

Rationale behind Spiritualism

(Srimad Bhagvad Gita: The Best Educational Management Guru)

Dr. Bhardwaj, K.S.

**Former Director-Principal, Bhagwan Parshuram College of
Education, Gohana, Distt. Sonapat (Haryana)**

Why do we insist on Spiritual education and Training to the Academic Managers: Managers, Principals, Teachers and other midlevel personnel? The reason is simple. A human being is not living without consciousness and is not a human being without conscience. Consciousness and Conscience both need to be well nurtured because these are twin essential flames which enlighten our lives. Both are inborn. The former is active since birth but the latter is dormant which is to be aroused through *atm-nirikshan* or self-introspection and *atm-sakshatkar* or self-realisation.

Self-realisation with spiritual growth ought to be our profound goal to pursue; only then we may be capable of doing some human service especially to the new generations. Making them true human-beings is in my opinion the greatest service to the mankind which educational managers may render.

Spiritual practice becomes an escape route from our emotional demons – issues of anger, ego, loneliness, envy, aversion whereas it

could also be a path to face them as these are. Actually we candidly accept that spirituality too is no magic pill until it is practised earnestly. It is spirituality which arouses higher levels of consciousness. Conscience has to be kept alive and sufficiently active to counter temptations. But ego and greed comes between consciousness and conscience.

Those who wish to purify, ought to understand the distinction between **“Essential tasks”** and **“Unessential tasks”**¹ and as we discard the latter the former naturally and automatically emerge. Unessential tasks are those which cause harm to others and which are not related to the present; or the doer does not have the skills or energy to do; and even if he has the skills or energy to do but cannot accomplish the same right at that moment. Discarding the unessential tasks is the one way to purify the inner Self.

Self-introspection (*atm-nirikshan*) is the only way to bring about deeper awareness (*atm-sakshatkar*) among the people. The Academic Managers need to understand this process, practise it (Please refer to the Project 1) and then use their expertise in orienting others. When they are well versed with spiritualism and skilled to impart it to the young ones, only then they can perform their duty properly and orient the children/learners with spiritual life skills. Contrarily the Academic Manager will not be able to educate, guide and mentor the mentees under him, the situation will remain the same

and there will be no change in the male psyche which dominates all over the world and exploits the vulnerable sections of the society.

“Too little liberty brings stagnation and too much brings chaos.”²

To be good academic managers, they need to weigh themselves on the following standards:

1. Logic Behind Spiritual Development of Seniors:

It is a universal truth that only a lit lamp can dispel darkness around it. Also only a lit lamp can light other ones too. An unlit lamp can never lighten up other lamps. Similarly an enlightened person can awaken others or assist them to awake only when he is himself physically fit, emotionally balanced, intellectually far-sighted and spiritually evolved.

How can an Academic Manager take care of learners if he himself is in darkness? How can an advocate help his clients win their cases if he himself is a dud at law? A doctor who himself is ill can never take care of his patients. Similarly how can an Academic Manager facilitate emotional development, intellectual growth and spiritual evolvment of the students when he himself is in a state of darkness or has superficial knowledge.

If the Academic Managers want others to transform they will have to transform themselves first. And if the Academic Managers evolve themselves at the spiritual level, it will be easier for them to

guide and others to improve not only at the physical, emotional, intellectual levels but also at the financial level.

If the Academic Managers want the staff and the students to improve physically, emotionally and intellectually then they ought to ensure their own spiritual development; only then they can expect others to follow them. They will have to maintain the highest standards of morality because they are the torch bearers in their institutions. They will have to transform themselves first into what they want others to be. In Srimad Bhagwadgita the Lord says, “Whatever the superior person does, that alone other people do; whatever standards he sets that the world follows.”³

Now the question arises how can the Academic Managers evolve themselves? Simple enough: They will have to identify their weaknesses by pursuing Project-1 and follow a few sets of higher values which will assist them to rectify those weaknesses. Then they may have some hopes of revival. Some of the values are: Integrity, clarity of thought and goals, commitment to the cause, dynamism, and gratitude. If they have these characteristics, they will be the master of high moral character and others will automatically follow them. They ought to realise that there are no short cuts in life. One has to take the fullest course. They will have to keep a safe distance from negative influences like that of greed and lust in their lives. They will have to keep company of those who are spiritually

enlightened. In the absence of such people, they ought to opt for spiritual literature which in turn may keep their thoughts elevated; intellect developed and finally may lift them to their real self enabling them to lift their followers too. But please note the “Spiritually evolved” and “Spiritual Literature” may guide them but they will have to put their own efforts to be spiritually evolved. A strong will is needed for that. And that is not so easy as easily said.

Just look at the present scenario. Do the Academic Managers including the parents stand the test at the above standards? Honestly speaking the answer to this question is a big No. Hundreds of cases appear in the media when the Academic Managers sexually assaulted the teens of their institutions or misbehaved with them. Had they been spiritually and emotionally evolved, they would have never behaved in such a lumpen manner. Had they been spiritually evolved to guide their wards, the latter i.e. the students and even the teachers would have never been facing such acute psychological disorders like high levels of promiscuity, intense anxiety, persistent depression, obsessive thoughts and nagging compulsions, mood swings or shifts in their personalities. That is why the situation at the ground level these days is very grim. Keeping the acid attacks, incidents of sexual abuse of the girls and over indulgence in baser and lustful habits and attacks on academicians it is clear that

today's youth has no role models to emulate or learn from as a result of which they are too wayward and a threat not only to the Indian society and its culture but the entire world. It is not confined to a particular region or country. It is universal.

2. Sense of Self-Chosen Duty - SWADHARAM:

The Academic Managers have to be truthful to their *Swadharam* that is self-chosen duty. Whatever we choose to do is our *Swadharam*. A teacher's duty (*Swadharam*) is to teach and an Academic Manager's duty (*Swadharam*) is to manage the institution and to provide environment conducive to the all round development including spiritual of the learners. Duties (*Swadharam*) of both are crucial. No one can or should neglect his duty. Everyone ought to perform it with complete devotion. Since the teachers and the Academic Managers are custodians of new generations, builders of the nation and are responsible for character making it becomes more significant for them to be role-models to the new generations. Then they ought to perform their roles with dedication keeping a close watch on adolescents' all round development rather than on its fruits. Lord Krishan also emphasizes the concept of *karm* in Srimad Bhagwadgita when Arjun faced with his *Swadharam* gets disillusioned; and then He tells him why and how *karm* ought to be done. He clearly says do your duty without any expectations or fruits **“As you have control over your duty only not on fruits. So do**

not let the fruit be your goal.”⁴ But Krishan has been misunderstood in this context because there can never be any action which will not bear fruits. They always bear fruits: Sweet or bitter. Good actions will produce sweet whereas the bad ones bitter ones. Only He says do not worry about fruit. Worry about your actions: *Swadharam*.

The Academic Managers also need to know that fruits are of two types which could be categorized as certain and uncertain. Certain fruits are earned by gaining fresh experiences and innovative skills even if one is unsuccessful. Failures are rather more educative than successes which are more uncertain. Fifty-fifty percent chances are there for success or failure. But the certain fruits consisting of improved skills oriented by new experiences even in failures are sure which give real peace of mind because of the inner contentment that we did our best to perform our duty properly and with pure mind. Therefore the Academic Managers ought to focus on the certain fruits rather than on uncertain ones like wealth, position, rank, status, high marks, name and fame which never give peace just because they ignite more desires. Certain fruits do. Do you know why? Just because certain fruits will give us peace of mind and provide us all amenities in the long run. Uncertain fruits make us materialistic and selfish without any peace of mind. To gauge its truth, you may look around. You will find lots of people bathing in the glory of wealth but no peace of mind: So always grumbling.

According to *Karm* theory one will have good results only for doing good work. The moment we are selfish or self-centered or work to gain uncertain fruits like money, power or status, we are in trouble. Now the question arises whether the Academic Managers or teachers are following these golden principles? An honest answer is “no” because both work and long for the uncertain fruits and also ignite the same fire in the hearts of the students (Get maximum marks: Uncertain fruit) which neither give them peace of mind and purity of the heart nor facilitate all round development of the learners under their charge. Hence the education scenario is dismal. Students come out of the schools and colleges well literate and equipped with a degree but badly lacking human values which they were never oriented with as the Academic Managers and teachers remained busy in the attainment of the uncertain fruits and ignored *Swadharam* and also made the students under their charge to follow the same (Whatever you do earn maximum marks: Uncertain fruits) ignoring their *Swadharam* to concentrate on their *Swadharam* (Studies) without caring for the end results. Its fallout is also before us. We may see inside/outside scenario at the examination centres; and the suicides thereafter when they fail to get the uncertain fruits i.e. highest marks. Had the Academic Managers followed their *Swadharam* their followers would never have faced such disappointments and never would have disaaponited them.

3. Development of the Positive Self:

Our “Self” is three tiered consisting of the positive self, baser self and conditioned self. Most of the people live by the conditioned self. If the conditions (Uncertain fruits) are fulfilled they stay happy otherwise gloom hover over them. As the nomenclature suggests the positive self is the deepest. It includes the wish to love, to be kind and compassionate, to live by the truth, to be fearless, to realise the creative potentials and to do the best. The positive self gifted by nature ever since our birth longs to be free and to further evolve but the baser self consisting of fear, greed, envy, lust, vendetta coupled with violence start polluting the former. The Academic Managers including parents ought to remind themselves continuously that their goal is attainment of the “real self” and should break themselves free of the “baser-self” which produces negative emotions and the “conditioned-self” which in turn causes generation of expectations (Uncertain fruits) blocking the path of the former to evolve which is the real one. The best method to do so is “Close-self-observation” (Project-1) which will slow us down and help us understand what is appropriate or inappropriate for our mental peace. Academic Managers ought to orient the teachers and students in the art of bringing reconciliation between the real self and baser self so that they too are developed into balanced personalities. More over as the Lord says in Srimad Bhagwadgita,

“Whatever the superior person does, that alone other people do; whatever standards he sets that the world follows.”⁵ If the Academic Managers take care of their conduct, the teachers will follow their superiors and the students their teachers automatically.

4. Development of a Happy Man:

Everyone wants to be happy. The Academic Managers too are no exception. But do they care for the happiness of the people around them? As they want always to be happy similarly the people around them too want to be happy. But if they look at the present scenario closely they will be surprised to see that neither they are happy nor the people (Teachers, students and other staff) around them. Everyone is tense. The reason is simple: They do not care for others and the others do not care for them. Both are utterly selfish and at a never ending struggle: Wishing to be happy themselves but least caring for other ones. The end result is that none is happy. Ego and possessions make human-beings suspicious lest anyone challenge the former and seize the latter. That’s why the world around us and the institutions we work in are full of suspicion resulting in tension. And suspicious people can never remain happy. Lord Krishan also says, **“By getting rid of ego, attachments and voluptuary; and by establishing in “self” the human-being can discard wishes; and ultimately attain the real-self.”⁶** And if the Academic Managers want to be happy then they will have to shed their negative emotions

and ought to develop the habit of giving a genuine childlike-smile even to those who ignore them; then they should see the miracle their genuine smile makes because the children's smile is not only genuine but unpolluted and spontaneous too. That means our smile should arise from our hearts not mind. Smiles that emerge from mind are sarcastic, artificial, diplomatic but never genuine. And an artificial smile can never create happy moments to promote mutual relations. In order to create pleasant environment in the institution and to orient the students accordingly, the Academic Managers ought to develop this habit of giving affection to their subordinates. The subordinates will automatically imbibe these qualities.

5. Controlling the Ego, Anger and Hatred:

Academic Managers are quite often found to be suffering from these three enemies. Ego is the greatest of the three because anger and hatred are the offspring of shattered-ego. Therefore we ought to control our ego. How can we do so? Answer is simple enough. Be natural. Be friendly with everyone. If we are natural, ego disappears automatically as the mist disappears when the sun shines.

What is ego? In Hindi it is called *ahankar* which is an artificial wall between others and us which is raised by the notion that we are superior and whatever we say is right; and other are inferior and whatever they say or suggest can never be right or worthy to follow. This harms us as well as others. If we are natural and feel that

everyone belongs to us and we belong to everyone; and have openness in our attitudes and thoughts, there will not be any kind of pressure on our mind. Lord Krishan says, **“The awakened performs without any selfishness which does well to other people.”**⁷ This makes the mind feel light. If we are able to do so, there will neither be any anger nor hatred which too are antagonistic to human nature. That is why we have to be natural like children. This brings *karya-siddhi* (perfection in action). Whatever we desire to do, gets done easily and whatever we wish gets fulfilled automatically.

6. Ego A Roadblock To Learning:

There is a saying, “God has given us two ears and one mouth, to listen more and talk less.” His purpose was great. But do we obey him? Have we learnt the art of wise listening? Not at all: We the egoists are more backward in this connection because our inner-cup of ego brims with our puffed up opinions and thoughts that we “know” the best of all. The Academic-Managers are found to be more prone to this disease. They never listen to anyone. They keep talking mindless of whether anyone is listening to them or not. Their own listening power is at the lowest. They neither listen to others nor make others to listen for understanding them. When neither of the two is in a receiving mode, how will they facilitate new learning? Interaction could be possible only when the listener and speaker are open-minded. But the common truth is that the speakers as well as

the listeners are biased. That is why a never ending conflict or war of words or opinions goes on in almost all educational institutions. Neither the former facilitates learning nor do the latter learn anything. There is an urgent need to be open-minded so that both could hail new ideas and opinions from each other. And one cannot be open-minded until ego is demolished. If ego falls down then the darkness of ignorance too will shed automatically. **Lord Krishan says, “O Parth! Show-off, ego, pride, anger, cruelty and ignorance are the symptoms of devils.”**⁸ The Academic Managers have to be human-beings not anti to them. They will have to take the lead in this direction. They will have to learn how to empty their inner cups filled with filth. If they become open-minded then everyone will fall in line and the process of teaching-understanding-learning will be easier.

7. Success Comes From Selfless Service:

Believe it or not but it is true. Success comes only from selfless service. Do you know why? Answer is simple. It is just because the doer is fully absorbed in doing his duty or performing his task (*Swadharam*) without any expectations (Uncertain fruits). Expectations distract the attention from the task and we fail to concentrate on our job or duty. **Lord Krishan says in Srimad Bhagwadgita, “The learned always absorbs himself in his duty**

without any attachments so as to work for the general welfare of the society.”⁹

Here the concepts of goals and expectations must also be made clear. Both are different. Goals have nothing to do with the expectations even though both are relative terms. Expectations are goals achieved but when we set out to achieve our goals we are not sure of achieving them (Uncertain fruits) hundred percent so we put in our best efforts (Certain fruits in the form of experiences etc) leading to the success. The Academic Managers should not only understand this key to success themselves but also imbibe this sense of selfless service among the teachers and students. All should realise that functioning with a spirit of service is what makes us excel in whatever we do. Success comes from service, not from egoistic action. Even charity is useless without selflessness because the desire for name and fame may be the driving force behind such charity. **Lord Krishan further says, “Hey Parth! Neither have I anything to do nor anything to achieve. Still I continue doing my duty”⁹ because “If I do not do my duty the entire world will be finished and I shall be held responsible for chaos and end of the living beings.”¹⁰**

It is my personal experience too. Whenever I let myself sincerely go on my job without any expectations, concentrated in doing the job for its completion; and prayed to the Almighty to step in and

make whatever I am going to do to be of service to others, I was blessed with unimaginable success. **The Lord in Srimad Bhagwadgita also says, “The one who takes up welfare of the common, never is doomed.”¹¹** The God has never disappointed me just because doing things with devotion and without any expectations makes me succeed.

8. Self Governance is The Best Governance:

Academic Managers ought to understand very well that governance is a conglomeration of systems, laws, rights, duties and responsibilities which should be ethically followed by all irrespective of their status. Nobody can violate the dictates of truth which in the human context is *Swadharam* or a set of universally valid ethical principles.

The nature of the institution may change from place to place and one era to another; but the *Swadharam* always reigns supreme. These cannons of *Swadharam* are applicable not only to the *raja* (The academic Manager) but also to the *praja* (teachers and students) as well. What is common to both is the *Swaraj* - the self-governance. Hence it is the duty of all to govern themselves first by following the ethical principles applicable to others, leaving only the residual functions of governance to the institution. What this means is that “We” the People are the institution. Both are inseparable. So the people and people’s institutions also have a duty to govern

themselves ethically. If this civic sense is developed among all, everyone will be committed not only to the institution but the entire society. But the actual scenario is quite different these days. Neither the Academic Managers nor other members feel attached to the institution or are committed to the system; hence there is chaos all around. Self-governance could be possible through *atmnirikshan* and there could be no *atmnirikshan* (self-introspection) without spiritual development.

9. Moral Dimensions of leadership:

To be a leader one requires knowing what to do and why to do. Enthusiasm, motivation, skill and knowing how to do things right is not enough; we need to know whether it is the right thing to do. For that, moral leadership is required. Moral leadership has two central aspects: Understanding our true Self and serving others. **In Bhagwadgita the Lord says, “Hey Mahabaho! By identifying the excellent and reining in the “Self” by “Self” this enemy lust or leisure ought to be curbed”¹² and “One should purify the Self by Self itself and never should let the Self go down.”¹³** True leaders have knowledge that gives access to an inner moral compass that guides our activities and gives direction to those who follow us.

Leadership is about who we are and what we do. Along with learning to act as a leader we must possess the characteristics, behaviour and habits of mind and heart of true leaders. They have

the courage to live in a manner that offers meaning to others. Such leadership transcends organisational as well as moral leadership. Such leaders become connected to the limitless spiritual powers within and radiate unmatched strength of character and will. Yet they are the most humble and compassionate. True leadership is not acting in a certain way; but it is certainly a reflection of which we are within and what we are able to do for others' good.

Many focus on the routine of life. But the awakened often put a question mark on this kind of life. They point out that there is a higher power within that guides us. That inner spiritual power is the source of morals, virtues, power and life, whatever name we give it – God, consciousness, soul, nature – that power within, enlivens each of us.

Once we establish a contact with the eternal spiritual power, we connect with the source of the qualities of true leaders automatically. We simultaneously inculcate those virtues and characteristics associated with great leaders in others too.

The second aspect of leadership is service. Service before self is the key to a full and rewarding life. Lord Krishan says in Bhagwadgita, “One should purify the Self by Self itself and never should let the Self go down.”¹⁴ A leader must be a servant first. It is by serving others that we earn the right to lead them. We may act as

leaders but we must be servants first to lead meaningfully. How is it possible?

Those who are spiritually aware see the same power enlivening all creation. A life of service is based on deep spiritual and moral principles that are understood and internalized when we connect with the truth within. Intellectually understanding the meanings of service does not provide the conviction we need but we earn the same when we are tested by people and by circumstances.

Becoming a true leader is about becoming a true human being. Leadership is a product of deep ongoing self analysis. It is about choosing a life committed to spiritual growth and service to others. If we tap into spiritual sources within, we will become leaders. Our life will inspire others too.

We need dedication and perseverance to achieve anything. For those who turn to the spiritual path, moral leadership will come naturally. We do not need to act or pose. Our moral leadership and spiritual strength will flow from within through our actions and will reach the hearts of others as naturally and inevitably as a stream flows towards its source.

10. Development of the Real-Self through Creative Arts:

All things artistic are sacred. It is said that the sound of ancient musical instruments of Egypt kept natural calamities away as their vigorous shaking conglomerated an array of magical powers

keeping the disasters at bay. Tansen and Baiju Bawra are said to possess powers in their music which could do miracles like lighting lamps or causing rain-fall. There is a saying in Sanskrit which means, an intelligent person spends his time in knowledge, music, literature, science and in bringing people together. The Academic-Managers will have to introspect whether they pass the above tests and whether they are providing the teachers and students such an environment that facilitates their creativity and let them develop on these guidelines.

Nature draws out the best in us as we can improvise and extemporize with great inspiration. The expertise in a virtuoso's oeuvre is in response to divinity that teases out superior arts. The sensitivity of creative minds is a resonance of nature's rhapsody. Plato, in the Republic, made music one of the fundamental disciplines of his educational programmes as it lends itself to an invocation of right values. One could realise one's utmost creative potential with the help of music and other creative arts. Therefore the Academic Managers should not only be themselves interested in music and other creative arts but also promote them in the institution under their charge and provide all necessary facilities urgently needed for their development. It will also assist in channelizing students' extra energies in a creative manner which are otherwise used by them in disruptive activities.

11. Feel the Pains of Masses to Develop Sensitivity:

Fasting is a non-academic activity but very important for the development of human-beings and their main characteristic that is humanity. It is the humanity that makes people humans distinctly different from other living beings. Without humanity, people may be people but not humans at all.

To develop humanity, reach out to the poorest of the poor hamlets to have firsthand experience of how miserable its inhabitants are and what their basic needs are. You will realise how much blessed we are. It will make us bow to the Almighty in gratitude for His favours that we are enjoying and on the other, it will compel us to think about the underprivileged and help them where they need it urgently. Their health, education, sanitation and many more areas need our special attention. Our conscience will be awakened. If we follow the dictates of our conscience, our human face will glow, radiate and will motivate others too to do a little bit for the poor. You and your team will be more merciful. The Lord in Bhagwadgita also says, **“The one who performs good tasks is never doomed.”¹⁵**

Fasting not as a religious but spiritual ritual is another way to feel the pains of have-nots. In fact fasting is for the sake of spiritual training. In terms of form, fasting refers to abstinence from food and drink from dawn to dusk but in terms of spirit, it refers to

adoption of a restrained behaviour in our lives; may be only for a single day.

It is said that man is a social animal and therefore need to develop a social culture. Fasting helps us in this direction. Here social culture means to live in peace among the people who are different from us. The most important value for social life is discipline. Every member of the society must adopt disciplined behaviour. It is this value that makes an individual a healthy member of the society. And fasting develops this sense of disciplined behaviour.

Academic-Managers need to understand how to make the new generation peaceful and disciplined members of the society. Fasting is one way. It is one day training to indoctrinate the disciplined culture which helps us to observe discipline for the remaining six days of the week.

Fasting is good for health. But it also maintains mental balance as the real purpose of fasting is more psychological than physical. Fasting trains the observers' mind to adopt patience, positive thinking, develop self-restraint, imbibe self-discipline and social ethics. Fasting inculcates the quality of introspection which is the ability to undertake self-assessment and self-correction. Fasting is apparently a peaceful deed but in terms of effect it is a part of social behaviour which energizes the entire community. It helps an individual to become a good and tolerant member of society.

Another aspect of fasting is to develop the ability to share for common good. When one fasts he is able to experience the problems of those who live in poverty. This experience of fasting inculcates the spirit of philanthropy in the one who is fasting.

In terms of observance, fasting in the institutions seems to be an individual act but in terms of its results, it is a part of social behaviour which energizes the entire institutional community: Managers, teachers, other employees and students.

For this the observers need a pre-fasting period to make them mentally ready for carrying out next day's resolution. It awakens and develops the consciousness to regulate their way of thinking and to awaken their mind towards a culture of peace. Pre-fasting period is essential. Those who fail to observe such pre-fasting period for preparation, would also fail to observe fasting in their true spirit. But the students should not be forced to fast. Let it voluntary. And you will be surprised to see that those who are not fasting start themselves join the programme by seeing others.

12. Concept of Secularism:

Secularism means justice and fair play to all without any religious interventions which have repeatedly been a source of divisiveness, oppression and conflict all over the world. The Academic Managers ought to start inculcating the spirit of secularism among adolescents at the earliest and ought to be told very clearly that it is not confined

only to mean concern for religious minorities. Our constitutional provision on secularism is not a static doctrine but a dynamic principle for practice. Hence we need to understand the ethics of secularism as an effective device for maintenance of nourishing a socio-political system and our own inner humanitarian development emphasizing that we are all human-beings irrespective of our caste, colour or creed. Secular society accepts religious diversity including atheism spontaneously. Its main basis is the principle of equality and it can never be partial or divisive, not even to those who do not subscribe to secularism. We must adopt true secular values and ethics for a brighter democracy and better tomorrow in individual and social life. Please note that appeasement of minorities is never secularism.

13. Forgive and forget:

Intolerance is increasing fast among the new generations. Inculcate the spirit of “forgive and forget” among the students as early as possible. Growing intolerance is a bad habit and bad habits die hard. Once the attitudes stiffen, it becomes a Herculean task to soften them. So the Academic Managers need to understand the doctrine of “forgive and forget” very clearly, practise it themselves and motivate others to follow the golden principle. Students ought to be indoctrinated in the art of forgiving which heals inner wounds

and unburdens the forgiver from most of the bondages like anger, jealousy, revenge and an eye for eye urge.

14. Practise Yog:

Yog is not much concerned with the body but with the capacity to be. Discipline means the capacity to be, the capacity to know and the capacity to learn; and the Yog teaches us to be in discipline. Patanjali says if you can sit silently without moving your body for a few hours, you are growing in the capacity to be. But it is also true that we cannot sit quietly without moving any of our limbs even for a few seconds.

But if you can, then you are the master of your body. Then body cannot entice you. You have disciplined your body. Once body is disciplined, the mind will also be reined in because both are one: Body-mind. You become the master of the situation. You are in control of everything. **Bhagwan Krishan says in Bhagwadgita, “By practising Yog and not letting our “self” we can concentrate and attain divine human-beingship.”¹⁶** All the weaknesses normally found in common fall down automatically. British educationist and thinker Phuket Dudley says that we can give only “HOPE”¹⁷ to the society and its education system. Let us not disappoint both.

PROJECTS

1. PROJECT TO FEEL PANGS OF HUNGER:

- i. Fix a day for fasting in the institution. The day should be chosen with mutual consent. Take the students and their parents also in confidence. If any student does not want to fast, do not force. Let it be voluntary.**
- ii. Saturdays look to the best for observing fast in the educational institutions.**
- iii. Hold preparatory discussions with the students one day before fasting. It will make them mentally ready for the event. Choose a nearby hamlet to visit it and note their miseries.**
- iv. Though the children are more firm determined in carrying out their resolutions, but seeing you observing fast they will follow you happily.**
- v. Visit the hamlet preferably in the mornings to avoid fatigue especially to the fasting students.**
- vi. Let the students bring their lunch boxes and fruits for its distribution among the children of the hamlet and feel the poor children's happy moments.**
- vii. Encourage students to bring their old clothes as well. Let them give the clothes to those who are naked or half-clad and feel the poor children's happy moments.**
- viii. Ask the students to make their notes.**

- ix. Return to the institution. Let the students rest and discuss the visit.**
- x. Hold house wise meetings. Let the students express their feelings, share their experiences openly and see how much sensitive the students have become. It was our purpose behind this exercise.**

Objectives:

(A) To promote human values among students.

(B) To strengthen language skills of:

(i) Observing and writing.

(ii) Note making.

(iii) Expressive skills.

(iv) Listening and comprehension skills.

2. A PROJECT TO SHED EGO:

- (i) Try to observe whether you read any article or listen to any lecture to confirm what you already know or to know what you do not know.**
- (ii) It will make the difference between listening or reading to find out something new and confirming what you already know very clear to you.**
- (iii) Confirming what you already know is nothing more than your ego. Try to shed it. Empty your inner cup**

full of your stale knowledge. Be blank if you want to know something new.

- (iv) Remember this difference every time you read a book or listen to any lecture.**
- (v) When you listen to a lecture or read a book/article, be sensitive to the beginning and ending of any concept that is being said.**
- (vi) Do not let your acquired stale knowledge to interfere with your understanding of the new concept. Be open to the new the concept.**
- (vii) Try to conceptualise the whole picture on the basis of new concept.**
- (viii) Try to see the “newness” in what the speaker or the writer is saying.**
- (ix) Make notes on what you listened from any speaker or read in the book.**
- (x) Identify what you can practise from what the speaker or writer is saying. Repeat this process every time you read an article or listen to any lecture. It will not only increase your knowledge but also make you more humble; quite open to new ideas. It will make you further progress wherever you are and boost up the functioning of the institution wherever you are**

working in or you are managing on the premise that all will start following your way of shedding their egos.

- (xi) Try to inculcate the above principles among the institutional community: The teachers as well as students.**

OBJECTIVES:

- (A) To shed one's ego: I know more than others.**
- (B) To develop discerning prowess.**
- (C) To be a positive and good listener.**
- (D) To be receptive to new ideas.**
- (E) To strengthen language skills of:**
 - (i) Observing and writing.**
 - (ii) Note making.**
 - (iii) Listening and comprehension skills.**
- (F) To improve imaginative skills.**
- (G) To improve introspection and self-observation.**

3. Project to Control Anger:

- (i) Always be alert. Pray. Chant your favourite mantra if any. If you have none, chant Om several times.**
- (ii) Keep watch over your mind. Observe silence for an hour daily.**

- (iii) Forget and forgive. Try to bear insult and injury. It may be difficult in the beginning but it will become easy by practice**
- (iv) Meditate in the mornings to enhance patience.**
- (v) Speak sweetly. Speak little.**
- (vi) Give up intoxicants. Avoid meat and tobacco if used to. Take milk, fruits, *moong dal* (better if sprouted) curd, barley, ground nuts, butter-milk etc. Avoid foods that cause irritation.**
- (vii) To control anger and leave the place at once. Take a long walk. Drink cold water. Repeat *Om Shanti* 10 times or count 1 to 30 and back.**
- (viii) Observe silence for two hours daily. Keep company with cool headed friends or attend *satsang*.**
- (ix) Do *Pranayam* daily. It puts a break on the impulse of speech. Do not argue much. Do not retort.**
- (x) Always remember the God has given us two ears and only one mouth so that we listen more and speak less. It will make the exercises easier to do.**

OBJECTIVES:

- (A) To increase patience.**
- (B) To keep control over the body.**
- (C) To control anger.**

(D) To improve concentration.

(E) To improve positivity.

4. Project for Purifying the Inner Self:

1. Make a list of all the tasks that you want to perform from morning till you go to bed. Do not be choosy right now.
2. Go through the list carefully once again.
3. Cross mark those tasks which do not belong to your present.
4. Cross mark those tasks also which you feel you cannot do right then due to any reason like do not have the skills or energy or resources or spare time to do.
5. Cross check the rest of the tasks. Check if there is still any task belonging to category 3 or 4.
6. The left over tasks in the list belong to your present. Perform them religiously like your *Swadharam*.
7. Performing these tasks will give you ample joys. You will be living in your present; and living in present is living peacefully like that in heaven because neither your past haunts you nor your future perturbs.

Objectives:

- (A) To sensitize about essential and unessential tasks.
- (B) To promote discretion between essential and unessential tasks.
- (C) To enable discard the unessential tasks.

(D) To rein in the monkey-mind which keep hopping from one idea to other?

(E) Ultimately sensitize the mind to live in only the present.

REFERENCES

- 1. Ek Mahatma Ka Prashad. 8th Edition. Bharat: Gitapress Gorakhpur, Samvat 2047 (1990)**
- 2. Bertrand Russell., *Authority and Individual*. London: George Allen & Unwin, 1949.**
- 3. Srimad Bhagwadgita. Shlok 3.21**
- 4. Ibid Shlok 2.47**
- 5. Op.cit. 3.21**
- 6. Ibid Shlok 15.5**
- 7. Ibid Shlok 3.25**
- 8. Ibid Shlok 16.4**
- 9. Op.cit. 3.25**
- 10. Ibid Shlok 3.22**
- 11. Ibid Shlok 3.24**
- 12. Ibid Shlok 6.40**
- 13. Ibid Shlok 3.43**
- 14. Ibid Shlok 6.5**
- 15. Ibid Shlok 6.5**
- 16. Ibid Shlok 8.8**
- 17. Phuket Dudley., *Secular and Spiritual Values*. London:**

Routledge and Kegan Paul, 1990.
