

Lesson 3

Fill-in the Missing Cause or Effect

Cause	Effect
You tell a lie to a friend	
You cheat in a game	
You help a friend	
You do something you are told not to	
You study for your test very hard	
	You improved your GPA
	Your parents do not allow you to go to the movie
	You are very happy because you have been given a gift
	You cannot stop laughing



Hari Om

Our Scriptures (*Shāstras*)

- *Yoga* by Patanjali
- *Mīmāṃsā* by Jaimini Rishi
- *Vedānta* by Veda Vyāsa
(includes *Brahma Sūtras*)
- *Sāṅkhya* by Sage Kapila

***Shruti*: Four Vedas**

- 1) *Rg*
- 2) *Yajur*
- 3) *Sāma*
- 4) *Atharva*

Shad-liṅgas (6 limbs) or *Vedāṅgas*

- *Shīkshā* (Phonetics)
- *Kalpa* (Religious rites)
- *Vyākaraṇa* (Grammar)
- *Nirukta* (Etymology)
- *Chhandas* (Prosody)
- *Jyotisha* (Astronomy)

***Smrti*: Dharma Shāstras**

Primary is *Manu Smrti* (codes of conduct, how to living life in harmony)

***Itihāsas*: Historical Epics**

- 1) *Rāmāyaṇa*
- 2) *Mahābhārata* (contains
Shrīmad Bhagavad Gītā)

Upa-vedas

- *Āyur-veda* (Science of Life/Medicine)
- *Dhanur-veda* (Science of Warfare)
- *Gandharva Veda* (Science of Art and Music)
- *Sthāpatya Veda* (Science of Architecture)

***Purāṇas*: Stories on Glory of God**

- 18 *Purāṇas* (18th and largest is *Shrīmad Bhāgavata*)
- 46 *Upa-purāṇas*

***Shad Darshanas*: Six Philosophies**

- *Nyāya* by Gautama Rishi
- *Vaisheshika* by Kanada Rishi

Lesson 12

Know Your Strength

NAME: _____

Circle only ONE item which is most like you.

1. If I was asked to bring food for a class party, I would like to take:
 - a. Nuts like almonds, walnuts, pecans.
 - b. Fruits like apples and bananas.
 - c. Potato chips, pretzels.
 - d. Donuts and cakes.

2. After finishing high school, for summer vacation I would like to:
 - a. Travel with my friends.
 - b. Enroll in a college class.
 - c. Stay home, sleep and watch TV.
 - d. Do volunteer work somewhere.

3. At a fun fair/carnival at school I would spend most of my time where I can:
 - a. Answer trivia questions.
 - b. Volunteer at a booth.
 - c. Win a lot of prizes.
 - d. Run around and have fun.

4. After getting a Bachelor's degree, I would like to:
 - a. Continue to study for a few more years.
 - b. Join the army/navy/air force to serve my country.
 - c. Hope to win a lottery so that I don't have to work.
 - d. Take a break and have some fun and rest.

5. When I have some free time, I prefer to:
 - a. Read inspiring/informative books.
 - b. Play a physical sport.
 - c. Help tutor somebody.
 - d. Take a long nap.

Lesson 12

6. My best friend is:

- a. A scholar.
- b. Good in martial arts.
- c. Patient with me and others.
- d. A couch potato.

7. If my school has committees:

- a. I join the community service committee.
- b. I join the fitness committee.
- c. I join the fund-raising committee.
- d. Avoid all committees.

8. Other people think of me as:

- a. Someone who is super smart.
- b. Someone who is a natural leader.
- c. Someone who is good with money.
- d. Someone who is dull.

9. At a party, I like to:

- a. Have pleasant conversations with friends.
- b. Dance with friends.
- c. Stay there as late as I can.
- d. Be the D.J.

10. Given a choice, I would like to drink:

- a. Orange juice.
- b. Water.
- c. Soda.
- d. Milk.

11. At a picnic, I enjoy eating:

- a. Watermelon.
- b. Chips and salsa.
- c. Unsalted nuts.
- d. *Samosas*.

Lesson 31

Sixteen Steps of *Pūjā*

१ आवाहयामि ॥
āvāhayāmi.

Invite the Lord. 1.

२ आसनम् समर्पयामि ॥
āsanam samarpayāmi.

Offer a seat to the Lord. 2.

३ पाद्यं समर्पयामि ॥
pādyam samarpayāmi.

Wash the feet of the Lord. 3.

४ अर्घ्यम् समर्पयामि ॥
arghyam samarpayāmi.

Wash the Lord's hands. 4.

५ आचमनीयं समर्पयामि ॥
ācamanīyam samarpayāmi.

Offer a drink to the Lord. 5.

६ स्नानीयम् समर्पयामि ॥
snānīyam samarpayāmi.

Offer water to the Lord to take a bath. 6.

७ पंचामृतम् समर्पयामि ॥
pañcāmṛtam samarpayāmi

Offer *pañcāmṛtam* to the Lord 7.

Lesson 31

८ वस्त्रम् समर्पयामि ॥
vastram samarpayāmi.

Offer clothes to the Lord. 8.

९ भस्म समर्पयामि ॥
bhasma samarpayāmi.

Offer ashes to the Lord. 9.

१० गन्धलेपनम् समर्पयामि ॥
gandhalepanam samarpayāmi.

Offer sandalwood paste to the Lord. 10.

११ अक्षतान् समर्पयामि ॥
akṣatān samarpayāmi.

Offer rice grains at the Lord's feet. 11.

१२ पुष्पाणि समर्पयामि ॥
puṣpāṇi samarpayāmi.

Offer a garland to the Lord. 12.

१३ धूपम् समर्पयामि ॥
dhūpam samarpayāmi.

Offer incense to the Lord. 13.

१४ दीपं दर्शयामि ॥
dīpaṁ darśayāmi.

Offer a lamp to the Lord. 14.

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१५ नैवेद्यम् समर्पयामि॥
naivedyam samarpayāmi.

Offer *bhog* to the Lord. 15.

१६ मंगल नीराजनम् समर्पयामि ॥
maṅgala nīrājanam samarpayāmi.

Offer *ārati* to the Lord. 16.

Offering flowers is our gift to the Lord; we offer flowers, while chanting:
पुष्पाञ्जलिं समर्पयामि ॥ *puṣpāñjaliṁ samarpayāmi* and we ask for forgiveness of the Lord.
प्रदक्षिण नमस्कारान् समर्पयामि ॥
pradakṣiṇa namaskārān samarpayāmi.

Mentally, with folded hands turn clockwise three times and chant:

यानि कानि च पापानि जन्मान्तरकृतानि च ।
तानि तानि विनश्यन्ति प्रदक्षिण पदे पदे ॥
yāni kāni ca pāpāni janmāntara-kṛtāni ca,
tāni tāni vinaśyanti pradakṣiṇa pade pade.

O Lord, may all sins committed by me during all my births be destroyed at each step of my circumambulating around.

Then, we chant the concluding prayer:

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥
kāyena vācā manasendriyairvā buddhyātmanā vā prakṛteḥ svabhāvāt,
karomi yad-yat sakalam parasmai nārāyaṇāyeti samarpayāmi.

Whatever I do with my body, speech, mind, senses, intellect, or my nature, O Lord, I offer all my actions to You.

Meditate With The Master

Teach children to meditate using the following exercises that are excerpts from *Pūjya Gurudeva's* meditation classes. Let children sit quietly with folded hands and legs with closed eyes. Explain the exercises and create the peaceful atmosphere.

Exercise 1

If the body is quiet, in resonance the mind also should become quiet. This is not a mere logical conclusion, a mere hypothesis, but it is a fact. We will follow the instructions to find it out for ourselves.

Sit down firmly in your seat, rest your palm on your knees, and allow the arms to fall freely from the shoulders, keep the vertebral column erect. Keep the neck and the body in line. Sit firmly without any movement. Let your entire weight rest at the seat. Close your eyes softly as you close them in sleep. Now hold the body without any movement, not even a millimeter forward or backward or sideways. The only movement in the body should be due to your rhythmic breathing. Be fully conscious that the body is steadily held and there is no movement. Now watch your mind that is already quiet as never ever before.

The moment you watch the mind, it recognizes (someone is watching!) and the mind by its old habit starts flitting about with various thoughts. In no time, the mind becomes familiar old flooded river of thoughts. Recognize it and shift your awareness back again to the body which is held steady. Slowly the conviction comes to us that we can make the mind quiet without losing our personality.

Exercise 2

Imagine that you are sitting under a tree on a high mountain. It is gathering darkness. It is dusk time. Deep down in the valley there stands a beautiful temple.

As darkness cover and blanket the valley, recognize that the lights are switched on and singing is going on in the temple. Its lights beaming out through all windows and doors.

You are clearly seeing the temple. You are sitting far away under the tree. As you are watching the temple, there rises from the temple the chanting of hymns and praises of the Lord. You cannot see who is singing, but the sound is rafting into your ears.

You are relaxed and sitting under the tree seeing the temple and hearing the chanting. You are at once conscious of the brightly-lit temple, and the song that is rafting from it. You are not singing. You are not part of the temple. The temple and the chanting, both are objects of your experience.

You are far removed from the temple and the chanting, sitting by yourself under the tree in the seat of meditation or contemplation. Your body is steadily held lit up with all its faculties and the mind is chanting along with the temple chant, and you are conscious of both. You are seeing the body sitting. You are aware of the chanting coming up from the mind.

For the first time each one of you is being introduced to yourself. Until now in your confusion, you get wrapped up in the misconception that you are the body, you are

the mind. Here is an experiment to convince us that we have an existence apart from our body and mind.

Exercise 3

Mind runs out into the outer world for happiness. It is not satisfied in its own happiness or its own experience and, therefore, it is craving for a greater happiness.

The spiritual seeker promises the mind greater peace as is promised in our scriptures. Thus, we persuade the mind for a short time for this great sport of meditation. In order to meditate you have to sit down. Select a quiet clean place, neither too soft, nor too hard a seat, and a quiet time when minimum disturbances are expected from outside. Sitting down with folded limbs is considered the best, because to an extent the circulation in the lower limbs is controlled or regulated and more blood is available for the brain.

Remember either the Lord or the *Guru*, and mentally prostrate. Surrender to them completely. Ask of them only thing: to walk the path, forgive everyone, and have mercy on all including your own erring mind. Surrender to the Lord, all your senses and relationships. And, with that mind, chant *Harih Om, Harih Om, Harih Om*. Repeat.

Command your mind to repeat it louder and louder. You are not chanting. You are asking the mind to chant louder and louder. In slow stages, lower the tone and make it almost a whisper slowly, slowly. Then, just be; let the whisper disappear in the silence.

Exercise 4

The process of continuous thinking is a mind. Just as a river is not mere water, but water flowing is a river. Thoughts by themselves are not the mind, but when thoughts are running one after another continuously, this flood of thoughts, this stream of thoughts, this train of thoughts is the hallucination, that there is a mighty powerful factor called the mind.

To quieten the thought flow is to tame the stream of thoughts, the mind. The physical river, wild and ferocious, everyday brings devastation and floods. Then, the human society tries to tame and control the river. In controlling and taming a river, there are only three things possible:

- ◆ We can control the quantity of water flowing in the river, by redirecting the feeder rivers that regulates and feed the main river.
- ◆ We can change the quality of the water.
- ◆ We can slowly turn the direction of the river.

Other than these three, quality, quantity, and the direction, we can do nothing to a river. The flow of thoughts, the mind also when you want to tame and master it, only three things are possible:

- ◆ We can change the quality of thoughts.
- ◆ We can change the quantity of thoughts.
- ◆ We can also change the direction of its moods.

The quality is changed by turning our mind in prayer, in devotion to the all-loving, all forgiving infinite Lord. Devotion is the best method to change the quality of thoughts in our bosom. Quantity of agitation, and worries and anxieties in the mind can be reduced by cultivating a habit of surrendering to the Lord. And the direction of the mind's thought flow is achieved in meditation.

Thus, through a change deliberately brought about in the quantity, quality, and direction of the thoughts, we are changing the very nature of the mind, and when the mind is thus changed, the personality of the individual changes.

We are what our minds are, and our environment is ordered by the type of mind that we have. Thus, by changing the thoughts we are changing the mind, by changing the mind, we are changing the personality in us and through the transformation of the personality, we are ordering and commanding the change in the environment around us.

Rewriting our destiny, recasting our lot, remaking the world around us is achieved by changing the very texture of our thoughts.

Surrender to the Lord, forgive all, and command your mind to chant louder and louder your *mantra*. Mind is only the vehicle for you to use whenever you so choose. You are not the mind. Experience that you have an existence away from your mind. You are the witness that knows that you are conscious of your body, mind, and all their activities.

Exercise 5

Attachments broken, love misunderstood, vanity crushed, ego shattered, somebody dear and near not well. A hundred and one things can happen in life to which we may react wrongly, and get ourselves bruised in our mind. These simple bruises become ulcerated wounds and when they start bleeding the blood and pus, they will disturb us.

The wayside lamp sheds a cone of light on the traffic and people that are moving up and down on the road. The light above illuminates them all but none of them is disturbing or bringing about change in the light. A couple of lovers embracing each other passing by the light, it illumines. A drunkard comes collapsing upon his on feet and walks away, it illumines. A funeral procession passing by the light, it illumines.

The light is not happy for the couple; the light is not drunk for the drunken, and not miserable because of the funeral procession. All of them come in its light, get illumined and they go away.

Honestly, is it not that what we are doing every day? Everyone, irrespective of the profession or the field of work, our physical, mental, and intellectual experiences flood through us shining for a moment in the light of our awareness, tragedy, comedy, misery, problems, joy, love, hatred, lust, and greed. I am the light in which all these are illumined. Stand apart and identify yourself that I am the consciousness, the Lord within.

Exercise 6

Our minds can get bruised, wounded, not because of what actually happens around us but because of our wrong contact with the happenings around us. When we cultivate extreme ego, maintain supreme vanity, then even innocent things happening around us can deeply wound us.

In the seat of meditation, let us learn to forgive all. Forgive those who harmed you and ask for forgiveness of those whom you have bruised. Mentally prostrate, and ask for their forgiveness. Thus, bring about a metamorphosis in your personality...physical, mental, and intellectual. If you are not ready for this change within yourself, you are wasting your time in spirituality.

Regularity and sincerity are the secrets of spiritual success. Be sincere. Develop sincerity from the core of your heart. Success cannot elude you; an all-blissful Bliss is the goal.