

Fostering Vedic Values

An illustration showing a woman with short dark hair, wearing a purple top, holding a large yellow scroll. A young girl with dark hair in a ponytail, wearing a green top, is looking at the scroll. The scroll is unrolled and held by wooden rollers. The background is a soft-focus landscape with green hills and a yellow sky. The text on the scroll lists the four Vedas.

Rig Veda
Yajur Veda
Sama Veda
Atharva Veda

FOSTERING VEDIC VALUES



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Fifth Edition published in 2024

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PREFACE

The Vedas are widely acknowledged as the oldest books in the library of humans. They are essentially a set of ‘Operational manuals’ provided by Ishvar to help human beings lead their daily lives. They cover diverse topics including Spirituality, Mathematics, Material Science, Economics, Political Science, Sociology and many more.

The Vedas declare Ishvar to be One and Formless. Similar to air, it is this basic characteristic of Ishvar that facilitates His presence everywhere in each minute particle, in turn ensuring that He delivers justice to all living beings.

Today, we face a paradoxical situation. While the number of temples, churches and mosques has increased manifold, bloodshed in the name of religion has grown exponentially. Another simultaneous trend is that the younger generation is disoriented with various religions, and is turning atheist. We believe that true knowledge of the Vedas can help youngsters experience spirituality with scientific rigor, which is the need of the hour.

The Vedas are truly universal and secular. Interestingly, they do not even contain the name of any religion of the world as we know them today – Hinduism, Christianity, Islam, Jainism, Buddhism, Judaism etc., simply because none of these terms existed at the beginning of mankind. The Vedas only prescribe how humans can lead a healthy life in harmony with the environment and the animals around them. The various themes promoted by Vedas are egalitarian, empowering and liberating. They form the basis, as much of inner peace in every individual as they do of peace in a family, society, nation and the entire world.

It is unfortunate that the Vedas have been misinterpreted over the last few hundred years which led to many false beliefs. The Arya Samaj, started as a social movement by Maharshi Dayanand Saraswati in 1875, gave a clarion call – ‘**Back to Vedas**’, focussing global attention towards the Vedic knowledge and culture.

‘**Fostering Vedic Values**’ is a series of 10 books (for Classes I – X) with 12-16 chapters in each. Almost half the chapters focus on ensuring that the children are able to obtain a reasonably good understanding of the key spiritual principles as highlighted in Vedas. The remaining chapters are focussed towards imbibing the spirit of patriotism, compassion towards all living beings including animals, social service and other human values. Through these, we envision children to develop as responsible citizens, who contribute to the world



as a family, but in the face of a national threat, are also ardent patriots. We hope to see them evolve into empowered individuals who can overcome the challenges of life through spiritual strength and lead themselves, their families and societies to peace and happiness.

Many of the chapters are set up as a conversation between a child and the grandparent or a relative. This is to strongly emphasize our ancient culture wherein children spent a lot of time with grandparents and other relatives, learning from their life experiences. Also, rather than grandpa / grandma / uncle / aunt, we have used equivalent words in various Indian languages so as to make children appreciate the diversity that co-exists in this great civilization.

Many intellectuals have voluntarily contributed towards this book. We are grateful to Arya Samaj Greater Houston, US for conceptually reviewing the book. The teachers at D.A.V. Group of Schools, Chennai have read through many versions of the book with immense thoughtfulness proposing relevant changes from a child's perspective.

The core content of the book originates from the Vedas. We owe it to the tradition of Rishis who passed on the Vedic knowledge since ages. Therefore, there is no copyright on the content of this book. One can seek permission and print all or only certain chapters of the book. However, no unauthorized modification is permitted in any chapter.

This is the fifth version of the book and could contain not only omissions, but also areas of improvement. We request the reader to excuse us for the omissions, but please do bring to our notice any feedback for correction and improvement in subsequent versions. We will remain grateful to you for your support and feedback.

Lastly, before signing off, we would like to express our profound gratitude to Ishvar for His blessings, guidance and encouragement in this small endeavour.

VIKAS ARYA

Chief Editor

Chennai | May 2024

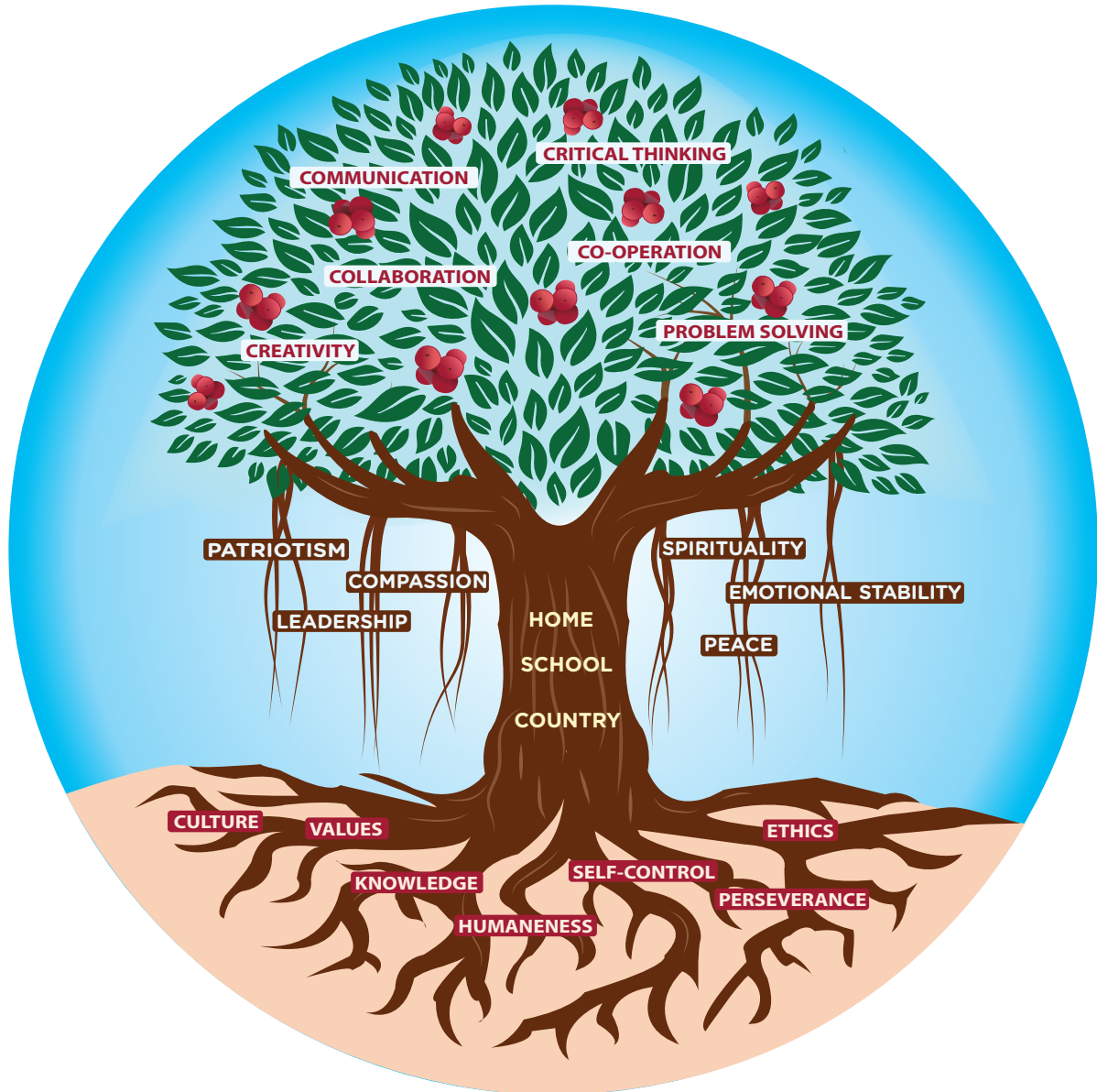


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The Learning Tree



1

DEFINING ISHVAR

Expected learning outcome

Students understand the definition of Ishvar

Baa (grandmother in Gujarati) had recently returned from a 5-day spiritual camp (shivir) held at a Vedic Ashram at Rojad (near Ahmedabad). Jigna was inquisitive to know about her experiences there...

Jigna – What exactly did you do there?

Baa – We followed an ideal lifestyle - getting up early, meditating, performing aasanas, having saatvik food and learning the Vedic philosophy during the daily classes.

Jigna – What did they teach in those classes?

Baa – Oh, we learnt so many interesting aspects. For instance, we got to know about the definition of Ishvar.

Jigna – Definition of Ishvar? That sounds very interesting.

Baa – How would you define Ishvar, Jigna?

Jigna – Hmm.... someone who is very powerful, beyond humans? I don't really know.

Baa – This is one topic on which there is enormous contradiction in the world. We humans, have just not been able to agree on this topic and indeed keep killing each other in the name of religion. But most of us would struggle, if asked to define Ishvar.

Jigna – Yes, it is indeed weird.

Baa – Well, Rishi Patanjali in his treatise 'Yog Darshan' gives us a definition of Ishvar. Sutra 24 of the 'Samadhi' Chapter of Yog Darshan says –



क्लेश कर्म विपाकाशयैरपरामृष्टःपुरुषविशेष ईश्वरः|

Klesh Karma Vipaka Aashaya Aparamrishtaha Purushavishesha Ishavara

Ishvar is that special being who has no relationship or is not affected by the following four things – (i) Sorrow; (ii) Actions; (iii) Results of our Actions; (iv) 'Impressions' that are formed due to our actions.

1. Klesh → Sorrow
2. Karma → Action
3. Vipaka → Result of action
4. Aashaya → 'Impressions' that get formed due to actions

Jigna – What do we mean by Sorrow (Klesh)?

Aparamrishtaha + Purushavishesha = Ishavara
there is no relationship + that special being = God

Baa – Sorrow (Klesh) has a very deep meaning in the philosophical context. In simple terms, it means any happening or aspect that disturbs our peace of mind, i.e. when our mind gets agitated. Thus, anything that bothers us, can be termed as 'Sorrow'.

Jigna – Can you give me a few examples?

Baa – Sure.

- You have a fight with your friend at school. You do not feel good about it subsequently and your mind is disturbed. This is sorrow.
- You are very hungry – You feel uncomfortable and your mind is disturbed until you have food. This is sorrow.
- You get hurt or fall ill. There is both physical and mental agony. This is sorrow.
- You have junk food for dinner. You develop acidity and have a disturbed sleep. You are not fresh in the morning and are not feeling good. This is sorrow.
- Your examinations are coming up and you feel very nervous. Your mind is yearning for the exams to get over so that you can enjoy yourself later. This is sorrow.
- You got up very late and you are hurrying up to get ready and reach school on time. You are not at peace the whole morning. This is sorrow.



- You miss your classes and keep playing on cell-phone for a number of hours continuously. You start feeling tired and guilty of what you have done. You do not feel good about it internally. This is sorrow.
- You want to buy a costly dress or may be an electronic gadget. Your parents do not allow it. You feel very dejected. This is sorrow.
- Your friend does much better than you in exams or any other extra-curricular activity. You feel jealous and disturbed. This is sorrow.
- Someone talks ill about you, or may be directly insults you. You are very disappointed and angry. This is sorrow.

Jigna – Oh, I keep facing these situations all the time.

Baa - So, now hopefully you can internalize the implication – Ishvar is not affected by sorrow (klesha), though we human beings are affected by it many times, each and every day.

Jigna – So baa, is Ishvar also devoid of actions? How can we say that? He is the one who created the Universe and all living beings. He constantly operates this universe, also delivering justice to all.

Baa – Very good observation! But remember, actions can be of two different types – Actions with expectations (Sakaama Karma) and Actions without expectations (Nishkaama Karma).

We human beings typically engage in Sakaama Karma. There is some sort of expectation that all us have. We study hard because we want to be successful in life. We go for a job because we expect a salary. Even the act of eating or drinking is Sakaama karma as we do so to satisfy our hunger or quench our thirst. Even when we help someone, most of us have the expectation that the other person will also help us when we are in need.

However, Ishvar never engages in any Sakaama Karma. He has everything and is complete with bliss. He is not affected by sorrow and has absolutely no expectations from anyone.

Jigna – So, in this sutra, the word ‘Karma’ refers to only ‘Actions with expectations’ (Sakaama karma).

Baa – Yes, absolutely. Thus, Ishvar is devoid of all Sakaama Karma.

Jigna – Can human beings never perform Nishkaama karma (Actions without expectations)?



Baa – A few acts possibly performed by great noble souls can be completely without any kind of expectation and may be classified as ‘Nishkaama karma’, but 99% of all our actions are invariably Sakaama karma.

Jigna – But does Ishvar not expect us to pray to Him and thank Him? Isn't there an expectation there?

Baa – No Jigna. Ishvar does not want us to keep thanking Him so that He will feel happy about it. Tell me, do your parents expect you to explicitly thank them every day for all that they have provided you with?

Jigna – Not really.

Baa – Ishvar also has no such expectations.

Jigna – Then, why should we pray?

Baa – We definitely should pray. Prayers help us improve our intellect and decision making capabilities. It also makes us mentally strong and helps us retain a sense of humility. We should pray because doing so will help us in our everyday lives and we will be more peaceful.

Jigna – I understand this now.

Baa – Also, Ishvar does not face any result of His actions (Vipaaka). There is absolutely no one over and above Ishvar to give Him any reward. He cannot be rewarded for any of His actions.

Jigna – I agree. It is we humans who are governed by the rules stipulated by Ishvar. He ensures justice for all and rewards us based on our actions.

Baa – He is also not affected by ‘Impressions’ from His Actions (Aashaya).

Jigna – What does ‘Impressions’ exactly mean?

Baa – Let us take an example of a 1-year old kid who has never touched a mobile phone. He will not be specifically attracted towards it. One day, the parent shows him a cartoon on it. The kid simply loves it and an impression is immediately formed in his sub-conscious mind. Next time, when he sees the mobile phone, he will want to take it as he remembers the happiness he derived during his previous experience. This is ‘Impression’ from his past Action.

Remember, every time we commit any act, an Impression is formed in our mind. It gets further reinforced, as we keep doing it again and again.



Jigna – So, Ishvar is someone who is devoid of Sorrow, Sakaama Karma, Result of Actions, and Impressions formed due to Actions. This is indeed a very precise definition of Ishvar.

Baa – Absolutely true.

Jigna – So, can a human being ever be Ishvar?

Baa – Considering the above definition, the answer will be ‘No’. Anyone who is a human being would definitely have some element of sorrow (agitation of the mind); most of his actions will be Sakaama Karma; he will have to face the result of his actions and Impressions will also be formed based on his actions.

Jigna – So, Lord Krishna and Rama were not Ishvars?

Baa – They were great Yogis with very high moral values which they imbibed and practised in their lives irrespective of how difficult or easy the circumstances were. They were Vedic scholars from whom we should learn how to lead a virtuous life. But they also did have an element of sorrow and Sakaama karma in their lives.

Baa – There are two more sutras which help us better understand ‘Ishvar’. The next one is **तत्र निरतिशयं सर्वज्य बीजम्** | (Tatra Niratishayam Sarvajya Beejam).

Baa – The gist of this sutra is that ‘Ishvar knows everything’- whatever is happening in this world.

Jigna – So, does it mean that He knows the future as well?

Baa – No. If Ishvar was to know everything of what is to happen in future, it is implied that every occurrence in this world is pre-determined and is bound to happen. In such a scenario, none of us would be held responsible for our actions.

Jigna – So what is the exact implication of this sutra?

Baa – As Ishvar is present everywhere, He knows everything that is presently happening in any part of this universe. He constantly knows what we think, speak and do. The moment we raise a thought, Ishvar knows about it. However, He does not know whether we will actually commit the act, based on the thought raised by us. But the moment we commit the act, He will know it.

Jigna – In a way, this is quite logical as it ensures that we have complete independence in our actions but are constantly accountable to Ishvar.



Baa – The third sutra is स एष पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात् | (Sa Esha Poorveshaam Api Guru Kaalena Anavachhedaath).

Jigna – What does this mean?

Baa - This implies that Ishvar is the ultimate Guru. Let me ask you a question – Who teaches you?

Jigna – My teacher in school.

Baa – Who teaches your teacher?

Jigna – She probably learnt from her teacher.

Baa – What about your teacher’s teacher?

Jigna – Well, I realize this puzzle can go on. But what if I learn from a book?

Baa – The book is written by an author, who in a way is the teacher.

Jigna – Got it.

Baa – Human beings cannot learn everything on their own. They definitely need a teacher, that is a Guru to acquire basic knowledge from, based on which they can make further inferences and then make new discoveries.

As per the sutra, the source of all basic knowledge is Ishvar. He is the Guru of all Gurus – the ultimate Guru.

Jigna – It is this knowledge that He has revealed to us through the Vedas, isn’t it?

Baa – Absolutely, Jigna. God bless!

Let’s do these exercises

a. Tick the correct answers:

1. Rishi Patanjali defines Ishvar in the Sutra (24 / 42) of the (‘Dhyana’ / ‘Samadhi’) chapter of Yog Darshan.
2. Disappointment due to direct or indirect insult is a form of (action / sorrow).
3. Ishvar is devoid of all (Sakaama Karma / Nishkaama Karma).



4. Every time we commit an act, (**Vipaaka** / **Aashaya**) gets formed in our mind.
5. Ishvar (**knows** / **does not know**) the future happenings.

b. Fill in the blanks :

1. Prayers help us improve our _____ and _____.
2. One's mind gets _____ after having a bitter fight with a friend leading to _____.
3. Ram and Krishna were _____ with high level of _____ but also had an element of _____ and _____.
4. Ishvar knows what we constantly _____, _____ and _____ but does not know whether we will commit the act based on the thought rose giving us the _____ in our actions.
5. Ishvar is the _____ of the Universe who constantly _____ it and delivers _____ to all.

c. Write 'T' for true and 'F' for false:

1. Klesh refers to the aspects that disturbs our peace of mind and leads to agitation.
2. Vedas are the source of true knowledge given by Ishvar.
3. Praying to Ishvar regularly make us more peaceful and mentally stronger.
4. All occurrences in the world are pre-determined and are bound to happen.
5. Ishvar does face the result of His Actions as rules are applicable to all.

Let's talk about these

1. How is Ishvar defined? Justify the definition.
2. Differentiate between Nishkaama karma and Sakaama karma with example.
3. What prevents humans from being Ishvar?
4. Whom do you think is the Ultimate Guru and why?



Let's think

Categorize these situations into Klesh, Karma, Vipaaka and Aashaya:

Strong desire to eat ice-cream , donating your books to the needy, getting tensed before an examination, a soldier rewarded for his bravery, a child being scolded for breaking a flower vase, contributing towards flood relief camp, getting addicted to a video game, falling ill frequently, a terrorist being punished, performing Yajnya regularly.

KLESH

KARMA

VIPAACA

AASHAYA



2

GOVIND JAISWAL

Expected learning outcome

Students get inspired to succeed despite difficult circumstances

Shyam's peddamma (mother's elder sister in Telugu) was visiting them from Delhi. Shyam was very fond of her and asked her to narrate a story.

Shyam – Peddamma, will you narrate a story tonight?

Peddamma – Sure Shyam. Before that let me ask you a question. What is your career goal in life?

Shyam – Hmm....not yet decided. I keep changing my goal every few months. May be I would like to join the Indian Civil Services – IAS or IPS.

Peddamma – Let me then tell you about this true story of a young boy called Govind Jaiswal, who went on to become an IAS officer in 2006.

Shyam – Sure, peddamma. What was special about him?

Peddamma – Govind was the youngest in his family. He had three elder sisters. His father was a rickshaw puller and mother was a homemaker. They were very poor and lived in a 12x8 sqft rented room in the small by-lanes of Varanasi.

Shyam – 12x8 sqft? How much space is this?

Peddamma – This is less than 100 sqft. i.e. size of one small room in a house.

Shyam – Six of them lived in just one small room?

Peddamma – Yes Shyam. Life was tough for them with his father being the only breadwinner.

Shyam – Did Govind go to school?



Peddamma – Yes, he did go to a nearby government school. He was a smart kid. When he was about 11 years old, an incident occurred which deeply affected him.

Shyam – What happened?

Peddamma - He had gone over to a friend's place who was quite rich. His friend's father started enquiring more about Govind's family. When he got to know that Govind was the son of a rickshaw puller, he just did not want his son to be his friend. He immediately ordered Govind to leave their house.

Shyam – That's very sad.

Peddamma – Yes, this insult left a deep scar on Govind. He came back home and asked his uncle – “How do I gain respect?” His uncle consoled him and helped him understand that a person gains true respect only when he achieves something out of his own hardwork. The profession or educational qualification of his or her parents is absolutely immaterial.

His uncle's words rang in his ears. At that time, the only big, respectable, most desirable and prestigious thing that came to his mind was the Civil services exam and that became the goal of his life. He wanted to be an IAS officer!

Shyam – Wow!

Peddamma - In most cases, children are inspired for a brief period but then soon forget about it. But, Govind was a very determined boy. He started deeply thinking about his goal. Meanwhile, life got even tougher for him. He lost his mother due to a fatal disease.

Shyam – Oh my God! He must have been completely shaken.

Peddamma – Yes, he was. Things got tougher at home. Govind started working part-time in a shop, selling shoes, along with pursuing his studies. He drew a meagre salary of Rs. 300 per month. Somehow, he managed to complete his schooling and then enrolled for his graduation in a nearby college. His resolve to make it big in life grew stronger day by day.

During those days, the neighbouring localities faced 14 hour long power cuts every day. The nearby households used generators as power backup which led to unbearable noise. However, this did not deter Govind. He says -

“I used to shut all the windows and put cotton balls in my ears so as to reduce the noise of generators running all around in the locality.”



After finishing his graduation, Govind decided to first share a room with his friend in Varanasi to prepare for civil services, but this idea didn't work. On looking at the difficulties of his son, Govind's father Narayan Jaiswal decided to send him to New Delhi for coaching.



Peddamma - Narayan sold his small piece of land and gave his son Rs. 40,000 for his coaching expenses in Delhi. For the next three years, Narayan reduced his own monthly expenses and sent Govind Rs 2,500 every month so that he could pursue his childhood dream of becoming an IAS officer.

Shyam – His father sacrificed so much for him.

Peddamma – Yes Shyam. His entire family supported him in different ways.

After the written round of the Civil Services exam, Govind got a call for an Interview with the panel. However, he did not have a set of formal clothes to wear. He borrowed shoes and a tie from a friend, but could not find a pair of shirt and trouser that would fit him. His sister promptly offered him Rs. 1500/- which she had set aside for her own pregnancy related medical expenses.

Govind's interview went well and he was finally selected. He was ranked 48th in the UPSC exam at the All India level, in his very first attempt. Remembering the day when the results were out, Govind says

“For first few minutes, I was shocked and shivering as my hands were not in my command when I tried to give this news to my father. He had sleepless nights for about 10 days before the result came out.”

Peddamma – It is also interesting that all through this period, Govind and the other child (whose father had sent Govind away) remained very good friends. Indeed, after Govind was selected for IAS, the friend's father congratulated him and also apologized for his past action.

Shyam – What a struggle!

Peddamma – Yes. Remember, it is the struggles and failures in life that shape up a person and prepare him for success.

Govind is not a one-off case. There are numerous such stories of people who have made it big in their lives based on sheer determination and hard work. In 2013, Prema Jayakumar, a young girl, daughter of an auto-driver in Mumbai, topped the entire country in the All India C.A. Final examinations. Once again - similar background, similar struggles but similar determination.

Shyam – Thank you peddamma. This was really a wonderful story.

(Acknowledgement – Articles available electronically on Iaspaper.net;

Yourstory.com; marujala.com)

Let's do these exercises



a. Tick the correct answers:

1. Govind was ranked 48th in the UPSC exam in his (**first** / **fifth**) attempt.
2. Govind lived in a (**peaceful** / **noisy**) locality and (**faced** / **never faced**) power cuts.
3. Prema Jayakumar (a poor girl, a doctor's daughter) topped the entire country in the (**All India C.A. Final Examinations** / **AIPMT**).
4. Govind (**borrowed** / **bought**) a set of (**formal** / **informal**) clothes for the interview.

b. Fill in the blanks:

1. A person gains true respect when _____.
2. Govind aspired to become _____ and worked towards achieving it with _____ and _____.
3. Govind's family was so poor that they could afford _____ room in the small by-lanes of _____.
4. Govind's father sold his small piece of land to meet _____.
5. During the early days of struggle, Govind worked in _____ and drew a meagre salary of _____.



c. Write 'T' for true and 'F' for false:

1. A successful person is one who has never tasted failure and struggles in life.
2. The UPSC examination consists of two stages –written round and an interview.
3. Govind's friend's father did not want his son to mingle with Govind due to class inequality.
4. An individual can succeed without support from anyone, in life.
5. One can gain respect in the society by getting educated.

Let's talk about these

1. List out the qualities in Govind that made him unique.
2. "Dream is not that which you see while sleeping it is something that does not let you sleep", how far does Govind justify this?
3. Why is Civil services exam considered a prestigious one?
4. Substantiate the proverb, "Where there is a will, there is a way", with Govind life as an example.
5. What qualities of Govind would you like to imbibe?

Let's have fun

Test Your Knowledge!!!

1. Who was the first Indian to join the Indian Civil Service in 1864?
2. Who was the first woman IAS Officer?
3. Who was the first woman IPS Officer?
4. Who had the vision that the civil services would unify the entire country after independence?
5. Which is the highest position for an IAS Officer?

3

ANIMAL CRUELTY - 3

Expected learning outcome

Students develop empathy for animals

Charan's *nanamma* (*grandmother in Telugu*) was explaining to him different reasons for exploitation of animals like food, clothing, experimentation and entertainment. There is one another reason as well.

Nanamma – Animals like dogs, cats etc. are great companions, and can promote psychological and physical health benefits in their owners. However, we should be careful about not exploiting animals in the process.

Charan – Dogs have a great time with their owners, isn't it?

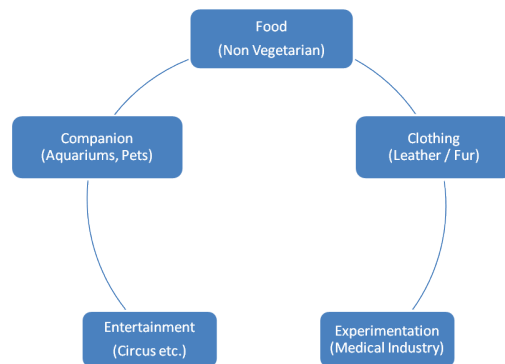
Nanamma – But where do you think owners pick up their pets from?

Charan – Mostly from pet shops. There are numerous online websites as well from where we can adopt these dogs.

Nanamma – And you pay quite a price for it, in lakhs of rupees! Remember, there is immense cruelty meted out to these animals by most pet shops. The dogs are bred and treated very cruelly before they are ready to be displayed for customers to buy them. Also known as Puppy mills, these are large-scale commercial dog breeding operations wherein profit is given priority over the well-being of the dogs. Dogs are housed in overcrowded and unsanitary conditions without adequate veterinary care, food, water or socialization.

It is best to adopt dogs from various animal shelters where stray, lost, abandoned or surrendered animals, sometimes sick or wounded, are kept and rehabilitated. It does not cost you anything to adopt a dog from there.

But the irony is that most pet owners are only looking to 'buy' a dog that serves as a 'status symbol'. It isn't the connection that you make with a living being that matters to them,



but it is the physical appearance and price tag attached to the dog.

Sometimes people adopt pets out of enthusiasm but soon realize that they are a burden to be taken care of. There are numerous instances of dogs being abandoned and left to die inside vacant buildings or apartments. Dogs are left howling or barking for several hours and days.



Charan – Nanamma, is keeping fish in aquariums also cruel?

Nanamma – What is your thought? Do you like to be in the same room always?

Charan – If I were a creature, I wouldn't want to spend my entire life locked up in just one house or a room.

Nanamma – That is right. Robbed of their natural habitats (ocean, river, lake, pond etc.) they are denied their right to travel freely. They must swim around endlessly in the same few cubic inches of water. The tanks are often barren, containing no sand, no rocks and no plants - nothing that remotely resembles anything in the animals' natural homes. They are also subjected to the constant glare of artificial lights and the droning of pump motors, and because they sometimes fail to recognize that the glass that holds them in is a barrier, they often sustain facial injuries after swimming into it.



Animals in cages have been known to become frustrated, banging their heads and going insane. So the need to have freedom isn't just a human one. I don't know how a fish exactly feels, but the kind of lives they have in aquariums is definitely not pleasant.

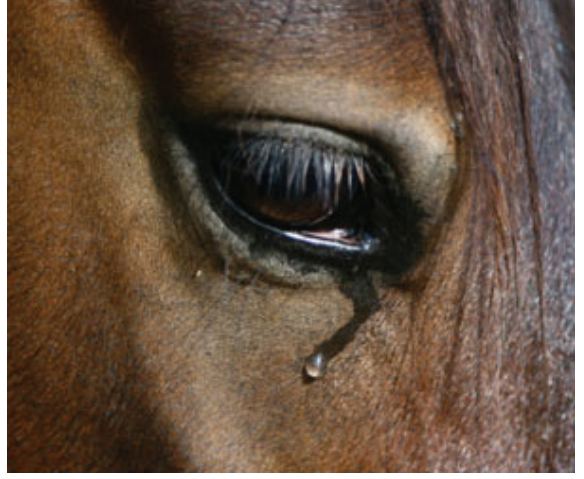
Charan – Why do human beings still keep aquariums?

Nanamma – In most cases, it is ignorance. They mistakenly believe that fish is in a secured environment with food being provided to them regularly and they are away from predators. However, as we discussed, there is a huge value for freedom. Even if we are offered the best of comforts, we will not want to be restricted to a single room for our entire life.

Charan – I completely agree nanamma. I was feeling so frustrated during the *COVID-19* lockdown as I could not go out. My movement was restricted within my small home. It was like being imprisoned, though we had access to all basic necessities.

Nanamamma – That is so true, Charan. The *COVID-19* lockdown gave us humans a glimpse of how animals feel when caged, though we may have provided them enough food & water.

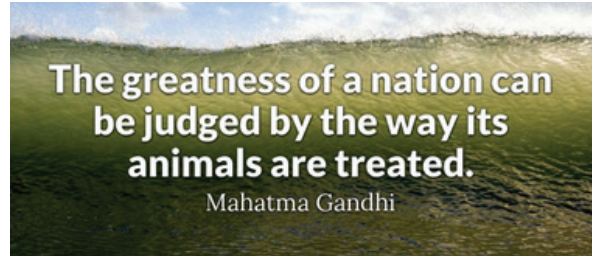
Our scriptures teach us compassion for animals. We as human beings have been endowed with superior intelligence. It is the moral responsibility of human race to take care of animals who are not as intelligent and powerful as we are. But they have the same emotions of love, happiness, sorrow and pain. You can often see animals also crying just like us, humans. Indeed, Mahatma Gandhi, who always stood for non-violence,



had remarked - *'The greatness of a nation can be judged by the way its animals are treated'*.

Charan – This sounds too idealistic.

Nanamamma – No Charan, this is indeed a very profound statement. He meant to give us the message that a nation wherein people treat even the powerless, mute creatures around them with compassion, would never ever think of killing or ill-treating their fellow human beings. They will thus follow the path of true dharma. The very first mantra of Yajur Veda also says:



अघ्न्या यजमानस्य पशून् पाहि

“Aghnyaa yajamaanasya pashoon pahi”

Meaning: *“O human! animals are Aghnyaa—not to be killed. Protect the animals.”*

Charan – What about animal sacrifice? I heard a friend say that Vedas promote animal sacrifice on specific occasions.

Nanamamma – Absolutely not. Vedic mantras have been misinterpreted by certain so-called scholars who have not understood the context of the mantra. Vedas strongly promote a symbiotic relationship of care and love towards all animals.

It is rather sad that out of ignorance, animal sacrifice is practised in some places even today. One such glaring example is the Gadhimai festival, held once every five years, at the temple in Bariyarpur in Nepal which sees tens of thousands of animals being sacrificed.

Charan – But how did it all start?



Nanamamma – The tradition dates back to a priest who was told about 250 years ago in a dream that spilt blood would encourage Gadhimai, the Hindu goddess of power, to free him from prison. Since then this festival is being celebrated. About 200,000 animals were brutally killed during the last Gadhimai festival held in 2015.

Both humans and animals are children of the same Ishvar. Will Ishvar want us to kill an animal just to please Him?

Charan – Absolutely not!

Nanamamma – There is some flicker of hope now with temple authorities realizing that people have been victimized by superstition and have decided to stop this gruesome practice.

Nanamamma – Most countries have laws against animal cruelty, including India. It is a positive development that the Indian courts are now taking up this issue more seriously. For instance, recently a man was arrested for tying a monkey upside down and mercilessly thrashing it to death with a stick.

However, the awareness of animal laws continues to be abysmally low. People do not even report inflicting of cruelty to the police. We need numerous animal activists, who can speak for these mute creatures. Age does not matter. Even children can play this role very well and inspire adults not to engage in any form of animal cruelty.

These words penned below very aptly epitomize the pain, the suffering that millions of animals endure at the hand of humans every single day.

*“Unseen they suffer, unheard they cry,
In Agony they linger, in loneliness, they die,
Does it mean anything to you or anyone who passes by?”*

Acknowledgement—Adapted partially from www.petaindia.com

Let's talk about these

1. Do you agree that animals too have feelings? How can we help these innocent creatures lead a more comfortable life?
2. Write a note on Puppy Mills.
3. Animals do not belong to the 'thing' category. Explain.
4. Is it ethical to eat animals? Discuss in class about the same.

Let's do these exercises



a. Tick the correct answers:

1. Most pets are picked up from (**streets** / **pet shops**).
2. The mantra says that animals (**should not** / **should**) be killed.
3. Vedas (**do not** / **do**) promote animal sacrifice.
4. Gadhimai festival is held every (**four** / **five**) years at the Hindu temple in (**India** / **Nepal**).

b. Fill in the blanks:

1. The best way to adopt dogs is from various _____ where stray, _____, _____ are kept and _____.
2. Sometimes people adopt pets out of _____ but soon they realize that they are a burden and they _____ them.
3. Fishes living in aquarium are subjected to _____ and _____.
4. Humans are endowed with _____ and it is the moral responsibility of humans to _____ of animals.
5. Animals are great _____ and can promote _____ and _____ benefits in their owners.

c. Write 'T' for true and 'F' for false:

1. For some pet owners their dogs are a 'status symbol.'
2. Animals do not require freedom as they do not have predators in manmade habitats.
3. Animals have the same emotions of love, happiness, sorrow and pain as we humans have.
4. Recently a man was arrested for tying a monkey upside down and mercilessly thrashing it to death with a stick. This shows that we have started animal cruelty issues seriously.
5. Vedas promote a symbiotic relationship of care and love towards all animals.

4

DESIRES – 3

Expected learning outcome

Students understand the nuances of various desires

*Kavya was having an interesting conversation with her **thakurda** (grandfather in Bengali) on desires. She was convinced that chasing desires is a never ending futile exercise. However, she had further queries...*

Kavya – Thakurda, then should we not work hard and earn wealth?

Thakurda – Oh! Yes. You should be prosperous. As per Vedas, a person should definitely earn wealth. The Rig Veda indeed says

वयं स्याम पतयो रयीणाम्

“Vayam Syaam patayo rayeenaam”

“May we all be prosperous and wealthy.”

There are however two aspects that one must bear in mind:

- We should work hard to ensure that we earn wealth in the right way. We should adopt an ethical approach with the highest level of integrity.
- We should use the wealth we have earned with a sense of humility and detachment.

Though we have earned our wealth due to our hard work, we directly or indirectly receive cooperation from various human beings. Also, whatever we have acquired, in a way belongs to Ishvar. We can buy a large piece of land in a prime location and feel proud to be the owner. But remember the entire Earth, including this particular piece of land was actually created by Ishvar.

There is another relevant Vedic mantra from Yajur Veda.

ईशावास्यं इदं सर्वं यत्किञ्च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधःकस्यस्विद्धनम्

**Ishaavaasyam Idam Sarvam Yatkincha Jagatyaam Jagat
Tena Tyaktena Bhunjithaa Maa Gridhah Kasyasviddhanam**

Everything within the universe is controlled and owned by Ishvar. Enjoy the wealth, which is righteously yours. Don't covet or grab unjustly the wealth that belongs to others.

Thakurda – All of us should give away part of our wealth to help others.

Kavya – How much should it be?

Thakurda – There is no absolute amount, Kavya. It depends on the earnings of the family. It is advised that, 10% of your net earnings should be given away for helping others. Thus, the rich should give away more than the poor in absolute terms but proportionately it is the same 10% for all.

Kavya – Thakurda, I promise to hereafter donate 10% of the pocket money that I receive from my parents.

Thakurda – That will be great, Kavya.

Kavya – You spoke about three different kinds of desires - Wealth, Relationship and Fame. Of the three, which is the most challenging to renounce?

Thakurda – It is the desire for fame. One can with intense introspection and a strong sense of detachment, renounce the desires related to both wealth and relationships. However, the desire for fame engulfs each of us including many sages.

Thakurda – Let's consider the following example. A man donates Rs. 1 lakh to an orphanage. It is definitely a good deed. The man is giving away his wealth for the welfare of others. Also, it is a significant amount of money which he could have utilized in many other ways for himself. However, while doing so, he has a thought that his donation should be known to everyone around him. They should praise his act of benevolence. There is clearly a desire for recognition and fame.

Kavya – But what is wrong if he wants others to know that he donated Rs.1 lakh?



Thakurda – It is not terribly wrong. But this desire will take away his mental peace. He will feel shortchanged and miserable in case he does not receive the publicity he expects. The key point is that he should not expect publicity. If the orphanage, however, announces it in a magazine or in a forum to motivate others, it's fine.

Thakurda – 'Fame' is often considered a sweet poison.

Kavya – Why is it called 'sweet poison'?

Thakurda – You may find this counter-intuitive. But philosophically it is quite true. Fame tends to blind people. It puts you in a comfort zone, wherein you keep yearning for more. Your desires increase manifold. During the process, you lose objectivity and become arrogant which can then lead to your downfall.

Kavya – I agree. I recently read an article about Boris Becker. He was one of the greatest tennis stars being the youngest-ever Wimbledon champion at the age of 17. He went on to win six grand slams in the 1980s and 90s. He became ultra-rich due to significant prize money and endorsements. However, this fame was like sweet poison. He took many reckless decisions and overspent. He then had to declare bankruptcy and faced a very embarrassing situation. The article concluded that he was “destroyed by his celebrity status”.



Kavya – You mentioned previously that excess wealth leads to a decline in happiness. There are so many ultra-rich people in the world. Do you mean to say they are less happy than many others?

Thakurda – From a layman's perspective, more wealth implies greater happiness. But, remember a rich person in many cases lives under great tension. He is always concerned about securing his wealth from others. He is trying to constantly ensure that he does not need to give away a significant part of his wealth as taxes to the government. Protecting your wealth and continuing to multiply the same is philosophically a form of 'Duhkha' (Unhappiness).

Kavya – I read recently that there was an income tax raid on a successful businessman. His premises across the city were searched by the income tax officials. Rs. 10 crores in cash and 3 kg of gold were seized from his residence.

Thakurda – That's true. Now, imagine the harassment he had to undergo because of the huge wealth that he possessed. Also, before the income tax raid, he must have taken so many precautions to safely keep this large amount of money in his house.

Kavya – Yes, they mentioned that money was recovered from hidden cavities in furniture, from under the bed and in bathrooms. Some amount was also hidden in shoe boxes kept in the shoe rack. I can imagine he must have previously also lived under tension that this money should not be stolen by any other worker at home.

Thakurda – Also, think about it- a wealthy person utilizes only a small portion of his own wealth during his lifetime. He leaves a major percentage of his wealth for his family members to enjoy. After the person passes away, many times, we notice that children just recklessly blow up the wealth. Not only that, excess wealth puts them in a comfort zone. Born with a silver spoon, they may not take their studies seriously and may adopt bad, unwanted habits.

Kavya – What do you mean by renouncing 'Putra Aishnaa'? Should we not desire relationships?

Thakurda – You should cultivate and nurture relationships. However, once again philosophically it is the attachment which is the hurdle. We assist others but build huge expectations in return. We should desist from doing so. We should perform our duties, love our near and dear ones without expecting anything back.

Kavya – I understand. It happens to me all the time. I feel that I do so much for my friends, but some of them do not reciprocate. I feel so bad. Sometimes I also pick up a fight with them.

Thakurda – All this is due to the different kinds of desires that we harbour. Our attachment towards wealth, relationships and fame is the cause of our unhappiness. Move away from it to attain mental peace.



Let's talk about this

Does wealth alone lead to ultimate happiness? How should you try to be grateful and humble when Ishvar bestows you with everything you want?

Let's do these exercises

a. Tick the correct answers:

1. Boris Becker was the youngest tennis player to win the (**Davis Cup / Wimbledon Championship**) at the age of (**17 / 21**).
2. It is said that, (**10% / 25%**) of one's net earnings should be given away for helping others.
3. A rich person in many cases has (**no tension / great tension**) as he is concerned about (**protecting / uncovering**) his wealth.
4. Expectations are the greatest (**hurdle / assistance**) in one's life.

b. Fill in the blanks:

1. We should work hard to earn wealth in the _____ way and use the wealth with a sense of _____ and _____.
2. The desire for fame will take away the _____ of a person because he will feel miserable in case he does not receive the publicity he expects.
3. Our attachment towards _____, _____, and _____ is the cause of our unhappiness.
4. When a wealthy person leaves behind all his wealth for posterity, their children may _____ the money, adopting _____ habit.
5. Fame leads to one's downfall as the desires _____, one loses objectivity and the person becomes _____.

c. Write 'T' for true and 'F' for false:

1. We should cultivate and nurture relationships but should not expect anything in return.
2. Though we have earned wealth through hard work and cooperation from many people, in a way, all the wealth belongs to Ishvar.
3. For Boris Becker, fame was like a sweet poison as he took many reckless decisions and overspent, leading to bankruptcy and thus he was “destroyed by his celebrity.”
4. The person in whose house there was an income tax raid, would have had no tension in safeguarding his money in the hidden cavities of his house.

d. Answer the following

1. What are the kinds of desires?
2. Name the desire that is considered a sweet poison? Why is it called so?
3. “It is not the man who has too little but the man who craves more...”. Write a passage, beginning with the above phrase, in not more than 150 words.

Try this out

Make a list of things which you can do to help somebody in need.



5

MIND, INTELLECT AND INSTINCT

Expected learning outcome

Students identify the difference between Mind, Intellect and Instinct

*It was the first death anniversary of Darsh's **ajji (grandmother in Kannada)**. Darsh's inquisitiveness had grown further. He was keen to know more about the body, soul and related aspects. After performing Agnihotra in memory of his **ajji**, he sat down with his **ajja (grandfather in Kannada)** and had a talk.*

Darsh – Ajja, you explained the difference between the body and the soul. The body comprises of five elements (Pancha Mahabhoot - Earth, Water, Fire, Air and Space). Is it right to say that the soul controls the body?

Ajja – Yes, precisely. The soul is the final master. But there is an additional concept you need to appreciate.

Ajja – Imagine a long train with numerous bogies. It is a machine similar to a car. This train cannot move on its own, can it? It definitely needs a driver to move the train.

Darsh – Yes, absolutely. Even a car cannot move on its own. It will need a driver.

Ajja – Now, a driver is a living being. All living beings have a soul. So, a driver will be able to drive the train or the car. Are you with me?

Darsh – Yes, ajja, I am with you.

Ajja – Now, can a driver pull all the bogies of the train by himself? The train weighs thousands of tonnes.



Darsh – Obviously, he cannot.

Ajja – The driver uses an ‘Engine’ to pull all the bogies. You can extend this example to a car as well. A car also weighs over 600 kilos. It is impossible for a driver to drive the car without an engine fitted to it.

Darsh – I agree, ajja.

Ajja – Similarly, this soul (also known as ‘consciousness’) needs an engine to drive this body. This engine which exists in our body is called the ‘Mind’ or ‘Mann’ (मन).

Darsh – This sounds quite interesting. So, does this engine, that is the mind, have any consciousness?

Ajja – No Darsh. The mind by itself is a non-living thing. It does not have consciousness of its own. Mind is a very tiny little thing within us. A car engine also does not have consciousness of its own. It is like another specialized smaller machine, which helps us to control the main machine, which is the body. Thus, Train : Engine :: Body : Mind.

Darsh – Got it! Is it right to say that animals also have a body, soul and mind?

Ajja – Oh Yes! They too have a body, soul and mind. Their bodies are complicated machines like ours, controlled by the soul with the help of the mind.



Darsh – Then what exactly makes us human beings different from the animals? I understand the physical difference. But apart from that, we human beings have a far more refined thought process.

Ajja – Yes, that is true. We have the ‘Intellect’ or ‘Buddhi.’ This is a powerful tool which helps in analysis and taking decisions. This Intellect is developed by Knowledge.

Darsh – Do animals not have any Intellect at all?

Ajja – They do not have Intellect, but yes, they have ‘Instinct.’

Ajja – Take, for example, a one-day-old calf. If the calf finds itself in a pond, it will start swimming. It will not drown. However, if it is a human baby, it is sure to sink.



Ajja – Ishvar provides animals with ‘Instinct’ right from birth, and it stays with them throughout their life. There is very little additional learning in their lives. However, as far as humans are concerned, we have very minimal natural instinct. We need to be taught clearly. Hence, we all go to schools and colleges.

Ajja – As I mentioned earlier, this intellect is developed by knowledge. If we do not gain knowledge, we will not be able to use our intellect for analytical and logical thinking.

Ajja – If you were to raise a human baby in a forest right from birth and not provide absolutely any kind of education, he would not be able to learn anything.

Ajja – Let us take another example - Your little sister Mahima, is just 10 months old now. She also technically has intellect. But she does not presently have the knowledge to use the intellect. Now, if she tears your book, you will not get angry as you know that she is a baby who does not understand what she is doing.

Darsh – I agree, ajja. Now I understand that Knowledge is required to develop our Intellect.

To be continued...

Let's understand

1. Give 3 examples of scenarios where you would apply your Mind, Intellect and Instinct.
2. Knowledge is important to develop our intellect. Explain.

Let's do these exercises

a. Tick the correct answers:

1. Our soul needs an engine to drive the body which is called (**Mind / Instinct**).
2. The mind (**does / does not**) have consciousness.
3. The powerful tool which helps in analysing and making decisions is the (**Instinct / Intellect**).



b. Fill in the blanks:

1. Our body is a complex machine which is controlled by_____ with the help of _____.
2. Apart from body, mind and soul, we humans have_____whereas animals have_____.
3. Intellect is developed by_____ .
4. Humans have to go to schools and colleges for learning because we have minimal _____.

c. Write 'T' for true and 'F' for false:

1. The instinct that animals have been endowed with, by the Almighty keeps growing exponentially.
2. Animals are well equipped to face problems as they have a refined thought process.

Let's have fun

1. You meet a cousin of yours who is 7 years old. Explain to him/her about Mind, Intellect and Instinct.
2. The highly intelligent human beings play a vital role in maintaining ecological balance. Make a poster to support your answer.



LAL BAHADUR SHASTRI

Expected learning outcome

Students get inspired by the simplicity and honesty of
Lal Bahadur Shastri

*It was Oct 2nd, a national holiday. Chirag's **mausi** (mother's elder sister in Hindi) was visiting them from Kohima. Chirag was very fond of her and sat beside her for a conversation.*

Mausi – So, today is a holiday Chirag, isn't it?

Chirag – Yes mausi – it is Gandhi Jayanthi.

Mausi – Apart from this, what else is special about this day – Oct 2nd?

Chirag (quite confused) – Nothing else that I can remember.

Mausi – There is another very important leader of this country who shares his birthday with Gandhi ji.

Chirag – I have no idea about it, mausi.

Mausi – It is Lal Bahadur Shastri, the second Prime Minister of India.

Chirag – I have heard his name, but do not know much about him.

Mausi – Yes Chirag. It is rather sad that we have almost forgotten a great son of the soil, a very simple and honest man – Lal Bahadur Shastri. Our school history books also do not discuss much about him.

Chirag – Can you tell me more?

Mausi – Sure Chirag.

Mausi – Lal Bahadur was born on Oct 2nd, 1904 at Varanasi, Uttar Pradesh to Sharada Prasad Shrivastava and Ramdulari Devi. His father was a clerk in the Revenue Office of



Allahabad but died when Lal Bahadur was barely two years old. He was raised along with his two sisters by his mother. Coming from a very poor family, he sometimes used to swim across the river Ganges to save money, as the boatman charged 2 paise in those days for a one-way ride.

Chirag – Wasn't he afraid of being swept away?

Mausi – He was very brave and determined. Remember, when faced with challenges, the human spirit can lift itself to great heights.

Lal Bahadur Shrivastav plunged into the freedom struggle at a very young age of 16. He actively participated in the Non-Cooperation movement led by Mahatma Gandhi. In 1921, he was arrested by the British but was released as he was still a 'minor' then.

Also, disappointed with the prevalent caste system and discrimination in the country, Lal Bahadur Shrivastav decided to drop his surname 'Shrivastav'.

Chirag – That is quite interesting. Then why is he called Lal Bahadur 'Shastri'?

Mausi - The title 'Shastri' (rather a degree) was awarded after the completion of his graduation at Kashi Vidyapeeth, Varanasi in 1925. 'Shastri' refers to a scholar who is adept in the scriptures. In 1928, he got married to Lalita Devi.

Shastriji continued participating in the Independence movement and was imprisoned for being part of the Salt Satyagraha and Quit India movement. He spent about seven years in jail during the freedom struggle.

Post-Independence, Shastri ji served in different ministries in the State and Central government before being elected as the Prime Minister of India in 1964, post the demise of Jawahar Lal Nehru.

Chirag – It is amazing that a poor boy who grew up in poverty, lost his father at a very early age, went on to become the Prime Minister of the country.

Mausi – Yes Chirag. That's true. However, this was a very difficult period for India as we had suffered a humiliating defeat in the 1962 war with China. The morale of the Indian defence forces was low. India was facing severe food shortage with food grains being imported from the US. We were indeed staring at the possibility of a large scale famine. Pakistan took advantage of the situation and attacked India in 1965.

Chirag – Sounds quite a scary situation to be in.



Mausi – But Shastri ji was a very focussed and decisive man. Not to be cowed down, he granted complete liberty to the security forces to retaliate. He remarked - “Force will be met with force”. He went for the offensive against Pakistan and rather unexpectedly authorised the Indian armed forces to expand the scope of the war beyond Jammu and Kashmir across the international border with Pakistan. This was a brilliant step and our Army was soon ready to aim at Lahore and Sialkot – key cities of Pakistan. This surprised Pakistan and forced them to go on the defensive.

Globally, this was the period of the ‘Cold War’ between the then two world powers – USA and USSR (Soviet Union). They wanted to exert a strong influence over other countries in the world. As the war progressed in India’s favour, the then US President Lyndon B Johnson sent a tough missive demanding that India stop the war and a warning that if India did not relent, then the US would stop providing wheat to the country. Undeterred by the US warning, Shastri ji adopted a different strategy.

He decided to motivate his countrymen to go without one meal at least once a week, thus reducing our food grain consumption. He first started with his own household. Next day he addressed the public on All India Radio (AIR) helping them understand the critical situation and the dire need of the hour. Nation’s newspapers also carried out full page advertisements saying “Today is a Dinnerless day” i.e. asking people to skip that day’s dinner. Even all eateries abided by his words for next few weeks.

Shastri ji also gave this slogan - “*Jai Jawan, Jai Kisan*”. He gave immense importance to farmers because they were the real soldiers of the country who could fight against food shortage which had become India’s biggest enemy. He encouraged the start of both the ‘Green revolution’ and the ‘White revolution’.

Lt Gen. Harbaksh Singh, a senior army officer in-charge of the war, describing Shastri ji’s fearlessness, said “...tallest decision taken by the shortest leader of the country...”

Chirag (laughingly) – Oh this was because he was very short?

Mausi – Yes Chirag. He was just about 5 feet, 1 inch.

Food For India

ALTHOUGH the United States has come in for abuse in India for trying to put a damper on the Indian-Pakistani conflict over Kashmir, the Indian government confidently as ever looks for the U.S. Government to help feed its starving people. Last year, the U.S. shipped India 6.7 million tons of surplus wheat. In 1966, New Delhi expects, we will send 10 to 15 million tons of grain

Indeed, in the face of a threatened Indian famine, the United States already has been sending in grain on an emergency basis - 20,000 tons daily pouring into India's ports. The Indian foreign exchange situation is so bad that the country's food minister says it cannot even pay the freight on these emergency shipments.

An article in a leading US newspaper on Jan 7, 1966



Chirag - What finally happened in the war?

Mausi – Pakistan sensing defeat approached the United Nations requesting their intervention. There was once again intense pressure from both US and USSR (Soviet Union). Pakistan withdrew its forces. Ceasefire was declared and it was agreed that India and Pakistan would meet in Tashkent in January 1966, to sign a peace agreement, with USSR (Soviet Union) as a mediator.

Chirag – Where is Tashkent?

Mausi – Tashkent is the capital of Uzbekistan which is now an independent country. However during those days, it was a part of the Soviet Union.

Chirag – So, did Shastri ji go to Tashkent?

Mausi – Yes. He did and they inked an agreement on January 10, 1966.



Lal Bahadur Shastri with Pakistan President Ayub Khan at Tashkent on January 10, 1966

Mausi – A very unfortunate incident took place the same night. Shastri ji died around 2:00 a.m. on January 11, 1966, under mysterious circumstances. Official reports say he died of multiple cardiac arrests, however, others suggest that he was poisoned since his body was found blue (suggesting poisoning) and was full of cuts. Very strangely, no post-mortem was done either in India or in Russia.

Mausi – His death still remains a mystery. You may want to watch this film – ‘Taskent Files’. It is suspected that he was murdered at Tashkent by one of the secret agents of CIA (Central Intelligence Agency) of US or the KGB (Komitet Gosudarstvennoi Bezopanosti) of Soviet Union. Tacit support of a few insiders from India cannot be ruled out either.

Chirag – But why would they do that mausi?

Mausi – As I mentioned earlier, both US and Soviet Union were attempting to keep various countries under check, to prove their own global supremacy. They were influencing Indian media, key senior appointments and indeed



the entire political situation of the country by doling out money to many of our politicians and bureaucrats. Indeed it is very sad to note that KGB (Russian secret agency) later remarked in one of its official documents – “It seemed like the entire country (India) was for sale”. They also wanted to contain India’s advancement in the nuclear technology space. They probably felt that Lal Bahadur Shastri ji was a very upright and honest person, who would not toe their line. He would act only in the best interests of his country.



Mausi – Call it co-incidence or conspiracy – India’s prominent nuclear scientist Dr. Homi Bhabha was killed in an air crash just 13 days later on Jan 24th, 1966. He was heading a team of scientists who had developed the capability of making a nuclear bomb.

Chirag – Oh my God! This is quite sinister. India lost a wonderful leader.

Mausi – Yes, that is true. Shastri ji was a leader widely known for his ethics and morality. Even after becoming the Prime Minister, Shastri ji did not own a car though the family members had been requesting him for one. He wanted his secretary to find out how much a Fiat car would cost. The price was found to be Rs 12,000, but he had only Rs 7,000 in the bank. He applied to a bank for a loan, which was sanctioned in one and a half hours. Shastri ji promptly summoned the bank officer who had sanctioned the loan to his office to inquire if the bank was as quick in sanctioning loans to other people as well. He advised the officer to be prompt in meeting the requirement of the bank’s customers.

The loan obviously hadn’t been repaid at the time of his death. Post his demise the Indian government offered to write off his loan. However, his wife Lalita Shastri ji insisted that she would like to repay the remaining amount to the bank in instalments. And she diligently did so from the pension money received by her.

Also, once Shastri ji’s son was given an undue promotion at a department. The moment Shastri ji got to know about it, he ensured that the same was reversed immediately.

Chirag – He was truly an ethical soul. There is also a memorial in his name, right?

Mausi – Yes - a memorial was built in New Delhi at the place where Shastri ji was cremated. It is aptly named ‘Vijay Ghat’ signifying the victory he led India to in the 1965 war against Pakistan. Shastri ji was also posthumously awarded the India’s highest civilian award, Bharat Ratna.



Let's do these exercises



a. Tick the correct answers:

1. Tashkent is the capital of (**Armenia** / **Uzbekistan**) which was the part of Soviet (**USSR** / **U.S.A**).
2. (**'Vijay Ghat'** / **'Kisan Ghat'**) was the memorial built in (**New Delhi** / **Varanasi**) for Shastri ji.
3. The title awarded to a student after completion of graduation at Kashi Vidyapeeth is (**'Shastri'** / **'Shrivastav'**).
4. A team of scientists headed by (**Dr. Homi Bhabha** / **Prof. Raja Ramanna**) developed the capabilities of making nuclear bombs in 1966.

b. Fill in the blanks:

1. The Cold War between _____ and _____ developed as these two world powers wanted _____.
2. In order to reduce the consumption of food grain in India due to crisis, Shastri ji adopted the policy of _____.
3. It is suspected that Shastri ji was murdered at Tashkent by either _____ or _____.
4. Lal Bahadur Shastri became the _____ Prime minister of India in 1964, after the demise of _____.
5. A memorial was built for Shastriji at _____ and is known as _____.

c. Write 'T' for true and 'F' for false:

1. India was defensive against Pakistan and the Indian forces were unauthorised to expand the scope of war beyond the L.o.C.
2. The shortest leader of the country took one of the tallest decisions by not succumbing to the threats given by the then US President Lyndon Johnson.
3. Shastri ji advised the bank officer to be equally prompt in sanctioning loans to bank's customers as they were to him.
4. Shastri ji's wife wanted the bank officials to waive the loan.



Let's talk about these

1. Enumerate the incidents in the life of Shastri ji that shows his courage, determination and boldness in taking decision.
2. How did Lal Bahadur Shastri contribute towards the freedom struggle of India?
3. Why did Shastri ji go to Tashkent?
4. Shastriji regarded farmers as equivalent to soldiers. Why?
5. Which traits in Lal Bahadur Shastri fascinate you the most?

Let's have fun

DECODING:

A - 4	B -13	C -6	D -21	E -25	F -1	G -3	H -7	I - 18
J - 2	K - 23	L -26	M -11	N -15	O -5	P -14	Q -17	R -8
S -9	T -10	U -12	V -16	W -19	X -20	Y -22	Z -24	

9 7 4 9 10 8 18 / 2 18 / 18 9 / 4 15 / 25 14 18 10 5 11 25 / 5 1 / 9 18 11 14 26 18

6 18 10 22 / 9 4 6 8 18 1 18 6 25 / 4 15 21 / 25 20 25 11 14 26 4 8 22 /

26 25 4 21 25 8 9 7 18 14 .



7

WHY ARE WE BORN?

Expected learning outcome

Students understand the significance of birth

Anjali's *prapitamahi* (great-grandmother in Sanskrit) was getting old. Her spine was bent, and she could no longer walk straight. Anjali often had long conversations with her.

Anjali – Prapitamahi, why are we born? What is our objective in life? Why is there so much suffering in this world?

Prapitamahi – I am so glad that you are even thinking about this topic. This is indeed a question that mankind has been pondering over, ever since we came into being.

Prapitamahi – I consider Vedas as the authentic body of knowledge, i.e. 'Shabda Pramaan.' According to it, one is born in this world with the final objective of 'Moksha,' i.e. Salvation.

Anjali – But what exactly is Moksha?

Prapitamahi – To understand **Moksha**, let me first help you appreciate a few important aspects. We (soul) have currently taken birth as human beings based on our actions (Karma) in previous lives. We will die one day and will once again take another birth in a specific species (human or otherwise) based on our current actions. We have already gone through this cycle of birth and death innumerable times in the past and may go through the same cycle many times in the future.

Also, remember that in everyone's life there is some measure of suffering. For instance, there is no one in this world, who has never fallen ill; who has not endured pain (physical and emotional); who has not suffered from hunger; who has not faced failures and insults. Also, none can avoid old age and its related complications.



Anjali – Yes, that is true. Indeed, a just born child cries so much at birth, possibly signifying the suffering that he is likely to face!

Prapitamahi – Moksha is thus the state wherein you, i.e. the soul will be released from this vicious cycle of birth and death. You will be in eternal bliss with absolutely no suffering. Moksha is derived from the root Sanskrit: मुच्लृ (muchlri), which means free, let go, release, liberate. This bondage of repeated rebirth and life, being subjected to injury, disease and ageing, is seen as a cycle of suffering. Moksha is a state of absolute freedom, peace and bliss, attained through Self-Realization. This is the supreme goal of human endeavour.

Anjali – Moksha sounds esoteric. I still find it difficult to comprehend. How does it exactly feel like being in Moksha?

Prapitamahi – An experience that many of us encounter regularly is ‘deep sleep.’ Many times when we get up, we remark: “I had a very good sleep”. To a certain extent, you can compare the experience of Moksha to deep sleep. During those moments you have absolutely no worries or tension. But, this deep sleep experience cannot continue for long. You will automatically wake up after a few hours.

Anjali – So, if we attain Moksha, will we not be born after that?

Prapitamahi – That’s right. You will be able to skip the cycle of birth and death for a very long period of time.

Anjali – Do we yearn for Moksha only because we feel miserable and frustrated in this world and hence we want to break the cycle?

Prapitamahi – No. A miserable person will possibly want to come back richer, healthier, taller, more beautiful, or different in a way they think will make them better. Moksha can never be attained by a frustrated person. Only a person who is contented, has seen life in all its facets, understands its limitations, will want to go beyond this and aim for Moksha.

Anjali – You mentioned earlier that Moksha is achieved through Self-realization. What does that mean?

Prapitamahi – Self-realization means when you have ‘True Knowledge’ about three aspects: (a) Ishvar, (b) Your own self and (c) Fundamental building blocks of this entire universe around us, i.e. Matter. Remember, the term having ‘True Knowledge’ implies a very deep understanding and application of the same in your everyday life. It is not just theoretical knowledge.



Anjali – How do I get onto the path of Moksha?

Prapitamahi – To achieve Moksha, you should be a true Yogi. From a layman's perspective, you can take two specific steps : (i) Practise meditation as described by Maharshi Patanjali in 'Yog Darshan'; (ii) Selfless service towards mankind.

Prapitamahi – Meditation will help you control your mind. When you concentrate on Ishvar and the soul, it will help you imbibe true knowledge. You will, however, have to practice this over a long period of time on a sustained basis.

The other important aspect is about selfless service. We should reduce our own needs and desires. And, we should instead serve and help others. I am reminded of a shloka that urges us to learn from nature.

परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः

परोपकाराय दुहन्ति गावः परोपकारार्थमिदं शरीरम्

Paropkaaraaya Phalanti Vrikshaha, Paropkaaraaya Vahanti Nadyaha
Paropkaaraaya Duhanti Gaavaha, Paropkaaraarthamidam shareeram

Meaning: *Trees bear fruit only to feed others; Rivers flow to quench others' thirst; It is only to nourish others that cows yield milk; this body of ours too is meant to serve others.*

Anjali – What I can do as a child, prapitamahi?

Prapitamahi – Oh, there are many ways by which you can serve voluntarily. You can help your mother clear up the table after meals. You can offer to teach a poor child in a low income household who needs help with studies and cannot afford tuitions. Even picking up waste paper lying in school corridor and putting it in a dustbin is a form of serving.

Anjali – Hmm...I will definitely volunteer. I do have quite a bit of free time.

Prapitamahi – Yes, we all have enough time in our lives to engage in service. The key is to become motivated to do so. But Anjali, remember that we should not have expectations. We should not be expecting praise or fame in lieu of our service. Only then it qualifies as selfless service. If fame comes on its own, accept it with humility but do not yearn for it.

Prapitamahi – It is only these aspects that differentiate us from animals. The objective of life is not just schooling, graduating, getting a job, earning money and enjoying various comforts



of life such as eating, sleeping, holidaying, celebrating occasions etc. The Vedas extol us to dedicate ourselves necessarily for the social good and the well-being of all, subordinating our own personal interest.

Anjali – Yes prapitamahi. I now understand the key reason why I am born. I will strive to tread the path towards Moksha.

Let's do these exercises

a. Answer the following :

1. Why are we born?
2. What is 'Moksha' according to the Vedas? What does one need to do to attain Moksha?
3. What is self-realization? How do we achieve it?
4. Write a short note on meditation.
5. How can you engage in selfless service? Write in your own words how you would want to give something back to the society?
6. It is important to analyze our own actions and try to improve ourselves in whatever way we can. Narrate any one instance/action/thought, to which you have applied this principle.
7. Give an example or an incident where you have tried to undo the wrong you have done to somebody by mistake.

Hint: Hurting somebody / using unparliamentary language / making fun of others, etc.

b. Unscramble words

1. SAKHOM
2. ANAIALJPT
3. AINIDEITOM
4. BSDAHA MARNAAP

**LET'S
TRY
THIS**

Imagine you have a chance to talk to a new born baby, what will you tell him/her?



8

GRENADIER YOGENDER SINGH YADAV

Expected learning outcome

Students realise the supreme sacrifice made by our Indian Defence forces and get inspired by the life of Grenadier Yogender Singh Yadav

*Saaransh was eager to listen stories from his **aajoba (grandfather in Marathi)** every weekend. Today, he had requested his aajoba to narrate a thriller story. Aajoba felt that nothing could be more thrilling than the story of a living legend – a Param Vir Chakra Awardee.*

Aajoba – Saaransh, have I ever told you about Grenadier Yogender Singh Yadav? His story is indeed a real-life thriller.

Saaransh – No, aajoba. I haven't heard about him. What happened?

Aajoba – This is a tale of unparalleled courage and sacrifice. Yogender Singh Yadav, born on 10th May 1980 in a village in Uttar Pradesh, went on to become a living legend of the Indian Army.

Saaransh – Really? What did he do?

Aajoba – Picturize this in your min. A jawan injured by a grenade attack and fifteen bullets pumped into his body, he still vows not to die. This was during the Kargil Conflict of 1999 – Yogendra Singh Yadav, the jawan, played a pivotal role in 'Operation Vijay,' capturing a strategic location, the Tiger Hill.

Saaransh – That sounds impossible. Born in 1980, he must have been just 19 years old in 1999!



Aajoba – Yes absolutely. He indeed went on to become the youngest recipient of the Param Vir Chakra, the highest gallantry award, on January 26, 2000. His bust is also installed at the National War Memorial, New Delhi.

Saaransh – When did he join the Indian army? What was his motivation?

Aajoba – Well, Yadav's father was a soldier himself, who served in the India-Pakistan Wars of 1965 and 1971. Growing up listening to tales of valor, Yadav and his brothers dreamt of joining the Army. Destiny led him to the Grenadiers Regiment at the age of 16 years, 5 months.



Yadav's statue at *Param Yodha Sthal*, National War Memorial, New Delhi

Saaransh – Remarkable! Tell me more.

Aajoba – During the Kargil Conflict, Pakistani intruders occupied Tiger Hill, a crucial post overlooking the Srinagar-Leh National Highway. The Indian Army needed to evict the enemy from this well-fortified mountain after recapturing the adjacent Tololing peak.



Saaransh – Aajoba, dislodging the enemy positioned on top of a mountain above, must have been very difficult.

Aajoba – Indeed, Saaransh. According to Yadav's own account, scaling these peaks that are at 17,000 feet, with very low levels of oxygen, and facing armed enemies was a huge challenge. On July 4, 1999, Yogendra Yadav along with his commando platoon started climbing the inaccessible high peak. When Yogendra Yadav with his battalion had just climbed a short distance, Pakistani soldiers sensed their movement on the mountains. Heavy firing followed. Many Indian soldiers were seriously injured, which compelled the brave soldiers of the Indian Army to retreat.

Saaransh – Very disheartening.

Aajoba – It indeed was. After the attack, advancing on the same path was not appropriate. The Commanding Officer decided on a 'Plan B' - scaling a steep cliff that was almost 90 degrees inclined to reach Tiger Hill. The task was assigned to the Ghatak platoon comprising of 21 daring soldiers. It was a risky task where death was almost certain but was also the only way by which the Pakistanis could be dislodged.

Saaransh – That sounds very scary.

Aajoba – On the following night, they discreetly started the ascent once again in pitch darkness and crept up as quietly as possible. It was freezing cold with temperature touching minus 20 degrees.



Saaransh – Temperature at Minus 20 degrees; pitch darkness; climbing a steep cliff with an incline of 90 degrees; possibility of being killed at any moment, unbelievable! What happened next?

Aajoba – They managed to reach close to the first enemy bunker on the cliff when they were noticed and came under heavy firing. Close range combat followed. The enemy bunker was destroyed. However, 14 of Indian soldiers were martyred. Only 7 of the 21 who began the ascent, now remained. They stayed low to keep their location discreet, and soon, the firing stopped.

Aajoba – Realizing something was amiss, a group of 10-12 Pakistani jawans from the base bunker on top of the cliff, came towards the first bunker. However, firing from Indian jawans resulted in killing all the Pakistani soldiers except one.

Saaransh – So, the enemy wasn't giving up.

Aajoba – No, the surviving Pakistani soldier informed others about Yadav's platoon's location, leading to another major attack. Amid heavy firing, Yadav got hit by a mortar, losing a part of his nose and bleeding profusely.

Saaransh – That must have been terrifying.



Aajoba – It was. Of the seven, remaining six Indian soldiers were now martyred. Only Yadav remained alive but was severely wounded. Pakistani soldiers were given the orders to confirm that all the Indian soldiers were dead. As is generally the protocol, they came much closer and fired repeatedly at the already dead Indian soldiers to confirm that none

was alive. Yadav pretended to be dead as Pakistani soldiers approached. He was fired on his legs & shoulder – he endured the bullet injuries without absolutely any movement or sound. He was also shot on the chest!

Saaransh – What a brave man ! He did not even flinch while being shot multiple times on his legs and shoulder. I am afraid of even taking one injection. But, aajoba, how could he have survived a bullet shot on the chest?



Aajoba – Fate played its part. Yadav had kept his wallet in his shirt pocket with a few five-rupee coins. These coins reduced the impact of the bullets that had directly hit his chest. He lay there severely injured but with a strong will power to stay alive and fight back.

Saaransh – What did he do?

Aajoba – In his final act, as the Pakistani soldiers turned towards the other side, Yogendra removed the pin of a grenade kept in his pocket and threw it at the Pakistani soldiers. With a loud explosion, many of them were instantly killed. Meanwhile, Yogendra with all his remaining strength also managed to pick up a rifle lying around him and started firing indiscriminately. The remaining Pakistani soldiers were utterly confused. They thought that they had killed all the Indian soldiers! They now felt that there were tricked and there was a large contingent of Indian soldiers out there ready to counter attack. The Pakistanis felt greatly outnumbered and quickly retreated to their base bunker.

Saaransh – Incredible! What happened next?

Aajoba – Yogendra had lost a lot of blood. He was feeling very weak. He sat for some time near the mortal remains of his fellow soldiers, whom he had seen being killed in front of his own eyes, with whom he had shared many meals. He cried profusely.

He then wondered what to do next. How does he go down & contact his unit? Unable to walk, he decided to drag himself into a nearby water stream. He was swept down by the flowing water and managed to reach the lower part of the cliff (500 feet below) where other Indian soldiers spotted him.

Saaransh – That's unbelievable! Being swept down a stream in the mountains – must have caused him further injury.

Aajoba – Yes it did. But Yadav was made of steel! On reaching down, he quickly passed on critical information about the depleted enemy numbers to his Commanding Officer. While he was shifted to the hospital for medical treatment, Indian troops moved up swiftly and captured the Tiger Hill without any further casualty and unfurled the tricolor.

Saaransh – What a hero! Did Yadav fully recover?

Aajoba – Yes, he did. He did take a long time though, spending 16 months in the military hospital. He thereafter rejoined the Indian army.



Saaransh – 16 months in a hospital? I can understand. He had sustained deep injuries all over his body. An incredible story, aajoba. I can't believe the courage and determination of Grenadier Yogender Singh Yadav.

Aajoba – Yes Saaransh. It is indeed a spine-chilling story. Recalling his experience, Yadav recognizes that Ishvar, the Supreme Force guided him to take those critical decisions at every step on that fateful night. Remember -धर्मो रक्षति रक्षितः। Dharma protects those, who protect Dharma.

Saaransh – I agree with you aajoba.

Aajoba – The story of Yogender Singh exemplifies his wholehearted dedication for the motherland. Saaransh, remember, the key unifying factor for all of us is that we belong to this one nation. We may have different cultures, speak different languages, follow different religions – but we all belong to one nation, one India, one Bharat maata!

Saaransh – Yes aajoba, Nation comes first. Jai Hind!

Let's talk about these

1. What motivated Yogender Singh to join the Indian Army?
2. What obstacles did he face during the critical operation to capture the Tiger Hill?
3. At one end he was losing his platoon members and at the other, he was facing the enemies with sheer grit & determination. What kept him going?

Let's do these exercises

a. Tick the correct answers:

1. Yogender Singh is the (**youngest** / **oldest**) recipient of the Param Vir Chakra at the age of (**19** / **45**).
2. He belonged to (**Grenadiers Regiment** / **Kumaon Regiment**).
3. Operation Vijay aimed at capturing a strategic point (**Tiger Hill** / **Magar Hill**).

b. Fill in the blanks:

1. Though a bullet was shot at Yogender's chest, _____ in his pocket helped him to reduce the impact.
2. When Plan A was not fruitful, Plan B was to traverse a steep cliff at an incline of _____ with the surrounding temperature being _____.
3. Yogender's father served the Indian Army during the wars of _____ & _____.
4. He sustained _____ all over his body for which he had to remain in the hospital for _____.
5. Yogender Singh exemplified _____ & _____ during the Kargil war.

b. Write 'T' for True and 'F' for False:

1. When the enemies came close to check if he was dead, instead of pretending to be dead, he fired upon them.
2. Even after being severely injured, Yogender dragged himself 500 feet down the cliff to pass on crucial information to the Commanding Officer.
3. Yogender Singh is one among the very few living recipients of Param Vir Chakra.
4. Of the 21 brave soldiers involved in capturing Tiger Hill, 14 were martyred. Remaining 7 were injured but returned safely.



Let's have fun



MiNd WaRs

Word Search

Find 5 Indian Armed Forces Operations

S	B	H	F	O	U	T	K	K	P	U	Z
B	P	L	S	O	B	Z	N	A	W	A	P
A	A	D	U	F	M	Y	K	E	Q	R	A
D	B	H	D	E	U	T	E	B	L	E	K
O	M	L	R	F	B	P	V	Q	V	Y	W
L	U	N	O	I	S	I	V	Q	X	A	Y
V	K	H	M	Q	J	N	R	D	P	J	H
S	Y	B	V	H	Y	Q	C	D	J	I	R
O	Y	F	J	Q	R	W	R	E	S	V	Y
L	A	F	Y	F	M	R	N	O	H	W	R
O	Q	T	J	I	G	Q	E	O	A	L	J
P	Q	D	R	J	U	J	J	G	H	M	B

Hints:

- 1) Conducted by the Indian Forces in 1987 in Sri Lanka
- 2) Performed in the state of Manipur in 1987.
- 3) The operation that resulted in Goa's liberation
- 4) It ended the Nizam's rule and made Hyderabad a part of India.

9

DUHKHA – SORROW

Expected learning outcome

Students understand that sorrow is a part of life

*Tanvi was feeling quite upset. She felt nothing was going right for her in life. She wanted to talk to someone, whom she trusted. She decided to visit her **peusi** (father's elder sister in Odia) in the evening...*

Peusi – Tanvi, you seem to be quite upset.

Tanvi – Yes. I am feeling low.

Peusi – But why? Did you get into a fight at school?

Tanvi – No. I just feel that things are not going right for me. Teachers keep nagging me all the time, urging me to study as final exams are nearing. I do not have friends at school. Most of them tend to ignore me. I am unable to open up to my parents either as they just don't understand me.

Peusi – So, essentially you are unhappy.

Tanvi – Yes, I am. I do not look forward to my day...

Peusi – By the way, do you realize that no one is completely happy in this world!

Tanvi – What do you mean? I see so many people around me leading a very happy and comfortable life.

Peusi – They seem very happy to you. However, that is not always the case. Philosophically, there are three types of Duhkha, i.e. Sorrow or Unhappiness that plague us.

Tanvi – Three different types? Have our scriptures even classified sorrow?

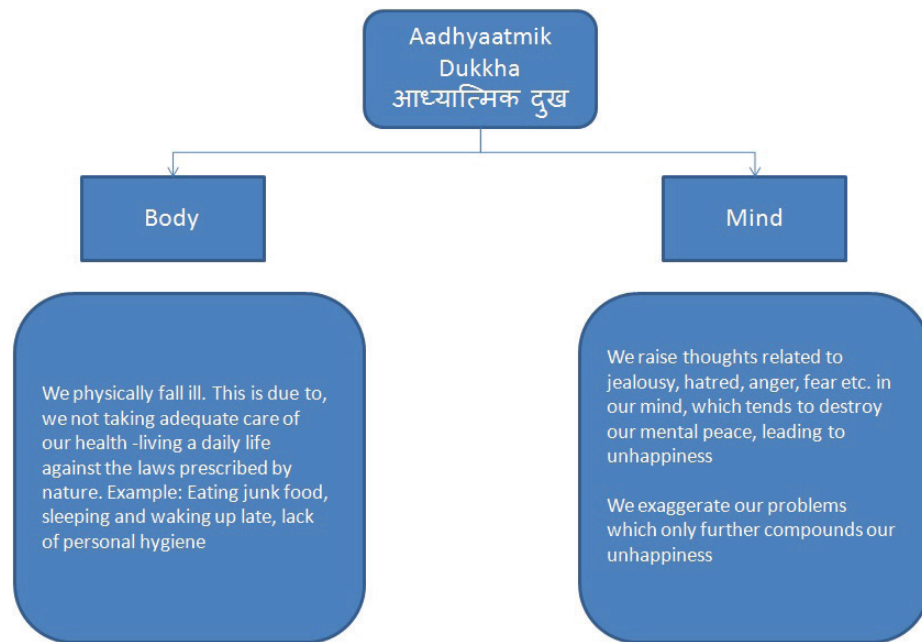
Peusi – Yes Tanvi. The three types are, Aadhyaatmik (आध्यात्मिक), Bhoutik (भौतिक) and Daivik (दैविक) Duhkha. The most important of the three is Aadhyaatmik Duhkha.

Tanvi – What is **Aadhyaatmik Duhkha**?

Peusi – This refers to Duhkha or sorrow due to your own self, that is related to your own body or mind. You are primarily responsible for it.

Tanvi – But why would I do anything myself, which leads to me being unhappy?

Peusi – Tanvi, we indeed do so many things knowingly or unknowingly which make us unhappy. Most of our problems arise as we are unable to control our mind and body. It thus has two aspects as detailed below.



Tanvi – So, philosophically many of our problems are self-created. What is Bhoutik Duhkha?

Peusi – **Bhoutik Duhkha** is what is caused by other living beings around you. As long as we live in this world, Bhoutik Duhkha is bound to arise. We will interact with other living beings - both humans and animals. We cannot control their behaviour. They may perform certain actions which may cause harm to us, leading to sorrow. For example, you may have a thief stealing your valuables or even a dog biting you. You can possibly take precautions but just cannot avoid Bhoutik Duhkha completely.

Peusi – However, remember there is an element of Aadhyaatmik Duhkha embedded within this.

Tanvi – How is that possible?



Peusi – How we react or respond to Bhoutik Duhkha is upto us. Let us take an example. Let us assume that you have a younger brother about three years old. He mischievously took out your English textbook from your school bag and tore it. Clearly there is Bhoutik Duhkha, that is sorrow caused due to other living beings around you. But, it is up to you how you react to this Duhkha. You can get extremely upset about it and start wildly shouting at your brother. Alternately, you can be calm and can handle the situation far more maturely.

Thus if you are getting extremely upset, you are further amplifying your sorrow due to lack of self-control, i.e Adhyaatmik Duhkha. Another person who reacted very maturely in a similar situation also faced Bhoutik Duhkha. But he instead minimized it by quickly finding alternate ways to procure another English textbook from a senior student.

Peusi – Can you think of any other example?

Tanvi – Yes. Everyone is teased by his/her friends on some occasion or the other. While some of us get very upset about it and may even start crying, there are others who handle it more maturely, ignoring the other person who is teasing.

Peusi – Absolutely. Bhoutik Duhkha is bound to arise. But with our own self-control and maturity, we can further magnify it or reduce it.

Tanvi – What is the third Duhkha, i.e. Daivik Duhkha?

Peusi – **Daivik Duhkha** arises due to natural calamities including flood, rains, extreme heat, earthquake etc. We cannot completely avoid this either, though we can take precautions.

Tanvi – I recently read in the newspaper that two people who were taking shelter from rains under a tree, were killed due to lightning. This is Daivik Duhkha, isn't it?

Peusi – Yes, it is. Once again Aadhyatmik Duhkha is embedded therein. This Duhkha can be reduced or magnified based on how we react to it. For instance, Japan was struck by a major earthquake and tsunami in 2011. The entire international community was impressed by the way the Japanese handled the situation. The people over there were not very agitated or scared. And there was no looting, but a lot of moving scenes of people helping each other. By behaving maturely, they reduced their Daivik Duhkha.

Peusi – Remember, no one in this world can always be happy. Indeed, philosophically the Rishis say



कः अपि कुत्रापि न सुखिनः

Kah Api Kutra Api Na Sukhinah

No one is completely happy anywhere

चक्रवत्परिवर्तन्ते दुखानिचसुखानिच

Chakravat Parivartante Duhkhaani Cha Sukhaani Cha

Meaning: *Happiness and sorrow function like a wheel. When happiness comes, sorrow is down under. When sorrow strikes, happiness is down under. Therefore, nothing is permanent in life. Happiness and sorrow are two sides of the same coin called life.*

Tanvi – Peusi, I feel much better after understanding the philosophical framework of sorrow.

Peusi – Yes Tanvi. This is a life lesson. You will face even greater problems in life. You need to be mentally tough and face the problems bravely with support from Almighty.

Let's talk about these

Discuss some issues with your mentor which you feel have become less significant after understanding this chapter.

Let's do these exercises

a. Fill in the blanks:

1. The three types of Duhkhas are _____, _____ and _____.
2. Adhyatmik Duhkha is _____.
3. Bhoutik Duhkha is _____.
4. Daivik Duhkha is _____.



b. Answer the following:

1. We can control our minds towards adopting a more healthy and positive attitude towards life. Discuss/Narrate an experience of yours to substantiate the statement.
2. We can definitely reduce our physical suffering by changing our food habits and following a healthy lifestyle. Mention some changes you will imbibe in your daily regime to make yourself fit and disease free.
3. When does Dukkha (Sorrow) occur?
4. What are the three types of sorrow?

Activity

Enact a play where sorrow turns into happiness emphasizing on the fact - Happiness and sorrow are two sides of the same coin called life’.

Let's have fun

Write about five things for which you would sincerely like to thank Ishvar.

Expected learning outcome

Students identify the difference between Knowledge and Wisdom

Darsh continued his conversation with ajja. He now had a basic understanding of the soul, body, mind and intellect. In case of animals, there is no intellect, but they have a strong instinct.

Ajja – Remember that humans are no match for the strong instinct that different animals have. A dog, for instance, possesses a stronger capability of picking up a scent than us humans. Many animals like rats, snakes can sense earthquakes in advance while human beings cannot, even though we have developed many complicated machines.

On the other hand, birds build the nest the same way as they did thousands of years back. Humans have vastly improved the knowledge of different building materials and styles.



Darsh – We human beings have four aspects - body, mind, soul and intellect. Two children study in the same class, but they are very different in multiple ways such as studies, behaviour etc. Why is it so?

Ajja – Good point. There is one additional aspect apart from these four, which is ‘Wisdom.’

Darsh – What does ‘Wisdom’ mean?

Ajja – Wisdom is the practical implementation of knowledge in the right direction. It is the ability to use our intellect to take right decisions.

Ajja – For instance, we all have the knowledge that we should speak the truth and the truth alone. But in real life, people are guided by this principle to varying degrees. Imagine two

children. The first one is always truthful whereas the second one does not always speak the truth. In this case, both have equal knowledge, but the first child has higher level of wisdom than the second one.

Ajja – Let me give you another practical example in this context. A thief or a fraudster also has great knowledge, doesn't he? He is able to carefully plan and execute a robbery. It requires immense application of knowledge. But this will not qualify as wisdom since knowledge is not being used in the right direction.

Ajja – Let me summarize this entire concept for you with the help of this shloka from the Kathopanishad.



आत्मानं रथिनं विद्धि शरीरं रथमेव तु।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान्।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः॥

Aatmaanam Rathinam Vidhi Shareeram Rathameva Tu
Budhim Tu Saarathim Vidhi Manaha Pragrahameva cha
Indriyaani Hayaanahu Vishayaansteshu Gocharaan
Aatmendriya manoyuktam, Bhoktetyaahu maneeshinaha

आत्मानं रथिनं विद्धि	<i>This soul is the master of the chariot. It is the final decision maker.</i>
शरीरं रथमेव तु	<i>Body is the chariot. It is only a vehicle: a machine.</i>
बुद्धिं तु सारथिं विद्धि	<i>Buddhi (intellect) is the charioteer who helps the soul decide the direction to take.</i>
मनः प्रगहमेव च	<i>The mind is the reins, with which the soul controls the horses with the help of intellect.</i>
इन्द्रियाणि हयानाहुः	<i>These horses are our organs (eyes, ears, nose etc.) through which we experience the world.</i>
विषयांस्तेषु गोचरान्	<i>The path on which we tread is the life itself with all its attractions and distractions.</i>
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः	<i>The soul that is in complete control of its body and sense organs with the help of Mind and Intellect will lead a righteous life.</i>

Ajja – This shloka can also be beautifully understood in the context of the Mahabharata.

Arjuna is the ‘soul’ who makes the final decision whether to fight the war or not. The chariot is his body. Shri Krishna is the Intellect and Wisdom which helps Arjuna make the right decision.

Darsh – Ajja, in Mahabharata, was Arjuna the final decision maker or was it, Shri Krishna?

Ajja – My dear son! It was always Arjuna. Shri Krishna was a great Vedic scholar and a yogi who counselled Arjuna to stay on the right path and fight the war. He was like the intellect that helped Arjuna adopt the right strategy. But it is incorrect to say that Shri Krishna took the final decision. Thus, to summarize, Soul is the final master, the decision maker.

Ajja – Indeed, we misunderstand this concept many times in our everyday life. It is quite common for many of us to remark, “My mind does not feel like studying. It does not concentrate on studies.” Remember, it is the soul that is the final decision maker. You, as the soul, lack the conviction to control the mind and make it work in the right direction. The mind is only a small tiny machine which needs to be controlled by you.



Darsh – Thank you ajja. My soul feels internally satisfied, now that I know the subtle differences between Soul, Body, Mind, Intellect, Instinct, and Wisdom.

Let's talk about these

1. Imagine an animal that could experience (The soul, body, mind, intellect, instinct, and wisdom) all of these. What would it do or say?
2. Animals can sense the changes in environment before humans.
 - a. How are they able to do it?
 - b. How do they protect themselves from danger?
3. “Wisdom is the practical implementation of the knowledge in the right direction.”
Give any 3 instances each wherein you have used your wisdom and where you did not.

Yes! I have used my wisdom	No! I have not used my wisdom
1.	
2.	
3.	

Let's do these exercises

a. Tick the correct answers:

1. Final decision maker is the (**Soul** / **Intellect**).
2. The symbolic representation of organs through which we experience the world is (**chariot** / **horse**).
3. The Shloka which explains about Body, Soul, Intellect etc. comes from (**Ishopanishad** / **Kathopanishad**).
4. Buddhi (intellect) is the (**charioteer** / **chariot**) that helps the soul decide the direction to take.

b. Fill in the blanks:

1. Wisdom is the _____ of the Knowledge in the _____ direction.
2. Shri Krishna is the _____ and _____ who helps Arjuna take the right decision but the final decision maker is _____.
3. We all have the _____ to speak the truth but a person with greater _____ will practise it in life.
4. **मनः प्रगहमेव च** means _____.
5. **आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः** means _____.

c. Write 'T' for true and 'F' for false:

1. Knowledge that is put into practice for good or bad is called a wisdom.
2. Shri Krishna was a great Vedic scholar and a yogi who counselled Arjuna to stay on the right path and fight the war.
3. Soul controls the mind and intellect to make it work in the right direction.
4. We need to be wise to put our knowledge into action in our real life.

Let's have fun

1. Draw images that best represent Soul, Body, Mind, Intellect, Instinct, and Wisdom.



11

THE BALAKOT SURGICAL STRIKE

Expected learning outcomes

Students

- understand the background of “Balakot Surgical Strikes”
- become more patriotic and proud of the Nation
- get inspired by the strategic strike of the Indian Army

February 14, 2019 was a very sad day for the Indian defence forces. On that fateful day, a convoy of vehicles carrying security personnel on the Jammu Srinagar National Highway (Pulwama district) was attacked by a vehicle-borne suicide bomber. The attack resulted in the deaths of 40 Central Reserve Police Force (CRPF) personnel. The responsibility for the attack was claimed by the Pakistan-based Islamist militant group Jaish-e-Mohammed (JeM). It was the deadliest terror attack on India's state security personnel in Kashmir since 1989.



Aftermath of the Pulwama attack | Feb 14, 2019

As the country mourned the death of its brave soldiers, the Indian defence establishment under the leadership of Prime Minister Narendra Modi, was determined to take a decisive step towards preventing such attacks in the future. *'Bleed India with a thousand cuts'* is a military doctrine followed by Pakistan against India. It has been constantly sponsoring terrorism from across the border.

India strategically decided to attack the terrorist camps in Pakistan where they train misguided youths, provide them with arms and ammunition before launching them across the border.

Despite massive efforts, India has been unable to completely stop infiltration considering that we share a 3,323 km long border with Pakistan, beginning from the state of Gujarat, right up to Kashmir.

Indian intelligence had gathered that JeM was operating three large camps in Pakistan. It decided to attack the one in Balakot, deep inside mainland Pakistan. Spread over six acres, the camp had 10 major buildings or complexes devoted to various kinds of activities. Intense preparations started. India decided to launch an air strike in the last week of February 2019. It would be the first time that India would conduct an air strike in mainland Pakistan since the 1971 war.

Countdown begins - To strike Balakot, the IAF would have to employ deception, ensure surprise and speed while hitting the chosen targets. So, as a part of the plan, they increased the routine night-flying sorties in Jammu and Srinagar to avoid Pakistan detecting any unusual movement of aircraft.



The plan was simple but brilliant. The strikes would be carried out by a dozen Mirage 2000 aircraft equipped with Israeli-built SPICE (Smart Precise Impact and Cost Effective) 2000 bombs that could hit with pinpoint precision, thanks to their robust guidance system that uses onboard GPS and an optical camera to navigate it to an intended target 60 km away.

The Mirages were reportedly accompanied by four Sukhoi-30s to provide air cover. Two surveillance aircraft, the Israeli Phalcon Airborne Warning and Control System (AWACS) and the indigenous Netra Airborne Early Warning and Control (AEW&C) system, were deployed as were two IL-76s for mid-air refueling. Mid-air fuelling is the process of transferring aviation fuel from one military aircraft (tanker) to another (the receiver) during the flight. This would help extend the flying range of our Mirage 2000 if required.

To avoid alerting Pakistan air defence, these aircrafts took off from the Agra and Bareilly bases at about 3 a.m. in the morning, on Feb 26, 2019. It was otherwise logical for the aircrafts to take off from other bases in J&K, Punjab or Haryana, which are closer to Pakistan. But India felt that if a large number of aircrafts took off from those bases, Pakistan would be alerted sooner.

As these aircraft approached Pakistani air space, they flew in formation with one lot seemingly headed to Bahawalpur (headquarters of JeM in Pakistan). Thinking that the IAF intended to strike the JeM headquarters, Pakistan scrambled its fighters to take on the oncoming Indian jets.



That distraction allowed the accompanying low-flying formation of Mirage 2000s to head in the direction of Balakot. By the time they showed up on Pakistani radars, they were 150 km away from the jets that had been scrambled to stop them.

The Mirages quickly reached Balakot, focused on the target, and dropped the SPICE bombs they were carrying. Five bombs struck the targets, three hitting the large complex housing many recruits, one the main U-shaped complex and the fifth hit the building that had the master trainers. One target they could not strike was an abandoned school where a few other senior terrorists resided. That's because the aircraft chosen to strike it was unable to lock onto the target to release the bomb in the tight window of opportunity. All the aircraft returned safely to their bases by 4 a.m.

These strikes were a huge embarrassment for Pakistan. They stoutly refuted India's claims. It became a joke globally, when the Pakistani establishment declared that the only casualty in the Balakot air-strike was that of a crow. A day after the airstrike, reporting from ground zero of Balakot, a prominent Pakistani journalist tweeted – “I visited mountain area of Jabba 25 km away from Balakot today where Indian Air Force dropped bombs yesterday. I found one dead body at the spot and it was a crow”

As if to avenge the death of a crow, Pakistan sent a fleet of 24 fighter jets (including 10 US made F-16 Fighting Falcons) the very next day to strike Indian targets. Here is minute-by-minute account of what ensued.

9:52 AM: Indian Air Force's Netra surveillance aircraft detects 10 F-16s taking off three airbases in Pakistan. The F-16s fly in three separate formations. They then merge into a single formation before trying to enter Indian air space.

9:54 AM: Indian Air Force swings into action. IAF's MiG 21 Bisons, Sukhoi Su-30MKIs and Mirage 2000s are scrambled to intercept the incoming Pakistani fighter jets.

9.58 AM: India sounds an alert and sends out a message to the Pakistani fighters asking them to go back.

9.59 AM: As per protocol, India sounds second alert and sends another message asking the Pakistani jets to go back.

10:00 AM: The Pakistan Air Force fighter jets enter Indian airspace.

10:01 AM: Indian Air Force jets respond with full force and engage the F-16s. The F-16s are also targeted by surface-to-air missiles (SAMs). The response forces nine PAF F-16s to return after intruding just a kilometre into the Indian Territory.

10:02 AM: One F-16 however manages to enter deep inside Indian territory. The jet targets an oil depot and an ammunition point in a military zone and tries to attack an Indian Army brigade headquarters.

10:03 AM: One Indian Air Force Sukhoi Su-30 and one MiG-21 Bison engage this F-16 in a dogfight manoeuvre called '*defensive split*'. The two Indian jets trap the Pakistani jet in between them -- the MiG 21 flies in front while the Su-30 chases the F-16 from behind, firing at it. The F-16 is forced to flee using a dog fight manoeuvre called '*wingover*'.

10:04 AM: The Su-30 stops chasing the F-16 and hovers around the oil field in order to guard it. The MiG-21 Bison, being flown by Wing Commander Abhinandan Varthaman, gives the F-16 a chase. The F-16 is flying out of territory and Wing Commander Abhinandan 'locks' F-16 with an R-73 air-to-air missile.

10:08 AM: Wing Commander Abhinandan fires his R73 missile and successfully hits the F-16, bringing it down.

Abhinandan performs a dangerous manoeuvre called '*high-g barrel roll*'. He is in the range of Pakistani surface to air artillery and surface to air missiles (SAM). Either SAM or air artillery hits the MiG-21. Abhinandan ejects.

It was a historical dogfight (a term that came into vogue during World War I & II referring to aerial battle



Wing Commander Abhinanthan Varthaman, flying a MiG - 21 Bison, shot down a Pakistani F-16 with an R73 air-to-air missile

between fighter aircrafts conducted at close range) in the military aviation space. India was proud of the fact that its old generation MiG-21 Bison (Russian built) managed to shoot down a far more sophisticated F-16 (American built) being flown by the Pakistan air force.

However, unfortunately, as Abhinandan landed using his parachute, he discovered that he was on the other side of the Line of Control, i.e. in PoK (Pakistan Occupied Kashmir). Post the war in 1947-48, Pakistan had managed to illegally gain control over one-third of Kashmir which is today known as PoK. The Line of Control separates Kashmir from the part that is illegally controlled by Pakistan and the other part which is with India.

Abhinandan was captured by Pakistan. As the news spread, the entire country was in despair.

The Indian government immediately swung into

action, activating its diplomatic channels. Pakistan was issued a stern warning that India would not hesitate in further stepping up the attacks if Abhinandan was not returned immediately. India also reminded Pakistan about the Geneva Convention, under which all Prisoners of Wars (PoWs) should be treated humanely and released without delay after the cessation of active hostilities.

Also, globally, all major countries were backing India considering that Pakistan is known to be a failed state that actively sponsors terrorism.

India managed to secure the release of Abhinandan 48 hours later – clearly a very significant diplomatic victory for India.

Both the countries continue to keep their armed forces in a state of high alert. However, what is not under doubt is that by striking Balakot, India has sent a clear message that it would make it unaffordable for Pakistan to continue fostering terror. Jai Hind!

*(Acknowledgement – Various news articles available electronically on
Indiatoday.in; thewire.in; timesofindia.com)*



**Wing Commander Abhinandan
being handed over to India at the
Wagah border | March 1 , 2019**

Let's do these exercises



a Tick the correct answers :

1. The Mirage 2000 aircrafts were accompanied by (**Sukhoi-30s** / **HAL Tejas**) to provide air cover.
2. The responsibility for the Pulwama attack was claimed by the (**ISIS** / **Jaish-e-Mohammed**).
3. MiG-21 Bison, (**Russian** / **American**) built, managed to shoot down (**primitive** / **sophisticated F-16**).
4. Wing Commander Abhinandan was handed over to India at the (**Monabao** / **Wagah border**).

b. Fill In The Blanks :

1. India strategically decided to attack _____ where they train _____.
2. Among the five bombs that struck the target, three hit _____, one _____ and the fifth _____.
3. To strike Balakot, the IAF required to _____, _____, _____ and increase _____.
4. According to the Geneva Convention, all PoW should be treated _____ and released _____.

c. Write 'T' for true and 'F' for false:

1. To avoid alerting the Pakistan air defence, Indian aircrafts took off from Punjab and Haryana, which are closer to Pakistan.
2. The plan was to strike the terrorist base camps with a dozen Mirage 2000 aircraft equipped with Israeli-built SPICE 2000 bombs that could hit with pinpoint precision.
3. Indian Air Force's Netra surveillance aircraft detected 10 F-16s taking off three airbases in Pakistan.
4. Pakistani media accepted the heavy casualty caused to the terrorist camps in Balakot.
5. The LoC separates Kashmir from the part that is illegally controlled by Pakistan and the other part which is with India.



Let's talk about these

1. Explain the events that led to the Balakot air strikes?
2. What is air fuelling? How could it be useful?
3. "Indian Air Force was well prepared for the air strikes in Balakot". substantiate the statement.
4. Describe the efforts taken by Wing Commander Abhinandan in the historical dogfight.
5. What do you understand by the term 'dogfight'? What is its historical significance?

Let's have fun

Find out the features of the following Indian aircrafts:

HAL TEJAS
• _____
• _____
• _____
• _____
• _____

DASSAULT RAFALE
• _____
• _____
• _____
• _____
• _____

SEPECAT JAGUAR
• _____
• _____
• _____
• _____
• _____

BOEING C-17 GLOBEMASTER III
• _____
• _____
• _____
• _____
• _____

12

PANCHA MAHA YAJNYA – ATITHI AND BALIVAISHVADEV YAJNYA

Expected learning outcomes

Students

- understand the importance of respecting guests
- understand the importance of taking care of birds and animals

Nani (maternal grandmother in Hindi) was explaining about Pancha Maha Yajnya, as prescribed by the Vedas. Brahma Yajnya (Meditation), Dev Yajnya (Agnihotra) and Pitra Yajnya (Respecting elders) were the first three. The next one is...

Agasti – What do you mean by **Atithi Yajnya**?

Nani – In simple terms, it means a sense of offering and devotion towards ‘Guests.’ ‘Tithi’ both in Sanskrit and Hindi means a particular date and time. “A-tithi” means, one who does not have any date and time, i.e. one who comes without prior intimation. Though in our everyday lives, the word Atithi is extended to mean all

guests – with or without prior intimation. And treating an Atithi with respect is an integral part of Vedic dharma.

Agasti – What do we gain by this? At least in case of Pitra Yajnya, we respect our parents, grandparents etc. who do so much for us.



Nani – Remember, the Taittiriya Upanishad advises: ‘**Atithi Devo Bhava.**’

Agasti – Does this mean that Atithi is Deva, i.e. Ishvar? How can that be?

Nani – The word ‘Deva’ does not necessarily mean ‘Ishvar.’ There are various kinds of Devas. Let me put it this way—‘Ishvar is definitely a Deva;’ but ‘All Devas are not Ishvar.’



Agasti – That is an intriguing puzzle!

Nani – Deva essentially means anyone who ‘Gives’ something good to us. Ishvar, the Supreme Force, is the Ultimate Giver. He has also created various aspects of this Universe: Sun, Moon, Rivers, Wind, Oceans, Trees etc. who also ‘Give’ us in different ways and hence are also referred to as ‘Deva.’

Agasti – So, when we say, ‘Atithi Devo Bhava,’ we mean that the ‘Guest is a Giver.’

Nani – Absolutely. By referring to ‘Deva’ here, it only highlights the qualities of a ‘Giver.’

Agasti – But then, how can the guest be considered as a giver? It is the host who serves the guest with water, food, place to stay etc.

Nani – I am glad you are thinking, Agasti. But remember, ‘Athithi,’ often brings knowledge to our doorstep. There is always something to learn from scholarly guests. During conversations, we learn about new ideas or perspectives. A homely environment is a great opportunity for us to interact and learn from their life experiences. It also forges and deepens relationships.

Nani – Indeed, it is an age-old custom to periodically visit relatives, friends and neighbours during festivals and other occasions. We also generally visit if someone is sick or a family member has passed away. It is these social aspects that keep a society bound together. It is rather sad that today everyone is so engrossed in their own lives. Families have shrunk. Relationships are transient. Often, people do not even know who is staying next door.

Nani – Do you like guests coming home?

Agasti – If I just don’t know them, I keep away. Unless I am specifically called out, I tend to stay in my room until they leave.

Nani – As per the Vedas, we should interact with them and extend our hospitality. Generally, hospitality comprises of offering the guest a seat, greeting with a ‘Namaste’, offering something to eat or drink, discussing issues of interest, particularly what can elevate your intellectual, moral and spiritual stature, and then seeing them off when he is leaving.

Agasti – Nani, I now understand the true meaning of ‘Atithi Devo Bhava’.

Nani – Let me also explain to you the fifth Yajnya – **Balivaishvadev Yajnya**. This is related to protecting the animals around us.

Agasti – How can we practice this Yajnya on a daily basis?

Nani – There are two aspects to it. Firstly, we should stop harming them. We tend to torture and cruelly treat animals in more ways than one.



- Consuming them as food.
- Using animal skin, fur etc. for clothing or fashion accessories.
- Exploiting them for our entertainment.
- Experimenting on animals to test new consumer products.
- Inadvertently exploiting animals, whom we want as our companions.
- Sacrificing animals in the name of religion.

Agasti – I will try my best to avoid all these kinds of exploitation. What is the second aspect, nani?

Nani – The other is to help them in small possible ways in our daily life. Can you think of any?

Agasti – Oh yes! I can probably keep water for birds on my terrace.

Nani – Absolutely! You can also make it a habit to offer grains, slice of bread or a chappati to birds. The birds generally return to the same place each time they feel the need for food, water and shelter.

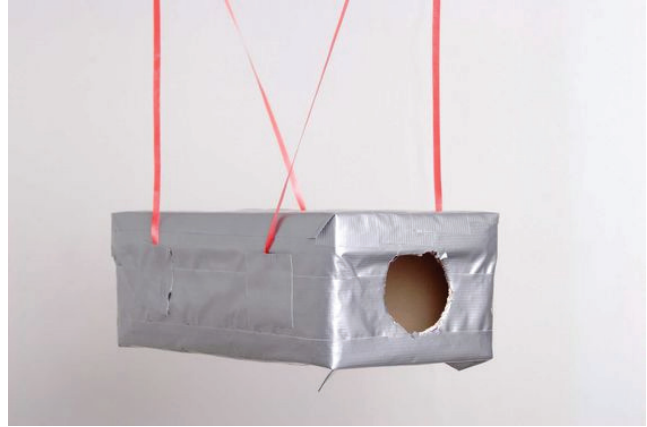
They will come back to the place where someone cares for them.



Nani – Once again, it has been an age-old custom to keep aside some food from our plate before every meal, to feed various living creatures including insects, ants and birds.

Nani – You can also probably build a home for small birds like sparrows and hang it somewhere on the terrace.

Agasti – How can I do that? It sounds exciting.



Homemade Bird Feed

Nani – It is very simple. Take a shoe box and make a small hole for the sparrows to get in.

Nani – You can also be an animal activist by opposing cruelty towards animals. These mute creatures need a voice! Age does not matter. If you see someone cruelly treating animals, gather the courage to approach them and gently highlight the suffering of the animal. Even if they ignore you, it is fine. It will definitely make them a little more sensitive. They will at least realize that people around are watching. Some may even realise their mistake. Most importantly, you will have the satisfaction of having done your part. Performing these acts of kindness towards animals is the true form of Balivaishvadev Yajnya.

Agasti – I will definitely take care of animals in a small way, every day!

Nani – Agasti, if you recollect, we had earlier discussed four parameters to evaluate various beliefs. Let us now evaluate Pancha Maha Yajnyas against each parameter to see if they hold true.

		<i>Meditation (Brahma Yajnya)</i>	<i>Agnihotra (Deva Yajnya)</i>	<i>Respecting Elders (Pitra Yajnya)</i>	<i>Respecting Guests (Atithi Yajnya)</i>	<i>Protecting Animals (Bali Vaishva- dev Yajnya)</i>
1	‘Universally applicable’ 7.5 billion people on Earth can practise it every day.	✓	✓	✓	✓	✓

2	'Simple' One does not require spending much money, and it is not complicated.	✓	✓	✓	✓	✓
3	'Equality' There is no differentiation between people based on gender, caste or economic wealth.	✓	✓	✓	✓	✓
4	'No conflict of interest' It does not materially benefit any particular individual.	✓	✓	✓	✓	✓

Agasti – This is indeed wonderful! It is all so logical and following these Pancha Maha Yajnyas will indeed help us create a utopian society.

Let's talk about these

1. How do you usually behave when someone comes to your house? Do you visit your relatives. Why/Why not?
2. Introspect on whether you need to change your behaviour based on your understanding of "Athithi Devo Bhava". List the changes that you think you should adopt. Justify why you need not change.



Let's do these exercises

a. Fill in the blanks:

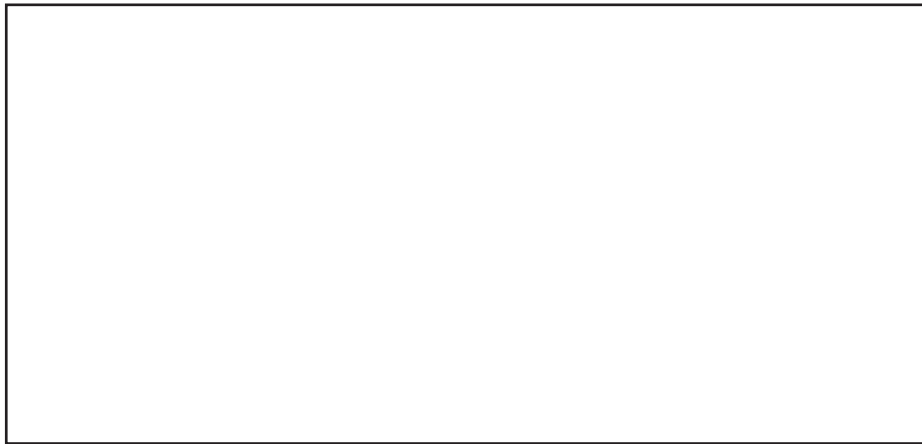
1. Atithi often brings _____ to our doorstep.
2. We can make a guest feel comfortable in our house by _____.
3. Deva essentially means _____.
4. _____ Yajnya means protecting the animals around us.

b. Answer the following:

1. List the six ways by which we torture and treat the animals cruelly. Discuss why and how it should be avoided for any one way.
2. Apart from feeding the other living creatures, are there any other ways by which you can contribute to helping birds and animals? Suggest some steps which you can or are already taking to help birds and animals.

c. Projects:

1. Prepare a poster on "Stop Cruelty to Animals."



2. Enact a role play between a host and a guest.

d. Unscramble the words:

1. REGVI
2. EMNATAS
3. TTIIAH

AACHARYA DEVO BHAVA

Expected learning outcome

Students understand and realise the importance of teachers in one's life

*Keshav just received his class X Board exam results. He scored very well and was planning to opt for Commerce group in Class XI. However, he would be moving to a new school as his father recently got transferred to Kolkata. His other friends in the building had come home in the evening to play a game of carrom. Keshav's **paatti (grandmother in Tamil)** was at home...*

Keshav - Paatti, today we got our results and I scored very good marks.

Paatti - I'm proud of you Keshav. Did you get your teachers' blessings on this happy occasion?

Keshav - No paatti. I will be leaving the school now. None of my present teachers will be teaching me further.

Paatti - Keshav, teachers are always to be respected irrespective of whether they handle your classes or not. Remember, that you are what you are, not only because of your efforts but also because of the efforts and blessings of your parents and teachers and not to forget the blessings of Ishvar.

Varun - But paatti, nobody does that nowadays. It's weird. *(Other children giggle along)*

Paatti - Varun, right and wrong is not decided by who does it or how many people do it. You must be aware of the famous verse from Taittreya Upanishad which goes as follows:

मातृ देवो भव	Maatru Devo Bhava		पितृ देवो भव	Pitru Devo Bhava
आचार्य देवो भव	Aacharya Devo Bhava		अतिथि देवो भव	Athithi Devo Bhava

Varun - Oh yes, It means look upon your mother, father, teacher and the enlightened, scholarly guests as Ishvar.



Paatti - Varun, although your understanding is correct to an extent and is the common meaning known to all, there are some subtle corrections, which I would like to highlight. There is an important difference between Deva and Ishvar. Ishvar is a Deva but not all Devas are Ishvar.

Vashisht: Can you elaborate paatti? I'm confused.

Paatti - Someone who gives unconditionally, with no expectations in return is called a Deva. In that sense, your mother is a Deva because, since your time of birth till date, your mother does everything for you but expects nothing in return. The same goes to your father too. Your parents love you irrespective of your academic performance or any other aspect for that matter. Such source of pure, unadulterated and benevolent love is received from a Deva.

Keeping that in mind, we can say that sources of nature like the sun, wind, water, trees and earth can also be called Deva because they give us, expecting nothing in return. The Sun with its energy, the rivers with pure and fresh water, the trees bearing fruits and the Earth which holds us, are all Devas who have been giving since time immemorial.

Vashisht - But paatti, you said not all Devas are Ishvar. What did you mean by that?

Paatti - Ishvar is the creator of the entire Universe. He is present everywhere including our heart and knows each one of us very well. He, thus, is able to provide justice to everyone, at all times. He knows everything and has the infinite potential to create and sustain everything.

Now, Ishvar blesses us in various ways and does not expect anything in return, thus making Him a Deva. Now, look at the other examples of Deva given by me. Can your parents, teachers or the sources of nature be present everywhere at all times? Can they provide justice to one and all alike? They cannot and hence cannot be considered as Ishvar. That's why there is a subtle difference in the meaning of the shloka.

मातृ देवो भव	<i>May you realise that your Mother is a Deva</i>
पितृ देवो भव	<i>May you realise that your Father is a Deva</i>
आचार्य देवो भव	<i>May you realise that your Guru or Acharya is a Deva</i>
अतिथि देवो भव	<i>May you realise that the enlightened Scholars who visit your home are Devas too as they selflessly give you the wealth of knowledge and enrich you with the wisdom that they possess.</i>

Varun - Paatti, even a seemingly simple shloka like this has such a deep meaning to it.

Paatti - Yes Varun. That's why the Vedas and Upanishads were not learnt by the students on their own, like kids of these days, surfing through the internet. They were rather taught by a teacher or Guru in a controlled environment called the Gurukul system. This brings me to the original reason why I brought this topic up.

“**आचार्य देवो भव** (Aacharya Devo Bhava)” - Who is an Aacharya? Can anybody tell me?

Vashisht - Well, Aacharya means a teacher.

Paatti - Almost there Vashisht. A teacher can be called as Guru or an Aacharya. In Sanskrit, Guru means one who dispels darkness. ‘Gu’ stands for darkness and ‘ru’ stands for remover. Hence Guru is someone who removes darkness from our mind and life. Darkness here does not mean the exterior darkness which arises due to lack of light but the darkness in the form of ignorance, fear, anger, hatred and jealousy.



Another synonym of Guru is **देशिक** (Desika) - **मार्ग दिशति इति देशिक** (Maargam Dishati Iti Desika) which means one who shows us the path of righteousness, one who guides us in the right path.

Finally let's get to the word 'Aacharya', Vedas say -

**आचिनोति हि शास्त्रार्थान् आचारे स्थापयत्यपि।
स्वयं आचरते यश्च स आचार्य प्रचक्षते ॥**

**Aachinoti Hi Shaastrarthaan Aachaare Sthaapayatyapi|
Swayam Aacharate Yashcha Aacharya Prachakshate ||**

Which means – *One who knows the right conduct, one who not only has the knowledge but also the wisdom to implement the knowledge, one who does not keep the treasure of knowledge hidden to oneself but rather distributes it to his students, like a candle that enlightens a dark room, like the rain that befalls on all alike, is regarded as an Aacharya. One who selflessly gives away the wealth of knowledge to his or her students is an Aacharya. That is why a teacher or an Aacharya is treated equally to one's own father, mother and other Devas.*



Anybody who understands the importance of a teacher would not belittle the relentless and selfless hard work put in by them, for the benefit of the students. You should realise that a Guru is a Devataa who must be treated with respect. The blessings of your teacher is an umbrella of moral support that helps you cross tough times just like Ishvar's blessings.



Keshav - I understand the importance of a Guru Paatti , but do you say that I should remember and greet teachers who taught me years before?

Paatti - Absolutely Keshav! It is very important to greet your earlier teachers as they were the ladder who helped you reach your current position. They provided you the foundation to reach greater heights.

Keshav - I agree paatti.

Paatti - Let me cite a few examples of people you all know. Tell me, what's the similarity between Sachin Tendulkar, Saina Nehwal and M.S. Dhoni?

The boys together - They're famous personalities!

Paatti - And?

Vashisht - They're successful !!

Paatti - And...??

Keshav - And?? What else?

Paatti - They're humble people who did not let the success get into their heads. They remembered and thanked their teachers at the peak of their success. They were grounded and knew their roots.

Sachin Tendulkar and his relationship with his cricket coach Ramakant Achrekar is well known to all his fans across the globe. The coach was



Sachin Tendulkar seeking blessings from his coach Ramakant Achrekar

tough and sometimes even dominating to his protégé. But if it wasn't for the coach, the cricket world wouldn't have probably witnessed the maestro in play.

The takeaway here is that the tough coaching was for the benefit of the young lad. Sachin realized that the coach was hard on him because he wanted him to succeed. When the teacher is tough on a student, it's only because he or she wants to bring the best out of you. Remember, ***a chunk of coal needs to go through extreme pressure and heat to turn into a priceless diamond!***

Achrekar played a pivotal role in grooming the young Sachin and the latter credits him for all the success. After his coach passed away, an emotional Sachin took part in the final procession to the crematorium. Such should be the relationship between a teacher and a student.



Indian badminton champion Saina Nehwal, didn't fail to thank her coach Vimal Kumar after winning the silver medal in the World Badminton Championship. She credited him for helping her pass through the rough patch in her gaming career. Saina remarked - ***“Vimal Sir's influence is the biggest change. I really want to thank him for spending so much time with me in the court and making me believe every day that I am a champion, I can be number One. He really made a difference in my game.”***

Lastly, M.S Dhoni, visits his first coach in cricket, every time he visits his native town. His cricket coach Keshav Ranjan Banerjee, was instrumental in him pursuing the sport seriously. Stardom does not prevent Dhoni from touching Banerjee's feet whenever they meet. ***“He is like the same old Mahi for me. He has not changed a bit.”***, says the proud coach.



**Dhoni's cricket coach
Keshav Ranjan Banerjee**

You should understand why I have been taking the examples of successful celebrities. All of them remembered to thank their coach and people responsible for their success and never took success to their head or failure to their heart.

Rather than looking in awe at their stardom, you must appreciate the hard work, passion and perseverance they possess to reach such heights.

Keshav- Not to forget, their humility and gratitude towards their teachers.

Paatti - Absolutely Keshav.

Varun - You're right paatti. We promise to stay grateful to all those who have carved our path and have been instrumental in our growth so far and also in future. We also celebrate teacher's day in our school to thank our teachers for their selfless and tireless work.

Paatti - Oh! That's interesting. Do you know why the teacher's day is celebrated on September 5th?

Keshav - It is Dr. Sarvepalli Radhakrishnan's birthday.

Paatti - Agreed. But why is it that his birthday, out of many scholars and academicians that India has produced, is celebrated as Teacher's day? Let me tell you why.



Beginning his career as a philosophy teacher, he went on to be one of the distinguished teachers on 'Comparative study of philosophy and religion'. The brutal and uninformed western criticism on the Indian beliefs made him to study further the Indian culture and publish various books and thesis supporting and appreciating the Indian way of life. He was the recipient of various awards and honours including the Bharat Ratna in 1954.

After Dr. Radhakrishnan became the President of India, some of his students wanted to honour him by celebrating his birthday across the nation as Radhakrishnan Jayanti. But Dr. Radhakrishnan humbly turned down the proposal and requested the students to honour the teachers of the nation on his birthday as that would be his great privilege.



An exemplary teacher, philosopher, scholar, and a successful politician, Dr. Radhakrishnan believed that - *“The teachers should be the best minds in the society”* and *“A teacher should empower the students to think for themselves”*.

Vashisht - This is so inspiring paatti. We promise to be more considerate and respectful towards all our teachers and other elders.

Paatti - I'm glad you kids are taking home a good value for the day. Good luck for your new academic year.

Let's do these exercises



a. Complete the statements:

1. Forces of nature can be called as _____ as they give unconditionally.
2. The one who shows the right path is called a _____.
3. A teacher can be compared to a _____ as he/she helps us climb up in our life.
4. In Sanskrit, Gu stands for _____ and ru stands for _____.

b. Answer the following questions:

1. Why are all Devas not Ishvar but Ishvar is also a Deva?
2. What does word 'Acharya' mean?
3. How do you express your gratitude to your teachers?
4. Sanhin Tendulkar, Saina Nehwal and M.S. Dhoni were grateful to their teachers, and expressed it even when they attained fame. How would you do that when you grow up to be a person of eminence?



Let's talk about this

1. Even a random person who does something good for others without expectations of anything in return becomes a Deva. Do you agree to this statement? Have you ever met someone who fits this description of a Deva in your life? Write a description about him/her. (It could be your family member or any outsider too).
2. Why is Dr. Sarvepalli Radhakrishnan's birthday celebrated as Teacher's day?

Let's have some fun!!



1. Reach out to your teachers and people whom you admire a lot, get their signatures, request them to write a line or two about you. Write what you like the most about them. Stick their pictures if you can. Create a collage and present it proudly in your class to your teachers and friends.
2. What is the significance of Guru Purnima? Analyse how significant the role of Guru was in the Indian culture and belief system for ages. Pen down yours thoughts and share it in the class.



A LITTLE POLAND IN INDIA

Expected learning outcome

Students become aware of 'Atithi Yajna' practiced in real life by Maharaja Digvijaysinh

Sarthak's dadaji (grandfather in Hindi) was keen on sharing interesting anecdotes of Vedic culture & tradition. One evening, dadaji was reminded of a remarkable story of the Maharaja of Nawanagar...

Dadaji - Sarthak, have you ever heard about Maharaja Digvijaysinhji Ranjitsinhji Jadeja of Nawanagar, also known as Maharaja Jam Saheb? He performed a true 'Atithi Yajna' that remains a great source of inspiration for all of us.

Sarthak - No, dadaji, I haven't. Who is he?

Dadaji - He was the Maharaja of this princely state located on the southern shores of the Gulf of Kutch (Gujarat) with its capital city now known as Jamnagar.

Sarthak - Hmm.... I know something special about Jamnagar. It is known as the 'Oil City' as it has the world's largest oil refineries. Coming back, what was special about the Maharaja?

Dadaji - Maharaja Jam Saheb set up a home, away from home, for about 650 refugee women and children from Poland during World War II. A Little Poland in India, they called it.

Sarthak - Really? I had no idea. Please, tell me more about this.

Dadaji - When Hitler invaded Poland during World War II, Polish soldiers left about 450 women and 200 children in a ship and set sail in the sea. They instructed the captain to take them to any country where they could find shelter. The ship, filled with refugees, reached the harbor port of Iran, Seychelles, and Aden, but no country allowed them to land. They finally turned towards the Indian subcontinent and requested to land at Mumbai.

Sarthak - That sounds scary! But, we were ruled by the Britishers then.

Dadaji - Yes absolutely. The British Governor also declined. Now, while most of India was directly under the British rule, there were a few princely states ruled by Indian kings wherein



they had some amount of freedom. Once such state was 'Nawanagar' ruled by Maharaja Jam Saheb.

When Polish refugees faced rejection from the British governor, the Maharaja, exerted pressure on the British government to permit them to disembark in his province. Eventually, the ship reached the coast of Jamnagar in Gujarat, where the Maharaja generously provided shelter.

Sarthak - That's remarkable. What did he do next?

Dadaji - He welcomed them warmly, saying, "You are now Nawnagaris, and I am Bapu, father of all the people of Nawanagar, so also yours." He built a camp near his summer palace at Balachadi, to provide a safe haven for more than 640 women and children.

Sarthak - That's incredible kindness. But why did he take such risks, especially when facing objections from the British government?

Dadaji - The concept of "Atithi Yajna" - hospitality and kindness towards guests is deeply rooted in our culture. Remember, there are five Yajnas (Pancha Maha Yajna) that we all should universally practice on an everyday basis.



This philosophy extends not just at the family level but to the entire world.

'Vasudhaiva Kutumbakam' (Entire world is one family).

This was indeed also the theme during India's hugely successful G-20 Presidency in 2023, under the leadership of Honorable Prime Minister Narendra Modi.

Dadaji - Very interesting. Truly proud of the Vedic culture. By the way, did the refugees face any challenges at the camp?

Dadaji - Yes, but the Maharaja addressed them personally. For instance, when the children didn't like the spicy food, he brought in cooks from Goa. He was attentive to their needs, even ordering the cooks not to make spinach when the kids went on a "spinach strike." Going beyond the basics, he also focused on their education, transforming a guest house into a school where Polish teachers taught the children in their native language.



Sarthak - It's heartwarming to hear about such care. Did the refugees have any lasting connections with India?

Dadaji - Absolutely. Many survivors have fond memories of the camp and the Maharaja. In September 2018, to mark the centenary of Polish independence, the Embassy of Poland in India arranged a trip for some of the survivors to Balachadi for a commemorative event.



Survivors with Ambassador and Jam Saheb's generations

One of them expressed his gratitude, saying, “If not for the Maharaja, we would have been in trouble. I still do not understand that in spite of being a true patriotic Polish, one part of my soul still misses India and thus does not make me fully comfortable in Poland, as I feel that India is still my home too.”

Sarthak - Did his actions have a broader impact?

Dadaji - Yes, indeed. Maharaja Digvijay Singhji's generosity inspired others worldwide to open their hearts and homes to innocent victims of World War II. In Poland, he was posthumously awarded the Commander's Cross of the Order of Merit. In 2013, the Government of Poland inaugurated the 'Good Maharaja Square' in Warsaw. A school was also named after the Maharaja. In addition, a documentary titled “Little Poland in India” was made in collaboration by both Indian and Polish governments, to honour the efforts of Maharaja Jam Saheb.



Sarthak - That's quite a legacy. It's amazing how, in the midst of war and India's own challenges, the Maharaja extended such a helping hand.

Dadaji - Absolutely, Sarthak. It shows the power of compassion and the ability of individuals to make a difference, even in the darkest times.



Sarthak - I'm truly inspired by this story, dadaji. It's a testament to the goodness that can emerge, even in the face of adversity.

Dadaji - Indeed, Sarthak. And you know, this story doesn't end there. Fast forward to recent times, during the Russia-Ukraine crisis in 2022, Poland opened its doors to Indian students fleeing Ukraine, continuing the legacy of compassion.

Sarthak - So, the connection between India and Poland that started with Maharaja Jadeja's kindness is still alive today?

Dadaji - Exactly. It shows that acts of kindness can create bonds that last for generations. History has a way of connecting people and nations in unexpected ways.

Sarthak - I love hearing these stories, dadaji. It makes me proud of the values we uphold.

Dadaji - That's the spirit, Sarthak. Our history is rich with such stories of 'Yajna', embodying compassion and resilience. It's essential to cherish and share them.

Let's talk about this

1. Which quality of Maharaja of Nawanagar inspired you?
2. Was the decision of the Maharaja to accept the refugees justified, keeping in mind the India's own challenges at that point of time? Elaborate your answer.
3. In what ways did the Polish people acknowledge the efforts of the Maharaja?

Let's do these exercises



a. Tick the correct answers:

1. World War 2 took place during the period of (1914 – 1918 / 1939 – 1945).
2. The summer palace of the Maharaja was located at (Warsaw / Balachandi).
3. 2018 marked the (centenary / bicentenary) year of Polish independence.
4. Jamnagar is known as the (Oil City / Silk) City.
5. Children did not like the (spicy / sweet) food due to which the Maharaja had to bring in cooks from Goa.

b. Fill in the blanks:

1. The meaning of Atithi Yajna is _____.
2. The ship filled with refugees were turned down by countries like _____, _____ & _____.
3. The theme of 2023 G-20 Summit was _____.
4. A documentary titled _____ was made to honor the efforts of the Maharaja.
5. During _____ crisis in 2022, Poland opened its doors to Indian students fleeing from Ukraine.

c. Write 'T' for True and 'F' for False:

1. Atithi Yajna is applicable only to guests and scholars who visit one's home.
2. Maharaja heeded to the basics needs of the children and provided them food, shelter and education.
3. Maharaja Jam Saheb addressed the refugees as Nawnagaris and himself the Bapu of all the people of Nawanagar.
4. Despite war and India's own challenges, the Maharaja extended helping hands to the refugees of Poland.

Let's have some fun!!

Given below are the flags of countries that participated in the G20 Summit hosted by India in 2023. Identify the country (names mentioned in the box) with their respective flags.



USA, EU, UK, Germany, China, Russia, Argentina, Canada, Brazil, Australia, Indonesia, India, South Africa, South Korea, Italy, Japan, France, Turkey, Mexico, Saudi Arabia

FOSTERING VEDIC VALUES - 10

INSPIRATIONAL POSTER



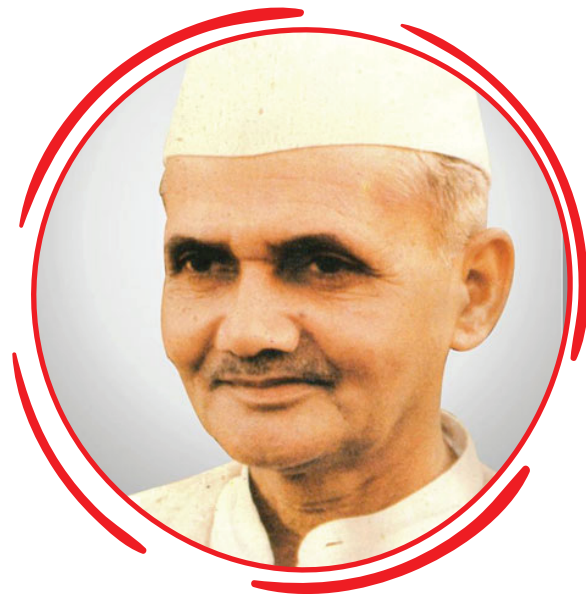
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Fostering Vedic Values

'Fostering Vedic Values' is a series of 10 books (for Classes I – X) with 12-16 chapters in each. Almost half the chapters focus on ensuring that the children are able to obtain a reasonably good understanding of the key spiritual principles as highlighted in Vedas. The remaining chapters are focused towards imbibing the spirit of patriotism, compassion towards all living beings including animals, social service and other human values.

Through these, we envision children to develop as responsible citizens, who contribute to the world as a family, but in the face of a national threat, are also ardent patriots. We hope to see them evolve into empowered individuals who can overcome the challenges of life through spiritual strength and lead themselves, their families and societies to peace and happiness.

The core content of the book originates from the Vedas. We owe it to the tradition of Rishis who passed on the Vedic knowledge since ages. Therefore, there is no copyright on the content of this book. One can seek permission and print all or only certain chapters of the book. However, no unauthorized modification is permitted in any chapter.

