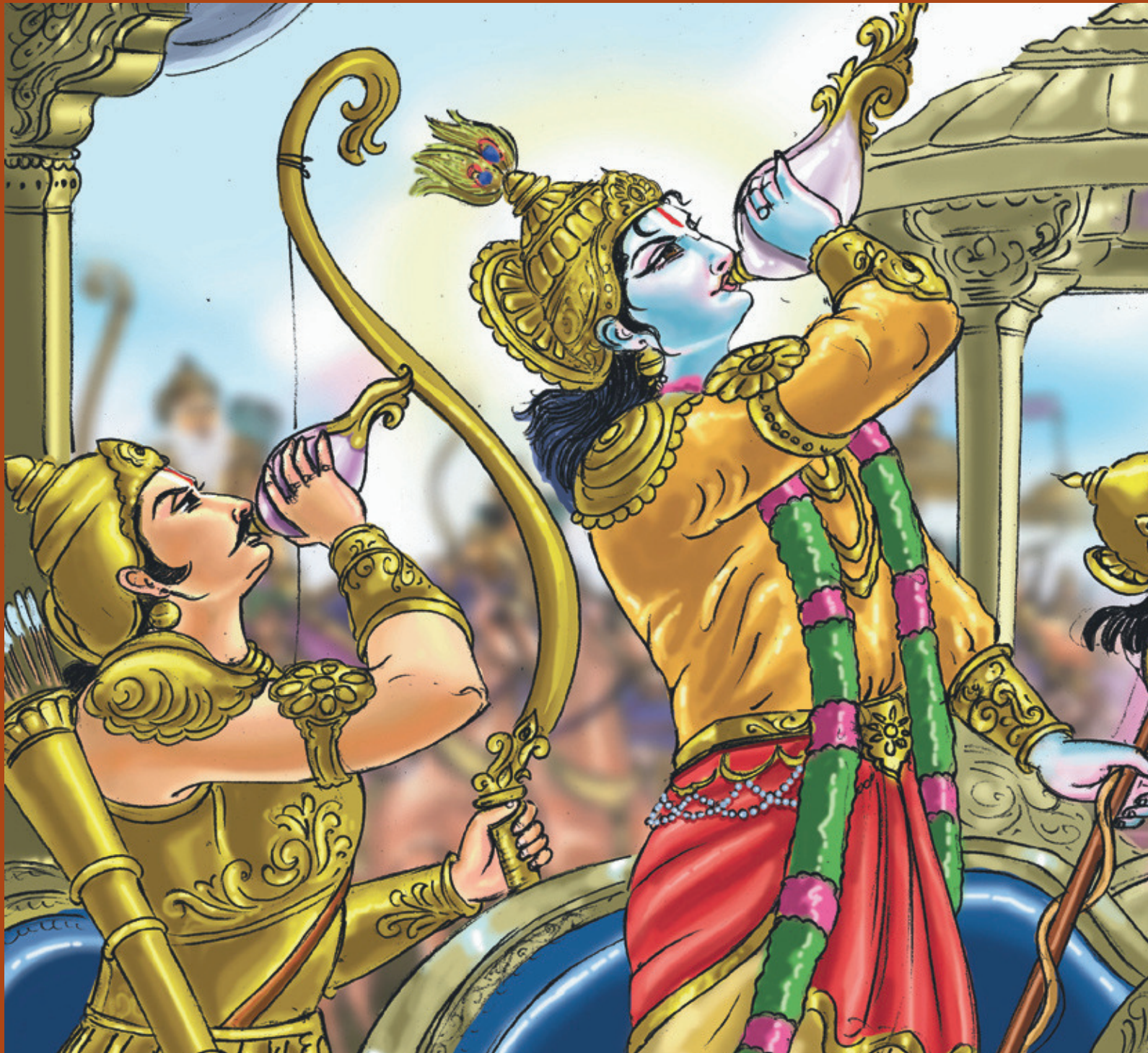


LIFE MANAGEMENT

LESSONS FROM BHAGAVAD GITA

JEEYAR YOUTH CLUB



LIFE MANAGEMENT LESSON - 1

JUSTIFICATION OF THE NAME ARJUNA VISHA:DA YO:GAHA

VISHA:DA TO VICTORY



In most chapters of *Bhagavad gi:tha*, the title of the chapter reveals the content being dealt with in that particular chapter. The word *Yo:ga* is used in the title of each chapter.

We need to carefully understand the meaning of this word, *Yo:ga*, because, nowadays, this word is used for certain practices physical, mental, breathing exercises etc. But, in *Bhagavad Gi:tha* this word *Yo:ga* is used to refer to a 'mode or a means'.

Through these modes the seeker rises to a higher level towards his final goal. This indicates that all these chapters are revealing some such 'modes' for truth seekers.

In *Bhagavad Gi:tha*, the word *Yo:ga* used in each chapter name refers to a 'mode or a means'.



The first chapter is titled Arjuna Visha:da Yo:ga .

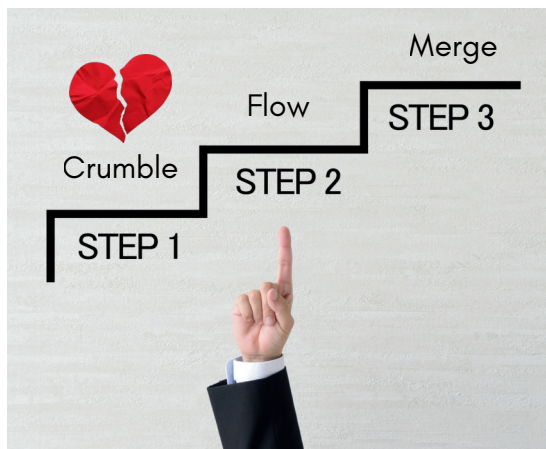
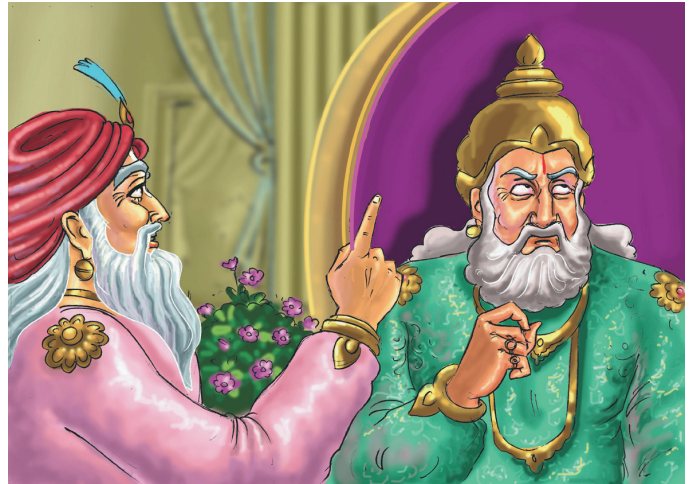
Visha:da means despondency, sorrow, distress or misery. Haven't we all felt it sometime or the other? A feeling of confusion when life throws up choices... a feeling of inadequacy in the face of a situation... not new to us..right? And this Visha:da ... this sorrow..can it become a means to reach a higher level? Is that possible...How?

A person who is in his comfort zone, happy in the situation he is in, would never feel the urge to rise to the next level. **Even a baby feels the impulse to crawl forward, only when he spies, at a distance, something he would like to have.** It is only when you suffer grief over not having something, do you feel the impetus to put in the required effort to acquire it. So, your sorrow or despondency becomes the means to take you to a higher level of achievement.

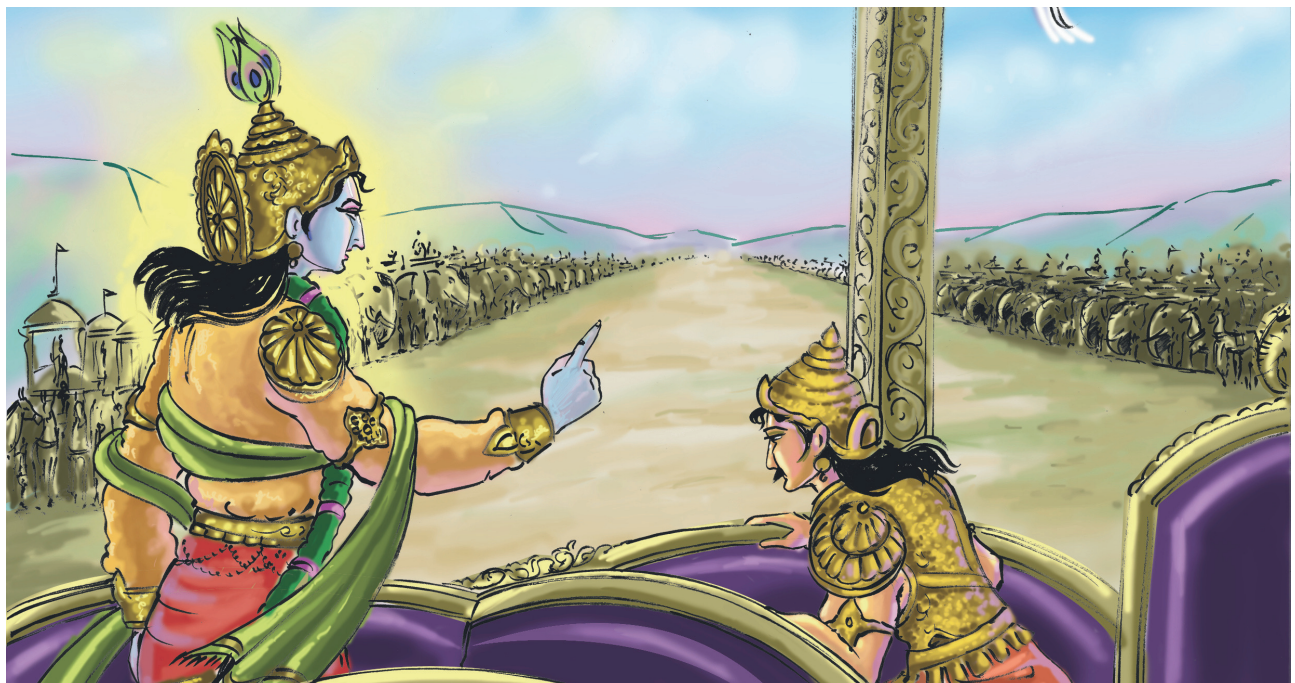
This is true in all spheres academic, financial, emotional or spiritual. Without Visha:da no progress would take place.



Let us take a closer look at the process that we go through while experiencing despondency. The word *Visha:da* is an intriguing word, three levels of meaning. *visarana* to crumble or disintegrate. *gathi* ... to flow. *avasa:dana*to merge. The 'heart', experiencing sorrow, 'shatters' first, then, it melts and begins to flow, to reach a place to merge with. Where the 'heart' flows and merges, is of paramount importance.



In the First Chapter of *Gi:tha*, three people are victimized with despondency, *Dhruthara:shtra*, *Duryo:dhana* and *Arjuna*.



Dhruthara:shtra was full of sorrow on hearing about Kauravas, his beloved sons, facing Pa:ndavas, on the battlefield. **However, blinded by love for his sons, his 'heart' soaked in Visha:da** flowed towards a plain ground, Sanjaya.



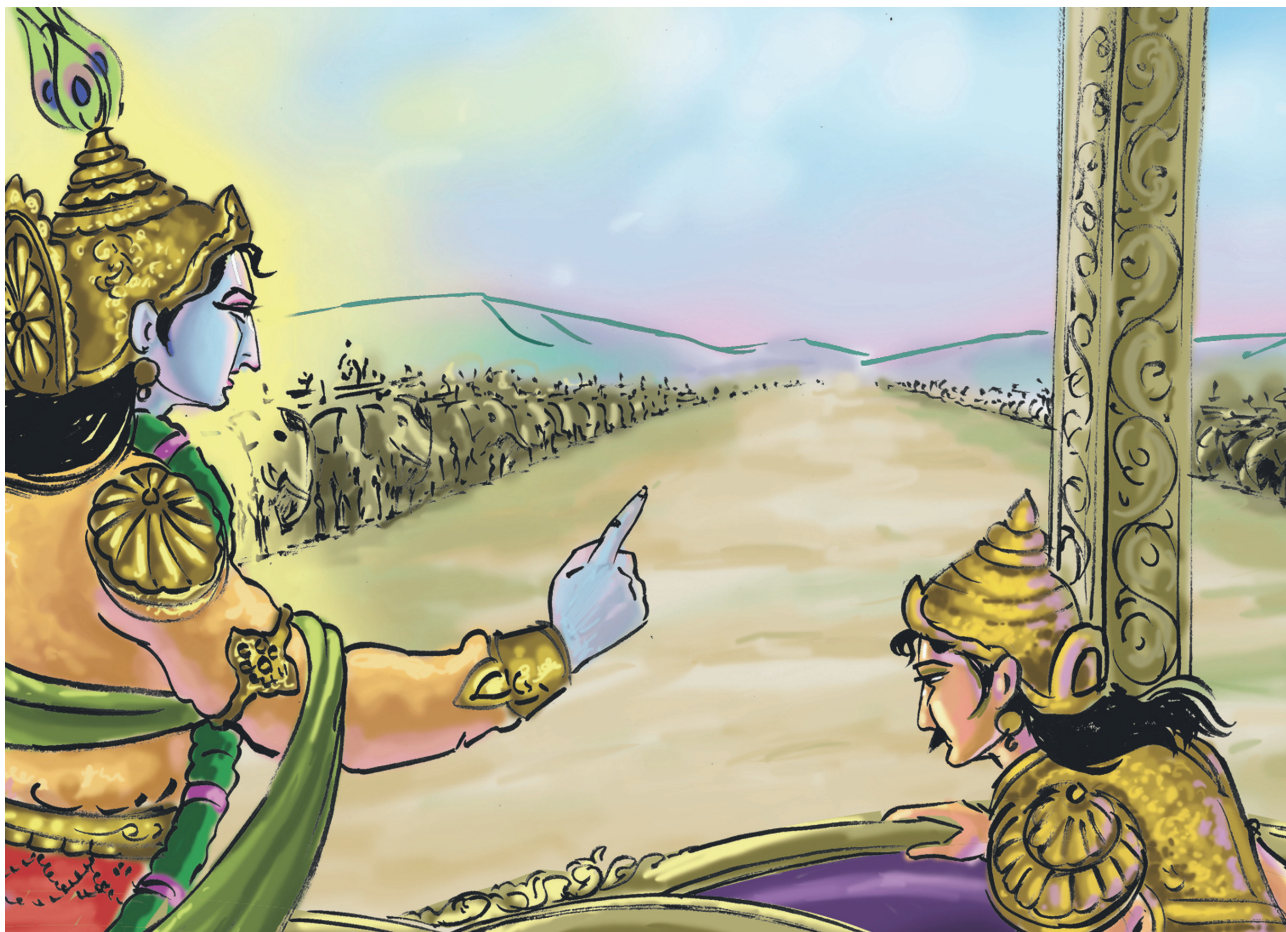
Duryo:dhana was also facing a desperate situation, but, **it was arrogance that was blinding him**. His 'heart' too moved but, towards a puddle, Dro: n a:cha:rya .



Bias of Druthara:shtra for his sons blinded him from coming out of sorrow.

Greed, jealousy and arrogance of Duryo:dhana made him insecure, sad and foolish which ultimately resulted in his and his supporters downfall.

Arjuna was also in deep sorrow over the situation, and his visha:da flowed into a river, Lord Krushna .



It is your acceptance of guidance in the situation you are in, that influences the result. All the above three approached wise, good people. Dhruthra:shtra approached Sanjaya, but did not heed his advice...the result... loss of all his sons....total disaster.

Duryo:dhana approached Dro:na , but only to give instructions, not at all interested in seeking advice. End result... self ruination.... a full scale catastrophe.

On the contrary, Arjuna approached Krushna, outpoured his sorrow and doubts, finally surrendered to Him and humbly accepted His advice...final result... Victory and Glory.

Look! The sorrow of the first two was not positively productive, whereas the third one yielded good fruits, not only for him but also for the whole world in the form of Bhagavad Gi:tha. Hence, the sorrow of Arjuna became a means, a Yo:ga, to rise to a higher level. Thus, the first chapter is called ' Arjuna Visha:da Yo:gaha '.

So, in times of sorrow and confusion, when we don't know which path to take, never end up confining yourself. It is always advised to approach Elders,to seek their advice and follow it.



Lesson 1 - Visha:da to Victory

Section A: Practice Tracker

We learned the following practices in this lesson. Review these practices every night before you sleep for the next 7 days. If you remember the practice, and you can apply it when needed, then write [OM] in that day's column. Else mark it as [X]. Count the total number of "OM" in the table at the end of the week and calculate the percentage of OMs.

| Practice | Day# | | | | | | |
|---|------|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1. I consider Visha:da (sorrow, distress, or misery) to be an unavoidable and essential part of everyone's life. | | | | | | | |
| 2. My mistakes, failures or losses make me sorrowful, but I learn from my sorrow and the reasons behind it. | | | | | | | |
| 3. I address my sorrow for my growth and my success depends on it. | | | | | | | |
| 4. I do not confine myself in times of sorrow and confusion. | | | | | | | |
| 5. When I am in a state of sorrow, I talk to the wise (parents/teachers/elders/Acharyas/well-wishers) who can give me the right advice. | | | | | | | |
| 6. Instead of focusing on just the suffering, I explain my thoughts to wise people. I express my doubts and seek their advice. | | | | | | | |
| 7. I follow the advice I am given instead of disregarding it | | | | | | | |
| 8. I do not remain sorrowful indefinitely. I use sorrow to achieve success in life. | | | | | | | |
| 9. I am not acting greedy, jealous, and arrogant to avoid sorrows later in my life. | | | | | | | |
| 10. I surrender to the Lord when I am in sorrow. I pray to God to guide me in seeking and following the advice from the wise and to come out of sorrow soon | | | | | | | |



Section B: Check Your Understanding

Answer the following questions based on your understanding of the lesson.

1. The Sanskrit word used to describe "mode" or "means" in Bhagavad Gi:tha is _____.
 (a) Karma (b) Buddhi
 (c) Yo:ga (d) Dharma
2. What are the three stages of "Visha:da"? (Select all that apply)
 (a) To disintegrate (b) To flow
 (c) To practice (d) To merge
 (e) To grow
3. Who is expressing "Visha:da" in lesson "Visha:da to Victory"? (Select all that apply)
 (a) Lord Krushna (b) Dhruthara:shtra
 (c) Sanjaya (d) Duryo:dhana
 (e) Arjuna
4. "I am greedy, jealous, and arrogant. I hate people who do not listen to me or who do not make me happy. I cannot accept loss at any cost. I am feeling Visha:da because I may lose." Who am I?
 (a) Dhruthara:shtra (b) Sanjaya
 (c) Duryo:dhana (d) Arjuna
5. "I am biased towards my sons. I would not correct them even if they do bad. I cannot see the reality. I am feeling Visha:da because my dreams may not come true." Who am I?
 (a) Dhruthara:shtra (b) Sanjaya
 (c) Duryo:dhana (d) Arjuna
6. "I love my family and society. I am willing to sacrifice myself for their sake. I am feeling Visha:da because I may hurt them." Who am I?
 (a) Dhruthara:shtra (b) Sanjaya
 (c) Duryo:dhana (d) Arjuna
7. "I am approaching my well-wisher with this in mind. I am an expert, and I will pay you. Give your advice but I do not need to follow it." Who am I?
 (a) Dhruthara:shtra (b) Sanjaya
 (c) Duryo:dhana (d) Arjuna
8. "I am approaching my well-wisher with this in mind. I am not willing to listen to your advice. You need to follow my orders." Who am I?
 (a) Dhruthara:shtra (b) Sanjaya
 (c) Duryo:dhana (d) Arjuna
9. "I am approaching my well-wisher with this in mind. I express all my doubts, I am willing to listen to advice with an open mind and follow it" Who am I?
 (a) Dhruthara:shtra (b) Sanjaya
 (c) Duryo:dhana (d) Arjuna



- 10. “I am a well-wisher and willing to address the Visha:da of those who approach me. I can advise my master, but it is not my duty to make my master follow my advice.” Who am I?**
- (a) Sanjaya (b) Dro:na
(c) Krushna (d) Bhi:shma
- 11. “I am a well-wisher and willing to address the Visha:da of those who approach me. I am willing to advise my disciple against his wishes, but I do not know how to make him listen to me.” Who am I?**
- (a) Sanjaya (b) Dro:na
(c) Krushna (d) Bhi:shma
- 12. “I am a well-wisher and willing to address the Visha:da of those who approach me. I am willing to give the right advice, and I know how to make him listen and convince him to follow it.” Who am I?**
- (a) Sanjaya (b) Dro:na
(c) Krushna (d) Bhi:shma
- 13. In the following people, who converted their Visha:da to Victory?**
- (a) Dhruthara:shtra (b) Sanjaya
(c) Duryo:dhana (d) Arjuna
- 14. What should one do when they feel Visha:da?**
- (a) Sit quietly and cry till we forget (b) Blame oneself for the loss and wish we are a different person
(c) Seek advice of elders (d) Blame others for the loss and show your anger
- 15. How can Visha:da become a means to Victory?**
- (a) It motivates one to stay content in the current state
(b) It tells us current state is not acceptable and drives us to achieve a higher state
(c) It makes us to isolate and meditate
(d) It makes others show pity on us and give what we want



Section C: Introspection

Answer the following questions.

1. Have you ever experienced Visha:da before? Write about one instance where you felt Visha:da.
2. How did you overcome it? Did you take advice from anyone?
3. What were your feelings when you were in that situation? How do you feel about it now? What did you learn from that experience?
4. Talk to your parents or your siblings and ask them if they faced Visha:da in their life. What did they do to overcome it?
5. Imagine your friend or your family member is going through Visha:da. How would you help those who are going through various levels of Visha:da?
6. In a few sentences, explain how this lesson will help you manage your life and become a better person.

Section D: Discussion Corner

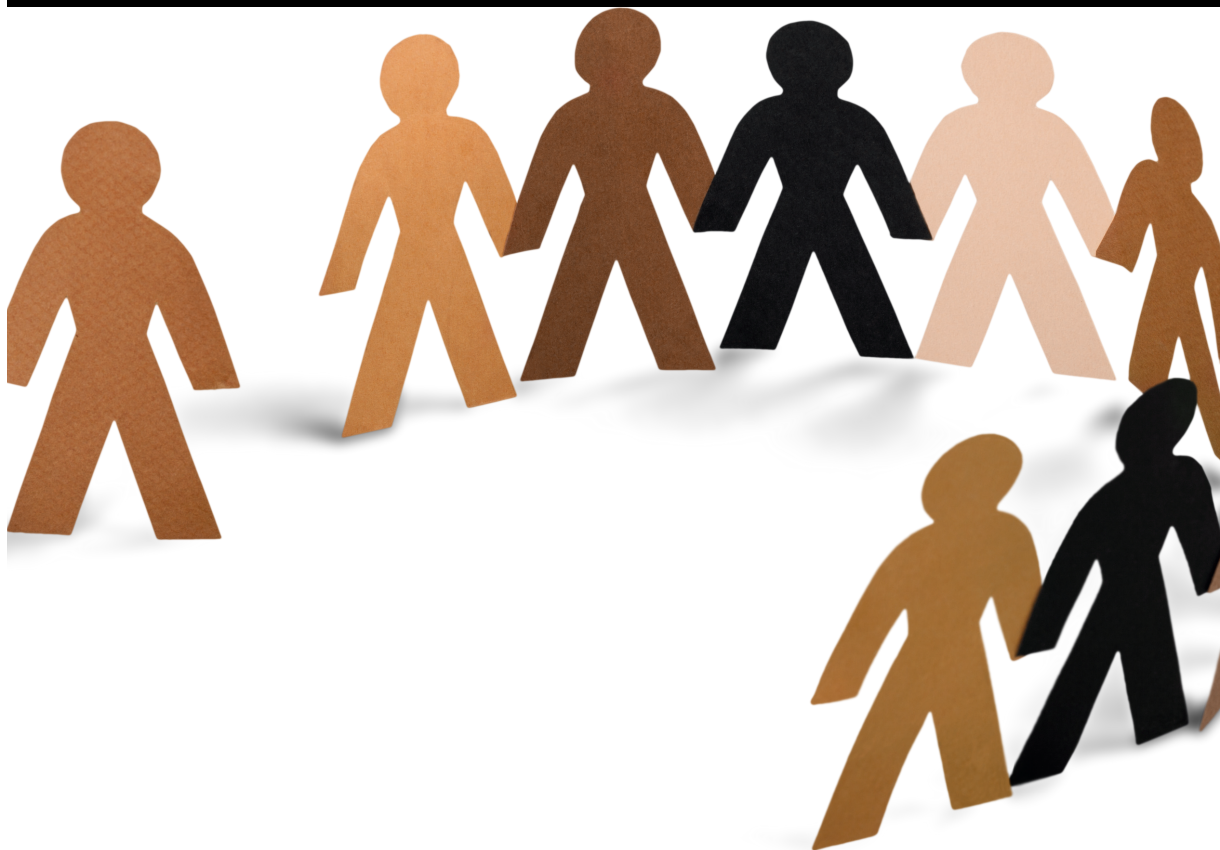
Research the following topics as individual or group projects and present your findings:

1. Discuss an instance from Ramayana when Sri Rama felt Visha:da and how He addressed it.
2. Discuss an instance of Visha:da from your favorite novel, like Harry Potter, how Visha:da turned into victory.
3. Discuss Upako:sala story from PRAJNA Module 3 and answer the following:
 - (a) What caused Upako:sala to experience Visha:da ?
 - (b) How did Upako:sala manage Visha:da ?
 - (c) Key takeaways for us from Upako:sala Story
4. Do you think Visha:da is only for people who have lost everything? Answer the following:
 - (a) Can a well-educated person have Visha:da? If yes, why? What would you recommend that such a person overcome?
 - (b) Can a wealthy person have Visha:da? If yes, why is wealth not solving the person's Visha:da?
 - (c) Can a spiritual person have Visha:da? If yes, what could be the causes?

LIFE MANAGEMENT LESSON - 2

KNOW YOURSELF

CELEBRATE THE UNIQUENESS BUT BE INCLUSIVE



In the first chapter 1 of the Bhagavad Githa we learn another very important lesson, the need to know yourself. God made every individual, in every species, unique. You are unique....so are the others. Celebrate this uniqueness. Have pride in who you are, irrespective of colour, race, structure, status etc. Be proud, but not in a brazen manner, wanting always to be center stage. Make space for every other being's uniqueness too. Imagine what a beautiful symphony this universe would be, if the uniqueness of every being, blossomed in a synchronised manner!!

In chapter 1, if we observe Duryodhana's attitude and reactions, we realize that every step of his, every reaction, teaches us an important lesson in Knowing ourselves and valuing ourselves.

First of all, Duryodhana was not happy with what he had. He had it all, wealth, power, family etc. However he had the habit of looking here and there, and coveting what others have. He was not content with what was his. He wanted to grab... make everything his own. Never covet what others have. Value what is yours, no one else has that.

LEARN TO SHARE

Learn to share. If Duryo:dhana had given even five villages to Pa:ndava:s, they would have allowed him to enjoy the rest of the kingdom. But no. His 'dog in the manger attitude', did not want them to be safe and happy, even in the forest.

We must realize that if we usurp what is rightfully someone else's, we will live in constant fear of losing it. That's exactly what happened to Duryo:dhana. He was scared, but his arrogance would not let him show it. So, he went around with an air of false bravado, trying to boss around and put down all those who were actually supporting him.

It is said that when things get tough, the tough get going. But you can actually do that, only if you know yourself and are confident...if you have done a realistic self assessment... a sort of SWOT analysis.....of your strengths, weaknesses, opportunities and threats.

Of course, SWOT analysis is useful only if there is a specified goal because everything depends upon the goal.



Duryo:dhana's only goal was the destruction of Pa:ndava:s. However, Duryo:dhana was not prepared to go through the SWOT analysis. Nor was he ready to accept the sincere advice of elders. So, in the face of a powerful enemy, he panicked. He went to his A:cha:rya , portraying his royal command, *ra:ja: vachanam abravi:th* rather than seeking advice.



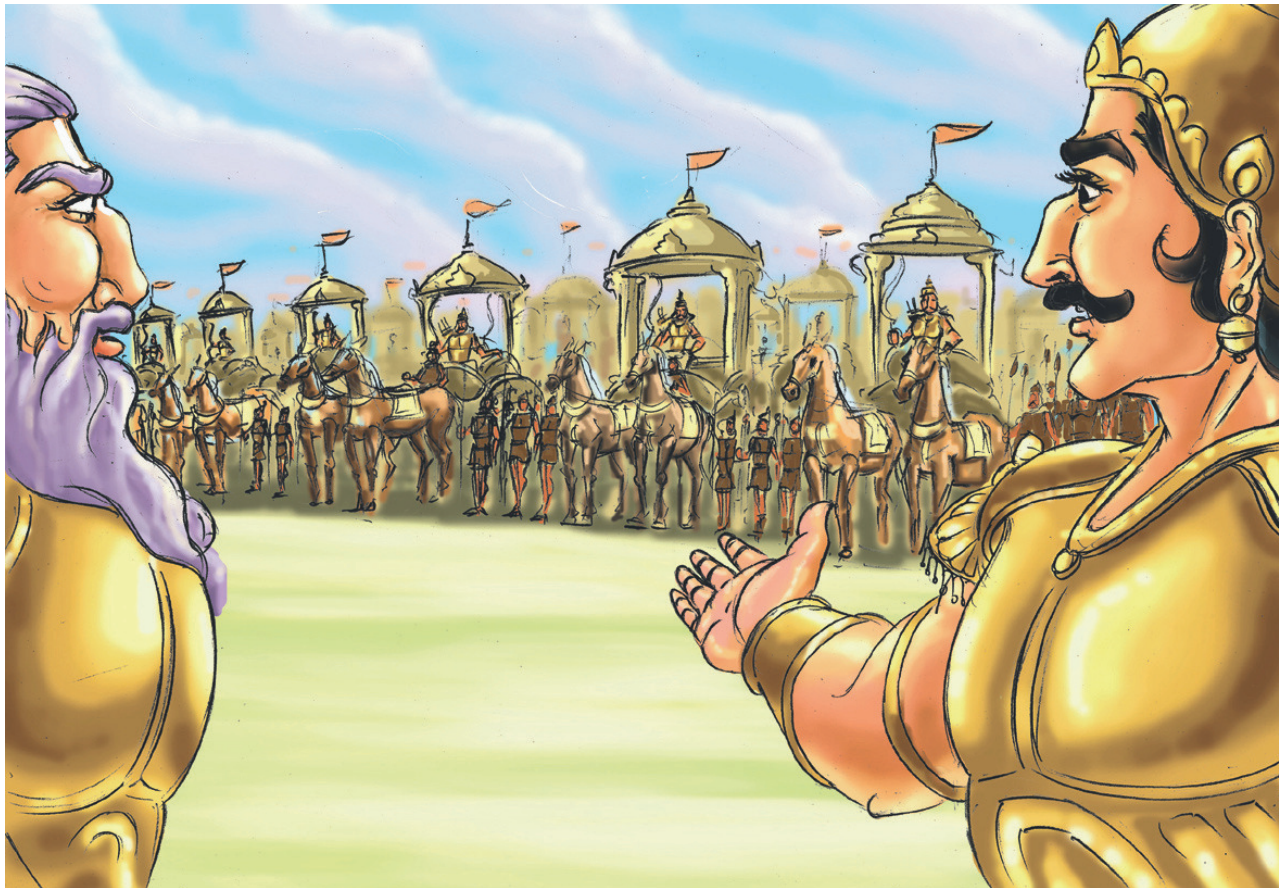
On the top of it, pointing to Dhrushtadyumna, the commander-in-chief of Pa:ndavas, he started criticizing his a:cha:rya, thava sishye:na dhi:matha:, how wise you are to groom your own killer.



Having panicked, Duryo:dhana lost his discriminatory powers. His army was in disarray. Instead of boosting the morale of his army, he began a blame game. He said everyone is thyaktha ji:vitha:ha, all of them appeared to be dead...useless.



He identified twenty two multifaceted warriors in the enemy lines, of seven akshauhini:s.



On the contrary, in his own army of eleven akshauhini:s, he could count only seven such warriors....no more....so blinded was he with fear and envy. He also thought that Bhi:shma, alone could handle all of them.



So, he ignored all formation norms and instructed to deploy a large portion of his army, just to safeguard Bhi:shma. He was so paranoid of the might of Bhi:ma and Arjuna, that he saw the two of them in every soldier of the opposition army. This was because Arjuna had obtained the pa:supatha:sthram, a missile from Lord Siva and Bhi:ma had taken an oath to kill all the kauravas, leaving no one.

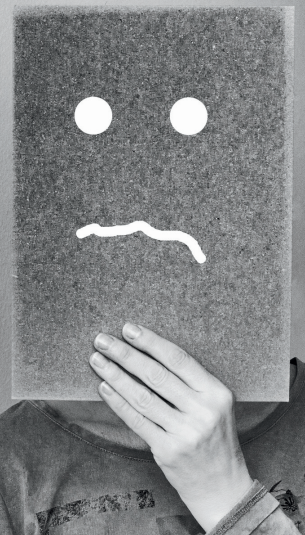


We must always value our support system and give credit where it is due. 'No man is an island, entire unto himself.' However confident you are, you need to work as a team. Duryo:dhana did just the opposite. Fear made Duryo:dhana lose his self-confidence totally, though he had a larger army. He was not humble enough to seek advice from Elders and cooperation from teammates, so he faced defeat. Let this be a lesson for all of us.

We spoke earlier about Duryo:dhana being discontented with what he had and being ambitious.

I ♥ ME

In the first lesson we had pointed out that when you are unhappy with what you have, the urge to rise to a higher level is ignited.



WORDS OF WISDOM

- Be ambitious, but don't let it obsess you.
- Be confident, but not overconfident.
- Have self esteem, but don't be arrogant and then overestimate yourself.
- Always have the reins of ambition under your control.





Lesson 2 – Know Yourself

Section A: Practice Tracker

We learned the following practices in this lesson. Review these practices every night before you sleep for the next 7 days. If you remember the practice, and you can apply it when needed, then write [OM] in that day's column. Else mark it as [X]. Count the total number of "OM" in the table at the end of the week and calculate the percentage of OMs.

| Practice | Day# | | | | | | |
|--|------|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1. I show compassion and share with others. | | | | | | | |
| 2. I am grateful for what I have. I do not need to take over what others have, to make myself happy. | | | | | | | |
| 3. I do not think what I have is not good enough, when others have more. | | | | | | | |
| 4. I value my own abilities. I respect the unique qualities of others. | | | | | | | |
| 5. I set my goal to develop/improve myself and work towards it. | | | | | | | |
| 6. I am ambitious, but I will not let it obsess me. | | | | | | | |
| 7. I am confident, but not overconfident. | | | | | | | |
| 8. I have self-esteem, but I am not arrogant, and I do not overestimate myself. | | | | | | | |
| 9. I seek support from elders (and the support system around me). I do not consider seeking help as my weakness. | | | | | | | |
| 10. I do not criticize or blame those who try to advise me or help me. | | | | | | | |



Section B: Check Your Understanding

Answer the following questions based on your understanding of the lesson.

1. Knowing about your-self includes

- (a) Understanding and valuing your uniqueness
- (b) Knowing the value of your assets
- (c) Being over ambitious
- (d) All of the above

2. “Diversity” can be defined as

- (a) having a lot of similarity
- (b) having many people
- (c) having a lot of variety
- (d) only having people of the same race

3. Why is diversity important and why everyone’s uniqueness must be celebrated ? (Select all that apply)

- (a) Improves engagement
- (b) Aligns with Government policies
- (c) Makes for a good photo opportunity
- (d) Improves productivity, which in turn improves profits

4. “Inclusion” can be defined as

- (a) Act of keeping everyone excluded
- (b) Act of keeping everyone included
- (c) Act of ignoring everyone
- (d) Act of sharing with everyone

5. Select all the benefits of an Inclusive environment.

- (a) Improves responsibility
- (b) Has no change to the environment. It is a myth.
- (c) Improves creativity
- (d) Improves favoritism
- (e) Improves morale
- (f) Improves productivity

6. Duryodhana’s entire clan got destroyed because ____ (Select all that apply)

- (a) Duryo:dhana did not think inclusively
- (b) Duryo:dhana is good in assessing his team SWOT
- (c) Duryo:dhana did not value his team
- (d) Duryo:dhana did not distribute his resources proportionately

7. Overconfidence is _____ (Select all that apply)

- (a) Assessing one’s strengths and weakness appropriately
- (b) Overestimation of one’s actual performance
- (c) Over-placement of one’s performance compared to that of others
- (d) Over-precision in expressing unwarranted certainty

8. How did Duryo:dhana and Dhruthara:shtra demonstrate Overconfidence, prior to and during the war? (Select all that apply)

- (a) Duryodhana chose Narayana Se:na over Lord Krushna!
- (b) Duryodhana tried to accumulate as big an Army & warriors as he could
- (c) Dhruthara:shtra did not care to inquire about war until Bhi:shma fell
- (d) Duryo:dhana resorted to war as opposed to truce
- (e) Chose to let the war go on, despite several writings on the wall



9. Under Confidence is _____. (Select all that apply)

- (a) Assessing one's strengths and weakness appropriately
- (b) Feeling of low self-worth
- (c) Feeling of being inconsequential or adding anything constructive to the process
- (d) Denial of able to bring about any change

10. What happens when we are always feeling Under Confidence. (Select all that apply)

- (a) We become gloomy, sad
- (b) We will do better in our class
- (c) We make good choices
- (d) We will lose our friends

11. How did Duryo:dhana demonstrate Under confidence, prior to the beginning of the war? (Select all that apply)

- (a) Underestimated strengths of his side
- (b) He matched each major warrior on his side, to another on the Pa:ndava army
- (c) Took out frustrations on his Guru
- (d) Over distributing resources to protect Bhi:shma:cha:rya

12. Who/What comprises our physical support systems? (Select all that apply)

- (a) Our body, mind, and Intellect
- (b) Our family
- (c) Our nature
- (d) Our teachers

13. Who/What comprises our physical support systems?

- (a) Our community
- (b) Our well-wishers
- (c) Our friends
- (d) All of them

14. Who/What comprises our spiritual support systems? (Select all that apply)

- (a) Our Acharya
- (b) The word of our God (Bhagavad Gi:tha)
- (c) Online article by a random author
- (d) God

15. What is ambition?

- (a) It is an ardent desire to achieve something
- (b) It is a belief that success will come by itself without effort
- (c) It is an obsession to achieve our desires at any cost
- (d) None of the above

16. Ambition is good for us when ____ (Select all that apply)

- (a) it motivates us to work hard to achieve our goal.
- (b) it makes us become obsessive about the result
- (c) it helps us to stay focused on our goal
- (d) it makes us arrogant and shout at others

17. True or False: Duryo:dhana was content with what he has and wanted to be king to rule the country better than Pa:ndavas.

- (a) True
- (b) False



18. Duryo:dhana had power, wealth, and comforts, but he lost everything. What do we learn from his debacle? (Select all that apply)

- (a) Never covet what others have.
- (b) Value what is yours.
- (c) Be arrogant and try to grab what others have.
- (d) Set any ambitious goal and be obsessed to achieve it.

19. What are some reasons why Duryo:dhana lost everything? (Select all that apply)

- (a) He was generous and donated whatever he has.
- (b) He cared about people.
- (c) He did not accept the sincere advice of elders.
- (d) He blamed everyone else for his own problems.

20. What are some reasons why Duryo:dhana lost everything? (Select all that apply)

- (a) He was fearless in trying to achieve his goal.
- (b) He was obsessed with ambition to be king even with unrighteous means.
- (c) He was jealous that Pa:ndavas will get enjoyments and he could not tolerate it.
- (d) He hated Pa:ndavas because everyone likes them.



Section C: Introspection

Answer the following questions.

1. Have you ever experienced a situation where you felt you are unique, or everyone is unique? Write about one instance about this experience.
2. Have you ever experienced a situation where an inclusive approach has helped you in becoming a better person? Write about one instance about this experience.
3. How often do you engage your support systems to manage different situations in your life? Write about one instance about this experience.
4. In a few sentences, explain how this lesson will help you manage your life and become a better person.

Section D: Discussion Corner

Research the following topics as individual or group projects and present your findings:

1. Reflect on your current GPA and do a SWOT analysis and answer the following:
 - a. Which areas need developing?
 - b. Which areas are stagnant?
 - c. What needs to happen to keep you on track for your goals?
2. Reflect on your favorite game you play and do a SWOT analysis and answer the following:
 - a. List your goals.
 - b. List your strengths and weaknesses.
 - c. List opportunity and threats
 - d. Produce an action plan for the next 6-12 months.
3. Discuss how Dhruthara:shtra, Duryo:dhana and Arjuna applied the “Know yourself” concept in their life.
4. Based on Prajna module four story “Hanuman - The Embodiment of Ideal Speech” - discuss how the concept “Know yourself” helped Hanuman achieve success.
5. In Ramayana, Va:naras who went in the southern direction reached the seashore and came to know through Sampa:thi that Sita is in Lanka. Discuss how SWOT analysis helped Va:naras in achieving their goal?

LIFE MANAGEMENT LESSON - 3

DISCIPLINE ALWAYS WINS

ITS IMPORTANCE IN LIFE CANNOT BE OVER STRESSED



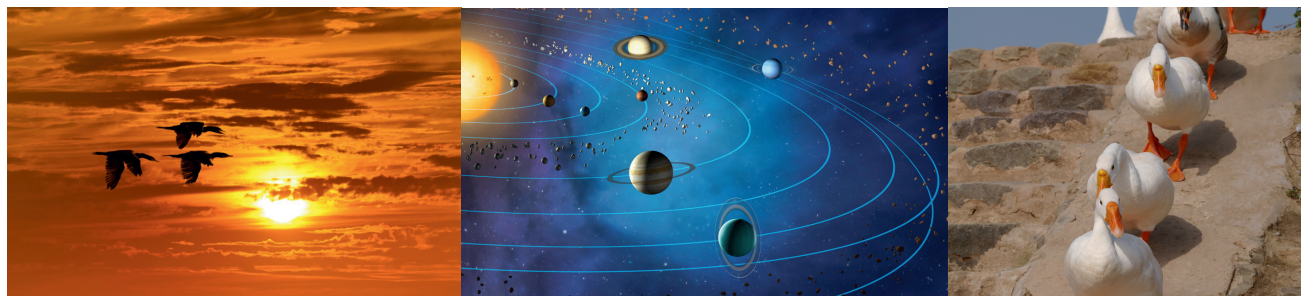
Now the third, very important lesson, Discipline. Its importance in life cannot be over stressed. It is the key to success. The word 'discipline' generally evokes a deep sigh, as if it is a form of self torture.... a set of limitations that will curtail our freedom. That is a warped idea.

So, what exactly is discipline?

It is a systematic conduct while performing one's duty or *dharmā*, at every moment in our lives.

It must be in harmony with the natural pattern of all creation. The purpose of discipline is to transcend ourselves to a higher level in consonance with the transcendence of all beings.

Look around, there is discipline everywhere, naturally, except perhaps among human beings. Planets move perfectly in their orbits, birds fly in formations, Nature 'wakes up' at a given time. Can you imagine what would happen if Saturn decided that the rings around it were constraining its freedom and broke away from the rings?! Chaos, right?



Discipline is everywhere in the nature

Bhagavad Gi:tha is a very scientific presentation of the technique of the teaching of discipline carried to the degree of perfection. The eighteen chapters are grouped in three sections of six chapters each, called *shatkams*. Each group deals with a different type of discipline, but the thread of the concept of discipline runs right through the *Gi:tha*.

Physical Discipline

Discipline begins at the physical level..... your posture, gestures, what and how much you eat, how much you sleep, how you move in a group etc.



The battalions of Kauravas were eleven and Pa:ndavas only seven... But, the formation of those seven battalions in the battlefield were in perfect discipline. Whereas, Duryo:dhana's forces were not trained for this kind of discipline. So, the moment Duryo:dhana saw the forces of Pa:ndavas, he felt their army was bigger than his. May be Pa:ndavas adopted more strategic vyu:has, arrays. The discipline of their arrays filled Duryo:dhana with fear....making him lose his personal discipline...blaming his Gurus... doing down his subordinates.



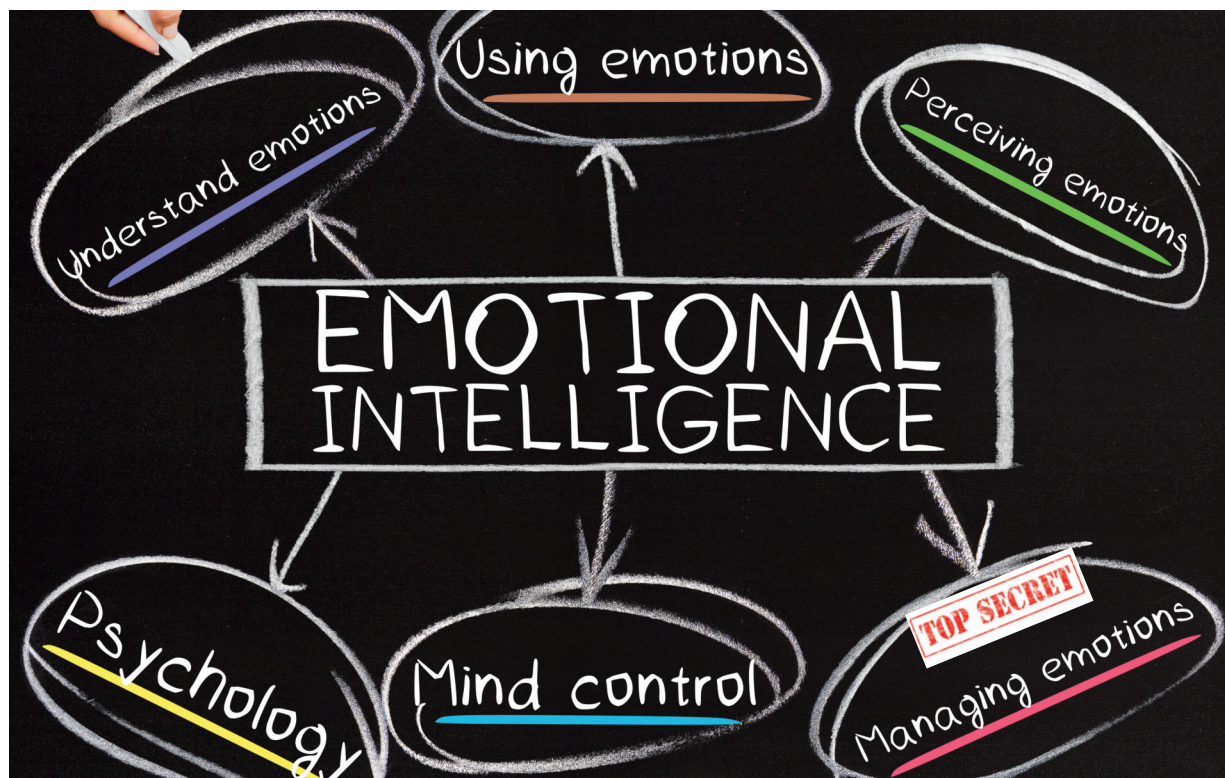
Mental Discipline



Discipline need not be limited to standing at attention, saluting... and other physical display of discipline. It extends to the way you talk, behave etc... towards gurus, your friends, your subordinates. This brings us to discipline in the activity of the mind. A steady stream of thoughts, distract you. It is discipline that keeps you focused on the task at hand. What you perceive in the outside reality is often contrary to your inner convictions. **It is discipline that will keep your conviction steady and help you to act, not react.** Arjuna knew that his duty as a warrior was to participate in the righteous war. But, when he saw his kith and kin, also his Gurus and Elders in the enemy lines, he was shaken. It was his discipline that helped him to subdue his outside perceptions and establish a strong bond with Krushna to receive and accept His timely advice. Duryo:dhana, on the other hand, did not have mental discipline. So, what he saw influenced him to such an extent that he ignored all advice, going to the extent of commanding his *Gurus*.



Emotional Discipline



That brings us to emotional discipline. Anger, fear, sorrow.... we have all felt these emotions. **The difference is that while some have the emotional discipline to channelise and express them in a manner that it becomes a model for others to follow, others do not. The emotions of a disciplined person burn steadily to spread warmth, whereas those of an undisciplined one, 'burn down' things around.** Arjuna was racked with doubts and fears, but he out poured them in a disciplined manner at the right source. Krushna's divine guidance helped him to channelise them productively. Duryodhana, in an undisciplined manner, threw up his fears and anger, demoralizing everyone and causing disarray in his army. The main adviser on Pandavas side was only Krushna. Whereas on the other side, though Elders like Dro:na, Bhi:shma, Asvattha:ma, Krupa....were advising in a single tone... Kauravas did not benefit because of Duryodhana's undisciplined, overruling attitude.



Team Discipline

Going one step further, we have to realise that we need to be a team player in the discipline of a group. Look at the example of group discipline among the Pa:ndavas. No one blew his conch out of turn to show his importance or superiority. Look at the example of group discipline among the Pa:ndavas. No one blew his conch out of turn to show his importance or superiority.

First came the sound of Pa:nchajanyam by Krushna, followed by De:vadaththam by Arjuna. Then Bhi:ma blew his conch Paundram, followed by Dharmara:ja blowing his Anantha vijayam and Nakula-Sugho:sha, Sahade:va- Manipushpaka ... then the elderly king of Ka:si and another great warrior Sikhandi blew their conches. No one initiated to blow his conch till the sound of the previous one had faded. Even Dhrushtadyumna, the commander-in-chief didn't venture to blow the conch before his turn.



In perfect disciplined teamwork, one after the other the conches blew, creating confidence in themselves and instilling sustainable, continuous waves of fear in the enemy lines. On the other hand, the conches of Kauravas blew randomly, singly, together, unsystematically, creating chaotic confusion... and finally defeat.... the cause?.... lack of discipline.



Cosmic Discipline



The final mark of discipline is when our thoughts, words and actions are in harmony and in tune with cosmic discipline. We should conduct ourselves in such a manner that our life is a thing of beauty, a joy to everyone we interact with. **Discipline is not, controlling the mind by negating pleasure. It is the regularized progression of the mind from pleasure ...to happiness....to joy...to A:nanda, divine bliss.** This is possible only through practicing discipline till it becomes a part and parcel of our very being.

The disciplined man attains perfect peace, the indisciplined man remains restless.

WORDS OF WISDOM

- Know yourself as a part of the cosmic whole.
- Get benefit of any situation encountered with *Visha:da*, as an opportunity blessed by God.
- Then, prove yourself with discipline, and continue to grow to higher levels.
- Let discipline be the means by which your goals become your achievements.





Lesson 3 - Discipline Always Wins

Section A: Practice Tracker

We learned the following practices in this lesson. Review these practices every night before you sleep for the next 7 days. If you remember the practice, and you can apply it when needed, then write [OM] in that day's column. Else mark it as [X]. Count the total number of "OM" in the table at the end of the week and calculate the percentage of OMs.

| Practice | Day# | | | | | | |
|--|------|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1. I do all my activities, at every moment, with discipline (that is, systematic conduct) | | | | | | | |
| 2. I get the motivation for discipline by seeing the nature all around me (like Sun rise/set every day and other natural patterns) | | | | | | | |
| 3. I am disciplined so that my chances of success will increase. I overcome some of my shortcomings by being disciplined while performing my duties. | | | | | | | |
| 4. I am disciplined in what I eat, listen, sleep and talk. | | | | | | | |
| 5. I am disciplined to focus my thoughts on my duties. | | | | | | | |
| 6. I am disciplined to function as per my conviction (beliefs based on what is right, according to scriptures/Dharma). I do not lose control of myself and just react to situations. | | | | | | | |
| 7. I am disciplined in channelizing my emotions like anger, fear, sorrow and expressing them in a manner that is productive (in addressing the situation) for myself and others. | | | | | | | |
| 8. I do not react to situations with emotions that demoralize and harm anyone, including myself. | | | | | | | |
| 9. I show discipline while working in a team – following the rules for the benefit of everyone in a team. | | | | | | | |
| 10. I conduct myself with my thoughts, words, and actions in harmony, and in tune with nature around me. I am a joy to everyone who interacts with me. | | | | | | | |



Section B: Check Your Understanding

Answer the following questions based on your understanding of the lesson.

1. Discipline is ____ (Select all that apply)

- (a) self-torture
- (b) a systematic conduct
- (c) being in harmony with nature
- (d) something that is forced on us by others

2. True or False: Purpose of discipline is to “to achieve a higher level of consonance (compatibility) with the transcendence of all beings”

- (a) True
- (b) False

3. What are the benefits of discipline? (Select all that apply)

- (a) Accelerates success
- (b) Improves our health
- (c) Reduces the need to think
- (d) Enhances our abilities

4. “We should have discipline at every moment in our life”

- (a) True statement
- (b) False statement
- (c) Partially True - discipline is needed only when the activity demands
- (d) Partially True - discipline is needed only when we go out

5. Find True statements in relation to discipline. (Select all that apply)

- (a) Rotation of planets in an orbit
- (b) Birds flying in 'V' formation
- (c) Heart beating at regular intervals
- (d) Bhagavad Gi:tha that is well structured and sequenced

6. I eat Sa:tththvik food at the right time and in the right amount. It shows I am practicing this discipline:

- (a) Physical
- (b) Mental
- (c) Emotional
- (d) Team

7. I sit and stand in proper posture. It shows I am practicing this discipline:

- (a) Physical
- (b) Mental
- (c) Emotional
- (d) Team

8. I sleep around 7-8 hours every day and wake up early in the morning. It shows I am practicing this discipline:

- (a) Physical
- (b) Mental
- (c) Emotional
- (d) Team

9. I filter my thoughts and organize them. It shows I am practicing this discipline:

- (a) Physical
- (b) Mental
- (c) Emotional
- (d) Team



- 10. I respond as per my beliefs based on what is right, as per scriptures/Dharma. I do not lose control of myself. It shows I am practicing this discipline:**
- | | |
|---------------|------------|
| (a) Physical | (b) Mental |
| (c) Emotional | (d) Team |
- 11. I channel my emotions like anger, fear, sorrow and express them in a manner that is productive for myself and others. It shows I am practicing this discipline:**
- | | |
|---------------|------------|
| (a) Physical | (b) Mental |
| (c) Emotional | (d) Team |
- 12. I follow the rules for the benefit of everyone while working in a team. It shows I am practicing this discipline:**
- | | |
|---------------|------------|
| (a) Physical | (b) Mental |
| (c) Emotional | (d) Team |
- 13. I conduct myself (thoughts, words, and actions) in harmony with nature around me. It shows I am practicing this discipline:**
- | | |
|------------|---------------|
| (a) Mental | (b) Emotional |
| (c) Team | (d) Cosmic |
- 14. “Emotions, like anger, fear, sorrow, of a disciplined person burn steadily to spread warmth, while those of an undisciplined one ‘burn down’ things around them.”**
- | | |
|----------|-----------|
| (a) True | (b) False |
|----------|-----------|
- 15. A disciplined man attains _____, an undisciplined man stays _____.**
- | | |
|----------------------------------|-----------------------------|
| (a) perfect peace, restless | (b) restless, perfect peace |
| (c) perfect peace, partial peace | (d) None of these |
- 16. Kaurava army was 11 Akshauhini (2.8 million) and they were disorganized. (Whereas) Pa:ndava’s army was 7 Akshauhini (1.8 million) and they were well organized. Based on this, we can say:**
- | | |
|--|---|
| (a) Kauravas showed team discipline | (b) Pa:ndavas showed team discipline |
| (c) Kauravas showed emotional discipline | (d) Pa:ndavas showed emotional discipline |
- 17. Duryodhana ignored his teacher Dronacharya’s advice and commanded him. (Whereas) Arjuna listened to Krushna with an open mind and followed his advice. Based on this, we can say:**
- | | |
|--|---|
| (a) Duryo:dhana showed mental discipline | (b) Arjuna showed physical discipline |
| (c) Arjuna showed mental discipline | (d) Duryo:dhana showed emotional discipline |
- 18. Duryodhana vented out his fears and demoralized his team. (Whereas) Arjuna expressed his concerns to Krushna and showed willingness to improve his morale. Based on this, we can say:**
- | | |
|--|---|
| (a) Arjuna showed physical discipline | (b) Duryo:dhana showed emotional discipline |
| (c) Arjuna showed emotional discipline | (d) Duryo:dhana showed mental discipline |



19. Kaurava army sounded war readiness all at once, in a cacophony. (Whereas) Pa:ndava army sounded war readiness in an orderly fashion, causing fear in the opposite army. Based on this, we can say:

- | | |
|--|--|
| (a) Kauravas showed team discipline | (b) Pa:ndavas showed team discipline |
| (c) Kauravas showed emotional discipline | (d) Pa:ndavas showed mental discipline |

20. Kaurava army followed Adharma principles without showing any concern for individuals, society, and nature. They wanted to win the war at any cost. (Whereas) Pa:ndava army followed Dharma principles, always concerned about future society, generations, nature. Based on this, we can say:

- | | |
|--|--|
| (a) Kauravas showed emotional discipline | (b) Pa:ndavas showed physical discipline |
| (c) Kauravas showed mental discipline | (d) Pa:ndavas showed cosmic discipline |

21. Who was successful in the Kurukshe:thra war between Kauravas and Pa:ndavas?

- | | |
|------------------|------------------|
| (a) Kauravas | (b) Pa:ndavas |
| (c) Both of them | (d) None of them |

Section C: Introspection

Answer the following questions.

1. Have you ever experienced a situation where Physical Discipline helped you to become a better person?
2. Write about one instance where your Emotional discipline helped you to manage a situation from going out of your control.
3. Describe in a few sentences, the situations where you have experienced indiscipline related to Mental Discipline, Team Discipline and Cosmic Discipline
4. In a few sentences, explain how this lesson will help you manage your life and become a better person.

Section D: Discussion Corner

Research the following topics as individual or group projects and present your findings:

1. Research and present the impact if Sun & Moon do not follow their discipline.
2. Research & reflect upon the discipline in the life of any one famous personality (Sri Chinna Jeeyar Swamiji, Warren Buffet, Steve Jobs, Ratan Tata, Nelson Mandela, Roger Federer) or any family member who inspired you.
3. What are your current goals that give you Visha:da ? Reflect on the role discipline would play to achieve that goal. If yes, do a SWOT analysis and produce three action items to get back discipline on track ?
4. Discuss how Kauravas and Pa:ndava's followed different disciplines, for example, team and mental discipline.
5. Discuss how Rama's discipline helped him in his life, which makes us remember Him even after (approx.) eighteen million years?

LIFE MANAGEMENT LESSON - 4

COSMOS IN A CUP

VISUAL DELIGHT OF THE ULTIMATE TRUTH



A comet is born in the outer realms of the universe! But it is only when it ventures close to the sun or to other stars that it releases the blazing "tail" behind it and shoots majestically through the skies! That is what will happen to you if having **known yourself** as a part of the cosmic whole, benefited from every **Visha:da** that you have encountered, and through **discipline**, grown to higher levels, you come under the mentorship of a perfect *a:cha:rya*. Your innate ripened knowledge will radiate to give you and others tremendous joy.

When the comet is far from the sun, it travels at about 2,000 miles per hour. As it gets closer to the sun, its speed increases. It travels at over 100,000 miles per hour!



The knowledge shared by our *a:cha:rya* launches us with comet speed into a joyous life.

True disciples are like water droplets. When the sun-like rays of their *a:cha:rya* reach them, together they reflect the glory of their *a:cha:rya*, in the form of a rainbow across the sky.



That is the importance of an *a:cha:rya*. We have innumerable examples of great *a:cha:ryas* in the history of *Bha:rath*. Sage *Viswa:mithra* to *Sri:Ra:ma*, *A:cha:rya Cha:nakya* to *Chandraguptha*, to name just two. There are myriad examples of our ancestors going to great lengths so that we may receive the benefit.

Take the case of *Prutthu*. He felt that the earth was not sharing Her bounty adequately with all creatures. His gurus advised him to keep tilling the soil. Finally, *Bhu: de:vatha* appeared as a cow. As per Her advice, *Prutthu* guided *Manu* to act as a calf and use the mind as a vessel. Then the necessities for all beings could be drawn as milk from the cow. The Earth was henceforth called *Prutthvi:*. Earlier it was called *Ajana:bha*. This is an example to understand the benefit of guidance from gurus.

Sages of yore have played the role of eternal *a:cha:ryas* for humanity. They have brought the wisdom of Vedas within the reach of the common man. They have bequeathed us with a vast ocean of knowledge.... it is upto the seeker to receive as per his capacity, need and commitment. Sage *Ve:da Vya:sa*, through *Sanjaya*, bestowed the essence of Vedas on us in the form of *Bhagavad Gi:tha*. The very core of *Gi:tha* is encapsulated lucidly in verse 14, Chapter 1, *Arjuna Visha:da Yo:gaha*.

This small *Slo:ka* brings to you the cosmos in a cup... the *Macrocosm* in a microform...the complete Universe in a granule...the gigantic tree in a seed.... words fall short to describe the encompassing brevity and lucidity of Verse 14....

*that has sve:thair hayair yukthe:
mahathi syandane: stthithau |
ma:dhavah pa:ndavas chaiva
divyau sankhau pradadhmathuhu || 1.14*

Let's unravel this divine metaphor....



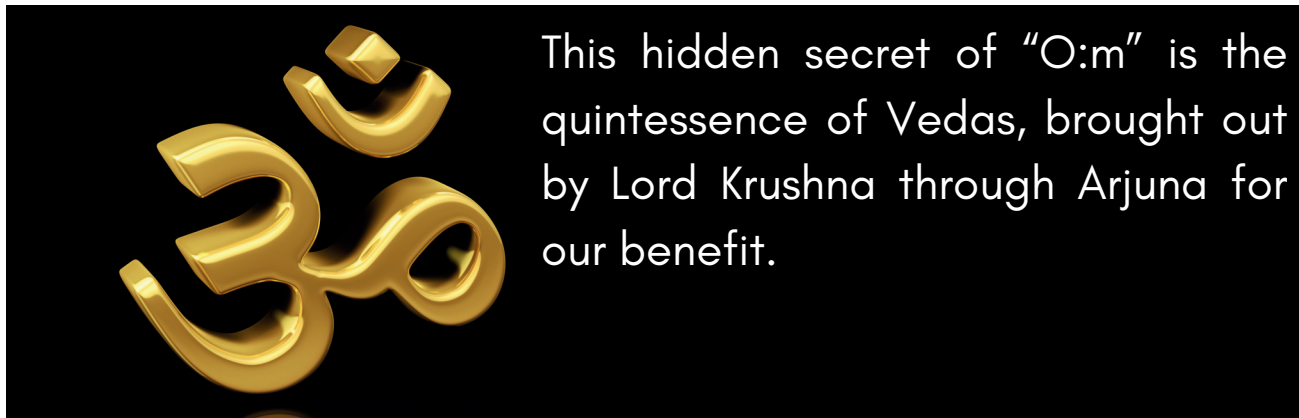
| Objects/Abilities/Aspect | Scriptural Ref. | Interpretation |
|--------------------------|-----------------|----------------------|
| 1. Chariot, | syandana | O:m |
| 2. Name of the chariot | Nandagho:sha | revealer of bliss |
| 3. Invincibility | mahathi | Vastness of Ve:das |
| 4. Horses | haya | Ve:das that leads |
| 5. Four | plural number | Ve:das are four |
| 6. White in color | swe:thaihi | Flawless Ve:das |
| 7. Lord Krishna | Ma:dhava | Sri: + Na:ra:yana |
| 8. Arjuna | Pa:ndava | All souls |
| 9. Conches | Sankhau | A + M from O:m |
| 10. Divine | Divyau | Eternal Revelations |
| 11. Relatives | brother-in-law | Inseparable link "U" |
| 12. Bhagavadgi:tha | Pradadhmathuhu | Secrets of the Life |

Here, the chariot denotes the *O:mka:ra* - 'O:m', the Origin of all the *Ve:das* and the entire Universe itself. The chariot is referred to as 'syandana', 'that which contains everything in it but reveals only when yoked with strong horses.

The Chariot is called 'Nandagho:sha', 'that releases melodious, blissful sound.

The word 'mahathi' reveals that this 'Chariot' is invincible.

'hayaihi', the four horses are the four holy Vedas, *Rug Ve:da*, *Yajur Ve:da*, *Sa:ma Ve:da* and *Attharva Ve:da*, which are the fountainhead of knowledge. They lead the chariot.



Swe:thaihi', the white color talks about the Purity of Vedas without flaws like Bhrama, Prama:da, Vipralambha and Asakthi, which may be present in all other scriptures.

The chariot is adorned by two magnificent personalities, Ma:dhava and Pa:ndava, Krushna and Arjuna. Ma:dhava is Sriyahpathi, Na:ra:yana, the spouse of Lakshmi, the master of the entire Universe. Pa:ndava represents the subservient soul, the true seeker of knowledge.

As the din of the conches, being sounded by the Kauravas, begins to subside, the celestial sound of Madhava's conch resonates in the cosmos. It's last note is picked up and it emerges as a vibrant sound from Pa:ndava's conch.

The O:mka:ra is the sound of three letters 'A' 'U' 'M'.....Aka:ra, 'A', is the sound of Ma:dhava's conch. It proclaims, I am The Originator and Savior of all Souls. Maka:ra, 'M', is the sound of Pa:ndava's conch.

It says, I, the knowledgeable soul, remain eternally subservient to the Lord. And 'U' explains the inseparable link between the Supreme and the knowledgeable soul.

Just like the sound of those conches echoes and reechoes, this secret of 'O:m' is interwoven throughout the fabric of the divine message Bhagavad Gi:tha. This hidden secret of "O:m" is the quintessence of Vedas, brought out by the Lord through Arjuna for our benefit.

Similarly, in life, only when the clamour of the materialistic world is dulled, the soul hears and understands the Voice of God, the core of the O:mka:ra. Such a surrendered soul will be comfortable in the Nandagho:sha, the chariot called O:mka:ra, that always gives victory.

This 14th slo:ka of Chapter 1, is the whole of Bhagavad Gi:tha , in a nutshell. Read it, study it, contemplate on it and live by it. Always bear in mind the debt we owe to our sages and a:cha:ryas.

When you and I say, 'a:cha:rya de:vo: bhava' , it expresses the reverence that a disciple has in his heart for his a:cha:rya . It is with the blessings of one's A:cha:rya that a disciple keeps rising to higher horizons.



Lesson 4 - Cosmos in A Cup

Section A: Practice Tracker

We learned the following practices in this lesson. Review these practices every night before you sleep for the next 7 days. If you remember the practice, and you can apply it when needed, then write [OM] in that day's column. Else mark it as [X]. Count the total number of "OM" in the table at the end of the week and calculate the percentage of OMs.

| Practice | Day# | | | | | | |
|---|------|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1. I am using all the knowledge gained from my acharyas to live a happy and successful life. | | | | | | | |
| 2. I meditate by chanting O:m , the quintessence of Vedas. | | | | | | | |
| 3. I chant O:m to remind myself that "I" am A:thma, and not body. | | | | | | | |
| 4. I chant O:m to experience the inseparable link between the Lord and myself (the A:thma). | | | | | | | |
| 5. I chant O:m to remember that I am eternally subservient to the Lord. | | | | | | | |
| 6. I am under the mentorship of a perfect Acharya, and I am committed to receive the knowledge that gives me and others around me tremendous joy. | | | | | | | |
| 7. I pray to Lord Narayana, who is the creator of the entire Universe and savior of all. | | | | | | | |
| 8. I revere the Vedas as they are Universal knowledge. | | | | | | | |
| 9. I chant and practice lessons from Bhagavad Gi:tha, as it reveals the hidden secret of O:m . | | | | | | | |
| 10. I am blessed to receive this knowledge of Bhagavad Gi:tha from Lord Krushna, through the lineage of Acharyas. | | | | | | | |



Section B: Check Your Understanding

Answer the following questions based on your understanding of the lesson.

1. **“The knowledge shared by our A:cha:rya, launches us into a joyous life, like the speed of a comet when it comes near the Sun/stars”. This statement is:**
 - (a) True
 - (b) False
2. **Name disciples who are benefited by the grace of their A:cha:ryas (Select all that apply)**
 - (a) King Prutthu
 - (b) Cha:nakya
 - (c) Chandraguptha
 - (d) Lord Sri Ra:ma
3. **True or False: 14th Slo:ka of Chapter 1 is the whole of Bhagavad Gi:tha in a nutshell.**
 - (a) True
 - (b) False
4. **Krushna and Arjuna’s chariot denotes O:mka:ra (O:m). What is the name of this chariot?**
 - (a) Nandagho:sha
 - (b) Syandana
 - (c) Mahathi
 - (d) None of the above
5. **Find the statement that is False:**
 - (a) The chariot is referred to as “Syandana”, it denotes O:mka:ra – the O:m sound.
 - (b) O:m is the origin of Vedas and the entire Universe.
 - (c) The chariot is pulled by FIVE horses that stand for Ve:das
 - (d) The horses are white that stands for purity of the Ve:das without flaws
6. **The chariot is adorned by two magnificent personalities Ma:dhava and Pa:ndava. Pa:ndava stands for _____**
 - (a) the subservient soul - the true seeker of knowledge
 - (b) Sri:pathi- the Master of the entire Universe
 - (c) Ve:das
 - (d) None of these
7. **O:mka:ra is the sound of three letters ‘A’, ‘U’ and ‘M’. Find True statement:**
 - (a) 'A' stands for Supreme Lord - the originator and savior of all souls
 - (b) 'U' knowledgeable soul, remain eternally subservient to the Lord
 - (c) 'M' inseparable link between the Supreme and the knowledgeable soul
 - (d) All of the above
8. **'A' sound in O:mka:ra (A+U+M) stands for _____ (Select all that apply)**
 - (a) sound of Pa:ndava’s conch
 - (b) Parama:thma (God) who is the originator of the Universe
 - (c) Parama:thma (God) who is the savior of all souls
 - (d) All of the above
9. **'M' sound in O:mka:ra (A+U+M) stands for _____ (Select all that apply)**
 - (a) sound of Pa:ndava’s conch
 - (b) I, the knowledgeable soul, eternally subservient to the Lord
 - (c) I, the knowledgeable soul, independent of God



(d) All of the above

10. 'U' sound in O:mkara (A+U+M) stands for _____

- (a) I am unique
- (b) life is uncertain
- (c) inseparable link between the Supreme and the knowledgeable soul
- (d) All of the above

11. The secret of 'O:m' is interwoven throughout the fabric of the divine message Bhagavad Gi:tha. This statement is:

- (a) True
- (b) False

12. Ve:das are without flaws like Bhrama, Prama:da, Vipralambha, Asakthi because a scholar wrote it:

- (a) True
- (b) False

13. Find the true statements based on your understanding about the "rainbow" example in the lesson "Cosmos in a cup":

- (a) The Sun rays are like the grace of our a:cha:rya
- (b) We, as true disciples, are like droplets of water
- (c) As a droplet, reflects light to turn it into a rainbow, our brilliance becomes a reflection of our a:cha:rya's glory
- (d) None of these

14. A:cha:charya practices before he preaches. A:cha:rya explains _____

- (a) about things that are beyond normal perception (knowledge of Self and God)
- (b) about elements of nature (material science)
- (c) about ways to earn livelihood
- (d) about ways to predict future

15. How do we express our reverence to our A:cha:rya?

- (a) by paying some money as compensation
- (b) by expressing "A:cha:rya de:vo: Bhava"
- (c) by saying "Hi" when we see him
- (d) by ignoring A:charya's preaching after some time

16. True or False: 14th Sloka of Chapter 1 reminds us of the debt we owe to our sages and A:charyas.

- (a) True
- (b) False



Section C: Introspection

Answer the following questions.

1. What was your understanding when you saw the picture “Chariot adorned by Krushna and Arjuna” prior to this lesson.
2. Write a brief note about your experiences in life where a teacher (Acharya) helped a student (disciple) to excel in learning. (For example – you or your friend, or based on news articles or stories you read)
3. Say, you went with your parents to visit A:cha:rya and receive blessings. What do you say to greet A:cha:rya when you see Him?

Section D: Discussion Corner

Research the following topics as individual or group projects and present your findings:

1. Justify the statement - “Vedas are without flaws like Bhrama, Prama:da, Vipralambha and Asakthi, which may be present in all other scriptures”. Discuss why the knowledge in Vedas is eternal.
2. “This 14th slo:ka of Chapter 1, is the whole of Bhagavad Gi:tha, in a nutshell.” elaborate and share your point of view. Do you see how our sages/Acharyas given us the inner/hidden meanings of the slokas and guided us?

LIFE MANAGEMENT LESSON - 5

HRUSHI:KE:SA

THE MASTER CONTROLLER



As we proceed in our study of Our Vedic Scriptures, we find many questions popping up in our mind. We find ourselves wondering why a particular incident happened, why someone acted in a particular manner. Were they right? Were they wrong? What are we supposed to do in a similar situation?

Maha:bha:ratha is replete with such ambiguous questions. To mention a few..... Did Krushna and Dharmara:ja really speak lies? Why did Arjuna shoot Karna when he was helpless? What prompted Kunthi to desert Karna at birth? While Seven Hundred slo:kas of *Gi:tha* were being delivered what were all those forces doing?



So many confusing questions cross through our minds, there must be some reason behind everything. No matter what kind of critical questions were posed, the sages never left them unanswered. It is upto us how serious and sincere we are in getting those answers. For this, a lot of understanding, effort and guidance is needed. We need a perfect a:cha:rya to focus on that. Until we find the right justification, we will think it's a mirage and keep condemning it.



ambiguous incident is Arjuna's Vi:sha:da. He has mood swings. Noticeably, when the Sage Ve:da Vya:sa uses the word Hrushi:ke:sa, it heralds a shift in the mood of Arjuna.

Hru:shi:ke:sa, is Krushna, the Sense-Controller of All Beings. Though Arjuna is referred to as Guda:ke:sa, the controller of Self, sleep and lethargy, Hrushi:ke:sa can supersede even Guda:ke:sa too.

In Chapter 1.15, Hrushi:ke:sa, triggers the moods of Arjuna. Initially, Lord Krushna acted as an envoy to ensure a peace treaty didn't come through. At that time Arjuna, along with others, was agreeable for war.

During the war, when Arjuna heard the conches blowing, there was a mood surge in him..... **Hrushi:ke:sa's mission was underway.**

Arjuna, at 1.21, enthusiastically instructed Krushna to station the chariot between the two armies. This was an unwarranted instruction at that inappropriate moment.

Hrushi:ke:sa at 1.24, placed the chariot between the armies....and said 'pasya e:tha:n samave:tha:n kuru:n', Look! at these assembled Kauravas.... Arjuna's frame of mind shifted.... The divine plan of Hrushi:ke:sa was being played out.



Earlier, Arjuna, as a valiant soldier, had seen only one side of the coin, his enemies before him. But, now.... he 'looked' and perceived the other side....Surprising.... Where was the enmity? A new scenario appeared... His relatives.... his Elders... his gurus...his friends...etc.... His mind reeled...how could he fight them...perhaps kill them? He was carried away with the feel of 'mamaka:ra', mine. The power of Hrushi:ke:sa pulled him into a pit of depression.



Even though he was Guda:ke:sa, Arjuna lost all his confidence. 'so:ka' and 'mo:ha, sorrow and delusion were uppermost in his mind. He even began spouting the principles of Ve:da:ntha. He wondered what value the empire would be, if he lost his kith and kin. Family traditions would perish.



He did not want to lose his kinsmen, even if it were for all the three worlds. Having lost his discriminatory power, he wanted to give up arms, abandon his duty as a warrior, 'svadharma'. He was willing to seek alms, adopt a different duty, 'paradharma'.

Saying this, he threw down his bow, Ga:ndi:vam, and collapsed on the floor of the chariot. He even criticized Krushna, in multiple ways, in the beginning of the second chapter. Hrushike:sa allowed the outflow of raw frustration till it ripened to a level of total submission.



Then, the word Hrushike:sa appears again in 2.9, to quieten Arjuna. He falls at Krushna's feet in total surrender and seeks guidance. Taking all these incidents and the final surrender as a backdrop, Hrushike:sa prepares Arjuna to follow His Celestial Message in 2.10 of Bhagavad Gi:tha.



Hrushi:ke:sa made time, warriors, horses, elephants..... everything, stand still. In the statued battlefield, it was only Lord Krushna and Arjuna who began the enlightening dialogue, *Bhagavad Gi:tha*.



It appears to boost the morale of Arjuna, but in reality, it benefits all of us. The message of *Bhagavad Gi:tha* is very relevant in today's stress filled, strife torn and panic stricken modern world. **When we are in a confusion about what to do and what not to do... *Bhagavad Gi:tha* lights the path.**

Do you know that more than 10 million people participated in '*Gi:tha Jyo:thi*' program started by our beloved a:cha:rya Sri Chinna Jeeyar Swamiji?





Lesson 5 - Hrushi:ke:sa - The Master Controller

Section A: Practice Tracker

We learned the following practices in this lesson. Review these practices every night before you sleep for the next 7 days. If you remember the practice, and you can apply it when needed, then write [OM] in that day's column. Else mark it as [X]. Count the total number of "OM" in the table at the end of the week and calculate the percentage of OMs.

| Practice | Day# | | | | | | |
|---|------|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1. I do not keep my emotions like confusion and sorrow inside me and be like a rock. | | | | | | | |
| 2. I approach A:charya or someone wise whenever I am in the state of Visha:da. | | | | | | | |
| 3. I always seek help from the wise if I do not know something. | | | | | | | |
| 4. I follow the advice of my elders. | | | | | | | |
| 5. Lord Krushna is Hrushi:ke:sa, controller of senses of all beings. | | | | | | | |
| 6. I read Bhagavad Gi:tha whenever I am confused about what to do and what not to do. | | | | | | | |
| 7. I practice the concepts of Bhagavad Gi:tha in my everyday life to know the right path to take. | | | | | | | |
| 8. Message of Bhagavad Gi:tha is truly relevant even today for everyone. | | | | | | | |
| 9. I surrender to Lord Krushna and seek his guidance to show the right path. | | | | | | | |
| 10. I pass on this profound knowledge of Bhagavad Gi:tha to others at the proper time and place. | | | | | | | |



Section B: Check Your Understanding

Answer the following questions based on your understanding of the lesson.

1. **Guda:ke:sa is the controller of _____ (Select all that apply)**
 - (a) anger
 - (b) sleep
 - (c) lethargy
 - (d) ignorance
2. **Who is an example of Guda:ke:sa?**
 - (a) Arjuna
 - (b) Duryo:dhana
 - (c) Ravana
 - (d) None of these
3. **Who wanted Kurukshe:thra war but did not want to fight just before it started ?**
 - (a) Duryo:dhana
 - (b) Krushna
 - (c) Bheema
 - (d) Arjuna
4. **Arjuna instructed _____ to station his chariot between the two armies.**
 - (a) Karna
 - (b) Bheema
 - (c) Krushna
 - (d) Duryo:dhana
5. **Hrushi:ke:sa is one who can _____ (Select all that apply)**
 - (a) control all their senses
 - (b) control senses however long they want
 - (c) control senses when they want
 - (d) control only mind
6. **True or False: Hrushi:ke:sa can supersede even Guda:ke:sa.**
 - (a) True
 - (b) False
7. **Arjuna was not willing to engage in war as he was carried away with the feel of 'Mamaka:ra' (mine).**
 - (a) True
 - (b) False
8. **This is a sense organ (Jna:na Indriyas) (Select all that apply)**
 - (a) Eyes
 - (b) Hands
 - (c) Mouth
 - (d) Ears
9. **This is a motor organ (Karma Indriya)**
 - (a) Tongue
 - (b) Skin
 - (c) Nose
 - (d) Mouth
10. **Controlling senses involves _____ (Select all that apply)**
 - (a) controlling what sense perceives
 - (b) controlling how sense perceives
 - (c) controlling how mind translates the perceived information
 - (d) None of these
11. **What is the 'Svadharma' (own duty) of Arjuna?**
 - (a) Feel sad for killing relatives
 - (b) Hate Duryo:dhana for stealing kingdom



(c) Punish bad people

(d) Meditate in forest and pray for peace

12. Lord Krushna is Hrushi:ke:sa. He controlled Arjuna's senses to ____ (Select all that apply)

- (a) influence Arjuna in asking the chariot to be placed between two armies
- (b) start perceiving his enemies as relatives, Gurus, friends
- (c) feel sorrow and delusion though he is Guda:ke:sa
- (d) fall at Krushna's feet in total surrender and seek guidance

13. When Krushna gave the Bhagavad Gi:tha message to Arjuna, _____

- (a) all people in the battlefield saw and heard the message
- (b) Lord Krushna made all the warriors, time, horses, elephants stand still
- (c) Arjuna did not understand anything
- (d) Sanjaya immediately informed the same to Dhruthara:shtra

14. Bhagavad Gi:tha message is relevant for us today, because ____ (Select all that apply)

- (a) we are also confused like Arjuna
- (b) we also forget our own duty like Arjuna
- (c) we need to fight wars like Arjuna
- (d) we need to know about our religion

15. Krushna gave the message of Bhagavad Gi:tha to ____ (Select all that apply)

- (a) boost the morale of Arjuna
- (b) scold and force Arjuna to fight
- (c) make it clear to everyone that He is the God
- (d) help all of us in managing our lives

16. True or False: Bhagavad Gi:tha message is only applicable for Hindus.

- (a) True
- (b) False, it is for everyone in this world

17. True or False: Bhagavad Gi:tha message clears confusion for everyone about what to do and what not to do.

- (a) True
- (b) False

18. True or False: Main purpose of Bhagavad Gi:tha is to instigate violence in society.

- (a) True
- (b) False



Section C: Introspection

Answer the following questions.

1. Are you able to control sleep? What happens if you sleep less time or more time every day? What would you do to sleep the right amount of time every day?
2. Is laziness helpful for anyone? Are you able to control laziness? List some techniques you will practice for controlling laziness.
3. Share your experiences in controlling your senses during your preparation for an exam or your participation in any events or when you attend a party.
4. What will you do to keep your senses under control?
{Hint: Understand who controls our senses}

Section D: Discussion Corner

Research the following topics as individual or group projects and present your findings:

1. Why is Arjuna called Guda:ke:sa? Is it possible for us to become Guda:ke:sa like Arjuna? What should we do to develop the qualities of Guda:ke:sa?
2. Is it possible to control our senses by ourselves? Why or why not? What happens if our senses are not controlled?
3. How did Duryodhana and Arjuna channel or train their senses which led to their behavior during the Kurukshe:thra war?
4. Based on “Mother - The Panacea” story in Prajna Module 2, write your understanding about how Kadru and Vinatha managed their senses.
5. How would you answer someone if they say Bhagavad Gi:tha is not relevant for today’s world because it happened several thousand years ago?