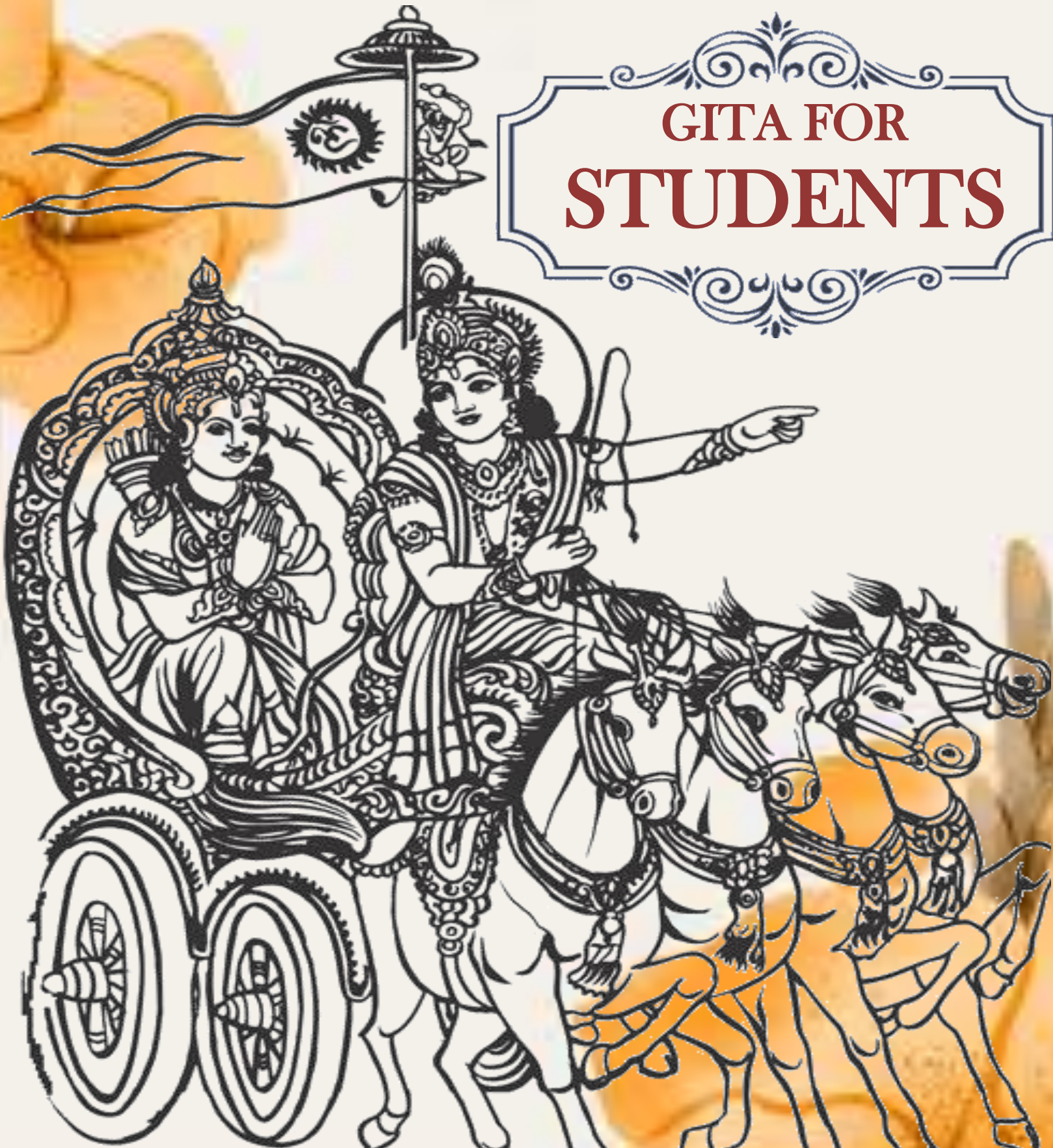


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GITA FOR
STUDENTS





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Mahatma Devesh Bhikshu



SULTAN CHAND & SONS
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INTRODUCTION

Bhagwad-Gita, a part of Mahabharat, is the divine sermon by Bhagwan Krishna, from which the student community can take many lessons, prominent of these being :

1. They must do their duty, regardless of the difficulties they may have to encounter,
2. In order to accomplish this, they must maintain good health,
3. 'Work hard' should be their motto ; such a course is bound to make them persons of good character,
4. Through hard work, they are bound to acquire knowledge and understanding,
5. With full faith in God's justice, they are sure to get what they want.

Hoping that the gist of Bhagwan Krishna's message will be utilised by our youth, I wish them all success.

With Blessings.

Mahatma Devesh Bhikshu



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1. Aim or Objective

What should be the aim or objective of a student? The aim of each and every student should be to keep healthy and to attain as much knowledge as possible, *i.e.*, to have general knowledge of arts, humanities and sciences, history and geography, with a keen eye on expertise in any one subject, so that the specialization may make him worthy of not only earning his livelihood, but also fulfilling his role in the society in which he has to live.

Some Sanskrit poet has described the duties of a student as under :

व्यायामो विनयो विद्या विवेको वीर्य रक्षणम् ।
एते पञ्चवकारास्युः विद्यार्थिनः युगे - युगे II

Daily exercise, to study being ever polite and humble, with wisdom and discretion, as also to preserve the vital fluid, semen – these are the five ‘Vakaras’ which the students must accept as the five cardinal principles in life that have been in vogue from times immemorial.

Daily exercise has been prescribed for a student as the very first task which he must perform early in the morning without fail. It is essential because if a student does not keep healthy and remains sickly, he is likely to lag behind in his studies. It has been rightly said -‘Healthy mind in a healthy body’. Human body is a living temple of God and it is our sacred duty to keep ourselves fit mentally and physically in all respects. This applies with greater emphasis to a student whose life is in the melting pot during this period. He has, therefore, to be doubly cautious on this score. Exercise is a great contributory factor and has been known as the key to health.

Before proceeding further in this strain, let me quote from Bhagwad-Gita the very first stanza :

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥



Here we are told that Dhritrashtra, who was blind, was given an account of the war that was fought between Kauravas and Pandavas, by Sanjaya. Therefore, King Dhritrashtra asks Sanjaya—“Oh Sanjaya ! On the field of Dharma, righteousness that can also be described as the field of action, what the warriors, who are my sons and that of Pandava, are doing?”

The world has often been described as the field of battle, the field of action and righteousness. For the battle in this world, we have to make preparations, similarly as the two armies of Kauravas and Pandavas were busy making all the preparations. Dhritrashtra, the blind, wants to know about the preparations, just like a student who is also ignorant and is always eager to know and learn, so that he may be able to fight out in the subsequent stages of his life, after he has made the necessary preparations. All human-beings are

brothers, yet they have to struggle hard for existence, like the Kauravas and Pandavas. It is a perennial battle that goes on unabated and all of us participate in this, either on the side of the good or on the side of the evil, according to our tendencies and traits. This applies aptly to the daily life of a student.

Here I may narrate the course of daily life of a student in Gurukul Kangari, as described by Pandit Indra Vidya Vachaspati – Early in the morning on the ringing of the – first bell, all the students used to get up from their beds either on their own or they were asked to get up by their warden. Soon after they rolled their beddings, kept them in their proper places and used to wash their hands and mouths after going out. Then all the students assembled for the morning prayer. Soon after the prayer, they used to go to the jungle for defecation, etc. Every student used to carry a stick in his right hand, a jug full of water in his left hand and in the arm-pit, towel, underwear and dhoti.

Barefoot, all the students finished their first duty; each student used to break a twig for cleansing his teeth with the help of the stick. Then all the students used to go to the bank of the river Ganga, which is

flowing nearby. “Its water is crystal clear and all of us used to take our bath in it. Before taking the bath, we used to cleanse, our jug and wash our hands and mouth. Thereafter the students used to do exercise,, playing kabaidi, *etc.*, and practise wrestling Exercise was the daily routine of our life twice a day, both in the mornings and evenings. This continued for about an hour and our teacher, who usually accompanied us, also took active part in all the games. He used to say :

व्यायाम क्षुण्णगात्रस्य पद्भ्याम्रदितस्य च ।
व्याधयो नोपसर्पन्ति पन्नगारेरीवर्गः II



The body of whose person has been tired of exercise and has been trodden under feet, diseases do not come near him as serpents do not dare come near an eagle.

The Acharya used to follow this principle in life himself. He fell sick seldom and even whilst sick, he used to do some exercise. We students also were not spared of doing exercise in slight sickness or constipation. If wrestling was not permitted, light

exercise and even if that was not possible, we played kabaddi. But complete holiday from exercise was rather impossible.

After the exercise, approximately half an hour was given for rest. During this time, we used to brush our teeth with the twig and soon after the time for bathing was of special enjoyment. Except during severe winter, during all other seasons, we used to enjoy in the waters of the Ganga. All our teachers / acharyas were expert swimmers in those days and considered it very essential to teach swimming to all the boys. The practice of swimming that we acquired in our Gurukul Kangari days continues even now. After that, having returned to the yajnashala, all the boys and teachers finished their Sandhya /prayer /meditation and Havan, etc. By this time, the sun used to rise high in the sky. After yajna, Pradhanji (Swami Shraddhanand ji) often gave his discourses daily in the yajnashala. Those discourses were so simple and practical down to earth that we remember their outlines even now.

After the discourse, it was time, for the bell for the milk. Each Brahmachari was given about half a seer of milk with some snacks. Our bodies having been

tired with exercise, this breakfast did not appear heavy. After breakfast, we used to sit for study. During morning hours, basic grammar of Sanskrit (Ashtadhyayee) was memorized. We were taught Grammar by our head Acharya ji. He was a great scholar of Ashtadhyayee, Kashika and Mahabhasya. Study time of the morning often finished with the bell for noon - time meal, *i.e.*, lunch. The storekeeper of the Gurukul, Shri Salig Ram, used to come out of the store-room with a baton in hand, with which he rang the bell. Whilst ringing the bell, he often shouted, announcing at the same time - ‘Brahmachariyo! come soon to have your lunch.’ With their jug of water in hand, all the brahmacharis used to sit in their seats. Food was served by the storekeeper and before taking food, the verse ‘Sahna vavatu’ was recited by some Acharyas.

The day on which ‘kheer’ was prepared as a special dish, on that day, a few more verses from the Vedas were recited, so that the ‘kheer’ cools down. On some days, Pradhinji (Swami Shraddhanandji) himself came to serve the food and was generally considered that on such a day, the storekeeper was likely to go bankrupt, *i.e.*, the kneaded flour should be

finished. As soon as it was known that the storekeeper had to get the flour kneaded second time, the Brahmacharis clapped and laughed heartily. Eat to the full and do exercise, was the basic chant in those days. The sickness like cold, cough and light fever were thwarted out with the force of exercise and complaints of constipation were removed by excessive eating. Looking at the general health conditions of those days and that of today, it is difficult to accept that the medical aid that was bereft of modern techniques was all that bad, because the result was not bad at all.

After taking food, the brahmacharis rested for a few minutes and then began their studies in right earnest. During afternoon hours, the literature of Sanskrit, history and such like subjects were studied. Our teachers of these subjects were wonderful, because they taught us in such a way as if talking and narrating a piece of story. All our teachers were so loving and affectionate that often we used to call them ‘Mothers’.

During even-tide, all of us used to go to the jungle for defecation, exercise and, weather permitting, to take

bath like the morning hours. After Sandhya-yajna, etc., night meals were served and a little strolls, whence the brahmacharis used to sit for repetition of their lessons of Grammar (Ashtadhyayoo) with the aid of the light of earthen lamps. For many years, mustard-oil lamps were used in the Gurukul. To change that Gurukul of the jungles into a Gurukul of the city, many revolutions took place and one of these was the replacement of mustard-oil lamps with that of kerosene lamps. about nine at the night fall, we used to hold prayer, before going to sleep. All the lamps were extinguished and the whole Gurukul was quiet and calm, ceasing all the activities all together. Only one chowkidar used to patrol during the nights and indicated the time with the tinkling of the bell.

This was the routine of the Gurukul days. There is hardly any need to comment on the system of education, as compared to the modern times. Gurukul was a sort of joint family, as there were not so many students in the Gurukul. All the Acharyas/teachers knew each and every student by name, as we used to meet many times during the day – at the time of doing exercises, yajna and discourse, meals, as all of us

living there assembled, without fail. We all shared pains and pleasures of each other, partaking in the moments of laughter and suffering. It appears that in any educational institution, the feeling of kinship has a great relation with the limited number of students. That is why we called these educational institutions ‘the family of Acharya or Guru’, *i.e* , ‘Gurukul’.

How we spent our holidays in those days? Unlike now, in the Gurukul, Vikram calendar was taken into account and every Poornimi, Amavasya and Ashtami were observed as complete holidays. On a holiday, the morning bell was tolled somewhat late. How pleasant this could be for the boys, who had to go barefooted on all other mornings and about four to the jungle? This extra-sleep of about an hour or so appeared very pleasant to the boys. On holidays, at the time of exercise massaging of oil was also done and we were given some extra time to bathe and swim, as compared to the other non holidays. The programme after Yajna-Sandhya, etc. was chalked out according to the weather. During summer all the Brahmacharis used to go for eating a special fruit known as ‘Pyal’ with their Acharyas. Those who have seen the old

land of Gurukul Kangri, they know that at about a distance of six furlongs, there is a range of Sivalik mountains, which joins the high mountains of Mussoorie and Nainital. The mountain range that passes near to the Gurukul is neither very green, nor very dry. Some part is covered with greenery while the other is quite barren. In the dry lands of these ranges, the fruit of 'Pyal' is found in abundance. Its taste is somewhat sweet and sour and it is quite big in size. Its trees are not very big and the fruits come during summer season. So, on a holiday, we students started our journey towards the mountains early morning. Often we began to compete as to who would walk fast and climb the hills soon. With experience, we knew which part and which tree bore big and sweet fruits. Hence, the Brahmacharis did their best to reach these first, crushing the thorns and pebbles with their bare-feet. For two-three hours we enjoyed these fruits that we had acquired with the power of our own hands. But we used to eat all sharing together and by noon returned to the Gurukul.

The fruits were finished during the rainy season and the Ganga used to overflow with water. During holidays, we used to have one of the two programmes.

If the water of the river was not very dirty, the time before lunch was spent in swimming. The Brahmacharis, who were older in age, would go up the river for about two to two and a half miles, at the foot of the Chandi hill and jumped into the Ganga and came swimming up to the Gurukul all the way. In those days, those Brahmacharis who were studying in the Gurukul, there was none who was not a good swimmer. The Brahmacharis never considered the dangers of water, jungle and mountains as dangers indeed, as it had become a natural habit of our life in the Gurukul.

On a holiday, when the water of the Ganga was very dirty, we used to play kabaddi or cricket. The special feature in those days was that Pradhanji (Swami Shraddhanandji) was often present on such occasions to encourage the boys. For about seven years, it was cricket that was played in the Gurukul. During winter, the programme of juice of sugarcane was accepted. There were quite many villages nearby, where the sugarcane crushers were working. Early morning, all the essential things, e.g., durries, milk, ginger, glasses, etc., were sent in a bullock-cart. Soon after the yajna, all the Brahmacharis and the

Acharyas, along with Pradhanji set off on foot from the Gurukul in lines of two each. If there was any village or hamlet on the way, we passed through it, reciting Mantras.

On arrival there, we used to drink the mixture of milk and sugarcane juice to the full. In order to digest it, we played kabaddi for one hour or even more. This was our definite daily routine. In those days, casual holidays were observed quite often on one pretext or the other. The day we the Brahmacharis ate too much, such a day was declared a holiday in order to digest it. Either programme for outing was made or alternatively kabaddi was played. In summer season, if it were cloudy, the day was observed fine holiday; in winter if it rained, then too it was declared a holiday. In brief, whenever the nature wore a different garb not in tune with the season, it was declared a holiday, as we believed that the students like a holiday, according to a Sanskrit quotation –

अनध्यायप्रिया छात्राः *Therefore, any number of holidays we demanded were considered reasonable.*

To go towards the town was against the orders of the Gurukul in those days. Not even once, we had put our

step in Kankhal town during a period of five years of our arrival in the Gurukul. Once when the fair of Kumbha came, Brahmacharis were taken up to the foot of the hillock of Chandi, in order to allay our eagerness from where we could see the view of the crowd. Before the annual function, all the Brahmacharis were given new yellow coloured dhotis, as that was our dress in those days. Generally we were in this dress all the while. No student could meet his parents without due permission of his Acharya, nor could go towards the site of the function. For meeting with the parents, tents were pitched behind the Ashram and often the Acharya accompanied a student. During mid-day, the spectators were allowed to see the Ashram and that too only for the men. At that time we were required to sit calmly on our wooden charpoys made of planks, studying some book. One day, in the afternoon, the women folks were allowed to see the Ashram and all the Brahmacharis had to go out of the Gurukul. The Brahmacharis used to go out to the bank of the Ganga and sit under a shady tree, where the food was brought by the servants of the Gurukul and the students competed with each other playing the game of 'Antakshari' or even declamation

contests were held, whilst in the evening all of us played games. When we returned at dusk, the women folks had gone after seeing the Ashram. During the function, we attended sitting in such a way that our backs were always towards the ladies.

Pandit Indra Vidya-Vachaspati (son of Swami Shraddha- nandji) writes that such a strict discipline of the Gurukul appeared somewhat disagreeable at times, but looking at the past now after a lapse of many decades, he feels that it was essential and more pleasant. Because in his view it is the strict discipline that was responsible in making them what they are. Pt. Indra Vidya-Vachaspati took active part in the freedom movement, more so in Delhi, where he was Editor of some newspapers also and wrote many book?. In so far as his elder brother, Harish Chandra, is concerned, he had gone to Germany and some other foreign countries, along with Raja Mahendra Pratap ana possibly expired there during World War I period.

In the words of Pt. Indra Vidya-Vachaspati, the period of his childhood appeared to be lovely to him in all respects as perhaps is the case with most of the people. Whatever be the reason to him indeed, it was

very gratifying and full of contentment, with all the activities of life of the childhood.



Aims of Education

The Aim of Education are the very broad, general Statements of the Purposes of Education; They are Meant to give general direction to Education throughout the Country



2. Duty and Work



In the previous chapter, preparations for War are afoot and it is the evil side that attacks the moral side and thus disturbs the peace and norms of the society. Naturally, therefore, there is the ensuing struggle between the two. Here we find that Duryodhana, representing evil and injustice, first asks his Guru Dronacharya to have a look at the warriors on both the sides. Recounting the ones who matter most, he is pleased to remark that their army is unlimited, commanded by Bhishma, while the army of Pandavas is limited.

Then Bhishma blew his conch, following which there was a tremendous clamour of the blaring sounds of horns and shells, from both the sides. Symbolically, this means as if the Brahmacharis were reciting verses in order to memorise them. Then Arjuna, whose charioteer was Bhagwan Krishna, asked him to drive

his chariot to a place from where he could behold the two armies, in order to know as to who were championing the cause of the evil-minded Duryodhana. Accordingly, Krishna drove the chariot to a place between the two armies, from where Arjuna saw on the opposite side, grandsires, teachers, uncles, cousins, sons and grandsons and a horde of benefactors, all arrayed on the side of the evil.

Seeing all these kinsmen, Arjuna became emotionally charged with pity and in disgust as well as sadness, he said --

दृष्ट्वेमं स्वजनं कृष्ण युयुतसं समुपस्थितम् I
सीदन्ति मम गात्राणि मुखं च परिशुष्यति II
वेपुथश्च शरीरे मे रोमहर्षश्च जायते I
गांडीवं स्त्रीसते हस्तात्वक्चैव परिदह्यते II



Seeing these my kinsmen, O Krishna ! arrayed, eager to fight, my limbs fail me and my mouth is parched ; my body quivers and my hair stand on end ; Gandiva

slips from my hand and all my skin seems burning all over.

Arjuna goes on describing his condition – My mind seems to be whirling and I do not see any good in slaying my own people ; O Krishna ! I desire not victory, nor kingdom, nor pleasures. Even for the kingdom of the three worlds I will not slay them, It will be downright sin, though they see no sin as their minds are clouded with greed. But as we see the evil in destruction, it is wiser to withdraw from this bloody battle. Further on, he talks of the annihilation of the family tradition, as a consequence of which women are corrupted and become unchaste, resulting in ‘Varnasankara’ cadre mixing. So, it is a terrible sin, from which we should desist. It is better if we are killed in war unarmed, offering no fight by the sons of Dhritrashtra. Thus speaking, Arjuna sank down in his chariot, dropping down his bows and arrows full of sorrow.

It is at this point of Arjuna’s delusion where actually the Gita begins. Because as per our ancient Vedic tradition, Arjuna was a kshatriya according to Varna, *i.e.*, he had taken vows to remove injustice from the face of this earth. And while their own

ancestral kingdom was being usurped by his cousin, Duryodhana, who was an unjust ruler, it was but proper for the Pandavas to get their due share. Duryodhana had gone too far and tried many times to get the Pandavas killed, but with God's grace he could not be successful in his vile methods. So, at long last this fratricidal war was forced upon the Pandavas. In life also, we come across such situations when we are in a dilemma and for the sake of our duty we have to shake off our delusion even if our own kith or kin is involved. As regards students, they have to learn all this, besides the fact that many times in student life, one feels lonely as most of the students have to live away from their families, thus they have to give greater importance to their duty of studies, rather than to the love and affection of the family.

In one word, Gita teaches us all 'Karma-Yoga' and as duty is life and life is duty, so the students must first of all understand this clearly, so that they are not only able to do justice to themselves during their student days, but also this cardinal fact is fully ingrained into their minds for ever and ever. Through education, they are made full MAN, by developing their physical and mental faculties and unless they

understand the value of DUTY and WORK in all its intricacies, they can hardly reach that goal. As a child even, he learns the basic duties by copying the other members of his family and also learns the language, the vehicle of expression, that is spoken by others around him. Whatever a child hears, he begins to assimilate the words in course of time and is thus able to speak the language.

Reverting to our theme, on hearing such words from Arjuna, who was actually in tears, Bhagwan Krishna said—

कुतस्त्वा कश्मलमिदं विषमे समु परिस्थितम् I
 अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमजुनि II
 कलैव्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते I
 क्षुद्र हृदयदौर्बल्य त्यक्त्वोत्तिष्ठ परंतप ॥



Whence this dejection has come to thee in such a crisis before us ; so ignoble, so infamous – most unbecoming for an Aryan. Stand up, Oh terror of the

foes ! Give up this unmanly thought and shake off this faint-heartedness, as these do not behove thee.

To this Arjuna replied - “It is better to live on alms than to slay these Great Gurus, as I do not know what is right for us because after killing all our kith and kin, we should not even care to live. I am bewildered and confused, not knowing what is right and what is wrong. Hence, I take refuge as a disciple with thee O Krishna 1 to enlighten me. I will not fight ” So. saying he became silent.

At this point, it was clearly the duty of Bhagwan Krishna to guide Arjuna on the right path-and convince him of the correctness of his advice. Naturally, therefore, Bhagwan Krishna had to resort to the philosophical thinking, in that he laid great emphasis on duty, without caring for anything else. Duty for the sake of duty or say work for the sake of work only should be the guiding principle of life, without any favour and fear, not even caring for the reward thereof. To do your duty to the best of your ability and leave the result to God, was the sagely advice given by Bhagwan Krishna to Arjuna and Arjuna being a kshatriya had to resort to killings and

giving dire punishments to those who were unjust or even siding with such people, as a matter of fact, this war was thrust upon the Pandavas, because of the irreconcilable and unjust attitude of Duryodhana.

Bhagwan Krishna told Arjuna thus – You do talk the words of wisdom, yet you grieve for those who do not deserve. The wise ones do not grieve for the dead or for the living. There never was time when I was not, nor you nor ail what you see and there shall never be time when we will ever cease to be. Because we are all souls, that are immortal; only the state of the body changes. The atman is never born and never dies; only the raiments when, worn cut, are thrown, being replaced by the new ones. Similarly, the soul rejects the bodies worn out and to newer ones it passes on. No weapon can cut it, nor the raging fire can singe, nor can the waters soil and nor the winds can dry, it is such a substance, being eternal and stable. Even if you think that births and deaths exist as we all see, then too for one that is born, death is certain and likewise for the dead one, birth is certain. It is a cycle; whence therefore there is any ground for dejection or sorrow.”

Moreover, consider your own duty and then you will see that it is very much wrong for you to waver,

because as a kshatriya there is nothing so lawful as to establish justice through battle that is noble as it opens the gates to heaven, even if one falls in the battle. Hence, by wavering here at this moment, you will fall from your duty's call and thus forfeit fame and incur sin. For a person who is held in honors, this would be most disgraceful. Because all the brave people will think that you fled from the battle- field out of fear. Having accepted to wage war for the sake of justice, you must fight it out and gird up your loin.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन I
मा कर्मफलहेतुर्भुर्मा ते संगोस्त्वकर्मणि II



O Arjuna ! you have only the right to do your duty as your chosen deeds and never think of the reward as a result thereof. You need not think of the fruits of action, nor inaction with love or for any regard. You should discard all fear, favour and ties of attachment as these are the stumbling blocks in the path of your duty. As a matter of fact, when it comes to justice, you should not differentiate between who is who, but think of your duty first and last, in the discharge of

which you may have to give punishment even to your own near and dear ones, in case they are not on the path of justice.

Talking philosophically, Bhagwan Krishna tells Arjuna that no body can be actionless even for a while everyone does work through (i) thoughts, (ii) words, and (iii) deeds

Therefore, the best is to curb your senses and mind and use every faculty for doing your duty, without attachment. All our actions or deeds have some binding force, except those that are performed with an idea of sacrifice or yajna. O Arjuna I then take the course of selfless service in a spirit of sacrifice and no more. Even God created this world in a spirit of sacrifice and told us – “Through yajna/sacrifice your kind will grow and all your wishes will be fulfilled. By sacrifice, you please the gods and the gods will please you in return. Thus pleasing each other, you become noble and virtuous. They are thieves, who only know to take and not to give.

यज्ञ शिष्टाशिनः सन्तु मुच्यन्ते सर्व किल्बिषैः I
भुञ्जते ते स्वघ्नः पापा ये पचन्त्यात्मकारणात् II



The good people, who eat what is left from the sacrifice, are released from all sin; but evil are they and enjoy sin who cook (the food) only for themselves. Though the literal meaning of the verse is as given above, it has deep meaning – As a matter of course, all human-beings have to earn their food and the work through which it is earned is called yajna here. It means that whatever work is undertaken by man, it should be such as to be of utility to the mankind as a whole, i.e., it should not be such which may prove harmful to the society. But it should have added quality of emanating fragrance like yajna. There are many verses in the Vedas also, which clearly tell us about it and exhort mankind to earn money and wealth, but through reasonable and fair means.

According to the Varna-Ashram system, about which Bhagwan Krishna has also discussed in Bhagwad-Gita, the society is divided into four Varnas

and four Ashramas. The four varnas are : (1) Brahman- His duty is to remove ignorance and illiteracy from the people and for this he has to prepare himself accordingly. (2) Kshatriya-His duty is to remove injustice from the society and, naturally, he must get the necessary education and knowledge to do the- same. (3) Vaishya—His duty is to see that there is ample production on both the fronts, *viz.*, (a) Agriculture, and (b) industry. The last is (4) Shudra-One who cannot receive any training in any of the above three varnas, he is required to assist any one of these Varnas by physical labour.

In so far as Ashramas are concerned, these are mainly divided on the basis of age. Upto 25 years of age, one is known as Brahmachari,*i e.*, student period. After 25 years of age, he or she gets married and becomes Grahasthi, in which he/she continues till 50 or, say, up to the age of retirement. Thereafter, Vanaprastha and Sanyasa Ashramas in which people are expected to leave their families and work for the good all.

So, we see according to this Varna-Ashrama system, man ultimately has to give up the family attachments. Hence, there are lesser chances of his

swerving from the path of truth or yajna. Nowadays, the Varna-Ashrama system is no more in vogue and, as a consequence, man has lost his moorings. Everyone is after money, as they think that it is be all and end all . The rulers also have no idea about it and they grope in the dark to find out the solutions of the many problems that have cropped up in the absence of this system. They also want money for doing many welfare works and projects for the people and in the race for money, unfair and undesirable means are being adopted, which are responsible for eroding the character of the people in general.

The only solution of all the problems is to make a radical change in the system of education, so that the coming generation may not find itself in doldrums, but be able to give their mite in the building of the nation, by choosing anyone of the three varnas, *i.e.*, (1) The role of a brahmin, or (2) the role of a kshatriya or (3) the role of a vaishya. By covering these three fields, we should be able to cover all that is needed for the good and well-being of the people.

Here Bhagwan Krishna by yajna means action, work, deed or duty. Whatever you do, it should be for the good of all and as you are the doer, naturally you

are likely to get greater reward for it. And such a reward means as left-over from yajna, *i.e.*, yajna-shesha. This yajna-shesha you may utilise for your food and living. Whatever vocation / profession you are following, if you do the same honestly, faithfully and sincerely and in a spirit of sacrifice, *viz.*, for doing service to others, and earn your living as well, then you are actually earning your living through yajna. This equally applies to all the services, but one must work hard, considering the same as one's duty, without any regard for reward or remuneration, what to talk of bribery and commissions, etc.

Bhagwan Krishna further tells Arjuna—

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः I
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते II



The actions of the great and noble ones are copied by the humbler men. The standards that their ways govern are followed by the world in turn. This idea has been told to us in many ways - यथा राजा तथा प्रजा
As is the king, so are the subjects. There is another

quotation in Sanskrit - **महाजन येन गता** The path that has been treaded by the great ones, is the only path and right path to follow. So, Bhagwan Krishna tells Arjuna, not to set a wrong example, as it will be harmful for the people, who may take recourse in copying the same. That is why Bhagwan Krishna says—“I never do any such thing that may not be for the good of the people.”

Bhagwan Krishna further elucidates the point by telling Arjuna that both of them had many births before the present one, and he was aware of them while Arjuna was not He says—

**यदा यदाहि धर्मस्य ग्लानिर्भवति भारत I
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् II**



As and when there is regression in the course of righteousness (Dharma) and A dharma prevails, I come as an incarnation. This is true incase of such Atmans who come to this world for guiding the people, of course with the permission of Almighty. Here they do their best to give protection to the good

and noble and destroy he bad and evil ones, in order to re-establish righteousness in the society from age to age.

What matters most according to the advice given by Bhagwan Krishna to Arjuna is that everyone should do his or her duty, without any other consideration and least of all about its reward or remuneration. We should not have any doubt about the simple scientific theory of cause and effect; thus doing our chosen task sincerely and truthfully, leaving the result to God, in whose justice we should have firm faith and belief.





3. Knowledge and Understanding



Actions done with a predetermined knowledge and clear understanding are likely to give immense satisfaction to the doer on accomplishment. Because he has moved- step by step according to the plan there is little likelihood of there being any lapse mid-way. However, if there are any, these are taken care of with skill and understanding. Of course, there is a vast difference between theory and practice. That is why experience plays an important role in whatever task f you undertake. But this does not mean that one should not exercise initiative, as it is most unlikely that the same type of obstacle will present itself again and again. Hence, one should always be prepared to face the challenge with courage and determination.

As soon as a child becomes about three years of age, he is put to some Nursery or K. G. School. But

even before this, in Shatpath Brahmin, it has been stated—

मातृमान पितृमान आचार्यवान पुरुषो वेद II

These are the three teachers, viz., Mother, Father and Acharya of a child. Then only, he becomes a person of knowledge and understanding. A mother's instructions and teachings during the pregnancy and infancy stages have their invaluable and most important place in life, because nobody wants to do as much good to the child as a mother

प्रशस्ता धर्मिकी माता विद्यते यस्य स मातृमान II

Blessed is that mother who instructs her child about character and conduct, right from pregnancy to the time of completing the education. Up to say three or four years, a mother looks after the child and not only cares for him but also gives proper instructions. Thereafter, a father takes charge and to the best of his ability, he is responsible for giving the necessary education and training- Thence, he is put to some school or institution, where the teacher or Acharya is responsible to make him a man. The purpose of true education is the all-round development of a person,

not only physically, but also he is able to realise his own self.

Here in Bhagwad-Gita, we find that Bhagwan Krishna gave proper guidance to* Arjuna who, when faced with a dilemma, was not able to make a decision, as he began to waver when faced his own kith and kin on the opposite side of the Army. Bhagwan Krishna says –

किं कर्म किमकर्मेति कवयोप्यत्र मोहिताः I
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसे शुभात् II



What is action and what is inaction? Even the wise are herein perplexed. Therefore, I will tell you the action by knowing which thou shalt be freed from evil. It is essential to discriminate right action from wrong, though the path may appear somewhat mysterious. Hence, the essence of all this is that all our actions should be free from desires and these ought to be done devotedly in the course of our duties. Attachment to the fruit of action is to be abandoned,

*always content, not seeking refuge behind any excuse. Such a person is always balanced in success or failure, as he entirely leaves the **result to God**.*

Bhagwan Krishna has clearly explained the Vedic philosophy to Arjuna, in that this world, nay the whole universe, has been created by God, in which work occupies the first and most important place and one is to reap the reward of what he sows. All good things are available in this world, but he who does not work, cannot get these.

Some people say - It is all luck or fortune, forgetting the fact that luck is another name of our accumulated past deeds, which have now fruited. In this way, the importance of work increases all the more, because if we do not perform good deeds now, our future will be dark. Our scriptures clearly tell us -

अपवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् II

One has to reap the results of his good or bad deeds without fail. Emerson says—“Cause and effect, means and ends, seed and fruit, cannot be severed for the effect already blooms in the cause, the end preexists in the means, the fruit in the seed.”

Therefore for the students, it is but proper that they give proper regard to their duty, *i.e.*, keep themselves fit and healthy, by not resorting to immoral acts and always work hard to learn as much as possible, so that the knowledge they are able to get during this period, may be of real help to them in later life. They should never try to resort to devious methods of cheating or copying in the examination, as such a course will be doubly harmful to them - (1) They do not get the necessary knowledge and therefore will be at a disadvantage in the future; and (2) They lose their character, the most significant wealth in life. Even if due to certain family circumstances, studies have to be given up, a student if doing very well in his studies, is likely to get all assistance from the institution, in which he may be studying.

When Arjuna was assailed with some doubts and because of the delusion and love for his blood relations, he told Bhagwan Krishna—

- a) It would be sin to kill our own people ;
- b) We may stand unarmed and if they kill us, it would be much better ;

- c) He would prefer to become a Sanyasi and renounce the world and lead his life by begging.
- d) He would not like to kill his Gurus, Great Sires, etc. even for the sake of the kingdom of the three worlds, what to say for the throne of Hastinapur.



He thus became so much perplexed and dejected that he told Bhagwan Krishna that he would not fight. At this juncture, Bhagwan Krishna reproached him for his cowardliness and told him to keep his words of a kshatriya, as it was not manly to run away from the battle-field. Arjuna then sought Krishna's advice, as he said, he was unable to make a right decision. So, Bhagwan Krishna told him -

- (1) about the immortality of the soul and about the cycle of births and deaths. Moreover, it was not sin, but virtue to stand firm for the sake of justice, and not to shirk from duty, like ordinary weak people, when faced with such situations.

- (2) It would be cowardly and while his name for valour and bravery was well known all over the world, by such actions as Arjuna was contemplating, his name and fame would be besmirched and people were likely to talk in derision.
- (3) Bhagwan Krishna brought in Yajna in his talk, thereby indicating clearly that Yajna and Duty are not two different themes, but one and the same. And when there was a question of duty, more so in the case of Arjuna who was a kshatriya, it was inevitable for him to establish justice at any cost, be it to punish and kill his own kith and kin, Gurus and Grand Sires, who were near and dear to him. It is only at such moments that a man's calibre and sincerity is attested. And having crossed the test by fire, one is deemed to be great and honourable, where most of the people generally falter and fail.

Explaining the idea of Yajna, Bhagwan Krishna says —

न हि कल्याण कृत कश्चित दुर्गति तात गच्छति II



O Arjuna ! Any person who is doing his duties as a Yajna, he can never come to grief. Because the element of selfishness need not enter into whatever your duties are. In case one falters in imparting justice, as one's own relations are involved or even he himself becomes involved, it becomes his bounden duty to punish his relatives and himself according to the laws.

Hence, Bhagwan Krishna says further—

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः I
शरीर यात्रापि च ते न प्रसिद्ध केद कर्मणः II



Therefore, O Arjuna ! You do the work as ordained by the scriptures, because it is much better to do your work than not to do it. Without doing any work, even the journey of your life cannot be carried on, i.e., even to maintain the body, one must work. The sura and substance of all this is that one has to work in this

world to live; without doing any work, it is just not possible to carry on for long.

Explaining further the idea of Yajna, Bhagwan Krishna says –

यज्ञार्थात्कर्मणोऽयत्र लोकोऽयं कर्मबन्धनः I
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचारः II



All types of work, except that of Yajna, i.e., which are done for the good of others selflessly, result in bondage because one has to reap the reward accordingly. But actions that are done with the idea of Yajna, viz., with no selfish motive whatever, but for the good of all, in such actions one does not desire any reward. Hence, these leave no samskaras behind and such deeds are indeed helpful in ultimate salvation. Therefore, Oh Arjuna I you forget about the results of actions that you are going to undertake during the course of your duties of a kshatriya and

whatever you do, it is a Yajna, being in the interest of all to maintain justice in the world.

Because even God has told us :

सहयज्ञाः प्रज्ञाः सृष्ट्वा पुरोवाच प्रजापतिः I
अनेन प्रसविष्यध्वमेष वास्तिवष्ट कामधुक II



In the beginning of the creation, after making the various creatures, including human-beings, God gave us sermon through the Vedas that it is by Yajna alone that you have to advance and make progress in the world and this Yajna will give you all what you want.

The hidden idea behind the divine sermon is that people should always do such deeds that may be good for the people and selflessly. This is the key to success, being the form of active co-operation and physical participation in all such work which is in the interest and welfare of the people as a whole. Because God has created this universe based on the principle of co-operation and harmony and man being his supreme

creation, has to carry on similarly in his own domain
Continuing the thread, Bhagwan Krishna says -

देवान्भाव यतातेन ते देवा भावयन्तु नः I
परस्परं भावयन्त श्रेयः परमवाप्स्यथ II



With this Yajna, you please the gods, f.e., the five basic elements – Water, Air, Fire, Ether and Earth - thus purifying them and these gods will please you; these will become the means of your progress in life. In this way, helping each other, promoting the interests, you will get supreme happiness.

Our bodies are made of these five basic elements and the nourishment of the cells of our body continues every moment. If the atmosphere consisting of these basic elements is pure, then our bodies are likely to be pure also and we should be healthy. By performance of Yajna, the aim is easily achieved.

इष्टान्भोगान हि वो देवा दास्यन्ते यज्ञभाविताः
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः



Thus the gods (Earth, Water, Fire, Air and Ether) being pleased with the Yajna, will bestow you with all what you want. From all what one gets, if he does not perform Yajna and thus forsakes his duty of purifying the atmosphere, eats all, i.e., utilises all his wealth oneself, without doing yajna, such a person is a thief. Because he only takes, but does not give. Such a person pollutes the atmosphere as he excretes, sweats, urinates, spits, etc., but does not contribute his share in eradicating pollution, that can be only done through Yajna.

According to this philosophy, any work, which is harmful to the society, is not Yajna. For example, gambling, lottery, any business or work connected with meat, egg and intoxicating materials. All governments realise this fact, but cannot stop such evil things because the rulers themselves indulge in the vicious habits.

अन्नाद भवन्ति भूतानि पर्जन्यादन्न संभवः
यज्ञाद भवति पर्जन्यो यज्ञः कर्म समुद्भवः



The cycle of Yajna is perceptible in that food or grain is the cause of creatures coming into being ; food grows because of the rains from the clouds ; the rains are caused by Yajnas and origin of Yajna is based on work. Hence Yajnas were performed in all households in Vedic times. Even during the reign of Ramachandra Ji Maharaj, it was customary for every house that Yajnas were performed and Ramayana is a clear testimony this historical fact.

कर्म ब्रह्मोद भवं विद्धि ब्रह्माक्षर समुद भवम्
तस्मात्सर्वं गतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्



The origin of work is in the Vedas, i.e., it is laid down or, say, prescribed in the Vedas, and Vedas are the oracles of God. Therefore, the all-pervasive God is ever glorified in Yajna ; hence to perform yajna is to obey the commandment of God. But God's commandment is for good of all and for the wellbeing of the people; He does not want anything. His only

concern is that MAN should live happily and peacefully and for that reason He has given us all knowledge through the Vedas – some ideas of which have come to us in the shape of Bhagwad - Gita.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः
अघायुरिन्द्रियरामो मोघं पार्थ स जीवति



O Arjuna! One who does not lead his life according to the cycle of the creation and Yajna, i.e., give and take, he spends his life in sins and lives like a parasite uselessly, wasting his valuable time in worldly pleasures, i.e., he has not gained anything from his human-life. Because from national point of view, such persons are selfish in the extreme and are responsible for creating imbalances and disorder in the society.

Such people are too selfish to describe and this world becomes a veritable hell when they are in majority, as can be witnessed today. The rulers and the ruled are mostly alike, everybody for himself and let God rule alone in heaven. This is their motto, little realising the eternal truth, as they consider themselves

too clever and thus in their own devious ways ever trying to deceive themselves and their Maker.

The student community could not remain unaffected by this wave, more so when the western system of education is in vogue. But in their own interest, I would appeal to those who may care to understand the value of their right purpose of education that it is not only knowing the three R's that matter, but building of their character, whilst they are still in the formative stage of their life. In Sanskrit all young persons, which include the students as a whole, are called 'Yuva'. It means one who does away all that can be termed bad and garners all that can be termed good, according to the etymological sense of the word. Because all that is bad, comes mostly as a result of ignorance. And ignorance means lack of knowledge and understanding. You are expected to know and understand to distinguish between what is good and what is bad. Whilst a child cannot, as he is ignorant ; so is the case with grown-up people whose knowledge and understanding get tempered by desire , anger, greed, delusion ego, jealousy, laziness, etc., etc. So, my dear friends, you have to prove to the world that you are 'Yuva' indeed !

Bhagwan Krishna refuting Arjuna's argument that he would prefer to be a Sanyasi and lead his life by begging, told him—

श्रेयान स्वधर्मो वियुणः परधर्मात्स्वनुष्ठितान
स्वभाव नियतं कर्म कुर्वन्नाप्नोति किल्बिषम्

Better is one's own dharma or duty, though destitute of merits, than the well-executed duty of another. He who does the duty according to his own nature, incurs no sin, whatsoever.

सहजं कर्म कौन्तेय सदोषमपि ण त्यजेत
सर्वारम्भा हि दोषेण धुमेनाग्निरिवावृताः

Congenital study, O Son of Kunti I though defective, ought not to be abandoned, as all undertakings are clouded by defects as fire by smoke.

Here clearly duty has been stated as Dharma and therefore as duties differ according to the Varnas, it

means dharma differs from person to person. We should understand this clearly, not in any way connecting it by the so-called religions as prevalent these days. Bhagwan Krishna tells Arjuna . that as a Kshatriya, your dharma is to remove injustice from this earth, more so when you belong to the royal family. Hence, you have perforce to fight and vanquish those who are siding injustice. This is your dharma, and not to be a Sanyasi because of fear or favour as you told earlier.

He told Arjuna further—

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत



Because of nature-bound, O Arjuna! and hemmed in by your calling, you will do the very thing that you would not in your delusion. So, clearly we see that Varnas were decided according to one's own choice and natural liking ; these were also changed from

time to time, as duties can be changed depending on so many other factors and circumstances.

The students, when grown – up and in higher classes, have to make up their minds as to which Varna they can best adopt, through which they serve the world and their own cause as well. For this, it is essential that our education system needs to be changed radically, whereby the young generations have not to suffer the agony of unemployment. This can be possible if we change the medium of education from English to mother tongue and subsequently to our own national language, as this one step will give a great fillip in the development of brain-power and mental faculties of the students, who are now spending most of their valuable time in mastering the foreign language. Of course, considering our vast manpower, we must mould our policies in such a manner that these can be better utilized in the building of the nation.





4. Devotion/Worship



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What is the purpose of devotion or worship? Bhagwan Krishna has purposely told Arjuna that when we talk of yoga, *i.e.*, which is considered as the best means of attaining salvation, the same idea recurs here again, in that God with His grace has been kind to create this world, nay the whole universe, and is All-Powerful. Man, being His supreme creation, is expected to do likewise, *i.e.*, to do his duties, as stated :

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय
सिद्धचसिद्धयोः समो भूत्वा समत्वं योग उच्यते



*O Arjuna I dwelling in union with the divine,
renouncing attachments and maintaining balance in*

success and failure,, you must continue to do your duties and such equilibrium is called Yoga. Hence, as a kshatriya, it is your duty to fight and not run away from the battlefield, from whatever angle it may be discussed. One cannot run away from his duty and those who do so, are termed as cowards and sinners in the society because they are the breakers of the divine chain as ordained by God.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्



United to the pure reason, one abandons both good and evil deeds ; therefore, cleave thou to yoga, this being skill in action. Action done in Yoga state is not only the highest but the wisest, the most patent and efficient ever for the affairs of the world ; for it is informed by the knowledge and will of the Master of all actions – Yoga being the true skill in action.

Arjuna asked Bhagwan Krishna –

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः



O Varshneya ! What is this in us that drives a man to sin, as if by force, even against his own unwilling wish?

To this Bhagwan Krishna replied —

काम एष क्रोध एष अजोगुणसमुद्भवः
महाशनो महापाप्म विद्भचेनमिह वैरिणम्



This is desire and its companion wrath, children of rajas – all – devouring, all-polluting, know thou this as the soul's great enemy, that has to be slain.

Explaining further, Bhagwan Krishna told Arjuna that enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as a flame. Therefore, you have first to master the senses and thus slay this enemy, which is the root cause of

destruction of wisdom and knowledge. The senses are great; greater than the senses is the mind and greater than the mind is intelligence and still greater than intelligence is He, the soul. Therefore —

उद्धरेदात्मनात्मानं नात्मानमवसादयते
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः



It is your own self that can accomplish the task of raising the Self, and, therefore, let not the Self become depressed ; for verily Self is the friend of the Self and likewise the enemy.

While the knowledge of Self and God is useful to one and all, it is more beneficial to the student community at large, as he must work hard on his studies most devotedly. It is here and now that he has to learn the difference between what is good and what is bad, as also between what is right and what is wrong. And all this knowledge and understanding comes to him through the various books that he reads during the course of his various subjects of literature, arts, history, social sciences, etc., etc. As a matter of

fact, the word Acharya means that their Guru or teacher not only gives them the education, but more so make them people of noble and righteous character, so that their behaviour and conduct in worldly life subsequently is really successful.

Remember education does not mean that our children may learn some foreign language and that is now considered as be- all and end-all. That is why most of our young people find themselves unemployed at the end of their education. By education we have to make them good citizens of the country, who should be able to guide the nation and make the country strong in all respects, *i.e.*, (1) *There should be no ignorance, but knowledge of all types in its various branches should be imparted to ' the students ;* (2) *there should be no injustice, i.e., we should have brave and skilled soldiers, with good knowledge of all arms, weapons and ammunition. Our courts should be able to dispense justice and the laws should be simple; and* (3) *there should be adequate production on agricultural as well as industrial fronts, so that we may be self – sufficient. Rather, our country be able to export not only goods, but even*

give knowledge and training of the technical know – how to others.

that is why, according to Vedas as well as Gita, a student should know mainly three things :

(1) About the nature and how well he can harness it to the advantage of all living-beings. We have not to exploit it because of selfishness, but proper utilisation of all wealth that comes out of it, has to be done in the interests of one and all. (2) About our own selves – who we are ; why have we come here ; what is the purpose and how well we can lead a life that may prove indeed a boon to the world. (3) About God, the Supreme Power, Who has created this vast universe the Sun, the Moon, the countless stars and our own planet, in the womb of which all wealth is hidden. It is all because of the grace and kindness of the Almighty. Hence, it is our duty to know as much as possible about His Divinity and contribute our mite in making this world more beautiful and worth living.

Through devotion and worship, we can know most of the Tiddies, *i.e.*, what is our duty towards Self? What is our duty towards our fellow beings and even all the living – beings? And lastly, what is our duty towards God, Who has created us? Education should

give the students all this knowledge and understanding and make them capable to face this world squarely in a way that may actually be admirable. Bhagwan Krishna says -

श्रेयो हि ज्ञानम्भयासज्ञानाद्ध्यानम विशिष्यते
ध्यानात्कर्मफलत्यागस्त्यागच्छन्तिरनन्तरम्



It is better to have knowledge than practice alone ; than knowledge, meditation is better ; than meditation, renunciation of the fruit of action ; on renunciation follows peace. Practice of a method, repetition of an effort and experience is a great and powerful quality ; but better than this is knowledge, the successful and luminous turning of the thought to the Truth behind this experience. And this knowledge too is excelled by a silent and absolute concentration on the Truth so that the consciousness shall eventually live in it and be one with it. Still more powerful is the giving up the fruit of one's work, as this immediately destroys all causes of disturbance and results in an inner calmness and peace, which is responsible in

giving tranquillity of spirit. Indeed, it is self-surrender to Him, with whose grace, the devotee always keeps on the right path, as he has no selfish ends to grind; thus his life brimming with divinity day by day.

This was knowledge par excellence ; though difficult to describe in its entirety, yet some shadow or reflection can certainly be experienced by the readers who are really keen to observe the same. How important this was for grownup students who acquired the true knowledge and understanding for long-long years? As it was this divine knowledge, that always kept them on the right side of the journey of life Yet, with all this, there were aberrations, as not ALL could be kept in check within the limits of righteousness. The glaring examples of Ravana and Duryodhana are there in our history, who with all their knowledge and understanding went berserk, because of the greed and ego of power. As both of these great personalities accepted the truth, yet their ego would always come into their way. Duryodhana says—

जानामि धर्म न च मे प्रवृत्तिः

जानाम्यधर्म न च मे निर्वृत्तिः



I know what is right, but I have no inclination to follow; I know what is wrong, but I cannot leave it.

However, these are exceptions. In this world, there are good and bad people. So is the case with our own minds – there are good and bad thoughts. If we kill our bad thoughts and nourish good ones, we are good and noble; on the other hand if we are not able to do so, we are bad. Similarly, this applies to the societies and nations. In case good ones are in majority and they are able to defeat the bad ones, the society is good and vice versa. The purpose of education is to make good and noble citizens. If this is served, well and good; if not, the future of such a nation cannot be rated high.





5. Conclusion



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In modern times, some people contend that what is the need of the knowledge of Atman and Paramatman, as it is enough if the students are imparted knowledge of material and physical sciences, besides arts, literature, history, geography and so on. Such a thinking is wrong, as with all the progress and advancement that man has made, there is no happiness and peace on earth. Why? The only reason is that the whims and tendencies of man need to be properly controlled and diverted towards goodness and morality. and this task can best be accomplished by spiritual science, *viz.*, the knowledge of Atman and Paramatman. Man must realise that there is some super-power, who rules over us all and, therefore, he needs shed his ego and selfishness for the good of all.

Therefore, Bhagwan Krishna says :

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः



A man attains success, if he worships God with his deeds and actions, rather than words of praise and devotion only. It clearly means that our work style should be such that we may only do good things in life ; never even an iota of idea may occur in our minds of anything that may be considered bad or evil. As Manu Maharaj says :

मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम



One who has complete oneness and harmony in thoughts, words and deeds is indeed a great soul, i.e., we should think good, speak good and do good. For you, O Arjuna ! being a kshatriya king, you must do your duty and be ready to fight by girding up your loin, as it is your Dharma to remove injustice, without

caring for anything else, having no fear or favour, wherein lies your benediction. Because if you do anything else at this juncture, it would be worse than suicide.

In the end, Arjuna said—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव



My delusion is destroyed and I have regained my memory through thy grace, O Infallible One ! I am firm and my doubts are dispelled. I will now act according to thy word.

In life, as also in the case of students, there are occasions when doubts begin to assail and because of baffling circumstances and situations, one is in a dilemma like that of Arjuna. At such moments, we can seek proper guidance from Acharyas, those people graced with divine qualities and even from God

Almighty. But we must have faith and an intense desire to continue to fight for justice and should never succumb to weaknesses of any sort. What matters is that our cause should be just, for which we should be prepared to lay down our lives even if such a contingency arises.





6. Programme For Daily Action by Student



1. You are Atman and a human-being, the supreme creation of God and thus His immortal son/daughter. Hence, acquire as much knowledge as you can, so that your life may become glorious.
2. Remember your DUTY is to study and shine by it, not to indulge in other undesirable activities.
3. Draw up a Time-Table for study - check it up at mgnt before going to sleep. See that you don't slip up; you must keep it up somehow.
4. Never be idle. Keep your thoughts pure through prayer and yajna. After taking your bath, devote some time to Sandhya. You may seek God's help in your mission, remembering always the maxim "God helps those, who help themselves."

5. Control diet (in quality and quantity), as also your sleep and play.
6. Be obedient to your teachers, parents and elders; Be pleasant and helpful to your colleagues.
7. Anger, lust and greed are to be curbed.





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