

FOSTERING VEDIC VALUES



Fostering Vedic Values

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PREFACE

The Vedas are widely recognized as humanity's oldest known scriptures—timeless guides provided by Ishvar to help human beings navigate daily life. These sacred texts are essentially a set of 'operating manuals' that cover a wide spectrum of knowledge including Spirituality, Mathematics, Material Science, Economics, Political Science, Sociology, and more.

The Vedas proclaim Ishvar to be One and Formless—like air, invisible yet present everywhere. This very nature enables the Divine to exist in every particle, ensuring that justice is delivered to all living beings with absolute impartiality.

Today, we find ourselves in a paradoxical world. Places of worship—temples, mosques, churches—have multiplied, yet violence in the name of religion has escalated. At the same time, many in the younger generation feel disillusioned by religious divisions and are increasingly drawn toward atheism. We believe that a true understanding of the Vedas can help young minds reconnect with spirituality in a way that is both meaningful and rational—rooted in scientific thought and timeless wisdom.

The Vedas are universal and secular. Interestingly, they make no mention of any of the world's religions as we know them today—Hinduism, Christianity, Islam, Jainism, Buddhism, Judaism—because these identities did not exist at the dawn of humanity. Instead, the Vedas offer a holistic way of life: one that promotes harmony with nature, respect for all living beings, and a balanced approach to physical, mental, and spiritual well-being. Their teachings are egalitarian, empowering, and liberating—laying the foundation not only for individual inner peace but also for collective harmony in families, communities, nations, and the world at large.

It is unfortunate that, over the past few centuries, the Vedas have been misinterpreted, leading to misconceptions and false beliefs. In 1875, Maharshi Dayanand Saraswati initiated the Arya Samaj movement with a clarion call: "Back to the Vedas." This call revived global attention toward the depth and richness of Vedic knowledge and culture. global attention towards the Vedic knowledge and culture.



'Fostering Vedic Values' is a carefully designed series of 10 books for students from Classes I to X, each containing 12 to 17 chapters. About half the chapters aim to provide students with a reasonably good understanding of key spiritual principles as highlighted in the Vedas. The remaining chapters focus on values such as patriotism, compassion for all living beings (including animals), social responsibility, and moral integrity. Through this holistic approach, we hope to nurture children into responsible global citizens—grounded in values, yet forward-thinking in their actions.

We envision these children not only as members of a united global family but also as proud patriots ready to stand for their nation in times of need. Our hope is for them to grow into strong, resilient individuals who, guided by spiritual wisdom, can lead their families and communities toward happiness and peace.

Many of the chapters are written in a conversational style between a child and an elder—such as a grandparent or relative. This reflects the essence of our cultural heritage, where children traditionally learned through storytelling and life lessons shared by their elders. To celebrate India's rich linguistic diversity, we've used familial terms from various Indian languages instead of generic English ones like "grandpa" or "aunt," helping children appreciate the vibrant unity in our cultural fabric.

The heart of this book lies in the wisdom of the Vedas, and we humbly acknowledge the eternal contribution of the Rishis who preserved and passed on this knowledge through generations. As a tribute to that tradition, the content of this book is not copyrighted. One can seek permission and print all or only certain chapters of the book. However, no unauthorized modification is permitted in any chapter.

This is the fifth edition of the book, and while great care has been taken, there may still be omissions or areas for improvement. We ask for your understanding and welcome your feedback to help us refine future versions. Your support and insights will always be valued.

Lastly, before we conclude, we offer our heartfelt gratitude to Ishvar—for His constant guidance, blessings, and encouragement in this humble endeavor.

ACHARYA VIKAS ARYA
Chief Editor

Chennai | May 2025

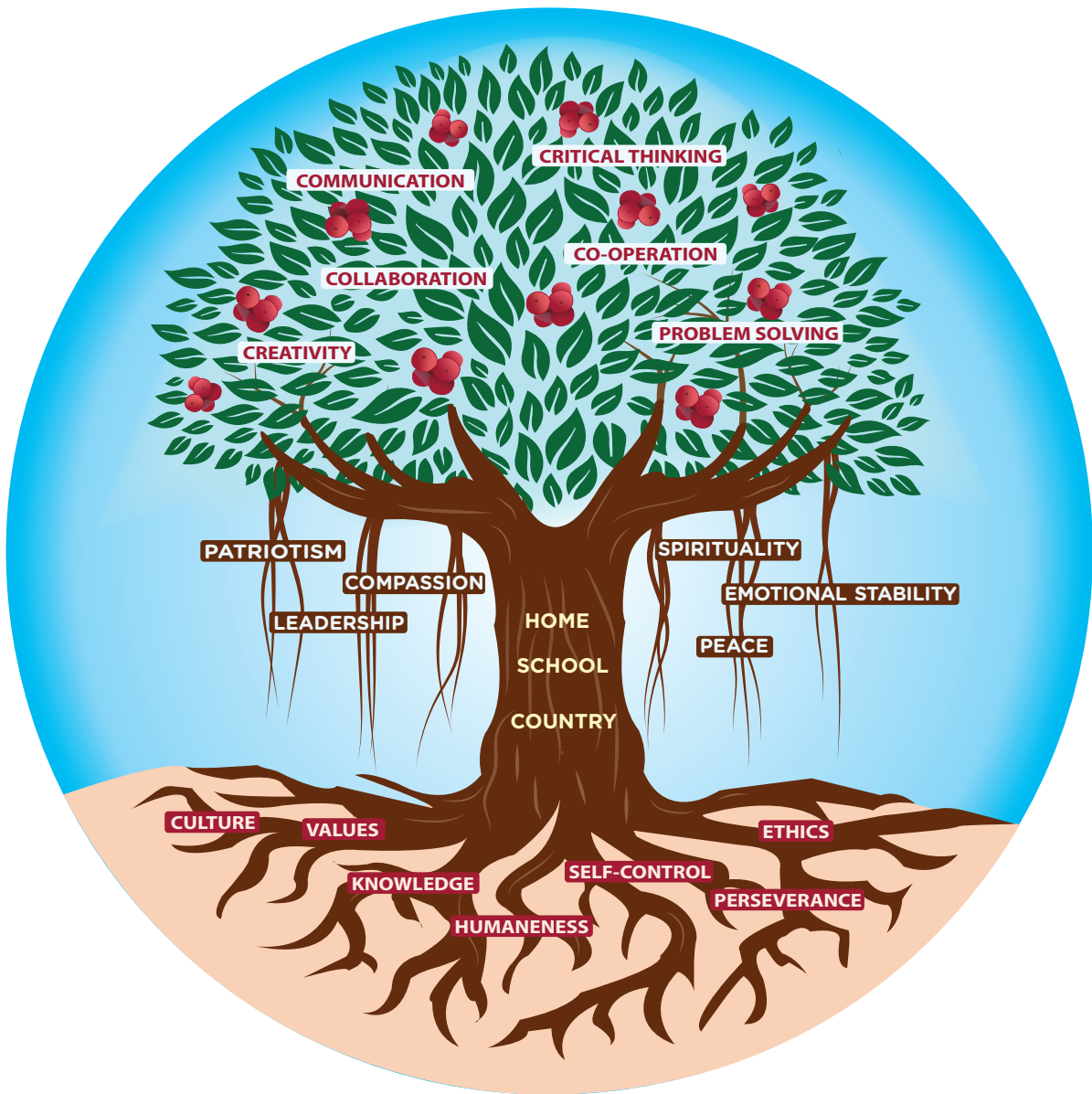


CONTENTS

1. Ishvar is One	1
2. Look into the Mirror	6
3. Deepavali(Diwali) - 2	11
4. Gayatri Mantra – 1	16
5. Melghat – Satav Family	21
6. The Hen	27
7. Swasti Panthaam	33
8. Lala Lajpat Rai	39
9. Fearlessness	44
10. Mind	49
11. Saraswathi Rajamani	55
12. Ishvar is Everywhere	61
13. Aparigraha	67
14. Humans – Three Categories	72
15. Major Sandeep Unnikrishnan	77
16. Brahmacharya	81
Inspirational Poster	87



The Learning Tree





ISHVAR IS ONE

Expected learning outcome

Students understand the meaning of the sloka, “Ekam Sat Vipra Bahudha Vadanti” from Rig Veda.

Glossary

emerging	- to come out
rehabilitating	- restore to good health
compassionate	- feeling or showing sympathy
misinterpretation	- understand something wrongly
parable	- a story used to illustrate a moral or a spiritual lesson



Story time

Kaustubh studied in Port Blair. He would generally go to his **mama's (mother's brother)** place in Kolkata during Durga Puja vacations. Kaustubh was very fond of his **didima (grandmother in Bengali)**, with whom he would spend several hours talking. Durga Puja was always a special occasion in Kolkata with festive Durga worship and celebrations in elaborately decorated temples and pandals hosting the statues...

Kau – Didima, what exactly is Durga Puja about? I can see so many devotees all around.

Didima – Durga Puja festival marks the battle of Goddess Durga with a demon named Mahishasura, and her emerging victorious.



Kau – So, Durga is considered a Goddess, isn't she? I am so confused didima, with so many Gods. Whichever part of the country we go to, there are different Gods and Goddesses who are worshipped!

There is Brahma, Shiva, Vishnu, Ganesha, Indra, Surya, Saraswati, Lakshmi, Parvati, Durga, Kartikeya and many others. One of my friends told me that there are 33 crore Gods. And this is just Hinduisim! Apart from this, there are other religions like Christianity, Islam, Buddhism, Jainism, and Sikhism who have their own Gods! All this is so confusing.

Didima – I agree Kau! Why we humans worship so many Gods and Goddesses is a real mystery! Indeed having so many different Gods has also divided us as a society. Let me ask you a question. Whom do you admire the most in your life?

Kau – My dadu (grandfather)!

(Kau's grandfather was a very respected person; known all over the country for his exceptional humanitarian services towards rehabilitating leprosy affected and handicapped people.)

Didima – Why do you respect him the most?

Kau – He has so many wonderful qualities worth following.

Didima – What are those qualities?

Kau – He is kind hearted, compassionate, humble and an intelligent person. But at the same time he can also be very tough. I heard he once single-handedly fought with three people who tried to physically harm him.

Didima – I completely agree with you Kau. Now, you mentioned five qualities of your grandfather. Does this make him five different persons?

Kau (*laughingly*) – You must be joking didima. He is obviously one person who has various different qualities.

Didima – I agree Kau. The same aspect is relevant when you try to understand about Ishvar as well. As per the Vedas, there is only **ONE** Ishvar, who has many qualities. His primary name is 'OM'.

Each of the names that you mentioned - Shiva, Vishnu, Ganesha, Indra etc. represent different qualities of one God, Ishvar. But it does not in any way make them different Gods by themselves!



Also, you mentioned about 33 crore Gods in Hinduism. This is a misunderstanding of the Vedas, a misinterpretation of the word 'Koti'.

Kau – What is the confusion?

Didima – The Vedas say there are 33 'Koti' of Devataas. The Sanskrit word 'Koti' has two meanings – 'Crores' and 'Types'. In this context, Vedas imply 33 types of Devataas, representing the qualities of ONE Almighty.

Kau – Got it didima!

Didima – The Rig Veda indeed says that "Ekam Sat Vipraa Bahudhaa Vadanti" "एकं सद् विप्रा बहुधा वदन्ति".

Meaning: That which exists is ONE - sages call it by various names. Let me narrate to you an old parable.

A group of blind men heard that a strange animal, called an elephant, had been brought to the town, but none of them was aware of its shape and form.



Out of curiosity, they said: "We must inspect and know it by touch, of which we are capable". So, they sought it out, and when they found it they started touching it. The first person, whose hand landed on the trunk, said "this being is like a thick snake". For another one whose hand reached its ear, it seemed like a kind of a fan. As for another person, whose hand was upon its leg, stated that, the elephant is a pillar like a tree-trunk. The blind man who placed his hand upon its side said, "Elephant is a wall". Another who felt its tail described it as a rope. The last felt its tusk, stating that the elephant is like a spear.

So, each one of them had quite different experiences and hence varied perceptions about the elephant.

Kau – Now, I understand what you are trying to say. It is only One Ishvar. We refer to the Supreme Being differently.

Didima – He is indeed One, and is formless. Being formless, He is neither a male nor a female. Also, remember, Ishvar does not incarnate. He does not take birth.

Kau – Definitely! Lot of food for thought, didima.



Activity 1

On a piece of paper, write a list of questions that you would like to ask Ishvar if He were with you today.

Let's talk about these

1. Believing that each of us have a different God has divided us as a society. What can be done to rectify this situation?
2. Relate the analogy of blind men feeling an elephant to the understanding that God is one.
3. List the qualities that you admire the most in the person of your choice.

Let's do these exercises

a. Tick the correct answers:

1. The most popular festival of Kolkata is (**Deepavali** / **Durga Puja**).
2. Ishvar is (**multiple** / **one**) and formless.
3. The blind people gave (**similar** / **different**) perceptions about the elephant and they were (**aware** / **unaware**) about its appearance.

b. Fill in the blanks:

1. According to Vedas, there is only _____ God who has different _____ and his primary name is _____.
2. The Rig Veda says that "Ekam Sat Vipraa Bahudhaa Vadanti" means _____.
3. Ishvar does not _____ and being formless; He is neither a _____ nor a _____.
4. The blind person who felt its tusk stated that elephant is like a _____.



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

1. Different qualities in a person make them different people.
2. The blind person whose hand reached the elephant's ear said that it seemed like a tree-trunk.
3. The other person who felt the elephant's tail described it as a rope.
4. According to mythology, Durga Puja festival marks the battle of Goddess Durga with a demon named Mahishasura, and her emerging victorious.

Activity 2

Imagine you are Kaustubh. You go back home after spending the Puja holidays with didima. At home, you talk in detail about what didima had taught you, regarding Ishvar and how He is one with many qualities. Write a letter to your sister Pavithra, who is studying at a Boarding School in Delhi, about your recent visit to didima's place and what you have learnt from her.



2

LOOK INTO THE MIRROR

Expected learning outcome

Students understand the meaning of Introspection and the advantages of following it.

Glossary

engrossed	- absorbed
introspecting	- examine one's own thoughts or feelings
treading	- walk in a specified way
perceive	- become aware of something



Story time

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

Sohin – What are you thinking tauji?

Tauji – Nothing much...

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

Tauji – Well...I am introspecting.

Sohin – Introspecting? What does that mean?



Tauji – I am looking into the mirror.

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

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

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

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

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

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

Sohin – Absolutely tauji!

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

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

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

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

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

Sohin – You also commit mistakes, tauji?

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

Sohin – Can you give me an example?

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

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



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

There is a very appropriate shloka, which says.

प्रत्यहं प्रत्यवेक्षेत नरश्चरितमात्मनः ।
किन्नु मे पशुभिस्तुल्यं किन्नु सत्पुरुषैरिति ?

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

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

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

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

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

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

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

Tauji – What did you do, Sohin?

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

Tauji – But was this right or wrong?

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

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



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

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

Question time

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

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

Let's do these exercises

a. Fill in the blanks:

1. Introspection means to _____.
2. We cannot do anything about what has already happened in the _____ but we can definitely reflect upon our _____ and make ourselves _____ to handle the situation much better in the future.
3. We should sit down for a few minutes every day before going to bed and _____, as it makes us aware of how we think and behave.
4. The shloka says that one should observe one's _____ every day and judge whether one's life is becoming like an _____ or like that of a _____ with noble thoughts and actions.



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

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



DEEPAVALI (DIWALI) -2

Expected learning outcome

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

Glossary

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



Story time

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

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

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



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

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

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



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

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

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

Ajji – Well, that's a touchy subject. Bursting crackers is completely avoidable. You get momentary happiness, but look at its disadvantages. We are already living in such a polluted environment. We, further end up polluting the air as all these crackers emit dangerous fumes. Also, bursting crackers is dangerous as well. Every year, there are many children and elders who suffer due to burn related injuries caused by crackers. Even animals around us are put to a lot of inconvenience. They also get injured when we burst crackers.

Delhi air pollution eight times the safe limit day after Diwali

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

Ajji (continued) – To my mind, bursting crackers is also a waste of money. It can in a way be compared to taking a currency note and burning it down. To top it all, most of these crackers are made in dingy factories by children in unsafe conditions!

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

Ajji – I understand your excitement on this front. I have told you about the various disadvantages. If you have the urge, burst a few crackers this year but reflect on various

negative aspects. Stop bursting crackers when you are convinced and feel strongly about its various harmful aspects.

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

Ajji could understand what Rakshit was going through.

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

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

Ajji – Rakshit, you should also know about one other significant historical event, which falls on Deepavali. It was a rather sad development. Swami Dayanand Saraswati, the great social reformer, propagator of the Vedas, and the founder of Arya Samaj, passed away on this day in 1883 at Ajmer, Rajasthan. He was unfortunately poisoned by his own cook.

Rakshit – Poisoned by his own cook? But why?

Ajji – He wanted to do good for the society but certain people with vested interests felt threatened and did not like what he was doing and decided to harm him. He was indeed poisoned multiple times and managed to survive. But, not this time!

Rakshit – That's sad. Ajji, I have a doubt, about the day we celebrate Deepavali on.

Ajji – What is it, my child?

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

Ajji – Very interesting observation Rakshit! Deepavali is celebrated as per the 'Vikrami' calendar which also has 12 months. This festival occurs on Kartik Amavasya ('New Moon' Day, also known as 'No Moon' Day). It is the darkest night of the year in the Hindu lunar



month of Ashvin (Aippasi in Tamil) and the start of the month of Kartika. So, any person who follows the Lunar calendar can determine the date of Deepavali easily.

Rakshit – Very interesting.

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

Rakshit hugged his ajji and went to sleep.

Question time

1. What are the ways by which we can enjoy safe and clean Deepavali?
2. It's better not to burst crackers on Deepavali. Why?
3. Share your emotions on "Deepavali without crackers".
4. Narrate the sad incident that took place on the day of Deepavali, which is of historical significance.
5. Think of few other festivals that could be celebrated in an eco-friendly manner. Give your suggestions.

Let's do these exercises

a. Tick the correct answers:

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

b. Fill in the blanks:

1. Deepavali festival coincides with _____ and we celebrate new beginnings and the triumph of good over _____ and light over _____.
2. Deepavali is celebrated at the end of the Hindu lunar month of _____ and the start of the month of _____, and it is the darkest night.
3. Swami Dayanand Saraswati, the great social reformer, propagator of _____, and the founder of _____, passed away on this day in 1883 at _____, Rajasthan.

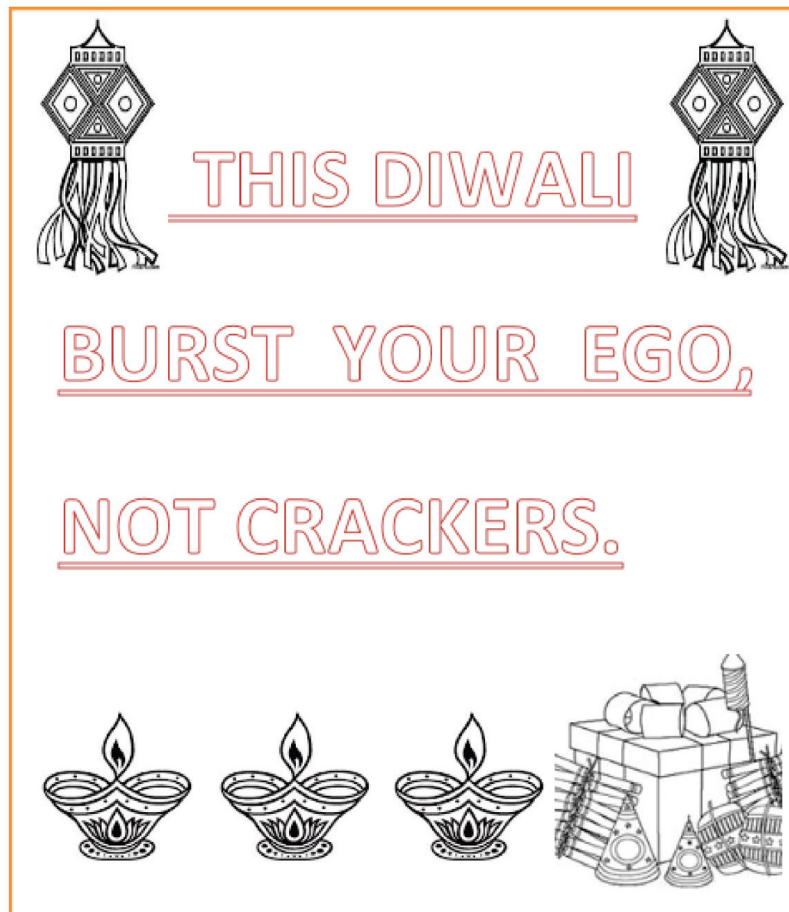
4. Every year, there are multiple children and elders who have to suffer from _____ due to crackers. Even animals around us are put to lot of _____ because of crackers.

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

1. Celebration of festivals, as a family strengthens the unity of its members.
2. Deepavali is celebrated as per the 'Vikrami' calendar which has 11 months.
3. Crackers are eco-friendly and do not emit any dangerous fumes.
4. Swami Dayanand wanted to do good for the society but certain people with vested interests felt threatened and did not like what he was doing.
5. It is a good practise to buy only the things that we need.

Activity

Colour the Poster:



4

GAYATRI MANTRA – 1

Expected learning outcome

Students understand the meaning of Gayatri Mantra

Glossary

- intellect** - the faculty of reasoning and understanding
- acquiring** - learn or develop a skill or a quality



Story time

Gayatri Mantra is chanted at Kaushik's school every day in the morning. He has heard this mantra so many times that he has sub-consciously memorised it. He was told about the great benefits of reciting the mantra. One day, during the Value Education class at school...

Kaushik – Ma'am, I have a doubt that I have wanted to ask for quite sometime.

Teacher – What is it, Kaushik?

Kaushik – Ma'am, we chant the Gayatri Mantra every day at school. People say it is a very powerful mantra. Could you explain what it means?

The teacher was delighted with Kaushik's question. She was glad that he wanted to learn the meaning of the mantra.

Teacher – Children, would any of you like to answer this question?

Vinod – Ma'am, we pray for good intellect in this mantra.

Teacher – Excellent Vinod! Children, instead of our regular lessons today, let us try to learn the meaning of this great mantra, word for word. Before we begin, please close your eyes and let us chant this mantra together with immense dedication.

ओ३म् भूर्भुवःस्वः। तत्सवितुर्वरेण्यम्।
भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्॥

The teacher then wrote the detailed meaning on the blackboard.

ओ३म्	Om	<i>This is the primary name of 'Ishvar.'</i>
भूः	Bhuh	<i>Giver of life, Giver of Prana</i>
भुवः	Bhuvah	<i>Remover of sorrows and obstacles</i>
स्वः	Swah	<i>Giver of happiness and bliss</i>
तत्सवितुः	Tat Savituh	<i>Creator of the Universe</i>
वरेण्यम्	Varenyam	<i>We meditate on You, the source of all knowledge and bliss</i>
भर्गो देवस्य धीमहि	Bhargo devasya dhimahi	<i>Giver of supreme intellect</i>
धियो यो नः प्रचोदयात्	Dhiyo yo nah prachodayat	<i>Lead our intellect in the right direction</i>

Teacher – So, this mantra means “Oh! Source of Life, Remover of Sorrow, Giver of Happiness! We meditate on You. You, who created this Universe and is the source of all knowledge and bliss. We pray that you guide our intelligence on to the right path.”

Teacher – This is one of the most recited mantras from the Vedas. It appears in the Rig Veda, Yajur Veda and Sama Veda. It consists of twenty-four syllables. We should regularly chant the Gayatri Mantra and simultaneously recall its meaning, to reap its full benefit.

Kaushik – What is so special about this mantra, ma'am? In supposedly such a vital mantra, why do we pray to Ishvar for only good intellect?

Teacher – Well, let me ask you a question, Kaushik. If you had the opportunity to ask Ishvar for one boon, what would that be?

Kaushik – Hmm... I will probably ask for a lot of money. Money helps us get all that we aspire for. I can buy everything with money—a big house, car, clothes, food anything that I like.

Vinod – Yes Ma'am. My father also spends all his day in his office, returns home late at night just to earn money.

Teacher – I am glad that you realise the hard work put in by your father. However, think about it deeply. What helps one gain wealth and prosperity in life?

Kaushik – We can earn money by having a good job or a successful business, right?

Teacher – Yes and how does one get a good job or build a successful business?

Kaushik – We need to go to a good school, college and get educated.

Teacher – Exactly! That is the crucial point. So, you need a proper education. Now, this Education has two critical elements. It is a combination of intellect and knowledge.



The various subjects that you learn like Science, Social Science, Mathematics are an accumulation of knowledge.

Kaushik – Then what is Intellect, Ma'am?

Teacher – To put it in simple terms, Intellect (Buddhi) is your ability to make decisions. It shows us what is right and what is wrong. This intellect works with knowledge. It indeed evolves and develops with knowledge. A person with a rich intellect is strong, progressive and successful in all walks of life. He will be happy, which is one's sole aim in life. When Kaushik mentioned materialistic things like a house, a car, clothes, food, he was actually referring to the sense of happiness that he felt he would derive from these possessions.

Savitha – So, which one is more important of the two - Intellect or Knowledge?

Teacher – It is undoubtedly the intellect. There are many so-called well-educated people with degrees from top universities who commit wrong deeds. Knowledge without an evolved intellect is very dangerous.

Kaushik – Can someone have intellect but no knowledge, especially people who never went to school?

Teacher – That's an excellent question. However, remember knowledge is not gained only at school. Human beings start gaining knowledge right from the day they are born. They look around, notice various happenings around them and keep acquiring knowledge. They also receive knowledge from parents, siblings, relatives, friends etc. who teach them how to behave with other people, to speak the truth, not to steal etc.

The class was so involved in the discussion when the bell rang. They did not realise how time just flew by.

Vinod – Ma'am, I have a few more questions.

Teacher – I am sure you do. So let us continue our discussion in the next class.

Let's talk about these

1. How does the Gayatri Mantra help you in your life?
2. Why do we need a good education?
3. What should we do to reap the full benefit of the 'Gayatri Mantra'?
4. Which is more important of the two: Intellect or knowledge? Why?
5. Knowledge is not gained only at school- Justify.

Let's do these exercises

a. Fill in the blanks:

1. The Gayatri Mantra is found in the _____, _____ and _____ Veda.
2. The full benefit of the Gayatri Mantra can be reaped only when it is chanted regularly with _____.

3. We pray for good_____in the Gayatri Mantra.
4. Right decisions are made with the help of our_____.
5. Education = _____ + _____.

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

1. Education helps us to make only money.
2. You gain knowledge only by taking up formal education.
3. Knowledge without intellect is dangerous.
4. The Gayatri Mantra consists of twenty-four syllables.
5. Intellect is our ability to make decisions.

c. Match the following:

Match the meaning for the words given in column A with column B

	A	B
1.	Om	Remover of sorrows and obstacles
2.	Bhuh	Giver of happiness and bliss
3.	Bhuvah	Primary name of Ishvar
4.	Swah	Creator of the universe
5.	Tat savituh	Giver of life, Giver of Prana
6.	Varenyam	Giver of supreme intellect
7.	Bhargo devasya dhimahi	Lead our intellect in the right direction
8.	Dhiyo yo nah prachodayat	We meditate upon You the source of all knowledge and bliss.

MELGHAT – SATAV FAMILY

Expected learning outcome

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

Glossary

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



Story time

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

Doddamma – You have become too choosy about your food?

Nirav – Doddamma, who will eat this boring stuff?

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

Nirav – Under-nutrition? What does that mean?

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



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

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

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

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



Dr. Ashish Satav treating patients

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

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

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

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

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

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

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



Dr. Ashish Satav in his 'hut' clinic



An eye camp organized by Dr. Kavita Satav



Dr. Satav being felicitated by Dr. Kalam

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

Nirav – This is excellent service!

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

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

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

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

Let's talk about these

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

Let's do these exercises

a. Tick the correct answers:

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

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

b. Name the following:

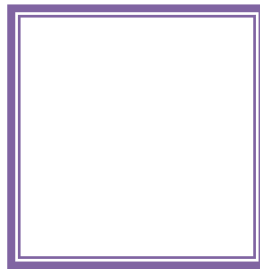
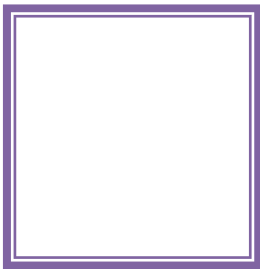
1. A condition that arises, as a result of not getting a nutritious diet.
2. Children who are below average height, due to malnutrition are.
3. A district in Maharashtra that has a very large number of malnourished children.
4. The most important cause of malnourishment.

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

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

Activity

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



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

Expected learning outcomes

Students:

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

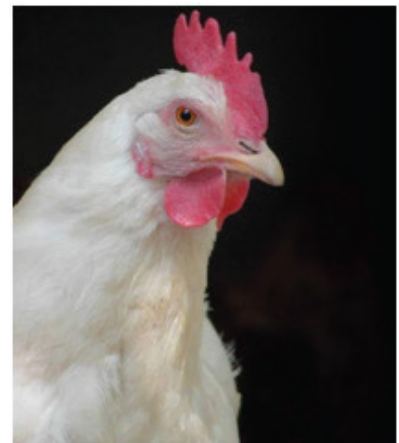
Glossary

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



Story time

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



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

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

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

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

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

Mridula – Who is doing this to you?

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

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

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

Mridula – Are you aware of what is happening around you?

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

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

Mridula – Don't cry, my friend.

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



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

Mridula – Where were you staying?

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

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

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

Mridula – What did they do to you?

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

Mridula (almost screamed) – But why?

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

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

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

Bird – I am so grateful that you are taking a few moments to at least to talk to me.

Bird (continued) – I have also heard some human beings are vegetarians. They do not eat small little birds like us. I hope you are one of them.

Mridula could not bear it any longer. She was utterly confused. She loved eating chicken. But here, was a 4-month old bird begging for her mercy.

Mridula (tears rolling down her cheeks) – ‘Oh my friend!’ I am unable to answer your question.



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

Let's do these exercises



a. Tick the correct answers:

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

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

1. Birds are reared in cages that are spacious and comfortable.
2. Animals are tortured by humans for their never-ending greed and hunger.
3. We should adopt vegetarianism to stop the cruelty towards animals and allow them to lead a peaceful life.
4. The colour of a bird's blood is not the same as the humans' blood.
5. The bird felt very excited and happy about being brought upside down on a motorcycle.
6. A large number of birds are hung upside down on a handle bar of a bicycle and transported to shops for slaughtering.
7. Animals do not have feelings like us.

Value based question:

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

Activity

- a. Make a poster depicting how the animals have to be treated kindly.
- b. According to you, what are the means and measures by which you can stop animal cruelty?

a)

b)

c) Write an experience of yours that helped you understand that animals also experience joy, pain , happiness, sadness, grief etc.

7

SWASTI PANTHAAM

Expected learning outcomes

Students:

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

Glossary

righteous	- morally right or justifiable
scholarly	- knowledgeable



Story time

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

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

Vedika – Pitamahi, oh! Today is a Sunday morning. I don't have school. Why can't I sleep for some more time?



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

Pitamahi – This is not a great habit, Vedika.

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

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

Vedika – Fine pitamahi!

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

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

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

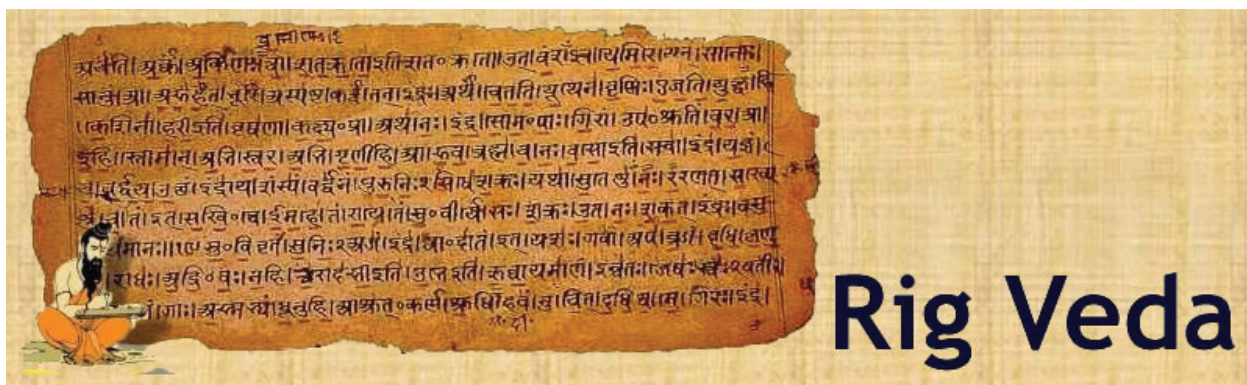
Vedika – Pitamahi, don't you like my getting up late?

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

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

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

Pitamahi – Vedika, let me quote a mantra for you from the Rig Veda. It is the 15th Mantra from 51st Sukta in the 5th Mandal of Rig Veda.



Rig Veda

स्वस्ति पन्थामनुचरेम सूर्याचन्द्रमसाविव ।
पुनर्ददताघ्नता जानता संगमेमहि ।

ओ३म्	<i>Om</i>	<i>Oh Ishvar!</i>
स्वस्ति पन्थाम	<i>Swasti Panthaam</i>	<i>The righteous path</i>
अनुचरेम	<i>Anucharema</i>	<i>May we always follow</i>
सूर्याचन्द्रमसाविव	<i>Suryachandramasaviva</i>	<i>Like the Sun and the moon (i.e. the Nature)</i>
पुनः	<i>Punah</i>	<i>again and again,</i>
ददता	<i>Dadataa</i>	<i>One who shares with others</i>
अघ्नता	<i>Aghnataa</i>	<i>One who protects without hurt</i>
जानता	<i>Jaanataa</i>	<i>One who has Knowledge</i>
संगमेमहि	<i>Sam Gamemahi</i>	<i>May we associate ourselves with such noble / scholarly people</i>

Meaning: Oh Ishvar! Like the sun and the moon, may we always follow the righteous path, i.e. the path of peace, progress and well-being. May we also associate ourselves with noble and scholarly people, who share with others, and protect everyone around them.

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

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

Pitamahi – What is that?

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

Pitamahi – Absolutely, Vedika.

Vedika – Pitamahi, you quoted this Mantra from the Rig Veda. How many Mantras are there in the Rig Veda?

Pitamahi – There are a total of 10,552 Mantras in Rig Veda.

It is always a challenge in life to maintain consistency, especially when travelling on the right path. Very often, we tend to slip. We justify it internally stating – ‘Oh it is ok! Once in a while, it is fine to oversleep or may be overeat or may be tell a lie’. There are umpteen number of ways in which we tend to justify our wrong actions.

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

Pitamahi – Yes, my smart child!

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

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

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

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

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

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

Question time

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

Let's understand

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

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

Let's talk about these

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

Let's do these exercises

a. Tick the correct answers:

1. By developing friendship with good people we can imbibe (**positive** / **negative**) qualities in our lives.
2. Swasti Panthaam mantra comes from the 15th Mantra from (**51st** / **15th**) Sukta in the 5th Mandal of the (**Yajur Veda** / **Rig Veda**).
3. The major challenge in our life is to maintain (**consistency** / **inconsistency**) while treading on the right path.

b. Fill in the blanks:

1. We should always follow the righteous path, i.e. the path of _____, _____ and _____.
2. जानता (Jaanataa) means _____.
3. We should associate ourselves with _____ and noble people who share with others and _____ everyone around.
4. सूर्या (Suryaa) means _____.

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

1. We should always develop friendship with good people and learn positive qualities from them.
2. There are a total of 10,562 mantras in Rig Veda.
3. We should sleep late in the morning on holidays.
4. Nature teaches us to perform our duties consistently.
5. It's okay to lie or oversleep once in a way.

Activity 1

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

Activity 2

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



LALA LAJPAT RAI

Expected learning outcomes

Students:

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

Glossary

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



Story time

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

In 1886, he passed his law exams and started his legal practice in Hissar. He was a highly successful lawyer but somewhere deep



within him, he had the urge to serve his Motherland. He soon gave-up his legal practice and immersed himself into serving his fellow Indians.

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

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

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



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

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

Lala Lajpat Rai's supreme sacrifice came when he led a procession in Lahore on October 30, 1928 to boycott the Simon Commission set up by the British. The procession was sought to be broken by the police. General Scott ordered a lathi charge and Lajpat Rai received multiple blows. While Lalaji tried his best to keep the demonstration peaceful, the police targeted him and wounded him on his chest. The people were enraged at this insult and held

a meeting the same evening. Lalaji, though in intense pain, gave a speech and declared “... ***every blow aimed at me is a nail in the coffin of British Imperialism...***”

He partially recovered from the wounds left by the British but remained emotionally scarred at the brutality of the “civilized” British. “Why did they lathi- charge against a peaceful gathering?” racked his spirit till the very end. Lalaji died on November 17, 1928 of heart failure.

We humbly bow to the great son of the soil!

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

Acknowledgement – Articles available electronically on Gloriousindia.com;

Freedomfighterhistory.blogspot.com

Question time

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

Activity 1

Think!

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

Let's do these exercises



a. Tick the correct answers:

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

b. Fill in the blanks:

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

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

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

Decoding:

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

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

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

R A I _ _ _ _ _ _ _ _ _ _

6 5 11 11 18 9 9 18 5 15.

_ _ _ _ _ _ _ _ _ .

Expected learning outcome

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

Glossary

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



Story time

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

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

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

Abinav – No muthassi, it is there.

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

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

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

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

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

Muthassi – What sound are you referring to?

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

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

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



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

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

Abinav was convinced. He felt both embarrassed and relieved.

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

Muthassi – Come, let us also recite a Mantra from the Atharva Veda praying to Ishvar to bless us with fearlessness...

ओ३म अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्र भवन्तु ॥

(Atharva Veda | Kanda 19 | Sukta 15 | Mantra 6)

“Om Abhayam Mitraad-Abhayam-Amitraad- Abhyam Jnyaataad- Abhayam Parokshaat
Abhayam Naktam-Abhayam Divaa Naha Sarvaa Aashaa Mama Mitram Bhavantu!”

Muthassi – It means *“May I be fearless from friends; fearless from those whom I do not know yet, fearless from what is ahead of me – known and unknown; fearless during the night; fearless during the day; and May all directions be friendly towards me”*.

Abinav – This is quite a meaningful prayer.

Muthassi – Yes, Abinav. All the Vedic mantras have very deep meaning.

Abinav – Will I be able to overcome fear by repeatedly chanting this mantra?

Muthassi – Mantras will give you the inspiration. However, you need to follow these up with actions. Simply chanting the mantra without corresponding action will not bear results.

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

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

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

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

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

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



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

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

Let's talk about these

1. We feel frightened on seeing many small creatures even though we know that it is not going to harm us. What are the ways by which we can overcome this fear?
2. List a few people/ things/ situations that creates fear in you. Find out why. How can you over come that?
3. How have you felt when you committed a wrong deed. Explain how it had helped you to refrain from doing it again.

Let's do these exercises

a. Tick the correct answers:

1. The stories on spirits are absolutely (**scientific** / **unscientific**).
2. The mantra in which we pray to the Almighty to bless us with fearlessness originates from the (**Rig Veda** / **Atharva Veda**).
3. Insects are spotted more in (**villages** / **cities**) than in (**villages** / **cities**).

b. Fill in the blanks:

1. The Atharva Veda mantra on fearlessness talks about being free of fear from _____, _____, _____ and _____.
2. A person who commits wrong deeds will always live in _____ because his conscience is aware of the wrong deed and will always _____ him and never allow him to be in _____.
3. The tendency to be misled by any unexplained _____ or _____ makes us assume that it is _____.

4. When we _____ our studies then we are likely to be _____ and _____ before the exams.
5. Along with the recitation of the mantra, we should also _____ it up with actions.

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

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

Expected learning outcomes

Students:

- understand the importance of controlling the mind.
- understand and recite the mantra that helps in controlling our mind.
- make efforts to keep mind under control.

Glossary

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



Story time

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

Surabhi – Aajoba, any special story for today?

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

Surabhi – Sure aajoba.



Aajoba – What travels the fastest in this universe?

Surabhi – Hmm... I think it is light.

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

Surabhi – Faster than even light?

Aajoba – Yes, absolutely!

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

Aajoba – It is your ‘Mind’!

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

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

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

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

Surabhi pondered for a few seconds and then exclaimed.



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

Aajoba – You got it right, my child!

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

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



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

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

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

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

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

Aajoba – Yes, absolutely. Let me teach you a mantra from the Yajur Veda. It is the first mantra from chapter 34.

Ideally, it is best to recite this mantra every night before you go to bed.

Surabhi – What is it, aajoba?

Aajoba –

ओ३म् यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति |
दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ||

(Yajur Veda | Chapter 34 | Mantra 1)

ओ३म्	Om	<i>Oh Ishvar!</i>
यज्जाग्रतो	Yajjagrato	<i>When I am awake</i>
दूरमुदैति दैवं	Dooramudaiti Daivam	<i>Wanders away far (Mind)</i>
तदु सुप्तस्य तथैवैति	Tadu Suptasya Tathaiveti	<i>During sleep as well (Mind)</i>

दूरंगमं ज्योतिषां ज्योतिरेकं	<i>Dooramgamam Jyotisham Jyotirekam</i>	<i>One (Mind) that travels far is also the source of all 'Light'</i>
तन्मे मनः	<i>Tanme Manaha</i>	<i>My such Mind</i>
शिवसंकल्पमस्तु	<i>Shiva Sankalpamastu</i>	<i>Be of firm resolutions</i>

Meaning: *My mind constantly has different thoughts. It thus wanders and goes far away, both when I am awake and during my sleep. May this mind, which is the unique source of light, be of firm resolutions.*

Surabhi – So, this seems to exactly convey what we were discussing till now.

Aajoba – Yes Surabhi! This is the message I wanted to convey to you tonight.

Surabhi – Sure aajoba, this is indeed quite interesting.

Aajoba – There are actually six mantras that should ideally be recited before going to bed. All of them end with the phrase – तन्मे मनः शिवसंकल्पमस्तु.

Which means, that “*May my mind be full of beautiful thoughts and firm resolutions*”. I will probably teach you the other five later.

Surabhi – Sure aajoba!

Aajoba – So, shall we recite this mantra together now before we go to sleep?

Surabhi – Absolutely!

Both aajoba and Surabhi closed their eyes and recited the mantra along with its meaning.

Surabhi then bid goodnight to her aajoba and went to sleep.

Question time

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

Let's do these exercises

a. Tick the correct answers:

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

b. Fill in the blanks:

1. Mind along with _____ is the source of knowledge.
2. तन्मे मनः शिवसंकल्पमस्तु means _____.
3. Philosophically, the _____ is faster than light.
4. दूरंगमं ज्योतिषां ज्योतिरेकं means _____.

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

1. Scientifically, light travels the fastest in the universe.
2. Our mind wanders only when we are awake and is void of thoughts during sleep.
3. Our mind is the toughest to control.
4. To help us maintain our resolve of controlling our mind, we should also pray to the Almighty.

Activity 1

Check out how quick and accurate you are!!!

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

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

1234467889974674657865876576576
3576573625432657346578436578342
2732188582735827456724687343828
7672878682768723682376783768267
2647648823178346432764876774653
7436574386581483627868653873465

Activity 2

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

Expected learning outcomes

Students:

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

Glossary

devastating	- highly destructive or damaging
materialistic	- excessively concerned with material possessions
exceptional	- extraordinary, outstanding



Story time

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

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

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

She was just sixteen when Netaji Bose visited Rangoon to collect funds and recruit volunteers for INA. He urged everyone to join hands in freeing India from the Britishers.

Deeply impressed with his fiery speech, Rajamani removed all her expensive gold and diamond jewellery that she was wearing at that time and donated it to the Indian National Army.

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



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

So stubborn was the teenager that Bose could not but admire her determination. He told her, "Lakshmi (Money) comes and goes but not Saraswathi (Knowledge). You have the



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

wisdom of Saraswathi. Hence, I name you Saraswathi.” This was how Rajamani became Saraswathi Rajamani from that day onwards.

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

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

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

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

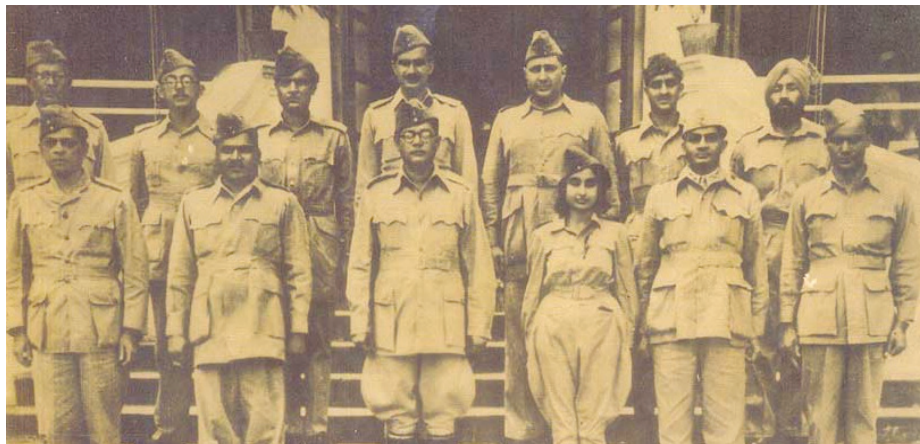
The bullet wound left her with a permanent limp, but Rajamani was proud of it. For her, it was a reminder of her exciting days working for the INA as a spy.



RANI OF JHANSI REGIMENT

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

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



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

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

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

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

Question time

1. Write down the qualities that you find in Rajamani that are worth emulating.
2. How did Saraswathi Rajamani join the INA?
3. Narrate the incident that brought out Saraswathi Rajamani's bravery and determination.
4. Have you given up on any of your things willingly to some one? When? Why? How did you feel?
5. Some countries have compulsory military service. What do you think about it? Justify?

Let's do these exercises

a. Tick the correct answers:

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

b. Fill in the blanks:

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

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

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

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

12

ISHVAR IS EVERYWHERE

Expected learning outcomes

Students:

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

Glossary

implementation - the process of putting a plan into action



Story time

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

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

Nani – I meditate Rishab.

Rishab – Meditate?

Nani – Yes, I pray to Ishvar during meditation.

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

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

Rishab – Wow! That is very interesting!

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

Rishab gets a small ball of cotton immediately.

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

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

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

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

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

Rishab – It is powered by electricity.

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

Rishab – No.

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

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

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



THINK

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

Rishab – Can I feel Ishvar’s presence?

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

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



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

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

Nani – Have you ever wondered that before you take any action or speak anything, you first raise a thought in your mind and think about it?

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

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

Rishab – Yes nani.

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

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

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

Ishvar is there,

Everywhere,

Like the air you breathe!

Near and far,

Left and right,

High and low, there's no –

Place that you can hide,

From His loving eyes –

Ishvar is there!!

He knows when you've been bad and when you're good!

He loves to watch you giggle!

He smiles each time you're kind and He,

Sees every tear that you cry,

And He wants you to know,

You are never, ever

Alone!!

Activity 1

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

Let's do these exercises

a. Tick the correct answers:

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

b. Fill in the blanks:

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

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

1. Ishvar is present in each and every particle of this Universe.
2. Ishvar knows all our actions and He wants everyone to understand that He is always with us.
3. Ishvar is always just, though we might be unhappy at times.

Activity 2

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

Expected learning outcomes

Students:

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

Glossary

inadvertently	- without intention
instantaneously	- occurring or done immediately
consumerism	- buying things everytime we feel like even if we do not need them



Story time

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

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

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

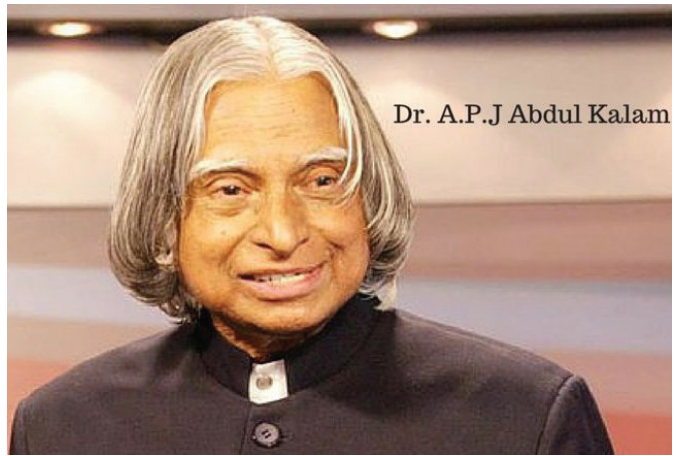
Atte – Have you heard of this term called 'Aparigraha' (अपरिग्रह)?

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

Atte – This is a Sanskrit word.

Nithin – No. What does this mean?

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



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

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

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

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

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

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

Nithin – That is very inspiring, atte.

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

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

Nithin – Non-essential thoughts?

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

Nithin – Yes, that is true.

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

Nithin – Can you give an example, atte?

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

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

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

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

Atte – That is very well summarized, Nithin!

Atte – Let me also philosophically highlight the benefit of adopting this virtue in life. As per Yog Darshan authored by Maharishi Patanjali, Aparigraha results in -



अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः

(Yog Darshan | Chapter 2 | Sutra 39)

Aparigrahasthairye janmakathantaasambodhaha

It means that if one follows the principle of 'Aparigraha', he would be able to advance the level of his thought process. He would then be able to understand and appreciate the finer philosophical aspects of life – Why are we born? What is our core objective in life?

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

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

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

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

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

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

Let's talk about these

1. When do our thoughts become non-essential?
2. Have you followed the principle of Aparigraha? How did you feel then?
3. If you get two new bicycles on your birthday, what will you do?
4. List a few things that you have in excess. what do you plan to do with them?

Let's do these exercises

a. Fill in the blanks:

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



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

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

Let's have fun

Activity

List down your needs and wants.

Needs	Wants

HUMANS – THREE CATEGORIES

Expected learning outcome

Students identify the three kinds of people in any society
-Devataas, Raakshasas and Manushyas

Glossary

- mythological stories** - stories from olden times based on heroes, fanciful creatures etc.
- traits** - a distinguishing quality
- substantial** - of considerable importance, size or work



Story time

Advait had read many mythological stories about demons and nobles – raakshasas and devataas in comics. Raakshasas were the fierce-looking enormous demons with a wicked smile. One day he was reading a book...

Advait – *Chithi (mother's younger sister in Tamil)*, have you ever seen Raakshasas? Do they look like this? (pointing towards a Raakshasa in a comic book)

Chithi – Well, I have seen Raakshasas in my many years of experience, but they look just like any other normal human being. They may even appear similar to the Devataas. It is quite difficult to judge by appearance alone.

Chithi – Indeed, every human society has three kinds of people — **Devataas, Raakshasas and Manushyas.**

Advait – So what is the difference between them?

Chithi – Raakshasas are those who cause pain and suffering to others for their own benefit. They are unjust, they take away others' belongings, disturb their mental peace and at times even kill them.

Advait – So, a robber who snatches a chain, a fraudster or a person who kills other humans is a Raakshasa?

Chithi – Yes, of course.

Advait – Who are the 'Devataas'?

Chithi – 'Devataas' are those who do good karma (deeds). They make sacrifices for others; they reduce our pain and suffering; they give us good advice and knowledge.

Indeed, anyone who spreads goodness is a Devataa—more so if they don't expect anything in return. The mother and father of a child are Devataas because they give everything they have for his well-being. A teacher is also a Devataa.

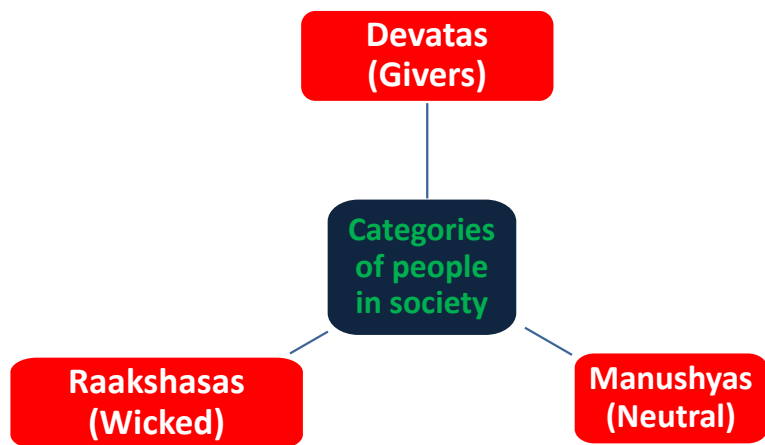
In our Vedic scriptures, even non-living objects like the Sun, Moon, water, air are considered as 'Devataas' since they provide goodness to us.

Advait – Is it right to say, Devataas are a form of Ishvar?

Chithi – No, there is a distinct difference between the two. Devataas are not Ishvar, though Ishvar can be referred to as a Devataa because He gives us many things. Ishvar is the Supreme Force. He has indeed created other Devataas like the Sun, Moon, water, air and more.

Advait – So anyone who gives us something valuable, whether living or non-living, Ishvar or humans, can be referred to as Devataa?

Chithi – Exactly. Human beings have the potential to be Devataas. Animals and birds remain what they are; they are neither Devataas nor Raakshasas. We can become Devataas



by our good karma. Bad karma can make us Raakshasas too. Therefore, we should be cautious in selecting our karma.

Advait – Chithi, then who are Manushyas?

Chithi – These are the average human beings, who lead a normal, simple life. They may not be able to go out of the way and significantly help others, but they neither cause harm to anyone. They give and take in equal measure. Like the shop next to our house. The old uncle there sells you things at a fair price. He does not overcharge and is a decent, nice man—Manushya.

Advait – Chithi, can one person be all three—Devataa, Raakshasa and Manushya?

Chithi – That's a fascinating question. Well, the answer is 'Yes'. The same human being can have all three traits, which he may exhibit at different points of time.

Advait – Can you give an example, chithi?

Chithi – Let us assume Rohan is a person who does his job dutifully, completes the tasks assigned to him and draws a salary, making him a Manushya. The same Rohan also makes a substantial donation to an orphanage, thus making him a Devataa. However, Rohan also sometimes gets impatient and angry at his elderly mother, thus making him a Raakshasa.

Chithi – A human society comprises of all three kinds of people. There is no human society without Raakshasas, Devataas and Manushyas. They have always been a part of the society and they will always remain.

Advait – So, can I also be a combination of all three—Raakshasa, Devataa and Manushya? But I don't want to become a Raakshasa.

Chithi – Yes, Advait. It is all upto us. We human beings are free to do whatever we intend to do, within the realm of our physical limitations. Ishvar does not directly intervene. He does not directly make us do anything or stop us from doing something. We are responsible for our own actions. It is upto us whether we want to become a Devataa, Raakshasa or Manushya.

Advait – Chithi, why are Raakshasas depicted as these ugly, fierce-looking enormous creatures?



Chithi – It only represents the Raakshasa within us. It expresses our evil thoughts and actions. Physically there are no such creatures in our world. I have never seen one in my life. Have you seen any?

Advait – No chithi, never! Indeed, I now understand why our school Principal is so keen on our overall development. She says that we should professionally qualify as engineers, doctors, accountants, architects, lawyers, artists, musicians, etc. But above all, we must first be good human beings– मनुर्भवः (Be Human).

Chithi – Yes, that is true. For instance, one may be a highly qualified doctor, but will still be considered a Raakshasa if he exploits poor patients for his own personal benefit.

Advait – Yes chithi! I promise to be atleast a Manushya if not a Devataa.

Let's talk about these

1. How can a Raakshasa change himself to a Manushya?
2. When does a Devataa become a Raakshasa?
3. Narrate an incident which has made you feel the
A. Raakshasa, B. Devataa C. Manushya – in you.
4. After knowing in detail about the three types of people, Advait has decided to be a Manushya. Whom do you prefer to be as? Give reasons.
5. Can birds and animals be Devataas or Rakshasas. Why?

Let's do these exercises

a. Fill in the blanks:

1. The three categories of people in the society, are _____, _____ and _____.
2. Raakshasas look like _____.
3. According to the Vedic scriptures objects like Sun, Moon and water are considered as Devataas as they give _____ to everyone.

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

1. Demons have sharp teeth and horns.
2. When a lawyer exploits poor people to make a profit he is considered to be a Raakshasa.
3. Each individual is responsible for his/her actions.

Let's have fun



Place the qualities in their respective boxes.

Hatred, Patience, Violence, Kindness, Compassion, Forgiveness, Generosity, Selfishness, Anger, Enmity, Cruelty, Charity, Robbery

Qualities of Devataas	Qualities of Raakshasas

MAJOR SANDEEP UNNIKRISHNAN

Expected learning outcomes

Students:

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

Glossary

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



Story time

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

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



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

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

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



Proud moment for Sandeep at Passing Out Parade

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

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

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

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



TajMahal Palace after terrorist attack

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

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

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

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

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

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

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

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



Major Sandeep Unnikrishnan – Proud to come home

Question time

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

Let's do these exercises

a. Tick the correct answers:

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

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

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

c. Name the following:

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

Expected learning outcomes

Students:

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

Glossary

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

Story time

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

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

Chithi – Yes, that is true. There are four stages of life prescribed by the Vedas for an individual. They are Brahmacharya, Grihastha, Vaanaprastha and Sanyasa.

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

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

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

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

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

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

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

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



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

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

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

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



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

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

Mani, do you like deodorant and perfumes?

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



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



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

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

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



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

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

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

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

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

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

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

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

Mani – I agree, chithi.

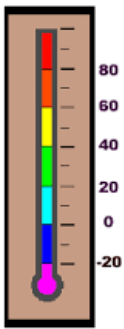
Chithi – The concept of maintaining control also extends to our hands, legs and the two sense organs through which we dispose waste. The Katha Upanishad lays out an apt shloka

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

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

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

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



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

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

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

Let's talk about these



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

Let's do these exercises



a. Fill in the blanks:

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

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

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



FOSTERING VEDIC VALUES -5

INSPIRATIONAL POSTER



Coin a caption _____



Coin a caption _____



Coin a caption _____



Coin a caption _____