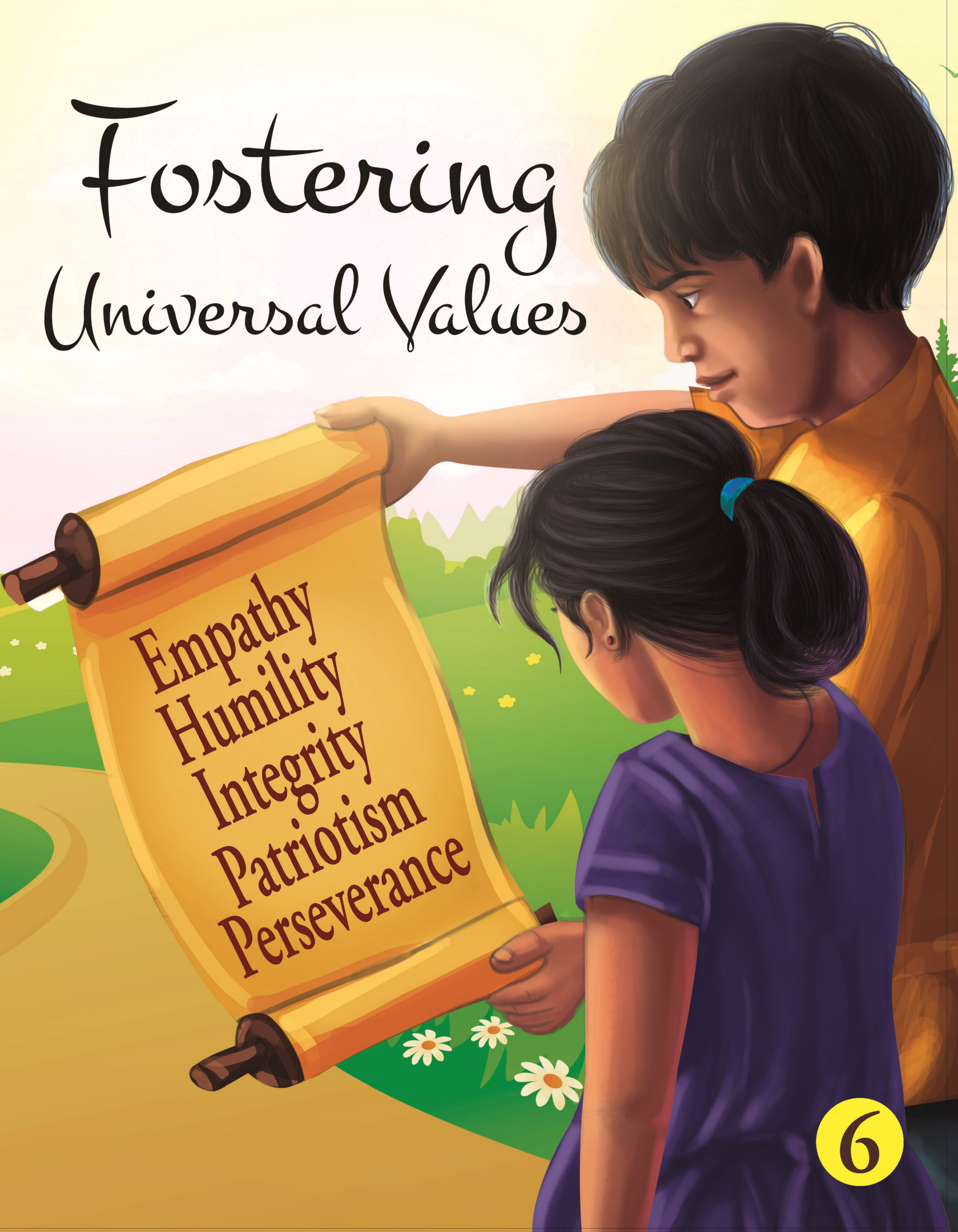


Fostering Universal Values

An illustration of a man with short dark hair, wearing a yellow shirt, and a young girl with dark hair in a ponytail, wearing a purple shirt. They are both looking at a large, unrolled scroll. The scroll is yellow and has five values written on it in a dark brown font. The background is a bright, sunny outdoor scene with green grass, white daisies, and a yellow sky.

Empathy
Humility
Integrity
Patriotism
Perseverance

FOSTERING UNIVERSAL VALUES





Fostering Universal Values

Second Edition published in 2024

You are free to copy and redistribute the material in any format or medium. You must give appropriate credit and you may not use the material for commercial purposes without the permission of the author. If you remix, transform, or build upon the material, you may not distribute the modified material.

You can write to ‘Tamilnadu Arya Samaj Educational Society’ 212–213, Avvai Shanmugam Salai, Gopalapuram, Chennai – 600086 or email to publications@davchennai.org to seek permission to print all or only certain chapters of the book.

The Author of this book is solely responsible and liable for its content including but not limited to the views, representations, descriptions, statements, information, opinions and references.

MRP ₹200/-

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 selflessness 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

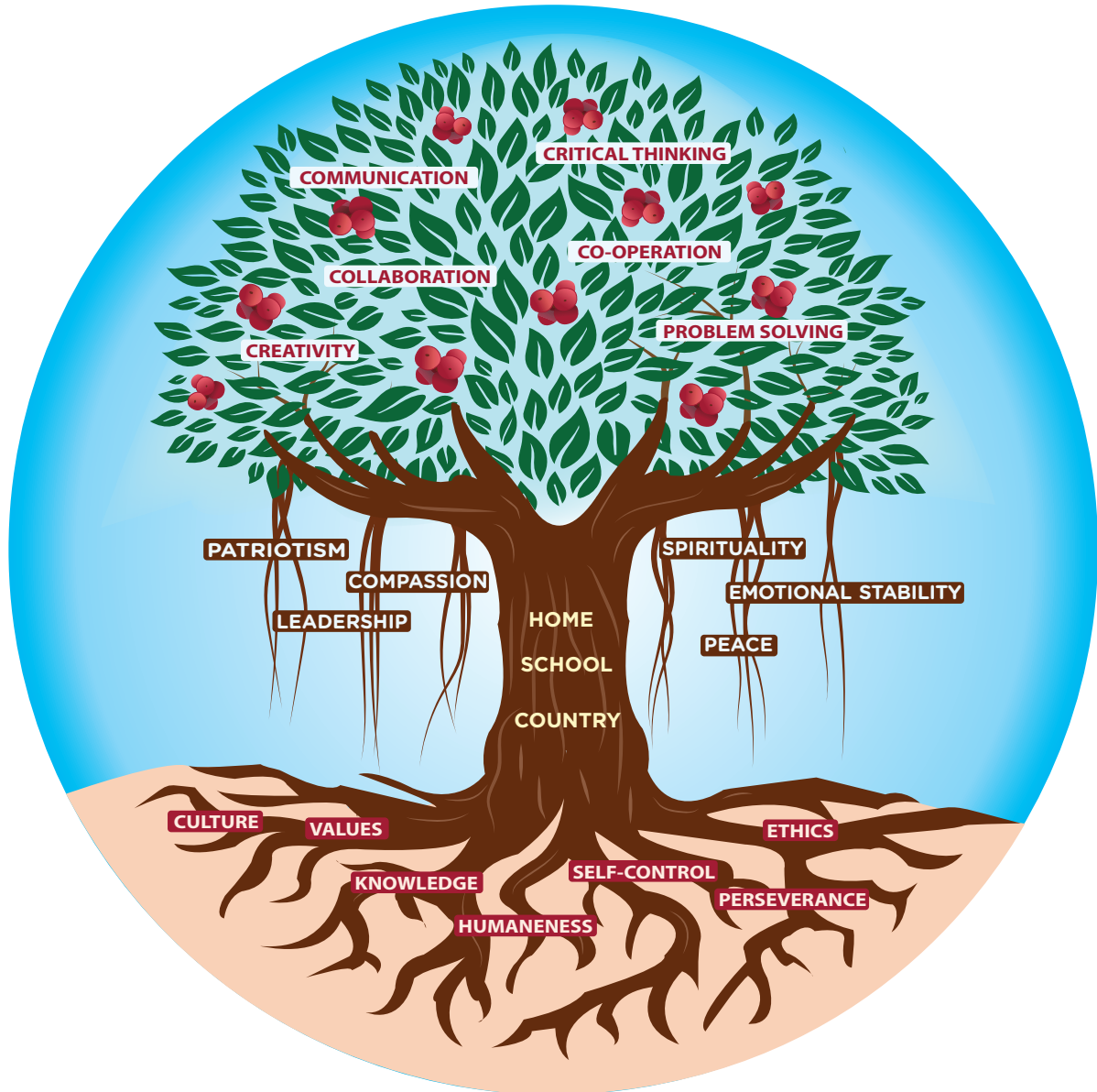


CONTENTS

1. Tread the Right Path	1
2. Karma	5
3. One Country One Nation! - 1	9
4. Ayurveda - 1	14
5. Decision Making	19
6. Knowing	23
7. Prayer	26
8. Baba Amte	33
9. National Anthem	39
10. Living with Animals - 1	44
11. Ahimsa	49
12. Asteya	56
Inspirational Poster	61



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! Infact our ancient wisdom says *Learned people may be criticised and insulted; they may be admired and praised; Wealth 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.*

God has given us 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



01
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 – Let us say, you jump the signal and the police stops you. As per rules, you have to pay a hefty sum as fine. Instead of the fine, you offer to pay him a small amount to let you go. This is bribe.

Vishaka – Got it amma! I am also very happy when someone praises me. It's music to my ears. But my teacher says that one should maintain equanimity.

Amma – One should always strive to be good. We should not get carried away by praise. We all tend to get very happy when someone praises us. Also, it is best to maintain a balance, attributing our success to inspiration from God and our elders! There were leaders who maintained their calm even in the face of death (an adverse situation) when they knew that their cause was right.

Vishaka: That's tremendous strength of mind. Please tell me more.



Sardar Udham Singh

Amma – 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”.

**FIND
OUT**

Why was Sardar Udham Singh awarded the death sentence?

Question time

1. Enduring difficulties makes one a better person - substantiate.
2. Do you listen to your conscience? If yes, why? Give instances.
3. 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. Learned people may be criticised and _____ or they may be admired and _____.
2. In reality adversities indeed make us _____ and they are _____ for us to learn.
3. Men of knowledge and patience will always follow _____.
4. 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 God and elders.
2. Accepting bribe by ignoring the call of the conscience is called Dharma.
3. We should not be carried away by praise or 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?



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 goshala 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. Actions or deeds can be categorised 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, performing one's duties; 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 goshala 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 a verse that means

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

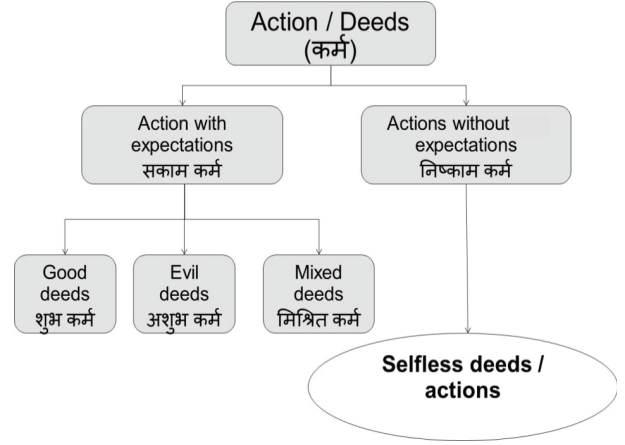
Kurvanneveha Karmaani Jijeevishechchatam Samaah

Evam Tvayi Nanyatheto 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 (continous 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.
4. Observe yourself especially when you try to help others. Find out whether you do it as Sakama or Nishkama karma. Write down your thoughts, revise them after a day to check whether it could have been different.

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. Acts that cause harm and _____ to others are _____ deeds.
3. Many people do good deeds expecting _____.
4. The same act can be Sakaama or Nishkaama depending on one's frame of _____.
5. When a work is done for recognition by the 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.

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.



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 South India. 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 the world he is from.

Analjit – But isn't he an outsider to 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 29 states; 7 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 – Sometimes people mistakenly assume that all those living in the northern states are 'Hindi' people, not realising that there are multiple languages and cultures prevalent.

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 have 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! It's contrary to what I expected it to be.

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.

Indians have migrated in large numbers to various countries across the world, including US, Europe etc. in search of better opportunities. Some Indians involve in petty crimes there too. It pains all of us. When we are painted in the same brush, as those involved in such acts.

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. Name the states and Union Territories and mention the predominant language spoken there.
3. What would you like to learn from a friend of your's, who is from another state?
4. Why is India called a land of diversity?

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

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 treatments. 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, native to India. 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 a poor digestive system.

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



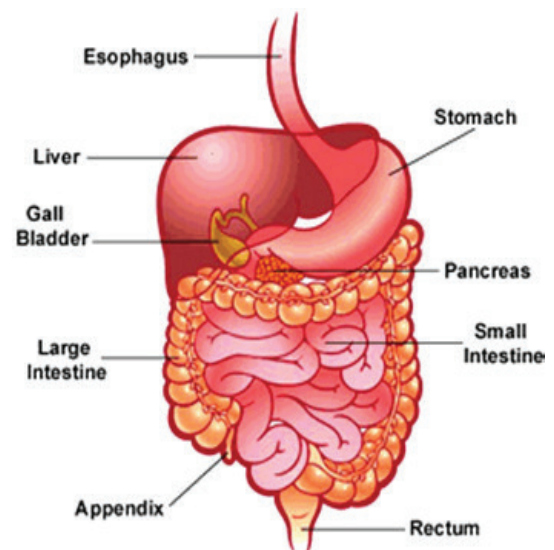
Dadi – Our body, which is essentially a machine, is built by Almighty. But then, you need to eat the right kind of food. Our digestive system is intrinsically designed to digest food rich in fibre. Vegetarian diet gets digested faster as where a non-vegetarian diet takes much longer to digest.

Varun: But there is something other than these two which our elders call as Junk food. What are those?

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 – Now, I understand dadi, why all elders constantly keep advising us to avoid junk 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 – This sounds quite logical!

Varun – You also mentioned about supplementing 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 bad always?

Let's do these exercises

a. Tick the correct answers:

1. The system of medicine based on naturally available ingredients like herbs and minerals is (**Ayurveda/Allopathy**).
2. Ayurveda aims to treat the (**disease / symptoms of the disease**).
3. It is (**difficult / easy**) for the digestive system to digest junk food.

b. Fill in the blanks:

1. The 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 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

5

DECISION MAKING

Expected learning outcome

Students understand the importance of decision-making

Savitha – Ma’am, we pray to the Almighty to guide our intellect onto the right path. You also explained that this intellect helps us make decisions. 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 you 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 realise 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 realising, we end up making multiple decisions.

Teacher – Let us look at a 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. A wise 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 crisis.

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

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

- (a) You will become emotionally stronger to endure the discomfort caused by the fever, 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 pray to Him. He will, however, motivate you to study hard. If you follow it up with actions, the Almighty will give you energy, strength and enthusiasm to keep up the momentum.



Teacher – To summarise, if you have a 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. Discuss the benefits of Prayer.
3. Why do we consider God to be the source of knowledge and bliss?
4. What are the benefits of taking right decisions?
5. 'God is not a magician' - Justify.

Let's do these exercises

a. Fill in the blanks:

1. The problems of a person are solved if he has_____.
2. Our ultimate objective of_____can be achieved if we make a series of right decisions.
3. God 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 get motivated to work hard.
4. Children do not make decisions.

Let's have fun



List all that you would like to pray for. How many of these are for your enjoyment alone?

My Wish List

_____		_____
_____		_____
_____		_____
_____		_____
_____		_____
_____		_____
_____		_____
_____		_____
_____		_____
_____		_____

6

KNOWING

Expected learning outcome

Students learn about three types of Evidences

*Karan and his **kaki** (father's brother's wife in Odia) were in the balcony having tea. Suddenly they heard crows crawling furiously.*

Karan – Kaki, Why are they making such a noise?

Kaki – What do you think?

Karan – Perhaps a crow has got injured.

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

Karan – Yes. 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, whenever my mother questions me on any specific incident, I do tend to remark - "Maa, I saw this with my own eyes! It is true".

Kaki – Similarly, we may eat gulab jamun and say with complete conviction that it is sweet.

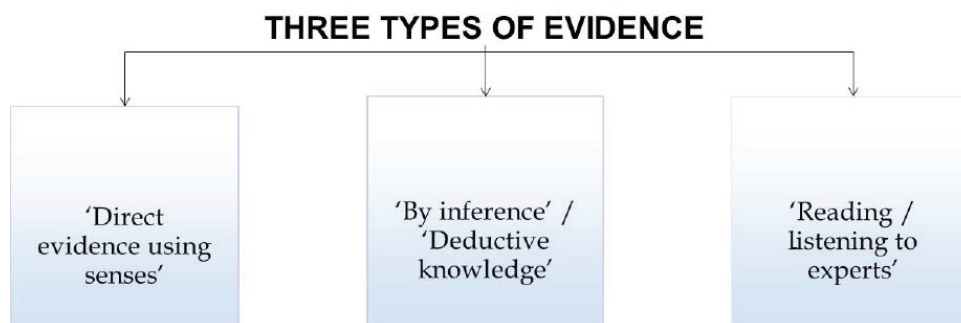
Karan – What is the next type of evidence, kaki?

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.

Kaki – The third type of evidence is called – ‘**Shabdh Pramaan**’ (शब्द प्रमाण). ‘शब्द’- Shabdh 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 ‘Shabdh 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 what we learn from our teachers and the books we read.

Therefore, our judgement on various topics is dependent on any one or a combination of the Pratyaksh, Anumaan and Shabdh praman.

Kaki – Absolutely Karan!

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. How would you know that a person is worth your confidence? List the qualities that you look for in him/her. Introspect to check whether you or your dear ones have those qualities.

Let's do these exercises

a. Tick the correct answers:

1. 'Anumaan Pramaan' means (**true word** / **estimation**).
2. We (**can** / **cannot**) have Pratyaksh Pramaan for everything happening around us.
3. 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? Why?

Let's have fun

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

7

PRAYER

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



8

BABA AMTE

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 empathised with the poor and the underprivileged.



After completing his 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. The 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 realised 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 lived to make 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, taking 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!

The life, our perfect body with all senses working, our clear mind, food when hungry, clean water when thirsty, shelter from rain and shine, our parents to love us, siblings to support us – all these are gifts of God. Yet we complain about a lot of things that we do not have? Are we justified in doing so? 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:

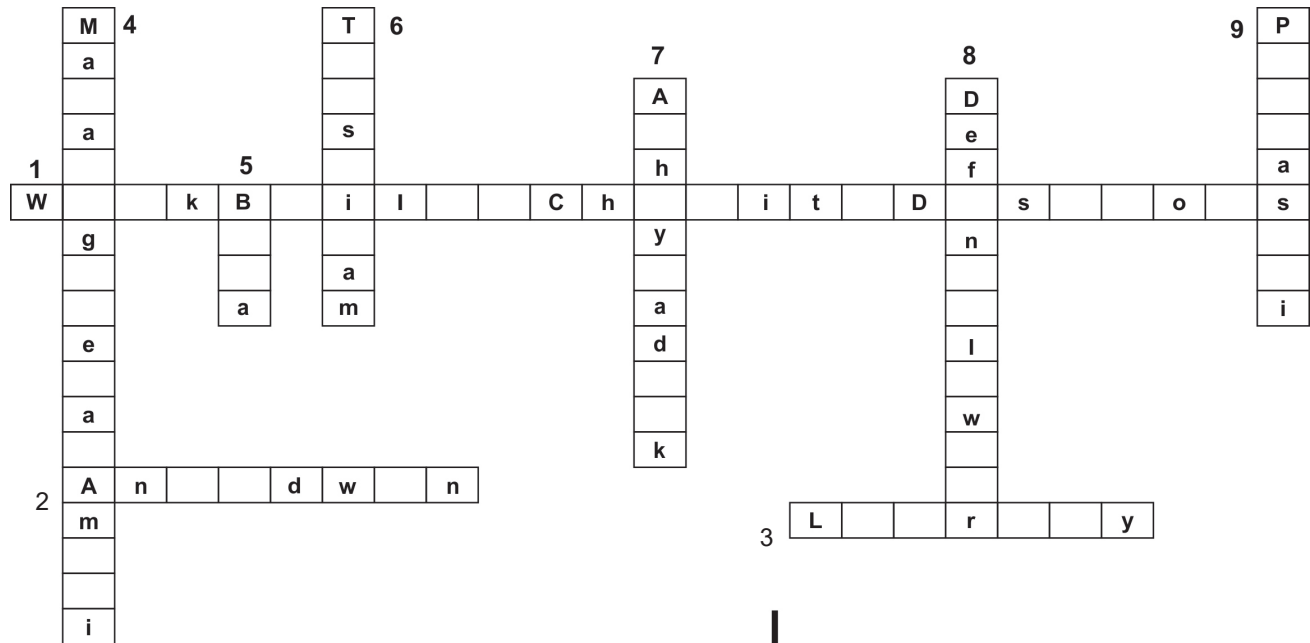
1. Anandwan was a community rehabilitation centre for leprosy patients and disabled people where they learn to be self-sufficient through hard work.
2. Amte used to give the proceeds from his awards to Paropkarini Sabha.
3. When Baba Amte saw the condition of Tulshiram, he ran away with fear but later 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 a 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 to Baba by the Government of India.

9

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, 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?

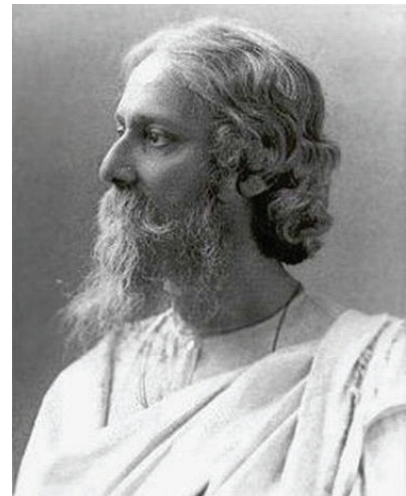
The class went silent. No one knew the meaning in detail. Mala hesitatingly raised her hand.

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 (Vindhya 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) Aashishaa (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 that the National Anthem has to be sung in 52 seconds. It is composed in Bangla with many common Sanskrit words.

Mala – I vaguely remember reading 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. Why was “Sindh changed to Sindhu”, when we adapted the National Anthem.
4. How do you put your patriotic thoughts/feelings into action?

Let’s do these exercises

a. Fill in the blanks:

1. Our National Anthem was formally adopted in the year_____ .
2. Our National Anthem was composed by _____.
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 of India
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 given by the author to the National Anthem?
4. When was our National Anthem first sung and where?

10

LIVING WITH ANIMALS -1

Expected learning outcome

Students empathise 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 hurling stones at a dog. The dog had not caused any harm to them, but they just did it for fun.

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

Charan – We need to sensitise 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, 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 veterinarian, grew to hold 40 small and 6 large animals, with a separate quarantine ward, a wild bird and a monkey enclosure. Thane SPCA now has a 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.

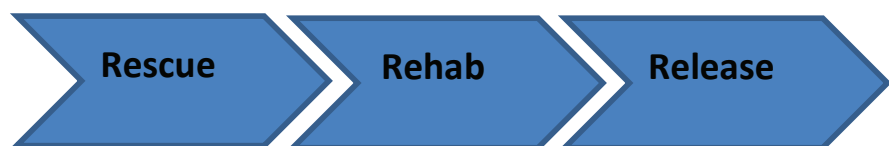
Stray animals are treated free and pet animals are charged a minimum fee. A huge number of animals including dogs, cats, rabbits, donkeys and cattle have been successfully rehomed. Wild

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 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, 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

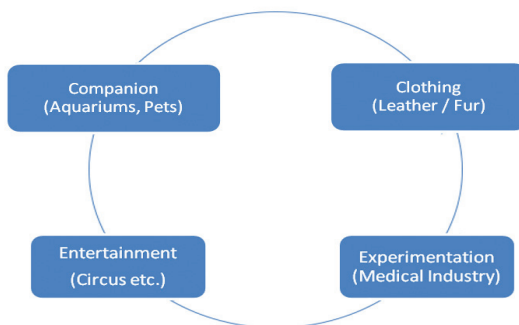


name for non-profitable animal welfare organizations around the world. They operate independent of each other and campaign for animal welfare and assist in the prevention of cruelty to animals.

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”. There are broadly four 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.



Animals used for clothing

Animals which are used for making 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 leather 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 – Do they skin animals alive?

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

It is our duty to avoid such cruelty, and be compassionate to animals, as they have as much rights to this world as we have.

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. 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. List various ways by which human beings harm or ill-treat animals.

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 अनभीद्रोहः (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)
अनभीद्रोहः (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.



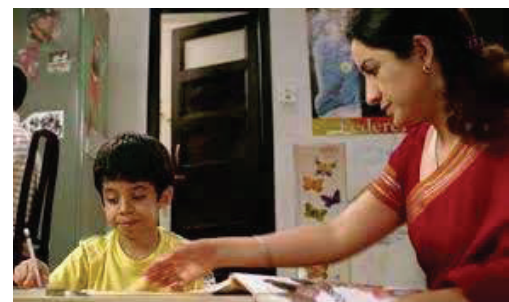
The Shaastras also advise that we should follow Ahimsa on all occasions, at every moment - 24*7, 365 days a year. One cannot claim that he possibly gets angry only for an average of 10 minutes every day out of a total of 1,440 minutes (24 * 60) – which, by not being pessimistic, should rather be seen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

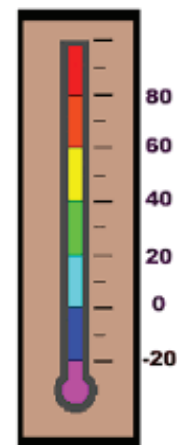


The concept of Ahimsa is thus greatly dependent on following key aspects

- ◆ **'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.

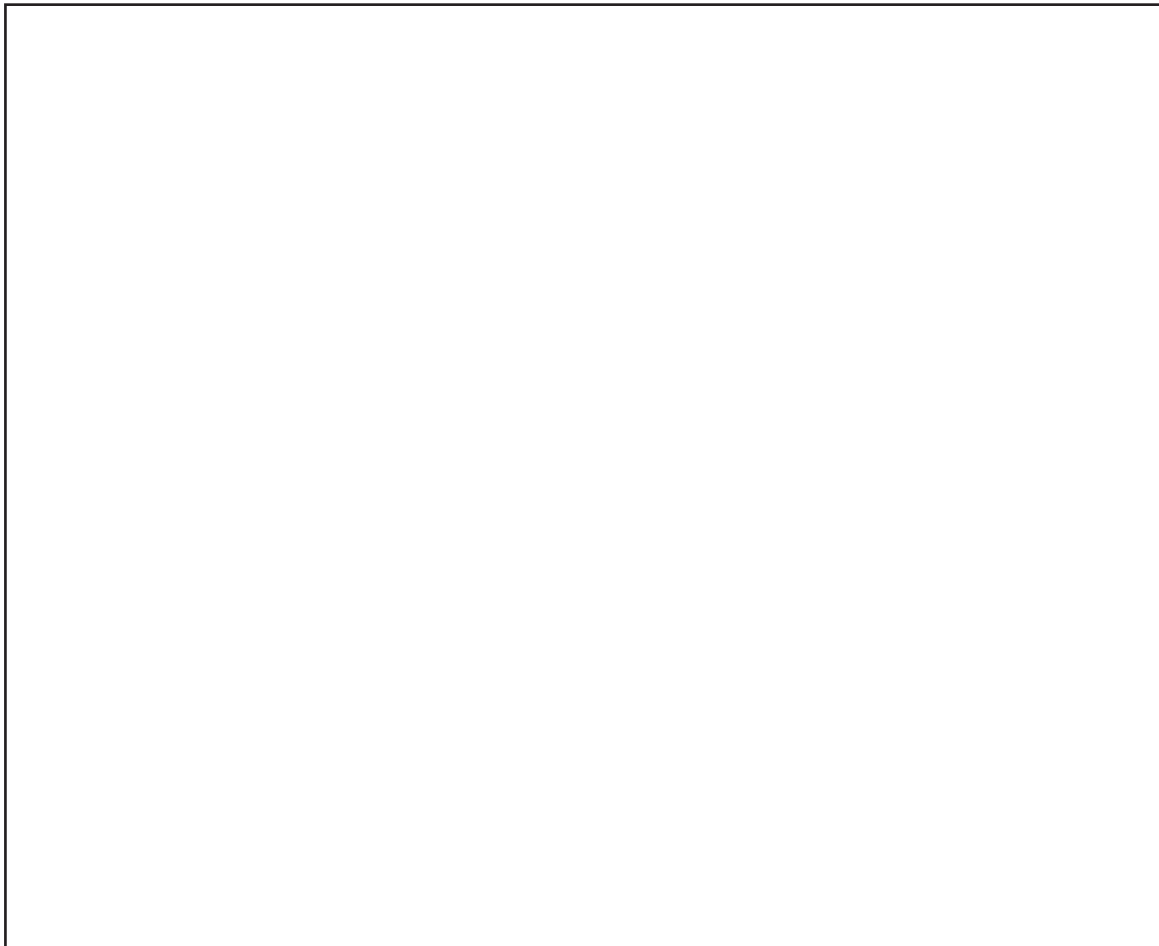


4. Lying to someone or stealing someone's possessions are a subtle form of Himsa as it causes dukkha.
5. The concept of Ahimsa is primarily applicable to the everyday relationship with only our fellow human beings.

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

- 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'

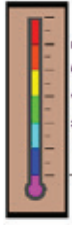
Finding a lost wallet – You find a wallet fallen on the road. What should you do? The optimal step is to contact the police, identify the true owner and return the same. In case that is not possible, donate the entire amount found in the wallet for a good cause.



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.



FOSTERING UNIVERSAL VALUES - 6

INSPIRATIONAL POSTER



Coin a caption _____



Coin a caption _____



Coin a caption _____



Coin a caption _____

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.

The core content of the book originates from traditional knowledge that has been passed down to us through generations. 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, unauthorized modification is not permitted in any of the chapters.

