

I rendered 30 years of services in Public Health Department, Government of Rajasthan during the period from 1969 to 1998. I got drilled thousands of tube wells and hand pumps, laid lacks of kilometer of pipeline. The most striking feature of this project work of mine is this: I educated departmental employees, cultivated public awareness to safeguard and avoid wastage of safe and pure drinking water during this tenure. Thus I have done the most critical task for the service to humanity.

In this regard my autobiography would remain completely unclear to others if I don't myself mention some of the qualities which are embedded in me. I must be vocal since I am quite aware of them. People outside me have a perception of these qualities from a distance. I have a great compassion towards others; I feel for the people in general. My contribution to social service activities gives testimony to this particular aspect of my life. I feel pleasure for the service to rural people. During my service career in the department of Public Health Engineering Department,

Government of Rajasthan, I laid down long pipe lines over a vast stretch of land in the state of Rajasthan for enabling the rural people to have their drinking water in the dry land devoid of water.

My father wanted to establish a factory by me; but I was extremely inclined towards social service and wanted to serve society. I have no hesitation to say that I am a known figure in the state of Rajasthan in the field of literature and education as a research specialist and Public Health Engineering education in safe and pure drinking water, sewerage and air pollution. I started my social service career as an Engineer from 1969 in Public Health Engineering Department, Government of Rajasthan. Being social service minded right from the beginning of my childhood, I selected this department as my working field where I can serve more people to a large extent specially from tribal and rural areas of the state of Rajasthan.

I had a different bent of mind. I was not at all interested in business in spite of repeated requests of my father; I was inclined towards social service. I earnestly wanted to serve society, to do something useful for my fellow beings. When I look back over the years I have left behind. I tempted to believe that God had ordained me to serve society and the suffering humanity. This is my philosophy of life. I always feel like Mother Teresa that I had a vocation in my life. I have always strived to serve society and to be helpful to it in every possible way and I am glad that I listened to the voice of my soul and still trying to serve and help others.



Chapter – IV

SETTLEMENT OF MY FAMILY

My wife Laxmi Devi proved me continuous support, cooperation and love throughout the two innings of my life. She steadfastly held the home front and let me devote much time to my career and to my spiritual pursuits throughout my life. In the real sense of the term, she proved to be the better half. I express my deep senses of gratitude to all around me with full heart and wisdom at my command. When I look back over the years which I have already spent in my life, I really become overwhelmed with emotion. I become thankful to all my friends and well-wishers for their support and cooperation. My blessings to my sons and their wives and my grand – children. I wish sincerely they also finally follow the spiritual path that is so satisfying and fulfilling life.

I inherited so to say from my parents the same attitude of becoming attentive to my three sons equally. Consequently, I wanted to get my sons qualified as Engineer, C.A. and Doctor. The first two sons became Engineer and C.A. respectively; but my third son could not go for MBBS due to the start of Cement factory naming Jineshwar Cements Pvt. Ltd. Boranada (Jodhpur) in 1993. I wanted to put all my sons in service; but they all preferred business. To be very candid, luck favoured me and I could get established a big cement plant in Jodhpur in 1993. My third and youngest son chose to manage the cement factory instead of going for MBBS degree. I got land from RIICO Ltd. Rajasthan for the plant and in record time of fifteen months, this plant came into operation and started production.

I was not prepared for the marriages of my sons at the age of 21 after completion of their education. But God favoured me; all the three sons were engaged at the age of 21 after matching single girl of our near by area and from reputed wealthy family of that village. All the three sons got married at the age of their 22 years in the month of February. Engagement of three children (sons), their marriages, the establishment of cement factory naming Jineshwar

Cements (Pvt.) Ltd. Boranada (Jodhpur) had been made possible in the way I was dreaming. By no means I had to take any kind of pain. Everything happened in a nice way. I could run the cement factory completely under my supervision for 5 years till 1998.

My Family

1. My eldest son – Shri Basant Kumar Jain – 47 years in age, B.E. (Civil), running Cement factory and real estate business – having two sons and wife named Mrs. Saroj Jain (Tater).
2. My second son – Shri Naresh Kumar Jain, 45 years in age, C.A., running Cement factory and cement agencies – having one son and two daughters and wife named Mrs. Anita Jain (Tater).
3. My youngest son – Shri Bhupesh Kumar Jain, 43 years in age, B.Sc., running Cement factory and minerals supply business – having one son, two daughters and wife named Mrs. Lalita Jain (Tater).

I can boldly say that my family is a joint one where 16 members (myself, my wife, 3 sons, 3 daughter-in-laws and 8 grandsons and granddaughters) living peacefully under the same roof. We cannot even imagine of living away from one another. We are highly attached to one another. My sons, daughters-in-laws and grand children cannot live without the two of us (my wife and myself). The root cause behind this feeling of unity and harmony is 'Samaskara' which my wife and I have inculcated in them. Both my wife and I are very much tolerant and forbearing. We provide our sons and grandsons every facility, freedom and opportunity for the development of their personalities and for the fulfillment of their desire. We never middle in their affairs; we are always ready and willing to help and support them. We never impose any kind of restraint on them. As a result of this kind of freedom, my sons and grandsons realize their own responsibilities and perform their duties nicely. All of them have a great respect and affection for both of us; to be very frank and truthful this bond of love among us is getting stronger day by day. In spite of our affluence, our wants are limited and my family is well secured.

I am happy to say that all my sons respect their elders, what is surprising to me is this; my daughters-in-laws in spite of their different families and background completely became identified

with our family and there are no dispute of any sort. There is peace in our family, each of us doing his/her duty without any complaint. All my sons made me free from all my family liabilities. They made me indulged in social service which was the long – cherished dream and desire of mine.

Throughout my autobiography I have tried to highlight one thing that observance of cultural, moral and spiritual values in life has led me to whatever amount I have attained till now. Who helped me to do it? My simple and candid reply is: my parents. They were simple, religious and honest. My father late Shri Multanmalji inherited these qualities from his father late Shri Hemrajji and his mother. My parents were embodiment of politeness, simplicity and devoted towards the education of their children. Both my father and mother were hard workers and religious by nature. I also inherited these qualities from my parents.



Chapter – V

MY ACADEMIC WORK AND SOCIAL SERVICES

I have been rendering service to the Jain order during my service carrier at the department of Public Health Engineering, Government of Rajasthan. The most striking feature during this period was that I obtained the degree of M.E. in Public Health Engineering. It can well be appreciated how difficult it is to do service sincerely and diligently and at the same time to study and to secure first rank. It was possible because of the blessings of my parents, Acharya Tulasi, Acharya Mahapragya and Acharya Mahashraman, perseverance and hard labour. At this moment I am sincerely carried back to my wife who deserves full credit for her selflessness and cooperation. Without her hearty assistance it might have been utterly impossible to adjust myself. The moral values and teachings of great saints and my parents had exercised such an influence that they became entrenched in my heart and mind. Because of these qualities I had always been very diligent, laborious and honest in my service. My honesty, sincerity and authenticity were much valued by my department.

I was honoured and recognized four times in my service career by the Government of Rajasthan owing to my inborn qualities. The details are given below:-

1. I was honoured in 1970 for the stupendous task of bringing water from Mathania to Jodhpur in a record time of 90 days.
2. Again I was honoured by the Government in 1976 for bringing canal water to Bikaner.
3. My services were again given due recognition in 1984 for successfully implementing Asia's biggest regional water supply project for 353 villages in Churu district.
4. Once again I was duly honoured by the Government of Rajasthan in 1990 for working very promptly for restoring water supply during flood in Balotra and near bye area.

From the above it appears that I had not been very active in my service only. I was active too in the field of education and literature as a research specialist and Public Health Engineering education in the sphere of safe and pure drinking water, sewerage and air-pollution. I came to be very popular figure not only in Rajasthan but in the whole of the country; credit goes to my dedication and hard work.

As has already been stated, I have always been closely and actively associated with Terapanth and have worked continuously and untiringly for its service and development. Because of my great devotion to the order and my great affection and respect for all the monks and nuns, I have always been liked by them. They have showered great love on me and have honoured me many times; this is clear from the details given below:-

- (a) I was nominated member of the Terapanth Amrit Sansad, Churu region during the period from 1982 to 1987.
- (b) I was awarded the title 'Yuvak Ratna' in Delhi in 1987 by All India Yuvak Parishad in the presence of Acharyashri Tulasi.
- (c) I was nominated Vice-President, all India Yuvak Parisad during the period from 1988 to 1990.
- (d) I was nominated member of the Executive council, Jain Vishva Bharati, Ladnun, during the period from 1985 to 1990.

It is to be noted in this connection that my role in introducing many things in the premises of Jain Vishva Bharati, Ladnun has been very significant. I got built an underground water tank, an over head water tank, pipelines got laid, electricity distribution and electricity generator got installed by me in the campus. I took an active part in designing and monitoring the construction of many beautiful and worth-seeing building like Amritayan and the Art Gallery in Jain Vishva Bharati campus.

I did not monopolize everything because I have always sought active participation of my fellow workers. I did not want them to be only passive followers. It has always been my ardent wish to encourage all of them so that they may bring out their best. I have always given them talent in the best possible way. This is why I was allowed to preside Yuva Vahini, an organization meant

for the youths, to function absolute independently in 1989. By way of coincidence 1989 was declared as the Yogakshem year. I performed this job when I was giving honorary services as vice-president, All India Terapanth Yuvak Parishad.

During Acharya Mahapragya's Ahimsa Yatra (a march for the cause of non-violence) I became so much excited and inspired by the blessings of Acharya Mahapragya, I left Government service. During the period I was holding the post of Superintending Engineer. Even I renounced my well-established Cement factory worth crores of rupees and decided to devote the rest of my life to the selfless and whole hearted service of Terapanth order as a lifelong volunteer. I declared rather formally announced my decision in the auspicious presence of Acharya Mahapragya in January 2002. On January 26, 2002, Acharyashri and Yuvacharyashri graced my cement factory located at Boranada (Jodhpur) by their holy presence. From that very day I listened to the holy sermons and started giving my services to Parmarthik Shikshan Sanstha, Ladnun (Rajasthan). On February 18, 2002, I was formally nominated as the Trustee and Convener of Parmarthik Shikshan Sanstha by the Trust Board of the said institution. Incidentally, it was also the holy occasion of Maryada Mahotsava organized at Pachpadra, distt : Barmer (Raj.)

In the field of literature and education I adopted the newer and innovative fields of education like Yoga for emotion control, practical education for building well cultured person and philosophy for reestablishing human, moral, cultural, social and spiritual values. This will create a new healthy generation with high morals of culture, courage and courtesy. I gave employment to thousands of persons, got drilled hundred of tube wells, laid lacks of kilometer of pipe line, released safe and pure drinking water connection for public stand posts, cattle water troughs, small reservoirs and village tanks especially in tribal S.C., S.T. and weaker section of remote rural villages where underground water is brackish, saline and not drinkable by serving 30 years long social service in Public Health Engineering Department of the state of Rajasthan. What was more was that I also educated department employees, spread public awareness to safeguard and avoid wastage of safe and pure drinking water during this period. It is a well known fact that most part of the state of Rajasthan is

desert and safe and pure drinking water is very scarce and too deep, I did the Herculean task of serving humanity.

I am really happy to say after describing a lot about my family set-up that I started the phase of social service from Ladnun (Raj.). How did I start my social service there? I was fortunate enough to be blessed by Acharya Mahapragya and Yuvacharya Mahashraman asked me to come to Ladnun (Raj.) and to do my share of work for the Jain order. Really, I felt highly elated by their call and came to Ladnun to do my share of work from on 26 January year 2002. On arrival there they asked to render my services to Jain Vishva Bharati University to which I readily agreed. I joined this prestigious University founded by Acharyashri Tulasi and worked there as honourary Professor, Adviser, Member of the Management Board and Convener of Parmarthik Shikshan Sanstha. I lived at Ladnun full time for eight years and led the life of a Jain Sadhak (practitioner of Jain religion). Apart from rendering my services to the Jain Vishva Bharati University, I also taught in Brahmi Vidhyapeeth college as director, a branch of Parmarthik Shikshan Sanstha. I feel really proud when I think of my stay for long eight years at Ladnun. I taught about 100 'Mumukshu' brothers and sisters who were seeking salvation and all of them were chosen to be initiated by Acharya Mahapragyaji.

I consider it to be a great honour to me that the Mumukshu brothers and sisters trained and educated by me, stood the best of Acharya Mahapragyaji. He thought all of them to be fit to be initiated. I had taken great pain in training those Mumukshu brothers and sisters and taught them with all my heart and soul. I consider myself to be a chosen one because I was blessed by such great men and dignitaries as Acharya Tulasi, Acharya Mahapragya and Acharya Mahasharaman. It is undoubtedly true that I have been serving the Terapanth Samaj since 1965 because of their blessings and good wishes. For the last 50 long years I have dedicated myself whole heartedly to the service of the Jain order. I have been leading the life of a Jain Sadhak since January 1, 2001; I am still continuing and will continue to do so throughout my life. I have served and still serving most of the central and important institutes of Terapanth samaj.

I am a whole – heartedly devotee of the order of Terapanth

and I had great respect for Acharyashri Mahashraman. I always followed the path shown by Gurudev Tulasi and Acharashri Mahapragya. I had been the secretary of the Jain Shwetamber Terapanthi Sabha, Sardarpura, Jodhpur from 1965 to 1970 at the very young age. I become associated with Terapanth and had worked incessantly and untiringly for its service and development. Because of my great devotion to duty towards the order and because of having full faith in it and great respect for all the monks and nuns, I became honoured and awarded many times as is evident from the details already cited before. While I had been receiving so many laurels, my role in getting done many things in the premises of Jain Vishva Bharati, Ladnun had been very significant in my life.

Now I wonder how did I enter the world of religion, being an Engineer at the outset and of course later on a devotee of Education, Philosophy and Yoga. I think this is the second inning of my life. The second inning of life is a new beginning, opening up new frontiers and taking me on to new course which I had not paved so far. I studied the literature of Acharyashri Mahapragya and I found I could not disagree with any sentence of his books dealing with philosophy of life. He made statements of truth which could not be refuted in any way. I adopted Vanprastha Sadhak life with the blessing of my Guru. I took a pledge not to work for making monetary gain henceforth. I attended Yoga and meditation sessions. I wonder its practice became a part of my life.

After the marriage of my 3rd son in February 1997, I went to Acharyashri Tulasi for seeking blessing from him in the company of whole family. Acharyashri Tulasi inspired me and said that it was high time for me to renounce all my desires for worldly things because they all had come to fruition. He further told me to adopt Vanprastha Sadhak life and come to Ladnun (Raj.) for imparting services. After his inspiration which had been given to me, Acharyashri Tulasi remained the life for four months only. But from 1998 I was called by his successor Acharyashri Mahapragya to render honorary services to Terapanth order of Jain religion. I personally treat this period as a golden period of my life. From the year 2000 onwards I renounced my wealth and gave equally to all my three sons. My wife too join hands with me in this kind of life.

After I obtained permission from the family and blessings

and inspiration from Acharyashri Mahapragya, I left the cement factory naming Jineshwar Cements Pvt. Ltd. Boranada (Jodhpur) for the benefit of millions of people and took leave from everything just to submit myself totally to the Terapanth order throughout my remaining life for selfless service to humanity after renunciation of earthly things like my own cement factory. On January 26, 2002 while Acharyashri Mahapragya and Yuvacharyashri Mahashraman were staying on our cement factory at Boranada (Jodhpur), I became able to join Parmarthik Sikshan Sanstha at Ladnun (Raj.) after obtaining blessings from Gurus.

Human life is precious, it does not come twice. So whatever is to be done, it is to be done in this life. Accordingly I did leave every thing material and devoted myself to the cause of humanity. It's true that I was born in an ordinary family, but by sheer perseverance, sincerity and labour which I had inherited from my parents, I obtained the highest academic post i.e., Vice Chancellorship in the Singhania University. Still then I believe that I am a spiritual man out and out. I have a separate identity that I am away from the common run of people. In different fields viz., non-violence, values and so on I have become successful.

A degree college was attached to Parmarthik Sikshan Sanstha a residential institution training the mumukshu sisters referred to earlier. I myself was leading a saintly life; I had only one small room which was my bedroom as well as study room. There was no bed and I was sleeping on the floor. I took voluntary retirement from Government job and decided to lead a life of Vanprasth Sadhak happily on my own will. My simple way of living, simplicity of conduct and dedication to the cause of society and dharmanang highly impressed others.

I come from a family that was traditionally faithful and loyal to Terapanth dharmanang and so the religious discipline was grounded in my life from the very beginning. I firmly believe that my long association with Parmarthik Sikshan Sanstha shaped and moulded my personality to shine in later years. I also get interested in associating myself with Acharyashri Mahapragyaji. My association with Acharyashri flourished and I became one of the active partners in promoting the aims of Acharyashri. In short my association with Parmarthik Shikshan Sanstha, Terapanth

dharmasangh and last but not the least Acharyashri enable me to enhance more social and religious cooperative activities.

I presume that people at large might say that my honesty, simplicity, humility, dedication, nobility and scholarship are remarkable. I am not only truly a precious Ratna of Jain Svetambar Terapanth samaj but of whole humanity. On the insistence of Acharyashri Tulasi I gave up the government job as I told before in my autobiography just to train Mumukshu sisters and lead a life of Brahmachari. This has also been referred to earlier; but I repeat it purposely to highlight my philosophy of life. My simple way of living, simplicity of conduct and dedication to the cause of society and Dharmasangh highly impressed others. The religious discipline was grounded in my life from the beginning. But I think that my long association with Parmarthik Sikshan Sanstha shaped and moulded my personality. My plain and simple nature, non-selfishness, willingness to give credit to my helpers and non-attachment to my creations are the glaring features of my philosophy of life.

Devotion, dedication, respect for the elders, sadhana, perseverance and the desire of serving the people have always been important parts of my life. I have followed the maxim of Acharyashri Tulasi which holds: **“One should control oneself first, then think of discipline to the fullest”**. Simple living and high thinking have been the motto of my life. This is what I have accepted as the philosophy of my life.

One cannot overlook my contribution to the development of the Jain Vishva Bharati – the holy and capital place for Terapanthi Jains. My role in getting many things done in the premises of Jain Vishva Bharati, Ladnun (Raj.), have been significant. I played an important role in getting a well dug, building an underground water tank and over head water tank, pipelines, distribution of electricity and installing electricity generator. I also took an active part in designing and monitoring the construction of many beautiful buildings.

I am a philanthropic person as well as meditative person. I had self-confidence from my early childhood. I resigned myself unto the feet of Acharyashri Tulasi, Acharyashri Mahapragya and Acharyashri Mahashraman; as a result I became filled in with

feelings of reverence. I began to realize intuitively that I had power within. I gradually approach the path of development and prosperity step by step. I reached the pinnacle of success and propagated the basic principle of Jain Terapanth religion. For this purpose I roamed about different parts of the country for fifteen years. Every year I go to preach and perform rituals to Terapanth society during Paryushan period as senior “Upasak” as per order of Acharya of Terapanth sect. I have one particular speciality among others. I always wear a smiling countenance.

I have served or have been serving in the field of higher education and pursuing activities with full dedication and devotion to the Universities, colleges and NGOs which are dedicated to extensive education for moral, human, cultural, social and spiritual values. I am more dedicated in motivating boys and girls of tribal, SC, ST and weaker section of rural villages of our country. During the period from 1969 to 1998, I served in Public Health Engineering Department as an Engineer mostly in remote rural villages where scarcity of safe and pure drinking water was there. I gave engineering education to the employees of the department by demonstrations, lectures and engineering experiments. During the said period, I served rural society by providing safe and pure drinking water to them from the rank of Assistant Engineer to that of Superintending Engineer.

Thus, I did Herculean task for the service to humanity. If I analyze my own life I become surprise to see how my life has taken a shape! Caring and sharing are essential features of my life. I grew in an environment of affection coupled with care and encouragement. Right from my child hood, I impressed others with my imaginative mind, quick decision and active habits. I had an inborn liking for tough jobs and the natural inclination to do some good to others. My qualities grew with my age and gradually transformed me into a man of broad heart, bold nature and diversified interests.

What light do all these publications throw? All these publications are not confined to one particular topic; rather they engulf a vast area of Education, Yoga and Philosophy. I can vouch safe there are very few scholars in our country parallel to me. The way I cater to the needs of higher education students is definitely unique. Can I not proclaim that I am a great asset to society? I have

declared mission of my rest of life to write more and more Ph.D. level Research books in my subjects for the service to humanity.

By virtue of my hard work and continuous search for wisdom, I have been able to bring out a research work entitled “the Jain doctrine of karma and the science of the genetics”. In this research work I have highlighted the direction of unifying science with religion. Readers! you might feel astonished to come across the peculiar title of my research work. How can law of karma operate in the arena of genetics? Readers! please have patience till the last and you will see the wonderful inter mixture of the two. I would take an extract from my research work which would clearly indicate the vitality and the richness of my work :

“I have tried my level best to compare 'karma' with different genes situated on DNA of a chromosome taking in consideration the characteristic of both 'karma' and 'genes'. I arrived at the conclusion that karmas are cause and genes are their effects (fruits). karmas direct, instruct and motivate genes to function, mutate accordingly during their rise. karma is a component of subtle body i.e., 'karma sarira' and gene is a component of gross body. I propose that karmas possibly play their role in gross body of living organism with the help of genes. I have tried my level best to bring spirituality nearer to science.”

In the highest of the above discussion I have tried to show that there are two kinds of determinants of body process and behaviour of organism, the “'karma' and the 'genes'”. But the question is—how are they two combined? karmas carry impressions from one birth to the next. Here we find the interesting part of karma i.e., the effect of 'karma' can be changed by the change of environment, karmas can be reined in and altered by the right conduct efforts. 'Genes' also undergo a slow change depending upon the climate, environment are nourishment, health and so on. The biologists are very near to alter the genes chemically to obtain desirable characteristics and attribute of an organism. In the book under reference I have made a comparative study between karma and genes. I am a man of action and vision and I finally believe that if my hypothesis as out lined in my research work could be enlarged and gratified in a laboratory, it will come to the conclusion that man's thoughts and actions attract such atoms around him that give us happiness to lead a happy, contented and balanced life; further a

new happy contended society will come into existence.

In my research I have tried to point out that karmas are the causes and genes are their effects (fruits). Karmas direct, instruct and motivate genetic codes and genes to function and mutate accordingly. What will be a great strange thing if genetic engineering may open a new era in the field of transmigration of soul striving for ultimate state of liberation. Indeed, I presume that my research work brings forth the possibilities that invisible karmic particles which are nothing but pudgals as in Jain philosophy, create the genes. I am of the opinion that if this hypothesis is enlarged and gratified in a laboratory, it will come to the conclusion that man's thoughts and actions attract such atoms around him which further give us happy and tragic results.

Now let us come back to my different publications. I begin with my doctoral thesis viz., the Jaina doctrine of karma and the science of genetics. In the said book, I have tried to show that we have two kinds of determinants of both bodily process and behaviour of organisms – the karma and the genes – the two seemingly diverse systems performing similar functions. My book under reference makes a comparative study of the doctrine of karma and the science of genetics.

I think confidently within myself that devotion, dedication, respect for the elders, sadhna, perseverance and desire for service to humanity have always played the most important role in my life. In this connection, the maxim of Acharyashri Tulasi to the effect 'self control is the best principle' has been my guiding principle. 'Simple living and high thinking' has been the motto of my life. I feel a little bit delicate when I say that I am a great social worker and give service to the society relentlessly. I render social service for the uplift, benefit, growth and advancement of crores of Indian masses directly or indirectly by association with 27 National and International non-governmental organizations working in the field of education, literature and social service as patron, chief patron, life member, adviser and associate member of those NGOS.: as per appendix attached.

I feel surprised to think I myself pursue lifetime activities run by reputed NGOs in the field of literature and education. What is more is that I give award on my own name for the best books of

literature, research papers of the year, permanent funds for publication of journals and I run lecture series in the memory of my parents to rebuild deteriorating moral, human, social, cultural and spiritual values. I have fixed Corpus Funds in so many NGOs serving for handicapped, blind, deaf, dumb and orphan persons for their upliftment. I feel shy to say so much about my own achievements in the field to literature and education but still then it is very clear that my work which is of very high standard is nationwide, innovative, problem-oriented and need-based. I have devoted much time for the service to humanity; but last 15 years have been full of achievements and result-oriented work on particular subjects of higher education with research, building 100 Sanyasi characters, organizing Yoga camps in NGOs, schools, colleges, Universities and public places for controlling negative emotions of masses like-negative thinking, complex, ego, hate and violence. I wrote and published 100 Ph.D. level research books and made them available in 100 reputed Universities in India as study material to students.

In addition to my social service in the above fields I deeply became involved in the spread of higher education as well. I wrote and published 100 Ph.D. level Research books in my subjects viz., Education, Yoga and Philosophy. Work on writing and publishing 30 more research books by me is in progress. These 30 Research books also will be taught in same hundred reputed Universities of India. Lacks of post graduate and Ph.D. students are making best use of these Research books as their text / reference book. I can vouch-safe that very few scholars in our country are there parallel to me; I am serving higher education students in the most desired way. Apologetically may I say that I am a great asset to society? I have declared mission of my rest of life to write more and more Ph.D. level Research books in my subjects for the service to humanity. My long social service to society has been narrated like 'Organizing Yoga, Education and Philosophy camps'. The idea of my service to society can also be obtained from Research books, articles, conferences on websites and Google search. People from Indian society can follow and take lesson of inspiration out of it.

On closer scrutiny of each and every year of my student life, I become really surprised to find that how I could combine the two opposing poles-study on the one hand and attachment towards

social values leading to my later involvement in social service as well as social uplift. Not only is this juxtaposition peculiar in my life, it is as well challenging, the other side is like wise surprising to me as well. I am narrating one interesting feature in my life. I started my carrier with the study of Engineering which has already been pointed out in my autobiography. Being an Engineer how did I enter the world of education and philosophy as well as the world of religion seems to be a very crucial question at this stage of my life. Perhaps entry into the world of religion is a second innings in my life.

For the activities of higher education with full dedication and devotion in Universities, Colleges and NGOs which are dedicated to extensive education for moral, human, cultural, social and spiritual values, I served so many prominent organizations, Universities, colleges and other organizations like Indian Board of Alternative Medicines, Kolkata (West Bengal), Gyan Sagar Science Foundation, New Delhi, Jain Vishva Bharati, Ladnun (Raj.) among others. But it will not be out of place to mention that I wrote and published so many research level books in the subject viz., Education, Yoga and Philosophy. It is really a matter of much delight to me that lacks of P.G. and Ph.D. students regularly make use of these books as reference books. This is my greatest achievement. We can find very few examples of educationists in our country parallel to me in this regard. In this connection I may mention that I have already referred to my Research – level books in this autobiography. I am still writing Ph.D. level Research books and have made mission of my remaining life to write.

I cannot but refer to my attempt at organizing Yoga camps in various institutions of Rajasthan, Gujrat, Maharastra and Delhi where I gave practical demonstration of Asan, Pranayam and Meditation. Thousands of people controlled their negative emotions like-anger, ego, deceit and excessive greed with the help of practical demonstrations. My great mission in my life is to preach, educate, train and to spread awareness in Indian society for re-establishing deteriorated human, moral and spiritual values through my literature and educating them by organizing various Philosophy, Yoga and Education camps throughout the country. The impact of all these was immense; students left addiction. They also strengthened their memory and wisdom with the help of

these experiments. I am rendering social service for the uplift, benefit, growth and advancement of crores of Indian masses directly or indirectly by association with 27 National and International NGOs working in fields of education, literature and social service in the capacity of Patron, Chief Patron, Life member, Adviser and Associate member of those NGOs.

I feel really surprised to think that I am the sponsor of life time activities run by reputed NGOs as per attached appendix. Further I give award in my own name for the best pieces of literature, research papers of the year, permanent funds for publication of journals. What is more is that I run lecture series in the memory of my late parents to rebuild deteriorating moral, human social, cultural and spiritual values. I run life time Jain Lecture series in Akhil Bharatiya Darshan Parishad, Jabalpur (M.P.) in the name of my parents named Late Shri Multanmal and Late Mrs. Chamadevi. In addition to the above the following life time awards and permanent funds are sponsored by me in my own name :

1. Philosophy Research Book Award in Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.).
2. Research Paper Award in Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.).
3. Philosophy Research Book Award in Indian Philosophical Congress, Haridwar(Uttarakhand).
4. Research Paper Award in Indian Philosophical Congress, Haridwar(Uttarakhand).
5. Yoga Research Book Award in U.P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U.P.).
6. Yoga Research Paper Award in U.P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U.P.).
7. Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.) Journal Publication Permanent Fund.
8. Indian Philosophical Congress, Haridwar(Uttarakhand) Journal Publication Permanent Fund.
9. Gandhian Book Award in Indian Society of Gandhian Studies, Darbhanga (Bihar).

10. Gandhian Thought Paper Award in Indian Society of Gandhian Studies, Darbhanga (Bihar).
11. Gandhian Lecture Series in Indian Society of Gandhian Studies, Darbhanga (Bihar).
12. Yoga Research Book Award in Indian Yoga Academy, Varansi (U.P.)
13. Yoga Research Paper Award in Indian Yoga Academy, Varansi (U.P.)
14. Yoga Lecture Series in Indian Yoga Academy, Varansi (U.P.)

Explaining the concept of karma as known to various systems of Indian philosophy, including Jainism, my book deals with the concept of life in Jaina Philosophy, and goes on to describe the classification, bondage, fruition and annihilation of karma. Further, after discussion the developments in genetic science along with its important aspects, I have presented a comparative study of karma and genes and brought out the fact that karmas are the causes and genes are their effect.

In other book of mine viz., “Enlightened Knowledge”, I have tried to show that knowledge is specific to human beings and self-reflection is an important step towards self-realization. Such reflection or knowledge is enlightenment. Various traditions of philosophy prevalent in the world have tried to understand the nature of knowledge and its power of enlightenment. My book discusses at length the nature of knowledge and its enlightening power as explained by different schools of Indian philosophy, with special reference to the tenets and teachings of Jainism.

Just now I have mentioned my learning towards spirituality and ultimately I thought within myself that search for the truth should be my main aim. I have repeatedly said in my autobiography that I am the champion of Philosophy, Yoga and Education which is the mission of my life and from the last fifty years I have been working restlessly to spread my mission across the world.

I am the ardent follower of Mahatma Gandhi whose basic principle is non- violence. Readers! believe me that I always guard myself against hurting anybody. If I knowingly hurt anyone, I always apologize to him. I am lovingly called as 'Guruji'

by many of my students. I am not only a philosopher but also a 'Sanyasi'. Here I am tempted to describe a real story: "In 2010, an Indo-Nepal Samrasta International conference was organized in a beautiful hall of Soviet Embassy, Kathmandu (Nepal) and I was the chair person." I was given an opportunity to speak on Harmony and I did so by delivering a lecture in which I spoke about spiritual teacher's divine words. Here I would like to quote some divine words of spiritual teacher Professor R.D. Ranade – "It is only when all humanity comes to recognize the one spiritual principle which underlies all things that we can bring about a harmony between different creeds, nations and races....." **One sky, one earth, one religion, one god, one world, one humanity – is my maxim.** I acknowledged validity of one spiritual principle which underlies all the things. And I have devoted a major portion of my life for the service to humanity.

"Kanchanpur Ki Sona" and "Abhisek" are the time winning novels. "Dharma ak swaroop anek" is another book divided into two volumes. It is also another great achievement of me and readers you will be delighted to know that this book also is much discussed in different circles. My book entitled "Ethics and social responsibilities" is another testimony to my achievement. Intellectual people opine that Prof. (Dr.) Sohan Raj Tater, if viewed minutely, is not an individual rather an institution. Saints of high wisdom inspired me a lot and aroused self – confidence in me. And they showed me the right path to religion.

I am further happy to ventilate one piece of information to readers of my autobiography in utter humility that I have the privilege to become Ph.D. Research supervisor in the faculty of Humanities of Singhania University, Pachari Beri (Raj.) since long. Further I have been approved as a Research guide for doctorate programmes of New Age International University, U.S.A, Trinity World University, U.K, Tania University, Sri Ganganagar, Jodhpur National University, Jodhpur (Raj.) and Shridhar University, Pilani (Raj.) also have honoured me to be the research supervisor.

I cannot but throwing light to some extent on my academic activities. I wrote and got published hundreds of research articles on subjects of my choice Education, Yoga and Philosophy in most popular international online research magazine of the world. Lacs

of scholars have made use of the data available on the websites viz., www.google.com, www.drsohanrajtater.com and www.herenow4u.net and made use of the research articles for their academic purposes by way of viewing these particular websites. People around me opine "Undoubtedly it is a great academic service rendered by Prof. S.R. Tater around the globe."

I not only sing the praises of Yoga theoretically but also practically. I demonstrated meditation techniques to the children of Ramgad village of Udaipur district in March, 2012. I demonstrated yoga techniques at U.P.R.I.M.S.R., Saifai (Etawah – U.P.) among doctors and students of 700 bedded hospital and medical college in April 2012. I am really happy to announce that I got "Gem of Naturopathy" award from the former Chief Minister of Uttar Pradesh during International seminar on yoga at Lucknow University on 30 November, 2010. Further, the books written by me on yoga were inaugurated by Former Chief Minister, former Governor of Uttar Pradesh and V.C. during International seminar on yoga at Lucknow University on 30 November, 2010.

Dear Readers! you have come to understand by now that I am a person who is interested in diverse fields. For this interest since last so many years it has been my hobby to attend National / International conferences / seminars which have been organized on the themes of different branches of philosophy viz., ethics, value added education, yoga, religion, logic and scientific method, metaphysics, and epistemology and so on; at the same time during cultivation of this hobby of mine I had a tremendous passion for presenting research papers in the seminars. Consequently research articles had been lying accumulated with me. I felt inwardly that I should give shape to these scattered illuminating rays of knowledge in the form of a book entitled "Enlightened Knowledge". I have selected different topics with a view to propose solution of present day crime problems of the Globe.

All of you know that I am a Jain by choice, I always believe in the most fundamental doctrine of Jain ethical system which runs thus: **"As you sow, so shall you reap"**. What is the main preaching behind it? I am sure Jain ethical system has a tremendous appeal to all people irrespective of caste and creed.

Man is the architect of his own fate. It is this belief, which holds him responsible for his own miseries and happiness. This is the preaching behind the fundamental doctrine of Jain ethical system. Thus I feel and accordingly assert that Jainism practices non – violence very minutely as the principle and conduct also. Non – violence is the heart of Jainism. All worldly problems, according to me, can be solved by keeping non-violence as a cardinal principle. Nothing can be called good except principle of non-violence. According to Jain ethics, non – violence is nothing but universal love. I would request my readers to go through my book 'Enlightened Knowledge' which will prove as mile stone and road map to the people in solving present day burning problems of the Globe. I think Jainism is quite able to become a new model of Global ethics and spiritual progress.

I have been doing selfless service by spreading yoga and science of living among people in the East and the West. I think mere knowledge is not enough to understand the essence of all religions, which yoga embodies. It is for the yogi to struggle hard to reach his destination and the results will obviously vary according to the capacity of the individual. It is the law of nature that no labour is lost and no effort goes in vain. The yoga system according to me, centers round the mind and focusing it on the super soul situated within the heart. Thus, I assert that one who has conquered and has overcome all worldly attachment, can be absorbed in existence of the Paramatma.

Now I will be narrating an incidence that took place in 'Tulasi Adhyatma Needam' during the period from December 25, 1978 to December 31, 1978 in connection with Teachers' Training Camp pertaining to spiritualism, yoga and moral education. Acharyasri Mahapragya graced the occasion with his benevolent presence. Acharyashri Mahapragya named this task of providing spiritual, yoga and moral education as 'Science of Living'. It stands for the name of a coordinated and harmonized system. There is in it a coordination of non-violence, moral education and internal change. According to me, the main aim of Science of Living is the building of spiritual-scientific personality. If one pursues this method one will neither be a scientist nor a spiritual personality. One will have the attributes of both a scientist and a spiritual personality. This is the greatest requirement and urgent need

according to me. It is necessary to understand life and to make suitable changes in life-style if necessary.

Being social service minded right from the beginning of my childhood I selected the department of Public Health Engineering as my working field, where I could serve more people to a large extent especially from tribal and rural areas of state of Rajasthan. In the field of literature and education I adopted the newer and innovative fields of education like yoga for emotion control, practical education for building well – cultured person and philosophy for reestablishing human, moral, cultural, social and spiritual values. This will create a new healthy generation with high sense of culture, courage and courtesy.

Throughout my autobiography I have talked much about my different activities in the different spheres of my life, which I sometimes feel that they are not woven into one whole. Readers are at liberty to undergo such apprehension. But the reality is not so. Hence, what I plan now is to point out that if one travels from one end to the other, one will not fail to mark the steps involved. I started my career as an Assistant Engineer in the Public Health Engineering Department of Rajasthan, from that period onwards I became drawn towards social service. Ultimately I took voluntary retirement from the post of Superintending Engineer. After my retirement, I dedicated my life in the service to society. I have devoted 50 years, more than half of my life time for the service to humanity. My Government job enabled me to stay in some rural areas of the state of Rajasthan and to feel the pulse of a village in its entirety. Gradually I felt the need of being drawn towards social service to the fullest extent. I have been full of achievements and result-oriented work on particular subjects of higher education with research, building 100 'SANYASI' characters, organizing yoga camps in NGOs, schools, colleges, Universities and public places for emotion control among the masses. Naturally I had to lean towards yoga, education and philosophy.

My readers might think within themselves why I put so much emphasis on utility of Science of Living. According to me Science of Living aims at the following:

- (i) Finding out the rules of life by which all the three aspects of

living viz., cognitive, emotional and practical can be achieved.

- (ii) Finding out the rules by which a proper balance between emotional and intellectual development can be established.
- (iii) Finding out the rules by which intellect, pure conscience and inner-self can be aroused.

My Guru Acharyashri Mahapragya has brought out the following aspects of the science of righteous living:

- (i) Science of living is straining of righteous living.
- (ii) Science of living imparts training in non-violence and moral values.
- (iii) Science of living is the study of anatomy and of observing experiments with it.

I conclude this portion by saying that in the direction of understanding life as a whole, concentrating on indeterminate meditation, meditation on worldly troubles, righteous analysis, psychic colour meditation, psychic centre meditation and prayer is the first step to be taken by any human being. By paying full attention to these aspects and by following them we can build our life and can mould our character.

Further I have tried my level best throughout my life to promote education. I have rendered help to the needy persons, widows, physically handicapped persons, blind people, deaf and dumb people and so on. I have extended financial contribution towards all these categories of people; and not only that I made fixed deposits for them. My philosophy of life is as follows: **“Don't leave anything for tomorrow; do it now”**. I practice pranayam, asan, yoga and meditation daily. To be very candid, I have no interest in sensual pleasure.

I have displayed my 50 years' long social service to humanity in write-ups like –organizing yoga, education, philosophy camps, research books, articles, conferences and displaying all these things on websites and Google search so that people from Indian society can follow and take lesson of inspiration out of it. Is it not a great service to humanity? I have been associated with 27 reputed International/National NGOs working in the subjects – Education, Yoga and Philosophy as patron, chief patron, life-

member, adviser and associate member for inculcating moral social, cultural, human and spiritual values in Indian masses. Thus there has been a great impact on societal changes owing to my innovative works in both social and education service sectors. I feel surprised to think that unknowingly I have become a legendary figure in the field of social service, literature and education, a stalwart social scientist and a popular Research scholar par excellence. In short I have devoted my entire life for the service to community, country and humanity.

Looking back over the years I find that my life is divided into two parts – one distinct from the other but linked in a conspicuous way. The second part looks apparently different but heavily grounded on the life experience of mine. The two parts portray two different aspects of life which are complimentary but not contradictory. But I can tell my readers of my autobiography that both are satisfying and gratifying; they represent my approach to achieve something superior in life which take me nearer to the ultimate objective of perfection, peace and happiness.

In my autobiography, I do not intend to enlarge my achievements unnecessarily and highlight them to my readers. But at times I cannot check my temptation and become prone to pick some of them from my bag and air them to get self – satisfaction. I presume my readers will be at liberty to pardon me. For example, I cannot still forget a well – recognized award to me long back while I was in the service. I was awarded Rajasthan Government Award by the Public Health Engineering Department in 1970, 1976, 1985 and 1991 for dedicated and devoted services in providing safe and pure drinking water to lacks of tribal, rural, S.C, S.T and weaker sections of people of remote villages in the state of Rajasthan. I was awarded Yuvak Ratna by Akhil Bharatiya Terapanth Yuvak Parishad in 1987 for social service to society. I was awarded Bharat Excellence Award by Friendship Forum of India, New Delhi in 2011 for excellent services in the field of higher education.



Chapter – VI

I IN OPINION OF OTHERS

Some Appreciations

- (i) Mr. Lalit Garg of New Delhi, editor of so many journals, has opined the following about Prof. (Dr.) Sohan Raj Tater : According to Mr. Garg, development is a process of improvement. According to him, as sprouting takes place, Prof. Tater's development also takes place in the same way gradually. As the lamp is lighted, the envioning areas also become lighted; and as the water of the ocean becomes evaporated and satisfies land by way of becoming clouds and pouring rains. Mr. Garg thinks that the process of development of life of Prof. Tater proceeds in the same way. Everybody is aware that in no city, town or village a great person is born; rather a child is always born. Among the millions of children, some children become great after strenuous training and experimentation. When the development process reaches its summit, the person becomes motivated to render service to humanity. Mr. Garg again contends that such is the case with Prof. Tater.

Birth is a matter of destiny; but how we will maintain our life depends on our piety, wealth, desire and emancipation. As the stone comes out from the mine it is rude, the some core stone becomes engraved by human endeavour and ultimately it is given a shape of a God or a Goddess. Mr. Garg thinks such is the life of Prof. Tater. His various human attributes talent in him ultimately become patent and he ultimately becomes a genius. Prof. Tater is a person who represents an example of a glorious life. Prof. Tater is an educationist, social activist, a litterateur and the pillar of Terapanth order. When anybody will glimpse through activities of his life, Mr. Garg is sure one will have a new insight into life.

Everybody leads his / her life. But nobody knows how to live a successful life. Mr. Garg opines that Prof. Tater's life is an

example of a process of building career and an encouraging inspiration to others. Present – day society full of narrow outlook and attitude is definitely a hindrance in the case of life building. But Prof. Tater did not mind, narrowness and other disturbing factors; rather he pierced through them all and grew up. Social, national and individual life become revealed through his ideology pursued in his life. In fact, his life is an exemplary life. Others will be encouraged to imbibe from him some traits which will enable them to do something new, to think deeply and to render service to society. Others will get inspiration from his life to cultivate richer human qualities and inclinations. Many persons have derived theoretical knowledge from the life pattern of Prof. Tater. They have become immensely benefited.

When anybody looks at him one gets the idea that he is a litterateur, social activist, efficient administrator, reformer, an ardent follower of Jainism, and an educationist. He has tried to develop his personality and humanity from within the inner – most depth of his heart. Qualities of character viz., faith, confidence, determination are essential for the development of character. Mr. Garg holds in utter confidence that Prof. Tater has reached the acme of perfection in attaining development of character. He has attained simplicity and faith in other beings. He has not at all changed to all with the advancement of years in life. All his decisions are rooted in humanity and he has always remained unchanged in this regard. He is not at all biased; he does not possess any kind of rudeness and he never becomes proactive in regard to any kind of previous anger which he might have towards any person.

He is out and out a free man. He is free inwardly and this feature becomes revealed. This is the highest realization of personality according to him. He never pretends anything; he always intends that he is otherwise different to the worldly affairs. But at the same time he maintains his determination and monkhood till today. But surprisingly enough he is not aware of his own determination and monkhood. What does it mean? Perhaps Prof. Tater does not want to make any kind of show. In spite of all these qualities Prof. Tater, according to

Mr. Garg, met with much criticism and opposition from others causing injury to mind. Still Prof. Tater has remained quite normal in all his activities which is not an easy affair. He is free from casteism, sense of high and low, untouchability and so on. He always follows the directions as well as the planning of the Terapanth order quite rigidly. He always tries to reach success in this way.

- (ii) Dr. Rakeshmani Tripathi, Lecturer, Sanskrit Brahmi Vidyapith College, Ladnun (Rajasthan) opines that Prof. Tater is not only an individual meant for himself but also a contributing factor to the development of other personalities. So many persons have imbibed the main essence of Prof. Tater. He has simplicity as well as gravity inspite of the fact that he was born in a very aristocratic family. He laboured much in his student life.

In spite of the fact that he had been a student of Engineering at the outset, he became ultimately devotee of Philosophy, Yoga and Education. He had immense faith in human values along with his zest for education. He has been a follower of Gandhism throughout his life. He was associated not only with Singhania Univesity (Rajasthan) as Vice Chancellor but also with other Universities in the foreign countries. He has association with Trinity World University in U.K., New Age University in U.S.A. He has been an Emeritus Professor in Singhania University, JJTU, Trinity World University, New Age International University and Jodhpur National University. He has received 50 National / International Awards out of which main are – Indira Gandhi Akta Award, Rajiv Gandhi Award, Indo – Bhutan Harmony Award, Rajasthan State Awards, Maharshi Patanjali International Award, Indo – Nepal friendship, Indo – Bhutan Samrasta, Yoga Padmabhushan, Bharat Excellence, Mother Teresa Seva Ratna, Samaj Award Ratna and so on.

He has exposed himself wonderfully in U.S.A., Japan, Germany, South Korea, Sri Lanka, Nepal, Bhutan and Bangladesh. In other words, according to Dr. R.M. Tripathi, Prof. Tater has glorified India. Dr. Tripathi thinks that Prof. Tater is like a sage. He glorified the position of the family by his academic attainments. He was awarded 'Yuvak Ratna' by

All India Youth Parishad in 1987 in New Delhi. Form 1985 to 1990 he had been a member of Jain Vishva Bharati, where he supervised lot of Engineering works like – water, electricity and building construction. He became highly self-satisfied by doing all these. He participated in non-violence movement initiated by Acharyashri Mahapragya. He sacrificed himself at the feet of 'Guru' on January 26, 2002, Acharyashri and Yuvacharyashri had their abode in Jodhpur. After getting blessing of them Prof. Tater began to render honourary service to Terapanth Samaj from that date. Prof. Tater, according to R.K. Tripathi, leads his life according to the dictates prescribed by Acharya Tulasi.

- (iii) According to Dr. B.D. Tater, the personality of Prof. Tater was not confined to one dimension only. He obtained post doctorals in Philosophy, Education and Yoga. B.D. Tater opines that Prof. Tater is a great scholar in the domain of philosophy, thinker and writer and has written more than 100 books. According to N.K. Jain, Prof. Sohan Raj Tater is a prolific writer and wrote on number of subjects as per attached appendix.

Shri Om Bantia, member of Rastriya Anuvrata Executive Committee, has opined in the following way: Prof Tater is closely associated with 'Anuvrata movement'. He learnt the art of living properly in a very simplified manner. He became a spiritual 'Yogi'; he wrote many books and had been present at the national and international seminars and workshops. He explained so many things there and established himself as a propagator of religion. People opines : He is like a great swan swimming in the lake. As the big swan adds beauty to the lake, he also shines in the same way.

- (iv) I become surprised at the fag end of my life that a significant part of my career had been shrouded in praises, exclamation, appreciations and other striking features. In this connection I am carried back to the reminiscences of Dr. Narayanlal Kachhara, Ex. Principal, Motilal Nehru Regional Engineering College, Allahabad (U.P.). Once in December 2004, Dr. Kachhara organized a seminar on “Karma siddhant” at Udaipur (Raj.) In the words of Dr. N.L. Kachhara: “In this seminar he (Taterji) presented a paper on

doctrine of karma and science of heredity. His presentation impressed Acharya Kanaknandji who was the force behind the seminar”. Ultimately his life according to N.L. Kachhara became associated with Paramarthik Sikshan Sanstha, an institution training the Mumukshu sisters and brothers preparing for monkhood. I myself was leading a saintly life in that institution; there I had only one small room which was my bedroom as well as study room. There was no bed and I was sleeping on floor. I took voluntary retirement from the post of Superintending Engineer P.H.E.D. Government of Rajasthan to take the above assignment (i.e. training the sisters for monkhood). On the insistence of Acharya Mahapragya I lead a life of Brahmchari happily on my own will. Again Dr. N.L. Kachhara observes: “Taterji's simple way of living, simplicity of conduct and dedication to the cause of society and dharmasangh highly impressed me. Taterji comes from a family that was traditionally faithful and loyal to Terapanth dharmasangh and so the religious discipline was grounded in his life from the beginning, but I think that his long association with Parmarthik Sikshan Sanstha shaped and moulded his personality to shine in later years.

Taterji knew my academic interest in Jainism and my work of doctrine of karma. So when he received his Ph.D. degree he sent me his thesis to examine it from the point of view of publishing a book. I made suggestions and returned the material to him. I was surprised to see that my name was mentioned as Editor of the book, a role which I neither intended nor expected. This speaks of his plain and simple nature, non-selfishness, willingness to give credit to his elders and non – attachment to his creations. This incidence revived our teacher-student relationship and paved the way for yet stronger association in future.

Shri Rajendra Kumar Sethia, Kolkata has opined that Prof. (Dr.) Sohan Raj Tater is such a wonderful person that he has kept nothing secret in his life; rather he is open – hearted. He has gifted everything to others what he has done by his own genius. As a result, he has reached such a height as is not accessible by others. Prof. Tater is a devotee of work; he has

worked and worked throughout his life. Virtually work becomes religion to him. Religion is eternal and always pertain to an individual. If anybody wants to describe all the attributes of his personality, it will be a full-fledged book. His submission to the Guru is one of the striking features of Prof. Tater.

- (v) Another laurel offered by Prof. Rajendra Prasad Director, U.P. Rural Institute of Medical Sciences and Research, Etawah (U.P.): He says: “Prof. Tater established himself as an institution builder. He is former Vice Chancellor, Singhania University and advisor, Jain Viahva Bharati University, Ladnun (Raj.). Prof. Tater has devoted 50 years, more than half of his life time for the service to humanity, but last 15 years have been full of achievements and result oriented work on particular subjects of higher education with research, building 100 Sanyasi characters, organizing Yoga camps in NGOs, schools, colleges, Universities and public place for controlling negative emotions. Prof. Tater has adopted the newer and innovative field of education like Yoga for emotion control, practical education for building well – cultured person and philosophy for re – establishing human, moral, cultural, social and spiritual values. He believes in the Gandhian principles and also follow the same in his daily life. He is working to transform the Indian society by inculcating human and moral values in youth who constitute half of Indian population to build non-violent society”.

I feel the above-mentioned persons who have spoken much of me in their thoughts virtually move round one particular presupposition. That is this: I am an educationist out and out. Education in my eyes in its broadest and general sense is the means through which a group of people lives on their aims and habits from generation to generation. Generally, it occurs through any experience which has a formative effect on the way one thinks, feels or acts. In its narrow and technical sense, I think education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to the other. So the word 'education' has been explained in various ways by the well-known educationists in the world. Now I come to

the main ideas which are related to education which have already been narrated by Dr. Rajendra Prasad. My philosophy of education is as follows: if education is meant for reestablishing human, moral, cultural, social and spiritual values, I assert emphatically that this will create a new healthy generation.

- (vi) In the Om Bantia's opinion Prof. Tater is the most predominant personality among those who follow rules, vows and the practices prescribed by 'Anuvrata'. His loyalty to duty earned his name and fame. He left royal pomp and rendered social service among the masses to the greatest extent. He gradually became dynamic in religious, social and spiritual spheres of life. Due to his sharp intelligence, practice of yoga and meditation, excessive power of doing work, devotion to the 'Sangha' Prof. Tater occupied a special position in the spiritual and yoga arenas. Prof. Tater is a man who does his duties dispassionately. He considers wordly functions especially as religious duties. He is a selfless worker – such is the opinion of Om Bantia, member of 'Anuvrata Samiti', Balotra (Raj.)
- (vii) Mr. Bhanwarlal Salecha has opined that Prof. Tater has encouraged youths to think properly; further he has tried to bring out the significance of Jain religion in life by writing some books on Jain religion. He created an ever-lasting inspiration for human society by his creation of literature. He used to think that Jain religion is 'Janadharm' or religion meant for all. In his writings, Prof. Tater has wonderfully expressed in simple and clear language the role played by religion in human life.
- (viii) Again Mr. Devendranath Modi has expressed another view of Prof. Tater. He is above selfishness, He is a treasure in Jasol, Barmer (Raj.). His life is a wonderful example of intractable enthusiasm, courage, honesty, dedication and so on. He removed all kind of frustration, hopelessness and did not respond with faith in useless life.

I have much pleasure in saying that I was associated with the publication of monthly magazine *Prekshadhyan* in the capacity of the editor for long eight years. Further, I received

blessings from a great man like Ramswaroop Garg and inspiration from others for serving Terapanth religious sect for a long period. Many eminent persons opine that he is such a wonderful personality as is the everlasting store house of knowledge, dedication, service, rectification and so on. His life is a life which has various directions and dimensions. His flow of life is not monolinear but multilinear. The dimension of his life is so vast and big that it has not left any aspect of life untouched. His viewing of life is so lively that it has remained open to give a new orientation to society from his own style. In view of the enriched moral aspect of life, Prof. Tater visualized to have a society where from superstition, bad tendencies would be removed and societal health would get improved.

Further I wrote and got published 100 research articles on subjects of my choice—Education, Yoga and Philosophy in most popular national research journals. Lacs of research scholars and educationists take the reference of these research articles for their academic purposes. I participated in 53 International/national conferences/seminars as a guest of honour such as chief-guest, distinguished guest, chairperson, chief speaker and sectional president. During these participations I shared my views regarding research education among lacs of participants who attended those conferences/seminars. I presume it is a great contribution of mine to Indian society as well as societies outside India in the field of literature and education.

Further, for the last 15 years I organized hundreds of the camps in various institutions of Rajasthan, Gujarat, Maharashtra, Delhi state and gave practical demonstration of different yogic exercises. I have championed Philosophy, Yoga and Education as mission of my life. For a longer period I have been working restlessly to spread my mission across the globe. I am working to transform the Indian society by inculcating human and moral values in youths who constitute more than half of Indian population to build non-violent just society. I not only believed in Gandhian principles but also practiced those in my day to day life.

- (ix) Would anybody turn deaf ears to what I say now; in utter

humility I may mention that I have written so many sacred books on Yoga Philosophy, Education which have been sent to different Universities including Vikram University in Ujjain (M.P.). This is the frank admission of Dr. Virbala Chhajer, former Assistant Professor of philosophy, Vikram University, Ujjain (M.P.). She further admits that Prof. (Dr.) Sohan Raj Tater is the highly knowledgeable person; but to spread his wisdom among others is not a small affair. Rather it is praiseworthy. If anybody evaluates his life and activities in the backdrop of Prof. Tater's life, he/she can refashion his/her life. This is what Dr. Virbala Chhajer opines.

She further says: "I feel surprised how Prof. (Dr.) Tater could do so many things within the short span of his life. But he has done it. So many common people spend their lives simply by misusing time and cultivating irrelevant things as well as indulging in gossips. But he had tried to spend each moment in his life for fruitful exercises. His whole life is dedicated to study and professing.

Unparallel is his work on Yoga, Philosophy and Education. But still then in spite of his academic pre-occupations he does not lack in social contacts even. He reads and works for 12 to 14 hours a day and writes on yoga, literature, education and religion as well as lectures on these issues. People might misunderstand him as a youth because of his dynamism although he is a man of 68 years of age. People around him might take him to be an ideal man before them. It will not be an exaggeration to say that Prof. Sohan Raj Tater is not only an individual but an institution. Dr. Sohan Raj Tater is a philosopher and dedicated his life in spreading Jainism in the academic circle. Dr. Tater has felt the necessity of an education which intermingle science with spirituality. Such an education can bring problems like terrorism and naxalism to an end on the one hand and bring world peace and humanity close to each other on the other hand. Prof. Tater's thoughts greatly contribute to the enrichment of society.

It has become quite clear to all thinking persons that the importance of scientific enterprises and of religious wisdom will remain inseparable in man's journey for the search of ultimate meaning and purpose of life. One can analyze that

science and technology provide external happiness, where as internal happiness and mental satisfaction are provided by religious or spiritual knowledge. Thus, a great scientist can also be highly religious and a religious leader can also be a great contributor to science. Both of these dimensions of life are complementary to each other.

In the opinion of people around him Prof. Sohan Raj Tater is also one of seekers of truth and a leading example of that genre of people who are both scientific and spiritual. Science is his academic background and engineering his profession. As an Engineer, he worked relentlessly for the uplift of society and well being of citizens. Born with the heart of a 'Sadhu' he is naturally inclined towards spirituality and with open mind he delved deep into the meaning of true spirituality. Dr. Tater indeed is a champion of Yoga, Philosophy and Education, because of his massive contribution to society will always remain indebted to him. Thus Dr. Tater is not a man but a superman because a superman can achieve so much in such a short span of human life.

Dr. Tater dedicated his life in spreading Jainism in the academic circle. From his early childhood he is a staunch believer of ahimsa in thought, action and deed. One can learn lesson from his life. Such is the opinion of so many persons. History of mankind clearly reveals the fact that "Ahimsa or Prem" is only beautiful way of viewing life and the way to harmonize the bondage between all forms of living beings of this world. Jainism is embodiment of 'Jeevaprem'. So it never does 'Hinsa', consciously or unconsciously, to any form of living beings that lives as its fellow living being around it. Its life mission is to love its fellow living beings as it loves itself. Prof. Sohan Raj Tater is such a person as use to love this religion and spread it among others. Prof. (Dr.) Tater is a great person of love and wisdom. He is a multi-dimensional person. He contributed a lot to Jainism, opined by his friends.

Many Indian and Western thinkers opine that Indian philosophy is all about theology rather than philosophy. In the backdrop of this Prof. Tater has written a paper on "Idealism and realism in Western and Indian philosophies".

His paper is an attempt to clarify this ground. Caring and sharing are the essential features of Prof. Tater. He grew in an environment of affection coupled with care and encouragement. Right from his childhood, Prof. Tater impressed others with his imaginative mind, quick decision and active habits. He had an inborn liking for tough jobs and a natural inclination to do some good to others. His qualities grew with his age and gradually transformed him into a man of broad heart, bold nature and diversified interests. He is a combination of rare qualities and commanded both respect and discipline, in the same measure, from his whole surroundings. Such is the opinion of Bhupesh Kumar Jain.

From the articles written by eminent persons in a Felicitation Volume published in his honour it is concluded "We can find the element of creativity in Prof. S.R. Tater. Creativity is the mental activity, with perception, thinking and imagination going hand in hand. He is doing selfless service by spreading yoga and science of living among youth. He is a philosopher, guide and real friend to those who believe in human dignity and self – respect. Prof. Tater is a well known expert of science of living and meditation. His simple living and down to earth approach has influenced almost everyone. He is doing yeomen service by spreading yoga and science of living among people throughout the world. He is a man of principle.

He is a philosopher as well as an environmentalist. He is an expert in Indian philosophy and leads environmental friendly way of life. His mission of life is to spread this way of life among other people. His keen area of interests is yoga, science of living and spirituality. Prof. Tater himself lives an environmental friendly way of life. He is purely a vegetarian and never eat at night. He is known as a green man in the academic world. His life style is based on Jaina Philosophy which is environmental friendly. His dedication to save mother earth is commendable. He never wastes anything. He is a true Gandhian in thought, action and deed. He is a well-known advocate of vegetarian.

- (x) Dr. P.K. Chatterjee, a friend and a well-wisher of mine too opined the following in his own words: "My acquaintance

with Prof. Tater is very scanty and within this small periphery I cannot move freely and whatever I pronounce or write about him may not do proper justice to him. Might be the case he is more than what I opine. When I had met him for the first time at Parner (Maharashtra) during the annual conference of the All India Philosophy Association in January, 2013. I simply became amazed to notice how more soft spoken, well-balanced and well-behaved man one could be than Prof. S.R. Tater. Before I had arrived at Parner I was chuckling with the idea that a man of the stature of a former Vice Chancellor would remain present among us.

During our first meeting which lasted for forty minutes in the joy ride by the reserved bus from the hotel to the venue of the conference. On day 1st, he simply gave a patient hearing to me. For most of the time he remained in mute silence and at times he was simply smiling. But later on when I came across a few writings, I discovered, that Prof. (Dr.) Sohan Raj Tater was more than a smiling sage. He is, as I understand, a man of profound erudition. How could a man combine both zeal for engineering and a passion for philosophy together? This is awe fully surprising; but Prof. S.R. Tater has done it wonderfully. In the field of philosophy his interest in Jainism looms large and his doctoral thesis is a glorious testimony to this. Dr. Tater has felt the necessity of educating people about the philosophy of Syadvada in contemporary Indian society. Such an education can bring problems like communalism, hate, terrorism and naxalism to an end on the one hand and bring world peace and humanity close to each other. His thoughts are great contributions to the enrichment of society.

Prof. Tater is a scholar of philosophy. His work in the field of literature and education is nationwide, is of very high standard, innovative, problem oriented and need based. He has displayed 50 years' long social service to society like organizing yoga, education, philosophy camps, research books, articles, conferences which all are available on websites and Google search, so that people can follow and take lesson of inspiration out of his great endeavour. His social services is really a great service to humanity. In short, he has devoted his life for the service of community, country

and humanity. On the occasion of the forthcoming issuance of autobiography of Dr. S.R. Tater I wish him grand success in his future life.”

- (xi) Dr. Anil Dutta Mishra, former Secretary general of Indian Society of Gandhian Studies, New Delhi has opined about me that I have a commendable blending of both Indian culture and modern knowledge. Human Development Report, 1990 holds that basic purpose of development is to build up a proper environment for people to enjoy long, healthy and creative lives. But unfortunately this poignant truth is often neglected in the pursuit of material and financial wealth. Consequently the human beings as a whole are not enjoying a long, healthy and creative lives. So many questions now crop up in mind one by one.

Who is responsible for this state of affairs? Where are people in the process of development? And where is protection and care for poor, downtrodden and voiceless people? Capitalist mode of production and uncontrolled consumerism are the biggest enemy of natural resources which are limited. Industrialism, consumerism and the value systems they promoted, commercialized both nature and human beings and nature become a resource for exploitation. Science and Technology have placed enormous power in the hands of man, but we doubt a moral code of conduct. The conflict which drives man to search out happiness through material advancement has taken a variety of forms.

Padma Shri Award, 2012, Some recommendations: this might have been the greatest recognition during my life time; efforts from all quarters were afoot to nominate me for the said award. For instance, Promod Bhaiya, one of the honourable ministers of the Government of Rajasthan did send a letter of recommendation to the Home Minister, Government of India, in March, 2011. He appealed to the Government of India Minister for giving “Padma Shri” award to Prof. (Dr.) Sohan Raj Tater for encouraging the entire educational community of Rajasthan. Then President of India, Smt. Pratibha Devisingh Patil sent her best wishes for the success of my book, the doctoral thesis of mine on “the Jaina doctrine of karma and the science of genetics”, the then

Chief Minister of Rajasthan Vasundhara Raje expects from me that I should come forward to bring spirituality nearer to science with my further academic work for the benefit of mankind. And she hopes that my academic work will be useful for philosophers as well as for scientists too.

Mr. Ramnaresh Yadav former Chief Minister, Uttarpradesh and present Governor of M.P. state has recommended my name for “Padma Shri” award. I become surprised to note further that Chandresh Kumari Central Cultural Minister and M.P., Chairperson, committee on empowerment of women (Loksabha) has given opinion about me in the following way: “Prof. (Dr.) Sohan Raj Tater, former Vice-Chancellor, Singhania University, Rajasthan is associated with literature, education and social service activities since last 45 years on national level. His devotion and dedication in these fields have greatly benefited the people of our country and particularly the weaker section of the society”. Even the chair person strongly recommends my name to award me “Padma Shri” award in 2012 in the field of literature and education.

The district collector, Nagour (Raj.) even has recommended my name to the Chief secretary Government of Rajasthan for “Padma Shri award 2012” to me. What is more is that, so many “Padma Shri” awardees have recommended my name for “Padma Shri” award in the field of literature and education. The All India Philosophy Association holds that Prof. S.R. Tater is an academic personality dedicated to social cause. He is full of patriotism towards India. His services in the field of literature, education and social service are worthy of appreciation and to be followed by others. Dr. T.M. Dak Director, Institute of Social Development has opined about me in the following words: “It is in the fitness of things that the dedicated service rendered by Prof. Tater towards literature, education and society get recognized by the people and the Government and he is to be awarded with the honour not less than “Padma Shri”.” All these give me an extra ordinary pleasure and I felt that at least I have been able to do something.

Considering all aspects of my life minutely one will come to the conclusion: Is Prof. Tater not a legendary figure in the

field of social service, literature and a popular Research scholar? Yes he is. In the word of well wishers : If we closely scrutinize academic works of Prof. (Dr.) Sohan Raj Tater, we came across a vast ocean of publications both at the National and International levels as attached in Appendix.



Chapter – VII

MY IDEOLOGY

The different facts of my life have been outlined in the way I desire, but still then I feel that my personal views on philosophy of life and my special interest in yoga and education are to be held out before the readers. Without all these I presume my readers shall not be able to arrive at more or less comprehensive view of my entire life an admixture of so many aspects. The word 'Philosophy' etymologically means 'love of wisdom' or simply the word stands for pursuit of knowledge. It is an attempt to arrive at a rational conception of the reality as a whole. It enquires into the nature of the universe in which we live, the nature of the human soul and its destiny, and the nature of the God or the Absolute, and their relation to one another. It enquires into the nature of matter, time, space, causality, evolution, life and mind and their relation to one another. It is the art of thinking all things logically, systematically, and persistently. Plato rightly conceived of philosophy as the persistent attempt to seek clear notions.

Now I feel tempted to narrate my own vision of life. My philosophy of life is as follows: without remaining confined to the past one has to look forward to the future and march ahead. Human life is precious; listening to bad words and performing bad actions in life is a great crime in the sense that it is a sheer wastage of time. Human feelings are much predominant in females and the children. One has to learn the above noble feelings from them. A man whose heart is filled in with hatred, rancour, spite and other vices cannot sleep properly. These are to be avoided.

Philosophy is the criticism of life. It enquires into the nature, meaning, purpose, origin and destiny of human life. In this sense, philosophy is the interpretation of life. The humanistic aspect of philosophy is emphasized in recent years. Philosophy is regarded now more as an interpretation of human life, its source, value, meaning and destiny than as an enquiry into the nature of the world, soul and God. Person tries to understand the universe in

relation to man. It seeks to give a rational conception of the reality as a whole, which satisfies man's deepest intellectual, moral, aesthetic, and religious aspirations. Philosophy is a rational reflection of life, it is a criticism of life and experience.

This is what I feel about philosophy as a whole and its relation to life. My philosophy of life or to put it simply, my attitude towards life is in a sense plain and simple. I always emphasize the humanistic aspect in life. I would request my readers to go back over a few pages in my autobiography. They will agree with me at each and every step that serving humanity had as it been ingrained in me by someone from outside. While I had been in the department of Public Health Engineering, Government of Rajasthan, I always gave priority to social service activities with the help of my own department. This kind of love towards humanity is my philosophy of life. It became so much rooted in me that ultimately I gave up the Government job and tried to become a whole-timer as if in the field of social service. I rushed to the Terapanth sect of Jain religion. Why? The reply to this question will clearly imply that I had been drawn towards moral simplicity of Jain religion. This is another aspect of my philosophy of life.

The more the readers delve deep into the pages of my autobiography, the more they will be amazed to find the multi-dimensional facts of philosophy of life. My attitude towards life is directed towards various dimensions. I had been influenced by Mahatma Gandhi when I had been a school student. I not only read Gandhi but followed his basic postulates in thought, action and deed. Even my daily life is based on pro-nature philosophy. I have adopted twelve vows of Jain religion and lead a truthful and environmental friendly life style. My attitude towards life is highly steady and static in the sense that it does not fluctuate with the changing environment and circumstances.

My philosophy of life is doing selfless service by spreading Yoga and Science of living among youths. I guide those who believe in human dignity and self-respect. My philosophy of life has been reflected in each and every sphere of life. To wit, I am a great environmentalist. My mission of life as referred to earlier is to spread the environmental friendly way of life among people. My area of keen interests is yoga, science of living and spirituality.

It's to wonder that I took a vow of celibacy at the young age. I do believe that I am dedicated, simple and follow down to earth approach. I myself live an environmental friendly way of life. I am a pure vegetarian and never eat at night. I am known as a green man in the academic world. My life style is based on Jain philosophy which is environmental friendly, I never waste anything.

According to yogic science, this state of union is the highest state in the life of every living being. This state is defined as Moksha (liberation). I have already pointed out that meditation occupies a central position in Jainism. Now I point out before my readers that it is central part of Buddhism also. Buddha himself was said to have achieved enlightenment while he was meditating under a 'Bodhi tree'. According to Buddhism, there are two classes of meditation practices – Shamatha and Vipassana. Shamatha consists of practices which develop the ability to focus the attention minutely. But Vipassana includes practices which develop insight and wisdom through seeing the true nature of reality. Both of them are necessary for attaining enlightenment.

Buddha has described from progressive states of absorption meditation or jhana. The jhana is said to be conducive to a pleasant state free from suffering. The jhanas are states of meditation where the mind is free from the five hindrances. They are craving, aversion, sloth, agitation and doubt. I would suggest that if a person can practise jhana his/her mind is empowered and able to penetrate into the deepest truth of existence. Most of the Buddhist traditions recognize that the path to enlightenment consists of three types of training viz., virtue, retention and meditation.

Science is my academic background and Engineering my profession. In so many writings of the Indian as well as Western thinkers I have noticed that there is a Western bias that Indian philosophy is all about theology rather than philosophy. In the back drop of this I have written a paper on "Idealism and Realism in Western and Indian philosophies". My paper is an attempt to clarify the ground. However, one can pose the question: why comparative philosophy? Many might argue that a comparative study between Eastern and Western philosophical positions is just another pointless comparison between apples and oranges. In my research paper I do admit that I have not elucidated many

important points though my account of Indian and Western philosophy is very significant.

Dear Readers! I suppose that we have almost reached to the maximum part of my autobiography. Before I conclude I once more intend to say I am very much active in propagating Jain way of life in academic circle in simple but in a powerful way. I am a true Gandhian. I live simple and saintly life. People say that I am a living Gandhian of Jodhpur. I boldly say that relevance of Gandhiji's views to education in free India will never dwindle down; but it will only increase as the years roll on. Even after 68 years of freedom from foreign rule, I am sorry to say that India has not been able to realize even a tenth of his dream. I have repeatedly pointed out that my interest lies mainly in Indian philosophy. But at the same time I do express that my work centering round Jain philosophy, yoga and traditional medicine is no less important.

My dear readers! you have come to know the various aspects of my theory of philosophy, theory of education and philosophy of yoga. So far as my doctrine of philosophy is concerned, I may say that my work is basically related with karmic laws. I think that an understanding of the karmic laws may be helpful in the development of the virtues such as forgiveness. In recent years I can say that there have been various systematic studies that suggest many worldly benefits in the form of good relations, peace of mind, improved health and so on by way of high moral values inspired by the spiritual aspects of the life. I always reiterate that the intellectual knowledge alone is not sufficient for the spiritual progress. One should make efforts to have a firm belief.

I am one of the seekers of truth and a leading example of that genre of people who are both scientific and spiritual. Science is my academic background and Engineering my profession. I am naturally inclined towards spirituality and with open mind I delved deeply into the meaning of true spirituality. I am indeed a champion of yoga, philosophy and education.

I have felt the necessity of educating people about the philosophy of Syadvada in contemporary Indian society. Such an education can bring problems like communalism, hate, terrorism and naxalism to an end on the one hand and bring world peace and

humanity close to each other. Further, according to me, higher education is of the paramount importance for economic and social development. Institutions of higher education have the main responsibility for equipping individuals with the advance knowledge and skills required for positions of responsibility in Government, business and in the professions. I always give importance to quality and not to quantity in higher education. I further opine that higher education is of paramount importance in respect of equipping individuals with the advance knowledge and skills required for position of responsibility in different sectors.

Readers! you might feel amused that I am a man with various dimensions. It will not be out of place to mention here that I am an ardent student of philosophy, a lover of good administration, writer, speaker and great person of love and wisdom. I am a good humanist as well. I expressed multiple philosophical ideas including Jainism in the form of writings for human welfare and peaceful human life. Jainism of which I am the staunch upholder is a great philosophy and a source for human order, freedom, goodness, compassion, intelligence, happiness and love. I dedicate this autobiography of mine up to the readers who will go through it and try to understand that nothing is to be left to the caprices of the unknown but to the individual will. My dictum is: **"Do anything and everything now."**

7.2 Yoga

Till now, I have been speaking of philosophy of my life. This philosophy is directed towards my conception of the yoga and holistic health. I have tried to throw much light on it. I think that a man can express his divine qualities if he possesses complete health. Complete health according to me, means all round development and well-being. Health does not mean only being free from physical or mental weakness; it means complete coordination among the physical, mental, emotional, spiritual and social states of mind. Total health is the health of soul and spirit. It means the wholeness of entire personality.

Thus according to me total health is an internal event. Physical health is the manifestation of internal event. When one gets disposed to oneself at the internal level, it will definitely be revealed in physical health. I think that total health can be

obtained only when one attains development at all levels – physical, mental, emotional, social and spiritual. I am sure that any one may achieve his goals when he attains total health. But now we have entered in 21st century and we meet with numerous health hazards. Now we are in the period of transition. Man today has reached the surprising and mind – boggling heights of material prosperity. But since there is no spirituality in life, man can not be able to attain fullness of real philosophy of life. This is my another aspect of attitude towards life.

What we notice at the present era is this: Eternal and universal values are fast deteriorating. At present a clash between materialism and spirituality is continuing. What is needed today is not this clash but an amicable settlement between the two. I presume confidently then only significant achievement may be obtained in the field of help. It is now an established fact that the function of the ancient science starts where that of the modern medical science ends.

According to me the yoga is the most significant of the ancient science and knowledge. I believe that in the yoga lies the solution to the problem of health hazard and the comprehensive knowledge of human nature, structure of body and all its functions. I firmly believe that the deformities in the functioning of body may be detected by practicing yoga; further they can also be removed effectively. In almost every country of the world, there are lot of ways and means for the treatment of body; but so far as the treatment of mind is concerned, there is not much progress. This being the situation, physicians and experts were concerned; they began to search the vast store of ancient knowledge for the solution.

Through Patanjali they came to know about yoga and they became surprised when they found out what miraculous results it can yield. I think that yoga is not only an art, but also is a science and a philosophy. It is closely related to health at all the levels—physical, mental, emotional, spiritual and social. Yoga is a practical method that makes life meaningful, useful and worth-living. By way of continuous research, I have brought all these facts to light.

According to me Vedic man was very close to nature and the

principles of yoga. That was the reason why he possessed good health, prudence, contentment and led a happy life. The condition of today is just the reverse. Man has gone far away from nature. He is fed up with the world and he is always busy in earning and spending. He has no time to enjoy the beauty of the nature. This is why man has grown poorer – physically, mentally, emotionally, spiritually and socially. In such a miserable condition, I prescribe that the yoga philosophy of Patanjali has become all the more useful and relevant. Keeping this fact in view, the effects of the different aspects of 'Astanga Yoga' on total health crop up and I have tried to deal with them scientifically and philosophically.

In my autobiography, I reiterate that my concentration in life is on the yoga and the holistic health. The different aspects of yoga are given below:-

(1) Yama (Moral duties)

Yoga encourages us to adopt the moral values of life-non-violence, truth, abstinence from stealing, celibacy and non-possession.

(2) Niyam (Restraints)

By following the rules of yoga, our attitudes and feelings are purified. The concepts of purification, contentment, austerity and perseverance reflect the need of self discipline which is needed for the totality of life.

(3) Asana (Body postures)

Proper yogasanas of body, according to me, help in developing a balance physique and promoting physical health.

(4) Pranayam (Breathing exercises)

One should always remember that life is a gift; I have always reiterated that it is divine and it is happiness. Proper breathing exercises help in securing good health and vitality.

(5) Pratyahar (Control of the senses)

Sensual pleasures and the materialistic world are transitory. They can never be the sources of true and real happiness. I say repeatedly that we should always strive for the control of the senses. My thesis is: **“Rising above worldly pleasures is the only way to Godliness.”**

(6) Dharma (Retention)

Retention strengthens the feeling of entering a new life with renewed zeal and enthusiasm. A true retainer removes the impurities of mind, gains energy and enters a very conscious stage for the support of a concentrated mind.

(7) Dhyan (Concentration)

It is a simple and natural process of life. Its proper practice helps people in gaining both physical and mental health.

(8) Samadhi (Absolute meditation)

Absolute meditation leads any person, total awakening of awareness, union of the devotee with his aim and means and attainment of the ultimate power. By analyzing different aspects of yoga I impress upon readers of my autobiography that yoga helps in removing senses from the worldly objects and in concentrating on introspection. It helps a man to perform his duties efficiently. **According to me, yoga is the easiest, simplest and the best way of improving and preserving health.**

My new innovation in my line of thinking with respect to the yoga and holistic health is this. I think man has been affected by environment since time immemorial. Man remains healthy if environment is balanced and if air is pure. I further believe that man remains healthy if rain and moisture are found in appropriate measures. Thus according to me there is a close relation between health and environment. I always voice one particular thing that if we want to remain healthy, we will have to have environment clear and balanced. I always believe that a cultured and refined person will take environment as an intimate friend and will like to enjoy it. In the famous Gayatri hymn, "Om bhoorbhuvah svah..." an earnest desire and a true feeling has been expressed. May the sun that illuminates all the three worlds-earth, underworld and heaven-sharpen senses also and render them divine. The desire for linking the brightness of the sun with that of senses is nothing else than the desire for linking the element of nature with culture.

I apprehend that when man, because of his lust, destroys nature and environment, the consequences are terrible. Buddha religion tells us to have respect for all the beings and prevents us from destroying nature in any form. It is believed, according to me, that man can be safe and healthy only by protecting and

conserving his fellow-beings and environment. I always hold the view that environment plays the greatest role in making what one is. According to Douglas and Holland, "environment is the word that describes all the external forces, influences and circumstances correctively. It affects the life, nature, behaviour, growth, development and maturity of the living beings". It means that everything which is present around us is a part of environment.

Yoga focuses on meditation. I think yoga has both a philosophical and a practical dimension. The philosophy of yoga deals with the nature of the individual soul and the supreme soul and how they two are related? The practice of yoga, according to me, is activity that leads or brings the practitioner closer to this union of individual soul with the supreme soul – a state called realization of true self. In my life, I always emphasize that these yoga techniques cover a broad range, encompassing physical, mental, emotional and spiritual activities. Yoga comes in many forms specifically designed to suit different types of people. Over thousands of years, special practical yoga techniques have been developed by experts in yoga, who are referred as Yogis (male) and Yoginis (female).

The breathing practices constitute the basis of yoga; they provide the link between the mind and the body, providing a precious tool for releasing tension and reducing stress. The practice of yoga gives a way to quit the mind by placing attention on the breath, and also on the movement of the body. Yoga is a healing system of theory and practice; it is though, that it combines breathing exercises, physical postures and the nervous system. As a result of yoga balance between the body, mind and spirit is established. Yoga is the way to attain the state of union of individual self with the divine spirit. This yoga techniques according to me cover a broad range encompassing physical, mental, emotional and spiritual activities. The practice of yoga, I further say, can be any activity that leads or brings the practitioner closer to this mystical union which is known as self-realization.

Meditation techniques were available in ancient Jain scriptures which have been forgotten with the passage of time. A particular form of meditation, according to me, is said to have been rediscovered by Acharya Mahapragya head of Jain

Swetamber Terapanth sect. It aims at reaching the deeper level of existence, which have been purified by it. Regular practice strengthens the immune system. I further reiterate that Jain meditation is important to the daily lives of the religious monks.

I feel inclined to tell readers of my autobiography that since I am a man of philosophy, I cannot escape teaching the philosophy of yoga and propagating it among people at large. In this situation my only sermon to my readers is this: "you have to learn to function... in Buddha-consciousness, in all kinds of situation-in the market place, in the monastery; with people in the crowd or alone in a cave..." I think one has to make one's Buddha consciousness more and more ripe. I further emphasize the fact that one has to lead life in its totality. **We should remember that we should live in the world like a lotus flower lives.**

My dear Readers! I tell you once again that at the initial stage meditation is a phenomenon which should be given special time. It is only for the learner. I further reiterate that one has to bring oneself closer to the mystical union a state called self-realization.

I am a man of philosophy in addition to other disciplines like Engineering, Education and Yoga. Naturally I am interested in the philosophy of yoga, invented and established by Indian saints and profound thinkers. The philosophy of yoga is a glaring example of research. It is so vast and effective that it is fully capable of understanding the causes of and solving all the physical, mental, emotional, economic, social and spiritual problems. In the light of yoga, I once more repeat that it can be clearly visualized that yoga with its effective and impressive philosophical background is proceeding rapidly in the direction of making the future of the whole world. All yoga-related activities in the world are the direct examples of the growing influence of yoga.

My readers might ask me why I am putting so much emphasis on the philosophy of yoga? My dear readers! please be sure that major present problems are solved by yoga. Health is the axis round which all the activities of life are based. But unfortunately in the present era health is passing through a transitional period. We feel surprised to see the poor conditions of the health of most of the people. The number of patients is increasing day by day. The situation is alarming and posing a great challenge to the medical

science. In such a gloomy situation yoga brings to the suffering humanity a ray of hope. The various yoga postures (asans) and breathing exercises referred to by yoga philosophy cause a sort of continuity in the whole of the body on the basis of blood and respiration. One can keep oneself both physically and mentally healthy and can be saved from the ill effects of medicines. It is crystal clear that various methods described in yoga philosophy are extremely useful in solving the problems related to health.

In the backdrop of the wide-spread corruption in the present day India the only way out is philosophy of yoga. My dear readers! please remember that we are to be away from the mud; this mud is nothing but corruption which is a world wide problem. All the human values and the culture of the country are thrust into it. I think under this circumstances one can follow the path of good conduct and make one's life disciplined simply by observing the first and the second steps (Yam and Niyam) of the eightfold yoga propounded by Patanjali. Treading on the path of truth and non-violence one can also liberate the society as well as the nation from the clutches of corruption. The first two steps of yoga bring about a remarkable and effective change in the thinking and personality of man.

In such a critical atmosphere, I as the champion of the philosophy of yoga openly declare that practice of yoga is the only means that can make man conscious of his divinity. In this way a person becomes elevated to a higher position and fulfill all his duties towards his family, society and country. The seeds for obtaining such a rich harvest of true knowledge, health and happiness, according to me, are provided by the philosophy of yoga. This is the reason why it has been said that life filled with yoga is more important than the more practice of yoga.

I strongly believe that yoga is to be propagated in the whole world as a life style. A coordination between materialism and spiritualism is highly needed. Philosophy of yoga is a multifaceted subject, having various aspects. It touches all the walks of life and is capable of presenting a tangible solution to all the personal, social, national and global problems. The philosophy of yoga is absolutely capable of solving the present day world problems. I believe that moral values get developed by yoga.

Men run after material and worldly pleasures. They are always busy in earning and spending. They always think of their own interest and have totally forgotten their duties, principles and ideals. In this context, the utility of yoga increases all the more, because with its help moral values can be fully developed. To make it possible it is necessary that yoga is given importance in education as well as in medicine. I speak of total health which indicates a stage in man's life where there is no disease, no physical ailment, no old age. Thus according to me, total health is the indication of proper health which is physically, mentally, emotionally and spiritually sound. According to World Health Organization, health is not merely the absence of diseases or invalidity. It is the state of total physical, mental, emotional, spiritual and social welfare. Total health signifies a very deep meaning of the wholesomeness and all round development. It goes beyond mind and body; it is the health of soul and spirit. Firstly body should be healthy; when it is so, the mind will be healthy and then, in turn the spirit will be healthy. Total health is an internal happening. It reflects the condition of inner well-being. It is a manifestation of inner joy, happiness, fragrance and celebration.

Let us go back just to the earlier discussion, I have been discussing the concept of yoga, its different kinds and its impact on human body. The goal of yoga is realized along with the total cessation of the attitudes of mind and with this realization blossoms the lotus of personality with all its beauty and grandeur. This total and absolute stage of oneness has also been defined as "Kewal jnana" (Absolute knowledge) and it has been said to be the absolute aim of life in Indian culture. According to Indian philosophy, those who have attained this stage can be said to be totally developed personalities. In the stage of totally developed personality according to me one gets detached from everything. On attaining this stage he gets totally free from all kinds of pain and sorrow. On the attainment of this stage further, ego which confines personality to a limited area comes to an end. It becomes knowledge itself and rises above both bondage and attachment.

At this stage one is always calm, cool, quite and well-balanced; outwardly one may seem to be indulged in all the worldly activities. One rises above the desire to live and the fear of

death. One neither longs to enjoy something nor does he neglect the things he gets. I affirm that one feels neither joy nor sorrow. One remains indifferent to both. According to me, what one does, he does it in a detached way. This is to me the brightest feature of this stage. Lust, anger, greed and confusion and so on do not affect such person. He remains neutral and detached in spite of enjoying all the pleasures and fruits of life. One does not care for the fruits of one's karmas and always remains happy. I once more proclaim that attainment of this state can be said to be the state of total health.

When one starts practicing yoga, mind gets purified and starts attaining wonderful powers. Before undergoing yoga exercises one has to observe some basic vows. These vows provide the firm foundation of yoga. When the devotee comes to believe truth his speed becomes extremely effective and infallible. But the regular practice of non greediness, the devotee gets detached from everything and even from his body. By the practice of inner non-greediness the mind gets purified and consequently it becomes indrawn. He develops concentration and there by comes to have control over his senses and develops the capacity of introspection. With the development of containment the devotee enjoys supreme bliss. Thus the body, according to me becomes pure, healthy and light from every point of view and the devotee achieves something spectacular.

The more I have delved deep into the practice of yoga, I become surprised at the sight of the vast inner domain in it. For example, I believe that by practicing yoga a yogi can master various branches of knowledge. On observing restraint over the moon, he attains the knowledge of all the stars. On observing restraint over the sun, he directly comes to know about all the fourteen worlds. On observing restraint over the centre of earth he gets complete knowledge of all the basic elements of which the body is composed. In short, there is nothing that a fully developed personality can not accomplish. Nothing is impossible to him.

Being absorbed in his soul, the yogi establishes a perfect oneness with the consciousness of the super soul. At the height of his development he comes to be omniscient, omnipotent and immortal like God. He comes to know everything only by desiring and gets complete mastery over nature. One of the main factors of

the distinction of a personality developed by practising yoga is the arousal of serpent power. This power has been described in different forms in the texts of yoga. Experts in yoga have described it as spirit fire, serpentine power and cosmic electricity. It is life force or life fire. For him it makes no difference whether he is asleep or awake. This may seem to be surprising to a lay man but is quite ordinary for such a person.

I have been doing selfless service by spreading yoga and science of living among youths. I am really a friend, philosopher and guide to those who believe in human dignity and self-respect. In this context I am carrying back to one particular issue viz., women empowerment in the Indian context. I speak of human dignity and self-respect; but have we ever thought of the fate of women at large. I believe still today that women remain socially weak, dependent and politically powerless especially at grass root levels. It is said that India resides in the villages; but the condition of people staying there is still very bad, especially of women. Women keep themselves aloof in public life. Despite the universal declaration of Human rights 1948, women's freedom, equality, dignity and rights are persistently compromised by laws and customs. It's a fact that all societies, whether the East or the West, have denied freedom, equality and justice to half of the population i.e., women community.

Dear Readers! you have already noticed that I have thrown much light on the fields of Philosophy and Education but my autobiography would remain incomplete if I do not speak anything about the role of yoga in life. Yoga is the science of life and art of living. It is definitely an aid to physical and mental fitness. Basically yoga is a system of physical and mental self-improvement and final liberation. We become astonished to hear that people have been using this system for thousands of years. Yoga arose in the age of the Vedas and Upanishads. It is the most ancient scientific and perfect spiritual discipline. Yoga is a method of training the mind and developing the power of subtle perception so that man may discover for himself the spiritual truths on which religion, beliefs and moral values finally depend. Yoga is nothing but the realization of our hidden powers. I think yoga is wonderful in the sense that it offers us simple and easy remedies, techniques and methods of health and hygiene.

Moreover, it ensures physical and mental fitness with a minimum of time, effort and expense. Yoga is an easy and simple way of learning technique of meditation. It consists of the following :

- (i) Kayotsarga (Total relaxation)
- (ii) Antaryatra (Internal journey)
- (iii) Shvashpreksa (Perception of breath)
- (iv) Sharirpreksa (Perception of body)
- (v) Chaitanya – kendra preksa (Perception of psychic centres)
- (vi) Leshya dhyan (Perception of psychic spectrum)
- (vii) Perception of the present moment
- (viii) Perception of thoughts
- (ix) Self-discipline
- (x) Bhavana (Counter vibrations)
- (xi) Anupreksa (Contemplation)
- (xii) Concentration

Readers might question under a queer idea that my presentation of yoga in my autobiography seems to be out of place but it is not so; I would like to tell my readers in utter humility that people have a peculiar notion of the concept of yoga. Most of them think that it is nothing but a kind of prayer. In my autobiography, I tried to reveal the technicality of the practice of yoga and its essence. All of us feel surprised to know that yoga is one of the oldest metaphysical sciences which investigates the nature of soul. Through its discipline it awakens the super-conscious mind of man which unites the mortal being with the immortal supreme spirit. Thus yoga leads to balance and also provides both a philosophy and religion. The real joy of life appears when we can unify nature and culture, wealth and poverty, movement and stillness, attachment and detachment.

Yoga can serve both the individual and the society. It is neither a sect nor an ideology but a practical training of mind and body. Broadly speaking, yoga has three main effects: it makes us more aware of our natural wisdom. Secondly, it enhances the capacity of body to recover from illness or injury. Thirdly, it teaches us how to cooperate with others. In short, yoga teaches us

truth through mind and body rather than theory. The eight stages of 'Patanjali' yoga are the following :-

- (i) Yama : The universal moral laws.
- (ii) Niyama : Personal moral roots of conduct.
- (iii) Asan : Yogic postures.
- (iv) Pranayama : Acquiring and controlling prana or energy, by means of breath.
- (v) Pratyahara : Withdrawal of senses from the outer environment.
- (vi) Dharana : Concentration.
- (vii) Dhyana : Meditation.
- (viii) Samadhi : Enlightenment.

It is a technique by which we can achieve the purest form of self-awareness devoid of all thoughts and sensations. We require a little bit modifications in our thinking process; otherwise we shall not be able to understand what the great yoga teachers of the past have taught. Patanjali, the pioneer in the field of yoga has explained the techniques through Yoga Sutra. In the Gita and the Upanishads we find a broader and positive expression of yoga. The ancient preceptors have taught us yoga the art of living, an even flow of happiness by way of removing our miseries and sufferings. Thus, so far what have we meant by yoga? It means a systematic practice and implementation of mind and body by the human beings to keep harmony within self and within society.

Let us now turn to Kundalini yoga, which is a systematic and integrated practice. What is the main purpose of Kundalini yoga? Kayakalpa is the culmination of Kundalini yoga and its objective is to enable the practitioner to postpone the ageing process and death. In India, Malaysia, Singapore, South Korea, Japan and U.S.A. Kayakalpa yoga is now being taught at regular intervals. Kayakalpa and kundalini are very important in Karma yoga.

The main characteristic of Indian culture, according to me is the formation of such rules and life-style as bring about development of physical, mental and spiritual faculties as well as an over all development of personality. The whole concept of yoga and the different methods of meditation are the result of this

very peculiarity. Nowhere else do we find such an arrangement for physical, mental and spiritual development. Keeping the pretty saying “**sound mind in a sound body**”, a well-planned programme was made for physical development which helped mental and spiritual development as well. In no other culture of the world is found such an organized programme. This is the first and foremost peculiarity of Indian culture.

Core meditation techniques are preserved in ancient Buddhist texts and have proliferated through teacher-student transmissions. I really give much credence to Buddhist meditation because it paves the way of physical and mental health; further it leads towards Nirvana which is the ultimate and the highest state of human existence.

7.3 Education

I am sure India has a powerful spiritual influence and if the situation so demands, her integral philosophy and way of life will be of immense value in the matter of any kind of exigency. In other words, it will help to resolve the conflicts of the present situation. My dear readers! I may safely tell you that mere listening to spiritual discourses is not good. One should always sit back and reflect. A minimum reflection is more important than pious worship. It is true that when we introspect about good things, then we try to imbibe them in our life. Listening to the best of things, without reflecting on them has only superficial effects. It is by reflection that one can realize the depth of the issue and its meaning. Time and again I repeat that all worldly problems can be solved by keeping non-violence in mind. Violence begets violence, enmity leads to enmity.

The principle of non-violence of all living beings is the only good. The virtue of non-violence is capable of establishing universal peace. The highest aim of human life is to attain eternal bliss. Our conduct should be such as would minimize the miseries of life and bring us the maximum amount of happiness. Knowledge and spiritual awareness should go hand in hand and with social and political systems. All religions and traditions have a common value system. These shared values have to reach every nook and corner of the world. Even if one region of the world remains ignorant of these values, the world will not be a safe

place.

In this piece of autobiography I have shown my readers that I have traversed a long way. During this journey I have tried to gather knowledge in the fields of philosophy, yoga and education in particular. By now I have thrown light on these different fields and tried to inspire you with the lofty ideas. But the most important idea among these is spirituality. All of us should sit for a while in solitude, meditate, reflect on our thoughts, actions and our environment around us. We should think over again and again, introspect and will here that inner voice, God's voice. Heart is God's treasury. We should keep it pure and radiant. Let our thoughts be pure, let our whole life be pure. It is also necessary on our part to teach our children the importance of purity of life. Moral education is a must today. We should try to develop a spiritual outlook in the young children from childhood. We should help them inculcate good values and thoughts.

I want to remind my loving readers that I also had been good educator throughout my life. My work in the field of literature and education is nation wide, is of very high standard, is innovative, problem-oriented and need-based. In the field of literature and education I adopted the newer and innovative fields of education like yoga for emotion control, practical education for building well – cultured person and philosophy for reestablishing human, moral, cultural, social and spiritual values. I believe it will create a new and healthy generation with high morale of culture, courage and courtesy. I have been serving P.G and Ph.D. students in diverse ways; for example, they are making best use of my research books as their text reference books. Readers would be surprised to hear that I have declared mission of my rest of life to write more and more Ph.D. level research books in my subjects for service to humanity.

Educational philosophy according to me plays a vital role in the creation of good persons and a new world social order. I think the ultimate goal and purpose of our educational philosophy should be creation of good persons and establishment of an ideal and social world order where in the entire humanity can live in peace, prosperity and harmony. I further think education has an immense impact on the human society. One can safely assume that a person is not in the proper sense until he is educated. I further say

that education trains the human mind to think and take the right decision. An uneducated person cannot read, write and speak properly and he is very close to all knowledge and wisdom like a closed window. In contrast, an educated man lives in a room with all its windows open towards outside world. Simply getting education does not mean acquiring knowledge and getting academic enrichment. Education, according to me, must get through by the way of free mind and free thinking. Further, by the way of my educational philosophy, I shall view that by experiencing full freedom of education the enlightenment of human beings from ignorance is possible.

Dear readers! I would like to remind you of one glaring fact that my life is based on ethics and morality of high order. The cardinal values of honesty and pristine purity are part and parcel of my life. What I have achieved in my life today is due to my honesty, punctuality, hard work and dedication. My creativity has always got admiration. My principles of life is based on simplicity and ancient wisdom. I think that we cannot live properly if we do not believe that life is worth living. But why it is worth living is the problem of ethics.

The real problem of morality, according to me, arises from its social nature. If morality governs the social relations of man, then what is good for one man should also be good for other. I think that money power and muscle power have totally destroyed public life. It is indeed a matter of serious concern and it is most serious in a country like ours. It is a challenge for the country. In India corruption is an issue of serious concern today. Among the readers of my autobiography those who are young comparatively are earnestly requested to brave this situation like warriors.

I have repeatedly pointed out in this autobiography of mine that I set store by certain values of life which have today eroded. There is all round selfishness, corruption and strife. It is necessary to imbibe the vales of Vedanta. Without Vedanta ethics of divinized social service, corrupt administration will lead the nation to hell. I think in this connection that the ideals of life need reorientation.

Sometimes I speak of the philosophy of education; it is philosophy of education which analyses the total discipline into

such divisions as philosophy and education, philosophy in education and philosophy of education. Renowned philosopher of history were educationists who made an impact on the field of education. According to Ross, philosophy and education are like the two sides of a coin, presenting different views of the same thing, and that one implies the other. I agree whole heartedly with the view of Ross. This indicates that the plant of education draws its nourishment from the soil of philosophy. Since the dawn of human history, education has been playing a vital role in providing direction for the holistic development of the individual and the progress of society as a whole. As an educationist, therefore, I always keep an eye on the development of education.

I mentally cherish the Gandhian view on education. To me the relevance of Gandhiji's views on education in free India will never dwindle down; but it will only increase as years go by. I have covered almost each and every aspect of my life including all sorts of activities where in I became deeply involved. In my writing 'glimpses of my life', I have stated in the following way – **if I draw a graph of my life, I find it to be a straight line. In my life not much ups and downs are there. This is all due to bliss of my Guru.**

In continuation of my views on education I have not said one thing in particular. Knowledge itself is light or enlightenment. Real knowledge is real enlightenment. Socrates has defined knowledge as virtue; but to him knowledge acts also as power of excellence. When we speak of knowledge, it implies so many things in different contexts. I think that in popular parlance knowledge has been classified into three kinds-perceptual, rational and intuitional. Curiously enough, a prominent philosopher like Bergson had divided knowledge into intellect and intuition. However, Indian philosophy goes deeper into the discussion of sources of knowledge. For example, the Indian materialists admit of only perceptions. The Buddhists, again, speak of perception and inference. Likewise the other system of Indian philosophy speak of three – fold knowledge.

My readers might feel that what relationship education has with knowledge? I will quote one shloka in the Yajurveda – 'विद्यामृतमश्नुते' which means that nectar can be obtained only through learning. Learning and education are the sources of light that

shows right path in every sphere of life. According to me, education provides knowledge and knowledge is the third eye of man, which enables him to go to the depth of all the elements and leads him to the right direction. It is simply because of learning, prudence and the faculty of discretion that man is regarded as superior to all the other living beings. I think that it's a matter of great pride and pleasure that a well organized and well-planned structure of education developed even in the olden times in our country. This structure came to be regarded by such different words as learning, knowledge, discretion, prudence and enlightenment.

I further reiterate that our country has a culture of its own which is unique in character. Our education system has been developing in accordance with it, it represents all our aspirations, expectations, ideals and values. It was because of these lofty ideas and universal values that our country came to be known as the citadel of education in the entire world.

I personally feel proud when I think that this stream of knowledge has been flowing in our country since time immemorial. When the other countries in the world were trying to develop slowly and trying to accumulate worldly pleasures, our country was in the pursuit of knowledge of the highest degree. With the passage of time great change has been noticed in both the systems of education – ancient and modern. My dear readers! look at our ancient system of education. It aimed at the all-round – development of man's personality. Its ultimate goal was to attain salvation. During the Vedic period much emphasis was laid on the formation of character. It was given greater importance than scholarship and prudence. It has been said in the 'Mahabharata, that **"money if lost, can be gained again; but character once lost cannot be regained."**

Such was the lofty ideal of the ancient system of education of our country. But my dear readers! please look at the modern system of education. It is not at all satisfactory. It does not provide proper and sufficient means for the development of one's personality. The present system of education aims only at maximizing material prosperity. It is quite natural that this material and purely scientific outlook has removed the modern man from the basic ideals and human values. Traditional ideas and

values gained by experience and discretion appear to be redundant and purely theoretical to the modern man. I am sorry to say that modern man is just moving on with no clear ideas before him; ultimately he gets nothing else but disappointment, despair, frustration, fear and anxiety. The modern system of education is proving utter failure in inculcating good habits, morality, neutrality, sincerity and honesty in him.

Since attainment of independence, the education system of our country has been causing restlessness, indiscipline and instability at each and every level. As a result the education system was not given proper attention and importance. The net result was: Prior to 1967 the need of framing a national policy of education was not felt. Consequently we are now facing so many problems such as communalism, casteism, narrow regional feeling, terrorism, indiscipline, crisis of human values, lack of creativity and sensitivity. It seems to me that our present education system is not keeping space with the changing social atmosphere and requirements. I further assert that education is a sub – social system which is found in almost all the societies. It is a social need for the continuity, change and development of society.

If we simply say, according to me, that the present system of education greatly differs from the past system. But I remind my beloved readers of the one basic fact that ancient education system was based on the Hindu classification of society into four castes. The aims of education were linked to the different requirements of different castes. Women were less benefitted by education, only persons of high society and rich families could enjoy good education. People of the lower class were generally deprived of the benefit of education. How was it? It stirred my mind vehemently.

After the attainment of independence we adopted a democratic form of Government. Lofty ideals such as democratic social justice, secularism liberty, equality and universal brotherhood were set for the country and the country men. For achieving these, provision of education too was made in the constitution. Undoubtedly much progress has been made in the field of education; yet much remains to be done because there are many defects in our education system. Democracy can be successful only when the citizens are educated. Our Government

has taken many steps from time to time through programmes, seminars and workshops so on. Still it is true that we have not yet gained what we expected from the attitude of the Government; it has not been very encouraging with the result that today we are facing a disappointing situation. There has been a great deterioration in moral values.

In the modern era, students tend to forget our ancient grand cultural heritage. Social values in all walks of life have deteriorated. In spite of the remarkable advancement of science, it has at the same time created, according to me, new problems. Modernization, industrialization and urbanization have brought about great changes in social relations and conditions. What are they? I ask my loving readers! whether they have ever pondered over this question? Teacher-student relations, values in education, curriculum and methods of teaching have undergone various changes. I think great improvement is required in the field of education. I have delved deep into the problems pertaining to the field of education. Shall we forget our cultural heritage completely? Shall we remain satisfied with the fact that we have attained vast knowledge? Shall the high ideal of sweet and cordial relation between the teacher and the student should become a thing of remote past? Will the teachers no longer love and care for their students and will the students have no respect and affection for their teachers? According to me, all those glaring questions demand a prompt and proper reply.

Whatever fascination we may have for modernization, we have to keep in mind our rich and glorious cultural heritage, our lofty ideals and great expectations. If it could be done, we will be able to keep up our human values, universal ideals, moral qualities and spiritual feelings. Otherwise the growing problems of today viz., increasing unemployment, uncertain future, growing corruption and indiscipline, neglect of ideals, aversion to duty and vulgar demonstrations and so on may become even worse and uncontrollable and may prove highly destructive and ruinous. I say firmly that the dire need of the present age is to find a suitable and satisfactory solution of all these problems. We will have to coordinate the materialistic culture of the modern era with ideals of the ancient education system. If it is not done, our future will be gloomy.

I have delineated different opinions of educationists about the ancient Indian system of education. For example G.N. Kaul pointed out that Kashmir was the main centre of education in the olden times. Both foreign and Hindu students used to receive education from the Buddha monasteries and Hindu convents respectively. Even women education was prevalent. Another educationist B.B. Gokhle also pointed out in his study about the different aspects of development and progress of Buddha system of education. This system of education influenced the other systems of India from 400 B.C. to 800 A.D. The main aim of Buddha education was to prepare the students to attain salvation.

B. Saran made a remarkable and startling research viz., the possibility of the use of the ancient Gurukul system of education in the modern Indian education. The aim of the Gurukul system of education was to have realization of self. From the theoretical point of view, education was individual; but from the practical point of view it was social. This system of education was used to be imparted in the Ashramas, which were not merely schools but which also provided lodging to the students. Much emphasis was laid on formation of character in these Ashramas. Curricula and methods of teaching were based on psychological principles. During the period from 600 A.D. to 1200 A.D. the concept of education was like that of education in ancient India. Primary education was started with the knowledge of alphabets. Very little attention was paid to the education of women. They were mainly taught music and other fine arts. Teaching institutes were affiliated to temples. Buddha monasteries also contributed a lot to the system of education.

I may add further that so many eminent educationists threw much light on the prevailing system of education during different periods. In all these studies most of the scholars and educationists have either concentrated on a particular book or have taken pains in making clear the philosophical aspects of the ancient Indian education. No period has been classified properly in its context of social, cultural, political, economic or educational changes. Thus newer values of education were kept into consideration. Study of the ancient system of education, according to me, can be extremely useful in describing the entire educational and social perspective of any period. At the same time the study can also

refine the present atmosphere of education and render it relevant to the present needs.

In tracing the evolutionary essence of education, I have already shown to my readers the period – wise break – up of the system of education. Still I presume that my readers may not be able properly to get at the process of education. In the broad sense of the term, education makes man civilized and helps in developing his personality. Thus to me education is a continuing process. But in the narrower sense of the term education is the learning which every young man receives before he enters his sphere of action.

According to a great scholar, knowledge is the third eye of man that leads him to the right path and right deeds. In the great epic “Mahabharata”, there is no eye like learning. It is a double blessing – it helps in attaining salvation in the other world and prosperity and affluence in this world. The light which we get from learning removes all our doubts and difficulties and enables us to know life in its real sense. Whatever the terms might be, education, or learning or knowledge gives one the right view and the right outlook.

Consequently, these qualities enhance one's prudence, strength and efficiency. In short, the advantages of education are innumerable, I think that education protects us like a mother, engages us in a good cause like a father and removes sorrows and provides pleasure and happiness like a wife. What more is that education enlightens one's life. In the extreme stage of attainment of knowledge, there remains no difference between the knower and the scholar. Their means and the ends get unified and all ignorance is removed. Without education it seems that one remains in the state of darkness. Education lifts one from state of light. Society cannot make progress and goals cannot be attained without education.

I am sorry to say that the education that is imparted to the students in the present time does not provide values like respect for all religions, tolerance, healthy feelings of heart to them. Our culture can be presented only through the medium of education. Science of living has come out as a ray of hope in this dark and gloomy world. It is the lamp that will remove the darkness of

ignorance.

I am aware of one glaring fact that I am a man; but I was never satisfied with this simple fact. Rather I wanted to move in my life with the desire of becoming 'someone' among others. I have tried my best to make a successful life. It is said that human beings are thoughtful beings. In all ages and in all countries human beings always crave for development. Different questions have awakened curiosity in human beings. Science and technology are the weapons utilized by human beings for progress.

I am very much active in propagating Jain way of life in academic circle in a simple but in a powerful way. I have felt the necessity of an education which has intermingled science with spirituality. Such an education can bring problems like terrorism and naxalism to an end on the one hand and bring world peace and humanity close to each other. I have always tried to contribute to the enrichment of society. I have tried to synthesize science with spirituality. The importance of scientific enterprises and of religious wisdom will remain inseparable in man's journey for the search of ultimate meaning and purpose of life.

Like yoga which is meant for control of emotions, I have adopted the newer and innovative field of education. I have also adopted the primacy of practical education for building well cultured person and philosophy for reestablishing human, moral, cultural, social and spiritual values. I believe in Gandhian principles and also follow the same in my day to day life. I have been working to transform the Indian society by inculcating human and moral values in youth who constitute half of Indian population to build non-violent just society. To be very much candid my work in the field of literature and education is innovative, problem oriented and need based. I have spent long 50 years of service to society like organizing yoga, education and philosophy camps. Moreover I have displayed my all books, articles etc. on websites and Google search so that people can follow and take lesson of inspiration out of it. I think it is a great service to humanity.

There can be no change in moral values. Moral values are neither subject to something nor are they based on something. Values have a pride of place in life. According to Dr. Radha-

krishan, the ever – lasting values of soul, truth and gentlemanliness are the sources of life. I repeatedly say that yoga can contribute a lot to the development of values and morality. By following the rules of yoga both mind and body can be developed. Moral values bring about a remarkable improvement in man's thinking and behaviour. He is elevated to a very high level.

7.4 Jainisam

I was impressed by the scholarship and approach and was surprisingly happy to find a Jain monk Acharya Mahapragayaji talking about science and appreciating contributions made by it. This was the beginning of long – lasting association with Jainism and my formal introduction to Jainism.

The idea of writing book attracted my attention. By this time I had realized the importance of integrating Jainism and science. I knew that science answers “how” of events and Jainism address “why” of events and the wedding of the two streams could greatly enhance our knowledge. I was in search of a suitable subject and found doctrine of karma very important from Jainism as well as scientific points of views and selected this as the subject of my first book. During my study, I found that Shri Devendramani Shastri had justifiably referred to the views of both Shvetambara and Digambara traditions in his books. Acharya Mahapragya had referred to scientific advancements side by side with Jain philosophy and tenets and had tried to connect the two approaches.

Besides the books of these two great Acharyas I found very useful references in the writings of Pt. Shriram Sharma Acharya. I also studied the views of Western thinkers and scientific texts on genetic science, bio – photons and so on which were relevant to the doctrine of karma. My sustained endeavor culminated in the publications of two books: “The Jain doctrine of karma and the science of genetics” and “Jainagamo aur Upanishado ki achar Mimamsa”. In this regard it will not be out of place to mention one book more: “Jaina karma Mimamsa: shastriya avam vaigyanik adhyayan”. Preparing these three books I developed association with scholars of Jainism. Sometimes I get so much immersed in Jain philosophy that I forget to mention serially on Jain philosophy published by me one more book “Jain karma vigyan

aur manovigyan”.

Jainism believes that the cosmos has not been created by any super power and it consists of six kinds of substances: Dharmastikaya, Adharmastikaya, Pudgalastikaya, Jivastikaya, Akasastikaya and Kala. The scientific principles are related to the study of these six substances. I selected this particular type of philosophy because of its appeal to science. This proves great strength of Jainism as scientific theory.

Religion is one; its nature is diverse. The word religion has come out from the combination of the two words. Religion unites one man with another, one nation with another, one community with another. As all rivers go ultimately to the ocean and become combined with one another; likewise all religions ultimately become one. As the essence of fire is heat, so also humanity is the attribute of human beings. All of us are equal in the eye of humanity. This kind of meaning attributed to religion is nothing but 'akata'.

Moral teaching is not in words but in deeds, which I have tried to prove throughout my life. The religious sect belonging to Jain Terapanth religion which helps in meditation and education, helps also aspiring for liberation. I dedicated myself for service without caring for the fruit. Anuvrata is not any kind of religion; rather it is process of leading moral life. Anuvrata movement is explained in the following lines : He who is identical both within and outside, whose behaviour is transparent, whose words and deeds are identical is the follower of 'Anuvrata'.

World of today is inflicted with so many problems and 'Anuvrata' is a good solution to those problems. He who becomes an 'Anuvrati' does not remain in darkness. I propagated this ideal to greater extent. I have shown much publicity of 'Anuvrata' through my writings centering round literature, life science, meditation and so on. I have shown devotion to my duty by propagating ideal among the masses.

The study of interaction between Jainism and Science is fascinating and generates an unending curiosity to understand the natural processes and soul performance. I feel it has turned me into a student collecting pebbles at the shore of vast sea of knowledge ahead revealed by the omniscient and I am enjoying it.

I have some experiences which I wish to share with others. I feel the following which can be pursued by others. I assert confidently to:-

- (a) Observe honesty in one's own personal and professional life. It adds to one's own success besides bringing reputation, peace and happiness.
- (b) Think positive. Negative thinking encroaches on one's abilities and retards one's progress besides causing mental tension and worries.
- (c) Recognize the purpose of one's life; the sooner the better. There could be purpose in professional life as well as there after. Be clear in one's own thinking.
- (d) To do justice to everyone around. Everyone has aspirations and they should be accepted and respected. Be impartial in one's own actions; favoritism amounts to injustice.
- (e) Do not any harm to others for one's own personal gains.
- (f) To avoid the opportunity of helping other and doing something good.
- (g) Admit that charity is good; it enables one to repay the social debt.
- (h) Request that none should think that one has learned enough. The later life in fact, gives the advantage of experience and improves one's learning skills, maturity and power of taking good decision. Curiosity is the key to learning.
- (i) Creativity produces excellent results in life. One can improve creativity by sustained attention and restricting one's thinking. One may not strike at the correct ideal in the first attempt. One should incubate for sometime and one shall be able to improve on it and make the right statement.
- (j) Simple life is an easy way to peace and happiness.
- (k) Sanskaras received in childhood guide the conduct throughout the whole life. The moral, cultural and religious values inculcated in early life become the foundation of the entire system of our believes.
- (l) One should be patriotic in one's approach. Nations having populations enriched with sense of patriotism progress fast in

bringing prosperity and welfare to the entire nation. Nation's interest must be placed above personal interest.

I reaffirm that I follow the spiritual path which is so satisfying and fulfilling in life. Devotion, dedication, respect for Acharyashri Tulasi, Acharyashri Mahapragya, Acharyashri Mahashraman and all other monks and nuns, perseverance and the burning desire for serving not only the order but also the whole mankind have always been the most important parts of my life. I followed the maxim of Acharyashri Tulasi: **"First control yourself and then rule over others". Simple living and high thinking** are the canons of the ideal of my life.

The edifice of Jain religion is based on 'Atmavada'. Jain religion does not believe in the doctrine of incarnation. From the times immemorial Jain religion has become popular, scientific and logical. Once the eminent litterateur Bernard Shaw was asked if he would take birth in the life here after where he would take shelter ? He said: I would prefer to be born in Jain family. The message of Mahavir to the effect – 'Live and let other live' has been accepted by all the people belonging to different religions. It believes in 'Anekantavada'; it is not in conflict with other religions. And I am proud to say that I am a devotee of this type of religion.

In the light of becoming a new model of moral behaviour, Jainism holds that after the acquisition of spiritual conversion that soul can move towards emancipation from misery. The entire conduct should be such as would bring us the maximum of happiness. Jainism gives lesson to perform noble activities every moment. The person who believes in moral values must rise above good and bad actions. I think if one wants to get rid of miseries and to achieve happiness in life one should live a balanced life. Jainism lays great emphasis on equality and equanimity.

I would earnestly request my readers to rise above individuality and to uphold Jain idealism if possible. Jainism inspires one to lead a harmonious collective life. One should be so disciplined that one does not put any trouble to anybody in one's daily life. Life of discipline in Jainism is prescribed in two forms: one, more rigorous for a monk who has severed his ties with the world, and the other, for a house holder who has a number of social

responsibilities. Ascetics and house holders are the two wheels on which the cart of Jain ethical discipline moves quite smoothly.

I further assert that Jain philosophy can prove itself to be a new model for international order and globalization also. Non-violence which is the creed of Jainism should be declared as a International religion. Jainism practises non-violence very minutely as principle and conduct also. Non-violence is the heart and soul of Jainism. All worldly problems can be solved by keeping non-violence in view. National and international activities should be guided by the principle of non-violence and Anekanta. Ethical discipline, I think, is one important aspect of Jainism. The foundation of this ethical discipline as has been said earlier is non-violence. No one has any right to destroy or harm any other human being. Every one wants to live and nobody wants to die. Thus Jainism according to me, has such basic fundamentals; it can prove itself a new model of moral and spiritual progress.

Till now I have not thrown any light on Jainism, although I am a Jain by choice. According to me, Jainism has accepted karma as subtle physical molecules which go with good and bad activities of mind, speech and body and get assimilated with passions lying bonded with the soul. This cycle goes on till the soul attains salvation or emancipation. According to me, Jainism has classified karma in eight groups in the following way: (1) knowledge obscuring karma, (2) intuition obscuring karma, (3) deluding karma (4) energy obscuring karma, (5) feeling producing karma, (6) life span determining karma, (7) body making karma, (8) status determining karma. I think the cause of difference between one man and the other is due to his karma. When all karmas are fully dissociated from the soul, it goes to salvation and never returns back to the body of the living being.

Jainism is the religion which, I think, prescribes a path of non-violence towards all living beings. Its philosophy and practice emphasize the necessity of self-effort to move the soul towards divine consciousness. Non-violence is the foundation of right view, the condition of right knowledge and the kernel of right conduct. It leads to a state of being unattached to worldly things. This includes compassion and forgiveness in thoughts, words and actions toward all living beings and respecting views of others.

Jainism stresses importance of controlling the senses including the mind, because they can drag one far away from nature of the soul.

How can I forget the glory of Jainism? Its all pervading influence over life as a whole is unforgettable. Jainism emphasizes the equality of all life, advocating harmlessness towards all, whether big or small creature. I do not intend to propagate Jainism among my readers. But I cannot check the temptation of singing its praises. I belong to Terapanth sect and had even greater responsibility there and was regularly devoting time to that sangh. It naturally indicates my zeal and enthusiasm to serve the society in general and the Jain community in particular from my heart rising above the sectarian divide and community bias. Well, I feel there should be a strong case for a new creed of scientist pundits who could interact with scientists and establish the relevance of Jain principles to modern context and eventually help in integration of science and spirituality.

I think Jainism is a great philosophy which is a source for human order, freedom, goodness, compassion, intelligence, happiness and love. I further assert that to achieve total freedom one needs to follow the non-violent path. The refuge to things other than the non-violent path is due to delusion, is unfortunate and must be avoided. Throughout my autobiography I have expressed multiple philosophical ideas including those of Jainism in the form of writings for human welfare and peaceful human life. I have felt the necessity of an education which can intermingle science with spirituality. Such an education can bring problems like terrorism and naxalism to an end on the one hand and bring world peace and humanity close to each other.

I do believe that money and other material objects play an important role in our lives; but they are not everything. **Money is a good servant, but a bad master.** This lust for material prosperity causes sorrow and discomfort. I do believe that Jain philosophy in this dark and gloomy condition, acts like a torch and brings the light of joy and bliss, the supreme goals of life. Jain philosophy teaches us to be detached from the material objects, to follow the path of truth and non-possession.

I further believe that it teaches men to have right faith, right

knowledge and right conduct. The karmic theory of Jain philosophy explains in a very simple and logical way the cause of the cycle of birth and death. According to this theory in which I have immense faith, man has to reap the fruits of his deeds, karmas, good or bad. Deluding karma causes sorrow where as good deeds may lead to salvation and liberation. To my readers of autobiography!, I humbly submit that since my college days I use to think of doing goods to others. I had been detached from the worldly affairs and had no interest in worldly pleasures. I yearned for inner peace and eternal peace.

I have always been closely associated with Terapantha and have worked day and night for its service and development. Because of my selfless devotion, I have been honoured and awarded many times by the order also. I got many things done in the premises of Jain Vishva Bharati, Ladnun. I think that it is a well acknowledged fact that the modern man is living in a world which is much more complex than the ancient or medieval society. The scientific advancement in the present years has made countries one another neighbours. Jain ethics, according to me has eyes on both the individual and the social betterment. Social dependence cannot rob the individual of his freedom to achieve his spiritual individuality. Thus, the true view asserts that the individual and society influence each other. The individual moulds and is moulded by society.

Surprisingly, man fears with his fellow being, there is no mutual trust. The sources of pleasure, peace, happiness and sensitivity have dried up. I wonder man has become restless, frightened and scared. Administration, discipline and self-restraint – all these are very necessary for society. Liberty in the absence of self-restraint amounts to madness and crying. According to my Guru, Acharyashri Tulasi, the founder of 'Anuvrata' movement—culture that produces persons devoted to duty flourishes and succeeds. A country maintains and preserves its culture, civilization, art and national integrity on the basis of its spiritualism.

Acharya Bhikshu says: **“To commit violence is a sin, to get it committed is a sin and to second it is a sin too”** I think that compassion and charity are found where no violence of any kind is committed. Compassion and charity are the ways to salvation. By

now my readers have come to know that I am a Jain by choice. Acharya Bhikshu had great faith in Jain religion but he did not take it in a narrow sense he says. "The way to God is a high way. It is not a narrow lane, which may be lost in between. It is the way that leads straight to salvation." He believed that religion is one and firmly supported the principle that non-violent activity of a person of wrong faith is also not religion. He has rendered the broad outlook of Jain tradition extremely impressive. The notion that one gets religion by following a particular sect was immediately annulled by Acharya Bhikshu. He holds violent activity is not religion.

My dear readers! please do not misunderstand me; I never intend to plead for conversion of one believer in a particular religion to the other. Acharya Bhikshu holds that one should not be initiated all of a sudden. One, desirous of getting initiated should be completely taught the nine elements. His one statement is very noteworthy in this connection as he has said, "If someone points out some fault in somebody after long time, it is he who deserves atonement..." Wonderfully he has said that big towns are full of monks. But the monks are thinking more of their comforts and conveniences than doing good to others.

The echo of the Anuvrata movement to which I had already referred in my autobiography has reached from the humble hut of a poor man to the Rastrapati Bhawan. Dr. Rajendra Prasad, the first president of India thinks that man has been neglecting the moral and spiritual values of life at the cost of material prosperity. By having recourse to the features of truth man can expect to escape from the destructive consequences of materialism. Acharyashri Tulasi believes that the experience of pure consciousness raises a spiritual devotee above all the fellow feelings. Then he thinks of one thing only and that is peace; all the people must get peace and whole world must get peace.

My dear readers! by now you have come to feel that I follow the foot prints of my Gurudev Acharyashri Tulasi. Naturally I have become drawn to one of his revolutionary quotations. As Tulasi says, "I have come in search of man. I do not want the help of Gods. People are always looking intently at Gods for everything. It is my firm belief that no God will come down from heaven to do our errands. The people living on the earth itself will

have to rise to be supreme Souls".

I cannot but check the temptation to express my views in the backdrop of Gurudev's line of thinking. I reiterate in the context of Gurudev's thinking that in order to infuse intensity in spiritual devotion, constant practice of psychical activity is required. This activity plays an important role in getting success in life also. Psychical activity means to get absorbed in whatever we do at whatever time, not to keep our existence aloof from that. According to Acharyashri Tulasi, past is remembered, future is imagined, and present mind always remains fickle and unsteady.

According to Acharyashri Tulasi, through psychical activity, mind can be changed into unmind. It can be done like this, so long as there is no thinking, there is no mind. Thus the practice of psychical activity is the successful process of converting mind into unmind. The real meaning of psychical activity is the awakening of consciousness and the awareness of consciousness. If we probe deeply into the words of Acharyashri Tulasi, we will feel to be lived neither in past nor in future. He always lived in present. Acharyashri Tulasi had firm faith in the value of devotion and meditation. How can I ignore the very view of Acharyashri Tulasi who really cautions us from the evils of the present age where in we are immersed.

I believe that if we could adopt some views of Acharyashri Tulasi, we would be able to attain some freedom from mental agony which constantly gives us irritation. On the awakening of the consciousness of meditation, a spiritual devotee lived within, although he may be moving about in the outer world. I have come to the very extreme part of my autobiography. Dear readers! before I close the chapter, I would like to tell you to accept with absolutely a free mind divorced from any kind of prejudice what I have upheld before you. Please do not think that I have a bias intuition to mould anybody's way of thinking.

I would be happy if my readers take it for granted that my narration of anything in my autobiography is purely for narration. For example, when I say that I have discussed at length the nature of knowledge and its enlightening power as explained by different schools of Indian philosophy with special reference to the tenets and teachings of Jainism, I do not imply that Jainism is the first and the last intend to impose it upon my readers. It is up to my

readers to sing its praises or not. Besides, when I say that I have a good number of research papers published in National and International journals of repute, I really do not like to beat my drum.

At the time of launching “Anuvrata movement” Acharyashri Tulasi, the pioneer of the said movement six decades earlier said – value of humanity, moral and authentic life devoid of desires, passions and so on, love and welfare of the country are the activities to which 'Anuvrata' has been dedicated to be an ingredient spiritual uplift of the country. Various dignified personalities along with the then president of India Dr. Rajendra Prasad, Jawaharlal Nehru did admit the significance of the “Anuvrata movement” along with the freedom of the country. For this reason this movement was recognized at the National level. Acharyashri Mahapragya, Acharyashri Mahashraman and other followers of Acharyashri Tulasi undertook a non-violence, march and reached every person and as a result lacks and lacks of persons became followers of 'Anuvrata movement'.

In my autobiography I have already pointed out that I am an ardent follower of Terapanth sect of Jainism; I am a Jain by choice. Much emphasis has been laid on meditation in Jainism. The aim of Samayika which is the practice of meditation in Jainism is to transcend daily experiences; it allows identification with the 'changeless' reality considered common to all living beings. It is also method by which one can develop an attitude of harmony and respect towards other human beings and mother nature. Samayika is especially significant during the monsoon (chaturmas period) and is also practiced during Samvatsari ritual.

Jainism is a religion where all lives are considered worthy of respect and which emphasizes the equality of all lives. Since I am follower of Jainism, I do believe that the spiritual path is good for the benefit of all living beings. According to Jainism, the universe and dharma have no beginning and no ending.

As my readers have already come to know that I have dedicated my life in spreading Jainism in academic circle. From my early childhood I am a staunch believer of ahimsa in thought, action and deed. I am sure if anybody wants to learn something from me, he or she can learn lesson from my life. I think that

among all religions, Jainism is the only religion which is dedicated to the soul and body to enlighten human beings the meaning, significance and need of living. Jainism is the embodiment of 'Jeevaprem'. So it never does himsa, consciously or unconsciously to any form of living beings. I do advocate it.

7.5 Psychology

While I discussed much about the nature of education prevailing in our country. I have tried to point out that education has simply become a means of earning one's living. Education can render a person literate and confer on him so many degrees; but it cannot provide real knowledge. Education cannot make a person intelligent in the real sense of a word. This is the reason why Indian society is still filled in with superstitions, dogmas and blind beliefs. My mission is not only to spread the philosophy of yoga among people around me, but also to propagate the spirit of education. As an educationist, my mission of life is to spread education among poor people. I firmly believe that without education women, in particular, will not get their due share. In the true sense education empowers women. Education is a pre-requisite of their development. In Ladnun in Rajasthan I spent ten years and gave education to young girls. Women and girls receive far less education than men due to both social norms and fear of violence. India has the largest population of non-school-going working girls. The constitution of India guarantees free primary school education for both boys and girls up to the age of 14. I always keep this in mind.

As an educationist I have been associated with a number of institutions and my dear readers! you will be pleased to know that under my guidance 30 students got Ph.D. I am doing selfless service to humanity. I always give importance to quality and not to quantity. Being educationist I am a great exponent of Indian philosophy and universalism. My work on Jainism, yoga and traditional medicine are well known. Readers please do not misunderstand me. I am not beating my own drum; these aspects of my life spontaneously creep in. I have been trying to do yeoman service by spreading traditional values among youths to be candid, I have dedicated my life for the empowerment of women and down trodden people in and around Jodhpur. Empowerment has been defined as building confidence insight and

understanding and developing personal skills.

Further I hold that religion is a unifying force which unites man with man. Religion simply binds us by commands so that we may not degenerate in misery – physically, mentally or spiritually. We should be sensitive to the cause of society and humanity and try to reform it from within as much as we can. We should not shut our eyes to the crimes taking place in society. We are about to enter a new era which will usher in the dawn of a new divine civilization. By no means we should try to divide the people into smaller sects; rather we should unite them to accept one religion, one God and one humanity.

Thus we arrive at 'Vasudhiava Kutumbakam'. It is essentially a cultural and spiritual concept. This concept emphasizes the fact that the whole world is as if a family, where all of us stand united. Love and harmony, cooperation and mutual support are the basic ingredients there. As a result the idea of exploitation is quite inconceivable. Individual and collective interests are complimentary. Unlimited consumerism is ruled out because everyone has to be provided with necessities. Let all of us make full use of the faculty of intelligence with which we are gifted by God in uniting mankind.

Let us sow the seeds of love in children and not to say or do anything which may create feelings of hatred in them. Why can't we say that the entire universe belong to all? We are foolish if we fight in the name of religion or nationality. The Indian sages and seers propounded the truth of the gospel – 'Vasudhaiva Kutumbkam'. We should make a promise to follow this divine teaching and consider ourselves as a citizen of the world. We need to unite ourselves to build a world of our own.

The concept of human unity is very old. Our seers announced long back that the entire domain of living beings is one single family. For example, the system of joint family in India is a glorious example of unity in diversity. Still now a days we can see a family living together with the grandparents. They are of different ages; still they are all united and happy. All this is due to the great teachings of our religion. Hinduism believes in universal unity and happiness. Dear readers! I am not there to teach any of you the essence of Hinduism. But if you have any kind of faith in

it, I presume you will be happy and lead a life free from conflict, coercion and tension. Our basic principle is unity is diversity.

I presume that my life is a glorious example of extending help to others. I always ask people to be spiritualistic in outlook. My heart is always open to others. I am always prepared to do help to my friends. But I never tell woes of myself to others; but I try to take share in the sorrow of others. My whole life is a picture of all these. Nobody would be able to have a synoptic view of my life from one particular perspective. Other persons do not want to enrich their lives. They do not try to understand the meaning of life. But I can say confidently that I am an exception to this type of thinking. Healthy mentality is conducive to the welfare of society – this is maxim of my life.

In the sequel of analysis we have already found that yoga in all its ramifications is a wonderful system of Indian philosophy. It has its influence on the body, feelings, behaviour and mental level of man completely. It embodies the great science of the transformation of human life. It is a basis of man's internal change. Further, according to me, it maintains the balance of man's life, because of its scientific and psychological qualities. The regular practice of the postures of yoga enhances body's efficiency. Practice of perseverance and meditation activates the functioning of the brain. As a result there is a tremendous improvement in man's personality and his total health.

The Hindu system of 'Varnasram dharma' and the four Purusarthas reinforce unity as well. It is meant for the proper development of society. Peace and harmony in the world will come through brotherhood and love. With true enlightenment a person rises above the boundaries of race, religion, language or nation. Unless our mental horizon and perception are broad, we cannot achieve success in life. Due to our ignorance we try to establish the superiority of our own race and religion. The cause lying behind present dangerous situation is the ignorance of mankind. If we can understand the spirit of 'Vasudhaiva Kutumbakam', we can hope to achieve world peace.

Today the world is on the verge of total destruction. We become surprised to see that a large member of countries in the world is busy in accumulating weapons of mass destruction. It is

well known that it is impossible to establish peace in the face of huge weapons. So what is the way out? I Think 'Vasudhaiva Kutumbakam' can usher peace in this world.

We have seen the dawn of the twenty first century. We have witnessed a tremendous growth of science and technology especially the amazing advancement in information technology and communications. The influence of science on the mind of the younger generation has become overwhelming. Millions of young students throughout the world are misdirected towards an entirely materialistic and reductionist understanding of the world. Such thinking patterns, unknowingly planted in the sub – conscious mind of innocent students by teachers who are unaware of spiritual science, erode the sense of values and morality in human society and bring about loss of culture and graciousness in our youth.

I see that throughout the world today many thoughtful persons are concerned about morality, ethics and quality of life in general. In many parts of world, concerned leaders are organizing conferences and meetings for generating global ethics and global peace and harmony. According to me, all these efforts suggest that we have to bring in the study of spirituality and religion within science and vice versa. Its seems that there is a great need to review science and education according to me.

All of us know that the present age with its various scientific achievements is running fastly in the material world while in the spiritual world it is lagging behind. I think that all of us know well what the condition is today? Simply falsehood, dishonesty and corruption are rampant everywhere. People want to accumulate and possess as many material things as possible. There is no end to the wants of the people. New wants crop up. The more one has, the more one wants and this lust for money and other material objects leads to unhealthy and cut – throat competition. There is a blind race for having more and more of worldly objects. The greatest irony, according to me man is never happy in spite of so many things he possesses.

I am coming to the major part of my autobiography. Before I close it, I want to say that charity is another important social issue. The fact that there is no room for it in the present social structure,

has been socially accepted. Now we talk of 'cooperation' instead of 'charity'. In this world only a true sanyasi has the right to accept alms without doing any manual labour. The monk who is deeply devoted to God has this right.

We are not living in isolated compartments; the world has become one big family. In a society plagued with domestic and communal violence, we need to globalize wisdom. In spite of our technological advancement we have cared very little for the emotional and spiritual needs of people. A sense of belongingness with the whole world is the need of the hour. We need to understand what is lacking in the society and how we can nurture the human values without which this earth cannot be sustained.

Researchers do not confine themselves only to psychology and the study of brain. Now a days studies are being carried on in neurology, occult science, metaphysics and parapsychology. All these researches indicate that human brain is like a magic box. Researches show that if the innate potential hidden in the unconscious mind is understood completely and executed properly, greater miracles may happen. I make my beloved readers of one fact that 93% of conscious mind is hidden under the layers of unconscious mind.

7.6 Women Empowerment

I become highly surprised to say that rights to women are violated at each and every State. Women are ensured equal rights along with men. Even the directive principles of State policy indicate that women of every section of society have equal rights with men and have equal protection of laws too. Actually this is the theoretical and the idealistic context of the issue of women rights. But the reality is just the reverse of this.

It would not be out of place to mention if I say in this context that many great men played significant role for the uplift of women and worked hard to save them from the cruel social systems. Undoubtedly with the passage of time, I find that there has been more and more participation of women in the Indian polity; yet we find that it is insignificant even today. Further I find in society that mothers abort female fetuses to get a male child later; they neglect female child. So long as such condition persists, legislations will not suffice. Only by eradicating male

chauvinism, this evil can be removed from society.

I believe, without education women will not get their due share. Education empowers women in the real sense of the term. It is a pre requisite of development. Women and girls receive far less education than men, due to both social norms and fears of violence. India has a largest population of non – school going working girls. I think education is only weapon which can safeguard a woman from so many evils. Besides philosophy, education and yoga I have thrown light on women empowerment. Much has been said about gender equality and empowerment of women; but women remain socially weak, dependent and politically powerless especially at grass – root levels. It is said that India lives in the villages; but the condition of people staying there is still very bad, especially women. Literacy rate is very low and exploitation breeds dissatisfaction among women and consequently they keep themselves aloof from public life.

Empowerment in its simplest form means the manifestation of re-distribution of power that challenges patriarchal ideology and the male dominance. It is transformation of the structures of institutions which reinforces and perpetuates gender discrimination. It is a process that enables women to gain access to, and control in materials as well as informational resources. An idea which is gaining momentum these days is that increased participation of women in decision making at all levels will enable the goals to be realized throughout the process of development.

I think that the establishment of International organizations and the tendency towards disarmament are the symptoms of the inefficacy of force, war, and violence to act as arbitrations of International disputes. Time and again, I have emphasized that the easing of tensions and cessation of conflicts among states, the maintenance of universal peace and the promotion of human welfare can only be affected by the spirit of non – violence. Again the root cause of violence is material goods. Naturally the passion of greed is to be extricated from the human mind as far as possible.

Thus my readers will easily understand that I did not confine myself to the role of Jain ethics in peace and harmony of global civilization. Thus national and international activities of a country should be guided by the principle of non – violence. In order that a

country may function properly without encroaching upon the inherent spiritual nature of man. The policy of the country, I must reiterate, must exhibit unflinching faith in the principle of non – violence. This will enable the country to bring enlightenment and the result will be the emergence of samyagnana. Throughout my autobiography I have pinpointed the dealing situation in the field of human values. Eternal values like spiritualism, non – violence, harmony, tolerance, truth and so on are getting deteriorated day by day. This is why immorality, violence, intolerance, terror callousness, fear and discontentment are on the increase.

Personally I may say with confidence that I was born in some remote village in the state of Rajasthan referred to earlier in my autobiography. I became terribly excited at the sight of the poor and miserable conditions of the village – no school, no road, no electricity, no female education at all and nothing of the sort. Thus the problem of women of inferior status appears more or less a global problem.

But the problem assumes greater importance in India because the country is poor due to low economic status and growing population with respect to the other developed countries. I become at times deeply involved in the eradication of this problem to some extent. It is really a matter of surprise to me that even in the twenty first century we are fighting for women empowerment. At the same time we become surprised to note that top decision makers like- Mrs. Indira Gandhi, Mrs. Margaret Thatcher, Mrs. Goldameir, Mrs. S. Bhandarnanyaike and her daughter Chandrika Kumartunga, Mrs. Benazir Bhutto and so on played significant role. I think that political parties should come ahead to mobilize women.

7.7 Naxalism

Dear readers! you would be more astonished to hear that as a administrator, I am an expert in resolving the conflict of various kinds. I specialize in the area of conflict and conflict resolution. I have been associated with a number of International organizations and institutions in peace building process. I would request my readers to go through my book viz., Naxalism: Myth and Reality.

The hardliners in Pakistan are again near to the political mischief. The Indian and world interest lies in promoting a

relationship of 'sovereign equality' and friendly cooperation between countries. I am the champion of this kind of relationship. This will move the Indian subcontinent towards peace and development. Language is a means of communication for the purpose, I have organized many camps for imparting communication skills. I think there are lots of difference of opinion among the scholars regarding teaching the language. Some scholars think that a real difficulty of learning of foreign language lies in mastering its vocabulary; but there are others who hold that the real problem is in mastering the sound system and the structure of the language. In one seminar Mulkraj Anand once said, "we cannot write like the English. We should not. We can write only as Indians."

In spite of development of science and technology there are people in our country who live in villages with no electricity and any infrastructure. Naxalism is an issue which has cropped up for the last so many years in different states in India. Good livelihood, land and wages are properly provided to the people living in states in India where violence has appeared, then we can expect some kind of good result from them.

I will ask my loving readers of my autobiography to take note of one glaring fact that in addition to my interest in philosophy, yoga and education, I am also interested in the contemporary problems of Indian society. I think when the state wants to take livelihood ruthlessly and becomes indifferent to their voice, developmental issues like naxalism crop up. In the developmental process people get alienated and their fundamental rights are taken away by the state. State silences the voice of ignorant, poor and simple people. Ultimately no option is left but to resort to violent means; as a result the peace loving man becomes violent and becomes Naxalite or Maoist.

As an ardent lover of Jainism, I think that we cannot erect the city of peace on the foundation of violence. If mankind is to live in peace and achieve progress in all spheres, it has to eschew violence and it has to develop a way of life anchored in the philosophy of love and cooperation. I request my readers to change the chemistry of thought and action by adopting Gandhi and values in their daily lives. We have to start from somewhere to come to overcome the hurdle coming in the way of promoting

environmental awareness.

In other words, I want to say that there is a need to reiterate Gandhian values; instead of merely garlanding the portrait of Gandhiji, I think people must translate his ideals into real life. The need of the hour is that leaders as well as people of the country be inspired by the ideals and the teachings of Mahatma Gandhi. We need a man of values at the head of a Government. We need a philosopher king, whose head is clear and whose heart is in the right place. The policy makers, politicians, intellectuals and scientists must translate the preachings of Mahatma Gandhi.

I have concentrated on the problem of Naxalism mainly because I cannot be indifferent to this burning social problem. India is a vast economic country which is having vast value system; it struggles to become a developed nation and with this urge it faces internal opposition viz., Naxalism. The approach to this problem, I think, requires a blend of firm but sophisticated handling of violence of Naxalites with sensitive handling of the developmental aspects. The Government cannot blame the Naxals, because they also belong to our country. But their violence is not acceptable by the Government. The Naxal groups have been raising mainly land and livelihood – related issues; they blame the Government set – up along with its bureaucracy. I think that India has been facing many challenges like equality, justice (in the social, the economic and the political spheres), liberty, fraternity, people's economic development through high economic growth. These are the values which are to be attained by India. But it is a very difficult job for our country mainly because India is a responsive welfare provider.

The aim of the Naxalites, as I have understood, is to establish a communist state in India by the capture of political power through armed struggle. They are for the establishment of a people's Government. They point out that democracy in India was not preceded by democratic revolution and hence it is incomplete at best. In this connection it may be said that the other left groups in India do not advocate violence. The Naxalites in India are unwilling to enter the political arena in the country, because they feel that the state structure is rotten and the parliament itself has been designed to give trouble the masses. The acts of armed uprising against the state gradually become alienated from

people's interest. I apprehend that this movement may lose popular support in course of time.

An individual is the smallest unit of the whole world. If the smallest unit is morally pure and possess good conduct, we can hope that the whole world will be truthful and follow 'Ahimsa'. The principle of non – violence really implies that life should be elevated completely from the plane of obligation and force to that of reason, persuasion and so on. My dear Readers! all of us should remember that the interrelations of different countries should be nourished upon truthfulness.

7.8 Colour Therapy

The most fascinating as well as illuminating theory that I can present before my readers is the theory of effect of colours on body, mind and soul. The science which has made use of colour for the treatment of diseases of human beings is known as “Chromo Therapy”. It means healing with colour or through the use of colour, which is at once simple and effective. For ages it is being used in the treatment of diseases.

My dear loving readers! I would like to tell you one thing particular in my life viz., my varied interest in different fields. In addition to my interest in the field of education, yoga and literature, I am also interested in colour therapy which is another form of yoga. Sun light is composed of seven different colours like those in rainbow. If we could remember the word “VIBGYOR”, it is easy to remember these seven colours. Each letter of the word “VIBGYOR” stands for the initial letter of each colour – Violet, Indigo, Blue, Green, Yellow, Orange and Red. The radiation of sunlight is absorbed by the nervous system and distributed by it to the blood stream carried to various parts of the body. By way of various experiments it has been found that colours have positive or negative effects on our thoughts, emotions, health, happiness and even on our efficiency. What I want to assert is : Treatment by colour is easy, inexpensive and also effective.

Experts have been discovering just how deeply our lives are influenced by colours by way of experiments in hospitals, factories and offices. An experiment in America has recently shown the effect of colours on muscular activity. The activity of a

group of workers under normal lighting condition was established 23 units. Under blue lights, however, activity increased to 24, green brought it to 28 and yellow jumped it to 30; but surprisingly enough the scarlet lights rocketed activity to 42, 90% above the normal.

Scientists also have come to know the influence of the colour on the mind. Some people had been suffering from acute Melancholia; the scientists used red, the most stimulating colour in rooms set aside for these people. It is true they were not completely cured; but they have often revealed a new enthusiasm and awareness. In discussing in detail colour therapy as understood by me, I would like to remember in utter reverence Newton showed the seed of modern “Chromotherapy”. My dear readers! I can tell you, it is really wonderful to think that colour can be used for treatment. We live in a world filled with colour. It is a universe of hues, pigments, shades and tints that can be found in every conceivable combination.

The use of light and colour for therapeutic purposes is not new. The areas seem new to us today but in the past colour for therapeutic purposes has been used extensively. The great difference between the past and the present is that we can actually measure the effects of light on light substances. The two psychologists of U.S.A. discovered in 1932 that blue light has a calm and red a stimulating effect on human beings. Colour is only a very fine way of controlling light. Each colour has a specific density and colours actually make the spectrum. The natural spectrum consists of three primary and three secondary colours. Light is denser than darkness and out of the darkness that plays with light arise the colours. There are two halves of the natural spectrum – red, orange and yellow on the one hand and violet, blue and turquoise on the other hand. By way of a prism the edge of darkness and light gets enlarge and the eye can see more easily this emergence of colour.

My dear loving readers! I do not know how you would appreciate the induction of colour therapy into my autobiography. But I presume if we do not know the simplest method of cure of diseases, our fund of knowledge would remain incomplete. I am just trying to supplement your knowledge by adding this portion and nothing else. Colour therapy is a technique of restoring

imbalance by means of applying coloured light to the body. We know that colour influences us emotionally. Blue, for example, has a soothing effect on most of us and according to one British colour therapist blue was by far the most popular colour. When blue light is applied to human body, blood pressure comes down. But when red light is applied the blood pressure goes up remarkably. It is in this area that colour therapy begins to be an effective method to support.

Colour therapy helps both to prevent and cure disease. For example, during an attack of asthma normal day light dimmed and a blue light is switched on. Research shows that general tension is greatly reduced under blue light. Conversely, the switching on of a red light under such condition can lead to the death of the patient. According to me, my readers should know and understand exactly what action and effect the various colours have on the body. It is true that colour analysis and applications vary from therapist to therapist. But they are not of different opinion regarding the healing qualities and uses of different coloured light.

I hold in utter confidence that green is the king of colours. It is made up of blue and yellow and is a mild sedative. My dear readers! just try to understand the tremendous effect a colour has in the field of treatment of diseases. Green, for example, is used to treat nervous conditions, heal fever, ulcers, influenza, syphilis, malaria and cold. Therapists regard green as the colour of harmony. Well, dear readers other colours have also some mentionable characteristics.

Colour has vital bearing on health and human welfare. Colour not only effects the human mood, but also it causes positive responses throughout the organism. The body has definite reactions to light and colour, and a general tonus is to be admitted. The word "tonus" refers to the condition of steady activity maintained by the body. Muscular tension and relaxation, for example, are tonus charges. They are to some extent noticeable and measurable and are good clue to the action of colour, however slight. Red has been found to increase muscular tension and blue to relax it. The colour which our bodies give up are invisible to the ordinary eye; but they can be seen by sensitive's and they can be measured just as visible colours can be measured.

I always try to maintain simplicity in my behaviour. I never show any kind of rudeness to others. What is more is that I always pay respect to the elders and show affection to the youngsters. So many admirers of me do believe that that I have a saintly nature. I believe not only in spirituality but also in renunciation. I always tell people around me "I would vanish but my fragrance should stay". How? Through my deeds and works. I do believe that body is mortal; but my works should be immortal.

Further when I say that I have participated in various seminars and conferences in India and Abroad, I do not really mean that how intelligent, wise and intellectual I am. Whatever I have written till now in my autobiography is simply the outcome rather outburst of feelings of joy that lies submerged in me. My dear Readers! please remember that any creation of any man, however small or big it might be, is really a thing of beauty which is a joy forever. Most humble, I dedicate this piece of autobiography to you readers.

Editors of Felicitation Volume published in his honour say One can say that Tater's honesty, simplicity, humility, dedication, nobility, scholarship and so on are remarkable. And what a wonderful human being he is? He is not only truly a precious Ratna of Jain Shwetambar Terapanth Samaj but of the whole humanity. Tater's philosophy can be summed up in the following poetic words:-

***"Do all the good you can;
By all the means you can;
In all the ways you can;
In all the places you can;
All the time you can;
To all the people you can;
As long as you can."***



Appendix-1

DEDICATION

I am proud of being an Indian and I Solemnly pledge -

1. To honour our constitution , national flag and national anthem .
2. To follow the lofty ideals motivating national movement .
3. To maintain the unity , integrity and sovereignty of India and to save the forests lakes rivers and wild animals .
4. To serve the nation .
5. To honour women and not to discriminate on the basis of religion language state class or creed .
6. To have compassion for all living beings .
7. To keep away from violence .
8. To protect public property .
9. To develop scientific approach , humanistic outlook and feeling of improvement .
10. To form the feelings of fraternity , equanimity and honour in my countrymen .
11. To aim at excellence in all personal and group activities .



"Be aware of your rights; be devoted to your duties "

Prof . Dr .(Sohan Raj Tater

National Human Rights Commission expects from all children ,students and citizens to observe and repeat daily the above pledges given in the constitution 'Article 51' by attaching their photographs and signatures .

Appendix-2

About Prof. (Dr.) Sohan Raj Tater

Prof . Dr . Sohan Raj Tater b . 1 9 4s7) former Vice Chancellor , Singhania University , Pachari Bari (hunjhunu), Rajasthan and former Adviser , Jain Vishva Bharati University , Ladnun Raj . He is Emeritus Professor in Trinity World University (U K .), NAIU (U S A .), Jagannath University (Bangladesh) Jodhpur National , JITU and Singhania University .

He is registered Research Supervisor in Abroad and Indian Universities in subjects – Philosophy , Yoga and Education . 5 Scholars have already been awarded Ph D in his supervision . Earlier he served in Public Health Engineering Department , Government of Rajasthan , for 3 Years and took voluntary retirement from the post of Superintending Engineer . He is Associate member , Patron , Fellow and Life member in various Academic Social institutes in India and Abroad . He has traveled abroad - U S A , U K , Japan , Germany , South Korea , Bangladesh , Sri Lanka , Nepal and Bhutan countries .

A well known scholar Prof . Dr . Sohan Raj Tater has written and got published 1 0 books and 3 0 books are under publication in his subjects – Philosophy , Yoga and Education . Besides this his hundreds of Research papers published in National and International journals of repute . Also , he has participated in hundreds of seminars , conferences , workshops , symposias and Endowment Lectures in India and Abroad . He has been awarded 4 0 International / National Award out of which main are Indira Gandhi Rastriya Akta Award , Samaj Bhushan , Yuvak Ratna , Indo - Nepal Harmony , Bharat Excellence Award , Jain Gyan Vigyan Manishi , Samaj Ratna , Maharshi Patanjali International Award , Indo - Bhutan , Vidhya Bhushan , Mother Teresa Seva Ratna , Naturopathy Ratna and Yoga Ratna National awards .

Appendix-3

50 YEARS CONTRIBUTION OF PROF. (DR.) SOHAN RAJ TATER TO SOCIETY (ABSTRACT)

- (1) 100 Ph.D. level Research books written and published by him in his subjects- Philosophy, Yoga and Education are taught in 100 popular Universities of India and all are available on Google search and hundreds of websites of world. Lacs of P.G. and Ph.D. level scholars are taking full advantage of these Research books as text/ reference book in their courses. His 30 Research books in these subjects are under publication which will be very useful to lacs of students of these one hundred Universities.
- (2) Dr. Tater is honorary associated with 50 National and International educational institutions for the upliftment of human, moral, social, cultural and spiritual values in crores of masses around India and abroad as Patron, Chief patron, Life member, Adviser and Associate member.
- (3) He brought up & taught honorary in Jain Ashram since last 15 years more than 100 non-attached boys and girls who renounced their families and wealth and all of them became SANYASIS by taking initiation from Jainacharya Mahapragya. Those all 100 SANYASIS today are preaching to Crores of masses throughout India and abroad for inculcating human, moral and spiritual values in society.
- (4) Since last 15 years he organized hundreds of the camps in various institutions, schools, colleges, Universities, Jails and at common public places and he gave practical demonstration of various types of Yoga, Asans, Pranayams and Meditations to lacs of public. Thousands of people controlled their emotions like – anger, ego, deceit and excessive greed with these practical demonstrations. Thousands of patients took benefit of these Asans, Pranayams and Meditations and cured

their incurable diseases. Many violent people in Jails abandoned violence and became non-violent with the experiments of various contemplations by their brain washing. Lacs of school, college and University level students controlled their emotions and strengthened their memory and wisdom.

- (5) He has been awarded 41 International/ National Awards by State Governments, Universities, GOs and reputed International/ National NGOs for his 50 years long services in the field of Literature and Education with devotion and dedication.
- (6) His name has already been recommended by Collector, Nagour(Raj.), Governor, Chief Minister(Rajasthan) acknowledged by Central Home Minister, State and Central Ministers, many MPs, Padma Vibhushan & Padma Shri awardees & reputed NGOs for Padma Shri Award.
- (7) Prof. Tater's all these achievements can be seen on websites- www.drsohanrajtater.com, [www.herenow4u.net-glossary T-Tater,Dr. Sohan Raj](http://www.herenow4u.net-glossary-T-Tater,Dr.SohanRaj) and [www.Google.com-search-Dr. Sohan Raj Tater](http://www.Google.com-search-Dr.SohanRajTater) (1000 Active files).
- (8) His academic qualification is-B.E.(Mech.),M.A.(Philosophy),M.Ed.,M.Sc.(Yoga),Ph.D.,D.Litt.(Edu.), D.Sc.(Yoga) and D.Litt.(Philo). Right beginning from start of his Academic career since year 1969 he made the aim of his life to serve humanity, to serve people. With this aim of life he served in Public Health Engineering Department, Rajasthan Government for 30 years up to the post of Superintending Engineer. During this long tenure he gave employment as per rules to thousands of SC/ST, Tribal, poor and the needy persons, got drilled thousands of the wells and tube wells, got laid lacs of kilometers of pipelines and got released lacs of domestic water connections to the SC/ST, weaker, tribal and poor persons residing in remote rural areas of Rajasthan state for drinking water. During this 30 years tenure he educated his staff & the public of Rajasthan state for importance and best utilization of pure, safe and easy availability of drinking

water through literature written by him and through practical demonstration by lectures and projectors.

- (9) Prof. Tater himself is sponsor of 20 life time awards through reputed NGOs on his parents & own name for the best Literatures, Research Papers of the year, Permanent Corpus Funds for welfare of Orphans, Handicapped, Blind, Deaf and Dumb persons, publication of Journals and Endowment lectures in the field of Literature and Education to rebuild deteriorating human values.
- (10) After entering in Education field since last 15 years he served/serving honourary in Educational activities benefiting Lacs of Scholars with full dedication and devotion in 50 Universities, colleges and institutes in India and abroad which are dedicated to extensive quality Education.
- (11) Since last 15 years and for remaining part of his life he had made mission of his life to preach, educate, train and to spread awareness among Indian Society for re-establishing deteriorated human, moral, social, cultural and spiritual values through his Literature and Educating them by organizing various Philosophy, Yoga and Education camps throughout the country.
- (12) His hundreds of Research articles in reputed International and National Journals published, headed hundreds of International / National Conferences and presented Power Point papers.
- (13) Please see details of all above achievements of Prof.(Dr.) Sohan Raj Tater from his Academic Profile.

Prof. (Dr.) Sohan Raj Tater
Former Vice Chancellor,
Singhania University, Rajasthan.

Appendix-4



प्रो. (डॉ.) सोहन राज तातेड़ के व्यक्तित्व एवं कर्तृत्व का अमृत महोत्सव
निम्न मंगल प्रसंगों की सम्पन्नता का अमृत महोत्सव



उम्र के 70 वर्ष, समाज सेवा के 50 वर्ष,
सुखी दाम्पत्य जीवन के 50 वर्ष,
जानप्रस्थ जीवन के 15 वर्ष,
शेष जीवन अष्टात्य एवं मानव सेवा को समर्पित

सामान्य व्यक्ति कहाँ और किस समय जन्म लेता है, उसका लालन-पालन किस प्रकार होता है, यह जानने को किसी को जितना नहीं होता। किन्तु जब उसका व्यक्तित्व व्यक्ति को समाज को लाभकर समष्टिभूत बनता है एवं उसका कर्तृत्व सर्वजन हिताय, सर्वजन सुखाय होता है तो उसके जीवन के कण-कण और क्षण-क्षण को जानने को भावना जनमानस में अटखेलियाँ करने लगती है। उसका प्रत्येक क्रिया-कलाप जनमानस जानना चाहता है। उसकी शारीरिक चेष्टाएँ, मानसिक विचारधारा तथा वाक्पटुता का आलोक जनता जनार्दन में बिखरता है और उनमें नवजीवन फूँकते हुए सुषुप्त भावनाओं को जाग्रत करता है तो वह सम्पूर्ण मानव जाति के लिए आदर्श बन जाता है। ऐसे ही एक आदर्श पुरुष का नाम है- प्रो. (डॉ.) सोहन राज तातेड़।

सहजता, सरलता, बालक-सी निर्मलता, मंद मुस्कान से युक्त मुख-मुद्रा, स्वाभाविक रहन-सहन व बोलचाल, अहंकाररहित छवि जिस पर गर्व की एक चक्रे रेखा भी दुष्टिगत नहीं होती, ऐसा निर्विकारी, अहंकारशून्य, भावयुक्त व्यक्तित्व प्रो. तातेड़ के रूप में जनमानस को अपनी और स्वाभाविक रूप से आकर्षित करता है। मन में पुमाव-फिराव नहीं, दुराव-छियाव नहीं, मन-वचन-कर्म में एकरूपता, ध्यान और धर्म में समता का भाव जिनको पहचान है। ऐसे प्रो. सोहन राज तातेड़ जो 70 बसंत पार कर चुके हैं, जिनके व्यक्तित्व एवं कर्तृत्व के अनेकों आयामों को दुष्टिगत रखते हुए इस अवसर पर एक अमृत महोत्सव का आयोजन कर हम उनके प्रति अपनी कृतज्ञता ज्ञापित करना चाहते हैं।

जो ऋजु है, सरल है, उसी को आत्मा शुद्ध रह सकती है और उस शुद्ध (पवित्र) आत्मा में ही धर्म का निवास होता है। डॉ. तातेड़ ऐसे ही धार्मिक पुरुष हैं, जिनकी आत्मा में मानव धर्म का वास है। हिन्दू, जैन, बौद्ध, सिक्ख, ईसाई, इस्लाम आदि विभिन्न धर्मों का संगम जिनका व्यक्तित्व है, आज तक न जाने कितने ही लोगों के जीवन को संस्कार-रस से सिंचित कर धर्म का मार्ग प्रशस्त किया है। जीवन के सम्बन्ध में उनके गहरे अनुभव ने 'अप्याण धर्म न दंसस' (अपने को कभी भयभीत मत होने दो) को अपने जीवन का लक्ष्य बनाया। यही कारण है कि भारतीय संस्कृति को मान्यतानुसार जीवन के चार आश्रमों से तो सारा आश्रम वानप्रस्थाश्रम ग्रहण कर उन्होंने धर्माराधना के साथ-साथ समाज सेवा, शिक्षा सेवा, विकलांगों और दलितोत्थान को अपने जीवन का लक्ष्य बनाया। सेवा मनुष्य जीवन का सर्वोत्तम धर्म है। सेवाभाव उसी में होता है जो सदाचारी होता है। समाज में सदाचारी व्यक्ति आदर्श होते हैं, उनके द्वारा समाज का मार्गदर्शन भी होता है और गौरव भी बढ़ता है।

सदाचारी मनुष्य इस पृथ्वी पर भले ही थोड़े हों, किन्तु वे मिश्री की तरह समुची पृथ्वी का स्वाद बदल सकते हैं, समाज का वातावरण बदल सकते हैं। जैसे दूध में मिश्री मिलाने से, खिचड़ी में भी मिलाने से उनका स्वाद एवं गुण बढ़ जाता है, वैसे ही विशिष्ट व्यक्ति अगर समाज में रहते हैं तो समाज की ख्याति एवं गौरव ऊँचा उठता है। जब समाज ऊँचा उठता है तो धर्म की प्रभावना भी होती है, राष्ट्र का नैतिक बल एवं गौरव भी ऊँचा उठता है। ऐसे ही व्यक्तित्व एवं कर्तृत्व के धनी प्रो. सोहन राज तातेड़ ने अपने कर्म और धर्म से परिवार, समाज, राज्य और राष्ट्र को गौरवान्वित किया है। इसमें कोई संदेह नहीं कि प्रो. तातेड़ का जीवन व्यक्ति, समाज एवं राष्ट्र के लिए अनुकरणीय है।





सरलता को साक्षात् प्रतिमूर्ति प्रो. तातेडू को बहुरूपिपापन पसन्द नहीं है। 'चाहे दिन हो, रात हो, चाहे अकेले में हो, चाहे परिपट्ट में हो, सर्वत्र एकरूपता होनी चाहिए, सरलता होनी चाहिए। क्योंकि उनका मानना है कि जहाँ सरलता है वहाँ धर्म है। यहाँ उनके जीवन का मूलमंत्र है। जीवन के प्रभाव से ही वे सेवा करते रहे हैं। लघुता प्रभुता की कुंजी है। बिना लघुता अपनाए सेवा हो ही नहीं सकती, सेवाभाव के अभाव में स्नेहभाव पनप नहीं सकता और स्नेह के अभाव में जीवन बगिया महक नहीं सकती। ऐसे विचारक, समाजसेवी, संस्कार निर्माता, युगदृष्टा प्रो. (डॉ.) सोहन राज तातेडू का सरल जीवन, मधुर स्वभाव और समाज एवं राष्ट्र के प्रति आत्मसमर्पण भाव लोगों को प्रेरणा-पुंज के रूप में दृष्टिगोचर होता है। उनकी इन्हीं उपलब्धियों ने उन्हें भारत सरकार द्वारा प्रदत्त 'पद्मश्री' अलंकरण की श्रेणी में अग्ररक्षित कर दिया है।

प्रो. (डॉ.) सोहन राज तातेडू के व्यक्तित्व एवं कर्तृत्व की उपलब्धियों का विस्तृत व्योरा :

- प्रो. (डॉ.) सोहन राज तातेडू, पूर्व कुलपति सिंघानिया विश्वविद्यालय, राजस्थान पिछले 50 वर्षों से शिक्षा एवं साहित्य के माध्यम से समाज सेवा में रत हैं। वर्तमान में उन्होंने 50 से अधिक राष्ट्रीय/अन्तर्राष्ट्रीय, राजकीय/गैर राजकीय संस्थाओं से जुड़कर शिक्षा एवं साहित्य के माध्यम से अपना सम्पूर्ण जीवन मानव सेवा को समर्पित किया है तथा आजीवन इसी सेवा में समर्पित रहने की दृढ़ संकल्पित हैं। पिछले 15 वर्षों से वातप्रस्थ साधक का सादगी पूर्ण जीवन जी कर हर क्षण 'जन-चेतना जागरण' के लिए समर्पित हैं।
- प्रो. तातेडू के द्वारा योग, दर्शन, शिक्षा विषयों पर लिखित 100 शोध ग्रन्थ भारत की 100 प्रतिष्ठित विश्वविद्यालयों में सम्मेलन से पढ़ाये जा रहे हैं। इन शोध ग्रन्थों का उपयोग लाखों शोधार्थी कर रहे हैं। आपने राष्ट्रीय/अन्तर्राष्ट्रीय संगोष्ठियों में सैकड़ों शोध-पत्र प्रस्तुत किये तथा उन सैकड़ों राष्ट्रीय/अन्तर्राष्ट्रीय संगोष्ठियों की अध्यक्षता कर मानवता के उत्थान की राह दिशा प्रदान की। प्रो. तातेडू अपने शोध ग्रन्थों, शोध पत्रों एवं प्रवचनों के माध्यम से भारतीय समाज में गिरते मानवीय मूल्यों की पुनर्प्राप्ति करने में संलग्न हैं।
- सैकड़ों विद्यालयों, महाविद्यालयों, विश्वविद्यालयों, राजकीय एवं गैर राजकीय संस्थाओं में प्रो. तातेडू द्वारा योग, दर्शन एवं शिक्षा विषयों पर व्याख्यान दिये जाते हैं तथा इनके द्वारा हजारों की संख्या में उपस्थित जनमेदनी के समक्ष कई आसन, प्राणायाम, ध्यान एवं योग के प्रयोग करवाये जाते हैं, जिससे विद्यार्थीगण एवं आम नागरिक अपनी 'जीवन शैली' में सुधार कर रहे हैं। आप तीन से सात दिन के योग शिविर स्थान-स्थान पर लगाते हैं तथा जनता में स्वास्थ्य सुधार की चेतना जगाते हैं।
- आपके 50 वर्षों के मानवता को अक्लान 'Google Search' अन्तर्राष्ट्रीय वेबसाइट पर करीब 1000 फाईलें में संरक्षित हैं। इनके द्वारा रचित 100 शोध ग्रन्थ सैकड़ों राष्ट्रीय/अन्तर्राष्ट्रीय वेबसाइटों पर उपलब्ध हैं, जिनका उपयोग लाखों लोग कर रहे हैं। आपको 50 वर्षों का समाज सेवा की हर प्रवृत्ति 'Google Search' पर देखी जा सकती है।
- आप जैन विश्व भारती, लाहौर (राज.) की राष्ट्रीय/अन्तर्राष्ट्रीय प्रवृत्तियों से पिछले 50 वर्षों से जुड़े हुए हैं। वहाँ 10 वर्षों तक पूर्णकालीन रहकर आपने 100 संन्यासियों को शिक्षित/प्रशिक्षित कर दीक्षा दिलाई। वे सभी संन्यासी आज देश विदेश में करोड़ों लोगों का जीवन रूपान्तरित कर रहे हैं।
- प्रो. तातेडू ने राजस्थान सरकार के जन स्वास्थ्य अध्यायिक विभाग में 30 वर्षों तक सेवारत रह कर हजारों लोगों को विभिन्न नैकीरि दिलाई, हजारों टयुबवेलों का निर्माण करवाया, लाखों किलोमीटर चार्ज्ड लार्डन बिछाई तथा अन्तिम छोर पर बसे पानी की समस्या से ग्रस्त जनजाति/अनुसूचित जाति तथा पिछड़े वर्ग के लाखों लोगों को पानी के कनेक्शन देकर शुद्ध पेयजल उपलब्ध करवाकर 'जनता के स्वास्थ्य सुधार' में सहयोगी बने। आपने इन वर्षों में विभाग के कर्मचारियों एवं आम जनता को व्याख्यान, शिविर एवं साहित्य के माध्यम से शुद्ध पानी, शुद्ध हवा तथा सौज्य ट्रेटमेण्ट का प्रशिक्षण दिया।



- प्रो. तातेडू की दीर्घकालीन समाज सेवा का मूल्यांकन करते हुए राजकीय एवं गैर राजकीय संस्थाओं ने 50 से अधिक 'राष्ट्रीय/अन्तर्राष्ट्रीय अवार्डों' से उन्हें अलंकृत किया। प्रो. तातेडू ने अनेक देशों की विदेश यात्राएँ करके भारतीय संस्कृति एवं भारत में दी जाने वाली मूल्यपरक शिक्षा के सम्बन्ध में भारत राष्ट्र का गौरवशाली पक्ष प्रस्तुत किया।
- प्रो. तातेडू के अधीन 50 छात्र पीएच.डी. शोध कर चुके हैं तथा अनेक छात्र उनके निर्देशन में शोध कर रहे हैं। प्रो. तातेडू योग, दर्शन एवं शिक्षा विषयों पर व्याख्यानमालाओं, इन विषयों के शोध-ग्रन्थों, शोध-पत्रों एवं शोध-पत्रिकाओं पर अनेक संस्थाओं, विकलांगों, अंधे, मूक, बधिर, अनाथों की संस्थाओं को स्थायी फण्ड के माध्यम से अनुदान देकर मानव जाति में 'नैतिक एवं मानवीय मूल्यों' के प्रति आकर्षण पैदा कर रहे हैं। आप समय-समय पर जरूरतमंद विद्यार्थियों को शिक्षा हेतु छात्रवृत्ति भी देते रहते हैं।
- प्रो. तातेडू ने अपने स्कूली जीवन में 'महात्मा इन एट वोल्युमस-लेखक मैटलकर' का अध्ययन किया तथा अपना जीवन गांधीजी के आदर्शों के अनुरूप चलने का बचपन में ही संस्कार बना लिया। इन्हीं आदर्शों से प्रभावित होकर प्रो. तातेडू ने 1961 से 1964 तक अपने स्कूली जीवन में छात्र संगठन के सचिव/अध्यक्ष पद पर अपनी सेवाएँ अर्पित की। इन्होंने 1964 में महेश हायर सैकण्ड्री स्कूल, जोधपुर (राज.) से हायर सैकण्ड्री में पूरे राजस्थान में प्रथम स्थान प्राप्त करके अपनी मेधा का प्रमाण बचपन में ही दे दिया था। अपने स्कूली जीवन में आप अपने सहपाठियों को शिक्षक के रूप में पढ़ाते थे। बचपन से ही आपका जीवन वैराग्य एवं 'सादा जीवन, उच्च विचार' आदर्श से ओत-प्रोत था।
- शिक्षा एवं साहित्य के क्षेत्र में प्रो. तातेडू अपने मौलिक चिन्तन से समाज में गिरते मानवीय, सांस्कृतिक, सामाजिक एवं आध्यात्मिक मूल्यों की पुनर्स्थापना में संलग्न हैं। आप योग, आसन, ध्यान, प्राणायाम के माध्यम से लोगों को भावात्मक नियंत्रण- कैसे आवेग, आवेश, हिंसा, तनाव, अहंकार, क्रोध, लोभ पर नियंत्रण का निरन्तर प्रशिक्षण दे रहे हैं। शिक्षा के माध्यम से सुरक्षित मानवीय का निर्माण कर रहे हैं। इनके इन निरन्तर प्रयासों से बच्चों एवं युवा पीढ़ी में सहस्र, ईमान्यता, प्रामाणिकता, नैतिकता के संस्कार अंकुरित हो रहे हैं, जिससे एक सभ्य समाज का निर्माण हो रहा है।
- प्रो. तातेडू हर भारतीय बच्चे एवं युवा को शिक्षित होने की प्रेरणा देते रहते हैं। इनका यह मौलिक चिन्तन उनके द्वारा रचित ग्रंथों में भी झलकता है। आप योग, दर्शन, शिक्षा एवं साहित्य के माध्यम से व्यक्ति में रूपान्तरण लाना चाहते हैं। आपकी सोच है कि मनुष्य सबसे पहले इन्सान बने तथा मानव धर्म का पालन करे। आपके साहित्य में एक पुष्पी, एक आकाश, एक ईश्वर, एक धर्म (मानव धर्म) तथा एक ईशानियत की बात झलकती है। आपकी सोच है कि विश्व की 7 अरब की जनसंख्या पहले एक आदर्श 'वसुधैव कुटुम्बकम्' बने तथा विश्व मानव ऐसा कोई कार्य न करे जो दूसरे मानव को कष्ट पहुँचावे।
- प्रो. तातेडू ने पर्यावरण संरक्षण के लिए विपुल साहित्य की रचना की है। आप पुष्पी, जल, अग्नि, वायु, वनस्पति के आवश्यकता से अधिक दोहन के विरुद्ध अभियान चलाते रहते हैं। इस पर अपनी लेखनी भी चलाते रहते हैं। पर्यावरण संरक्षण पर राष्ट्रीय अखबारों में आपके लेख नियमित प्रकाशित होते रहते हैं। आपकी मान्यता है कि पुष्पी, जल, अग्नि, वायु, वनस्पति में भी हमारी तरह चेतना मौजूद है। उनको काटने, फोड़ने, दोहन करने से वही कष्ट होता है जो हमें होता है। अतः इसका अतिरिक्त दोहन किया जाना पाप एवं अपराध है। यह प्रो. तातेडू की मान्यता है तथा वे स्वयं साधक के रूप में इनका संरक्षण करते हैं।
- सबसे बड़ी विशेषता की बात है कि प्रो. तातेडू भ्रातृ भाग, दर्शन, शिक्षा के प्रवचन, लेखन, मनन तक ही सीमित नहीं हैं, बल्कि वे इन आदर्शों को अपने जीवन में जीते हैं। आपका जीवन अत्यन्त सादगीमय है। पिछले 15 वर्षों से आरम्भ, समारम्भ, अपनी अर्जित धन सम्पत्ति का समाज कल्याण के लिए विवेकानंद कर मानवता की सेवा में प्रतिदिन 24 घंटा व्यतीत कर रहे



Appendix-5

50 years contribution of Prof.(Dr.) Sohan Raj Tater to Society

Prof.(Dr.) Sohan Raj Tater's following Achievements can be seen on www.google.com-search-Dr. Sohan Raj Tater.

- (1) Prof. Tater's work in the field of Literature and Education is Nationwide, is of very high standard, is innovative, is problem oriented and need based.
- (2) Prof. Tater has devoted 50 years, more than half of his life time for the service of humanity, but last 15 years have been full of achievements and result oriented work on particular subjects of higher education with Research, building 100 SANYASI characters, organizing Yoga camps in N.G.OS, Schools, colleges, Universities and Public places for controlling negative emotions of masses like-negative thinking, complex, ego, hate and violence, writing and publishing Ph.D. level Research books and making them available in reputed Universities in India.
- (3) In the field of Literature and Education Prof. Tater adopted the newer and innovative fields of education like Yoga for emotion control, practical Education for building well cultured person and Philosophy for re-establishing human, moral, cultural, social and spiritual values. This will create a new healthy generation with high morals of culture, courage and courtesy.
- (4) Prof. Tater gave employment to thousands of persons, got drilled hundreds of tubewells, laid lacs of kilometer of pipe line, released lacs of safe and pure drinking water connection for public stand posts, cattle water troughs, small reservoirs and village tankas specially in tribal SC, ST and weaker section of remote rural villages where under ground water is brackish, saline and not drinkable by serving 30 years long social service in Public Health Engineering Department of Rajasthan state. Prof. Tater also educated department

employees, cultivated public awareness to safeguard and avoid wastage of safe and pure drinking water during this tenure. Most part of Rajasthan state is desert and safe and pure drinking water is very scarce and too deep. This way Prof. Tater did Herculean task for the service to humanity.

- (5) Prof. Tater wrote and published 100 Ph.D. level Research books in his subjects – Education, Yoga and Philosophy and those all 100 Research books are taught in 100 reputed Universities of India recognized by UGC. More so ever work on writing and publishing 30 more Research books by Prof. Tater is in progress. These 30 Research books also will be taught in same 100 reputed Universities of India. Lacs of P.G. and Ph.D. students are taking best use of these Research books as their text/reference book. Very few scholars in our Country are there parallel to Prof. Tater who is serving to higher Education students like this. This way Prof. Tater is a great Asset to society. Prof. Tater has declared mission of his rest of life to write more and more Ph.D. level Research books in his subjects for the service to humanity.
- (6) Prof. Tater has displayed his all 50 years long social service to society as narrated in write up like—organizing Yoga, Education, Philosophy camps, Research books, articles, conferences on websites and google search so that people from Indian society can follow and take lesson of inspiration out of it. It is a great service to humanity.
- (7) Prof. Tater is serving Indian masses having associated with 50 reputed International/National N.G.Os working in the subjects – Education, Yoga and Philosophy as – Patron, Chief Patron, Life Member, Adviser and Associate member for inculcating moral, Social, cultural, human and spiritual values in Indian masses. With Prof. Tater's long 45 years experience in social and Education service sector there is a great impact on change in society due to his innovative works.

Prof. Tater is a legendary figure in the field of social service, Literature and Education, a stalwart social scientist and a popular Research scholar par-excellence who has devoted his life for the service of community, country and humanity.

FOR PADMASHRI AWARD 2015

FIELD OF ACTIVITY - LITERATURE AND EDUCATION
Higher Education and Research

NOMINEE - PROF.(DR.) SOHAN RAJ TATER
B.E. (Mech.), M.E. (P.H.),
M.A. (Philo.), M.Ed., M.Sc(Yoga)
Ph.D., D.Litt(Edu), D.Sc.
D.Litt.(Philo).

NATURE OF ACTIVITIES CARRIED OUT AND AREA OF WORK DONE

PERIOD OF RENDERING SERVICES - 1969 TO 2015 MORE RECENT FROM 1999-2015.

GEOGRAPHICAL AREA - NATIONWIDE BUT MOSTLY IN RAJASTHAN

SECTOR COVERED - TRIBAL, RURAL AREAS,
HIGHER EDUCATION GIRLS,
MEN AND WOMEN

NO. OF PERSONS BENEFITED - INNUMERABLE

SOURCE OF FINANCE SUPPORTING THE ACTIVITIES - MOSTLY SELF
NO GRANTS FROM GOVERNMENT
NO DONATIONS FROM INDIAN/FOREIGN SOURCES

ACTIVITIES IN THE FIELD OF LITERATURE AND EDUCATION

Prof.(Dr.) Sohan Raj Tater is a very well known figure in the state and country in the field of Literature and Education as a Research specialist and Public Health Engineering Education in Safe and pure drinking water, Sewage and Air pollution.

(A) ACTIVITIES ON QUALITY SCHOOL EDUCATION

- * Prof. Tater During his school education from 1953-1964 always stood first position in his school and secured first position in whole of Rajasthan state higher secondary examination 1964 from Mahesh Higher Secondary School, Jodhpur (Raj.)
- * During 1953-1964 Prof. Tater used to teach his colleague students being brilliant. Prof. Tater motivated hundreds of his colleague students to get and continue quality school education.
- * Prof. Tater used to take classes of school student at his residence villages – Kanor, Baitu, Jasol, Barmer (Raj.) upto middle and secondary level from 1960-64 in his summer vacation of May-June months, free of cost.
- * Prof. Tater remained President/Secretary of Student Union in his Middle School at Jasol (Barmer-Rajasthan) and at Mahesh Higher Secondary School, Jodhpur (Raj.) from 1961-64. During this period Prof. Tater motivated his colleague students to achieve rank and to get quality education.

(B) ACTIVITIES ON EDUCATION AND EMPLOYMENT TO WEAKER SECTION OF SOCIETY

- * Prof. Tater started his social service career as an Engineer from 1969 in Public Health Engineering Department, Govt. of Rajasthan. Prof. Tater being social service minded follow right beginning from his childhood selected this department as his working field where he can serve more people to a large extent specially from tribal and rural areas of Rajasthan state.
- * For survey, execution and maintenance of Rural water supply schemes in Rajasthan state Prof. Tater gave employment to thousands of young boys and girls specially from tribal, SC, ST and weaker sections of rural villages as per rules during his long tenure 1969-1998 in P.H.E.D.
- * During 1969-1998 Prof. Tater motivated his thousands of employee families for school Education of their children specially belonging to tribal, SC, ST and weaker section of rural villages of Rajasthan.

- * From 1969-1998 Prof. Tater served in Public Health Engineering department as Engineer mostly in remote rural villages where scarcity of safe and pure drinking water was there. Prof. Tater gave Engineering Education to his employees by demonstrations, lectures and Engineering experiments. During 1969-1998 Prof. Tater served rural society by providing safe and pure drinking water to them from Assistant Engineer to Superintending Engineer Rank.

(C) ACTIVITIES ON PROVIDING SAFE AND PURE DRINKING WATER

- * Prof. Tater during his social service in Public Health Engineering Department of Rajasthan state from 1969-1998 got drilled thousands of tubewells and hand pumps specially in tribal, SC, ST and weaker section of rural villages for providing safe and pure drinking water.
- * During 1969-1998 Prof. Tater got laid lacs of kilometer of pipelines to connect rural villages of Rajasthan to provide safe and drinking water specially in SC, ST, tribal and weaker sections of villages.
- * Prof. Tater during his tenure 1969-1998 released lacs of water connections for public stand posts, cattle water troughs, small reservoirs, village tankas and domestic water connections in thousands of villages specially in tribal, SC, ST and weaker section areas.
- * Prof. Tater was awarded four times by Rajasthan state in 1970, 1976, 1985, 1991 for his dedicated and devoted social services. From 1980-1984 Prof. Tater connected most of villages of biggest rural water supply scheme of Asia continent covering 353 villages of Churu district (Raj.) inaugurated by Rajiv Gandhi when he was M.P. Due to this Herculean task Prof. Tater was awarded by Rajasthan Government in 1985.
- * Prof. Tater used to teach his employees during his tenure 1969-1998 in P.H.E.D. for safe and pure drinking water, sewage treatment and protection against Air pollution., Prof. Tater generated public awareness specially in rural villages in association with Grampanchayat by educating people through Demo, Slides, Seminars, distributing brochures to

save and safe guard most valuable drinking water in desert remote villages of Rajasthan state which is scarce in drinking water pockets. Due to saline and brackish drinking water in most of Rajasthan desert villages it is being fetch from hundreds of kilometer distance.

(D) ACTIVITIES ON BUILDING 100 SANYASI CHARACTERS

- * Prof. Tater after taking voluntary retirement from P.H.E.D. with the inspiration of his spiritual Guru Acharya Mahapragya started his career in Higher Education as Professor and Research supervisor in 1999 in Jain Vishva Bharati University, Ladnun (Raj.). In this University Prof. Tater rendered honorary service a Professor, Member in Board of Management, Member in Academic council, Adviser to University and Member in Senate. Prof. Tater gave honorary service in teaching thousands of P.G. level students as Professor in subject – Education, Philosophy, Yoga. and Ph.D. Research supervisor.
- * Serving as honorary convener of Parmarthik Shikshan Sanstha, Ladnun Prof. Tater taught more than 100 non-attached boys and girls who renounced their families and wealth and all of them became SANYASIS by taking initiation from Acharya Mahapragya. Those all 100 SANYASIS are preaching to lacs of masses throughout India and abroad for inculcating human, moral and spiritual values in them. This way Prof. Tater worked as a milestone in making up moral, spiritual, cultural, social and human deteriorated values in modern society. Prof. Tater considers building 100 SANYASIS characters as one of the best and holy work of his life.

(E) ACTIVITIES ON HIGHER EDUCATION

- * Prof. Tater served/serving in following field of higher Education activities with full dedication and devotion in the Universities, colleges and N.G.Os which are dedicated to extensive Education for moral, human, cultural, social and spiritual values. By associating with following G.Os and N.G.Os Prof. Tater is benefiting innumerable persons of society. Prof. Tater is more dedicated in motivating boys and

girls of tribal SC, ST and weaker section of rural villager of our country : Worked as Vice Chancellor, Singhania University, Pacheri Bari, Distt. : Jhunjhunu (Raj.) 2. Have got long experience of teaching P.G. classes in Philosophy, Education and Yoga streams as Professor. 3. Served in Public Health Engineering Department, Rajasthan Govt. and took VRS as Superintending Engineer P.H.E.D., Rajasthan Govt. 4. He is Registered as Ph.D. Supervisor in various Universities of India. At present 7 students are already pursuing Ph.D. in his supervision. He is being called as paper setter of P.G. Classes, answer sheet examiner of P.G. classes. He has already been registered as Ph.D. External Examiner in my subjects Philosophy, Yoga and Education in various Universities of India.

5. Panel Member, University Grant Commission, New Delhi. 6. Research supervisor, New Age International University, California (U.S.A.), Trinity World University(U.K.). 7. Served as honorary Member, Board of Management, Jain Vishva Bharati University, Ladnun (Raj.) 8. Emeritus Professor NAIU(U.S.A.), TWU(U.K.), JJTU, Jodhpur National University, Jodhpur (Raj.) and Singhania University, Raj. 9. Served as honorary Adviser, Jain Vishva Bharati University, Ladnun (Raj.) 10. Served honorary as convener Parmarthik Shikshan Sansthan, Ladnun (Raj.) which is engaged in building Jain monks and nuns characters. My taught 100 Sadhaks upto P.G. and Ph.D. level got initiation as Jain monks and nuns. 11. Serving honorary as Vice President Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.) 12. Serving honorary as Member, Editorial Board Sampragya Research magazine from Vaishali (Bihar) 13. Serving honorary Editor Preksha dhyan Yoga magazine from Ladnun (Raj.)

14. Serving as trained senior Upasak for delivering lectures on moral Education, Philosophy, Yoga and religious education to general masses. 15. Served as honorary director, Brahimi Vidhyapith College, Ladnun (Raj.) 16. Served as honorary Member, Vidhvat Parishad, Jain Vishva Bharati, Ladnun (Raj.) 17. Serving as honorary Adviser, Peace

Society Worldwide, Kolkata (W.B.) 18. Serving as honorary Adviser, Institute of Education Research and Development, Kolkata (W.B.) 19. Serving as Honorary Adviser, Indian Board of Alternative Medicines, Kolkata (W.B.) 20. Serving as Founder Member, Gyansagar Science Foundation, New Delhi. 21. Served as honorary deputy secretary, Jain Vishva Bharati, Ladnun (Raj.).

(F) ACTIVITIES ON WRITING RESEARCH BOOKS

- * Prof. Tater wrote and got published uptill now 80 Ph.D. level Research books as follow in the subjects – Education, Yoga and Philosophy. These all 80 Research books are available in 100 reputed Universities of India recognized by UGC and Lacs of P.G. and Ph.D. students regularly take use of them as their text book/reference books. This is a great achievement of Prof. Tater. We can find very very few examples of educationist in our country parallel to Prof. Tater in this regard. Prof. Tater is unique and exceptional in writing, publishing and making available those Research books in 100 Universities of India : (1) The Jaina Doctrine of Karma and the Science of Genetics. 2. Enlightened Knowledge. 3. Jainagamo Aur Upanishado Ki Aachar Mimamsa. 4. Bhartiya Bhotikvad aur Markshvad : ak tulnatmak avam samikshatamak adhyayan.

5. Charvak aur Hume : ak tulnatmak darshnik adhyayan. 6. Gyan mimamsa ki samikshatamak vivechna. (prachya aur paschatiya). 7. Kabir aur Mahapragya ka Samaj Kalyan Darshan. 8. Quotes of Mahatma Gandhi. 9. Jaina Karma Mimamsa: Shastriya avam Vaigyanika Adhyayan. 10. Gyan Rashmion. 11. Bhartiya Darshan ki molik avdharnaye. 12. Yoga Therapy. 13. Women and Jainism. 14. Women and Christinity. 15. Prachya avam Pashchatya Darshano ki molik avdhrnaye. 16. Bach Flower Remedies. 17. Women and Judaism. 18. Women and Sikhism. 19. Bhartiya Darshano me tatva avam achar mimamsa. 20. Yoga avam Samagra Svasthya. 21. Yoga Kiran. 22. Jain Karma vigyan aur Manovigyan. 23. Women and Islam. 24. Gandhi and the Geeta. 25. Revisiting Gandhi. 26. Yoga Spectrum. 27. Positive Thinking by Bach Flower Remedies. 28. Naxalism : Mith and Reality. 29. Applied Ethics Burning Issues.

30. Sant Tulsi Sahitya me Udatta Tattva. 31. Meghpradeep. 32. Kanchanpur Ki Sona. 33. Abhishek. 34. Thundering Speeches of Mahatma Gandhi. 35. Chronological Biography of Mahatma Gandhi. 36. Yoga and Holistic Health. 37-38. Dharm Ak Swaroop Anek (Part 1-2). 39. Applied Ethics & Social Responsibility. 40. Bhartiya Adhunik & Prachin Shiksha Pranali. 41. Tattva Avm Achar Mimamsa. 42. Atom Vigyan Ke Moulik Sidhanth. 43. – 44. Adhunik Bhartiya Chintak (Part : 1 – 2). 45 – 47. The Complete Biography of Mahatma Gandhi (3 Volumes). 48. Vedhic Sanskrit Sahitya Ka Itihas. 49. – 50. Bhartiya Darshan Ke Vibhan Swaroop (Part : 1 – 2). 51. Chandolankar Vivechan. (52) Jain Shravak Achar Sahinta (53) Prof.(Dr.) Sohan Raj Tater Abhinandan Granth (54) Sanskrit Sahitya Ka Molik Itihas (55) Swasth Avm Sukhi Parivar Ke Sutra (56) Gurukul & Modern Education (57) Total Health by Meditation

(58) Yoga for Deaf & Dumb Persons (59) Felicitation Volume in Honour of Prof.(Dr.) Sohan Raj Tater (60) Pragya Ke Ayam (61-62) Paschtya Darshno Ki Atihasik Vivechana (Part1-2) (63) Feminism: Ethical Issues (64) Holistic Health by Crystal Healing (65) Surya Kiran Chikitsa Vigyan (66) Historical Speeches of Mahtma Gandhi (67) Determinism & Freedom of Will (68) Salatkalin Itihas Avm Sanskriti (69) Madhukar Muni Ke Manavta Ko Avdan (70-71) Madhyakalin Bharat Ka Itihas (Part 1-2) (72) Atma Aur Karma: Bandhan Avm Mukti (73) Pungalghadh Ri Padmani(74) Bharat Me Angrejirajya Avm Navjagran (75) Health & Healing by Water Therapy (76) Holistic Health by Astro Therapy (77) Health & Healing by Reflexology (78) Bhartiya Navjagran Avm Rastriya Andolan (79) Varisth Nagrik Jivan darshan (80) Science & Spiritual Thoughts of Gurudev Ranade.

(81) Globalization and Human Rights (82) Purva Madhyakal Ka Itihas (Year 1206-1526) (83) Theory and Practice of Psychotherapy (84) Modern Relevance of Theravada Buddhist Ethics (85) Darshan Path (86) Education : A Lifelong Learning Journey (87) Empowerment : As You Think (88) Emerging Trends in Philosophy (89) A Concise Guide to Health by Biochemic Remedies (90) Prachin Bharat

Ka Arthik, Samajik Avm Dharmik Itihas (Vol-1) (91) Prachin Bharat Ka Arthik, Samajik Avm Dharmik Itihas (Vol-2) (92) Bharat Ke Simavrati Desho Ka Itihas (Vol-1) (93) Bharat Ke Simavrati Desho Ka Itihas (Vol-2) (94) Asia Mahadweep Ke Dweep-Samooth Ka Itihas (95) Yurop Ke Dhuri Avm Mitra Rastron Ka Itihas (96) Bhagwan Jambheshwar Ke Srasti Ko Avdan (97) Autobiography of Sohan Raj Tater (98) Health by Cow Milk (99) Mansik Tanav Karan- Nivaran (100) Cow Urine Therapy.

List of all such 100 reputed Universities of India recognized by UGC is attached herewith. This way Prof. Tater is rendering great service to lacs of students of India getting higher Education.

(G) ACTIVITIES ON RESEARCH BOOKS UNDER PUBLICATION

- * In continuation to above heading F. Prof. Tater is still writing Ph.D. level Research books and his following 30 Research books in subjects—Education, Yoga and Philosophy are under publication which will be made again available in same 100 reputed Universities of India for Lacs of P.G. and Ph.D. students in coming years. Prof. Tater has made mission of his rest life to write, publish and make available 100 Ph.D. level Research books in same 100 reputed Universities of India recognized by UGC. It seems that looking to dedicated and devoted to his mission Prof. Tater will be exceptional in this regard and will deserve Padma Vibhushan Award in near future : 1. Biography of Acharya Mahashraman. 2. Inspiring thought of Acharya Mahashraman. 3–4. Samkalin Paschatya Darshnik (Part : 1 – 2). 5. Science of Human Body. 6. Manav Sharir Vigyan. 7-26. Women who Influenced Mahatma Gandhi (18 Vol.). (27) Theory of Perception in Nyay Philosophy (28) Sarvodaya & Education Philosophy of Mahatma Gandhi (29) Life Philosophy of Senior Citizens (30) Pachimi Asia Ka Adhunik Itihas.

(H) ACTIVITIES ON RESEARCH ARTICLE PUBLICATION IN INTERNATIONAL JOURNAL

- * Prof. Tater wrote and got published 43 Research articles of his subjects—Education, Yoga and Philosophy in most popular International online Research magazine of the world : www.herenow4u.net (details may be seen on page no. 5-6 of

attached Prof. Tater's Academic Profile). With the datas available on this website lacs of scholars and Educationists have visited these research articles for their academic purposes. It is a great academic service rendered by Dr. Tater around the globe.

(I) ACTIVITIES ON RESEARCH ARTICLES PUBLICATION IN NATIONAL JOURNAL

- * Dr. Tater wrote and got published 45 Research articles on his subject – Education, Yoga and Philosophy in most popular national Research journals (details may be seen on page no. 6-7 of attached Prof. Tater's Academic Profile). Lacs of Research scholars and Educationists take the reference of these research articles for their academic purposes. It is a great service of Dr. Tater in the field of Literature and Education throughout the country.

(J) ACTIVITIES ON PARTICIPATION IN INTERNATIONAL / NATIONAL CONFERENCES AS GUEST OF HONOUR

- * Prof. Tater participated in 53 International/National conferences/ Seminars as Guest of honour as – Chief Guest, Distinguished Guest, Chair Person, Chief Speaker and Sectional President (Details may be seen on page no. 7-10 on Prof. Tater's Academic Profile.) During these participations Dr. Tater shared his views regarding Research Education to lacs of participants attended those Conferences/Seminars. It is a great contribution of Prof. Tater to Indian and abroad societies in the field of Literature and Education.

(K) ACTIVITIES ON RESEARCH PAPER PRESENTATION IN INTERNATIONAL / NATIONAL CONFERENCES / SEMINARS

- * Detailed Research papers were presented by Prof. Tater with and without power point presentation in 25 International / National Conferences/Seminars as participant (Details may be seen on page no. 10-12 of Prof. Tater's Academic Profile). This way Prof. Tater trained lacs of P.G./Ph.D. students in preparing and presenting Research articles with and without power point presentation in International/National

Conferences/Seminars. It is Prof. Tater's great service to new comer higher study students.

(L) ACTIVITIES ON OWN WEBSITES RELATED TO LITERATURE AND EDUCATION

- * Details of Prof. Tater's Research books, Research articles, participation in International/National conferences/Seminars as Guest of honour, as participants, delivering lectures in Universities, opening of Research books, participation in workshops/symposias, carrying out social services in N.G.Os and G.Os, receiving awards at International and National level, achievements are readily available on his own websites as follow. As per datas available on these websites lacs of persons opened these websites and took benefit of Prof. Tater's contribution towards Literature and Education field.

- (1) www.drsohanrajtater.com
- (2) www.herenow4u.net - glossary T- Tater, Dr. Sohan Raj
- (3) www.google.co.in – search – Dr. Sohan Raj Tater - 1000 active files are available in google search which shows extra ordinary contribution of Dr. Tater to Society and Humanity.

(M) ACTIVITIES ON ORGANIZING YOGA CAMPS

- * Since last 15 years Prof. Tater organized hundreds of the camps in various institutions of Rajasthan, Gujarat, Maharastra, Delhi state and gave practical demonstration of Asan, Pranayam and Meditation. Thousands of people controlled their negative emotions like anger, ego, deceit and excessive greed with these practical demonstrations. It is Prof. Tater's great mission of his life to preach, educate, train and to spread awareness among Indian society for re-establishing detoriated human, moral and spiritual values through his literature and educating them by organizing various Philosophy, Yoga and Education camps throughout the country.
- * Prof. Tater organized hundreds of Yoga Camps in various schools, colleges and Universities of Rajasthan state and gave practical demonstration of Asan, Pranayam and Meditation teaching with Philosophy of Yoga and its

scientific aspects. Lacs of students from schools, colleges and Universities controlled their negative emotions like – anger, jealousy, negative thinking, fear, hate, back-biting, violence and complex. Students also left addiction with these demonstrations. Students also strengthened their memory and wisdom with these experiments.

(N) ACTIVITIES ON SOCIAL SERVICE BY ASSOCIATION WITH N.G.Os

- * Prof. Tater is rendering social service for the upliftment, benefit, growth and advancement of crores of Indian masses directly or indirectly by association with following 27 National and International N.G.Os working in field of Education, Literature and social service as Patron, Chief Patron, Life Member, Adviser and Associate Member of those N.G.Os : 1. Associate Member—Council for Research and Philosophy, Washington D.C., 20064 (U.S.A.) 2. Member Peace Next, World Religion Parliament, Melborne(Astrelia). 3. Advisor, The Open International University for Complementary Medicines, Colombo (Sri Lanka). 4. Advisor and Life Member, Indian Holistic Medical Academy, Chennai (Tamil Nadu). 5. Patron, Rashtriya Samta Swatantra Manch and Samta International, Jaipur (Rajasthan). 6. Advisor, National Institute of Alternative Medicines System, Bangalore (Karnataka). 7. Vishist Member, Bharat Swabhiman Trust, Patanjali Yogpeeth, Haridwar (Uttaranchal). 8. Chief Patron & Life Member—U.P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U.P.). 9. Patron and Life Member—Akhil Bharatiya Darshan Parishad, Jabalpur (M.P.). 10. Patron, Dharma Darshan Seva Sansthan, Udaipur(Raj.) 11. Founder Member, Gyan Sagar Science Foundation, New Delhi. 12. Member—The International Association of Lions Clubs, Jodhpur West from 1989. 13. Life Member—Indian Philosophy Congress, New Delhi. 14. Life Member—Indian Society of Gandhian Studies, Chandigarh (Punjab). 15. Life Member—Indian Academy of Yoga, Varanasi (U.P.). 16. Life Member—M.B.M. Engineering College, Alumni Association, Jodhpur (Raj.) 17.

Advisor and Patron—Siwanchi Malani Regional Terapanth Sansthan, Balotra (Raj.) 18. Observer, Digamber Jain Trilok Sodh Sansthan, Hastinapur (U.P.) 19. Life Member—Jain Vishva Bharati, Ladnun (Raj.). 20. Life Member—Anuvrat Vishva Bharati, Rajsamand (Raj.). 21. Life Member—All India Oriental Conference, Pune (Maharashtra). 22. Life Member—International Congress of Yoga & Spiritual Science, Dharwad (Kr.). 23. Life Member—Acharya Tulsi Shanti Pratisthan, Gangasahar (Raj.). 24. Life Member—Jain Swetambar Terapanthi Mahasabha, Kolkata (W.B.). 25. Life Member and Advisor – Indian Society of U3A. 26. Life Member – Rajasthan Pensioners Association. 27. Advisor and Life Member – International Congress of Social Philosophy, Dharwad (Karnataka).

(O) ACTIVITIES ON SELF SPONSORING IN THE FIELD OF LITERATURE AND EDUCATION

* Prof. Tater himself is sponsor of following life time activities run by reputed N.G.Os in the field of Literature and Education. Prof. Tater gives award on his own name for the best literatures, Research Papers of the year, Permanent Funds for publication of Journals and runs lecture series in the memory of his parents to rebuild deteriorating moral, human, social, cultural and spiritual values :

1. Lifetime Jain Lecture Series in Akhil Bhartiya Darshan Parishad, Jabalpur(M.P.) on the parents name “late Mrs. Champadevi late Shri Multan Mal, Jasol(Raj.) Memorial Jaina Lecture series.”

Following are the Lifetime Awards and Permanent Funds in the name of Prof. (Dr.) Sohan Raj Tater, Jodhpur (Raj.):

2. Philosophy Research Book Award in Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.).
3. Research Paper Award in Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.).
4. Philosophy Research Book Award in Indian Philosophical Congress, Haridwar(Uttarakhand).
5. Research Paper Award in Indian Philosophical Congress, Haridwar(Uttarakhand).

6. Yoga Research Book Award in U.P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U.P.).
7. Yoga Research Paper Award in U.P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U.P.).
8. Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.) Journal Publication Permanent Fund.
9. Indian Philosophical Congress, Haridwar(Uttarakhand) Journal Publication Permanent Fund.
10. Gandhian Book Award in Indian Society of Gandhian Studies, Darbhanga (Bihar).
11. Gandhian Thought Paper Award in Indian Society of Gandhian Studies, Darbhanga (Bihar).
12. Gandhian Lecture Series in Indian Society of Gandhian Studies, Darbhanga (Bihar).
13. Yoga Research Book Award in Indian Yoga Academy, Varansi (U.P.)
14. Yoga Research Paper Award in Indian Yoga Academy, Varansi (U.P.)
15. Yoga Lecture Series Award in Indian Yoga Academy, Varansi (U.P.)
16. Permanent Corpus Fund in Narayan Seva Sansthan, Udaipur (Raj.) for welfare of Handicapped persons.
17. Life time Achievement Award in Akhil Bhartiya Darshan Parishad, Jabalpur(M.P.).
18. Permanent Corpus Fund in Vishva Jagrati Mission, New Delhi for welfare of Orphan children.
19. Life time Achievement Award in Indian Philosophical Congress, Haridwar (Uttarakhand).
20. Permanent Corpus Fund in Netraheen Vikas Sansthan, Jodhpur (Raj.) for welfare of Blind, Deaf and Dumb persons.

DECLARATION

To the best of my knowledge the above information is true.

PROF. (DR.) SOHAN RAJ TATER
B.E. (Mech.), M.E. (P.H.), M.A. (Phil.)
M.Ed., M.Sc.(Yoga), Ph.D., D.Litt. (Edu.)
D.Sc., D.Litt.(Philo.)

AWARDS RECOGNITIONS RECEIVED BY PROF. (DR.) SOHAN RAJ TATER

1. Yuvak Ratna - Akhil Bhartiya Terapanth Yuvak Parishad (1987) for Social service to society.
2. P.H.E.D. Rajasthan Government Award - Four times awarded in the years 1970, 1976, 1985 and 1991 for dedicated and devoted services in providing safe and pure drinking water to lacs of tribal, rural, SC, ST and weaker sections of remote villages of the Rajasthan state.
3. Samaj Bhusan - Digamber Jain Samaj (2010) for community services.
4. Samaj Seva Puraskar - Amrit Yogakshem Kosh Sivakasi East (T.N.) (2008) for Samaj Seva.
5. Jasol Gaurav - Jasol Jain Vikas Manch, Surat (Gujarat) (2009) for service in the field of Education.
6. Indira Gandhi Rastriya Akta Award - Rastriya Swatantra Samta Manch, Jaipur (Raj.) (2009) for excellent services in the field of Literature & Education.
7. Jain Gyan Vigyan Manishi - Digamber Jain Samaj (2009) for dedicated services in Education and Science fields.
8. Gem of Yoga - University of Lucknow, Lucknow (U.P.) (2009) for services in Yoga field.
9. Samrasta Excellency Award - Samrasta International Congress, Jaipur (2010) for harmony in society.
10. Special Award - Rohini Institute of Alternative Medicines, India and Malaysia (2010)

11. Indo-Nepal Harmony Award - Indo Nepal Samrasta International (2010) for Indo-Nepal country friendship.
12. Fellow Award - Indian Academy of Yoga, B.H.U., Varansi (2010) for excellent Services in teaching Yoga Science.
13. Gem of Naturopathy - University of Lucknow, Lucknow (U.P.) (2010) for Admirable services in the field of Naturopathy.
14. Indo-Bhutan Harmony Award - Indo-Bhutan Samrasta International (2011) for appreciable services for communal harmony.
15. Bharat Excellence Award - Friendship Forum of India, New Delhi (2011) for excellent services in Higher Education.
16. Shri Patanjali Maharshi International Award of Excellence - World Congress of Holistic Medicine, Salem (T.N.) (2011) for services rendered to humanity in Yoga Research Field.
17. Felicitation by Guj. Govt. For excellent contribution in Higher Education - Somnath Sanskrit University. Verval (Gugrat) on 6-02-12 during their convocation.
18. Felicitation by U.P. RIMS & R Etavah (U.P.) - For Contribution to Yoga Research on 02-03-12.
19. Vidhya Bhusan Award - World Congress of Holistic Medicine, Salem (T.N.) (2011) for services rendered to humanity in Education Research Field.
20. India Gold Award - Friendship Forum of India, New

- Delhi (2011) for excellent services in Higher Education.
21. Yoga Padmabhushan Award - Indian Board of Alternative Medicine, Kolkata (W.B.) (2013) for excellent contribution to Holistic Health field.
 22. Vigyan Shri Award - Jain Digambar Samaj, Udaipur (Raj.) (2013) for contribution in blending Science & Spirituality.
 23. Swaran Samman - Bhikshu Bodhi Sthal, Rajsamand (Raj.) (2013) for building monks & nuns characters.
 24. Samaj Ratna - Jain Swetambar Samaj, Sirohi (Raj.) (2013) for uplifting human, moral, social values in society.
 25. Jain Ratna - Akhil Bhartiya Jain Akta Munch Sansthan, Udaipur (Raj.) (2013) for services towards humanity.
 26. Sevachakra Puruskar - All India Economy survey Award Council, New Delhi (2014) for service to society.
 27. India Award for Excellence in Education - Friendship Form of India, New Delhi (2014) for excellence in Education.
 28. Rastriya Jyoti Award - Global Brotherhood Forum, New Delhi (2014) for social services.
 29. IJMER Award for 2014 - IJMER, Vishakhapatnam (A.P.) (2014) for 50 years service to society.
 30. Shining Image of India - All India Economy Survey Award Council, New Delhi (2014) for excellence in Education.
 31. Global Excellence Award - Global Brotherhood Forum, New Delhi (2014) for excellence in social services.

32. Lifetime Achievement Award - Adileela foundation, New Delhi (2014) for service to humanity.
33. Oswal Ratna Award - Oswal Samaj, Jodhpur (Raj.) (2014) for social services.
34. Bhamashah Alankaran - Rajastha Govt. for donation for up gradation of building from Middle to Secondary School at Kanor (Dist. Barmer- Raj.)
35. Sevashri Award - Narayan Seva Sansthan, Udaipur (Raj.) (2014) for help to disabled persons.
36. Mother Teresa Seva Ratna Award - All India Economy Survey Council, New Delhi (2014) for lifetime service to society.
37. SAARC Samrasta Award - Samrasta International, Jaipur (Raj.) (2014) for service in education field.
38. Rastriya Gaurav Award - India International Friendship Society, New Delhi (2014) for service in education field.
39. Icon of Philosophy Award - Sucharitha, Visakhapatnam (2014) for Philosophy work.
40. Lifetime Achievement - All India Economy Survey Council, New Delhi (2014) for lifetime service to society.
41. Samrasta Karma Ratna Award - Samrasta International Congress, Nepal (2014) for social service.

PADMA AWARD 2015
NOMINEE : PROF.(DR.) SOHAN RAJ TATER
ENCLOSURES

Letter of Submission

1. Academic Profile of Prof. (Dr.) Sohan Raj Tater

2. Activities in the field of Literature and Education

- (A) Quality School Education
- (B) Education and Employment to weaker section of society
- (C) Providing safe and pure drinking water
- (D) Building 100 Sanyasi characters
- (E) Higher Education
- (F) Writing Research books
- (G) Research books under publication
- (H) Research articles publication in International Journal
- (I) Research articles publication in National Journal
- (J) Participation in International/National Conferences as Guest of Honour
- (K) Research paper presentation in International/National Conferences/Seminars
- (L) Own websites related to Literature and Education
- (M) Organizing Yoga camps
- (N) Social services by association with N.G.Os
- (O) Self sponsoring in the field of Literature and Education

3. Declaration

Awards and Recognitions

LIST OF 100 REPUTED UNIVERSITIES OF INDIA WHERE PH.D. LEVEL RESEARCH BOOKS WRITTEN BY PROF. (DR.) SOHAN RAJ TATER ARE TAUGHT

S.N.	Name of University	Place
1.	Jodhpur National University	- Jodhpur (Rajasthan)
2.	Jai Narain Vyas University	- Jodhpur (Rajasthan)
3.	Indian Board of Alternative Medicines	- Kolkata (West Bengal)

4.	Akhil Bhartiya Darshan Parishad	- Jabalpur (Madhya Pradesh)
5.	Tirthankar Mahavir University	- Muradabad (U.P.)
6.	South Gujrat University	- Surat (Gujrat)
7.	J.J.T.U. University	- Jhunjhunun (Rajasthan)
8.	Mewar University	- Chittorgarh (Rajasthan)
9.	Vikram University	- Ujjain (Madhya Pradesh)
10.	Sridhar University	- Pilani (Rajasthan)
11.	Panjabi University	- Patiyala (Punjab)
12.	Banaras Hindu University	- Varansi (Uttar Pradesh)
13.	Dr. Harisingh Gaur University	- Sagar (Madhya Pradesh)
14.	Madurai Kamraj University	- Madurai (Tamil Nadu)
15.	Mahatma Jyoti Rao Phoole University	- Jaipur (Rajasthan)
16.	Amity University Rajasthan	- Jaipur (Rajasthan)
17.	Jagannath University	- Jaipur (Rajasthan)
18.	Jaipur National University	- Jaipur (Rajasthan)
19.	Sir Padampat Singhania University	- Udaipur (Rajasthan)
20.	Bhagwant University	- Ajmer (Rajasthan)
21.	Vellore University	- Vellore (Tamil Nadu)
22.	Jain College of Arts	- Ahmedabad (Gujarat)
23.	Devi Ahhillia University	- Indore (Madhya Pradesh)
24.	L.D. Institute of Indology	- Ahmedabad (Gujarat)
25.	Gujrat University	- Ajmedabad (Gujarat)
26.	Patanjali Yogpeeth	- Haridwar (Uttarakhand)
27.	Mumbai University	- Mumbai (Maharashtra)
28.	Mahatma Gandhi Gramodya V.V.	- Chitrakoot (Madhya Pradesh)
29.	Prakrit Bharati Academy	- Jaipur (Rajasthan)
30.	Shri Venkateswara University	- Tirupati (Andhra Pradesh)
31.	IASE University	- Sadarsahar (Rajasthan)




32. Karnataka University - Darwad (Karnataka)
33. M.S. University of Baroda - Baroda (Gujarat)
34. ICPR Academic Centre - Lucknow (Uttar Pradesh)
35. Kurukshetra University - Kurukshetra (Haryana)
36. University of Madras - Chennai (Tamil Nadu)
37. Marathwada University - Aurangabad (Maharashtra)
38. Vishvesvaraya Technological University - Balgaum (Karnataka)
39. University of Jammu - Jammu (J & K)
40. Nagpur University - Nagpur (Maharashtra)
41. Lovely Professional University - Phagwada (Punjab)
42. Vinoba Bhawe University - Hazaribag (Jharkhand)
43. Dronacharya College of Engineering - Gurgaon (Haryana)
44. B.R. Ambedkar Bihar University - Muzaffarpur (Bihar)
45. Uttarpradesh Rajshri Tondon Open University - Allahabad (Uttar Pradesh)
46. Rajasthan Vidhyapeeth Deemed University - Udaipur (Rajasthan)
47. University of Rajasthan - Jaipur (Rajasthan)
48. Vardhman Mahavir Open University - Kota (Rajasthan)
49. Mohanlal Sukhadia University - Udaipur (Rajasthan)
50. Maharshi Dayanand Sarsawati University - Ajmer (Rajasthan)
51. Rajasthan Agriculture University - Bikaner (Rajasthan)
52. National Law University - Jodhpur (Rajasthan)
53. National Ayurved University - Jodhpur (Rajasthan)
54. Janardan Rai Nagar Rajasthan University - Udaipur (Rajasthan)
55. Barkatullah V.V. - Bhopal (Madhya Pradesh)

56. Maharana Pratap University of Agriculture - Udaipur (Rajasthan)
57. Malviya N.I.T. - Jaipur (Rajasthan)
58. Suresh Gyan Vihar University - Jaipur (Rajasthan)
59. Maharaja Gangasingh University - Bikaner (Rajasthan)
60. Jagatguru R.R. Sanskrit University - Jaipur (Rajasthan)
61. University of Kota - Kota (Rajasthan)
62. Banasthali University - Banasthali (Rajasthan)
63. B.I.T.S. - Pilani (Rajasthan)
64. Mody I.T.S. - Lakshmangarh (Raj.)
65. The LNM I.I.T. - Jaipur (Rajasthan)
66. Choudhary Charansingh Haryana Agriculture University - Hissar (Haryana)
67. Guru Jambheshwar University - Hissar (Haryana)
68. Maharshi Dayanand Saraswati University - Rohtak (Haryana)
69. National Dairy Research Institute - Karnal (Haryana)
70. Hemvatinandan Bahuguna Garahwal University - Srinagar (Uttarakhand)
71. Himachal Pradesh University - Shimla (Hima. Pradesh)
72. Himachal Pradesh Krishi V.V. - Palampur (Hima. Pradesh)
73. Jain College of Science - Hospet (Karnataka)
74. Gauhati University - Gauhati (Assam)
75. Baba Farid University - Faridkot (Punjab)
76. Guru Nanakdev University - Amritsar (Punjab)
77. Punjab University - Chandigarh (Punjab)
78. Punjab Agriculture University - Ludhiana (Punjab)
79. Punjab Technical University - Jalandhar (Punjab)
80. Bhavnagar University - Bhavnagar (Gujarat)




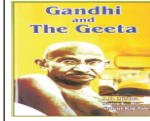

81. Jain College of Commerce - Chennai (Tamil Nadu)
82. Gujarat Agriculture University - Dantiwara (Gujarat)
83. Gujrat Ayurved University - Jamnagar (Gujarat)
84. Gujarat Vidhyapith - Ahmedabad (Gujarat)
85. North Gujarat University - Patan (Gujarat)
86. Sardar Patel University - Vallabh Vidhyanagar (Gujarat)
87. Saurashtra University - Rajkot (Gujarat)
88. Sumandeep Vidhyapith - Piparia (Gujarat)
89. Aligarh Muslim University - Aligarh (Uttar Pradesh)
90. Bundelkhand University - Jhansi (Uttar Pradesh)
91. Babasaheb Bhimrao Ambedkar University - Lucknow (Uttar Pradesh)
92. Deendayal Upadhyay University - Gorakhpur (Uttar Pradesh)
93. Dr. Bhimrao Ambedkar University - Agra (Uttar Pradesh)
94. University of Lucknow - Lucknow (Uttar Pradesh)
95. Kashi Vidhyapith University - Varansi (Uttar Pradesh)
96. Gurukul Kangri V.V. - Haridwar (Uttarakhand)
97. Association of Indian Universities - New Delhi
98. Jamia Hamdard - Hamdardnagar, New Delhi
99. Indira Gandhi National Open University - New Delhi
100. Jawaharlal Nehru University - New Delhi

Appendix-6






**LIST OF RESEARCH BOOKS WRITTEN
AND PUBLISHED BY PROF. (DR.) SOHAN RAJ TATER
TAUGHT IN 100 REPUTED UNIVERSITIES OF INDIA**






S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
1	2	3	4	5	6	7	8	9	10
1.		The Jaina Doctrine of Karma and The Science of Genetics	Sohan Raj Tater	Readworthy Publications Pvt Ltd	93-80009-02-X	Hard Cover	2009	1195.00	English
2.		Enlightened Knowledge	Sohan Raj Tater	Readworthy Publications Pvt Ltd	93-80009-37-2	Hard Cover	2010	790.00	English
3.		Quotes of Mahatma Gandhi	Anil Dutta Mishra A.B.S.V. Ranga Rao Thomas Panakal Prof. Sohan Raj Tater	Abhijeet Publications Delhi	978-93-80031-28-6	Hard Cover	2010	320.00	English






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S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
4.		Chronological Biography of Mahatma Gandhi	Anil Dutta Mishra Saroj Kumar Jha Sohan Raj Tater	Abhijeet Publication Delhi	978-93-80031-52-1	Hard Cover	2010	1550.00	English
5.		Bhartiya Bhotikvad Aur Markshvad	Dr. Vidhyasagar Singh Prof. (Dr.) Sohan Raj Tater	Radha Publications New Delhi	81-7487-664-2	Hard Cover	2010	750.00	Hindi
6.		Gyan Rasmiyo	Sohan Raj Tater	Radha Publications New Delhi	81-7487-716-9	Hard Cover	2011	550.00	Hindi
7.		Gandhi and the Geeta	Saroj K. Jha Sohan Raj Tater	Abhijeet Publication Delhi	978-93-80031-83-5	Hard Cover	2010	1400.00	English
8.		Jainagmo aur Upnishado Ki Achar Mimansa	Dr. Sohan Raj Tater	Vishvavidhyalaya Prakashan Sagar (M.P.)	81-88289-42-6	Hard Cover	2011	400.00	Hindi






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S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
9.		Medical Applications of Yoga	Prof. (Dr.) Sohan Raj Tater	Avinash Paperbacks Delhi	978-81-906929-9-1	Paper Back	2010	190.00	English
10.		Karma Mimansa	Prof. (Dr.) Sohan Raj Tater, Dr. Rakeshmani Tripathi	Sahityagar Japur (Raj.)	978-81-7711-275-7	Hard Cover	2011	500.00	Hindi
11.		Yoga Therapy	Amarjeet Yadav	Avinash Paperbacks Delhi	978-81-906929-29-8-4	Paper Back	2010	190.00	English
12.		Charvak Avm Hume	Dr. Vidhyasagar Singh, Dr. Sohan Raj Tater	Rajasthan Granthagar Jodhpur (Raj.)	81-86103-2	Hard Cover	2010	150.00	Hindi
13.		Gyan Mimansa Ki Samikshatmak Vivechana	Dr. Sohan Raj Tater, Dr. Vidhyasagar Singh	Rajasthan Granthagar Jodhpur (Raj.)	81-86103-1	Hard Cover	2010	200.00	Hindi






S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
14.		Bhartiya Darshano Ki Molik Avdharnaye	Dr. Sohan Raj Tater, Dr. Vidhyasagar Singh	Literary Circle Jaipur (Raj.)	81-8182-082-7	Hard Cover	2011	795.00	Hindi
15.		Kabir avm Acharya Mahapragya ka Samaj Kalyan Darshan	Mohan Lal Jain, Sohan Raj Tater	Literary Circle Jaipur (Raj.)	81-8182-085-1	Hard Cover	2011	995.00	Hindi
16.		Bach Flower Remedies	Anil Dutta Mishra, Pravin Kumar, Sohan Raj Tater	Readworthy Publications Pvt. Ltd. New Delhi	93-5018-017-01	Hard Cover	2011	895.00	Hindi
17.		Revisiting Gandhi	Sadhna Thakur, Anekant Jain, Sohan Raj Tater	Abhijeet Publications Delhi	978-93-81136-01-0	Hard Cover	2011	1160.00	English
18.		Woman and Jainism	Amarjeet Yadav, Sohan Raj Tater	Regal Publications New Delhi	978-81-8484-065-0	Hard Cover	2011	1850.00	English






S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
19.		Yoga Kiran	Amarjeet Yadav Sohan Raj Tater	Readworthy Publications Pvt Ltd New Delhi	93-5018-029-4	Hard Cover	2011	595.00	Hindi
20.		Woman and Sikhism	S.R. Tater S.K. Jha	Regal Publications New Delhi	978-81-8484-065-0	Hard Cover	2011	1150.00	English
21.		Yoga avm Samagra Swasthya	Sohan Raj Tater Amarjeet Yadav	Readworthy Publications Pvt Ltd New Delhi	93-5018-028-6	Hard Cover	2011	495.00	Hindi
22.		Jain Karmavigyay aur Manovigyay	Sohan Raj Tater Ramalal Jain	Readworthy Publications Pvt Ltd New Delhi	93-5018-026-X	Hard Cover	2011	595.00	Hindi
23.		Prachya Avm Paschatya Darshno Ki Molik Avdharnaye	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	Literary Circle, Jaipur (Raj.)	81-8182-062-2	Hard Cover	2011	495.00	Hindi

S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
24.		Meghpradeep	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	Parcek Book Distributors Jaipur (Raj.)	978-81-910063-6-0	Hard Cover	2011	100.00	Hindi
25.		Kanchanpur Ki Sona	Bhalachandra Pandey Dr. Sohan Raj Tater	Parcek Book Distributors Jaipur (Raj.)	978-81-910063-6-7	Hard Cover	2011	100.00	Hindi
26.		Woman and Christianity	S.R. Tater A.N. Panda S.K. Jain	Regal Publications New Delhi	978-81-8484-065-0	Hard Cover	2011	1000.00	English
27.		Sant Tulsi Sahitya me Udatva Tattva	Dr. Vinod Kumar Mishra Dr. Sohan Raj Tater	Literary Circle Jaipur (Raj.)	81-8182-061-4	Hard Cover	2011	495.00	Hindi
28.		Woman and Islam	Zinat Ara S.R. Tater S.K. Jha	Regal Publications New Delhi	978-81-8484-065-0	Hard Cover	2011	1430.00	English

Autobiography of Sohan Raj Tater									
S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
29.		Woman and Judaism	Ashutosh Pandey Sadhana Thakur S.R. Tater	Regal Publications Delhi	978-81 8484- 065-0	Hard Cover	2011	1850.00	English
30.		Applied Ethics : Burning Issues	Dr. Yamini Sahay Prof. (Dr.) Sohan Raj Tater	Abhijeet Publications Delhi	978-93 81136- 29-4	Hard Cover	2011	880.00	English
31.		Abhishek	Bhalchandra Pandey Dr. Sohan Raj Tater	Pareek Publications Jaipur (Raj.)	978-81 910063 -4-6	Hard Cover	2011	150.00	Hindi
32.		Yoga Spectrum	Dr. Amarjeet Yadav Dr. Sohan Raj Tater	Avinaksh Paperbacks Delhi	978- 93-811 -3701-7	Paper Back	2011	190.00	English
33.		Tattva Avm Achar Mimansa	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	Literary Circle Jaipur	978-81 -921711 -4-2	Hard Cover	2011	895.00	Hindi

Autobiography of Sohan Raj Tater									
S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
34.		Applied Ethics & Social Responsibility	Dr. Yamini Sahay Dr. Sohan Raj Tater	Deepak Publishers & Distributors Jaipur	978-81-922524-5-4	Hard Cover	2012	395.00	English
35.		Naxalism : Myth and Reality	Dr. Sohan Raj Tater	Regal Publications New Delhi	978-81-8484-139-8	Hard Cover	2012	680.00	English
36.		Bhartiya Adhunik Avm Prachin Shiksha Pranali	Dr. Sohan Raj Tater Dr. Manisha Sharma	Deepak Publishers & Distributors Jaipur	978-81-922524-8-3	Hard Cover	2012	350.00	Hindi
37.		Bach Flower Remedies : A Path to Positive Thinking	Dr. Mohan Lal Jain Dr. Sohan Raj Tater	Avinash Paperbacks Delhi	978-93-81137-02-4	Paper Back	2012	190.00	English
38.		The Yoga & Holistic Health	Dr. Amarjeet Yadav Dr. Sohan Raj Tater	Literary Circle Jaipur	978-81-921711-8-0	Hard Cover	2012	250.00	English

Autobiography of Sohan Raj Tater									
S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
39.		Thundering Speeches of Gandhi	Dr. Anil Dutta Mishra Dr. Sohan Raj Tater	Abhijeet Publications Delhi	978-93-81136-28-7	Hard Cover	2012	530.00	English
40.		Dharm Ak Swaroop Anek (Part-1)	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	M.K. Publications Jaipur	978-81-922532-0-6	Hard Cover	2012	550.00	Hindi
41.		Dharm Ak Swaroop Anek (Part-2)	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	M.K. Publications Jaipur	978-81-922532-1-3	Hard Cover	2012	550.00	Hindi
42.		Atam Vigyan Ke Moulik Siddhant	Dr. Sohan Raj Tater Ashok Bagrecha	M.K. Publications Jaipur	978-81-922532-5-1	Hard Cover	2012	650.00	Hindi
43.		Adhunik Bhartiya Chintak (Volume-1)	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	M.K. Publications Jaipur	978-81-922532-3-7	Hard Cover	2012	795.00	Hindi

Autobiography of Sohan Raj Tater									
S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
44.		Adhunik Bhartiya Chintak (Volume-2)	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	M.K. Publications Jaipur	978-81-922532-3-7	Hard Cover	2012	999.00	Hindi
45.		The Complete Biography of Mahatma Gandhi (Volume -1)	Anil Dutta Mishra Sohan Raj Tater	Concept Publishing Company (P) Ltd. New Delhi	978-81-8069-892-7	Hard Cover	2012	1600.00	English
46.		The Complete Biography of Mahatma Gandhi (Volume - 2)	Anil Dutta Mishra Sohan Raj Tater	Concept Publishing Company (P) Ltd. New Delhi	978-81-8069-893-4	Hard Cover	2012	1600.00	English
47.		The Complete Biography of Mahatma Gandhi (Volume - 3)	Anil Dutta Mishra Sohan Raj Tater	Concept Publishing Company (P) Ltd. New Delhi	978-81-8069-894-1	Hard Cover	2012	1600.00	English
48.		Vedik Sanskrit Sahitya Ka Itihas	Dr. Rakesh Mani Tripathi Dr. Sohan Raj Tater	Sahityagar Jaipur	978-81-7711-350-1	Hard Cover	2012	400.00	Hindi

Autobiography of Sohan Raj Tater									
S. No.	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
49.		Bhartiya Darshan Ke Vibhin Swaroop (Volume-1)	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	Deepak Publishers & Distributors Jaipur	978-93-82284-03-1	Hard Cover	2012	1195.00	Hindi
50.		Bhartiya Darshan Ke Vibhin Swaroop (Volume-2)	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	Deepak Publishers & Distributors Jaipur	978-93-82284-04-8	Hard Cover	2012	999.00	Hindi
51.		Chhandolankar Vivechan	Dr. Rakesh Mani Tripathi Dr. Sohan Raj Tater	Literary Circle Jaipur	978-93-81-951-29-3	Hard Cover	2012	495.00	Hindi
52.		Jain Shravak Achar Sanhita	Dr. Sohan Raj Tater Dr. Karuna Jain	M.K. Publications Jaipur (Raj.)	978-84-922532-6-8	Hard Cover	2012	650.00	Hindi
53.		Prof. (Dr.) Sohan Raj Tater Abhinandan Granth	Dr. Rakesh Mani Tripathi & Other Board of 6 Editors	Scientific Publishers (India) Jodhpur (Raj.)	978-81-7233-669-1	Hard Cover	2013	1500.00	Hindi






Autobiography of Sohan Raj Tater									
S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
54.		Sanskrit Sahitya Ka Moulik Itihas	Dr. Rakesh Mani Tripathi Dr. Sohan Raj Tater	Sahityagar Jaipur (Raj.)	978-81-7711-407-2	Hard Cover	2013	500.00	Hindi
55.		Swasth Avam Sukhi Parivar Ke Sutra	Dr. Mohan Lal Jain Dr. Sohan Raj Tater	M.K. Publications Jaipur (Raj.)	978-81-922532-9-9	Hard Cover	2013	995.00	Hindi
56.		Gurukul and Modern Education	Prof. (Dr.) Sohan Raj Tater	M.K. Publications Jaipur (Raj.)	978-93-82284-13-0	Hard Cover	2013	750.00	English
57.		Total Health by Meditation	Dr. Suresh Kumar Agarwal, Prof. (Dr.) Sohan Raj Tater	Co-operation Publications Jaipur (Raj.)	978-93-80009-02-X	Hard Cover	2013	300.00	English
58.		Yoga for Deaf & Dumb Person	Dr. Sohan Raj Tater	Khandelwal Publishers & Distributors Jaipur (Raj.)	978-93-81952-22-1	Hard Cover	2013	495.00	English




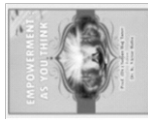
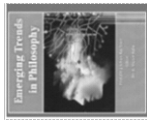
S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
59.		Felicitation Volume in Honour of Prof. (Dr.) Sohan Raj Tater	Dr. Suresh Kumar Agarwal & Other Board of 5 Editors	Co-operation Publications Jaipur (Raj.)	978-93-83147-06-9	Hard Cover	2013	1500.00	English
60.		Pragya Ke Ayam	Vijay Kumar & Other Board of 2 Editors	Rajasthan Granthagar Jodhpur (Raj.)	81-86103-21-10	Hard Cover	2013	1500.00	Hindi
61.		Paschatya Darshan Ki Atihasik Vivechana (Part-1)	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	Rajasthan Granthagar Jodhpur (Raj.)	978-81-96103-01-1	Hard Cover	2013	250.00	Hindi
62.		Paschatya Darshan Ki Atihasik Vivechana (Part-2)	Dr. Sohan Raj Tater Dr. Vidhyasagar Singh	Rajasthan Granthagar Jodhpur (Raj.)	978-81-96103-01-9	Hard Cover	2013	250.00	Hindi
63.		Feminism : Ethical Issues	Dr. Yamini Sahay Dr. Sohan Raj Tater	Co-operation Publications Jaipur (Raj.)	978-93-83147-09-0	Hard Cover	2013	400.00	English






S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
64.		Holistic Health by Crystal Healing	Dr. Suresh Kumar Agarwal, Prof. (Dr.) Sohan Raj Tater	Co-operation Publications Jaipur (Raj.)	978-93-83147-15-1	Hard Cover	2013	600.00	English
65.		Surya Kiran Chikitsa Vigyan	Dr. Amarjeet yadav Dr. Sohan Raj Tater	Parcek Book Distributors Jaipur (Raj.)	978-93-81556-20-7	Hard Cover	2013	250.00	Hindi
66.		Historical Speeches of M.K. Gandhi	Dr. Anil Dutta Mishra, Prof. (Dr.) Sohan Raj Tater	Regal Publications New Delhi	978-81-8484-235-7	Hard Cover	2014	550.00	English
67.		Determinism & Freedom of will	Pro. (Dr.) Sohan Raj Tater	Co-operation Publications Jaipur (Raj.)	978-93-83147-16-8	Hard Cover	2014	250.00	English
68.		Saltanatkalin Ithas Avim Sanskriti	Dr. Sohan Raj Tater Dr. Shahid Ahmed	Co-operation Publications Jaipur (Raj.)	978-93-83147-19-9	Hard Cover	2014	600.00	Hindi






S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
69.		Yuacharya Madhukar Muni ke Manvta Ko Avdan	Dr. Sohan Raj Tater Dr. Sadhvi Sulochana Dr. Tejsingh Gaur	Sahityagar Jaipur (Raj.)	978-81-7711-459-1	Hard Cover	2014	700.00	Hindi
70.		Madhyakalin Bharat Ka Itihas Part-1	Prof. (Dr.) Sohan Raj Tater Dr. Vidhyasagar Singh	Pareek Book Distributors Jaipur (Raj.)	978-93-81556-21-4	Hard Cover	2014	600.00	Hindi
71.		Madhyakalin Bharat Ka Itihas Part-2	Prof. (Dr.) Sohan Raj Tater Dr. Vidhyasagar Singh	Pareek Book Distributors Jaipur (Raj.)	978-93-81556-22-1	Hard Cover	2014	600.00	Hindi
72.		Atma Aur Karma : Bandhan Avm Mukti	Dr. Sohan Raj Tater Dr. Sadhvi Sulakshana	Pareek Book Distributors Jaipur (Raj.)	978-93-81556-24-5	Hard Cover	2014	650.00	Hindi
73.		Pungalgadh Ri Padmani	Dr. Sohan Raj Tater Damodar Sharma	Pareek Book Distributors Jaipur (Raj.)	978-93-81556-23-8	Hard Cover	2014	225.00	Hindi

S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
74.		Bharat me Angrejiraj Avm Navjagran	Prof. (Dr.) Sohan Raj Tater Dr. Vidhyasagar Singh	Literary Circle Jaipur (Raj.)	978-93-81951-59-0	Hard Cover	2014	795.00	Hindi
75.		Health and Healing by Water Therapy	Dr. Suresh Kumar Agarwal, Prof. (Dr.) Sohan Raj Tater	Co-operation Publications Jaipur (Raj.)	978-93-83147-20-5	Hard Cover	2014	300.00	English
76.		Holistic Health By Astro Therapy	Dr. Suresh Kumar Agarwal, Prof. (Dr.) Sohan Raj Tater	English Book House Jaipur (Raj.)	978-81-924938-4-8	Hard Cover	2014	995.00	English
77.		Health and Healing by Reflexology	Dr. Suresh Kumar Agarwal, Prof. (Dr.) Sohan Raj Tater	Co-operation Publications Jaipur (Raj.)	978-93-83147-21-2	Hard Cover	2014	350.00	English
78.		Bhartiya Navjagran Avm Rastriya Andolan	Prof. (Dr.) Sohan Raj Tater Dr. Vidhyasagar Singh	Khandelwal Publishers & Distributors Jaipur (Raj.)	978-93-81952-28-3	Hard Cover	2014	995.00	English



Autobiography of Sohan Raj Tater									
S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
79.		Varistha Nagrik Jivan Darshan	Prof. (Dr.) Sohan Raj Tater Dr. Gajendra Singh Shekhawat	Sahityagar Jaipur (Raj.)	978-81-7711-459-2	Hard Cover	2014	850.00	Hindi
80.		Science and Spiritual Thoughts of Gurudev Ranade	Prof. (Dr.) Sohan Raj Tater Dr. Shankar Lal Suthar	Sahityagar Jaipur (Raj.)	978-81-7711-459-3	Hard Cover	2014	900.00	English
81.		Globalization and Human Rights	Anil Dutta Mishra Sohan Raj Tater P.V. Sarma	Regal Publication New Delhi	978-81-8484-415-3	Hard Cover	2014	980.00	English
82.		Purva Madhyakal Ka Itihas (Year 1206-1526)	Prof. (Dr.) Sohan Raj Tater Dr. Shahid Ahmed	Sahityagar Jaipur (Raj.)	978-81-7711-460-7	Hard Cover	2014	800.00	Hindi
83.		Theory and Practice of Psychotherapy	Dr. Sohan Raj Tater, Dr. Suresh Kumar Agarwal	Nikhil Prakashan Jaipur (Raj.)	978-81-925091-6-7	Hard Cover	2014	360.00	English

Autobiography of Sohan Raj Tater									
S. No	Image	Name of Book	Name of Author	Name of Publisher	ISBN	Binding	Edition	Price	Language
84.		Modern Relevance of Theravada Buddhist Ethics	Prof. (Dr.) Sohan Raj Tater, Dr. Suresh Kumar Agarwal	Literary Circle Jaipur (Raj.)	978-93-81951-62-0	Hard Cover	2014	795.00	English
85.		Darshan Path	Prof. (Dr.) Sohan Raj Tater Dr. Sudha Jain Dr. Vijay Kumar	Nikhil prakashan Jaipur (Raj.)	978-81-925091-7-4	Hard Cover	2014	400.00	Hindi
86.		Education : A Lifelong Learning Journey	Prof. (Dr.) Sohan Raj Tater Editor Dr. K. Victor Babu	English Book House Jaipur (Raj.)	978-81-924938-8-6	Hard Cover	2015	695.00	English
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