

Fostering Vedic Values

An illustration showing a man with dark hair, wearing a yellow shirt, holding a large, unrolled scroll. A young girl with dark hair in a ponytail, wearing a purple shirt, is looking at the scroll. The scroll is yellow and has the names of the four Vedas written on it in a dark, stylized font. The background is a bright, sunny outdoor scene with green grass, small white flowers, and a yellow sky.

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

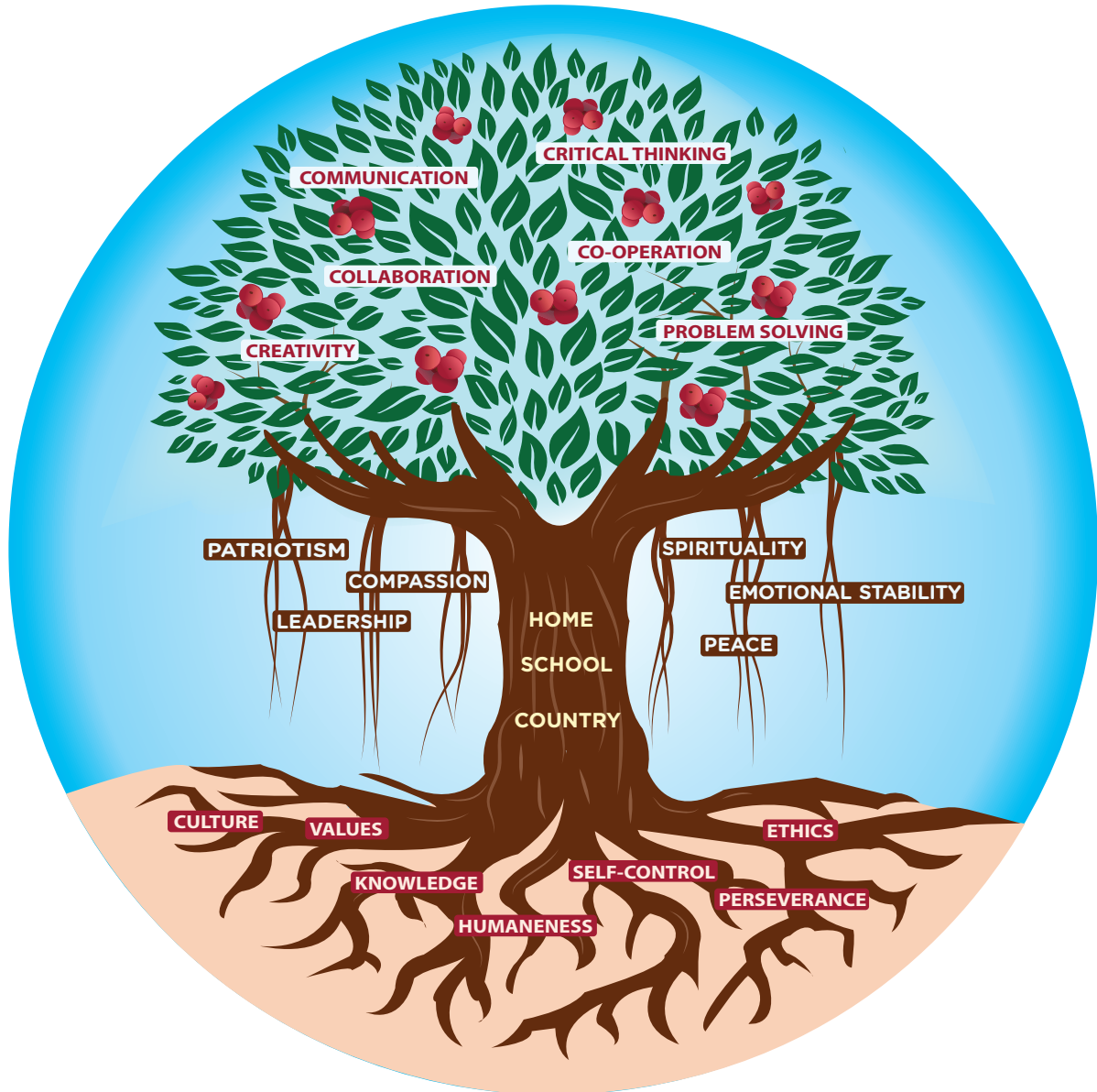


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The Learning Tree



1

TREAD THE RIGHT PATH

Expected learning outcome

Students understand that they should follow the right path despite any obstacles that they may encounter in our lives

Story time

Vishaka was very upset at school. Once she reached home, tears started rolling down her cheeks.

Amma – What happened, my little girl?

Vishaka – *Amma (mother in Telugu)*, couple of my friends mocked at me today.

Amma – But why?

Vishaka – We had a class test. They asked me for an answer during the test. I did not respond to them as I was concentrating on completing my own paper. Also, I felt it was not right on my part to help them copy in a test.

Vishaka – Did I commit any mistake, amma? They also teased me saying that I complete all my homework on time, due to which the teacher scolds them for not being regular in their own work!

Amma – Well, you have done nothing wrong, my child!

Amma – Have you heard about this wonderful shloka from ‘**Neetishatakam**’ written by the great scholar, Bhartrihari - भर्तृहरि? This teaches us a very important lesson as to how we should always tread the right path.



निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीःसमाविषतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात्पथःप्रविचलन्ति पदं न धीराः ॥

नीतिनिपुणा	<i>Neetini punaa</i>	Learned people
निन्दन्तु	<i>Nindantu</i>	May be criticized and insulted
यदि वा स्तुवन्तु	<i>Yadi Vaa Stuvantu</i>	Or may be admired and praised
लक्ष्मीःसमाविषतु	<i>Lakshmihi samaavishatu</i>	Wealth may come
गच्छतु वा यथेष्टम्	<i>Gachchatu vaa Yatheshtam</i>	Or Wealth may go
अद्यैव वा मरणमस्तु युगान्तरे वा	<i>Adyaiva vaa Maranamastu Yugaantare Vaa</i>	They may die today or live for long
प्रविचलन्ति पदं न धीराः	<i>Pravichalanti Padam Na Dheeraaha</i>	Men of knowledge and patience do not deviate
न्याय्यात्पथः	<i>Nyaayaatpathah</i>	From the righteous and just path

Meaning: *Learned people may be criticized and insulted. Or they may be admired and praised. Wealth (Prosperity) may come or go. They may die today or may live for long, but men of patience never deviate from the righteous and just path.*

Amma – This shloka emphasizes that we should follow the right path despite any obstacles that we may encounter in our lives. Remember, in every sphere of life, problems are bound to arise. Even if we try to be on the right path, there will always be a set of people who may criticize us; there will be another set of people who will praise us.



Ishvar has given us precious conscience. If we stay true to our conscience, we will be able to identify the right path. Once, the path has been identified, we should keep going. It is often said - “चरैवेति चरैवेति” (*Charaiveti Charaiveti*) that is ‘Keep going’. One should not lose heart even when faced with adversities. Adversities indeed make us even stronger. They are opportunities for us to learn. They are a way to test our resolve!

Many a times, greed for wealth overpowers us. We end up committing a wrong deed because we feel it will make us richer. A small sum of money as bribe is enough for many people to ignore the call of their conscience. This is clearly wrong, this is Adharma.

Vishaka – What exactly is bribe, amma?

Amma – Very good question Vishaka! Let me define this for you. Bribe is money or favour given or promised in order to influence the judgement or conduct of a person in a position of trust.

Vishaka – Can you give me an example?

Amma – Say, there is a traffic policeman. You jump the signal and the police stops you. Since you have jumped signals multiple times in the past, as per rules your driving license should be seized. You however offer to pay him Rs. 100/- and ask him to let you go. This is bribe.

Vishaka – Got it amma! What else does the shloka teach us?

Amma – The shloka also teaches us that death does not scare the men of patience. They indeed conquer the fear of death, which anyway each one of us has to face one day! History is replete with names of so many freedom fighters who defied death as they fought for India’s Independence. Sardar Udham Singh is one such fine example, who after being given a death sentence in 1940, remarked to the



judge – “I do not care about the sentence of death. It means nothing at all. I am dying for a purpose”.

Amma – The shloka also teaches us that we should not get carried away by praise. We all tend to get very happy when someone praises us.

Vishaka – Yes amma, it is indeed music to my ears, whenever anyone praises me.

Amma – One should always strive to be good. Also, it is best to maintain a balance, attributing our success to inspiration from Ishvar and our elders!

**FIND
OUT**

Why was Sardar Udham Singh awarded death sentence?

Question time

1. Enduring difficulties help to make a person better. Substantiate.
2. Do you listen to your conscience? If yes, why? Give instances.
3. What do you understand from the shloka “Nindantu.....”?
4. Can bribes be eradicated? How?

Let's do these exercises

a. Tick the correct answer:

1. Ignoring the call of conscience is known as (**Adharma** / **Dharma**).
2. Men of patience conquer (**sorrow** / **death**).
3. Adversities make us (**strong** / **weak**).
4. Men of patience don't divert from the path of (**justice** / **injustice**).



b. Fill in the blanks:

1. Neetishatakam is a famous book written by the great scholar _____.
2. Learned people may be criticized and _____ or they may be admired and _____.
3. In reality adversities indeed make us _____ and they are _____ for us to learn.
4. Men of knowledge and patience will always follow _____.
5. If we stay true to our _____ we will be able to identify the right path.

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

1. The best way of maintaining balance in any situation is by attributing our success to inspiration from Ishvar and elders.
2. Accepting bribe by ignoring the call of the conscience is called Dharma.
3. We should not be carried away by praise and criticism.
4. Adversities are a way to test our resolve and we should face them boldly.
5. Sardar Udham Singh conquered the fear of death.
6. We should not give or accept bribe in any form.

Activity

You want to make the residents in your apartment complex adopt eco-friendly practices.

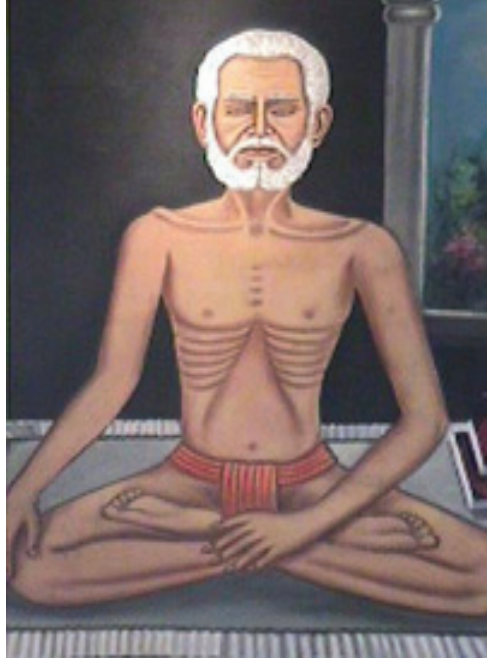
List

- (1) The things you have to do
- (2) The problems you may face. How will you solve them?



2

SWAMI VIRJANAND SARASWATI



Expected learning outcome

Students derive inspiration from the life of Swami Virjanand Saraswati

Story time

Virjanand Dandeesha, also known as the blind sage of Mathura was the celebrated teacher of the Arya Samaj founder Swami Dayanand Saraswati. He was a scholar and teacher of Sanskrit grammar and Vedic literature.

Virjanand was born near Jalandhar in the year 1778. From an early age, his father started teaching him the fundamentals of Sanskrit. Unfortunately, he lost his eyesight at the tender age of five, due to an attack of small pox. When he was just 12, he lost his parents. As a 12-year-old blind orphan, he started staying with his brother and sister-in-law, but was not treated well. He was completely shattered. One day, he decided to leave his house.



His wanderings led him to Rishikesh where he led a very simple life of meditation for about three years. He then came in contact with Swami Purnanand, a renowned Sanskrit scholar who initiated him into 'Sanyas', and gave him the name of 'Virjanand Saraswati.' Swami Purnanand taught him Sanskrit grammar. Soon, Virjanand began to master other branches of Sanskrit literature, and also started teaching others. After this course at Haridwar, Swami Virjanand left for Kashi (Varanasi), the well-known city for Sanskrit learning and for higher studies. Here he lived for about 10 years, mastering Vedanta, Ayurveda, etc. Soon he became one among the renowned scholars of Varanasi.

After spending a few more years in different parts of Northern India, he finally decided to settle down in Mathura. He established a "Paathshala" (school) to which students flocked from all over the country. No fee was charged from the pupils. Swami Virjanand had found the key to understand the hidden treasures in Vedas. According to him study of '*Ashtadhyayi*', authored by 'Rishi Panini' was absolutely essential for a correct scientific interpretation of the Vedas.

Incidentally, at about the same time, Swami Dayanand Saraswati, who later founded the Arya Samaj, had been wandering all over the country in search of a Guru. Dayanand came across a monk, who told him, "There is one man on this Earth who can fulfill your desire for knowledge, and that is Virjanand Dandeesha. He lives in Mathura." Thus, in 1860, Dayanand travelled to Mathura to meet Virjanand.

Dayanand knocked on the door. Swami Virjanand who was blind, asked – "Who is it?"

Dayanand replied – "I have indeed come here to seek and answer for this question – Who am I?" Swami Virjanand was impressed. He asked him what he has studied until now. Swami Dayanand laid out a list of books, many of which were not authentic, and did not lead to the right interpretation of the Vedas. During that period, the society was immersed in superstitious beliefs with the priests even justifying actions like 'Sati' (a former practice of treating women badly) on the grounds that it was prescribed in our scriptures.

Swami Virjanand remarked – "Dayanand! If you wish to study under me, you will have to unlearn whatever you have learnt till now".

Dayanand as a true disciple readily agreed. He had developed immense dedication and respect for his Guru.

"Then, go and dispose all your existing books in the river Yamuna!"

Dayanand was a bit taken aback. But he could identify the streak of brilliance in this blind Guru and he promptly did so.



Dayanand gladly surrendered himself at the feet of the great scholar. Virjanand was a very hard task master and expected very high standard of diligence and discipline from his students. Even though he was blind, he could clear all the doubts of his disciples, quoting verbatim (exactly same words as were used originally) passages from Vedic texts. With his extraordinary devotion and sense of service, Dayanand soon became his most beloved and also the most renowned disciple.

When Dayanand completed his studies he was wondering what 'Gurudakshina' he should offer to Swami Virjanand. He had absolutely no money. 'Gurudakshina' was a form of gift given to the Guru as a mark of respect upon completion of studies.

He knew that Swami Virjanand liked cloves. So he decided to take a handful of cloves to his Guru one early morning and said – “Oh Guru! I am about to complete my studies as your disciple. I have humbly brought these handful of cloves for you as Gurudakshina”.

But Swami Virjanand had something else in mind. He said – “Oh Dayanand! I did not teach you only to receive these cloves as Gurudakshina. I want something much more than that!”

“Please order Guru. I will try my best to get it”, replied Dayanand.

“I want your life!” thundered Swami Virjanand.

Swami Virjanand stood up, facing towards the morning rays and said – “Oh Dayanand! I want you to be like the rising sun, who will devote his life for the revival of the Vedas. I want you to dispel the ignorance that is prevalent all around and give Indians a new sense of identity and instil in them a sense of pride for the Vedic culture”.

Swami Dayanand readily agreed. He dedicated his life for the cause of serving the masses and spiritually educate the society. He went on to establish Arya Samaj in 1875 in Mumbai, not as a separate religion but more as a movement to bring people **back to the Vedas!**



Swami Virjanand died on 14 September 1868, at the age of 90. When the news of the demise of Swami Virjanand reached Dayanand, he took a deep sigh and exclaimed “Alas! Bharatvarsha! Holy Aryavarta, today the glorious sun of Vedic grammar has set!”



Let's talk about these



1. Life should have been very difficult for a 12-year old boy, who was blind and had also lost his parents. But he was a good student, who became a great Guru too! How was it possible for him?
2. What did Swami Virjananda want as Gurudakshina from Swami Dayanand?
3. Have you ever wondered – “Who you are?”.

Let's do these exercises



a. Tick the correct answers:

1. Swami Dayanand offered (**Cinnamon/Cloves**) as 'Gurudakshina' to his guru.
2. Swami Virjanand demanded (**revival of Vedas/a great sum**) as Guru dakshina.

b. Fill in the blanks:

1. Swami Virjanand lost his eyesight at the age of _____ due to an attack of _____.
2. When Swami Dayanand knocked on the door, Swami Virjanand asked _____.
3. A scientific interpretation of Vedas is given in the book _____ authored by panini.
4. In Rishikesh, Virjanand came in contact with _____ who initiated him into _____ and taught him _____.



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

1. 'Gurudakshina' was a form of gift given to the Guru as a mark of respect upon completion of studies.
2. The Arya Samaj was established in the year 1868.
3. Swami Virjanand believed that study of 'Yog Darshan' could help one master Sanskrit grammar.
4. Swami Virjanand was the founder of the Arya Samaj.



**FACT
BOX**

On 14 September 1971, the Post and Telegraph Department of India released a stamp in honour of Swami Virjanand depicting him in a sitting posture.



3

ONE COUNTRY, ONE NATION! – 1

Expected learning outcome

Students understand Unity in Diversity

Analjit Singh had a fight at his school in Chandigarh. He came back home and was quite upset...

(Bebeji - mother in Punjabi)

Bebeji – What happened Analjit? Why are you so upset today?

Analjit – Bebeji, I had a fight with a boy in school. He joined the school only in the beginning of this year. He is from somewhere in South India. But still, the teacher started scolding me.

Bebeji – Which part of South India is he from?

Analjit – Hmm...he keeps talking about Chennai, so he must be from there.

Bebeji – Oh, ok. It is Chennai the capital of Tamil Nadu. It was previously known as 'Madras'. Five of our states – Tamil Nadu, Kerala, Karnataka, Andhra Pradesh and Telangana that are in the southern part of our country are collectively referred to as 'South India'. Each state has its unique language and a distinct culture.

Bebeji – The teacher must have scolded you because it must have been your



fault. It doesn't matter when did this boy join the school or from which part of the country or rather the world he is from.

Analjit – But isn't he an outsider in Punjab?

Bebeji – Absolutely not! We are one country, one nation. It is sad that we differentiate ourselves based on regions we belong to – North / West / Central / East / South India. We are a unique country with 28 states; 8 union territories; and 22 official languages.

Bebeji – Some of us have been conditioned to think in a certain way. But, we should change our outlook. If you were to go to a school in Chennai and the children there treated you in the same way, how would you have felt? So remember, we should always treat others the way we want to be treated.

Bebeji – Many students in the southern states also mistakenly assume that all people other than those from the five southern states are 'Hindi' people, once again not realizing that there are multiple languages and cultures prevalent here.

The saddest part is that we have an extremely limited understanding of people from North-Eastern India. Most of us will even struggle to name the 'Seven Sister states' of North-East along with their respective capital cities. Just because the people there look a bit different and have a very distinct culture, many of us struggle in accepting them as our own.

Analjit (almost feeling ashamed) – Yes, bebeji. I know very little about these states of India. Indeed, we have one student in our class from Mizoram. I don't interact with him much. Can I suggest something – Shall we plan a vacation to Mizoram during summer?

Bebeji – That is a great idea. It will greatly help you appreciate the culture there.

Analjit – Also, bebeji there is a student from Bihar who has moved to our school recently as his father is an IAS officer who has been recently transferred to Chandigarh.

Bebeji – Actually, people from Bihar and Uttar Pradesh also exhibit a different kind of culture. We sometimes have our biases on this front as well.



The income levels are relatively low there. Lack of enough industries and employment opportunities has forced many of them to migrate to different parts of the country. This situation arose primarily due to poor governance and widespread corruption in these states over last few decades. It is however interesting to note that though the education level is relatively low amongst the general public, students who get the right opportunity there, do extremely well. These two states consistently rank amongst those that send the highest number of students to IITs and Civil services every year!

Analjit – Is it so? surprising! (contrary to expectation).

Bebeji – This is because they are very hard working. It is unfortunate that they have been deprived of a productive environment to develop; but they have a strong urge to succeed. Also, many industries in India survive because of the hard work that is being put in by people from these two states.

Bebeji – Have you heard about the Nalanda University?

Analjit – I vaguely remember - It was a famous university in Northern India in ancient times.

Bebeji – Yes, you are right! It was an eminent centre of learning in Bihar, long before famous universities like Oxford and Cambridge were even founded. Situated near Patna, Nalanda University drew scholars from all over Asia, surviving for hundreds of years before being destroyed in 1193 by Turkish invaders. Nine million manuscripts were burnt down which took over three months to be completely destroyed. Historically, Bihar was an intellectual centre.

Also, think about it - Haven't Indians migrated in large numbers to various countries across the world, including US, Europe etc. in search of better opportunities? Aren't some Indians involved in petty crimes out there? How do we feel when we Indians are looked down upon and all of us are painted with the same brush?

Bebeji – It is sad that some people with vested interests incite the locals living in a particular state against people from other states residing therein. But they forget that we are all interdependent on each other. We are one country, one nation! We are fortunate that we can freely travel to any part of India to study, to enjoy a vacation, to get medically treated or to simply settle down there and make a living. There is absolutely no restriction.

You may indeed be surprised to know that, in China there is no freedom of movement, within their own country. People from rural areas cannot freely migrate to urban cities. Their search for a better life for themselves and their families is hampered by a discriminatory 'household registration,' or '*hukou*', system that limits access to services like healthcare and education to natives of a given area.



Analjit – Tell me more about *Hukou* system?

Bebeji – People, who are not natives of a region, may not be able to access common public services. So, for instance, in India anyone can walk into a government hospital or school, and avail of services without discrimination, irrespective of which part of the country we belong to. This is not the case in China.

Analjit – Yes bebeji. Also, in India people from other states, can vote to choose the local government of the state where they reside in. One of my friends, who is from Gujarat was mentioning that he accompanied his father to the polling booth during the recent elections to choose the Punjab state government. Undoubtedly, India is a land of diversity!

To be continued...

Let's talk about these

1. Why was Bihar considered an 'Intellectual Centre'?
2. Why is India called a 'land of diversity'?
3. Name the states and Union Territories and mention the predominant language spoken there.

Let's do these exercises

a. Fill in the blanks:

1. The two states with fairly high presence in IITs and Civil Services are _____ and _____.
2. There are _____ states, _____ official languages and _____ union territories in India.
3. Scholars from all over Asia came to _____ which was an eminent learning centre in Bihar.
4. In China, people in rural areas cannot access medical facilities in _____ areas.



5. The states in the north eastern part of our country are called the _____ States.

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

1. In India, people can settle down in any part of the country without any restrictions.
2. People in North India speak only Hindi.
3. In 1193, Turkish Invaders destroyed nine million manuscripts in Nalanda University.

Let's have fun

Rearrange the letters to find the capital cities of the given states.

S.No	Name of the State	Rearrange the Letters	Name of the Capital
1	Arunachal Pradesh	aanigrta	
2	Assam	rudips	
3	Nagaland	hokiam	
4	Meghalaya	llosinhg	
5	Manipur	phimla	
6	Tripura	gaartlaa	
7	Mizoram	zaiwal	
8	Telangana	yhdreabda	
9	Bihar	tpana	
10	Karnataka	agneburul	

4

SWAMI DAYANAND SARASWATI - 1

Expected learning outcome

Students understand how Swami Dayanand Saraswati was attracted towards the spiritual realm

Story time

Swami Dayanand Saraswati was born on February 12, 1825, in Tankara, Gujarat. His childhood name was 'Moolshankar'. His father's name was Karshanji Tiwari and his mother was Yashodabai. His father, a tax collector, was a rich and influential person. He was a staunch believer in Lord Shiva and also made his children pray to the Lord and observe fasts. Moolshankar had a comfortable upbringing as his family was financially well off. As a boy he was taught Sanskrit and educated about the Vedas.

The Yajnyopaveetha Sanskara (thread ceremony) of Moolshankar was performed when he was eight years old. Moolshankar would observe various rituals with much honesty.



Karshanji – Moolshankar! Tomorrow is the Maha Shivratri. The celebration includes maintaining a “jaagaran”, an all-night vigil and prayers. We must observe a fast and we should sit awake the whole night in obedience to Lord Shiva.

Moolshankar – Yes, pitaji! I will do so. Will I then be able to get ‘Darshan’ of Lord Shiva?

(‘Darshan’ refers to being able to ‘see and realize the Lord’, *Pitaji - father in Hindi*)

Karshanji – Yes, my son! You will definitely be able to do so.

Karshanji was proud to have a son like him. Yashodabai (mother) was however worried whether his young son Moolshankar, could remain hungry the entire day!

But Moolshankar was determined to have ‘Darshan’ of Lord Shiva. He fasted the whole day and with immense devotion offered fruits, sweets and milk to Lord Shiva at the temple. It was very late into the night. The devotees who had assembled in the temple started feeling sleepy. One by one, many of them fell asleep, including Karshanji. But Moolshankar was determined to have the ‘Darshan’ of Lord Shiva. With immense effort, he kept himself awake, occasionally sprinkling water on his face.

It was then, suddenly that he noticed something strange. He saw a couple of rats that had climbed onto the Shiv lingam and started to eat the fruits and sweets that were offered to the deity a few hours earlier. Moolshankar was utterly shocked.

He immediately shook his father and tried to wake him up.

Moolshankar – Pitaji! Wake up. See, what is happening here!

Karshanji immediately got up, hearing his son’s anxious appeal.

“What happened?”, Karshanji wondered as he looked around.

Moolshankar who was agitated, pointed to the rats that were eating away the offerings and had also dirtied the place.



Moolshankar – These rats are challenging Lord Shiva by climbing on the Shiv lingam and even dirtying the place. Lord Shiva will immediately punish them, right?

Karshanji did not know how to respond to this child.

Karshanji – Moolshankar, why don't you lie down for some time?

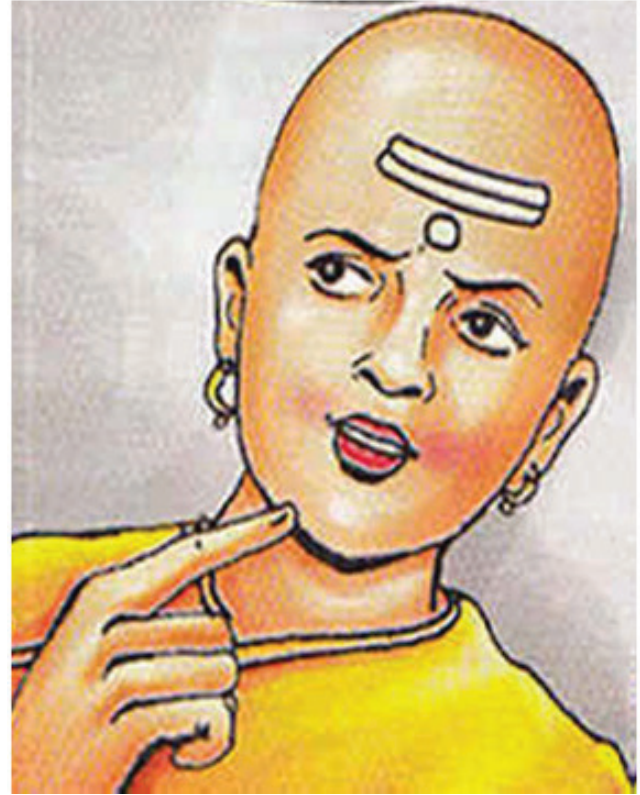
Moolshankar – No pitaji! I want to have the 'Darshan' of Lord Shiva. Let me see what Lord Shiva does to these rats who dare challenge his authority!

But, nothing happened to the rats. They enjoyed the sweets and left the place. Moolshankar was terribly disappointed. He continued questioning his father.

Moolshankar – What is this pitaji? Can't this Lord Shiva protect himself from these rats?

Karshanji – Moolshankar, do not question the authority of Lord Shiva.

Moolshankar – Pitaji, this is not logical. If Lord Shiva cannot protect himself from these small rats, how will he protect this massive world?



I have been patiently waiting the entire night to have His Darshan. You had also mentioned that I will be able to do so, if I stay awake. But I don't see Him at all. It is just the same idol that stands there.

Karshanji then explained – “This is merely an idol of Lord Shiva. The actual Lord Shiva lives in Mount Kailash in the Himalayas”. He went to sleep again. Moolshankar was not satisfied with the answer. He pondered - “If this is not the real Shiva then why must I remain awake and hungry to please him.” He then returned home.

Moolshankar – Maa, maa! Please open the door. This is Moolshankar here.

Yashodabai, who was also sleeping, got up on hearing the voice of her son. She rushed and opened the door. She hugged him.

Yashodhabai – Moolshankar! Come in. I knew it will be difficult for you to fast the entire day. I am sure you must be hungry. I have kept some ‘kheer’ for you.

Moolshankar – No maa, I have not come home because I could not endure the hunger. I have indeed been awake the entire night, only to have the ‘Darshan’ of Lord Shiva.

He narrated the incident about the rats to his mother and asked her the same questions.

Yashodhabai also had no convincing answer. Moolshankar was confused. He felt that there was something more to know about Lord Shiva than just fasting, offering Him sweets and fruits, and staying awake the entire night!

Moolshankar began inquisitively questioning many scholars who visited his house, on spiritual topics. Karshanji was perplexed. He was very happy that his son was very religious, but he saw a streak of ‘disruptive thinking’ – something which may not necessarily match with his own beliefs.

The incident on Maha Shivratri became a turning point in Moolshankar’s life. As Dayanand, he later came to know the true nature of Ishvar.

Think About It

Do you think the idols in the religious shrines have no power? Why do people go to various shrines based on their religion? Think about it. Talk to your parents and discuss in class with the teacher. Keep it a healthy discussion.

Let’s do these exercises

a. Tick the correct answers:

1. Moolshankar (**did / did not**) agree to fast and sit awake the whole night in obedience to his father’s instructions.
2. Moolshankar (**performed / did not perform**) all sanakaras prescribed by his father.
3. During jaagaran, he had a (**darshan of shiva / rats running on the lingam**).
4. Moolshankar had a (**comfortable / uncomfortable**) upbringing as his family was financially (**crippled / well off**).

b. Fill in the blanks:

1. Swami Dayanand Saraswati was born on _____, in _____, Gujarat and his childhood name was _____.
2. Dayanand's father, _____, was a tax collector and a staunch believer in _____.
3. Even though the devotees started feeling sleepy, Moolshankar was _____ to have the _____ of Lord Shiva. He kept himself awake by _____.
4. Darshan means _____.
5. On seeing the mess created by the rats, Moolshankar questioned his father that if Lord Shiva cannot _____ himself from the rats then how he could protect the _____.

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

1. Moolshankar was eager to celebrate the Maha Shivratri festival as he wanted to have the Darshan of Lord Shiva.
2. When the rats had climbed onto the Shiv lingam, Moolshankar felt that the rats were challenging Lord Shiva's authority.
3. Moolshankar came back home because he could not endure hunger.

d. Match the following:

1.	Tankara	Tax Collector
2.	Mount Kailash	Mool Shankar
3.	Swami Dayanand	Jaagaran
4.	Maha Shivratri	Gujarat
5.	Karshanji	Himalayas

ACTIVITY

Decoding:

Decode the sentence by writing the letters against each number in the given space.

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	

10 7 25 / 11 4 7 4 / 9 7 18 16 4 8 4 10 8 18 / 18 15 6 18 21 25 15 10 /

T H E _ _ _ _ _

11 4 21 25 / 7 18 11 / 4 15 20 18 5 12 9 / 10 5 / 23 15 5 19 / 11 5 8 25 /

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4 13 5 12 10 / 10 8 12 25 / 3 5 21.

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5

AYURVEDA - 1

Expected learning outcome

Students gain deeper understanding of Ayurveda and its role in curing diseases

Story time

*Varun was feeling feverish since early evening. He was taking rest. His **dadi (paternal grandmother in Punjabi)** was sitting next to him serving him hot steaming idlis.*

Varun – Dadi, why do I have this fever? I just feel like lying down.

Dadi – Yes, Varun. I can understand. But your fever was relatively mild at 101 degrees, when I checked an hour back.

Varun – Should I take any medicine? I have heard that this medicine ‘Paracetamol’ brings down fever.

Dadi – Yes, Varun that is right. There are multiple systems of medicine. If you are adopting Allopathy, you should probably take ‘Paracetamol’ to bring down your fever.

However, I propose that we try the Ayurveda to treat your fever.

Varun – What is Ayurveda, dadi?

Dadi – Ayurveda is an ancient therapy as prescribed by the Vedas. Rather than a medicinal system, it is a wellness practice grounded on a healthy lifestyle. Ayurvedic treatment is based on naturally available ingredients like herbs and minerals. Ayurveda aims to treat the disease rather than its symptoms. It is more of a holistic, wellness approach to sound health and long life.



Ayurveda (आयुर्वेद) comprises of two words, - 'Aayu' (आयुः) and 'Veda' (वेद). Aayu means 'Span of Life', i.e. 'Longevity' and Veda means 'Knowledge'. So the literal meaning of the word Ayurveda is the "Knowledge about Longevity of Life".

Dadi – You will be surprised to hear that as per Ayurveda, mild fever is considered good for the body!

Varun – Fever is considered good? How is that possible?

Dadi – A fever essentially indicates that the body is fighting off some kind of infection, such as a simple cold, flu, or an ear infection. It is not an illness by itself. Indeed, if you take medicines for mild fever, you are restricting your body from fighting off the infection. As per Ayurveda, fever needs to be treated only if it causes discomfort.

Dadi – Similarly, when we have a cold as well, Ayurveda advises us to rest and let the impurities inside our body get released through the nose as phlegm.

Varun – This is indeed very interesting. So, all I need is to take rest and let the body fight the infection on its own!

Dadi – Yes, absolutely Varun! You can meanwhile supplement your food with some naturally available herbs and other ingredients.

Dadi – One of the core principles of Ayurveda focuses on ensuring that 'Mal', मल that is 'Waste' is regularly eliminated from the body.

Varun – What kind of 'Waste' are you referring to?

Dadi – Due to various metabolic activities in the body, there is waste generated in the form of urine, feces, sweat etc. Proper elimination of waste is extremely important for good health. Indeed, vomiting is also considered good, as the body forcefully ejects what it does not consider appropriate considering body's condition at that point of time.

Dadi – Accumulation of waste causes many diseases in the body. To ensure proper elimination of waste, you need to have a strong digestive system. It is believed that the root cause of almost all our health related problems, is related to poor digestive system.

Varun – But why do we have a poor digestive system?



Dadi – Our body, which is essentially a machine, is built by Almighty to digest food perfectly. But then, you need to eat the right kind of food.

Dadi – Let me give you an example. You have a car which has a great engine. This engine will perform only if you fill the tank with the best quality of fuel. If you instead fill adulterated fuel, the efficiency of the engine will definitely reduce. Similarly, we need to eat the right type of food for our digestive system to remain healthy.

Varun – Now, I understand dadi, why all elders constantly keep advising us to avoid junk food.

Dadi – Yes Varun, as the word itself suggests – it is called ‘Junk’. Your body cannot digest these pizzas, burgers, and so on. So, while it is tasty to eat, it gives you only momentary happiness for a few minutes as your tongue relishes the food. But once inside your body, the digestive system rejects it. It does not get digested properly and the waste is not pushed out of the body. It rather accumulates in your intestines and leads to various kinds of diseases.

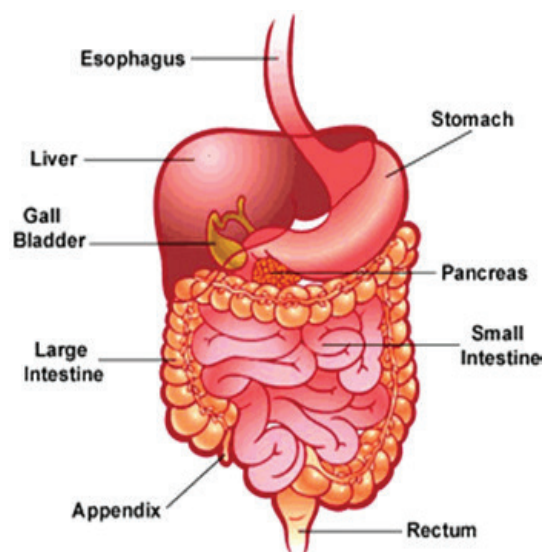
Varun – This sounds quite logical!

Dadi – And have you ever wondered what happens when non-vegetarian food enters our body? It takes much longer for our stomachs to digest meat compared to a vegetarian diet. Our digestive system is intrinsically designed to eat vegetarian food which is rich in fibre.

Varun – You also mentioned about supplementing my food with a few naturally available herbs and other ingredients. What are these dadi?

Dadi – Well, for instance, there is ‘Rasam’. It is a heart-warming soup preparation from South India, which is made using tamarind juice, pepper, tomato, cumin and other spices. It is consumed quite regularly along with the main meal. It is rich in antioxidants, vitamins and minerals, helps improve digestion and reduces constipation.

Varun – Oh yes, I have indeed tasted it. My friend, Raghavendran, gets it sometimes for lunch at school. It is quite yummy. What else dadi?



Dadi – This has been a long discussion. Why don't you finish having these idlis now and take some rest? We will discuss again tomorrow.

Varun – Ok, dadi!

Question time

1. People are reverting towards Ayurveda. Why?
2. The human body can be compared to an engine? Explain.
3. Why does dadi say that fever, vomiting are not always bad?

Let's do these exercises

a. Tick the correct answers:

1. The system of medicine is based on naturally available ingredients like herbs and minerals is (**Ayurveda/Allopathy**).
2. Ayurveda aims to treat the (**disease / symptoms of the disease**)

b. Fill in the blanks:

1. The literal meaning of Ayurveda is _____.
2. When we have cold, Ayurveda advises us to take rest and let the _____ inside our body get released through the _____ and _____.
3. The engine of a car will function efficiently only when it is filled with _____ quality fuel.
4. The best way to ensure that our digestive system remains healthy is by _____.

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

1. If we do not take medicines for mild fever then we are allowing our body to fight against the infection on its own.
2. Our body is a machine built by the Almighty to digest food perfectly.

3. Vomiting is considered good as the body rejects what it does not consider appropriate considering the body's condition at that point of time.
4. Elimination of wastes from our body is essential for good health.

ACTIVITY

Here are a few pictures of medicinal plants. The names of these plants are scrambled. Unscramble the words to find out their names.



L/A/R/G/I/C



M/E/I/T/E/P/R/P/N/P



O/L/V/E/C/S



W/A/N/A/G/H/A/D/H/A/S



N/I/N/A/C/O/M/N



A/I/B/S/L



6

GAYATRI MANTRA – 2

Expected learning outcome

Students understand the importance of decision-making

Children had had an interesting conversation on Gayatri Mantra the previous week. Many of their questions remained unanswered. They were eagerly waiting for their Value Education teacher to arrive so that they could continue the stimulating conversation...

Savitha – Ma'am, in Gayatri Mantra, we pray to Ishvar to guide our intellect onto the right path. You also explained that this intellect helps us make decisions. Ma'am, but we as children do not really make any decisions. We will probably make decisions only when we grow up and start working!

Teacher – Children, let's check whether we make decisions or not. Let's take this example. What did you have for breakfast this morning?

Savitha – I had idlis.

Teacher – How many idlis did you have?

Savitha – I had four initially. But then, they were delicious, so I had another one. So, five in total.

Teacher – So, here is a series of decisions that you took. You first decided not to skip your breakfast before school. You also probably decided to wash your hands before breakfast. You decided to take four idlis in the initial serving based on your general appetite. After having four idlis, you had a thought in your mind: "Hmm, idlis are tasty. Maybe I can have one more?"

Children giggle.

Teacher – You also sub-consciously checked with your tummy if it can accept one more idli. Once you got a positive response, you decided to opt for the extra idli. After finishing your



fifth, you once again thought if you could go for the sixth one. But probably your stomach said: “No, I cannot take anymore.” Thus, even though your mother was probably urging you to have the sixth idli, you decided not to have it.

Savitha – Wow! I did not realize that we end up taking so many decisions during a fairly simple activity like having our breakfast.

Teacher – Yes Savitha, we make hundreds of decisions every day. Without even realizing we end up making multiple decisions.

Teacher – Let us look at few more examples. When the alarm rings in the morning and your mother tries to wake you up, you decide whether to immediately get up since it is getting late to school or whether to lie down for some more time? Should you finish your homework in the evening before going to bed or should you postpone it until the next morning? Whether you should continue to keep talking in the class or maintain silence? Whether you should throw the waste paper on the floor or in the dustbin?

Kaushik – That’s true.

Teacher – If our intellect is oriented in the right direction, we will make the best decisions. The problems of a person are solved if he is provided with righteous wisdom. Having wisdom that is far-sighted, a person is neither involved in avoidable calamity nor does he tread the wrong path. A wise person intuitively finds solutions to his problems. Those who lack this clear-sightedness find themselves always facing problems and living in a crisis.



Vinod – Ma’am, the mantra begins with ‘Om’! What is ‘Om’?

Teacher – ‘Om’ is the primary name of **God, Ishvar**. He has many other names as well, each denoting one or more of his qualities. But since this is the primary name, we invoke Him by chanting ‘Om’.

Kaushik – Why do we consider Him to be the source of life?

Teacher – Simply because, He is the source of ‘Praana’, due to which we are able to breathe. As you know, if we are unable to breathe even for a few minutes, we will not be able to survive.

Savitha – How does *He* remove our sorrows? If we pray to Him, will our sorrows vanish?

Teacher – Ishvar is not a magician. For instance, if you are suffering from a viral fever, prayers will not make you healthy overnight. However, if Ishvar bestows good intellect, there will be two benefits:

- (a) You will become emotionally stronger to endure the disease, thus reducing your unhappiness.
- (b) You will be more determined and motivated to take all necessary steps to cure yourself quickly.

Kaushik – Does this logic also apply when we call Him the ‘Giver of happiness and bliss’?

Teacher – Absolutely! Once again, He will not just shower you with happiness. He will not help you secure high marks just because you mechanically pray to Him. He will, however, motivate you to study hard. If you follow it up with actions, Ishvar will give you energy, strength and enthusiasm to keep up the momentum.

Kaushik – Very interesting ma’am. He is thus, Bhuh, Bhuvah and Swah!

Teacher – Absolutely. He is also the Creator of the universe (Savituh).

Teacher – To summarise, if you have good intellect, you will take the right decisions. A series of right decisions will help you achieve a continuous state of happiness and bliss, which is our ultimate objective.

Let's talk about these

1. When will you be able to make right decisions?
2. Why do we invoke Ishvar by chanting ‘Om’?
3. Discuss the benefits of Prayer.
4. Why do we consider Ishvar to be the source of knowledge and bliss?
5. What are the benefits of taking right decisions?
6. ‘Ishvar is not a magician’ - Justify.



Let's do these exercises

a. Fill in the blanks:

1. The source of Praana is _____.
2. The problems of a person are solved if he has _____.
3. Our ultimate objective of _____ can be achieved if we make a series of right decisions.
4. Ishvar is the creator of the _____.

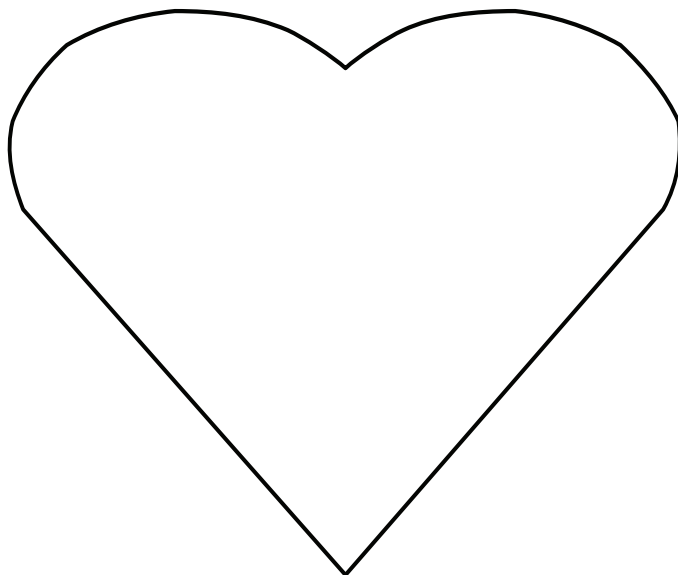
b. Write 'T' for true and 'F' for false:

1. Educated people always make right decisions.
2. We will become emotionally strong if we pray.
3. Prayer helps you to get motivated to work hard.
4. Children do not need decisions.
5. Ishvar is the source of 'Praana'.

Let's have fun

List all that you would like to pray for.

My Wish List



7

ANIMAL CRUELTY -1

Expected learning outcome

Students empathize and show compassion towards animals

Charan read this shocking news about two medical students throwing off a dog from rooftop of a three-storey building in Chennai. Charan was deeply disturbed...

Charan – *Nanamma (grandmother in Telugu)*, why did these medical students behave so cruelly?

Nanamma – This is mindless violence. Just because the mute creatures do not have a voice in our society, some of us believe that we can mistreat them in any way.

It is even more surprising that this heinous act was committed by so-called educated people, aiming to be future doctors!



Charan – The other day, I saw a couple of my friends who just picked up a few stones and threw at a dog. The dog had not caused any harm to them, but they just did for fun.

Nanamma – How do you think we can stop these kinds of incidents?

Charan – We need to sensitize people and help them understand that animals also have emotions like humans, and can also feel physical pain, like how we do.

Nanamma – Yes. We also need to open more shelters where animals in distress can be rehabilitated. Let me tell you about Mrs. Shakuntala Majumdar who actively runs one such centre at Thane (suburbs of Mumbai), Maharashtra - Thane SPCA.

Nanamma – Shakuntala Majumdar who started as an Animal Welfare officer, formed a team of six committed animal lovers to set up Thane SPCA in 2002.



Seeing their dedication in the next two years, a philanthropist donated a piece of land to the organization, where they set up an 'Animal Hospital and Emergency Center'.

Very soon, what started as a single shed with one cage and one vet grew to hold 40 small and 6 large animals with a separate quarantine ward, a wild bird enclosure and a monkey enclosure. Thane SPCA now has a separate Operation Theatre with all facilities to perform emergency surgeries. It also has two ambulances to handle emergency cases. The hospital offers lodging for all the animals till they are ready to be discharged.



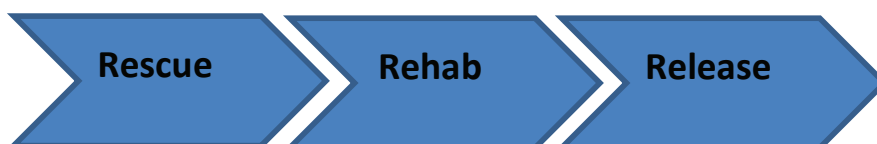
Stray animals are treated free and pet animals are charged a minimum fee. A huge number of animals including dogs, cats, rabbits, donkeys and cattle have been successfully rehomed. Wild animals, snakes, birds are regularly treated for their injuries and rehabilitated in the wild.



They have three key objectives – (i) Rescue animals in distress, (ii) Rehabilitate them by providing them a safe and secure environment including medical care as required, and (iii) Release them back in their natural environment. Till date, over 75,000 animals have been treated and rehabilitated.

Charan – That's quite a remarkable achievement!

Nanamma – Apart from running the centre, Shakuntala and her husband Debashish, also involve themselves in advocacy for better animal-rights, solving cruelty cases and running awareness programs. Their popularity with bureaucrats and in-depth knowledge of animal-welfare has earned them the respect and goodwill in India's animal-welfare network.



Shakuntla Majumdar was also awarded with the ‘**Naari Shakti Puraskar**’ by the President of India, in recognition of her stellar contribution to animal protection.

She remarked on the occasion – “With every animal we restore to full health, we look towards a brighter future – one embellished with hope and love, and cradled in the rock solid foundation of compassion.”



Charan – What does SPCA stand for?

Nanamma – Society for Prevention of Cruelty to Animals. SPCA is a common



name for non-profitable animal welfare organizations around the world. They operate independently of each other and campaign for animal welfare and assist in the prevention of cruelty to animals.

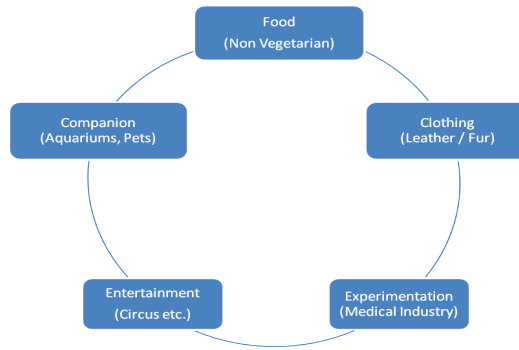
Charan – So, can I also start a SPCA?

Nanamma – Oh yes, you can definitely do so. You can start SPCA in your own locality.

Mahatma Gandhi had once remarked – “The greatness of a nation and its moral progress can be judged by the way its animals are treated.”

Charan – I guess killing animals for food is also being very cruel to them, isn't it?

Nanamma – Oh yes! There are broadly five key ways by, for which animals are constantly ill-treated by us humans, forcing them to lead a life of confinement, deprivation, isolation, and misery.



I. Animals for Food

Animals like chicken, cows, goats, pigs, and fish are as intelligent and as capable of feeling pain as the dogs and cats we cherish as our companions. They are inquisitive, interesting individuals who value their lives, solve problems, experience fear, pain and love.

Yet over 4,000 animals are slaughtered globally for food EVERY SECOND, with absolutely no legal protection from cruelty.

Charan – 4,000 animals every second!! That is an unbelievable number.

Nanamma – Yes, even as we are discussing, over 72 lakh animals will be slaughtered all over the world in next 30 minutes.

These animals are neglected, genetically manipulated, put on drug regimens that cause chronic pain and crippling deformities, transported through all weather extremes and killed in gruesome and violent ways.

Charan – What about eggs? Many people opine that eating eggs is fine as no life is lost in this case.

Nanamma – There is clearly potential for life therein. Also, have you ever noticed how birds zealously guard their eggs? They are so emotionally attached to the eggs, in which they see their own offspring. Humans typically torture the hens to ensure that they produce as many eggs as possible. They also often indulge in practice of ‘Forced molting’, wherein food and water is completely withdrawn for 7–14 days, making the hens mercilessly starve in a dark room. This helps in reducing food grain cost, and increases the profitability of egg producers.

Charan – This is so sad!



Nanamma - Also, remember that eating animals leads to many diseases amongst human beings. For instance, Swine flu (H1N1 virus) & Bird flu (H5N1 virus) originated from pigs & poultry respectively.

Charan – Yes nanamma. I also read that the dreaded Corona virus, i.e. COVID-19 emanated from the wild animals, that are widely eaten in China.

Nanamma – Yes Charan. The Chinese eat dogs, snakes, monkeys, scorpions, lizards, insects and various types of birds, including bats. COVID-19 is indeed believed to have originated from bats.



II. Animals used for clothing

Animals which are used for clothing experience pain and fear for their entire lives and face electrocution, strangulation, poisoning and many other atrocities – including being skinned or boiled alive – simply to bring you the next skin purse, silk sari, wool coat, fur hat, pair of leather shoes or any other animal-based clothing item or accessory. Using animal-based clothing, footwear or accessories indirectly supports cruelty.

Charan – Are they skinned alive?

Nanamma – Yes, in many cases humans cruelly skin the animals alive even as they writhe in pain!

Acknowledgement - Articles available electronically on Petaindia.com

Let's talk about these

1. Why should animals be protected?
2. Elaborate the work of Mrs. Shakuntala in protecting animals?
3. Animals are ill-treated in various ways. As an individual, what would you do to prevent this?
4. Animals are capable of living like human beings. Justify the statement.
5. Use of leather products is inflicting cruelty to animals. Justify the statement and suggest ways to reduce cruelty.
6. List the objectives of SPCA.
7. How can animal shelters alleviate the pain of animals?

Let's do these exercises

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

1. SPCA gives treatment only for pet animals.
2. Birds guard their eggs, and care for their young ones like how parents care for their children.
3. SPCA stands for Society for Prevention of Cruelty to Animals.
4. By practising 'Forced Molting' hens are allowed to live freely in a farm.
5. SPCA is a non-profitable organisation that operates independently and campaign for animal welfare.

Activity

1. Given below are some organisations which protect animals. Find out what they stand for.
 - A. FIAPO-
 - B. PETA-
 - C. WAP-
 - D. HAI-
 - E. IDA-
2. Draw a chart listing the various vegetarian food items or supplements (vegetables, fruit) that provide the same energy & vital nutrients as non-vegetarian food.

Expected learning outcome

Students learn about three types of Evidences

Students understand why Veda are the most authentic source of knowledge

*Karan, in his early teens, was watching television one evening. He was aimlessly browsing through various channels when he came across a range of religion-based channels. Each channel had a speaker, propagating his particular religion. A spirit of inquisitiveness was kindled within Karan and he approached his **kaki (father's brother's wife in Odia)**.*

Karan – Kaki, there are so many religions around – Hinduism, Christianity, Islam, Buddhism, Jainism, Sikhism etc. Each one tends to say that his religion is the best. I am quite confused. Who is right? Who is wrong? How should I evaluate?

Kaki – Karan, we all like to be logical. We look for evidence in our lives to believe in anything.

Karan – That's true, kaki.

Kaki – There are generally three types of evidences that we tend to rely on. The first type of evidence is 'Pratyaksh Pramaan' (प्रत्यक्ष प्रमाण). 'Pratyaksh' is when you experience anything through your own senses. For instance, you feel most convinced if you see something directly with your own eyes.

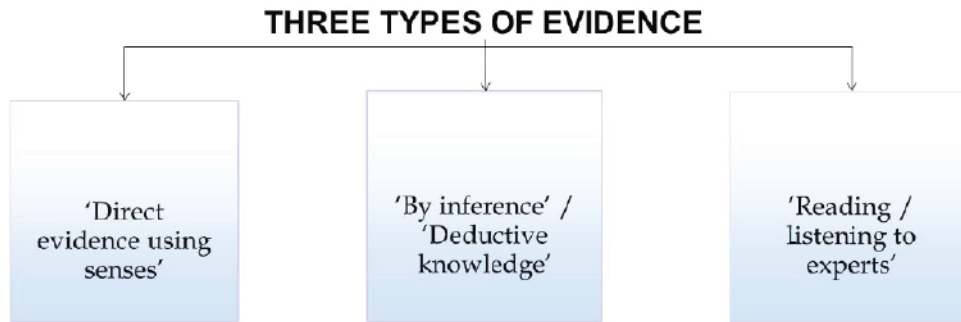
Karan – Yes kaki. Very true. What is the next type of evidence, kaki?

Kaki – The second type of evidence is called – 'Anumaan Pramaan' (अनुमान प्रमाण). अनुमान basically means 'Estimation'. If you see smoke anywhere, you will undoubtedly conclude that there would be fire. Though you have not seen the fire yourself, you will be completely convinced that fire would exist, since you can see the smoke.



The third type of evidence is called – ‘Shabd Pramaan’ (शब्द प्रमाण). ‘शब्द’- Shabd implies the ‘True word’. We all believe and accept multiple things because we have been taught so by our teachers or have read about it in various books.

Karan – Kaki, clearly, the first two evidences are far more compelling (convincing).



Kaki – Yes. That is true. However, do not ignore ‘Shabd Pramaan’ since we rely on it all the time. Let me ask you a question. Does the Sun go around the Earth or does the Earth go around the Sun?

Karan – The Earth goes around the Sun.

Kaki – Are you absolutely sure about it?

Karan – Yes, kaki there is an entire solar system with the planets orbiting around the Sun.

Kaki – Now, do you really feel the Earth orbiting around the Sun? Have you seen it? Can you yourself estimate it?

Karan – No kaki. But my teachers have told me this. I also read it in my Science text books.

Kaki – Exactly Karan. We all believe in multiple aspects based on our teachers or books that we trust.

Therefore, our judgement on various topics is dependent on any one or a combination of the following three types of evidences - Pratyaksh, Anumaan and Shabd.

Kaki – Ok, which is the oldest book in the history of mankind?

Karan – I remember my history teacher mentioning that the ‘Vedas’ are the oldest!

Kaki – Yes Karan! It is universally acknowledged that the Vedas are the oldest books in the human library. There is absolutely no other book that is considered as old as the Vedas.

Kaki – Let me ask you a question. If you buy a washing machine, what do you get along with it?



Karan – The invoice!

Kaki (laughing) – That is true. But when the washing machine is delivered to your house, there is something in the corrugated box (cardboard box) apart from the machine itself.

Karan – Oh, ‘the user manual’!

Kaki – Absolutely. The manufacturer of the machine provides a manual for the user to effectively use the machine. It includes details about the manufacturer, instructions on how to operate the machine, and the precautions that one should take.

Karan – That’s right, kaki!

Kaki – Now, think about an important aspect. When there is a detailed manual even for a relatively simple product like the washing machine wouldn’t there be a manual for the users (human beings) to understand this complex universe and learn how to make best use of the various resources available?

Karan – Definitely sounds logical, kaki.

Kaki – The Vedas are essentially a manual, created by Ishvar for the benefit of human beings and are rightly acknowledged as the oldest books in the history of mankind.

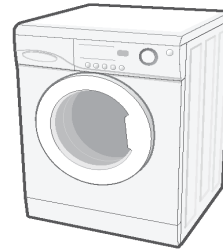
Karan – But I thought the Vedas only discuss about Ishvar and religion.

Kaki – No, my dear son! You are mistaken. The Vedas are a very rich body of knowledge with 20, 379 mantras between the four Vedas – Rig Veda (10, 552); Yajur Veda (1, 975); Sama Veda (1, 875); Atharva Veda (5, 977).

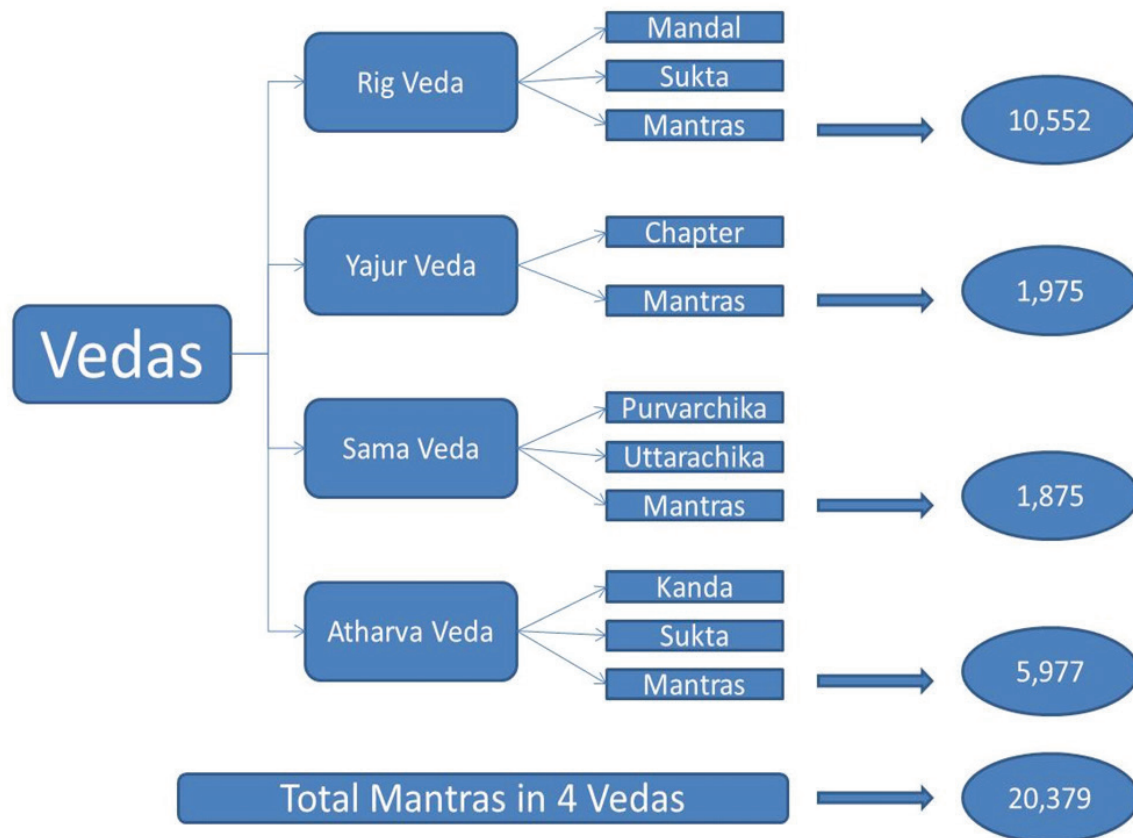
Washing Machine Owner’s Instructions

WF- J1461(V/S/C), J1261(V/S/C), J1061(V/S/C), J861(V/S/C)	2
WF- B1461(V/S/C), B1261(V/S/C), B1061(V/S/C), B861(V/S/C)	3
WF- R1261(V/S/C), R1061(V/S/C), R861(V/S/C)	3
WF- F1261(V/S/C), F1061(V/S/C), F861(V/S/C)	4
WF-S1061(V/S/C), S861(V/S/C)	5

Safety Precautions	2
Before using the appliance	2
Safety instructions	2
Installing the Washing Machine	3
Unpacking the Washing Machine	3
Overview of the washing machine	3
Selecting a location	3
Adjusting the leveling feet	3
Removing the shipping bolts	4
Connecting the water supply hose	4
Positioning the drain hose	4
Plugging in the machine	5
Washing a Load of Laundry	6
Overview of the control panel	6
Washing for the first time	7
Putting detergent in the washing machine	7
Washing clothes manually	7
Selecting options	8
Washing tips and hints	8
Maintaining the Washing Machine	9
Repairing a frozen washing machine	9
Cleaning the exterior	9
Cleaning the debris filter	9
Cleaning the water hose mesh filter	9
Troubleshooting	10
Problems and solutions	10
Understanding error messages	10
Programme Chart	11
Appendix	12
Fabric care chart	12
Electrical warnings	12
Protecting the environment	12
Declaration of conformity	12
Specification	13



Each Veda is divided into Mandals, Kandas, Suktas etc. as charted below:



Kaki – The Vedas cover different topics including mathematics, astronomy, engineering, architecture, military sciences, sociology, music and of course spirituality. It advises humans on how they should interact with nature, animals and other fellow humans.

Karan – Wow! So many different topics! Indeed, I now recall that my friend who is extremely good in Mathematics, regularly attends ‘Vedic Mathematics’ classes during weekends.

Kaki – Karan, you gain most of your knowledge from your teachers in school. Your teachers would have learnt from her teacher and so on.

Karan: Hmm, I understand. This logic can then keep getting extended.

Kaki – Also, remember that there is an author, a human being, who writes the book from which you read. This author is essentially a ‘teacher’ from whom you learn. The author also must have had a teacher from whom he would have learnt.

Karan – I agree.

Kaki – Please appreciate the fact that human beings cannot learn by themselves. They definitely need guidance from other human beings from whom they can learn. If you were

to keep a human child in a wild forest in the company of animals, he will never ever be able to learn anything by himself.

Karan – Have there been any instances like this?

Kaki – Yes Karan. Indeed, this type of child is called a ‘feral child’, who has lived isolated from human contact from a very young age. They have little or no experience of human care, behaviour or crucially, of human language. These children typically behave like animals, with absolutely no social skills.

Kaki – So, the key point is that since human beings cannot learn by themselves, there has to be an original body of knowledge which helped the initial human beings learn and pass on the knowledge to the following generations. This original body of knowledge is the ‘Vedas’.

Karan – Kaki, what does the word ‘Veda’ mean?

Kaki – The word ‘Veda’ originates from the Sanskrit root ‘Vid’. The Sanskrit verb ‘Vid’ means ‘to know’. The word ‘Veda’ literally means knowledge. As Vedas were preserved to posterity through hearing they are also termed as ‘Shruti’ (श्रुति) or ‘What is heard’.

Karan – So, how did Ishvar exactly give this manual to us?

Kaki – Ishvar revealed these sacred truths to the ancient sages, who then composed hymns and texts in the Sanskrit language to express these truths. It is believed that the Vedas were first revealed (realized) to the four Rishis: (i) Agni – Rig Veda; (ii) Vayu - Yajur Veda; (iii) **Aditya** – Sama Veda; and (iv) Angirasa - Atharva Veda.

Vedas are therefore considered as ‘Apourusheya’ which means not written by any human.

Karan – Very interesting kaki! I will definitely try to explore the Vedas!

Let's talk about these

1. What are the three types of evidences that we generally rely on?
2. What difficulties does one face while relying on Shabd Pramaan?
3. If given a choice, which type of evidence will you trust the most? Why?
4. Have we, humans, been able to resolve our differences? If not, what is the result of it?



5. What are Vedas? What is the purpose of their existence? Why do we need them?
6. Why are the Vedas called Apourusheya? Explain.
7. Explain the division and categories of the Vedas.
8. Enlist the topics covered in Vedas. Are they relevant in our lives?
9. Who were the four Rishis to whom vedas were first revealed?
10. What is the role of a teacher in your life?
11. Who is a 'feral child'? Do we, humans, need to live socially?

Let's do these exercises



a. Tick the correct answers:

1. The oldest book known to us are the (**Vedas/Upanishads**).
2. 'Anumaan Pramaan' means (**true word / estimation**).
3. We (**can / cannot**) have Pratyaksh Pramaan for everything happening around us.
4. If there is smoke emanating, we are(**Sure/not sure**) that there is fire.

b. Answer the following:

1. Name the three types of evidences.
2. Which Pramaan should not be ignored?

c. Fill in the blanks:

1. The Vedas advise humans on how they should_____ with nature, animals and_____.
2. The word Veda originates from the Sanskrit root_____which means_____.
3. The Vedas are known as the original body of_____which has been passed on from one generation to another.

d. Write 'T' For True And 'F' For False:

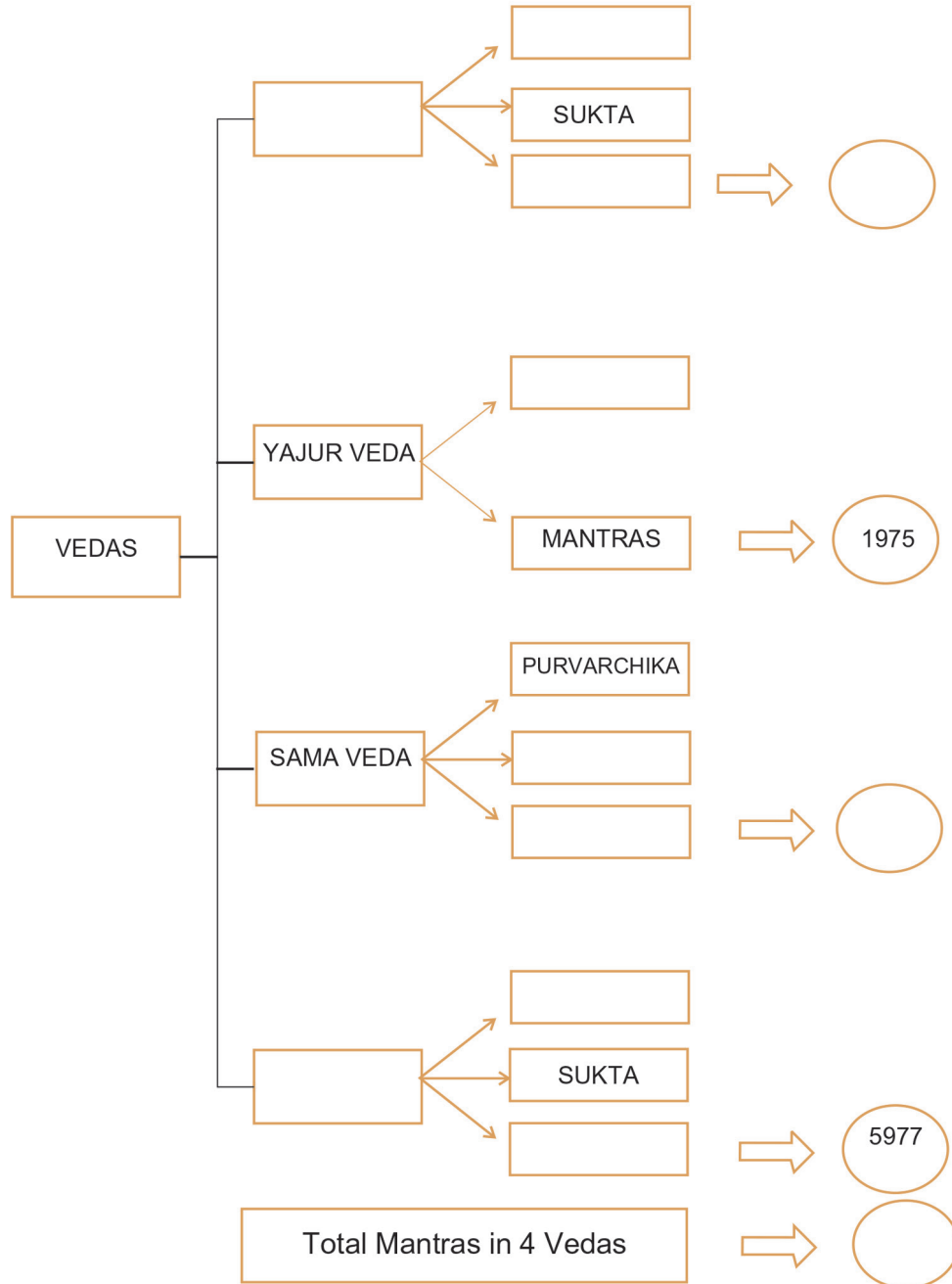
1. The Vedas are considered as 'Apourusheya' which means not written by any human.
2. The Vedas concentrate only on Ishvar and religion.



3. The Sama Veda was revealed to Rishi Agni.
4. We gain knowledge from teachers, elders and books.

Let's have fun

Complete the flowchart.



Categorise the following into Pratyaksh, Anumaan and Shabd Pramaan.

{Touching the ice cubes, revolution of planets, metabolism in our body, listening to a song and identifying its raaga, drinking milkshake, a baby crying, a dancer dancing.}

PRATYAKSH PRAMAAN	ANUMAAN PRAMAAN	SHABDH PRAMAAN



9

AHIMSA

Expected learning outcome

Students understand the various facets of Ahimsa

Ahimsa or Non-violence is the key essence of Dharma. It is rightly said – “अहिंसा परमो धर्म” (Ahimsa Paramo Dharma), which means - ‘Ahimsa is the most important dharma’

This concept needs to be understood in the right context. At times, it is over-simplified to imply that one should not physically hurt or kill the other person. However, this is a very restricted definition. Rishi Patanjali in Yog Darshan defines Ahimsa as - सर्वथा सर्वदा सर्वभूतानाम् अनभिद्रोहः (Sarvathaa Sarvadaa Sarvabhootanam Anabhidroha). Let us understand this definition comprising four words

सर्वथा (Sarvathaa)	In all possible ways – physical & verbal
सर्वदा (Sarvadaa)	On all occasions. At all times
सर्वभूतानाम् (Sarvabhootanam)	Towards all living beings (fellow human beings, animals, birds & plants)
अनभिद्रोहः (Anabhidroha)	Not wanting to cause harm in any way, or being a cause of dukkha to anyone

Thus, Ahimsa implies that we do not cause any kind of dukkha - harm, tension, stress etc. either physically or verbally by use of harsh and insulting words. This value should be imbibed by us vis-avis all living beings - younger or older - Parents, teachers, grandparents, other relatives, friends, brothers, sisters etc. It includes animals, birds & plants as well.



The Shaastras also advise that we should follow Ahimsa on all occasions, at every moment - 24*7, 365 days a year. One cannot claim that he possibly gets angry only for an average of 10 minutes every day out of a total of 1,440 minutes (24 * 60) – which, by not being pessimistic, should rather be seen looking at the brighter side that he did not lose his temper for 1420 minutes!



Based on the definition, a pertinent question arises - Does Ahimsa mean not getting angry, retaliating or fighting back under any circumstance? So, should the act of a parent or teacher scolding the child be termed as 'Himsa'? Is maintaining a well-trained army and killing terrorists, Himsa? Let us evaluate a few such scenarios to understand the finer aspects of Ahimsa.

Scenario 1 - Parent or Teacher scolding a child

Parents and teachers have a duty towards ensuring the development of child on diverse fronts - adopting good values, practices, habits and of course academics. Now, at times to bring seriousness in the child it may be necessary to also scold him. Therefore, in this context, is scolding 'Ahimsa'?



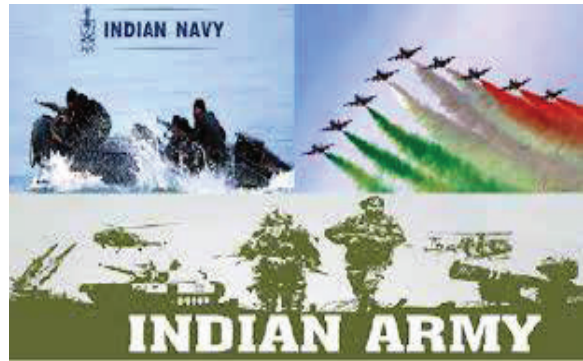
Whether scolding the child is 'Himsa' or 'Ahimsa', depends entirely on the frame of mind of the parent or teacher. On most occasions, we get internally angry or upset and then scold the child – in such a case, we do not have complete control over the pitch of our voice, choice of words and at times even our hands! We may therefore end up using very demeaning and insulting words shouting at the top of our voice. This is definitely 'Himsa'

On few occasions, we may find ourselves very calm and composed. However, we raise our voice only to display external anger, though internally we are not upset. In such cases, the pitch of our voice and the choice of words will be very measured – there will be 'gravitas'. We will be internally aware that we are consciously displaying external anger with the sole objective of the development of the child.

Thus, an authorized person punishing someone in a controlled manner for a mistake committed, without internally feeling angry (dwesh), but more with the mindset of correcting the other person, which also benefits the larger society, will be considered as 'Ahimsa'.

Scenario 2 - Army killing a terrorist

Maintaining a strong, well-trained defense force is vital for any country. Our defense personnel are always prepared to deter terrorists backed by Pakistani army, from entering our motherland. If they do try to enter, the defense forces strive to either arrest or kill them. This is absolutely justified and will be considered as 'Ahimsa' as this step is being taken for the larger good of the society. If the terrorists are allowed to enter the country, they are likely to cause lawlessness and even death of many more innocent citizens.



Indian vs Pakistani army

While we are convinced that the Indian soldiers are not committing any 'Himsa' by attacking the Pakistani forces, how do we view the actions of the Pakistani soldier who is trying to kill the Indian forces? Will that also be considered as 'Ahimsa', as he is committed to fight for Pakistan, his motherland.



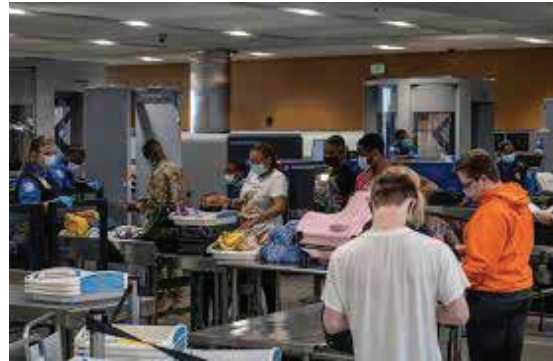
In this context, it is important to understand the universal concept of 'Dharma' which extends beyond national boundaries & religions. As such, 'Ishvar', the Supreme Force, created this entire universe including Earth without any specific boundary. The Vedas advocate the spirit of वसुधैव कुटुम्बकम् (Vasudhaiva Kutumbakam), i.e. 'The Entire World is One Family'. However, due to various historical reasons, different countries have been formed by us humans. The 'Radcliffe Line' separates the international boundary of India & Pakistan which was determined by the Britishers, specifically Sir Cyril Radcliffe just prior to Indian independence in 1947. Post multiple Indo-Pakistan wars and numerous treaties, a status quo was established recognizing the International boundary.

Now, the Pakistani soldiers discreetly launch terrorists in Indian territory with the objective of disturbing peace in India. Every individual Pakistani soldier is possibly aware of this ulterior objective, receiving suitable orders from their senior commanders. His conscience is able to distinguish between 'right' vs 'wrong', 'dharma' vs 'adharma'. Therefore, since he is following the 'Adharmic' orders of his senior commanders and thereby attacking the Indian forces, it will definitely be considered as 'Himsa'. But then the question arises that

the Pakistan soldier is bound to follow the orders of his superiors – he will otherwise face serious consequences internally. The solution to this lies in the individual not even joining the Pakistani army and rather pursuing any other profession to make a living.

Scenario 3 – Frisking at an airport / metro / railway station

Frisking at public places – airports, metro and railway station has become part of our lives. However, every time we are to be frisked, there is a sense of inconvenience. For example, as we clear the Security check at the airport, we need to empty out our electronic belongings on a tray, remove the belt, shoes etc. Are the CISF personnel conducting the frisking, engaging in ‘Himsa’ as some amount of



discomfort (dukkha) is being caused to us? Once again, we need to look at the intent of the action. Frisking is being done to prevent any large-scale disaster which could lead to loss of numerous lives. Therefore, causing some inconvenience for the larger good is acceptable.

Scenario 4 – Covid Testing



Recollect one of the worst pandemics, Covid-19, that struck globally during 2019-2022. During the period, most of us had to go through these ‘nasal swab’ tests multiple times. And it was, quite irritating! The local administration had to administer these guidelines once again for the larger good of the society – preventing further spread of the disease. Thus, this will not be

considered as ‘Himsa’. However, during the same period, multiple laboratories did churn out fake reports either due to absolute carelessness or even by design, forcing people to undertake additional tests, pay more and undergo further inconvenience, which is definitely ‘Himsa’.

Scenario 5 – Erroneous judgement by the Judge

In a complicated criminal case, the Judge erroneously holds someone guilty and imprisons him for 10 years. Is this ‘Himsa’?

This will not be considered as ‘Himsa’ if the Judge delivered the judgement, taking utmost care, exercising due diligence, genuinely convinced that the particular person alone committed the crime based on circumstantial evidence



presented before him. However, if the Judge was corrupt, accepted bribe, or was simply careless or lazy not exercising due caution in studying the case papers, then this will be considered as 'Himsa'.

Scenario 6 – Killing animals & birds

Killing animals & birds for their meat is undoubtedly 'Himsa'. Globally, a whopping 30 crore animals and birds are killed for food every single day! What about killing mosquitoes? Though there is some bit of 'Himsa', it is still justified as we are killing the mosquitoes to protect ourselves. To the extent possible, one should avoid killing them and should rather use mosquito nets and repellants.

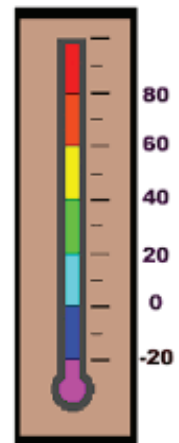


The concept of Ahimsa is thus greatly dependent on following key aspects

- ◆ **'Intent' or 'Objective'** – personal benefit vs benefit of the other individual or the larger society
- ◆ **Internal state of mind** – displaying only external anger while being internally calm, resulting in controlled and measured words or actions, avoiding any kind of excessive or disproportionate reaction.
- ◆ **Duly authorized** – Parent of the child, duly appointed judge, army soldier, police officer etc.

Range 0% - 100% - It is important to realize that all the aspects of Dharma including Ahimsa cannot be viewed with a binary lens. None is at 0% as even a serial criminal has love and compassion for his family or friend, with whom he practices Ahimsa. Also, he is not committing Ahimsa all the time, 24*7.

Similarly, none can claim to be at 100% as we interact with other living beings on a constant basis. We may inadvertently commit some element of 'Himsa', until we reach the highest level of the 'Yogic' state. Therefore, we all lie somewhere in between in the scale of 0 – 100%. It should be our endeavor to be as high as possible on the scale.



Today, 'Himsa' or violence is the most prominent challenge facing mankind.

Realizing this, Shaastras have prescribed this as the most important universal value, the key aspect of Dharma. It indeed forms the foundation for adoption of other values. Lying to someone or stealing someone's possessions are also a subtle form of 'Himsa' as it does cause dukkha to the other. Ahimsa is thus a tough value to follow but a very critical one. Adoption



of Ahimsa undoubtedly leads to a peaceful society wherein we start seeing all living beings as similar to our own soul.

Let's talk about these

1. Elaborate on the definition of Ahimsa as per Yog Darshan.
2. Ahimsa can be determined based on three key aspects. Discuss.
3. Discuss the dilemma of a Pakistani soldier from a 'Himsa' vs 'Ahimsa' perspective.
4. As a student, what are the ways in a which you can follow Ahimsa in your everyday lives?

Let's do these exercises

A. Fill in the blanks:

1. "अहिंसा परमो धर्म" (Ahimsa Paramo Dharma) means _____.
2. वसुधैव कुटुम्बकम् (Vasudhaiva Kutumbakam) means _____
3. _____ and _____ can indicate whether a person is internally or externally angry.
4. An Indian soldier, killing a terrorist will not be considered Himsa because _____.
5. Over _____ crore animals and birds are killed (Himsa) for food every single day.

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

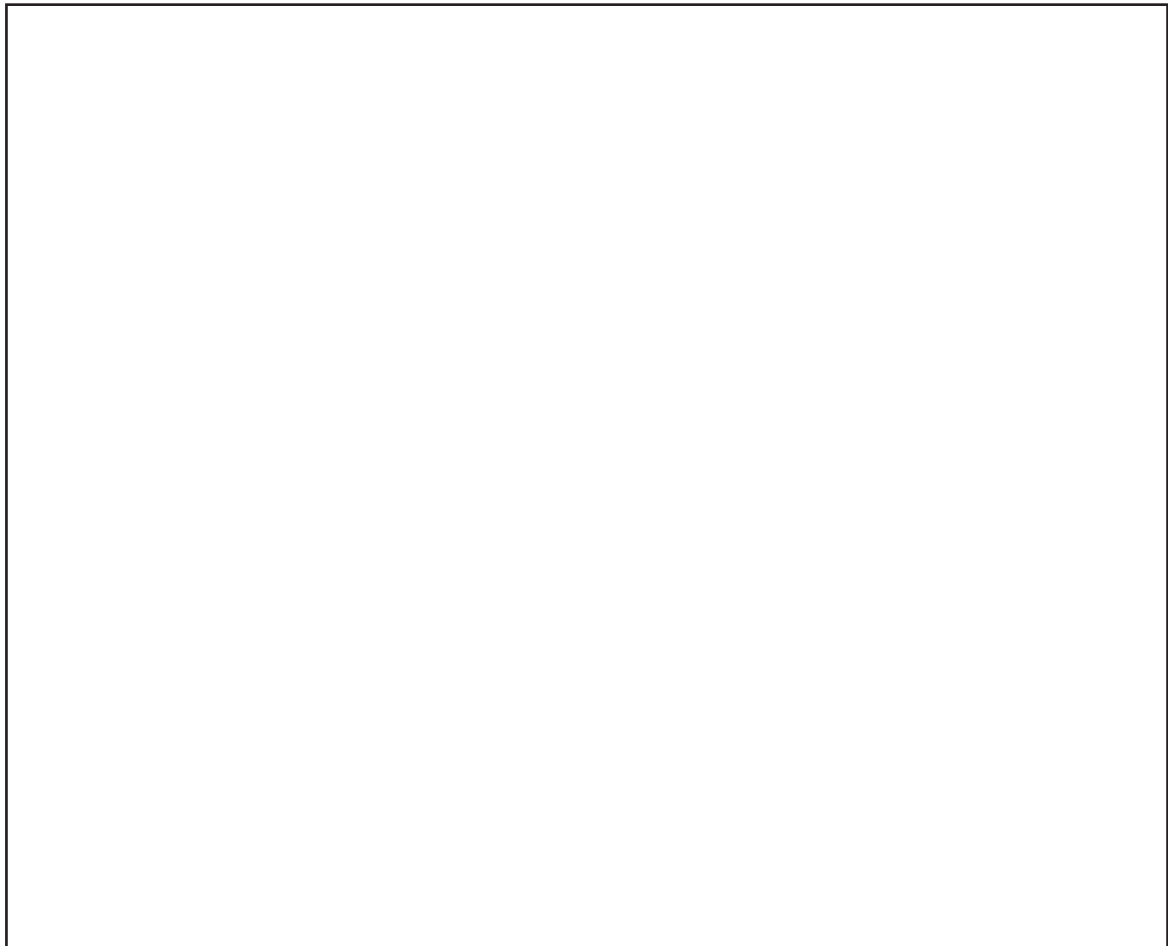
1. All aspects of Dharma should be viewed from a binary lens, as either 0% or 100%
2. Frisking at airport or railway stations is considered as Himsa since it causes unnecessary inconvenience to the innocent passengers.
3. Despite sincerely studying the case papers, if a senior judge delivers a wrong judgement sentencing someone to life imprisonment, it will be considered as Himsa.

4. Lying to someone or stealing someone's possessions are a subtle form of Himsa as it causes dukkha.
5. The concept of Ahimsa is primarily applicable to the everyday relationship with only our fellow human beings.

Let's have fun



The theme for the 2024 International Day of Non-Violence is “Non-Violence Contributes to Sustainable Development”. Create a poster to commemorate the day.



Expected learning outcome

Students understand why we should pray

Students understand that Praying develops emotional strength and humility

Lakshmi was a little girl who lived with her grandmother in Chennai. Paatti (grandmother in Tamil) constantly kept reminding Lakshmi that she should pray every morning. Lakshmi, would close her eyes and mechanically recite a few mantras, but she had no interest feeling bored.. One day she learnt something new about this routine.

Lakshmi – Why do we need to do it?

Paatti – Lakshmi, Ishvar has bestowed us with so many good things in life.

Lakshmi (*almost interrupting*) – Do we need to thank Him every day? ? If we do not appreciate Him, will He punish us?

Paatti – My little girl Look at it this way- Your parents do a lot for you, don't they?

Lakshmi – Yes, absolutely.

Paatti – Do you think they expect you to say a 'Thank You' every time?

Lakshmi – Not really.

Paatti – They genuinely care about you and do everything for you out of love and affection. Similarly, Ishvar also truly cares for us. You are able to breathe fresh air every



day; enjoy the sunshine and the rains, irrespective of whether you pray to Him or not. Isn't it?

Lakshmi – Yes that is true, paatti.

Paatti – Please appreciate that we pray to Ishvar, not for His benefit, but for our own benefit and continuous improvement. He has everything and does not need anything from us. He does not require any flowers or other material offering.

Ok. Let me ask you a question. How many decisions do you think you make every day?

Lakshmi (confused) – I do not really know.

Paatti – You probably make hundreds of decisions every day. In the morning when your amma (mother) came to wake you up, you made a decision whether to immediately get up or lie bed for some more time. After your bath, you decided which dress to wear for the day and so on.

Lakshmi – Yes, I can now imagine the number of decisions I actually end up making every day though I haven't given it a thought till now.

Paatti – For all these decisions, you use your intellect (Buddhi) and wisdom. You also need to continually control your mind, which in turn helps you to control your body.

Paatti – Now, the question is, how do you develop self-control? How do you ensure that most of your decisions are right? Remember sometimes you need to react at once.

Lakshmi – Can you give an example, paatti?

Paatti – Sure. Let us assume that your friends teased you in class. They suddenly called you by a funny name. Now, you can get very angry or alternatively, you can simply choose to ignore it. Which do you think is a better approach?

Lakshmi – It is the second one, paatti.

Paatti – That is true. However, at the spur of the moment, we tend to get extremely agitated in stressful situations. Now, when you pray every day, you ask Ishvar for mental strength. You ask Him to guide your intellect in the right direction. You resolve that you will develop self-control.

Lakshmi – Paatti, but when I pray, I only ask Ishvar for higher marks in my exams!



Paatti – Ishvar will not directly give you more marks. He will provide you with the inspiration and motivation to make the right decision to study hard. If you do so, it will automatically result in good marks.

The vital aspect over here is that you need to follow up on your prayer with relevant action. Only prayers, without actually studying hard will not be of much use.

Paatti – Many of us tend to transact with Ishvar. We go to a place of worship and say - ‘Oh Ishvar! Please help me fulfil my wish. If you do so, I will donate a certain amount of money to a temple or will offer a certain number of coconuts or any other material thing.’ This is almost akin to doing business with the Almighty.

Paatti – Let me give another example. In a restaurant a cockroach flew and sat on a lady. Panicking the lady got up and ran around the restaurant screaming and finally managed to push it away. It landed on a waiter who did not react or panic. Instead, watched its movement carefully and when he was confident he grabbed it with his fingers and threw it out of the restaurant.



Now, think about it. Was the cockroach responsible for the lady’s panicky behaviour? If so, then why was the waiter not disturbed? He handled it near to perfection, without any chaos.

It is not the cockroach, but the inability of those people to handle the disturbance caused by the cockroach, that disturbed the lady. More than the problem, it’s our reaction to the problem that creates chaos in our lives.

Lakshmi – I understand the concept now, paatti. So, we pray to Ishvar actually for our own benefit—mental and emotional strength which helps us take right decisions in life. We then back it up with actions, which will help us achieve whatever we aspire to, thus providing us with a sense of accomplishment and joy.

Paatti – That is an excellent summary, Lakshmi! There is one more important reason for us to pray.

Lakshmi – What is that paatti?

Paatti – It is to develop a strong sense of humility.



Lakshmi – I have heard this word a few times. But what does ‘humility’ really mean?

Paatti – It is essentially the quality of having a modest or honest view of one’s own importance. The moment we achieve something, we tend to think ‘I did it!’ This is a very wrong perception to have. Let me narrate to you a small story.

There was once a king who was extremely proud of his kingdom. He would often go to the terrace of his grand palace and look in all directions to inspect the vast expanse. One fine day, he took a visiting scholar along with him to the terrace and said: “Look, how huge my kingdom is. Also, I manage it so efficiently. People have a very comfortable life – they are both wealthy and healthy with low crime rates.”

Just then the wind blew strongly, and a small particle got into the king’s eyes. It was very painful and the king started vigorously rubbing his eyes. He just could not see. The king’s physician was called for. After a first aid, the king began to feel better and could open his eyes again. The scholar then remarked: “Oh king! I agree that you are an excellent administrator and run your kingdom efficiently. However, remember, without the blessings of the Almighty we humans are not worth anything. A small particle was enough to make your life miserable for the last one hour.” The king immediately understood the importance of humility.



Lakshmi – Patti, now I can appreciate the importance of praying.

Paatti – Praying every day continually keeps reminding us that there is Ishvar who is the creator, operator and destroyer of the universe. Indeed, the entire concept as per the Vedas is that you should have this feeling within you throughout the day as you perform your various duties. Apart from developing a sense of humility, it also gives you the confidence that He is there with you, both to guide and protect.

Paatti – Also remember Lakshmi, you should definitely understand the meaning of the mantras that you are chanting. Only then, you will find your prayer interesting and meaningful. It otherwise becomes a mechanical process.

Lakshmi – I agree, paatti. I will make all efforts to learn the meaning of the mantras. Also, I will hereafter pray with far more devotion, rather than treating it as a boring chore.

Acknowledgement- Partially adapted from 'The Cockroach Theory for Self Development' by Sundar Pichai.

Let's talk about these

1. Name a few things you want to pray about, for the good of the world.
2. List a few things that you pray for.

Let's do these exercises

a. Tick the correct answers:

1. We make (**few** / **many**) decisions from the time we wake up till we go to bed.
2. We indeed pray to Ishvar for (**our** / **His**) benefit and continuous improvement.

b. Fill in the blanks:

1. We thank Ishvar for bestowing upon us so many _____ in life.
2. Just as our parents truly care for us and do everything for us out of _____ and _____, likewise Ishvar also _____ for us.
3. We use our _____ and _____ to make decisions.
4. When the cockroach landed on the waiter's shirt, he stood _____ and whereas when the lady was confronted by it she started _____
5. Humility refers to _____
6. Praying every day constantly keeps reminding us that there is the Almighty who is the _____, _____ and _____ of the Universe.
7. We pray to Ishvar for _____ and strength which helps us make right _____ in life

8. Apart from developing a sense of humility, prayer also gives us the confidence that Ishvar is always there to _____ and _____

c. Write 't' for true and 'f' for false:

1. When we pray to Ishvar for securing good marks in exams, Ishvar does not directly give us marks. He only provides us the motivation and inspiration to study hard.
2. We should remain calm and composed during trying circumstance.
3. Prayers, along with our effort will give us the desired result.
4. We need to back up our prayers with hard work to succeed in our endeavours.

Let's understand

Ask your grandparents what they pray for.

Let's talk about these

1. How should we offer our prayers to Ishvar?
2. What do you ask Ishvar when you are in trouble?
3. Why does your teacher insist that you pray before and after each period?
4. Discuss the benefits of prayer?



Let's have fun

Given below is an interesting word search. Find the words denoting noble qualities, that would enrich your life.

GOOD CHARACTER WORD SEARCH

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

RESPECT CARING RESPONSIBILITY
FAIRNESS HONESTY PERSEVERANCE
CITIZENSHIP SELF-DISCIPLINE COURAGE
FRIENDSHIP TRUSTWORTHINESS

Expected learning outcome

Students

- gain a deep understanding of 'Steya' and 'Asteya'
- realise the importance of adopting Asteya in daily life

'Asteya' (Not stealing) is the third 'Yama'. It is commonly understood as 'Not taking someone's possession or belongings without permission'.

The Indian government routinely collects taxes from its citizens in different ways including Income tax, Corporation tax and Goods & Services Tax (GST). Now, no one is intrinsically willing to pay taxes. These taxes are rather imposed against our will and it is in a way, forcefully collected from us. Going by the definition that we just discussed, will this be 'Steya' (stealing), as the government is taking our possession without permission?

You are driving a car and over-speeding. You get stopped by a traffic constable. You are aware that overspeeding entails an official fine of Rs. 1,000. To save money, you quickly take out a Rs. 200 note and offer it as a bribe to the traffic constable, requesting him not to issue the official challan. The traffic constable may accept the Rs. 200 bribe and let you go. Over here, will this action of traffic constable be considered as 'Steya'? Technically, the constable did not take the money without permission. You rather willingly offered to him.

A student adopts unethical means in an exam, to secure more marks. Over here, he is not 'taking' anything from the



other student. It is not that because of X student copying, Y gets lower marks. Thus, it does not involve taking someone's possessions or belongings without permission. Now, will this be 'Steya' (stealing)?

All these three situations are tricky, if we consider the commonly understood definition of 'Asteya'. Our shastras (Yog Darshan) give a rather more comprehensive definition of 'Steya' (stealing). It defines it as -

अशास्त्र पूर्वकम् + द्रव्याणाम् + परतः+ स्वीकरणम्

Ashaastra poorvakam dravyanaam parataha sweekaranam.

Meaning : 'Accepting' anything (material wealth, fame etc.), which is not as per the Shaastras (Dharma), is stealing

Thus, 'Asteya' should be viewed from the lens of 'Accepting' rather than 'Taking'. It thus broadens the scope. It interestingly also includes the aspect of 'wasting' anything. For example, even though you may have bought food item in a restaurant with your ethically earned money, wasting it carelessly will also be subtly viewed under the broader definition of 'Steya'.

Let us now evaluate the various situations outlined above.

Govt. Taxes - The government is not engaging in 'Steya' if it collects reasonable taxes from the public and optimally utilizes it for the common good of the people – providing education, health services, roads and other critical infrastructure. In such a case, even if we are not explicitly giving our permission, the government is justified in 'accepting' the taxes. However, if the government is collecting excess tax or not utilizing the amount collected appropriately, to that extent it will be considered as 'Steya'.

Giving & taking Bribe - In the case of bribe, both the giver and the receiver are engaging in 'Steya'. The traffic constable should not accept the Rs. 200 bribe, which he is obviously going to unofficially retain with him rather than depositing it with the police department. The giver is also engaging in 'Steya', as he should have ideally borne the fine of Rs. 1,000. By offering only Rs. 200, he has unduly saved (accepted) Rs. 800.

Copying – Though by one student copying, the other does not suffer any direct adverse impact, it is definitely 'Steya' as the student is 'accepting' higher marks which are not due



to him – it is अशास्त्र पूर्वकम्, i.e. not in accordance with the Shaastras. The student is not accepting any materialistic thing (money) but rather he is accepting undue ‘fame’ in a subtle way – his parents, teachers and friends are likely to view him academically more positively than what he deserves. Also, in certain cases, copying can have a direct adverse impact on the other students. In a highly competitive entrance exam, the student who copies may appear higher in the merit list compared to the honest students, thus increasing his own chances and lowering their chances of gaining admission in a preferred college.

Let us evaluate a few additional scenarios

Donate from unethical earnings – A person earns money by unethical means, could be robbery, bribe etc. To absolve himself of the guilt, he donates some amount to a religious place of worship. He feels that by making this donation, he will not be punished by Ishvar (God), the Supreme force. Is this acceptable?

Donating money which has been earned unethically does not absolve one from ‘Steya’. Remember, you can only donate something which you ‘own’. Any wealth that you possess through adopting ‘Adharmic’ means cannot even be considered to be your ‘own’. Also, you donate only a part of the entire amount earned unethically. We often ‘strike a deal’ with Ishvar, wherein we promise to donate ‘some’ amount as donation – it could be 10% or 20% of the amount, but it will never be the entire sum of money.

However, compared to a person who has also earned unethically but offers no amount as donation, one who gives away partial amount for a good cause, does engage in some bit of ‘positive’ karma.

Kakori train robbery – Our freedom fighters, led by Ram Prasad Bismil, looted a train, famously known as the Kakori train robbery. It took place on Aug 9, 1925 when the train was passing through the Kakori town, about 16 kms from Lucknow. They took away Rs. 8,000, considered a very handsome amount of money back then, along with

some arms and ammunitions. The money and the arms were used entirely for the national independence struggle. Will this be considered as ‘Steya’?

KAKORI CONSPIRACY
Kakori train robbery took place on 9 August 1925 during the Indian Independence Movement

Number 8 Down Train travelling from Shahjahanpur to Lucknow was looted to steal British Money.

Approx 8,000 Rupees were looted.

40 people were arrested from all over India. Bismil, Roshan Singh, Rajendra Nath Lahiri and Ashfaqullah were given death sentence. Shachindra Nath Sanyal & Shachindra Nath Bakshi were sent to Kala Pani.

Robbery was executed by Ramaprasad Bismil, Ashfaqulla Khan, Rajendra Lahiri, Thakur Roshan Singh, Sachindra Bakshi, Chandrasekhar Azad, Keshab Chakravarty, Banwari Lal, Mukundi Lal & Manmathnath Gupta.

 @prasarbharati

In this case, it will be considered as 'Asteya' (not stealing) for two key reasons – (i) The entire amount was used by the freedom fighters for a higher cause. It was not used for their selfish needs. They rather took enormous amount of personal risk to pursue this act with the sole purpose of fighting for a justified independence struggle. (ii) They only took back the money which was unfairly taken by the British from the common Indians, in form of unreasonable taxes etc.

Lawyer fighting case for a criminal - A criminal lawyer agrees to fight the case for a person who has actually committed a murder, fully aware of his wrongdoing. Following the due rules of legal practice, he quotes a reasonable fee for his services, diligently fights the case and saves his client from being convicted. The fee that the lawyer 'accepts' for his services rendered, will be considered as 'Steya' since the underlying action was not in sync with the Shaastras (Dharma), as he saved a murderer who should have been duly convicted and punished.



Person engaging in unethical trade – A person sincerely earns money through engaging in a trade or business which is otherwise unethical – for example, selling drugs, liquor or meat. 'Accepting' such earnings will be definitely considered as 'Steya'

Finding a lost wallet – You find a wallet fallen on the road. What should you do? The optimal step is to contact the police, identify the true owner and return the same. In case that is not possible, donate the entire amount found in the wallet for a good cause.



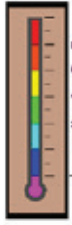
Excess amount returned by

shopkeeper – You go to a shop and buy groceries worth Rs. 250. You give a 500 rupee note. The shopkeeper erroneously gives you back Rs. 300. As per Dharma, it is definitely our duty to return back the excess Rs. 50. 'Accepting' this additional amount of Rs. 50 and retaining it with us will be considered as 'Steya'.

Borrowing without informing – At times, when we are in a hurry, we casually borrow someone else's possessions (pen, eraser, footwear etc.) without informing, but with the clear intent of returning it back after use. Typically, the value of the



item is insignificant. However, since the other person was not informed, it may put him into inconvenience. Therefore, this will also be 'Steya'.



Thus, 'Asteya' is a very subtle concept. Similar to other aspects of Dharma, it also cannot be viewed with a binary lens. None is at 0% and none at 100%. In the scale of 0-100% it should be our endeavor to constantly keep moving up, adopting 'Asteya' in our everyday lives.

Let's talk about these

1. Compare the commonly understood definition of stealing vs Definition of stealing as per Yog Darshan.
2. Kakori train robbery incident is not considered stealing. Justify your answer.
3. Accepting materialistic things alone is not considered Steya. Elaborate with example.
4. Government routinely collects taxes from the public. Is it stealing? Justify
5. What should one do on finding a wallet fallen on the road?

a. State whether the following instances are 'Steya' or 'Asteya'. Justify

1. Borrowing your friend's pencil without her permission and returning it back.
2. A traffic constable refusing to accept bribe.
3. A lawyer fighting the case for a convict charged for anti-social activity.
4. Donating money earned from unfair means to an orphanage.
5. Changing options in MCQ based exam after overhearing the right answer from your friend.
6. Returning excess amount given mistakenly by a shopkeeper
7. Shoplifting chocolates from the supermarket.

12

UPANAYANAM (YAJNYOPAVEETHAM)

Expected learning outcome

Students understand the significance of Yajnyopaveetham

Arjun, who was just 10-years old, was excited. He, along with his parents, was invited to the 'Thread ceremony' (Upanayanam) of his friend, Shankar. It was the first time he would be going for such a function.

Arjun – *Amma (mother in Tamil)*, let us go soon. It is getting late.

Amma – Yes, Arjun. We will leave in another few minutes.

The family left for the function. Arjun had heard a lot about this ceremony from his friend Shankar, who had been waiting for this day to arrive. Arjun had many questions.

Arjun – *Appa (father in Tamil)*, why don't you get this sacred thread (Poonal) ceremony done for me as well?



Appa – Arjun, this is generally performed only by Brahmin families. As you know, we are not brahmins.

Arjun – Hmm...but who is precisely a brahmin, appa? Shankar and I go to the same school, study the same subjects. What qualifies him to be a brahmin? Can't I also become a brahmin?

(Arjun's amma intervened)

Amma – Arjun, you are young now. You will understand these aspects later in life.

Appa – Arjun, we have reached the venue. Let us attend the function now. We will discuss later.

Arjun keenly observed the ceremony. Agnihotra (Yajnya) was performed. Towards the conclusion of the Yajnya, the Acharaya (Guru) recited a mantra, following which Shankar was adorned with a thread comprising of three strands, from the left shoulder across the body to the right.

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् ।
आयुष्यमग्रं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तुतेजः ॥

Yajnyopaveetham-paramam-pavithram
Prajaapatheryatsahajam-purasthaat
Aayushyamagram prathimuncha-shubhram
Yajnyopaveetham-balamasthuthēja

Meaning - “Yajnyopaveetham is clean and pure; it exists as a concept since the creation of this universe; it bestows life (longevity) and knowledge.”

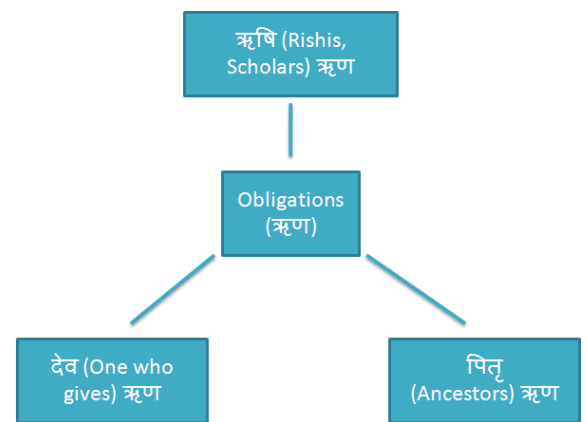
The Acharya further explained to Shankar.

“Yajnyopaveetham is a Sanskrit word; Yajnya means sacred ritual and Upaveetham means a covering. (यज्ञ+उपवीत). It thus means ‘thread of sacrifice’ symbolizing sacrifice of ego, anger and selfishness.

Upanayana (Sanskrit: उपनयन) literally means ‘the act of leading to or near’. In ancient times, people used to perform this ceremony before sending the child to the Guru (teacher) for study of the Vedas. The child used to then also go around and get ‘Bhiksha’, i.e. alms which would in a way subdue his ego.

Oh, Shankar! You will notice there are three strands in this thread; each of it is very significant. Remember like any human being you have three Obligations (Rina - ऋण).

- First ‘Rina’ is towards the Rishis, i.e. the great Sages, Gurus, Acharyas who provided us ‘Gyaan’, i.e. Knowledge.
- Second ‘Rina’ is towards our Pitr, i.e. Parents and ancestors.



- Third 'Rina' is towards the Devaas, i.e. all those who selflessly give to us – Earth, Sun, Moon, Trees etc.

Yajnyopaveetham has another crucial significance. A human being is said to be born twice and is hence known as 'Dvija' (twice-born)—once during 'Physical' birth and second during 'Intellectual' birth through teacher's care. The second is marked by Upanayanam. A sacred thread is given by the teacher during initiation to school and it is a symbolic reminder to the student of his purpose at school, as well as a social marker of the student as someone who is born a second time. You shall wear this thread regularly hereafter with respect."

The ceremony ended. Arjun along with his parents had a sumptuous breakfast and returned home. On the way back...

Arjun – Appa, I feel that I am no different from Shankar. I can also learn the Vedas. I also have the three obligations.

Appa – I agree with you. Indeed I propose that we do the Yajnyopaveetham for you.

Arjun – That is great appa. I promise I will shoulder the responsibilities as was explained at the function earlier today.

Arjun – Appa, is this ceremony practised in different parts of India?



Appa – Yes, that is right. It is also known differently across languages. In Telugu it is called as Jandhyam, in Tamil it is Poonal, while in Kannada it is called as Janivara. In English, it is called sacred thread.

Arjun – Appa, is this ceremony very expensive?

Appa – No, this can be performed in a very simple way with minimal cost.

Arjun – At what age is this generally performed?

Appa – Anytime between 8 – 11 years of age.

Arjun – I do fall within this age group. Why don't you fix a date, appa?

Appa – Sure Arjun. We will do so. Let us also check on the availability of Vedic scholars who can help perform this Samskara.

Arjun – Are there many such Samskaras, appa?

Appa – Yes, in total there are 16 Samskaras that ought to be performed. It starts with even before a child is born and culminates with the death of a person. We will talk about this in detail some other time.

Let's do these exercises



a. Tick the correct answers:

1. Our first obligation is towards our (**Gurus / Devaas**) who provided us (**knowledge / life**).
2. A human being is born (**twice / thrice**) and is known as Dvija.
3. There is a total of (**6 / 16**) Samskaras that ought to be performed starting even before birth till the death of a person.
4. (**Seeking alms / Knowledge**) helps to subdue the ego of a child.
5. Each strand of the sacred thread represents one (**obligation / duty**).

b. Fill in the blanks:

1. In ancient times the thread ceremony was performed before sending the child to _____ for the study of _____.
2. In the thread ceremony, _____ is performed followed by recitation of the mantra by the _____ after which _____ is worn from the left shoulder across the body to the _____.
3. The three strands of the Yajnyo-paveetha are essential as they represent the _____ towards our _____, parents and ancestors, and _____.
4. Yajnyo-paveetha means _____ which symbolizes the sacrifice of _____, _____ and _____.
5. Our third Rina is towards _____ those who give us selflessly.

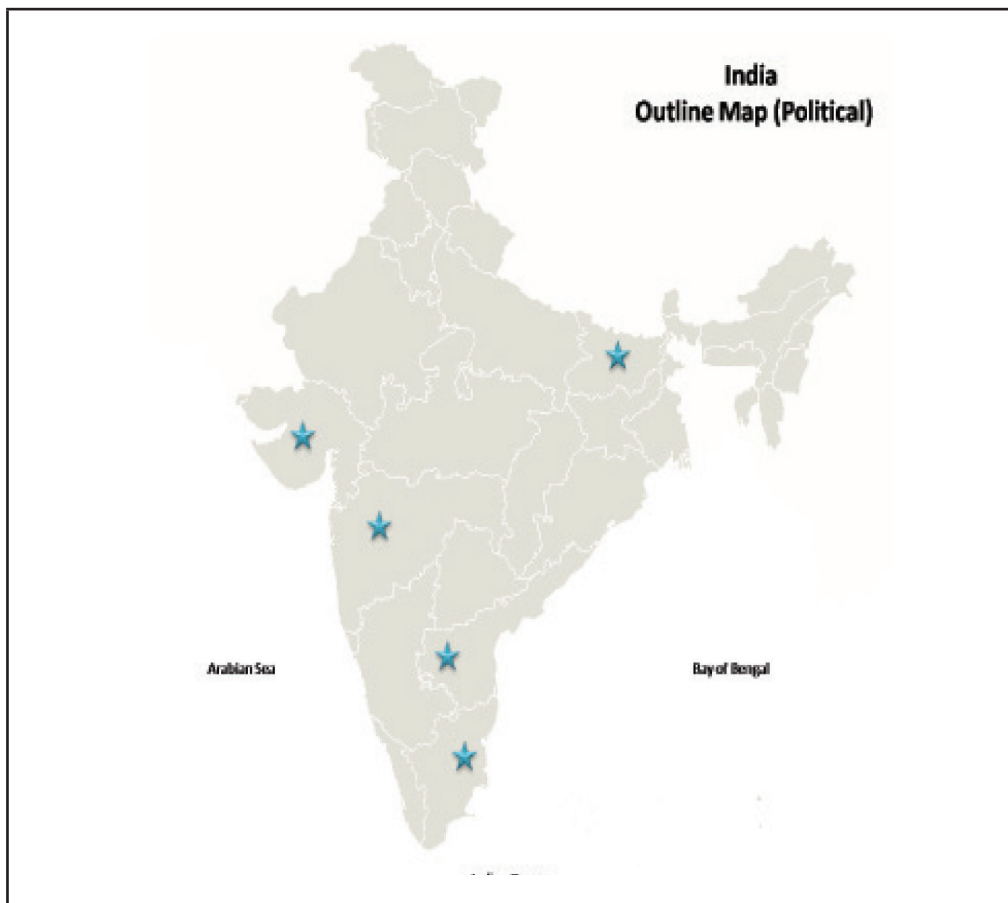
c. Write 'T' for true and 'F' for false:

1. The 'Intellectual' birth through a teacher's care is marked by Upanayanam.
2. Upanayanam ceremony is performed only at the age of 18.
3. The sacred thread given by the teacher is a symbolic reminder to a student of his purpose at school and he shall henceforth wear it with respect.

Let's have fun

Given below is Political Map of India. A Few states are marked on it. Find out the local name of thread ceremony which is performed in these states. Write the names on the map with the help of the clues.

(B) JANEU, (T) POONAL, (M) ZANAVE, (G) YAJNYOPAVEETH, (A) JANDHYAMU



Expected learning outcome

Students appreciate Baba Amte's contribution in empowering the leprosy affected people.

“Work Builds; Charity Destroys” – Baba Amte

Story time

Murlidhar Devidas Amte, popularly known as Baba Amte was an Indian social worker and social activist known particularly for his work for rehabilitation and empowerment of poor people suffering from leprosy.

Childhood And Early Life

Muralidhar Amte was born in 1914 to Devidas Amte and his wife Laxmibai in Wardha district (Maharashtra). His father was a British government official and his family was very wealthy and prosperous. Being the first child of an affluent family, Muralidhar was raised with affection and was never denied anything by his parents. He was basically spoilt for choices. His parents lovingly called him **‘Baba’** and the name stuck with him. However, Baba always empathized with the poor and the underprivileged.



After completing his legal studies, Baba set up a successful law practice in Wardha. The Indian Nationalist movement was in full swing during that period and he too joined the freedom struggle. He became a defense lawyer for the freedom fighters who were imprisoned by the British authorities during the 1942 Quit India Movement.

It was around this period that he became aware of the miseries that the leprosy patients were subjected to. Hence, patients were treated as outcasts. They led a life of despair, abandoned by their families, begging on the streets. Wanting to do something not just to help leprosy patients, but to enable them to live a life of self-respect and dignity, he founded an institution called '**Maharogi Sewa Samiti**' (Committee for serving the most diseased).

As the legend goes, Baba Amte was returning home one dark rainy night. It was drizzling. Suddenly, Baba noticed something moving in a ditch. Initially, he thought it was just a bundle of rags. On coming closer, he realized that it was a man.

Baba described the man, Tulshiram as *"A man in the ultimate stages of leprosy. A rotting mass of human flesh without a trace of fingers or toes, with worms and sores where there should have been eyes"*.

Baba ran away, terrified of contracting leprosy. He was shocked and frightened. Baba returned and put a jute sackcloth on Tulshiram to shield him from the rain. The man finally died on Baba's lap.



Baba went through a period of mental anguish as he struggled with his fears of leprosy. He wrote later, 'I have never been frightened of anything.' He was a very brave person who had challenged various anti-social elements and the British government as well. Gandhiji had indeed called him "Abhaysadhak" – fearless seeker of truth. But that same person was thoroughly frightened when he saw the living corpse of Tulshiram with no fingers and with maggots all over. He humbly wrote – "That was why I took up leprosy work. Not to help anyone, but to overcome that fear in my life. That it worked out good for others was a by-product. But the fact is I did it to overcome fear."

Anandwan

Maharogi Sewa Samiti set up Anandwan (Forest of Joy) Ashram in 1948 on a barren piece of land. Baba Amte moved there with his wife, two toddlers, six leprosy patients and a lame cow. Anandwan developed to become a community rehabilitation centre for leprosy patients and disabled people where they learn how to be self-sufficient through hard work. It is a self-sufficient community primarily dependent on agriculture where everyone learns a skill and earns their livelihood through hard work. The ashram is today equipped with schools, hospitals and community centres for recreation.

Baba Amte's motto was "Work Builds; Charity Destroys" and thus he encouraged all the inmates of Anandwan to live with self-respect and dignity and contribute towards the community life by doing whatever work they could do.



Baba Amte was awarded the 'Padma Shri' by the Government of India in the year 1971. He was also given the **Ramon Magsaysay Award** in 1985 in recognition of his selfless service to the people. He was also awarded the 'Padma Vibhushan' in 1986. Baba used to give all the proceeds from his awards to Anandwan.

Personal Life And Legacy

Baba Amte making lives better for the diseased and downtrodden. He died in 2008 at the age of 94. He also inspired his two sons and daughters-in-law to dedicate their lives for the welfare of the underprivileged. His sons and now his grandsons too have dedicated their lives to social service, take forward the legacy of Baba Amte.

His contribution to the society was very valuable and he would be fondly remembered for his service to the mankind.

Anandwan is located 2 km away from Warora town and about 110 km (1.5 hours) drive from Nagpur.

ACTIVITY - 1

Let us think how we can be of help to people around us. Write down how you help your parents around the house.

Let's talk about these

1. Explain Baba Amte's motto "*Work Builds; Charity Destroys*".
2. List out the inspiring qualities of Babe Amte.
3. Amte's life was fully sacrificed for the poor people, In what way can that inspire you help the poor and needy around you?

Let's think it over!

In life we generally take things for granted. The life, Our perfect body with all senses working, our clear mind, food when hungry, clean water when thirsty, shelter from rain ad shine, our parents to lovers, siblings to support us - all these are gifts of Ishvar. Despite this we complain about what we do not have. Are we Justified? Discuss.

Let's do these exercises

a. Tick the correct answers:

1. Baba Amte was known for his work in empowering poor people suffering from (**leprosy** / **conjunctivitis**).
2. During the Indian Nationalist movement, he became a (**defense lawyer** / **prosecutor**) for the freedom fighters who were imprisoned by the Britishers.
3. Baba's father was a (**lawyer** / **British government official**) and his family was very (**wealthy** / **poor**).

4. Gandhiji used to call him “Abhaysadhak” which means (**fearless seeker of truth / true seeker of truth**).
5. The self-sufficient community in Anandwan is primarily dependent on (**manufacturing / agriculture**).

b. Fill in the blanks:

1. Baba Amte’s original name was _____.
2. Amte wanted the leprosy patients to live a life of _____ and _____,
3. Baba Amte founded an institution called _____ in 1948.
4. Amte was awarded with _____ by government of India in 1971 and _____ in 1986.
5. Amte was a brave man, but when he saw Tulshiram, he was filled with _____ for the first time.

c. Write ‘T’ for true and ‘F’ for false:

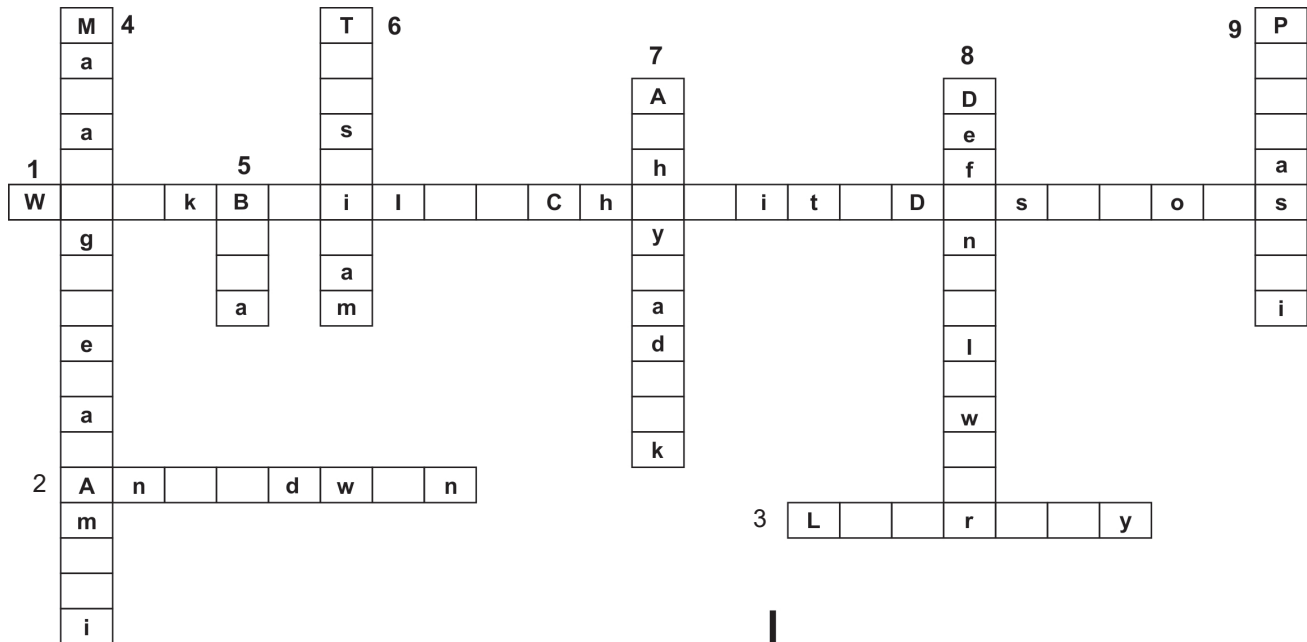
1. Anandwan was a community rehabilitation centre for leprosy patients and disabled people where they learn to be self-sufficient through hard work.
2. Amte used to give the proceeds from his awards to Paropkarini Sabha.
3. When Baba Amte saw the condition of Tulshiram, he ran away with fear but later returned and put jute sackcloth on him to shield him from the rain.
4. People living in Anandwan were not happy, as they had to work for their livelihood.
5. Anandwan means “Forest of Joy”.

ACTIVITY - 2

Have you done any humane act voluntarily? Discuss.



CROSS WORD PUZZLE



ACROSS →

1. Motto of Baba Amte
2. Forest of Joy
3. Created fear in Baba

DOWN ↓

4. Community for serving the most diseased
5. Child hood name of Muralidhar Amte
6. The man who died on Baba's Lap
7. Name given by Gandhiji
8. Profession of Baba during freedom struggle
9. First Award given by Government of India

14

NATIONAL ANTHEM

Expected learning outcome

Students understand the meaning of our National Anthem

'Rashtriya Ekta Diwas' (National Unity Day) is celebrated every year on 31st October to pay tribute to Sardar Vallabhbhai Patel, who was instrumental in keeping India united. On this solemn occasion, the teacher asked the class to stand up, observe two minutes silence and sing the National Anthem.

The teacher also wanted to give a message to the students. She asked: "Children, you have sung the National Anthem so many times, haven't you?"

"Yes Ma'am," they replied in chorus.

Teacher – Who wrote the Indian National Anthem?

Suman – Rabindranath Tagore, ma'am.

Teacher – That's right. Can anyone explain the meaning of our National Anthem?

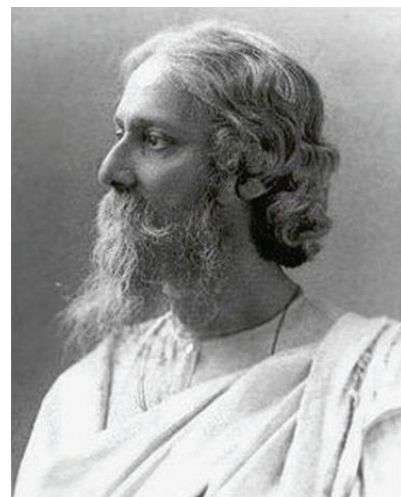
The class went silent. No one knew the meaning in detail. Mala hesitatingly raised her hand.

Mala – Ma'am. We describe various states of our country like Punjab, Gujarat etc when we sing the National Anthem.

Teacher – That's right. So let us first look at these lines.

Punjaba-Sindhu-Gujarata-Maratha

Dravida-Utkala-Banga



Rabindranath Tagore

Of these 7 names, I guess two of them are relatively clear, i.e Punjab and Gujarat. 'Maratha' refers to Maharashtra. Dravida refers to the Dravidian region, i.e. Southern India. Can anyone guess, which region is referred to as 'Utkala'?

Once again, no one in the class knew the answer.

Teacher – 'Utkala' refers to the state of Odisha and 'Banga' is Bengal.

Mala – Ma'am, you missed out the meaning of 'Sindhu'.

Teacher – Mala, I wanted to specifically cover it at last. When we sing the National Anthem, we often pronounce it as 'Sindh' instead of 'Sindhu'. There is an interesting background to this.

The children were quite absorbed and were listening intently.

Teacher – When Rabindranath Tagore originally composed the song in 1911, it was 'Sindh'. It referred to the region of 'Sindh' which subsequently got merged with Pakistan during the 1947 partition. Therefore, when the National Anthem was formally adopted in 1950, the word 'Sindh' was replaced with 'Sindhu' referring to the river Indus, which flows through both India and Pakistan.



Teacher – Let us now understand the next lines

Vindhya Himachala-Yamuna-Ganga

Uchchala-jaladhi-taranga

Here we refer to the two key mountain ranges (Vindhyas and Himachala, i.e. Himalayas) and two key rivers (Yamuna and Ganga).

Uchchala (Fast moving) Jaladhi (Ocean) Taranga (Waves) refers to the fast moving waves of the seas and ocean around us.

Teacher – Before we move ahead, let me cover the opening lines of the National Anthem.

The teacher wrote the following on the blackboard.

**Jana (People) Gana (Group) Mana (Mind) Adhinayaka (Leader) Jaya He (Victory)
Bharata (India) Bhagya (Destiny) Vidhata (Beholder)**

Teacher – It means: “Oh Almighty! The Beholder of India’s destiny, the ruler of the collective minds of India. May we be victorious.”

Teacher – After the above phrase, we invoke various regions of the country including our mountains, rivers and oceans. We then sing,

Tava (Your) Subha (Auspicious) Naame (Name) Jaage (Invoke) – Oh Motherland! We invoke your name

Tava (Your) Subha (Auspicious) Aashisha (Blessings) Maange (Seek) – Oh Motherland! We seek your blessings

Gaahe (Sing) Tava (Your) Jaya (Victory) Gaatha (Song) – Oh Motherland! We sing your victory song

Jana (People) Gana (Group) Mangala (Auspicious) Dayaka (Giver) – One who blesses us people with Auspicious things

Bharata-Bhagya-Vidhata – Oh Almighty! The Beholder of India’s destiny.

Jaya He, Jaya He, Jaya He Jaya Jaya Jaya, Jaya He - May we emerge victorious.

So, let me summarize the meaning for you

Oh, Almighty! The Beholder of India’s destiny, the guide of the collective minds of India. May we be victorious. The vast expanse of this country – State of Punjab, River Indus, Gujarat, Maharashtra, Dravida region, Odisha and Bengal; Our mountains – Vindhya and Himalayas; Our water bodies – Yamuna, Ganga and fast-moving waves of the oceans. Oh, Motherland! We invoke your name. We seek your blessings. May we sing your victory. One who blesses us, people with auspicious things, Oh, Almighty! The Beholder of India’s destiny, May we emerge victorious.

Teacher – Do you know, how long it should take to sing the National Anthem? It is 52 seconds to be precise. It is composed in Bangla with many common Sanskrit words.

Mala – I vaguely remember having read that there was a controversy around our National Anthem.



Teacher – Yes Mala. There was initially a talk that Rabindranath Tagore had composed this song in honour of King George, the British emperor, who was visiting India in 1911. However, Rabindranath Tagore clarified that it was not the case. The words in his song “**Bhagya-Vidhata**” referred to God, the Almighty, and not to King George as assumed by a few people.

Sonali – Ma’am, this is wonderful. Though we have sung the National Anthem hundreds of times, today I have understood the true essence of it.

Let’s talk about these

1. Mention the significance of Rashtriya Ekta Diwas.
2. What is the difference between Utkala and Uchchala in our National Anthem?
3. When the national anthem was adopted, why was “Sindh” changed to “Sindhu”?

Let’s do these exercises

a. Fill in the blanks:

1. Our National Anthem was formally adopted in the year_____.
2. _____composed our National Anthem.
3. The playing time of full version of our National Anthem is_____.
4. The words “Vindhya Himachala – Yamuna Ganga” refer to_____and_____.

b. Write ‘T’ for True and ‘F’ for False:

1. We should stand in attention when we sing our National Anthem.
2. Our National Anthem is composed in Marathi.
3. Pakistan was a part of India before 1947.
4. The word Sindhu refers to a forest.

Let's have fun



a. Match the following:

	A	B
1.	Jaladhi	Southern Part
2.	Taranga	Bengal
3.	Banga	Waves
4.	Jana	Ocean
5.	Dravida	People

Search the fact



1. When was the National anthem adopted by the Government of India?
2. Who rendered the English version of our National Anthem?
3. What was the title first given by the author of the National Anthem?
4. When was our National Anthem first sung and where?

Expected learning outcome

Students understand different types of deeds (Actions)

*Akash's **pitamaha** (grandfather in Sanskrit) was very active. Even at the age of 80, he would work for 12 hours every day taking care of 200 cows at the Gaushala that he had co-founded. One evening, Akash sat beside his pitamaha to have an interesting conversation.*

Akash – Pitamaha, you work so hard even at this age. Why don't you take rest and enjoy this stage of your life?

Pitamaha – My grandson, remember: 'Work is worship.' One should always be engaged in purposeful activity. 'Karma,' i.e. Action is extremely important. I love serving the cows every day.

Akash – Actions can be, good or evil, isn't it?

Pitamaha – Yes. Absolutely. According to Vedic philosophy, actions or deeds can be categorized into (i) Good deeds; (ii) Evil deeds; (iii) Mixed deeds.

- **Good deed:** Acts done to attain worldly peace and happiness. Example: Donation, caring for elders, providing education, caring and sharing, protection, performing Yajnya etc.
- **Evil deed:** Acts that unjustly cause harm and unhappiness to others. Example: Theft, bribing, cheating, hurting etc.
- **Mixed deed:** Acts that are a mix of good and bad deeds.

Akash – Mixed deed sounds confusing. How can a deed be a mix of both good and evil?

Pitamaha – Let us assume there is a bus strike in the city due to which demand for auto rides increases significantly. Consequently, the auto driver quotes 20% higher fare to ply a

certain distance. Since the auto driver quotes the increased fare upfront, it is not cheating. There is clearly an element of exploitation. This is a mixed deed. However, if he tries to extract a higher fare than he quoted after reaching the destination, it is cheating and will be an 'evil deed.'

Akash – I always avoid taking an auto.

Pitamaha – I understand that it does get frustrating to hire an auto at times. But also remember that across industries, people charge more from a customer whenever there is scarcity. If there is a supply-demand gap, companies do not hesitate to quickly increase the price for their products. This will also be classified as a 'Mixed' deed.

Akash – Hmm...that is true. I can now see that many of our deeds indeed fall in this category.

Pitamaha – In all the above deeds, there is an essential underlying characteristic. We tend to have expectations when we commit these actions: '**Sakaama Karma**' (सकाम कर्म).

Akash – What do you mean by expectations?

Pitamaha – Let us take an example. Your father is employed by a firm and goes to work every day. This is an action. He, in turn, expects a salary at the end of every month. Clearly, there is an expectation here.

Akash – What about donation which is a good deed? Over here one gives away his wealth for a charitable purpose without obtaining any product or service in return. So, there is no expectation!

Pitamaha – Expectation is a broad term. It is not just limited to monetary or materialistic things. Many times, we do good deeds, expecting to earn fame. We intrinsically want the society to recognize our good deeds (donation, voluntary service etc.) and praise us.

Pitamaha – The Vedas, however, urge mankind to engage in 'Actions without expectations', i.e. '**Nishkaama Karma**' (निष्काम कर्म).

Akash – Can you explain this further, pitamaha?

Pitamaha – These are purely selfless deeds. These are acts done in a way to serve the Almighty. One merely follows the guidance provided by the Supreme Force. One does not have any expectation from the society such as monetary reward, recognition etc. Even if insulted, he carries on with his noble work without being agitated. For example, selfless service towards fellow human beings and animals, understanding Vedas and teaching them; meditation etc.



These acts provide immense internal pleasure and satisfaction to the doer. By default, all deeds without expectations will be good and noble deeds.

Akash – So, pitamaha, you go to the gaushala every day to serve the cows. Is it a good deed (with expectations) or a selfless deed without expectations? How does one judge that?

Pitamaha – An excellent question! It depends primarily on my own state of mind. If there is an expectation of fame and recognition within me, it will be a good deed (with expectation). If I am able to be completely devoid of it, it will be a selfless deed without expectations.

Pitamaha – It is challenging for us humans to be utterly devoid of expectations. However, when one reaches a yogic state with intense meditation and sense of detachment, with the blessings of the Almighty, he will be able to perform selfless good deeds with absolutely no expectation from the world.

I am reminded of this mantra from Yajur Veda (Chapter 40 | Mantra 2)

कुर्वन् एवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

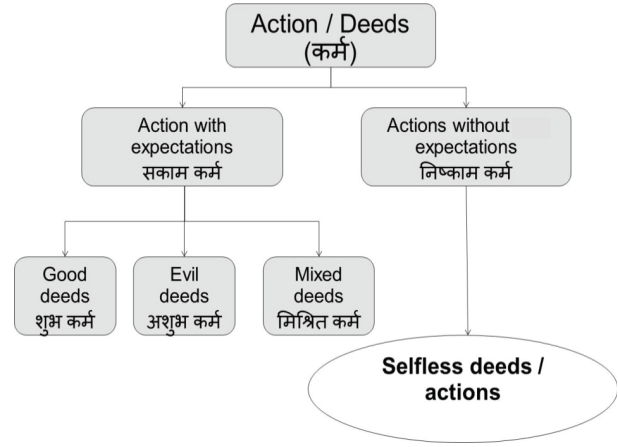
Kurvanneveha Karmaani Jijeevishechchatam Samaaha

Evam Tvayi Naanyatheto Asti Na Karma Lipyate Nare

Meaning: *One should desire to live for a hundred years, performing selfless karma, aiming to attain moksha. Otherwise one gets entangled in karma (continuous cycle of birth and death).*

Pitamaha – This mantra advises all of us to engage in ‘Nishkaama Karma’ (Actions without expectations), which alone can provide us pure happiness and bliss.

Akash – It also reiterates that we should be a Karma Yogi – always being active, irrespective of age. A lot to learn from you pitamaha!



Let's talk about these

1. Who is a karma yogi?
2. What is selfless service? What does one experience when he carries it out?
3. Is doing good deeds with expectations-right or wrong? Discuss.

Let's do these exercises

a. Fill in the blanks:

1. An employee working in a firm expecting a salary at the end of the month, is performing _____ karma.
2. According to Vedic philosophy actions can be _____, _____ and _____.
3. Acts that cause harm and _____ to others are _____ deeds.
4. Many people do good things expecting a _____
5. The same act can be Sakaama and Nishkaama depending on one's frame of _____
6. When a work is done for recognition by a society it is _____ karma.

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

1. Acts that are a mix of good and bad deeds are neutral deeds.
2. We should engage in Nishkaama Karma only when we are old.
3. The Vedas urge mankind to engage in selfless actions.

Let's have fun

a. Classify the following as Sakaama karma/Nishkaama karma.

- a. Sharing your food with a poor boy just to help him –
- b. Saving a dog from an accident just to help it –
- c. Giving clothes to the needy to be in the news –
- d. Parent's love for children –



- e. Donating things with your name on it –
- f. Caring for elders because it is one's duty –

b. Ponder on the Bhagavad Gita Verse

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

**Karmanyevaadhikaarasthe Maa Phaleshu Kadachana
Maa Karma Phala Hetur Bhurma Te Sangostvakarmani**

(Chapter 2 / Shloka 47)

Explain the above verse. Explore- who said the above, to whom, why and when?

16

NATIONAL WAR MEMORIAL

Expected learning outcome

Students appreciate the significance of Independent India's first war memorial

Independent India took 60 years to build a war memorial dedicated to its brave men. Finally, built in 2019, the National War Memorial in New Delhi is a tall and solemn tribute to their sacrifice.

“The soldier above all other people prays for peace, for he must suffer and bear the deepest wounds and scars of war.” — General Douglas Mac Arthur



It was six decades in coming, but independent India finally has a war memorial to honor its heroes. Inaugurated by Prime Minister Narendra Modi in 2019, the memorial is spread over an area of 40 acres and is located right behind the India Gate.

The memorial is the first-of-its-kind tribute to the soldiers who laid down their lives in the Indo-China war in 1962, Indo-Pak wars in 1947, 1965

and 1971, Indian Peace Keeping Force Operations in Sri Lanka and the Kargil Conflict in 1999. It also salutes the soldiers who made supreme sacrifices in UN Peace Keeping Missions, in the course of humanitarian assistance and disaster relief operations, counter-insurgency strikes in J & K and other parts of the country.

India Gate is also a war memorial – but ironically built by the British in 1931 to honor soldiers of the British Indian Army who fought for the British during the First World War.

Of the 83,000 Indian soldiers who laid down their lives during World War I, names of about 13,516 soldiers are inscribed on the India Gate. The **Amar Jawan Jyoti** (AJJ), an inverted bayonet with a helmet structure was installed later under the arch of India Gate in January 1972 to commemorate India's victory in India - Pakistan War 1971.

The National War Memorial is India's first comprehensive war memorial built sixty years after its independence. All the wreath laying ceremonies on important national occasions like the Republic Day and Independence Day are now held at the National War Memorial, instead of the India Gate.

Do We Really Need A War Memorial?

War memorials are nothing new. Throughout history they have been built by kings and emperors to commemorate victories in battle. For instance, the famous Vijay Stambh at Chittor, built by Rana Kumbha in 1448 CE to commemorate his victory over the armies of Malwa and Gujarat sultanate contains Hindu, Muslim and Jain iconography to honour the religiously diverse composition of the Rana's army and empire.

But with the arrival of representative democracy, the nature of war memorials changed. They no longer represented the glorification of an empire, but the grief, gratitude and pride of a community that gave up the flower of its youth to defend a nation it called its own.

In the UK for instance, hundreds of war memorials were built by local communities at the end of the First World War. Today, there are over 2,000 listed war memorials in the UK — with thousands of other smaller community-built structures scattered across small towns and communities.

What the modern war memorial stands for is a sense of collective ownership, of belonging together as one community, one family, one nation. It reminds us that the pain suffered by those, whose names are inscribed on the memorial is not theirs alone, but is ours too, and it reminds us, that we have a duty to our nation too. It is nothing short of a chronicle of a nation's journey — from one adversity to the next; one that all citizens must read and remember.

A war memorial, then, is a solemn place. It is not a glorification of war but a quiet reminder of what war means. As much as we may dislike war, it remains, "humanity's hereditary curse" as in the words of E O Wilson. In times of peace, we would do well to remember those who suffered this curse so that we may live without it.





The National War Memorial is designed in the form of four concentric circles that characterise the journey of a soldier from birth to martyrdom. The outermost circle called the '**Rakshak Chakra**' or the '**Circle of protection**' is made up of a ring of dense trees that symbolises the soldier's promise to the nation that they stand in protection on the borders at all times. A plaque at the entrance guides the visitor through the layout of the memorial concluding with the following words:

**Either Slain thou Shalt go to Heaven;
Or Victorious thou Shalt Enjoy the Earth.**

The second circle called the '**Tyag Chakra**' or the '**Circle of sacrifice**' is a series of granite tablets in circular pattern. It is based on the Mahabharata war formation of Chakravayuh.



Upon these granite tablets are inscribed in golden letters the names of 25,942 soldiers who made the supreme sacrifice during the period 1947 – 2017.

There are 16 such circular walls with about 29,000 tablets. 25,942 sacrifices are recorded; remaining stand there empty – sadly waiting to be inscribed with names of soldiers who will lay down their lives for the nation, in the years to come.

The third circle — '**Veerta Chakra**' or the '**Circle of bravery**' consists of a covered gallery in which some of the fiercest battles of the Indian armed forces are depicted in the form of bronze murals. In all, six battles representing all the three-armed forces are depicted here.

I. **Battle of Gangasagar** — remembered as one of the most intensely fought battles of the 1971 India-Pakistan war. Gangasagar is located on India's border with Bangladesh in

Tripura. During 1971 war Albert Ekka of 4 Guards was awarded the Param Vir Chakra for his gallant action in clearing out enemy positions in the face of heavy machine gun fire.

II. **Battle of Tithwal** — Battle of Tithwal was the longest battle of the 1947-48 India-Pakistan war. Pashtun militia backed by Pakistani Army launched a massive attack on the Indian post at Tithwal. Lance Naik (later Honorary Captain) Karam Singh of 1st Sikh won the Param Vir Chakra in this battle for fearlessly engaging the enemy in hand-to-hand combat and inflicting demoralising losses on them, despite being severely wounded.

III. **Battle of Rezangla** — a battle during the 1962 Indo-China war, that went down literally to the last man, Rezang La was fought in the inhospitable terrain of Ladakh against a vastly superior Chinese force. Major Shaitan Singh of 13th Kumaon won the Param Vir Chakra for his indomitable courage in refusing to leave his post till his last breath.

IV. **Battle of Longewala** — perhaps, the most well-known of independent India's battles during the Indo-Pakistan war of 1971, immortalised in the Bollywood classic, '**Border**'. Maj (later Brigadier) Kuldeep Singh Chandpuri of 23rd Punjab was awarded the Mahavir



Chakra for inspiring his small band of soldiers to hold off an entire Pakistani Brigade over the course of a night. The battle is also one of the finest moments of the Indian Air Force whose 'Hunter' and 'Marut' aircraft destroyed close to 40 Pakistani tanks in the engagement, taking the fight out of the enemy completely.

V. **Operation Meghdoot** — Operation Meghdoot was launched by the Indian Army to take control of the Siachen Glacier. Soldiers of the 8th J&K Light Infantry including Lance Naik (later Honorary Captain) Bana Singh and Naib Subedar Chunni Lal scaled a sheer wall of ice 500m high to capture the strategic Quaid Post from Pakistan. This post was later renamed Bana Post in honour of Bana Singh, who was also awarded the Param Vir Chakra for the feat, considered unparalleled in high-altitude warfare. Without Meghdoot, India would have lost control of Siachen with disastrous strategic consequences.

VI. **Operation Trident** — Operation Trident was a naval battle during the 1971 Indo-Pakistan war in which the Indian Navy attacked the Karachi harbour sinking four enemy ships and damaging another. Commander B B Yadav was awarded the Mahavir Chakra for this operation. Navy Day is held on 4th December each year in commemoration of this important naval battle.

The fourth and innermost circle of the memorial is called the **‘Amar Chakra’** or the **‘Circle of immortality’**. It features an obelisk along with an eternal flame symbolising immortality of the spirit of the soldier. The eternal spirit flame is also a reminder of our duty towards those who laid down their lives for us — our duty to reassure them and their families that they will never be forgotten.

In addition to the above, the memorial contains a landscaped garden called the **‘Param Yoddha Sthal’**, where busts of the 21 Param Vir Chakra — India’s highest military decoration — are displayed.

As one exits the memorial, there is a small souvenir shop managed by the Army Wives Welfare Association that sells beautiful memorabilia. Entry to the memorial is free for all but make sure you buy something from the souvenir shop. Not only will it add a quiet dignity to your home, the proceeds from the purchase go towards the welfare of soldiers and their families. War memorials after all are meant to remind us of the human cost of war — they remind us of the heavy price that was paid by some for the peace we enjoy today.



Unique custom in Russia

As narrated by an elderly Russian – “Wedding in Russia takes place normally on a Saturday or a Sunday. Irrespective of the season, after signing the register at the marriage office, the married couple must visit the important national monuments nearby. Every boy in this country has to serve in the military for a couple of years at least. Regardless of his position, he must wear his service uniform for the wedding. This is a mark of gratitude. Our forefathers have given their lives in various wars Russia has fought. Some of them we won, and some we lost, but their sacrifice was always for the country. The newly married couple needs to remember they are living in a peaceful, independent Russia because of their ancestors’ sacrifices. They must ask for their blessings. Love for the country is more important than wedding celebrations. We elders insist on continuing with this tradition whether it be in Moscow, St.Petersburg or any other part of Russia. On the wedding day they have to visit the nearest war memorial.”

Acknowledgement- Adapted partially from ‘Sixty Years In The Making, Memorial To India’s Fallen Heroes Finally Stands Tall’ by Kamalpreet Singh Gill.



Let's do these exercises

a. Fill in the blanks:

1. The National War Memorial in New Delhi was inaugurated by _____ in the year _____.
2. The outer circle of the National War Memorial symbolizes _____.
3. The National War Memorial is designed to characterise the journey of a soldier from _____ to _____.
4. The Memorial contains a landscaped garden called the _____.
5. The circle of bravery is called _____.
6. The longest battle between India and Pakistan in 1947-48 was _____.
7. India Gate was built by the British in _____ to honour Indian soldiers of the British Army who were martyred during the _____.
8. The Circle of Sacrifice (Tyag chakra) has names of _____ soldiers inscribed on granite tablets.

Let's have fun

b. Match the following:

1.	Rakshak Chakra	Circle of bravery
2.	Tyag Chakra	Circle of immortality
3.	Veerta Chakra	Circle of protection
4.	Amar Chakra	Circle of sacrifice

c. Choose the correct answer :

1. The famous Vijay Stambh is at
a) Chittoor b) Cudalore c) Bangalore d) Mysore
2. Kargil war was fought in the year
a) 1989 b) 1999 c) 1979 d) 2009
3. The battle of Longewala was fought between India and _____.
a) China b) Bangladesh c) Pakistan d) Nepal
4. This circle is based on the Mahabharata war formation of Chakravyuh
a) Rakshak chakra b) Tyag chakra c) Veerta chakra d) Amar chakra
5. This operation was launched to take control of the Siachen glacier
a) Trident b) Meghdoot c) Polo d) none of these

d. Write True or False :

1. Battle of Rezangla was fought in Siachen glacier.
2. The Veerta Chakra has granite tablets with names of soldiers who made the supreme sacrifice in golden letters.
3. India retained its control of Ladakh in the operation "Meghdoot".
4. Navy day is celebrated on 4th December every year.
5. The battle of Longewala was fought between India and China.

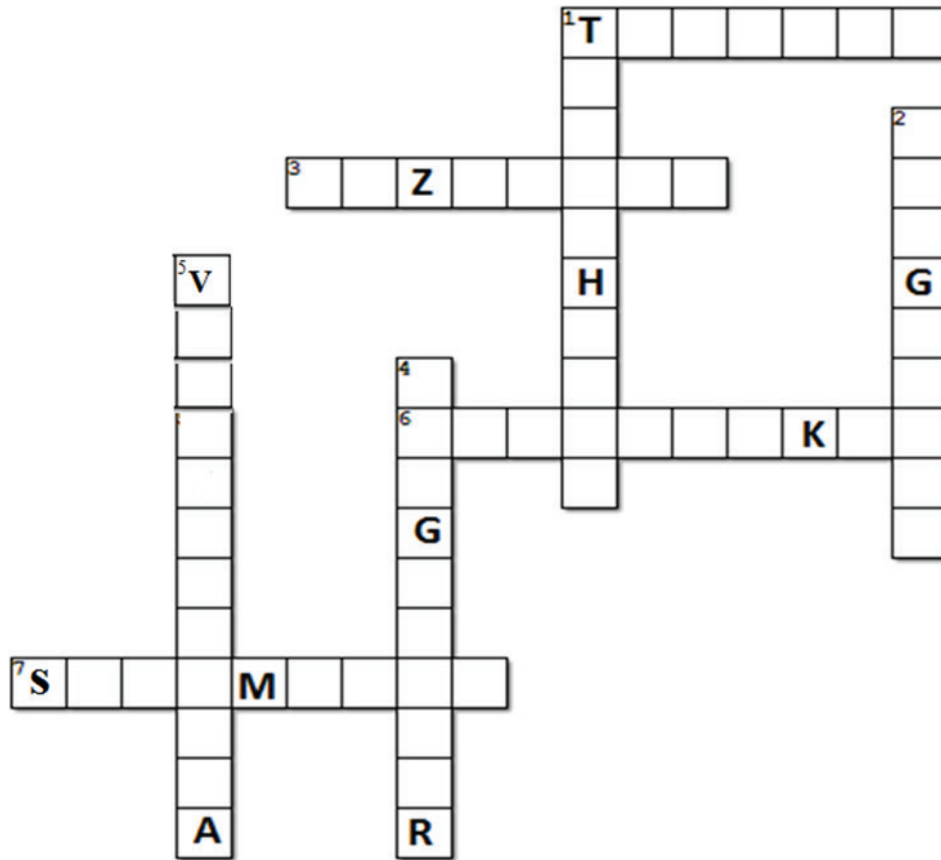
e. Answer the following:

1. What is a War Memorial?
2. How many War Memorials are there in India?
3. Who built the famous Vijay Stambh at Chittor? Why was it built?
4. What does the modern War Memorial represent?
5. Describe the design of the National War Memorial in New Delhi?
6. Explain the significance of different circles in the National War Memorial.



7. Write about the battle of Rezangla.
8. Write a short note on the Naval battle fought against Pakistan.
9. Write a note on the longest battle fought against Pakistan in 1947-48.

f. Complete the crossword with the clues given below :



Across

1. The longest battle between India and Pakistan in 1947-48
3. The battle fought in the inhospitable terrain of Ladakh
6. Circle of immortality
7. Awards for individual acts of exceptional devotion to duty or courage that have special significance for the Army.

Down

1. Circle of Sacrifice
2. Marut Aircraft was destroyed in this battle
4. Most intensely fought battle of 1971 between India and Pakistan
5. Circle of bravery

g. Let's Discuss

Independent India has fought many battles to protect its borders. The supreme sacrifice of men at the borders is truly inspiring. What do you think your role is in making your nation great?

FOSTERING VEDIC VALUES - 6

INSPIRATIONAL POSTER



Coin a caption _____

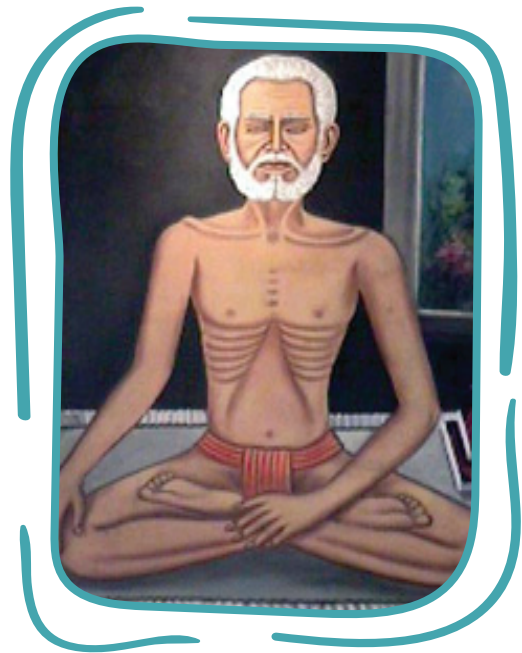


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Coin a caption _____



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.

