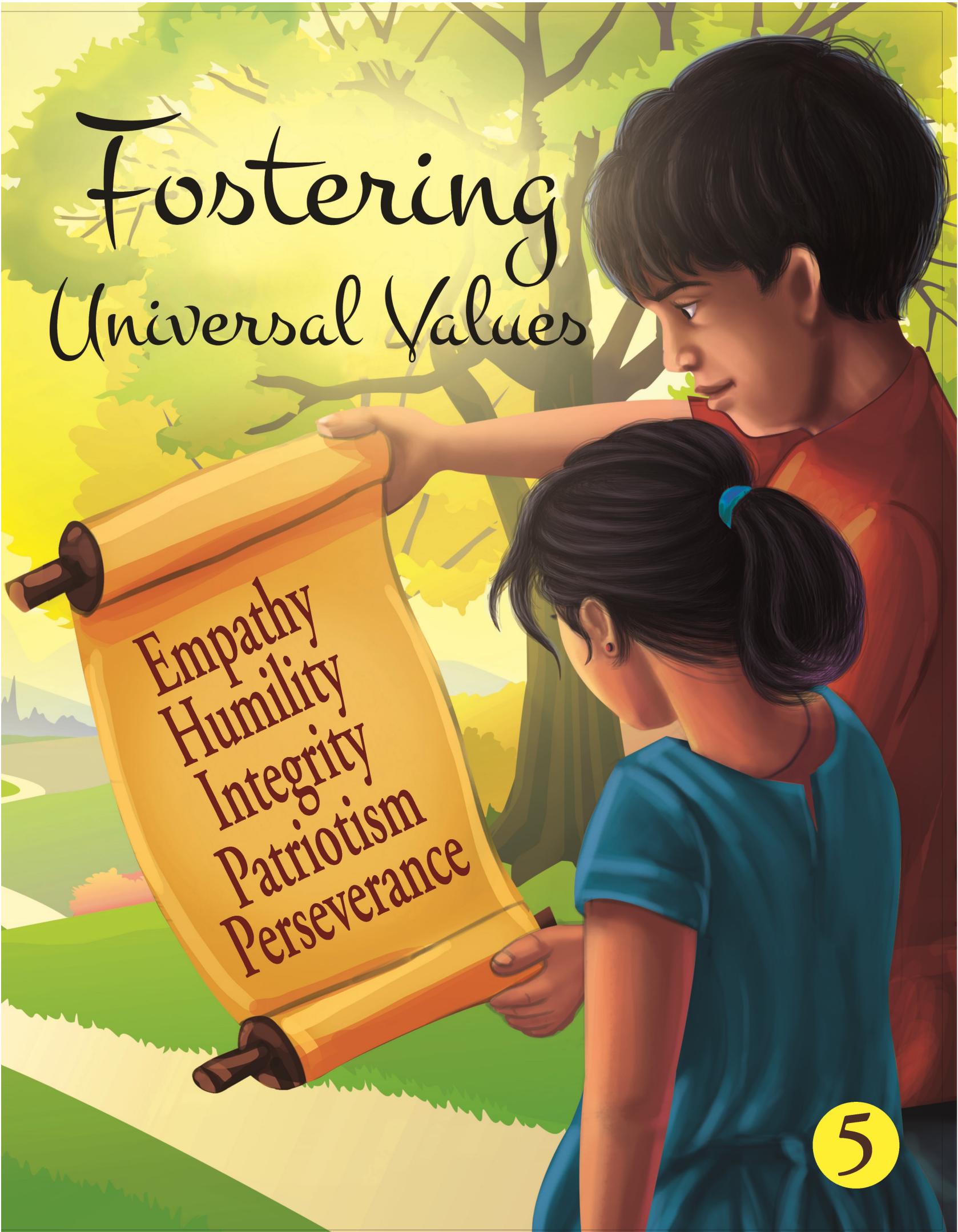


Fostering Universal Values

An illustration of a man and a woman in a park-like setting. The man, with dark hair and wearing a red shirt, is pointing at a scroll held by the woman. The woman has her hair in a ponytail with a blue hair tie and is wearing a blue shirt. The scroll is unrolled and contains a list of values. The background shows green trees and a path.

Empathy
Humility
Integrity
Patriotism
Perseverance

FOSTERING UNIVERSAL VALUES



Fostering Universal Values

Second Edition published in 2024

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PREFACE

Students of today are the leaders of tomorrow. Hence, we as teachers and as educational institutions shoulder a great responsibility to inculcate in children, values like perseverance, resilience, dedication, mutual respect, rootedness in one's culture, spirituality, patriotism, etc.

This book 'Fostering Universal Values', is an attempt to build in children the values important for their lives, in a narrative, story format. The lessons proceed as conversations or stories, where children are exposed to ideas and situations that demand moral decision making. This learning that is dormant comes to the fore to choose the righteous path in real life.

We have highlighted in our books the importance of personal values like, sharing, caring, choosing the right company, being truthful, grateful etc.


The stories are narrated by a family member. We have consciously used Indian ways of addressing relationships in as many Indian languages as possible to help children understand the values of family and the linguistic diversity of the country.

The book places emphasis on children knowing about ordinary men, who have worked for the cause of the nation, selflessly, so that they understand that individuals can change societies, if they desire to.

The valour and self-lessness of our men who guard us at the borders, is highlighted to help students become true patriots, and get inspired to be a part of the Armed Forces, to bring honour and glory to our motherland.

Most of the questions in the exercises have been consciously kept extrapolative, to help the students think and come up with answers that they deem appropriate, rather than directly from the text, as morality, like cognition grows when challenged.





The core content of the book comes from our ancient texts. We are thankful to the host of teachers from D A V Group of Schools, for carefully editing the content derived out of it and placing them in the right places, suitable to the age of the child.

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. You may write to publications@davchennai.org for clarifications and permissions.

This is the first version of the book and could have not only omissions, but also areas of improvements. We request the reader to excuse us for them, 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.

Wise and good people use their knowledge for being compassionate and kind to all of God's creations, for protecting those who need to be and for spreading awareness where ever they can. Let us strive to make our students wise and good citizens of Bharat.

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

VIKAS ARYA

Chief Editor

Chennai | June 2024

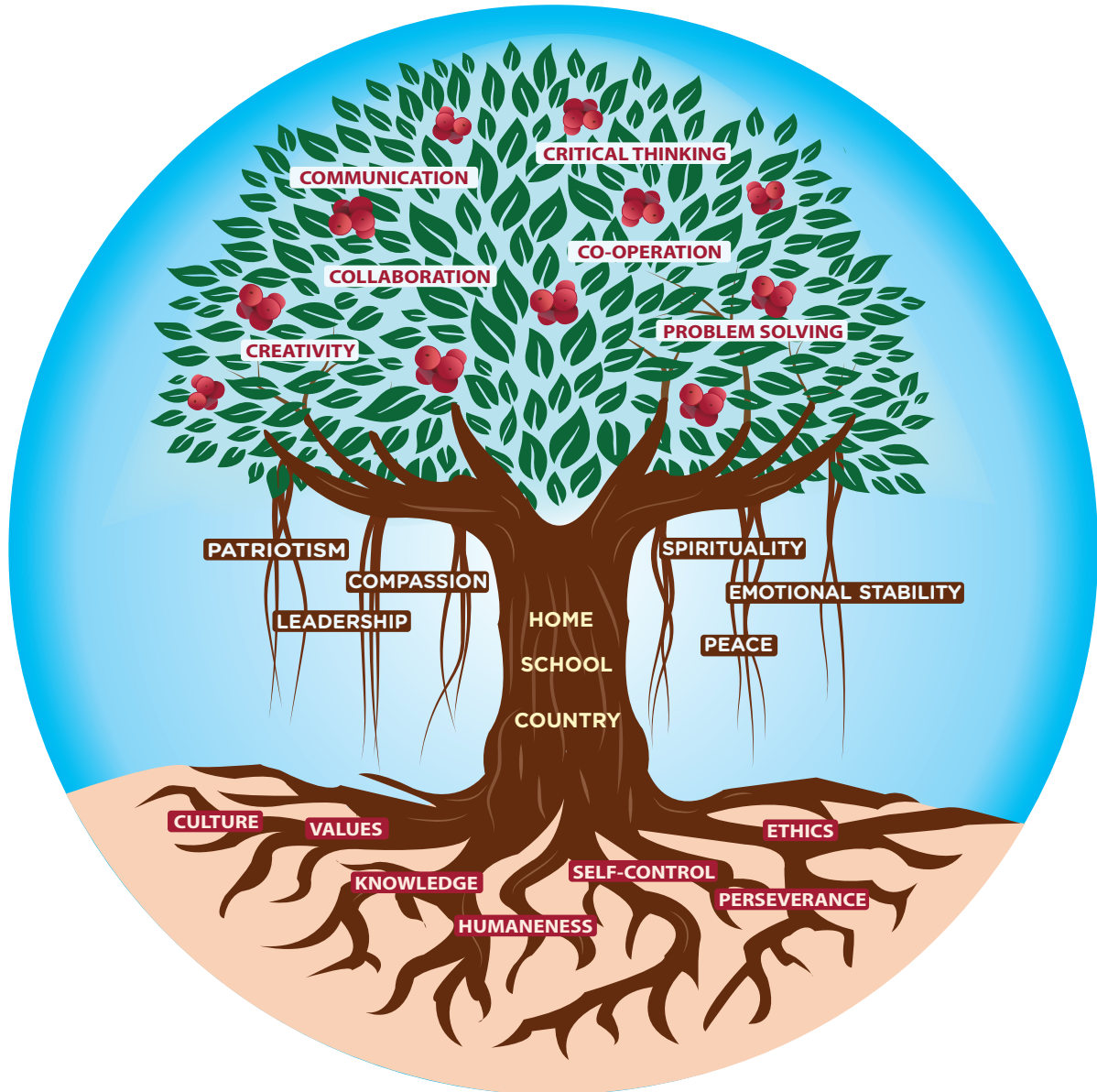


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The Learning Tree



1

LOOK INTO THE MIRROR

Expected learning outcome

Students understand the meaning of introspection and the advantages of practising it.

Glossary

engrossed	- absorbed
introspecting	- examine one's own thoughts or feelings
tread	- walk
perceive	- become aware of something



Story time

Sohin's *tauji* (father's elder brother in Hindi) was actively involved in managing a Gaushala (shelter for cows). He had just returned from there in the evening and was sitting in the balcony looking at the bright full moon that had illuminated the sky. He was engrossed in deep thought.

Sohin – What are you thinking tauji?

Tauji – Nothing much...

Sohin – No, please tell me. I want to know.

Tauji – Well...I am introspecting.

Sohin – Introspecting? What does that mean?



Tauji – I am looking into the mirror.

Sohin – That's confusing. I do not see any mirror in front of you.

Tauji – Hmm...what does a mirror do, Sohini?

Sohin – It shows us how we look. Whether the hair is combed properly or not? Is the dress looking neat? Are we looking smart?

Tauji – And if you find that your hair is not properly combed, what do you do?

Sohin – I take the comb once again and adjust my hair style to make it appear proper.

Tauji – So, the mirror shows or rather reflects our external appearance. If you find anything inappropriate, you take corrective action, don't you?

Sohin – Absolutely tauji!

Tauji - Remember, there is also a process of looking internally into your own self. In simple terms introspection means to 'Examine one's own past actions, thoughts and emotions'.

Sohin – But why do you need to do that? Past is past, isn't it?

Tauji – No, Sohini. While one should not brood over what happened in the past, it is very important to learn from it. Only then, we can improve our future.

Sohin – So, what do you exactly do during introspection? Do you do this every day?

Tauji-Yes, Sohini. I sit down for a few minutes every day in the evening before I go to bed, and reflect upon my actions during the day, especially on any mistakes that I may have committed.

Sohin – You also commit mistakes, tauji?

Tauji – Yes, my child! Sometimes, I do!

Sohin – Can you give me an example?

Tauji – Well, at times I get very upset with the staff at the Gaushala for being negligent in their duties. I lose my temper. When I reflect on it in the evening, I realise that I could have handled the situation differently.

Sohin – But then, what is done is done. You cannot change it!



Tauji – That is exactly the point. We cannot do anything about what has already happened. But, if we reflect upon our actions, it makes us mentally strong to handle situations better in future. This is not the last time I am going to face this kind of situation. It may recur as well. There is a very appropriate shloka, which says.

प्रत्यहं प्रत्यवेक्षेत नरश्चरितमात्मनः ।
किन्नु मे पशुभिस्तुल्यं किन्नु सत्पुरुषैरिति?

**Pratyaham Pratyaveksheta Narashcharitam Aatmanaha
Kinnu Me Pashubhistulyam Kinnu Sat Purushairiti ?**

Meaning: *One should closely observe one's own conduct every day. Is my life becoming like an animal or like that of a scholarly person with noble thoughts and actions?*

Tauji – Introspection is a great way to truly assess ourselves. We may behave very well in front of others, but we alone exactly know what is going on in our own minds. At times, we may try to justify our actions in front of others. But when we sit back and analyse the situation, we can clearly see our faults. You cannot cheat yourself!

Sohin – So, this in a way is a great way to cleanse ourselves internally?

Tauji – Absolutely my child! Do you want to introspect on your actions today?

Sohin was a bit taken aback. He had never deeply thought about a mirror and its function in such depth. He started thinking about his day.

Sohin – Tauji, I did commit one mistake today. But the teacher did not see me.

Tauji – What did you do, Sohin?

Sohin – There was a class test today. I did not know the answers to a couple of 'Fill in the blank' questions. Therefore, I quickly looked into my friend's paper and wrote the answers. The teacher did not see us though.

Tauji – But was this right or wrong?

Sohin – It was definitely wrong, tauji. I do realise it now.

Tauji – Now, this is introspection. At the spur of the moment when you did not know the answer, you looked into your friend's paper. You later forgot about it because the teacher did



not see you. Now, if you do not introspect you will keep committing this mistake in future and it may indeed become a habit. But if you do introspect, then you will correct yourself and will instead force yourself to study sincerely, thus treading the right path.

Sohin felt ashamed of what he had done. However, he also realised that his tauji had taught him a very valuable life lesson.

Question time

Get an idea of who you are by answering these questions:

1. What three things would you like to change the most about yourself?
2. How do you react when somebody points out your mistake to you? Do you get angry? Or do you introspect with an open mind?
3. What are the advantages and disadvantages of thinking about the past?

Let's do these exercises

a. Fill in the blanks:

1. Introspection means to _____.
2. We cannot do anything about what has already happened in the _____ but we can definitely reflect upon our _____ and make ourselves _____ to handle the situation much better in the future.
3. We should sit down for a few minutes every day before going to bed and _____, as it makes us aware of how we think and behave.

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

1. We cannot cheat ourselves.
2. We should not brood over what happened in the past instead we should learn from it, in order to improve our future.
3. It is important that we learn from our mistakes.
4. Copying is wrong irrespective of one being observed or not.
5. When introspecting, we realise that we could have handled certain situations better.



2

DEEPAVALI (DIWALI) -2

Expected learning outcome

Students understand the significance of Deepavali .
and the importance of celebrating a clean and safe
Deepavali

Glossary

- dingy** - dirty and dark
- propagator** - a person who spreads and promotes an idea



Story time

Rakshit and **ajji (grandmother in Kannada)** were having a conversation about Deepavali. They had to leave it midway as it was 'meditation' time for ajji. She had promised to discuss with him a few other aspects about Deepavali post dinner.

It was festival mood and Rakshit could hear the sound of crackers in the neighbourhood. After Rakshit finished his dinner, he went to his ajji's room and sat beside her.



Rakshit – Ajji, how should we ideally celebrate Deepavali festival?

Ajji – Well, people wear nice clothes, eat good food and pray to the Almighty.

Rakshit – Yes, amma has promised to buy new clothes for me tomorrow. She will also be preparing delicious badam halwa.



Ajji – But remember, while we should enjoy eating good food and sweets, we should not indulge in overeating. Overeating upsets your stomach and does not give you a good feeling after a while.

Rakshit – I agree ajji. By the way, will you also be buying a new saree for Deepavali?

Ajji (laughs) – Rakshit, I have celebrated Deepavali so many times in my life. I have now reached a stage, where I do not have the urge to buy new clothes for the occasion. I have enough sarees as of now and will buy a new one only when I have the need for it.

Rakshit (Sheepishly) – Hmm... and what about crackers ajji?

Ajji – Well, that’s a touchy subject. Let us see the consequences of bursting crackers. 1) You get momentary happiness. 2) It aids to the pollution of the environment. 3) We also end up hurting ourselves if we are careful. 4) Even animals around us are put to a lot of inconvenience. 5) Above all, many of the cracker industries use children as cheap labour. Imagine the little ones sitting in dingy rooms hours on end, handling hazardous chemicals. Is it not our duty to stop this, to help these children realise their childhood! It is our bounden duty to help these children also grow into contributing citizens of the country. So, We can try to either minimise the dangers in all possible ways.

Delhi air pollution - eight times the safe limit day after Diwali

The SAFAR data show that pollution levels in Delhi, Noida this Diwali were far more dangerous than last year.

Rakshit was disappointed but he could see the logic put forth by his ajji. He hesitatingly asked – “Can I burst a few crackers?”

Ajji – I understand your excitement on this front. I have told you about the various disadvantages. If you have the urge, burst a few crackers this year but reflect on the negative aspects also. Stop bursting crackers when you are convinced and feel strongly about its various harmful aspects.



Rakshit had mixed emotions. While he was relieved at being permitted by his Ajji to burst a few crackers, he knew deep within he wanted to control his desire to do it.

Ajji could understand what Rakshit was going through.

Ajji – We should also make it a point to wish all our elders in the family on Deepavali. Many of our relatives may not be staying in the same city. We should call them on the phone and wish them. It is a good way to stay in touch with all of them and also seek their blessings.

Rakshit – I agree ajji. It is indeed more than 2 years since I have spoken to my *chikkamma (mother's younger sister)*. I will call her this Deepavali and speak to her and my cousins, Vimal and Rohit Anna.

Rakshit – Ajji, I have a doubt, about the day we celebrate Deepavali.

Ajji – What is it, my child?

Rakshit – Why is Deepavali celebrated on different days each year? Last year it was in November. This year it falls in October. Why is this so? Why is it not like say, Independence Day, which falls every year on August 15?

Ajji – Very interesting observation Rakshit! Deepavali is celebrated as per the 'Vikrami' calendar which also has 12 months. This festival occurs on Kartik Amavasya ('New Moon' Day, also known as 'No Moon' Day). It is the darkest night of the year in the Hindu lunar month of Ashvin (Aippasi in Tamil) and the start of the month of Kartika. So, any person who follows the Lunar calendar can determine the date of Deepavali easily.

Rakshit – Very interesting.

Ajji – I am glad you understood so much about this festival. Enjoy Deepavali!

Rakshit hugged his ajji and went to sleep.



Question time



1. What are the ways by which we can enjoy safe and clean Deepavali?
2. Pen down your thoughts on Deepavali celebrations based on the understanding of this lesson.

Let's do these exercises



a. Tick the correct answers:

1. The festival of Deepavali occurs on (**Kartik Amavasya** / **Purnima**).
2. Bursting crackers (**adds to** / **reduces**) pollution.
3. In Delhi, after every Deepavali, the pollution level rises and the air quality becomes (**very poor** / **severe**).

b. Fill in the blanks:

1. Deepavali celebrates the victory of the _____ over the _____.
2. Deepavali is celebrated at the end of the Hindu lunar month of _____ and the start of the month of _____, and it is the darkest night.
3. Every year, there are multiple children and elders who have to suffer from _____ due to crackers. Even animals around us are put to lot of _____ because of crackers.

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

1. Celebration of festivals, as a family strengthens the unity of its members.
2. Deepavali is celebrated as per the 'Vikrami' calendar which has 11 months.
3. Crackers are eco-friendly and do not emit any dangerous fumes.
4. It is a good practise to buy only the things that we need.



Activity

How is Deepavali celebrated in different parts of the world? Each region celebrates Deepavali for a different reason. Find out those, deliberate on them to find a common thread.



3

MELGHAT – SATAV FAMILY

Expected learning outcome

Students understand malnutrition and appreciate the service rendered by Dr. Satav

Glossary

full-fledged	- completely developed or established
envisioned	- imagined as a future possibility
relentlessly	- intense / unceasingly
perseverance	- doing something difficult without giving up



Story time

*Nirav was a fussy eater. It was dinner time. He sat at the dining table. He only liked vadapav, pav-bhaji and ice-cream. His mother had made chappati and vegetable curry for dinner which he avoided. He wasted a lot of food and got up midway when his **doddamma (mother's elder sister in Kannada)** taught him something.*

Doddamma – You have become too choosy about your food?

Nirav – Doddamma, who will eat this boring stuff?

Doddamma – Nirav, you do not even realise how lucky you are. There are millions of children in India who suffer from malnutrition or rather under-nutrition!



Nirav – Under-nutrition? What does that mean?

Doddamma – It is a condition that results due to children not being able to get a nutritious diet. They are unable to get proper food every day, primarily due to poverty.



Nirav – Doddamma, how do you identify a child who suffers from under-nutrition?

Doddamma – Children who suffer from under-nutrition are either too short for their age or too thin. Children whose height is below average for their age are considered to be ‘stunted’. Similarly, children whose weight is below average for their age are considered to be ‘wasted’.

Nirav – But, I have never seen any child like that around me!

Doddamma – That is because you are fortunate to be born in a family where food is not a challenge. If you go to some parts of India like Melghat, you can see severely malnourished children.



Dr. Ashish Satav treating patients

You may find it difficult to believe. However, out of 100 children in India below the age of five, 38 of them are ‘stunted’, and 21 are ‘wasted’ or ‘severely wasted’.

Nirav – That is very sad doddamma. By the way, where is Melghat?

Doddamma – Melghat is a backward district in Maharashtra, near Amaravati. The tribals out there are uneducated, alcoholic, and very poor. The region has one of the highest number of deaths in India, due to malnutrition amongst children. Many tribals tend to believe in traditional faith healers or ‘quacks’ known as ‘bhomkas’ for treatment of illness. They still believe in a superstitious treatment called ‘Damma’, wherein burn marks are given with a sickle to patients including children.

Nirav – Why don’t they go to the nearby hospital?

Doddamma – It is just not easy for them. To go to the nearest hospital, the villagers need to walk on ‘kuccha’ roads for 5-7 km. They then need to access public transport and travel for an hour or so to reach the nearest medical facility.

Nirav – This is unbelievable! Why can't they be provided with better facilities by the Government?

Doddamma – It is easier said than done. The biggest challenge is that doctors just do not want to work in rural areas because of difficult living conditions. But, let me tell you about a unique individual, Dr. Ashish Satav, who has been relentlessly working in Melghat since 1997. He completed his MD (Medicine) from Nagpur, after which he could have moved to any large city and practised as a successful doctor. However, he was very keen to serve the poor and the needy. He wanted to work only in the villages. After his medical education, he toured the state of Maharashtra to identify the district that had the least medical facilities and the most number of health issues. He zeroed in on Melghat. He set up a clinic there. Dr. Satav's initial years were full of struggle with no proper house, hospital or staff. He faced a tough time running his so-called clinic from a small hut. A few tribal people misled by the 'bhomkas' also opposed



Dr. Ashish Satav in his 'hut' clinic



An eye camp organized by Dr. Kavita Satav



Dr. Satav being felicitated by **Dr. Kalam**

him. But slowly and steadily, his perseverance paid off. He got support from the local government officials, tribals, donors and most importantly sustained inspiration from the Almighty. Today, the centre is a full-fledged nursing home with two operation theatres, ambulances and a staff quarter.

Nirav – This is excellent service!

Doddamma – Yes Nirav. His wife, Dr. Kavita Satav, an eye surgeon also immersed herself in serving the poor. They had a son. As he grew up, they had no option but to send him to the only available school there—'Korku' (local tribal language) medium,

local government school. His mother, Dr. Kavita Satav, however, took additional care to ensure that he learnt all subjects on par with children in city-based schools.

Doddamma – Also, considering that doctors hesitate to work in villages, Dr. Satav envisioned a unique model of training the uneducated village women to be paramedics, who in turn can cater to the village's need for a nurse. These women have been trained to measure temperature and blood pressure, administer injections, check for malnutrition and dispense primary medication. Through these trained village women, Dr. Satav has been able to prevent the death of so many children from rather simple diseases like diarrhoea, dehydration etc. which need very basic but timely medical intervention. His logic was that these women being part of the local community, will always be available in the village and this model of healthcare can be truly scaled up. Dr. Satav's yeomen service - great deal of effort (dedicated service) has been recognized at various levels not only in India, but also internationally.

Nirav – Doddamma, I would also like to become a doctor like Dr. Ashish and Dr. Kavita Satav and serve the people of my country. And yes, I will not waste food hereafter!

Let's talk about these

1. List a few beliefs in the society which you consider as superstitious.
2. Mention the various steps taken by Dr. Satav to establish a full-fledged nursing home.
3. Why did he train the village women to be paramedics?
4. What will you do for the betterment of the people, when you grow up?
5. How can we eradicate poverty?
6. Malnourishment is also a cause for lack of immunity. Discuss.

Let's do these exercises

a. Tick the correct answers:

1. The tribals in Melghat are (**uneducated and poor** / **educated and rich**).
2. After completing his MD, Dr. Satav went to (**London** / **Maharashtra**) to serve the poor.



3. The villagers walk on kuccha road to reach the nearest (**hospital / university**).
4. Dr. Kavita Satav was (**an eye surgeon / a dentist**).

b. Name the following:

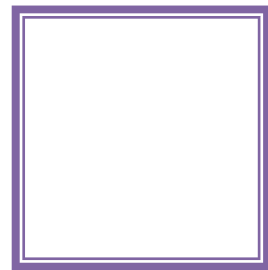
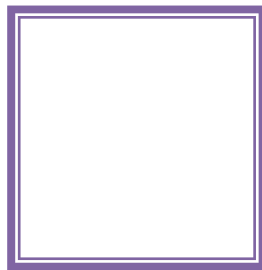
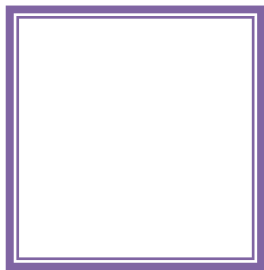
1. A condition that arises, as a result of not getting a nutritious diet.
2. Children who are below average height, due to malnutrition are.
3. A district in Maharashtra that has a very large number of malnourished children.
4. The most important cause of malnourishment.

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

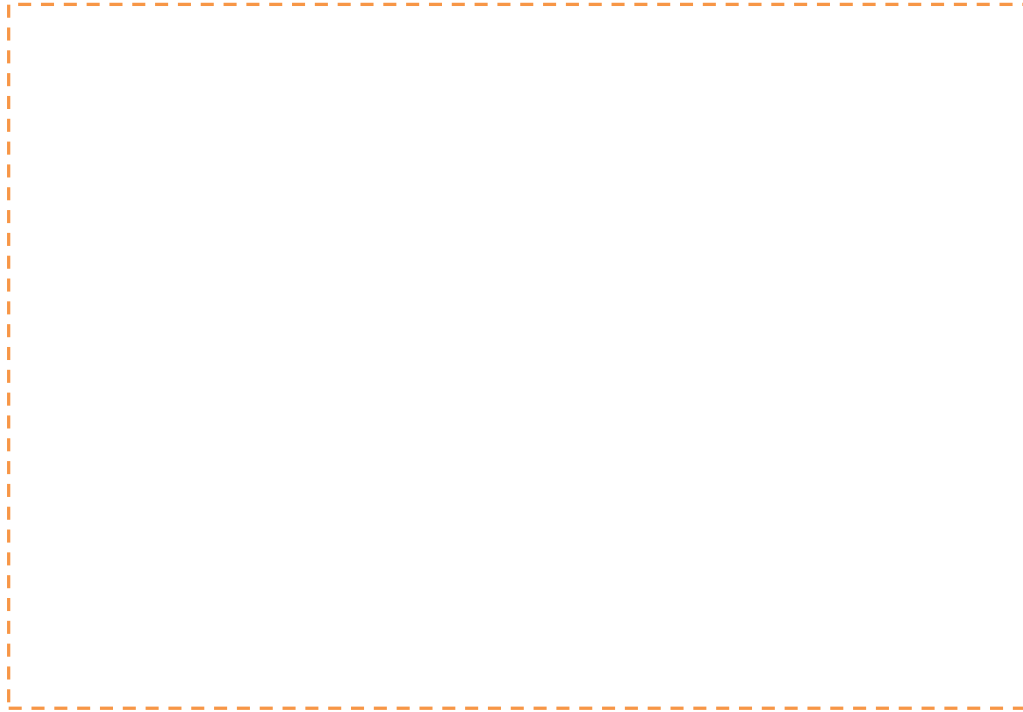
1. We are blessed, as we get food that nourishes our body.
2. Access to quality education is difficult in remote areas.
3. 'Damma' was a superstitious treatment followed by the tribals.
4. Dr. Satav trained tribal women to be good paramedics.

Activity

1. Paste photographs of three people whom you know are involved in rendering services like Dr. Satav. Also write their names in the given box below the photo.



2. Lack of certain nutrients in the diet can cause deficiency diseases. List any 5 deficiency diseases. Also mention the nutrient, the lack of which causes it.



3. Are Superstitions prevalent only in India? Find out about its prevalence in other parts of the world (atleast two places) and discuss.



4

THE HEN

Expected learning outcomes

Students:

- understand that all species experience suffering due to physical and psychological pain.
- empathise and become compassionate towards animals.

Glossary

- overwhelmed** - have a strong emotional effect
- frustration** - the feeling of being upset
- excruciating** - intensely painful



Story time

Mridula was a young girl, who stayed in a crowded street that was always buzzing with activity. Just next to her house there was a butcher shop. It was the usual kind, where the butcher kept live poultry in netted baskets and slaughtered them on a wooden block. She got used to seeing the shop every day since her childhood and found nothing unusual. One day she was returning from school...



Mridula noticed a very beautiful bird with immaculate white feathers and bright red comb – tears rolling down from her eyes. Mridula stopped. She wanted to talk to this bird.

Mridula – Hey, my dear bird, why are you crying?

Bird – Oh, alas, I am so tired of my horrible life.

Mridula (innocently) – But why? How old are you?

Bird – I am just about 4 months old. But life has been so terrible! I have been tortured so much.

Mridula – Who is doing this to you?

Bird – Sorry, to say. It is you humans!

Mridula – We humans?! Tell me more about it, my little one. You are almost the same age as my little brother at home.

Bird – I have lived my entire life imprisoned in a cage. I just do not know what crime I have committed. I can live for 6 years, but now within 4 months, I have been brought to this shop to be slaughtered. Since morning, I have seen 5 of my friends being killed in front of me. It is so painful!

Mridula – Are you aware of what is happening around you? Oh! I am sorry. What about your parents?

Bird – I was first separated from my parents and now from my friends.

Every time a customer walks into this shop, we start shivering. You never know, when the butcher will put his hand inside the cage and pick one of us. We are placed upside down on that wooden table, and the knife chops us into pieces (cries inconsolably).

Mridula – Don't cry, my friend.

Bird – We are not as intelligent as you humans. But we also have the same feelings of love for our parents and siblings. They also love us so much. We also feel the pain when we are physically or emotionally hurt. We also feel hungry and thirsty.



Bird (continued) – But in a way, I also feel happy that I will die anytime today or tomorrow. At least, it will mean the end of suffering for me. Living in that dingy place was also terrible.

Mridula – Where were you staying?

Bird – Oh! In a rickety house, a few kilometres away we were 50 of us cramped in a small cage. There was hardly any space to move or flap my wings. My body feels so stiff!

Mridula was feeling uneasy. She wanted to just run away from the place. But then what about this bird?

Bird – Also, do you know how badly I was treated two days after I was born?

Mridula – What did they do to you?

Bird – My beak was cut with a hot blade! I was in excruciating pain.

Mridula (almost screamed) – But why?

Bird – As I mentioned, we are kept cramped in cages with no space to move. Hence, we would hurt our other friends while jostling for space out of frustration. Since we do not have hands, we use our beaks to fight. Therefore our beaks were cut mercilessly with a blade.

Mridula – This is almost like chopping the hands of a child just because she sometimes fights with her friend.

Bird – That is true! Also, yesterday, I was brought to this shop on a motorcycle – 30 of us hung upside down. My head was spinning and I almost fainted.

Bird – I am so grateful that you are sparing few minutes to at least talk to me.

Confused and overwhelmed with emotions, Mridula picked up her bag and ran away to her house!



Let's do these exercises

a. Tick the correct answers:

1. Animals (**have / do not have**) a right to live.
2. Birds (**feel / do not feel**) pain when separated from their parents.
3. Animals (**do / do not**) feel the pain when they are physically and emotionally hurt.
4. Birds that (**are reared in farms / live in forests**) spend their life in a cramped cage.
5. Birds and animals that are killed (**have / do not have**) an opportunity to live their life in full.

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

1. Birds are reared in cages that are spacious and comfortable.
2. Animals are tortured by humans for their never-ending greed and hunger.
3. A large number of birds are hung upside down on a handle bar of a bicycle and transported to shops for slaughtering.
4. Animals do not have feelings like us.

Value based question:

Enlist your thoughts and opinions on animals being caged or taught to perform new tricks for the pleasure of humans. Discuss them in class.

Activity

Here are a few pictures depicting how animals have to be treated properly. They also have the same feeling of joy, pain, happiness, sadness, grief etc as humans.

- According to you, what are the means and measures by which you can stop animal cruelty?
- Make a poster depicting how animals have to be treated kindly.
- Write an experience of yours that helped you understand that animals also experience joy, pain, happiness, sadness, grief, etc.



5

SWASTI PANTHAAM

Expected learning outcomes

Students:

- understand the value of following the right path always.
- understand the importance of choosing friends with good qualities.

Glossary

righteous	- morally right or justifiable
scholarly	- knowledgable



Story time

It was 8:00 a.m. Sunday morning. Vedika's *pitamahi* (paternal grandmother in Sanskrit) got up by 5:00 a.m., completed her morning chores including her regular meditation session. Vedika, her 10-year-old grand-daughter was still sleeping. Pitamahi tried waking her up.

Pitamahi – Vedika, get up! It is already 8:00 a.m.

Vedika – Oh! pitamahi, today is a Sunday. I don't have school. Why can't I sleep for some more time?



Pitamahi noticed that Vedika was not in deep sleep, but was just lazily lying on the bed.

Pitamahi – This is not a great habit, Vedika.

Vedika – Come on, pitamahi! None of my friends wake up before 9:00 a.m. on Sundays. It is the only holiday of the week.

Pitamahi – Ok! Treat this as an alarm bell. Get up in the next 10–15 minutes.

Vedika – Fine pitamahi!

(Vedika got up after sometime. She went as usual to her grandma to seek her blessings).

Vedika – Namaste pitamahi (as she touched her feet).

Pitamahi – Namaste my little girl! **“Aayushman Bhava”** (May you have a long, prosperous life).

Vedika – Pitamahi, don't you like my getting up late?

Vedika respected her pitamahi. Even if pitamahi did not really scold her, she felt bad if she disapproved any action of hers.

Pitamahi – Hmm... Vedika it is not the right thing to do.

Vedika – But, I get up quite early by 6:00 a.m. on all other days, since I have school. It is only on Sundays that I like to sleep until late.

Pitamahi – Have you noticed how the Sun and the Moon keep performing their duties consistently forever? You can exactly determine what time the sun will rise and set each day. The Earth orbits around the sun at the rate of 30 kilometers per second. However, it does not get tired. Even after travelling such a massive distance every day, it is dot on time! It is God's wonderful creation.

Vedika – 30 kilometers per second! Wow, what speed! I agree pitamahi, nature is very consistent. I can think of one more example.

Pitamahi – What is that?

Vedika – The waves in an ocean keep emerging forever. The high tides and low tides – all of these can be determined with accuracy, can't they be?

Pitamahi – Absolutely, Vedika.

It is always a challenge in life to maintain consistency, especially when travelling on the right path. Very often, we tend to slip. We justify it internally stating – ‘Oh it is ok! Once



in a while, it is fine to oversleep or may be overeat or may be tell a lie'. There are umpteen number of ways in which we tend to justify our wrong actions.

Vedika – I now understand the message, pitamahi. We should follow the right path always, without any exceptions!

Pitamahi – Yes, my smart child!

Ok, I have another question for you. Do all of your friends sleep late on Sundays?

Vedika – Hmm... well not all of them. I can say for sure that Vandana and Shalini do not sleep late. Because, Vandana told me that she goes for 'religious classes' every Sunday morning and Shalini goes to the park with her parents, everyday.

Pitamahi – Now, tell me, whom would you internally respect more – is it your friends who sleep until late or is it Vandana and Shalini?

Vedika – Definitely Vandana and Shalini. Both of them are very sincere. They always help others. Even teachers are very fond of them.

Pitamahi – Well Vedika, there lies the second key message in the mantra. You should always develop friendship with good people and learn from them. Do not be jealous! Only then you will be able to acquire positive qualities in life.

Vedika hugged her pitamahi and promised to always follow the right path!

Question time

1. Are you an early riser? If so, how does that change your day?
2. What happens when we have friendship with people who have bad qualities? Explain.

Let's understand

Discuss with your friends the following ideas. Write it in your notebook and read it aloud in the class. Listen to what your friends have to say regarding this.

1. The easy route is not always the right one.
2. What we do everyday, becomes our habit.



Let's talk about these

1. What do the natural elements like the Sun and the Moon teach us?
2. What should we do when we face challenges in following principles in our everyday lives?

Let's do these exercises

a. Tick the correct answers:

1. By developing friendship with good people we can imbibe (**positive** / **negative**) qualities in our lives.
2. The major challenge in our life is to maintain (**consistency** / **inconsistency**) while treading on the right path.

b. Fill in the blanks:

1. We should always follow the righteous path, i.e. the path of _____, _____ and _____.
2. We should associate ourselves with _____ and noble people who share with others and _____ everyone around.
3. When we meet people with good qualities we should not be _____ of them, so that we can learn a few _____ qualities.

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

1. We should always develop friendship with good people and learn positive qualities from them.
2. We should sleep late in the morning on holidays.
3. Nature teaches us to perform our duties consistently.
4. It's okay to lie or oversleep once in a way.

Activity 1

Sneha is one of your friends. She is academically brilliant but she has the habit of coming late to school. Hence she is punished every day. You see this every day and want to help Sneha in overcoming this habit. What are the ways by which you can instil the value of punctuality in her?

Activity 2

Are you a good friend? What qualities make you a good friend?

Activity 3

List a few qualities that you wish to see in a friend. Do you have them? Ponder.



Expected learning outcomes

Students:

- understand the importance of controlling the mind.
- make efforts to keep mind under control.

Glossary

pondering	- thinking about
intently	- with earnest and eager attention
resolution	- a firm decision to do or not to do something



Story time

*It was time to go to bed. However, it was almost customary for Surabhi to ask **aajoba** (grandfather in Marathi) to tell her a story. Aajoba also took special time out during the day to read a story which he could narrate to Surabhi later in the evening. Today, he wanted to give a special message to Surabhi...*

Surabhi – Aajoba, any special story for today?



Aajoba – Surabhi, let me first ask you a simple question.

Surabhi – Sure aajoba.

Aajoba – What travels the fastest in this universe?

Surabhi – Hmm... I think it is light.

Aajoba – You are scientifically right Surabhi! Yet, there is something else, which is considered faster than light.

Surabhi – Faster than even light?

Aajoba – Yes, absolutely!

Surabhi starts pondering, but has no clue about the answer.

Aajoba – It is your ‘mind’!

Surabhi – ‘Mind?’ (in a surprised tone)

Aajoba – Yes, Surabhi. The mind travels really fast. In a split-second, your mind can reach Tokyo, thinking about the bullet trains there. The very next moment it can reach Mars, thinking about scientists trying to explore the possibility of life out there. And the next moment it can come back to this room listening intently to what I am saying.

Surabhi was puzzled. But she didn’t realise that her mind had indeed just completed it’s journey to Tokyo, Mars and back to her room in less than 10 seconds!

Aajoba – There is another interesting thing about mind. It also travels during sleep. Do you agree with me?



Surabhi pondered for a few seconds and then exclaimed.

Surabhi – Yes, absolutely. Are you referring to dreams?

Aajoba – You got it right, my child!

Surabhi – Just last night, I dreamt about the place we visited during our last vacation - Kohima in Nagaland. It was so beautiful! So yes, in a way this mind does travel during sleep as well.

Aajoba – Surabhi, mind is a very important instrument for all of us. This mind along with intellect is the source of ‘knowledge’ for all of us. It is the source of ‘light’ which dispels our ignorance.

Surabhi – I agree aajoba. Sometimes I am very attentive in the class and keenly listen to my teacher. I am able to fully understand the concept and do not even need to revise it again. Indeed, I do not even realise how the period gets over. However, on other occasions, my mind keeps wandering. Even though ma'am keeps teaching, I am physically watching her but mentally thinking about many other things, like what I had for lunch, my last conversation with my friend and so on.

Aajoba – Yes Surabhi! The toughest aspect for anyone is to control the mind.

Surabhi – Aajoba, what should I do to have better control over the mind?

Aajoba – Surabhi, you should do three things – (a) Make a resolve that you will control it; (b) Constantly keep reminding yourself about the resolution. We otherwise tend to quickly forget our resolutions; (c) Also, pray to the Almighty to help you maintain your resolve.

Surabhi (jokingly) – That sounds like an interesting way to control the beast!

Aajoba – Yes, absolutely.

Question time

1. What should one do to have a better control over one's mind?
2. What are the thoughts that come up during your leisure time? Do these thoughts switch over to another and so on quickly?
3. How can you check that you have attained control over your mind?
4. Is there a time, when your mind does not get distracted? If so when? why?

Let's do these exercises

a. Tick the correct answers:

1. Mind is a source of 'Light' which dispels our (**knowledge / ignorance**).
2. When we think about Tokyo, the first think that strikes our mind is (**bullet trains / jet aircrafts**).
3. We (**should / should not**) be firm in our resolutions.

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

1. Scientifically, light travels the fastest in the universe.
2. Our mind wanders only when we are awake and is void of thoughts during sleep.



3. Our mind is the toughest to control.
4. To help us maintain our resolve of controlling our mind, we should also pray to the Almighty.

Activity 1

Check out how quick and accurate you are!!!

count the number of times the digit “6” appears below

Concentrate!!! Concentrate!!! Concentrate!!!

1234467889974674657865876576576
3576573625432657346578436578342
2732188582735827456724687343828
7672878682768723682376783768267
2647648823178346432764876774653
7436574386581483627868653873465

Activity 2

List the ways in which you spend time at home apart from watching television/being on social media.



7

LALA LAJPAT RAI

Expected learning outcomes

Students:

- develop patriotism and fearlessness
- desire to serve the society in a spirit of sacrifice

Glossary

advocate	- recommend or support
instil	- gradually but firmly establish
facilitate	- make a process easy
eloquence	- fluently speaking or writing



Story time

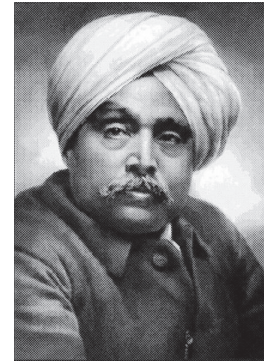
Lala Lajpat Rai was born on January 28th, 1865, in Ferozepur District of Punjab. His father, Munshi Radha Krishna Azad was a great scholar of Persian and Urdu. Lalaji's mother, Shrimati Gulab Devi, a strict religious lady, inculcated in her children strong moral values.

In 1886, he passed his law exams and started his legal practice in Hissar. He was a highly successful lawyer but somewhere deep within him, he had the urge to serve his motherland. He soon gave-up his legal practice and immersed himself into serving his fellow Indians.



Lala Lajpat Rai was a keen follower of Swami Dayanand Saraswati. He was deeply influenced by the Vedic philosophy as advocated by Arya Samaj. Post the demise of Swami Dayanand in 1883, Lala Lajpat Rai along with a few others like Mahatma Hans Raj and Pandit Guru Dutt Vidyarthi was instrumental in building one of India's first (non-British) chain of educational institutions – D.A.V. (Dayanand Anglo Vedic), comprising schools and colleges.

Lala Lajpat Rai moved to Lahore in 1892. Lalaji provided yeoman service during the famines of 1897 and 1899. He motivated the D.A.V college students to accompany him to Bikaner and other areas of Rajasthan to rescue destitute children and bring them to Lahore. He believed that *“A nation that does not protect its own orphan children cannot command respect at the hands of other people.”* He also founded a bank in 1895 which later evolved as the **‘Punjab National Bank’**.



The Kangra district of Punjab was destroyed in the earthquake of 1905. Lalaji was there again, organising relief, facilitating the recovery of the community.

Lala Lajpat Rai stressed self-reliance for Indians as early as in 1900. He was later one of the architects of the Swadeshi movement (now turned into Make-In-India) along with Mahatma Gandhi, Aurobindo Ghosh, Bal Gangadhar Tilak, Bipin Chandra Pal and others. There was also a postage stamp issued to honour him.

Under Lajpat Rai's leadership, the freedom movement spread like wildfire in the Punjab province, and he soon came to be known as **“The Lion of Punjab”** or **“Punjab Kesari”**. He travelled far and wide in India and his eloquence brought hundreds to the fold. Lalaji injected new life in his countrymen. His writings and speeches were both hard hitting and effective. They swayed those, that he wanted to reach. He was a crusader, who knew no fear and championed every worthy cause with all the passion of his soul.

Lala Lajpat Rai's supreme sacrifice came when he led a procession in Lahore on October 30, 1928 to boycott the Simon Commission set up by the British. The procession was sought to be broken by the police. General Scott ordered a lathi charge and Lajpat Rai received multiple blows. While Lalaji tried his best to keep the demonstration peaceful, the police targeted him and wounded him on his chest. The people were enraged at this insult and held a meeting the same evening. Lalaji, though in intense pain, gave a speech and declared *“... every blow aimed at me is a nail in the coffin of British Imperialism...”*

He partially recovered from the wounds left by the British but remained emotionally scarred at the brutality of the “civilised” British. “Why did they lathi- charge against a peaceful

gathering?” racked his spirit till the very end. Lalaji died on November 17, 1928 of heart failure.

We humbly bow to the great son of the soil!

He would be remembered by his countrymen for his courage, fortitude and contribution to the society.

Acknowledgement – Articles available electronically on Gloriousindia.com;

Freedomfighterhistory.blogspot.com

Question time

1. What are the qualities of Lajpatji that inspired you?
2. Lalaji was a public servant. Name any two instances that prove this statement.
3. Why was Lala Lajpat Rai called “Punjab Kesari”?
4. Why is it important to be an independent nation?

Activity 1

Think!

Values begin from home. How did Lalaji’s life prove this?

Let’s do these exercises

a. Tick the correct answers:

1. Lala Lajpat Rai was born on Jan 28th, 1865 in (**Ferozpur** / **Faridabad**) District of Punjab.
2. Rai was a highly successful lawyer but the spirit of (**nationalism** / **regionalism**) made him leave his profession and serve the nation.
3. Rai was a keen follower of (**Swami Dayanand Saraswati** / **Swami Vivekanand**) and was deeply influenced by Vedic philosophy.
4. There was a (**postal stamp** / **book**) released to honour his yeoman service.



b. Fill in the blanks:

1. Rai's father, _____, was a great scholar of _____ and his mother, _____, was a strict religious lady.
2. Lala Lajpat Rai along with _____ and _____ played an instrumental role in building one of India's first chain of educational institutions-_____.
3. Rai was one of the architects of the _____ along with Gandhiji, Bal and Pal.
4. Lala Lajpat Rai is aptly known as _____.
5. Swadeshi movement has now taken the form of _____.
6. One of India's first chain of educational institutions is D.A.V. It's full form is _____.

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

1. Lala Lajpat Rai is popularly known as Man of Peace.
2. Lajpat Rai continued his law practice in Hissar and did not participate in national movement.
3. Lalaji had a great faith in vedic philosophy.
4. Lajpat Rai remained emotionally scarred at the brutality of the civilized British till his death.

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	

8 4 18 / 13 5 22 6 5 10 10 25 21 / 10 7 25 / 9 18 11 5 15 /

R A I _ _ _ _ _

6 5 11 11 18 9 9 18 5 15.

_ _ _ _ _



8

FEARLESSNESS

Expected learning outcome

Students understand the multiple dimensions of fear and develop the ability to overcome it

Glossary

reluctant	- unwilling and hesitant
emanating	- issue or spread out from a source
endeavour	- try hard to do something
tremendous	- huge



Story time

Abinav, studying in Class IV, was visiting his **muthassi** (*grandmother in Malayalam*) in their ancestral village during summer vacations. They stayed on the first floor with a large adjacent terrace. During initial days, Abinav would get scared and get up during sleep, shouting – ‘Ghost, Ghost!’ One such night...

“Muthassi, there is a ghost out there!” Abinav said anxiously, pointing towards the open terrace area.

Muthassi – Abinav, there is nothing called a ghost here. We have been staying in this house for the last 30 years!

Abinav – No muthassi, it is there.

Muthassi – What do you mean by ghost, Abinav? How does it look?



Abinav – There is a noise out there on the terrace and also a strange light. My friends have told me that there are spirits of people who have died, which wander around. Muthassi, I am very afraid once it gets dark.

Muthassi – Come on Abinav! There is absolutely nothing called a ghost.

Muthassi – We all tend to get misled by any unexplained light or noise and assume that it is a ghost. Come along with me. Let us figure out what it is.

Muthassi opened the main door of their small apartment on the first floor and took him out to the open terrace. Abinav was initially reluctant but muthassi's self-confidence made him comfortable.

Muthassi – What sound are you referring to?

Abinav drew her attention to a strange sound emanating from a particular direction.

Abinav – Muthassi, can you listen to this sound? I have never heard it in my life. Also, there is a greenish light in that area.

Muthassi immediately understood what was bothering him. She switched on the light in the terrace. Pointing towards the potted plants kept on the terrace, she showed him an insect perched on a leaf.



Muthassi – This is called a katydid that makes a buzzing sound. This is often found in villages, where there is an open natural environment, unlike your concrete jungles in cities.

Abinav, now do you understand where the sound was coming from? That is not a ghost! Also, the greenish light that you saw was because of this insect's shadow reflecting in the water which had stagnated due to rains earlier this evening. Observe that it is a full moon tonight. The natural moonlight makes it brighter and even more visible.

Abinav was convinced. He felt both embarrassed and relieved.

Muthassi – You should always be a fearless person. Never be afraid. All these stories on spirits are unscientific with absolutely no proof.

Our actions should be such that we become fearless. This can happen only when we lead a virtuous life and follow a righteous path. On the contrary, a person who keeps committing various wrong deeds will always live in fear because he is aware of his wrongdoings and unfair means adopted. His conscience always keeps haunting him and never allows him to be at peace. One should therefore refrain from bad actions and should engage in good deeds.

Muthassi – Also, remember there are multiple dimensions of fear.

Abinav – What do you mean by that muthassi? I see fear as being harmed physically.

Muthassi – Apart from fear of being physically harmed, there could be fear of being criticised, fear of failing in an exam or any other endeavour, or the fear of near and dear one dying.

Abinav – Got it muthassi! I obviously have the fear of exams as well.

Muthassi – Exactly! Thus, we need to equip ourselves to be strong and overcome fear. If you keep revising your lessons on a regular basis, you will not have the fear of exam. But if you postpone your studying, you will be under tremendous stress and fear just before your exams.

Abinav – So, if one treads on the right path, he can be fearless. Isn't it muthassi?

Muthassi – Absolutely. And if one also sincerely prays to the Almighty, he will get additional emotional support from Him.

Let's talk about these

1. We feel frightened on seeing many small creatures even though we know they are not going to harm us. What are the ways by which we can overcome this fear?
2. List a few people/ things/ situations that creates fear in you. Find out the reason for it. How can you overcome that?
3. How have you felt when you committed a wrong deed? Elaborate. Explain how it helped you to refrain from doing it again.
4. Find out any one fear that your friend has. Think about how you can help him/her over come the fear. Discuss with your class teacher and try to implement it.



Let's do these exercises

a. Tick the correct answers:

1. The stories on spirits are absolutely (**scientific** / **unscientific**).
2. Insects are spotted more in _____ than in _____ (**villages** / **cities**).

b. Fill in the blanks:

1. A person who commits wrong deeds will always live in _____ because his conscience is aware of the wrong deed and will always _____ him and never allow him to be in _____.
2. The tendency to be misled by any unexplained _____ or _____ makes us assume that it is _____.
3. When we _____ our studies then we are likely to be _____ and _____ before the exams.

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

1. When we lead a virtuous life and follow a righteous path we can become fearless.
2. If one sincerely prays to the Almighty, one will get more emotional support from Him.
3. Sometimes superstitious beliefs are the cause of fear.

9

SARASWATHI RAJAMANI

Expected learning outcomes

Students:

- understand that gender is not a limiting factor to engage in fearless patriotism.
- develop non-attachment to materialistic things and a spirit of sacrifice.

Glossary

devastating	- highly destructive or damaging
materialistic	- excessively concerned with material possessions
exceptional	- unusual



Story time

Many years after India finally achieved its independence, the courage and contributions of many little known freedom fighters have faded away from our memory. Saraswathi Rajamani is one such forgotten woman, who lived a life of danger to help her nation fight the British.

Rajamani was born in 1927 in Rangoon, Burma (present day Yangon in Myanmar). Her father owned a gold mine and was one of the richest Indians in Rangoon. Her family was a strong supporter of the Indian freedom movement.

As Rajamani grew up, she started hearing a lot about Netaji Subhash Chandra Bose and his Indian National Army (INA). Netaji's powerful words kindled fervour in her to fight for her nation.



She was just sixteen when Netaji Bose visited Rangoon to collect funds and recruit volunteers for INA. He urged everyone to join hands in freeing India from the Britishers. Deeply impressed with his fiery speech, Rajamani removed all her expensive gold and diamond jewellery that she was wearing at that time and donated it to the Indian National Army.



This action attracted the attention of Bose who, on enquiring, found out that Rajamani was the daughter of one of the wealthiest Indians in Rangoon. The very next day, he arrived at Rajamani's residence to return all the jewellery. On meeting Rajamani's father, Bose said, "Due to her innocence, she gave away all her jewellery. So, I have come to return it."

Her father, a freedom fighter himself had, made donations to Bose's cause, simply smiled in reply. Rajamani confidently said, "They are not my father's; they are mine. I gave all of them to you, and I will not take them back."



Netaji Subhash Chandra Bose and Captain Lakshmi Sehgal with INA's all-women brigade

So stubborn was the teenager that Bose could not but admire her determination. He told her, “Lakshmi (Money) comes and goes, but not Saraswathi (Knowledge). You have the wisdom of Saraswathi. Hence, I name you Saraswathi.” This was how Rajamani became Saraswathi Rajamani from that day onwards.

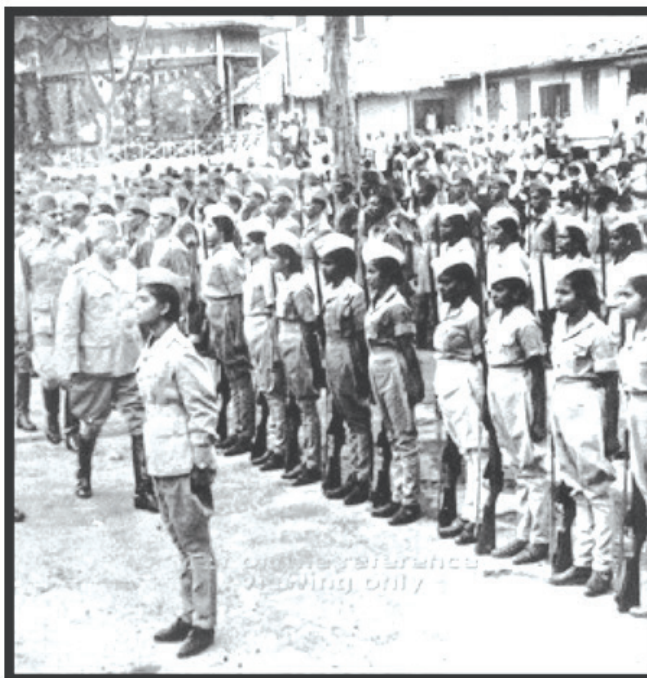
However, Rajamani was not done. In the very same meeting, the 16-year-old urged Bose to recruit her in his army. Her determination to serve the country prompted Bose to recruit Rajamani and four of her friends into the INA.

Bose recruited them as spies in INA’s intelligence wing. Dressed up as young boys, the girls started working at British military camps and officers’ houses gathering military intelligence from the British officers, for almost two years.

While the unit was careful, not to reveal their identity one of the girls was caught by the British. Knowing the consequences, Rajamani (as a boy her name was Mani) decided that she would try and rescue her fellow spy.

The gutsy teenager dressed herself as a dancing girl, drugged the officers at the prison, and rescued her colleague. As the girls tried to escape, they were shot at by the Britishers and Rajamani suffered a bullet wound in her right leg. Though bleeding, Rajamani and her friend ran to safety and climbed up a tree, where they camped for three days, while the British carried out their search operation.

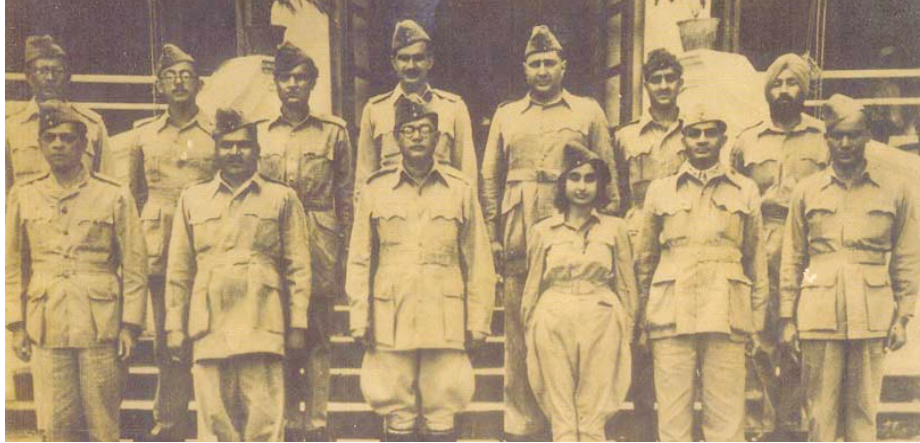
The bullet wound left her with a permanent limp, but Rajamani was proud of it. For her, it was a reminder of her exciting days working for the INA as a spy.



RANI OF JHANSI REGIMENT

Later, Rajamani would often recall how delighted Netaji was at their brave escape and the proud moment when she was given a medal by the Japanese emperor himself, along with the rank of Lieutenant in the INA's Rani of Jhansi Regiment.

When the INA was disbanded after the British won the war, Saraswathi and the other INA members returned to India on Netaji's instructions.



Saraswathi Rajamani and her family gave away everything they owned and made their way to India. Sadly, the family that gave everything for the freedom struggle, had to live a life of poverty on their return to India. She turned 90 in 2017, and died of cardiac arrest on Jan 13th, 2018. Her last rites were held in Chennai.

Age had hardly withered Rajamani's spirit and determination to serve her nation. Even in her old age, she visited tailoring shops collected rejected fabrics, and pieces of cloth to make clothes that she donated to orphanages and old age homes. During the devastating tsunami of 2004, she donated her meagre monthly pension that she received as a freedom fighter.

Somehow, history tends to forget its women. Many brave women, who walked shoulder to shoulder with men during trying times, still remain in shadows, their faces forgotten and their bravery unsung. Saraswathi Rajamani is one such hero, a woman of exceptional bravery and intelligence, who deserves to be recognised and respected by her country men.

(Acknowledgement – Articles available electronically on Thebetterindia.com; Yourstory.com)

Question time



1. Write down the qualities that you find in Rajamani that you wish to emulate.
2. How did Saraswathi Rajamani join the INA?
3. Narrate the incident that brought out Saraswathi Rajamani's bravery and determination.
4. Have you given up on any of your things willingly for a cause? For what? When? How did you feel then?
5. Some countries have compulsory military service. What do you think about it? Justify.

Let's do these exercises



a. Tick the correct answers:

1. Rajamani was born in (**Rangoon** / **Lahore**) and her father owned a (**coal** / **gold**) mine.
2. At the age of (**19** / **16**), she was recruited in the (**'Rani of Jhansi'** / **'Rajput rifles'**) regiment of the INA.
3. Rajamani was renamed "Saraswathi Rajamani" by Netaji because she was (**wise** / **rich**) .
4. Saraswathi Rajamani was given a medal by the (**Chinese** / **Japanese**) emperor himself, along with (**the rank of Lieutenant** / **Major General**) in INA's Rani of Jhansi Regiment.

b. Fill in the blanks:

1. Saraswathi Rajamani dressed up as a _____ and _____ the officers in the prison to rescue her colleague.
2. While rescuing her colleague and escaping from the fierce attack of the Britishers, Rajamani suffered a _____ in her _____ leg.



3. Even though Rajamani was bleeding, she ran towards a _____ where they camped for ____ days while the British carried out their _____.
4. Despite Rajamani's age, the _____ and _____ to serve her nation had hardly withered.
5. Rajamani's _____ towards others had not faded away with time as she used the _____ from the tailor's shop to make clothes for the _____ and _____.

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

1. Bose came to Rangoon to collect funds and volunteers for the INA.
2. Disguised as young boys, the girls started working at British military camps and officers' houses.
3. Bose was attracted by the magnanimous action of Rajamani who was the daughter of a poor Indian in Rangoon.
4. Rajamani's family had contributed everything for the freedom struggle. But when they returned to India they had to live a life of poverty.
5. Saraswathi Rajamani donated her meagre monthly pension, as she was rich.

10

GOD IS EVERYWHERE

Expected learning outcomes

Students:

- understand the omnipresence of God.
- understand that we can never hide anything from God, nor should we desire to do so.

Glossary

implementation - the process of putting a plan into action



Story time

Rishab often noticed his **nani** (*grandmother in Hindi*) sitting in a quiet place and closing her eyes. He would often wonder as to what exactly she was doing. One day...

Rishab – Nani , I see you often sitting and closing your eyes. What do you exactly do?

Nani – I meditate Rishab.

Rishab – Meditate?

Nani – Yes, I pray to Almighty during meditation.

Rishab – Hmm....but I thought people only go to Temple, Church or Mosque to pray.

Nani – Rishab, God is present everywhere. He exists in me, in you, in this air around us, in each classroom of your school, in every corner of our home!

Rishab – Wow! That is very interesting!

Nani – Rishab, let us do a small activity. Can you bring a piece of cotton from the First Aid box at home?

Rishab gets a small ball of cotton immediately.

Nani – Please dip it in a mug of water. Now, tell me whether water exists in cotton.

Rishab – Yes, obviously water now exists in every particle of cotton.

Nani – This is exactly how you should understand about God. He exists in every particle of this entire Universe.

Rishab – But, then I cannot see Him. Would it not be so much better if we could see God?

Nani – I understand that we feel most convinced when we see something with our own eyes. However, let us understand another perspective. How does this fan work? (pointing towards the ceiling fan)

Rishab – It is powered by electricity.

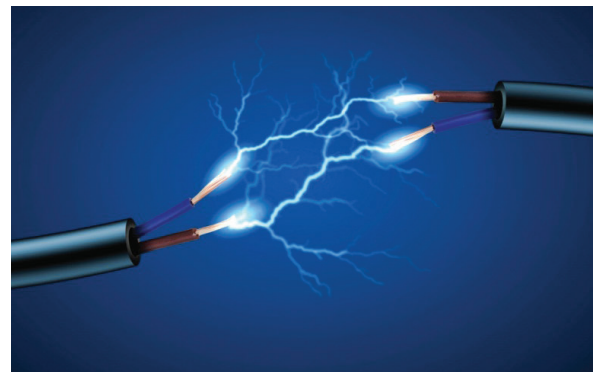
Nani – That is right. This electricity powers so many objects around us – lights, air conditioners, washing machine, refrigerators etc. But have you ever seen electricity?

Rishab – No.

Nani – Also, have you seen air, though it is everywhere?

Rishab – No. I can only feel it. But can never see it.

Nani – That is exactly the point. It is impractical for us to be able to see everything. God is formless, similar to air and electricity.



THINK

We cannot see the signal that helps you access a mobile phone!

Rishab – Can I feel God’s presence?

Nani – Let us assume a situation wherein you are at home with your parents. You go alone to your study room to read. Now, you cannot directly see your mother but you do have a feeling that she is at home. She will be available for you if you need her. Similarly, God is present everywhere, all the time.

Once a Guru asked his disciples to go to a forest and get a small piece of sandalwood, without anyone knowing about it. He asked them to be very careful and ensure that no one sees them chipping the sandalwood. The disciples went to the forest as instructed. All of them managed to get a small piece of sandalwood, except one named Praneet.



When the Guru got to know about this, he questioned Praneet – “How come you could not get a small piece of sandalwood from the entire forest?” Praneet replied – “Gurudev, you had asked us to get the sandalwood such that no one sees us. But I realised that God is everywhere, in each and every particle of this universe including the trees, axe, bhoomi (Earth), air and within myself. There is absolutely no way I could meet the condition laid down by you”. The Guru smiled and was happy that there was at least one disciple who had this awareness that God is present everywhere. All others had theoretical knowledge, but forgot about it during the practical implementation phase.

Nani – Remember, God is watching us at all times. He constantly knows what we think, speak and do.

Nani – Have you ever wondered that before you take any action or speak anything, a thought raises in your mind?

No other human being can exactly know what one is thinking. However, the moment you raise a thought, the Almighty knows about it. There is absolutely no location, where He is not present. We can hide any of our thoughts, speech and actions from our parents but never from the Almighty.

Nani – Also, remember that we consider God to be Just. Don’t we?

Rishab – Yes nani.



Nani – Now, if God is not present everywhere to notice everything, how will He ensure justice for all? Like in a court, where lawyers collect evidences and present, there is no need for some one to represent to God. Indeed, one does not even need to approach Him for justice. He, Himself will ensure justice for all. This is possible, only when He is present everywhere, all the time!

Rishab – That is very logical nani! God indeed is present everywhere!

Nani – I also recollect a short poem written by a poet – Katherine Bright.

*God is there,
Everywhere,
Like the air you breathe!
Near and far,
Left and right,
High and low, there's no –
Place that you can hide,
From His loving eyes –*

*God is there!!
He knows when you've been bad and when you're good!
He loves to watch you giggle!
He smiles each time you're kind and He,
Sees every tear that you cry,
And He wants you to know,
You are never, ever
Alone!!*

Activity 1

After reading this story, you might wonder why we go to places of worship when we say that God is everywhere. To understand this better, take a piece of paper and write down the benefits of going to a place of worship, after discussing with your parents.



Let's do these exercises



a. Tick the correct answers:

1. We (**need** / **do not need**) a representative to communicate with God.
2. The moment we raise a thought, (**our parent** / **the Almighty**) knows about it.
3. We (**can** / **cannot**) hide any of our thoughts, speech and actions from the Almighty.

b. Fill in the blanks:

1. Similar to air, electricity and phone's signals, God is _____.
2. We do not require approaching God for _____ because God is just.
3. God is present everywhere but we cannot see Him because He is _____.

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

1. God is present in each and every particle of this Universe.
2. We cannot hide our speech, actions and thoughts from other humans.
3. God knows all our actions and He wants everyone to understand that He is always with us.
4. God is always just, though we might be unhappy at times.

Activity 2

What would you converse if you have an opportunity to speak with God?

Expected learning outcomes

Students:

- understand the principle of Aparigraha.
- practise the art of simple living and sharing in everyday life.

Glossary

inadvertently	-	without intention
instantaneously	-	immediately
consumerism	-	buying things everytime we feel like



Story time

*Nithin had gone to a supermarket along with his **atte** (father's Sister in Kannada) for buying some provisions. As they were moving towards the billing counter, he noticed a nice T-shirt, which he wanted to buy instantaneously. He started pestering his atte. She was initially reluctant but then decided to buy it. On their way back home...*

Atte – Nithin, how many T-shirts do you have in your cupboard?

Nithin – Atte, I do not exactly know. But yes, I should be having a quite few of them. I love wearing different T-shirts.

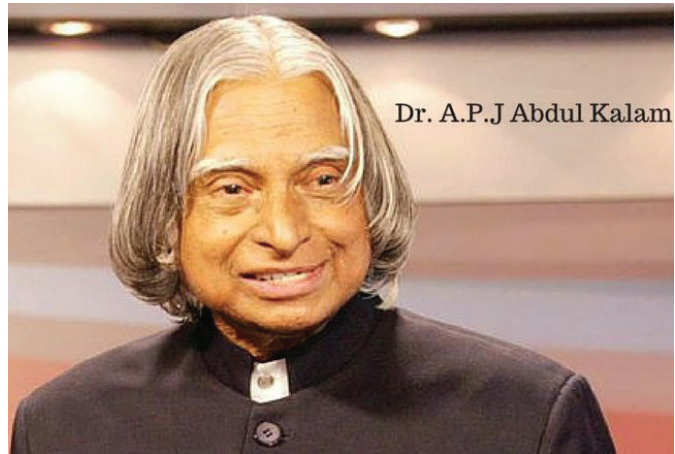
Atte – Have you heard of the term called 'Aparigraha' (अपरिग्रह)?

Nithin – Apareee....graha...which language atte?

Atte – It is a Sanskrit word.

Nithin – No. What does this mean?

Atte – In simple terms it means that one should not accumulate harmful and non-essential objects. It means not to amass or crave or seek material possessions beyond what is necessary. In today's consumerist driven society, all of us just want to consume as much as we can. Think about it, you have so many T-shirts in your cupboard that you do not even have a count of it.



Nithin – But atte, while I have many T-shirts, some of them no longer fit me.

Atte – But you still keep them in your cupboard. Don't you? If the T-shirts no longer fits you, it is best to give them away after a wash. I am sure you have heard about our late President, Shri. A. P. J. Abdul Kalam.

Nithin – Yes. He was one of the finest scientists in recent times and led the Indian space research program. He was also the President of India for five years.

Atte – After his demise, his material possessions were assessed. Can you guess, what his belongings were?

Nithin – I am sure, he must have been fairly wealthy considering his achievements.

Atte – No Nithin. All he possessed were a wristwatch, six shirts, four trousers, three suits, and a pair of shoes. He did not own any house, fridge, TV, car or an AC. He neither died in poverty, nor did he live a life of luxury. He survived on the royalty that he received from the four books he authored and his pension. He would never accept a gift, except for a book.

Nithin – That is very inspiring, atte.

Atte – Indeed! Inspired by him, I have also fixed the number of sarees that I need. If any of my saree is no longer fit for wearing, I buy a new one; but I ensure that I give away the one that I no longer intend to wear. It is best to have limited possessions in life.

Atte – There is another important aspect to Aparigraha. It also means not accumulating harmful and non-essential thoughts.

Nithin – Non-essential thoughts?

Atte – Yes. If you notice intently, we keep raising one thought after another in our mind, throughout the day.



Nithin – Yes, that is true.

Atte – And many a times, we keep thinking about the same aspect over and over again without arriving at any kind of conclusion.

Nithin – Can you give an example, atte?

Atte – Let us assume you went on a vacation to your ancestral village and had a great time over there. Now, after you are back you very often start thinking about the nice vacation and keep planning when you should be going there next. So, these thoughts keep your mind preoccupied.



Nithin – So, is it incorrect to recall any of our past experiences?

Atte – No that is not the case. Remember, you should be the master of your own thoughts. You may consciously recall the pleasant moments during your vacation; you may also discuss with your parents and decide when next you can go there. Once, you decide on that front, then its best that you don't keep thinking about the same aspect over and over again. Indeed if you inadvertently raise the thought again, you should remind yourself that you have already taken a decision in this regard and you need not waste your time thinking about it once more.

Nithin – Now, I understand. So the word Aparigraha means to avoid harmful and non-essential objects and thoughts.

Atte – That is very well summarised, Nithin!

Atte – Let me highlight the benefit of adopting this virtue in life.

Atte – You indeed move beyond material possessions. Otherwise, life is spent thinking about and accumulating the best clothes, cell phones, jewellery, house and other accessories.

Nithin – Got it atte! I understand this life lesson. Also, I now realise that I do not actually need this T-shirt. I have enough for now. What can I do with it?

Atte – If you feel so, why don't you give it to someone who may really need it?

Nithin – Fine atte. We regularly celebrate the 'Daan Utsav' in our school when we visit a few orphanages. I will possibly give it away to another child, who is not as fortunate as me.



Atte – Aparigraha means not just giving what you have in excess. But giving up things that you actually need to someone who might need it more.

Atte was very happy with Nithin's gesture. She hugged and blessed him.

Let's talk about these

1. When do our thoughts become non-essential?
2. Have you followed the principle of Aparigraha? How did you feel then?
3. If you get two new bicycles on your birthday, what will you do?
4. Apart from material things, what can be shared with the needy to express your concern? Think and share. Try to implement and pen down your feelings when you did it.

Let's do these exercises

a. Fill in the blanks:

1. We should always possess only what we _____.
2. The reason for accumulation of wealth is to lead a _____ life.
3. One should be the master of his _____.
4. Shri. A.P.J. Abdul Kalam lived a _____ life.
5. The word Aparigraha means to avoid _____ and inessential _____ and _____.

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

1. We should only buy things that are absolutely essential..
2. Daan is giving what we have in excess.

Let's have fun



Activity

1. Paste pictures of any five great people who lived a simple life.

2. List a few things that you have in excess. What would you like to do with them?

3. List down your needs and wants.

Needs	Wants



12

MAJOR SANDEEP UNNIKRISHNAN

Expected learning outcomes

Students:

- understand the sacrifice made by Major Sandeep Unnikrishnan for saving the lives of innocent people.
- develop a spirit of patriotism and respect for the country's armed forces.

Glossary

inducted	- admit someone formally to a post or organisation
prominent	- important
inhospitable	- harsh and difficult to live in



Story time

The students of a school in Imphal had assembled to remember the great patriots who laid down their lives for the sake of our nation. Indians pay homage to Bhagat Singh, Sukhdev Thapar and Shivaram Rajguru, for their supreme sacrifice. The famous trio lost their lives on March 23, 1931 while they were very young.

The school Assembly began with the school pupil leader giving a short speech on the importance of the day. The Principal also spoke on the sacrifices made by our soldiers. After the assembly, the students proceeded to their classes.



But Tahenbi and her classmates were very excited. They were asked to bring the picture of people who sacrificed their life for the sake of the nation and talk about them in the class. They had cut out the pictures from newspapers and magazines. Of course, their parents helped them out in the preparation.

Their teacher Ms. Vangamla asked the students if they were ready for the presentation. The students excitedly replied “Yes ma’am”. The students made presentations on Lala Lajpat Rai, Bhagat Singh, Veer Savarkar etc.

It was now Tahenbi’s turn to do the presentation. Her presentation was a little different from the rest of the class. She showed the picture of Major Sandeep Unnikrishnan and asked if anybody could identify him. There was a lot of excitement and whispering in the class. Students were trying to figure out the hero in the picture!



Proud moment for Sandeep at Passing Out Parade

Laamba sprang up and said, “When I went to my *mama’s (mother’s brother in Tamil)* house, I saw a news item on the television and the picture of this gentleman was shown. But... I don’t remember his name; I remember that he saved a lot of lives”.

Ms. Vangamla, the teacher was quick to appreciate the girl for her effort. “Good Laamba. He is Sandeep Unnikrishnan, the NSG Commando who sacrificed his life to save many during the terrorists attack in Mumbai in 2008.”

Now the excitement of the students grew further. Tahenbi went on to talk about Unnikrishnan and his feat.

Sandeep Unnikrishnan was born in a middle class family in Bangalore on 15th March 1977. As a student, he was a good athlete who was interested in school activities and sports events. After schooling, he joined the National Defence Academy in 1995. He was inducted into the Indian Army in July 1999. He was pressed into action immediately in the Kargil war, where he displayed extraordinary courage and



TajMahal Palace after terrorist attack

leadership. Later he was assigned in the special group of National Security Guards (NSG) in 2007.

On the night of 26th November 2008, many important buildings in South Mumbai were attacked by terrorists. The 100 year old Hotel Taj Palace was one of the buildings where many people were held captive. As part of 'Operation Tornado', Unnikrishnan led his team of NSG commandos (otherwise known as Black Cats) up to the sixth floor of the Taj Palace and bravely rescued 14 people from the clutches of the terrorists. However, during his battle with the terrorists to rescue the innocent people, he unfortunately received bullet injuries from the back and died. His last words were, **“Do not come up, I will handle them”**.

Other prominent people who laid down their lives were the then ATS (Anti-Terrorism Squad) Chief Hemant Karkare, Mumbai's Additional Police Commissioner Ashok Kamte and Senior Police Inspector Vijay Salaskar.

Unnikrishnan is an epitome of bravery and sacrifice. He was posthumously awarded the Ashoka Chakra, the highest award given by the Indian Government for bravery and self-sacrifice.

He will inspire us as a man who sacrificed his life for saving the lives of innocent people.

He indeed lived his words, **“I don't want to die an ordinary death. When I go, the whole nation should remember me.”**

The students had goosebumps while listening to the heroic deed of Unnikrishnan. The teacher then said, “There are many people from the Armed Forces like Unnikrishnan who safeguard our boundaries just to ensure that we are safe. They are away from their families, living in inhospitable conditions. Every year the country observes Armed Forces Flag Day on December 7. We can contribute a little amount which will help in taking care of the families of the armed forces who fight for the country.” The students immediately responded, “Yes ma'am, we will definitely do that”.

The class got over with all students getting up and saying 'JAI HIND'. The hearts of the students were filled with patriotism.



Major Sandeep Unnikrishnan – Proud to come home

Question time

1. Why is it important to observe / celebrate days of national importance in school?
2. How can you contribute for a peaceful India?
3. Find out from your grandparents/parents if there have been any freedom fighters in your family/or anybody who is in the Armed Forces. Collect details and share it in the class.

Let's do these exercises

a. Tick the correct answers:

1. Sandeep Unnikrishnan was born in a middle class family in (**Bangalore** / **Chennai**) on 15th March 1977.
2. As a part of (**'Operation Tiger Hill'** / **'Operation Tornado'**), Unnikrishnan led his team of NSG commandos up to the sixth floor of the Taj Palace and bravely rescued (**14** / **20**) people from the clutches of the terrorists.
3. NSG stands for (**National Security Guard** / **National Secret Group**).

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

1. Sandeep Unnikrishnan belonged to the Indian Navy.
2. Terrorists attacked Taj Mahal Palace on 26th November 2010.
3. We should pay respects to the armed forces that safeguard our nation.

c. Name the following:

1. The highest award given by the Indian government for bravery and sacrifice.
2. National security guards are also known as_____.
3. Two Ashoka Chakra awardees other than Major UnniKrishnan.
4. December 7th of every year is observed as this day.
5. Two police officers who laid down their lives fighting the terrorists in Operation Tornado.

13

BRAHMACHARYA

Expected learning outcomes

Students:

- know the sense organs related to a) Gyaan Indriya b) Karma Indriya and understand how to gain control over the sense organs.

Glossary

implies	-	suggests	perspective	-	view/outlook
inclination	-	wish			
expletives	-	foul language			
back biting	-	gossip			
imbibe	-	absorb			

Story time

Mani used to have long conversations with his *Chithi (mother's younger sister in Tamil)*. He had a special bonding with her and looked forward to valuable life lessons.

Mani – Chithi, is it true that our life is broken down into four stages or aashrams? I heard a Vedic scholar mention it during a guest lecture at school.

Chithi – Yes, that is true. Our ancient scriptures prescribe four stages of life namely Brahmacharya, Grihastha, Vaanaprastha and Sanyasa.

Mani(excitedly) – Yes, now I can recollect. Brahmacharya is to be followed during student life for the first 25 years, followed by married life of 25 years (Grihastha), succeeded by learning and service for the next 25 years(Vaanaprastha) and finally giving up everything in pursuit of Moksha and engaging in spreading true knowledge, i.e. Sanyasa.



Chithi – I am so glad that you remember these details. However, I must emphasize that the concept of ‘Brahmacharya’ is referred in Shaastras in multiple contexts. Its meaning is very wide as it implies control over all our sense organs.

Mani – Hmm...by sense organs,are we referring to our eyes,ears etc.?

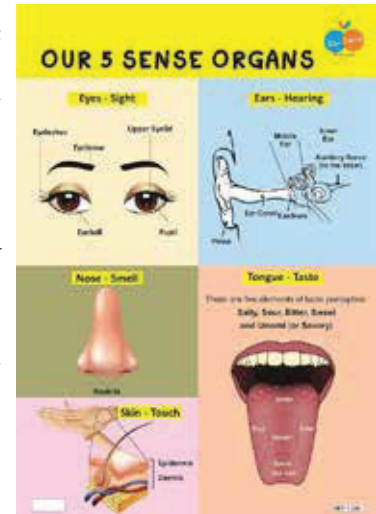
Chithi – Yes, you are right. Our sense organs can be broken down into two categories - ज्ञान इंद्रिय (GyaanIndriya|Knowledge-senses) and कर्म इंद्रिय(KarmaIndriya|Action-senses)

ज्ञान इंद्रिय (Gyaan Indriya | Knowledge-senses) refers to five sense organs through which we gain awareness or information, which is then processed to gain knowledge.

कर्म इंद्रिय(Karma Indriya | Action-senses) refers to five sense organs through which we perform various kind of actions on an everyday basis.

Mani – That is an interesting way to classify. Can you name all of them?

Chithi – Sure. The five ‘Gyaan Indriya’ are Eyes, Ears, Skin, Tongue and Nose, through which we See, Hear, Feel, Taste and Smell respectively. The five ‘Karma Indriya’ are Hands, Legs, Tongue, and the two body partsthroughwhichwedisposewaste(urineandfaeces).Following ‘Brahmacharya’ implies that one should have control over all these ten sense organs, at all times.



Mani – I heard you mention Tongue in both the lists. So, is it both a Gyaan-indriya and a Karma-indriya?

Chithi – Yes,that is absolutely true. Tongue has two functions – ‘Taste’ and ‘Speech’. Taste gives us certain awareness or information. For example, you can keep reading or hearing about a round white ball, known as ‘rasgulla’, which is sweet. However, you will get the true essence of it only when you ‘taste’ it. In addition, the tongue helps us speak,which also makes it a Karma-indriya (‘Action’ oriented).

Mani – Can you give a few examples on how do we exercise control over the sense organs.

Chithi – Sure, Mani. Do you like watching movies or playing games on the mobile phone?



Mani – Yes, I do love them, though. Amma wants me to avoid doing so.

Chithi – Now, this is about control on your ‘eyes’, the sense organ through which we see or watch. We should rather engage ourselves in reading good books, watch educational videos and appreciate the beauty of nature.

Mani, do you like deodorant and perfumes?

Mani – No, I somehow do not like them. However, few of my friends are obsessed- they will just not step out of the house without spraying a deodorant.



Chithi – So, this is essentially control over the nose (smell). We should not be obsessed with artificial, chemical-laden fragrances. We should rather enjoy the fragrance while performing Agnihotra or spend time in a park with numerous flowers around.



Mani – Thank you chithi. Now, I am able to understand. So, control over tongue will refer to our ability to resist the temptation of having junk food, like pizza, burgers etc. Isn't it?

Chithi – Yes, and instead seek pleasure and enjoyment in having simple, healthy and home-cooked food.

Chithi – Absolutely Mani! And to have control over ears, implies that we develop an inclination towards listening to mantras, shlokas, hymns, bhajans and other traditional music rather than loud, meaningless music only because it is from a recently released movie.



Mani – I agree with you chithi. Many of my friends prefer listening to only Western English songs. At times, they consider me as very old fashioned as I have been learning the traditional South Indian Carnatic music.

Chithi – I understand Mani. Coming to skin, well many of us do get obsessed with facial creams and lotions to look smart. Many also like to dye the hair. It is best to minimize use of cosmetics. I am reminded of this meaningful shloka from the Neeti Shatakam

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वलाः
न स्नानं न विलोपनं न कुसुमं नालङ्कृता मूर्धजाः ।
वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥

Keyuraa na vibhushayanti purusham haaraa na chandrojwalaaha
na snaanam na vilopanam na kusumam naalankritaa moordhajaaha |
Vaanyekaa samalam-karoti purusham yaa samskritaa dhaaryate
ksheeyante khalu bhushanaani shatatam vaag-bhushanam Bhushanam
Beautiful bangles, necklaces, fragrances and decorations do not adorn a person.
They will definitely get destroyed over time. Following dharma and speaking the
truth in a pleasant manner is the only jewel that will be permanent.

Mani – Very nice shloka indeed! Also, we should have control over the tongue when we speak. Some of my friends use expletives and cuss words when they are angry, which is so unpleasant to hear. Slowly, it becomes part of their everyday ‘lingo’ and they start using them even in a casual conversation.

Chithi – Yes Mani. We need to adopt the following four aspects when we speak – (i) Always speak the Truth; (ii) Speak Softly; not in a harsh way; (iii) Speak what is beneficial; do not indulge in unnecessary gossip; (iv) Extend sincere compliments and appreciation; Do not indulge in backbiting and criticizing.

Mani – If we are to consider this broader meaning, then the concept of ‘Brahamacharya’ is to be adopted throughout our lives, isn’t it?

Chithi – Absolutely Mani. We, need to imbibe it all times, across all the four aashrams. It however becomes even more relevant during the first phase of life, ‘Brahamcharya’ wherein we study and gain knowledge.

Mani – I agree, chithi.



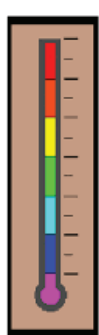
Chithi – The concept of maintaining control also extends to our hands, legs and the two sense organs through which we dispose waste. The Katha Upanishad lays out an apt shloka

आत्मानं रथिनं विद्धि शरीरं रथमेव तु
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च |
इन्द्रियाणि हयान् आहुः विषयान् तेषु गोचरान्
आत्मेन्द्रिय मनोयुक्तं भोक्तेत्याहुः मनीषिणः ॥

Aatmaanam rathinam viddhi, shareeram rathameva tu |
buddhim tu saarathim viddhi, manaha pragrahameva cha ||
Indriyaani hayaan aahu, vishayaan teshu gocharaan |
aatmendriya manoyuktam, bhoktetyaahu maneeshinaha ||

The soul is the master of the chariot - the final decision maker. The body is the chariot. Buddhi (Intellect) is the charioteer that helps the soul to decide the direction to take. Mana (Mind) is the reins with which the soul controls the horses with the help of Intellect. The horses are our sense organs (Gyaan-indriya and Karma-indriya) through which we experience the world. The path on which we tread in life is full of attractions and distractions. The soul which is in complete control of its body and sense organs with the help of Buddhi & Mana, will lead a righteous life.

Thus, the shloka advises us to be in complete control of our sense organs in this world where in there are numerous attractions and distractions. For instance, we are exposed to numerous advertisements promoting needless products on televisions, bus back panels, road hoardings, google, YouTube etc. We may also be misguided by friends, who may feed us with wrong ideas.



Key aspect of 'Brahmacharya' is to distinguish between 'right' and 'wrong', retain control over all our sense organs and channel our energies in the path of 'Dharma'

Mani – Very interesting chithi. I have now got a very good perspective of 'Brahmacharya'. I will try to adopt it 100% in my everyday life.

Chithi – Mani, similar to other aspects of Dharma, it is not about 0% or 100%. None is at 0% and none at 100%. In the scale of 0-100% it should be our endeavor to constantly keep moving up.



LET'S TALK ABOUT THESE

1. Explain about the concept of 'Brahmacharya'.
2. Why is tongue placed both under Gyaan-indriya and a Karma-indriya?
3. Quote & explain the shloka from Neeti Shatakam which emphasizes the importance of internal beauty.
4. What are the four key aspects one needs to keep in mind while speaking?
5. Write a brief note on various kinds of temptations and distractions that we are likely to face in life.

LET'S DO THESE EXERCISES

a. Fill in the blanks:

1. The four stages of life are _____, _____, _____ & _____.
2. The five sense organs through which we perform various kind of actions on an everyday basis is called _____.
3. _____ is a kin to a charioteer that helps the soul in decision making.
4. We can have control over eyes by engaging in _____ & _____.
5. We can have control over ears by engaging in listening to _____ & _____.

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

1. An individual who follows Brahmacharya has control only over his Gyaanindriya.
2. The Soul is master of the chariot – the ultimate decisionmaker.
3. Vaanaprastha is that stage of life when one finally gives up everything in pursuit of moksha and engages in spreading true knowledge.
4. It is easily possible to adopt 100% brahmacharya in our everyday lives.
5. One who has control over his tongue will resist the temptations to consume junk food.

FOSTERING UNIVERSAL VALUES -5

INSPIRATIONAL POSTER



Coin a caption _____



Coin a caption _____



Coin a caption _____



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Fostering Universal Values

'Fostering Universal Values' is a series of ten books with 10 to 12 chapters in each. The series would serve as a tool to nurture key personal values like grit, hope, humility, perseverance, tolerance, empathy and integrity to name a few, in children between the age of 5 to 14 years. It would also help them gain a reasonably good understanding of spirituality as envisioned by our ancestors. The content of the book also focuses on core social values like patriotism, compassion towards all living beings, social service and the need to live as a community.

With inputs from the books, we hope to see the children evolve into responsible citizens, empowered with spiritual strength, to overcome challenges and to lead themselves, their families and the society they live in, to peace and happiness. Thus, they would not only contribute to the harmony of the world, but in the face of a national threat they would be ardent patriots.

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