



Initiative for Moral and Cultural Training Foundation [IMCTF]

Inculcate Family and Human Values

[Theme IV]



***“Maathru-Pitru” Vandanam, “Aacharya” Vandanam
“Aditi” Vandanam***

***Reverence for
Parents, Teachers
and Elders***

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Inculcate Family and Human Values

***Acharya Vandanam, Mathru-Pitru Vandanam,
Aditi Vandanam***

***Maatru Devo Bhava Pitru Devo Bhava
Aacharya Devo Bhava***

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CONTENT

Sl. No.	Topic	Pg No.
	The IMCT Philosophy in a nutshell.....	5
	Preface.....	6
	Suggestions for Thematic Samskaram performance	9
I. Acharya Vandanam		
1.	The Concept Of Guru – A Unique Asian Traditions.....	24
2.	The Importance Of Guru In Indian Tradition	25
3.	Guru In Different Faiths.....	26
4.	What Great Men Have Said About Teachers?	27
5.	A Contrast-Traditionally Low Respect For [Lady] Teachers In US	28
6.	“Reverence For Teachers, As Centre For The Education” - Forgotten In America.....	29
7.	Lack Of Respect For Teachers Is Harming American Society.....	30
8.	Debate In US: “How Do Asian Students Get To The Top Of The Class?.....	30
9.	Asia And US: Cross Cultural View Of Teachers’ Status	32
10.	Even Communist China Returns To Confucius For Teachers Respect Day	33
11.	Reverence For Teachers Promotes Reverence For Teaching And Learning	34
12.	The IMCTF Sees Reverence For Teachers As Really Reverence For Education.....	36
II. Aditi Vandanam		
1.	Reverence For Aditis [Unexpected Stranger-Visitors]	37

III. Mathru- Pitru Vandanam

1. Reverence For Fellow Humans
– Parents, Teachers, Even Strangers 38
2. How Was Respect To Parents, Teachers
And Elders Practised? 38
3. Reverence For Mother And Father
In Life And Beyond 39
4. If Culture Decays 40
5. Reverence For Parents Is Not Just A Good Virtue 41
6. If Families Decline 42
7. If Families Break Down 43
8. If Families Are Nationalized 44

Stories

1. The Wooden Bowl 45
2. Love Towards Parents : Shravan Kumar 46
3. The Story of Eklavya 47
4. The Boy and a Tree 48
5. Story of Surdas 49
6. The story of the great Shibi chakravarti 50
7. Respect to Elders 52
8. Lord Ganesh And Karthikeya: 53
- Thematic Quiz..... 58

The IMCT Philosophy in a nutshell



The Initiative for Moral and Cultural Training [IMCT] is an innovative module devised to **impart, implant and ingrain cultural and moral values** in young boys and girls. The essence of the IMCT programmes insists **only on voluntary participation** by the educational institutions, teachers, students, parents and the public.

IMCT has devised training modules [Samskarams] which are **scientifically devised, connected to the timeless values of our tradition**, based on emotional quotient and grounded in our civilisational assets and virtues.

IMCT offers knowledge and protection to young boys and girls who **often drift from our ancient Indian culture due to contextual compulsions and peer pressure under the pervasive effect of ill-defined modernity** that undermines traditions, family and societal values.

IMCT Samskarams rest on the ancient **Indian philosophy of “Isavasyam Idam Sarvam”** [everything, even the tiniest atom, is manifestation of the Divine]. This principle manifests in the six Themes or values of IMCT namely— **Conserving Forests and Protecting Wildlife, Preserving Ecology, Sustaining Environment, Inculcating Human and Family Values, Fostering Women’s Honour and Instilling Patriotism.**

IMCT has devised Samskarams [training modules] for each Theme [value] to impart and implant the values in the minds of young boys and girls **volunteering to participate** in its programmes.

IMCT’s thematic samskarams are designed to penetrate the subconscious, so not just to make impact on the students’ thinking but to influence their conduct as well to inspire them.

IMCT’s programmes rest on the triangle of Themes [values], Samskarams [training] and Symbols [sign] to implant reverence in them towards nature, trees and wildlife, all living beings, parents, elders, women and nation underlying the six Themes.

IMCT provides moral and cultural anchor through thematic samskarams by connecting the Symbols with the Themes in **young minds — so that they recall the forest when they see a tree.**

IMCT programmes are devised to **protect and preserve our heritage, family, society, nation and economy.**

IMCT trusts that **Virtues and Values build families, societies and nation.**

IMCT intends to prepare the young Indians to measure up to their national and global responsibilities, **as Bharat is rising as a Geo-political, economic and cultural power.**

IMCT believes, **individual’s personality building through thematic samskarams is directly connected to Nation Building.**

IMCT’s motto therefore is : **“Value Building is Nation Building”**

Preface

The Initiative for Moral and Cultural Training Foundation [IMCTF] has worked on how to impart values and implant them deep in the consciousness of young students in their highly impressionable years. IMCTF enables the young boys and girls to imbibe values and handle the contemporary world which is founded on west centric modernity. The corpus of knowledge built by the IMCTF aligns the basic and fundamental values of Indian Civilisation and Culture which is the timeless heritage of India to the contemporary life.

The IMCTF modules are designed with value imparting training known as “Samskarams” in ancient Indian thought. The IMCTF training models are classified into six basic Themes which connect the core of the culture of India to the contemporary challenges. The six Themes are: Conservation of Forests and Protection of Wildlife; Preserving Ecology; Sustaining Environment; Inculcating Family and Human Values; Fostering women’s honour and Instilling Patriotism.

The first three Themes — namely Conserve of Forests and Protect of Wildlife, Preserve Ecology and Sustain Environment — are bound to the most challenging issue of Climate Change which is regarded as the greatest challenge ever faced by humans in history. All contemporary works on Forests, Ecology and Environment are almost agreement with the fact that all ancient thought systems and indigenous cultures had a reverential attitude to nature which the contemporary world has undermined. With the result humans who were preserving and Conserving Nature turned into their consumers and destroyers. The IMCTF Thematic Samskarams endeavour to bring Reverence back into human relation with nature. It endeavours to re-build human consciousness to Conserve Forests by recalling the ancient Reverence for Trees and even by Reverence for Wildlife like Snake, to Preserve Ecology by traditional Reverence for Animals like Cow, Elephant and plants like Tulasi, and to Sustain Environment by Universal Reverence for Rivers, Nature and Mother Earth.

The fourth Theme, Inculcate Family and Human Values, builds reverence for parents teachers and even strangers — consistent with the ancient Indian values. The fifth Theme, Foster Honour of Women recalls and builds respect for Girl Child and Womanhood in accord

with the traditions and culture of diverse communities in different parts of India. The sixth Theme, Instill Patriotism builds Reverence for Mother Land through the pre-independence spirit of worshipping Bharatamata. The contemporary respect for the Paramveer Chakra Awardee heroes belonging to all communities of India who sacrificed their life in defense of the motherland is added as an immediate emotional connect for Instilling Patriotism.

The IMCTF Themes have worked on the sociological and cultural inheritance and resources of India and by effective use of Symbols and Symbolism has designed a triangular module of Themes, Samskarams and Symbols as demonstrated here:

S. No.	Theme	Samskaram	Symbols
1	Conserve Forest & Protect Wild life	Reverence for Plants & Wild Animals	Vruksha Vandanam Naaga Vandanam
2	Preserve Ecology	Reverence for all Plant Kingdom and Animal Kingdom	Go Vandanam Gaja Vandanam Tulasi Vandanam
3	Sustain Environment	Reverence for Mother Earth, Rivers and Nature	Bhoomi Vandanam Ganga Vandanam
4	Inculcate Family & Human Values	Reverence for Parents, Teachers and Elders	Maathru-Pitru Vandanam Aacharya Vandanam Aditi Vandanam
5	Foster Women's Honour	Reverence for Girl Children and Motherhood	Kanya Vandanam Suvaasini Vandanam
6	Instill Patriotism	Reverence for Nation and National War Heroes	Bhaarat Maata Vandanam Param Veer Vandanam



The Symbols are powerful reminders of the Theme and the Samskarams connect the Theme and the Symbols and make those who undergo the training to recall the Theme through the Symbols — like when one undergoes the Samskaram of Vruksha Vandanam will see a Forest in a Tree or like

one who undergoes the Samskaram of Tulasi Vandanam will recall the entire plant kingdom. The Samskarams by effective use of Symbols build a deep emotional connect with the Theme and influence not just the thinking of the young but also their conduct.

The scientific, historic, sociological, cultural and psychological corpus of knowledge underlying the IMCTF training modules are contained in the six thematic volumes. This volume is devoted to the value of Inculcate Family and Human Values.

The triangle of the Themes, Samskarams and Symbols is inherited through the age-old traditions, which this great country has preserved. The idea that the entire creation is Divine [God] is a cultural foundation of this country. Without this country the world will be bereft of this high consciousness of the whole creation as manifestation of God. That is why the motherland itself is revered as divine in our tradition. In IMCTF's view, the Nation [Desam] itself is Divine [Deivam], its value system is [Dharmam] and all the three—Desam, Deivam and Dharmam are therefore inseparably interlinked.

S.Gurumurthy

Chairman, Advisory Committee

Suggestions for Efficient Conduct of Thematic Samskarams

Initiative for Moral and Cultural Training Foundation [IMCTF] has designed a set of suggestions to enable the associate schools for conducting the Thematic Samskarams uniformly and efficiently is mentioned here under.

IMCTF emphasises **voluntary participation** by students, teachers, parents, and neighborhood.

1. Suggestions for Associate Schools [schools which have agreed to be the associate of IMCTF]

The associate schools may follow the given suggestions for the proper conduct of the IMCTF programmes in their respective schools.

- i. Display the board designed by IMCTF to indicate the school's association with IMCTF at the entrance of the school.
- ii. Display panels and thematic posters of IMCTF at prominent locations where parents, visitors, teachers and students will be able to read.
- iii. Depute an interested and involved teacher to be the IMCTF Faculty.
- iv. Form IMCTF chapter in the school headed by the IMCTF Faculty and consisting of teachers who have undergone the IMCTF training programmes.
- v. Motivate and encourage teachers and students to partake in the IMCTF programmes;
- vi. Include IMCTF thematic programmes in the school calendar to facilitate advance planning.
- vii. Invite and encourage all students, teachers and parents to volunteer to witness the performance of IMCTF programmes.
- viii. Assist in sponsoring or identifying the sponsors to meet the expenditure towards
 - a) Prizes to winners of Thematic competitions
 - b) Printing handbills, publicity materials
 - c) Performing Thematic Samskarams
 - d) Video and photography

2. Suggestions for IMCTF Chapter in School

The IMCTF Chapter in each school may endeavour to do the following

- i. The IMCTF Chapter in each associate school will plan and guide the conduct of the samskarams.
- ii. Display the IMCTF panels in different locations of the school, so that it draws students to read and understand the goal of IMCTF programmes.
- iii. Display the thematic posters in the classrooms and prominent places one month ahead of the date of the programme.
- iv. Display of banners with particulars of the date, time and venue as well as the guests in prominent locations inside and outside the school area.
- v. Encourage the students to participate in the programmes voluntarily.
- vi. Choose the students who volunteer to participate carefully.
- vii. Encourage teachers, parents and neighbours to participate and/or witness the programme.
- viii. Invite and encourage the neighbouring schools and their management to participate or witness the Samskarams.
- ix. wherever possible Invite the management officials of the neighbouring schools or their principals as chief guests or guests of honour for the programme.
- x. Invite as far as possible important people in the neighbourhood, instead of a celebrity, as chief guest or guest of honour.
- xi. After identifying chief guest brief him/her about the IMCTF programmes.
- xii. Design invitation and hand bills for printing.
- xiii. Choose the appropriate and attractive words to describe the samskarams in banners and hand bills and for publicity.
- xiv. Plan and conduct competitions based on the selected Theme from the competition manual provided by IMCTF among all classes and in the neighbouring schools, if possible.

- xv. Select a proper Master of Ceremony in English and Tamil [Regional language] who can articulate well.
- xvi. Choose singers and get them well-versed in the slokams and thematic songs in the sequence listed in the Annexure-I
- xvii. Nominate follow up teams to carry out the Samskaram throughout the year;
- xviii. Select the songs, skit, drama and dances relevant to the theme and stage them by involving the volunteering younger students.
- xix. Review-team mainly constituted by IMCTF Faculties and higher-class volunteer students.
- xx. Get feedback in the form of writing and by videographing from performing students, participants, visitors and Guests after the completion of the programme.
- xxi. Get video and photos of the programmes for the school and for IMCTF
- xxii. Prepare well worded write ups for media, IMCTF and school souvenir.
- xxiii. Prepare document or PPT showing the preparations and programme which can be screened in future.

3. IMCTF programme as the bridge between the school and neighbouring residents, traders and eminent personalities

The schools and local residents, businessmen, and important people of the neighbourhood do not interact on any common programme. The schools are like islands. Therefore IMCTF programmes will be a great bridge between schools and neighbourhood. So the school will be benefited greatly if the neighbourhood is personally invited by management, teachers, students depending on who is to invite whom.

4. Suggested approach for participating students

The participating students may be encouraged to

- i. Partake on their own will voluntarily.
- ii. Study the panels and posters of the IMCTF related to the samskarams to imbibe the values imparted.
- iii. Receive consent from the parents to participate in the samskarams.

- iv. Perform and participate in the samskarams in the appropriate attire.
- v. Invite or accompany their parents for the programme.
- vi. Get inspired and to concentrate wholly in the programme and should realise the need and necessity to practise it.
- vii. Practise the samskaram as a part of their daily routine and observe the transformation in their conduct.
- viii. Share their experiences with others.

5. Suggested approach to media

- i. Media may be informed in advance.
- ii. Television channels may be encouraged to telecast the samskaram as attractive as possible for viewers.
- iii. A brief note of IMCTF concept, how the selected Thematic Samskaram is scientifically devised and connected with the timeless values of our tradition also may be described to media well in advance of the programme.
- iv. Encourage publications of articles in local newspapers and visual channels

6. Role of IMCTF

- i. IMCTF Will give all support at any level for the conduct of the programme.
- ii. Will provide well in advance the posters, quiz book, thematic songs, thematic competition materials in Indian national languages, Arts & Crafts, Carnatic Classical and Folk cultural, Games etc that are relevant to the theme that the school is to perform as a Thematic Samskaram.
- iii. Will coordinate with media for the programme if informed ahead of the programme
- iv. Will felicitate to inform other IMCTF associated schools about the event.

7. Suggestions for follow up

- i. Follow up is the crucial to implant the values in the participating students as otherwise the programme will be merely an event.

- ii. The IMCTF chapter may conduct competitions — essay writing, oratorical, quiz, and other competitions on the thematic competitions.
- iii. Such competitions may also be conducted for other schools as inter school competitions.

IMCTF Classifies the Thematic Samskaram Programmes as follows

1. Dress Appropriate for Samskarams
2. First requirements
3. Pre-programme preparation
4. Arrangements at the programme
5. Suggestions for conducting Thematic Samskaram
6. Performance of the Samskaram
7. Post programme
8. Follow up

1. Dress Appropriate for the Samskarams

- i. The Participant students may be encouraged to wear traditional dresses.
- ii. However for Paramveer Vandanam, the dress code will be more appropriate to be in army, navy, air force uniform dress.
- iii. Women teachers and guests may be requested to wear sarees.
- iv. Teachers who are men may be requested to wear dhoti, kurta or formal shirt.

2. First Requirements

- i. The management's involvement, support and encouragements will enhance the introduction of IMCTF programmes in the respective schools.
- ii. Make the teachers, parents and students aware of the vision and goal of IMCTF through handbills and banners kept in prominent locations inside and outside the school premises.
- iii. The management and parents may assist in sponsoring or identifying the sponsors to meet the expenditures on various heads of the programme.

- iv. Identifying voluntary teachers and other staffs of the school to conduct IMCTF programmes in the manner suggested by IMCTF.
- v. Recruiting student volunteers who are willing to work for IMCTF programmes.

3. The Pre Programme Preparation to commence before 30 days of scheduled programme.

- i. Relevant thematic posters of IMCTF relating to the samskarams to be displayed one month ahead of the programme and the school must reverberate with the atmosphere of the samskaram ahead of the programme.
- ii. Attractive Posters about the programme to be put up in classrooms and in all prominent locations inside and outside the school premises before one month.
- iii. All teachers, students and parents should be informed through school gatherings, notice board, announcements and through handbills about the programme.
- iv. Meeting neighbours with handbills or invitation, so that the programme links the schools to the neighbourhood.
- v. Arranging dignitary preferably from the same locality after briefing them about IMCTF and Thematic Samskarams will yield desirable results. Important points that need to be highlighted by the Chief Guest may also be given as a note.
- vi. Providing brief and descriptive write up about the programme and the pre-programmes like thematic competitions to media and to ensure that it is covered by them in local papers and TV Channels before and after the programme.
- vii. Conducting thematic competitions based on the Thematic Samskaram selected by the school using the materials suggested by IMCTF in various categories.
- viii. Thematic badges, bags, caps or kerchiefs printed with photos of Thematic Samskaram or Theme/ Samskaram / Symbol may be distributed to the students.
- ix. A detailed description of the Theme, Symbol and Samskaram, the course of the programme, how samskaram

will be performed may be explained by master of ceremony student in English or Tamil before the commencement. This will give clarity and understanding about the programme.

- x. The process of thematic samskaram may be explained while the preparations are going on before the starting of thematic samskaram. This will engage the audience.
- xi. The students who are designated to sing during the Thematic Samskaram may practice in advance the dedicated songs and slokams given in Annexure I.
 - i. Deepa Slokam
 - ii. Isayasam Idam Sarvam
 - iii. Shanthi Mantrams
 - iv. Maithreem Bhajatha

[Tamizh thai vanakkam, National anthem or Vande Mataram can be used depending on the nature and composition of the school]

4. Materials required

- i. Decorated Kuthu Vilakku with five wicks and single hand vilakku for lighting the lamp, match-box, oil, wicks camphor and plate, Harthi. (Please avoid Candles) Waste clothes for dirt wiping
- ii. Lot of agal vilakku with oil and wick
- iii. Akshataha, Uthiri poo (Largh quantity) flowers may be kept in plenty for performing the Samskaram
- iv. Create pleasant smelling ambience using incense sticks etc
- v. Floral decoration for the Symbols of the samskaram to be made attractive Like Decorated Tulasi Maadam; Tree saplings, Naaga cut out or picture, Akhanda Bharat, Paramveer Awardees Photos, etc that are symbols
- vi. Persons (Kanya, Suvaasini, Aachaarya, Maatru-Pitru, others) as Symbols to be in traditional dresses.
- vii. Civil service uniforms like Naval, Military and Air-force may be used for Param Veer / Bhaarat Maata Vandanams.
- viii. Prasadam for offering to the symbol –food for Go/Gaja etc,
- ix. Sound and Mike

- x. Dias arrangements
- xi. Photo and Videography
- xii. Feedback documentation
- xiii. Follow up team

5. Performance of the Samskaram

- i. It is advisable to keep good Thematic music going on at least 30 minutes before the programme starts and 15 mts after the programme.
- ii. Deepa Prajwalan Slokam, Santhi Manthrams, Isavasyam Idam Sarvam and invocation song "Maithreem Bhajatha" etc as suggested before to be explained by the master of ceremony before the commencement of the programme.
- iii. The welcome speech itself may contain the brief about IMCTF concept, samskaram that is going to be performed, the sequence of performance, IMCTF's mission to impact as well influence the participant, visitors or guests and acknowledgment of contributions from various ends so that there is no vote of thanks at the end. The speech will explain the concept of IMCTF, Thematic Samskaram that is going to be performed and its need of the hour in the present situation. How it influences the conduct of the participants and builds values will be given by IMCTF representative students.
- iv. After welcoming the dignitaries, they may be seated comfortably off the dais to view the Samskaram. They may also be invited, if willing, to participate in the Samskaram.
- v. A small skit of thematic samskaram highlighting the relevant Theme, Samskaram or Symbol which will be self explanatory be presented before the performance of Thematic Samskaram.
- vi. Cultural programmes like dance, folk music etc., to be aligned with the respective Theme, Samskaram or Symbol.
- vii. After the performance of samskaram by the participants, floral offerings by the dignitary, head of the institution, officials of the school, visitors, parents etc. may be done to

the Symbols - be it Vruksha, Naaga; Go, Gaja, Tulasi; Bhoomi, Ganga; Maatru-Pitru, Aachaarya, Adithi; Kanya, Suvaasini; Bharat Maata, Paramveer Awardees whichever theme represents the Samskaram.

- viii. Administering the IMCTF Pledge by student volunteer is to be repeated by all.
- ix. Dignitary's speech specifying the effect of Thematic Samskaram and Symbolic representation of the relevant samskaram performed will be appropriate. (The host to provide with the relevant panels and posters of IMCTF well in advance to the dignitary or prepare a brief note of the speech that is to be delivered.)
- x. The programme may be concluded with Shanthi Manthram, Vande Mataram or National Anthem depending on the nature and composition of the school.
- xi. Feedback of the experiences of performing students, participants, dignitaries, visitors, and media persons to be collected in writing, audio visual recording may be done before the gathering is dispersed.

6. Post Programme :

- i. Briefing the media
- ii. Analysis of the responses
- iii. Editing of the DVD
- iv. Preparation of report with photographs for IMCTF office as well as for school magazine.

7. Follow up

Follow up is the crucial to implant the values in the participating students as otherwise the programme will be merely an event. (Refer 6. Suggestions for Follow up for further information).

Annexure - I

1. Deepa Slokam- Sanskrit (While lighting the Lamp)

Deepa jyothir Param Jyothir, Deepa jyothir Janardhana
Deepo Hara Tu Me Paapam, Deepaa Jyothir Namostute.
Subham Karoti Kalyanam, Arogyam Dhana Sampadah
Shatru Buddhi Vinashaya, Atma Jyotir Namosthute.
Aathma jyothir Pradeepthaya, Brahma jyothir Namosthute
Brahma jyothir Pradeepthaya, Gurur Jyothir Manosthute.

2. Thiru Vilakku Sostram-Tamil

Vilakke, Thiru vilakke , Vaendhan Udan Pirappae
Jyothi Vilakkae Sridevi Pennmaniyae
Andhi Vilakkae Alankara Kanmaniyae
Kanchi Vilakkae Kamakshi Deviyare

Pasumpon Vilaku Vaithu Panchu Thiri Pottu
Kulam Pol Neyyai Vittu Kolamudan Yaettri Vaithaen
Pottu Mittaen Kunkumatthal Poomalai Sooti Vaithaen
Yaettrinaen Nei Vilakku Enthan Kudi Vilanga

Vaithaen Thiruvilakkai Maaligaiyil Thaan Vilanga
Maaligaiyil Jothi Ulla Mathavai Kandu Kondaen
Mangalya Pichchai Madi Pichchai Thaarum Amma
Santhana Pichchaiyudan Dhanangalayum Thaarum Amma

Petti Niraya Bhushanangal Thaarum Amma
Kottagai Niraya Pasu Maadu Thaarum Amma
Pughazhudambai Thandu Endhan Pakkathil Nillum Amma
Agathazhivai Thandhu Enthan Agathinilae Vazhum Amma

Saevi Thozhuthunindraen Devi Vadivam Kandaen

Vajra Kiridam Kandaen Vaidoorya Maeni Kandaen
Muthu Kondai Kandaen Muzhu Pachchai Malai Kandaen
Saviri Mudi Kandaen Thazaimadal Chuzha Kandaen

Pinnal Azhagu Kandaen Pirai Pola Netri Kandaen
Chanthudan Netri Kandaen Thaayaar Vadivam Kandaen
Kurukidum Netri Kandaen Kovai Kani Vayum Kandaen
Senthamarai Poomadal Pol Sevi Irandum Kandukondaen

Senbhaga Poopol Thirumookkum Kandukondaen
Maarbil Pathakkam Minna Malai Asaya Kandaen
Kaalil Silambhu Konja Kalazhi Peezhi Kandaen
Pattadai Than Udutha Padai Irandum Kandukondaen

Mangala Nayagiyae Unnai Manam Kulira Kandukondaen
Anbae Arun Thunayae Unnai Adaintha Endhanukku
Vandha Vinai Agartri Maha Bhagyam Thantharulvai
Thanthai Thai Piravi Neeyae Tharkakkum Rakkshagi Neeyae

Andharthirku Udavi Seyyum Atharamaanaaval Neeyae
Undhanayae Uravaga Nambi Uttraarai Kai Vittaen Thayae
Santhaanam Sowbhagyam Alitthu Sakthikalum Saevaigalum Enakkarulvai
Bakthi Ulla Manitharukkae Para Devi Krupayudan Arulvai

3. Santhi Mantram

Asato mā sadgamaya, tamasomā jyotir gamaya
Mrityormāamritam gamaya, Om śhānti śhānti śhāntih

4. Isayasam Idam Sarvam

Om Isavasyamidam sarvam, yatkiñca jagatyam jagat
tena tyaktena bhuñjitha ma, grdhah kasyasvid dhanam

5. Tamil Thai Vazhthu

Neeraarum kadaluduththa nilamadandhai kezhilolugum...
Seeraarum vadhanamena thihazh baradha kandamidhil...
Thekkanamum adhil chirandha Dravida nal thiru naadum...
Thakkasiru pirai nudhalum thari thanarum thilagamume...
Aththilaga vaasanai pol anaithulagum inbamura...
Yeththisayum puhazh manakka irundha perum Thamizhanange!!!
Thamizhanange!!!
Vun seerilamai thiram viyandhu seyal marandhu Vazhthudhume!!!
Vazhthudhume!!!
Vazhthudhume!!!

6. Maithreem Bhajatha

Composed by Kanchi Maha Swamigal for the Universal Unity and Peace.
Sung by
Smt. M.S. Subhalakshmi in the United Nations Organisation in 1962.

Maithreem Bhajatha, Akhila Hrujjethreem,
Atmavadeva paraanapi pashyatha
Yuddham thyajatha, Spardhaam Tyajata,
thyajatha Pareshu akramamaakramanam
Jananee Pruthivee Kaamadughaastey
JanakO Devah Sakala Dayaalu
Daamyata Datta Dayadhvam Janathaah
Sreyo Bhooyaath Sakala Janaanaam
Sreyo Bhooyaath Sakala Janaanaam
Sreyo Bhooyaath Sakala Janaanaam

7. Santhi Manthram

1. Aum Poornam adah Poornam idam
Poorna aat Poornam udachyate
Poorna asya poornam aadaaya
Poornam evaa vashishyate
Aum śāntiḥ, śāntiḥ, śāntiḥ
2. Aum Sarveshaam svastir bhavatu
Sarvesham shantir bhavatu
Sarvesham purnam bhavatu
Sarvesham mangalam bhavatu
3. Aum Sarve bhavantu sukhinah
sarve santhu niramayah
Sarve bhadrani pasyantu
maa kashchit duhkha vagh bhavet
Aum śāntiḥ, śāntiḥ, śāntiḥ
4. Aum dyauḥ śāntirantarikṣaṁ śāntiḥ
pṛthivī śāntirāpaḥ śāntiḥ
vanaspatayaḥ śāntirviśvedevāḥ śāntirbrahma śāntiḥ
sarvaṁ śāntiḥ śāntireva śāntiḥ
sā mā śāntiredhi
Aum śāntiḥ, śāntiḥ, śāntiḥ

- Yajurveda 36:17

8. Vande Maataram

Vande Maataram.. vande maataram.. vande maataram.. maataram..

sujalaam sufalaam malayaja sheetalaam

sasyashyaamalaam maataram

Vande Maataram

shubhrajyotsna pulakita yaaminiim

phulla kusumita drumadala shobhiniim

suhaasinim sumadhura bhaashhinim

sukhadaam varadaam maataram..

Vande Maataram

sapta koti kantha kalakala ninaada karaale

nisapta koti bhujaidhruta khala karvaale

ka bola ka noma eith bole

bahubal dhaariniin namaami taariniim

ripudalavaariniin maataram

Vande Maataram

tumi vidyaa tumi dharma, tumi hridi tumi marma

tvani praanaah shariire

baahute tumi maa shakti,

hridaye tumi maa bhakti,

tomaarai pratimaa gadi mandire mandire

Vande Maataram

tumi durgaa dashapraharanadhaarinii

kamala kamaladala vihaarinii

vaanii vidyaadaayinii, namaami tvaam

namaami kamalaan amalaan atulaam

sujalaan sufalaan maataram

Vande Maataram

shyaamalaan saralaan susmitaan bhuushhitaam

dharaniin bharaniin maataram

Vande Maataram

- Bankim Chandra Chattopadhyay

9. National Anthem

Jana Gana Mana Adhinaayak Jaya Hey,
Bhaarat Bhaagya Vidhaataa
Panjaab Sindhu Gujarat Maraatha,
Draavid Utkal Banga
Vindhya Himaachal Yamuna Ganga,
Uchchhal Jaladhi Taranga
Tav Shubh Naamey Jaagey,
Tav Shubh Aashish Maange
Gaahey Tav Jayagaathaa
Jana Gana Mangal Daayak,
Jaya Hey Bhaarat Bhaagya Vidhaataa
Jaya Hey, Jaya Hey, Jaya Hey,
Jaya Jaya Jaya, Jaya Hey

- Rabindranath Tagore

Acharya Vandanam

Reverence for Teachers

1. The concept of Guru – A unique Asian tradition



“Guru” has a high status, as high as parents and God, in Asian spiritual and social traditions – the Hindu, Buddhist, Confucian [Chinese/Korean] and Shinto [Japanese] traditions and also Jain and Sikh religions.

The term Guru in Samskritam is a combination of the syllables “Gu” and “Ru”. The syllable ‘Gu’ indicates “darkness”. The syllable ‘Ru’ signifies “destroyer of darkness”. Because of his power to destroy the darkness of ignorance and leading to knowledge, Guru is thus named, says an oldest spiritual literature, Upanisad.

In some texts it is described that the syllable “Gu” stands for darkness and “Ru” for light. “Guru” is perceived as the one who leads the student/ follower from darkness to light.

In the contemporary sense ‘Acharya’ or ‘Upadhyaya’ that is Preceptor or Teacher is also Guru. The term “Guru” is both a noun and an adjective.

As a *noun*, Guru means one who imparts knowledge, in Samskritam and other Indian languages- Hindi, Punjabi, Telugu, Kannada, Malayalam, Marathi, Oriya, Bengali, Gujarati and Nepali. Likewise “Aasaan” or “Aasiriyar” in Tamil and “Aasaan” and “Acharyan” Malayalam too are derived from the Sanskrit word Acharya. .

As an adjective, Guru means ‘heavy,’ or ‘weighty,’ in the sense of “heavy with knowledge, spiritual wisdom.” The term *guru* has equivalent in qualitative terms in other old languages of the world. It is similar to *gravis* meaning ‘heavy,’ grave, weighty, ‘serious’ in Latin and *barus* ‘heavy’ in Greek.

2. The Importance of Guru in Indian tradition

Ancient Indian tradition and culture accord highest Respect and importance to Guru or Acharya [Preceptor or Teacher]. Teacher is revered in the ancient Indian tradition, thus:

*Gurur brahma gurur vishnur gurur devo maheswarah
Guru sakshatpara brahma tasmai shri gurave namah*

‘The Guru is Brahma [the giver of wisdom], the Guru is Vishnu [the protector of knowledge], the Guru is the Lord Shiva [the destroyer of ignorance] the Guru is verily the Supreme Brahman [the ultimate reality] Salutations to the Guru’



Taittiriya Upanishad gives equal status to Guru as for parents and even God is not given the same importance as parents and teachers.

In Indian culture, a person without a guru or a teacher (acharya) was looked down as an orphan or unfortunate one. The word **anatha** in Sanskrit means “the one without a “Guru”. So the real orphan is one who is without a Guru or acharya.

In Guru-Sishya relationship, subtle and advanced knowledge is taught and received through the student’s respect, commitment, devotion and obedience to the Guru. The student eventually masters the knowledge that the Guru embodies.

The dialogue between Guru and Disciple is fundamental to Hindu spiritual tradition. It is explicit in the oral traditions of the Upanishads (c. 2000 BC). The term Upanishad itself is symbolic of Guru-Sishya relation and a derivative from the Sanskrit words *upa*(near), *ni*(down) and *shad* (to sit) — “sitting down near” a teacher to receive instruction.

Examples:

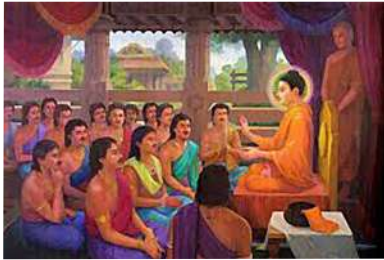
- Krishna and Arjuna in Mahabharata (Bhagavad Gita)
- Rama and Hanuman [Ramayana]

3. Guru in different faiths

In the Hindu tradition, **Guru Purnima** is the day when the disciple expresses gratitude to his or her Guru. The purpose of the Guru Purnima (or Poornima) is to review the performance of the disciple with the preceding year to see how much one has progressed in life, to renew one's determination, and to focus on one's progress on the spiritual path.



Guru Puja (literally “worship of the guru”) the practice of worshiping the guru through the making of offerings and requesting inspiration from the guru, renewing the vows and commitments made by the disciple or *sishya*.



Guru Bhakti (literally “devotion to the guru”) is an essential aspect of Guru-Sishya relation. The evolution and development of art, music, martial arts, ayurveda, yoga and other areas of skills are founded on Guru-Sishya relation and devotion to Guru.

In the **Theravada** Buddhist tradition, the teacher is a valued and honoured mentor worthy of great respect and is a source of inspiration.



In the **Tibetan** Buddhist tradition, Guru is seen as the Buddha, the basis of self-



realisation. Without the teacher, there can be no experience or insight. The Dalai Lama, speaking of the importance of the guru, said: “Rely on the teachings to evaluate a guru: In Tibetan, he said, the operative word is *lama* which means ‘guru’.

The **Sikh Gurus** were fundamental to the Sikh religion. The name of the religion, Sikhism itself is

derived from the Sanskrit word *sishtya*, or disciple and is all about the relationship between the teacher and a student. Guru in Sikhism is a teacher-leader.

In Jainism an Acharya is a saint who practices meditation, distributes knowledge and he walks through his path over the edge of 28 fundamental characters but still serving mankind is motto of his life.



4. What great men have said about teachers?

1. This is how great masters have described Guru, who the famous lawgiver Manu, says, "Guru is the image of Brahma – the creator".
2. Swami Vivekananda says: "The true teacher is he who can immediately come down to the level of the student, transfer his soul to the students soul and see through and understand through his mind. Such a teacher can really teach and none else".
3. Sri Aurobindo — A teacher possesses three instruments – instruction, example, and influence. The good teacher will seek to awaken much more than to instruct; he will aim at the growth of the faculties and the experiences by a natural process and free expansion. He will not impose his opinions on the passive acceptance of the receptive mind; . . . He will know that the example is more powerful than instruction.
4. Dr. S. Radhakrishnan says: "The teachers place in society is of vital importance. He acts as the pivot for the transmission of intellectual traditions and technical skills from generation to generation and helps to keep the lamp of civilization burning."
5. Rabindranath Tagore says: "A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame."



6. HG Wells says, "The Teacher is the real maker of history."
7. Sir John Adams says, "The teacher is the maker of man".

Therefore, cross culturally and in all faiths Guru or teacher is accorded the highest place.

5. A Contrast- Traditionally Low Respect For [lady] Teachers In USA

While teachers are equated to parents and God, traditionally in US – which is the trend setter for the world now – the teacher did not have a high position.

A US study [URL: <http://able2know.org/topic/168672-1>] captures how teachers particularly, lady teachers were not highly respected in the American tradition.

It says that in the early 1900's a teacher in US was subjected to such restrictions as:

1. To keep the school room neat and clean;
2. To sweep the floor at least once daily;
3. To scrub the floor at least once a week with hot, soapy water;
4. To clean the blackboards at least once a day;
5. Not to marry during the term of her contract;
6. To be home between the hours of 8 PM and 6AM unless attending a school function;
7. Notto loiter downtown in ice cream stores;
8. Notto travel beyond city limits except with the permission of the authorities;
9. No rides in a carriage or automobile alone except with the father or brother;
10. No smoking cigarettes;
11. Not to dress in bright colours;
12. No colouring if the hair under any circumstances;
13. Not to dress shorter than two inches above the ankle.



Most of such restrictions would have been unthinkable in India, because of deep reverence for teachers.

The study says that, it is very different in US today but there is no respect for teachers in general.

6. Reverence for teachers as the centre of Learning — Forgotten in America

Reverence is central to education, but sadly neglected.

1. "I hope teachers at all levels will pay attention to this important topic" said Paul Woodruff.

2. Darrell K. Royal Professor in Ethics and American Society and Inaugural Dean of Undergraduate



Studies, The University of Texas at Austin; Author of **Reverence, Renewing a Forgotten Virtue.**

Reverence is a forgotten virtue in teaching and learning. Indeed, it is largely forgotten virtue in American society, which is unfortunately copied by the English educated Indians also.

This book argues that there is much more to teaching students than merely imparting knowledge. Good teaching involves forming character, moulding destinies, creating an enduring passion for learning, appreciating beauty, caring for others, and much more. In some sense of the word, teaching is a spiritual, although not necessarily a religious, activity.

When done well, it cultivates human intimacy and allows teachers to find creative self-expression in classroom community. The essays gathered here are to examine "Reverence as a way to understand some of the spiritual dimensions of classroom teaching."

Still the US government's RESPECT project for teachers programme [2012] is just an anagram of the block letters of the programme: Recognizing Educational Success, Professional Excellence, and Collaborative Teaching – with no reverence to the teachers.

7. Lack of respect for teachers is harming American society

The Programme for International Student Assessment (PISA) involving the testing skills of 15 year-old students in 70 countries finds the performance of American students as compared to other developed nations is mediocre.



The 2009 PISA assessment reveals that out of 34 participating countries, the U.S. ranked 14th in reading, 17th in science and 25th in math. These statistics are staggering.

According to Dr. Steven Paine, a nationally renowned American educator, money is not the answer to boosting America's international educational status, nor will it bring about a greater classroom experience. Paine suggests lack of respect for teachers is the America's number one enemy of education.

But education is important for economic growth. **A recent study of the Organization for Economic Cooperation and Development (OECD) suggests that if the U.S. could boost its average PISA scores by 25 points over the next 20 years, it could lead to a gain of \$41 trillions for the US economy over the next 30 years.** This is the solution to every major problem facing the American people – including the economy, job creation and terrorism awareness. This prospect is eluding the US because of lack of reverence for teachers.

Paine insists, **“The U.S. must restore the teaching profession's respect and dignity it enjoyed in the past, adding that higher pay will not add to their respect.”**

8. Debate in US: “How Do Asian Students Get to the Top of the Class?”

A provocative book in US titled “Top of the Class: How Asian Parents Raise High Achievers - and How You Can Too” raises the question “Why do many Asian students excel?” and answers: **“The secret is parenting.”**

The authors say: **While Asian Americans make up only 4% of the U.S. population, Asian-American students make up an astounding 24% at Stanford, 18% at Harvard, and 25% at both Columbia and Cornell. More Asian Americans over the age of 25 have bachelor's degrees and advanced degrees. Asian Americans also bring home higher incomes [\$10000 annually] than their non-Asian counterpart.(2002statistics).**

Asking "Are Asian students simply smarter?" the authors answer: "No. It has everything to do with how they are raised. While American children are dividing their time over a thousand different extracurricular activities, Asian students concentrate more on their schoolwork.

The role of Asian children in the family is clear-cut and two-fold:

1. Respect your elders and obey your parents and teachers.
2. Study hard and do well in school to secure a bright future".



This is what the Asian students in US say:

- a. **Our father was the breadwinner during the day and an educator at night;**
- b. **Our mother kept the house and finances in order during the day and also became an educator at night;**
- c. **Our role during the day wasto obey our teachersand do our best in the classroom;**
- d. **Our role at night was to obey our parents and focus on our continued studies at home.**

Of course, we also cleaned our rooms, set the table, did the dishes and played outdoors, but we didn't have the multitude of distractions that many non-Asian children faced once school ended.

This is what the Authors say about what the book says: Also the Asian parents do have a genuine respect for educators. Finally, we can't stress enough how important it is to instil a respect for educators in your children. Asian parents possess the utmost respect for educators, and this respect is passed onto their children. **Asian**

parents never undermine an educator's authority, and they view their children's educators as collaborators - not adversaries.

If your children do not respect their educators, it will be incredibly difficult - if not impossible - for them to respect and embrace their roles as students.

While the Asian teachers take such high interest and responsibilities, teachers in the West are unwilling, or unable, to play the mentoring role of the Asian teachers.

9. Asia and US: Cross Cultural view of Teachers' status

There are cultural differences between the modern US and traditional Asia on how teachers are positioned in the society's hierarchy of respect. The Buffalo University US in its study about the cultural differences on teacher-student relations in China-India-Korea says,

In China

- Teachers are viewed as role models for students.
- Students follow teachers' instructions and obey teachers.
- They stand up when the teacher enters the class-room.

In India

- The roots of the educational system is Guru = Teacher = God
- Indian students' respectful attitude is communicated by their body language in India's classroom culture.
- Eating, chewing gum, putting feet on desks and chairs, etc., are forbidden.
- Corporeal punishment is used in Indian elementary and secondary schools.
- Indian students never address the teachers by their names or first names.

In Korea

- Korea follows Confucianism, the thoughts of the philosopher-statesman Confucius
- Teachers have the same status as kings and fathers
- Teachers are viewed as absolute authorities and mentors in life
- Students and parents give teachers tremendous respect.

<http://wings.buffalo.edu/intlservices/documents/UnderstandingInternationalCultures-China-India-Korea.pdf>

In Japan



"Teachers are given a good deal of respect; they're expected to devote their life," said Catherine Lewis, distinguished research scholar at Mills College. "The whole system is set up to emphasize the development of teachers."

First thing in the morning, Japanese children bow to their teachers. It's a small gesture that says a lot. **The Japanese proverb is : 'better than a thousand days of study is one day with a great teacher'.**

http://www.cbsnews.com/8301-18563_162-6912732.html

10. Even Communist China returns to Confucius for Teachers Respect Day



A news item [dated 6.9.2013] by China's Xinhua new agency titled "China Focus: Plan to name Confucius's birthday Teacher's Day stirs debate" reports that China government is moving the Teacher's Day currently observed on Sept 10 to Sept 28

believed to be the birth day of the Chinese philosopher-Statesman Confucius.

Confucius's principles have a basis in common Chinese tradition and belief. He championed strong family loyalty, ancestor worship and respect for the elderly by children. **Confucius' role was played down during the Communist-led Cultural Revolution (1966-1976). The Teachers' Day change is therefore considered a landmark of Confucianism's revival.**

"Choosing Confucius's birthday as Teachers' Day reflects the return of Chinese traditional culture," said Kong, a civil servant who has been a Chinese language teacher for seven years. "Confucius was criticized during a certain period of time, but our country has rationally realized his value to the Chinese nation", he said.

Confucius started China's private education system. **Chinese has regarded him for millennia as “best teacher in ancient time” and “model teacher for generations.”**

The head of the China Confucius Research Institute, proposed setting up a “Teachers’ Respect Day” along with three other Confucianism experts in 2010 at the Third Confucius World Congress, saying that “It has been a universal agreement among Confucianism experts around the world to set up a teachers’ respect day”.

<http://www.globaltimes.cn/content/809210.shtml#.UlkfRWTOm0M>

11. Reverence for Teachers promotes reverence for teaching and learning

It is evident from the experience of traditional Asian Nations, Modern America and the new thinking that is emerging in US that

- a. Reverence for teachers is missing in America.
- b. That is causing erosion in the performance of students and of America as a Nation.



c. Reverence of teachers is enabling high performance in Asian students.

d. Higher remuneration alone cannot promote respect for teachers

While the “Modern” US is rethinking on how to revive and restore the reverence for teachers, unfortunately, there are disturbing trends in India-

particularly among those who are seen as “Modern”- to brig down the reverence to teachers. Respect and

Reverence are not qualities that can be legislated or ordered into existence. They are the products of culture and tradition. They cannot be revived if lost once. Therefore it requires Samskarams (training) to maintain and promote the reverence for Teachers.

By the samskaram of Acharya Vandanam, the IMCTFendeavors to arouse the conscience and also consciousness of students, teachers, educationists, parents, and the public at large, about the need for reverence for teachers and through that, reverence for both teaching and learning.

The thematic samskaram of Acharya Vandanam devised by the IMCTF is founded on the ancient concept of education as a cultural, spiritual and man-making undertaking – not just a secular or material endeavour to gather information and knowledge for a successful career. **The IMCTF sees Reverence for Teachers as really Reverence for Education.**

A teacher is the symbol for the theme of reverence for learning as a cultural and spiritual endeavour. Therefore, reverence for the teacher translates into reverence for teaching in teachers and for learning in students. Without reverence for teachers, there will be no reverence for learning. If the society, students and parents are irreverent towards teachers, the teachers will not have reverence for teaching-it will result in mutual destruction of education itself.

Thinkers in the modern West now lament the loss of traditional reverence for teaching and learning because of erosion in the reverence for teachers. The loss of reverence for teachers is because of the intervention of modernity, which does not revere anything or anybody and makes the young irreverent to towards even parents.

As a result even imparting of knowledge and learning have suffered in US with irreverent American students lagging behind reverent Asian American students in education. Therefore, even for success in material education, reverence for learning is a must and without reverence for teachers, reverence for learning is unthinkable.

The experience of the West should convince us that once such virtue is lost, one can only lament about the loss. It is impossible to regain or reinstate it – because reverence is not an intellectual idea founded on logic and reason but a cultural practice founded on inherited habits.

The IMCTF therefore presents the concept of reverence for the Guru or the teacher through Acharya Vandanam as a spiritual, cultural and academic value and virtue and symbolic of the reverence for learning itself.

As education builds the future of the nation, building reverence for learning through reverence for teachers is extremely critical in the contemporary times when West-centric modernisation is threatening to erode reverence for everything – be it nature, parents, elders or even nation.

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Aditi Vandanam

Reverence for Aditis

[unexpected strangers/visitors]

To this pantheon of revered humans, the Hindu tradition adds another category human -- the Aditi [an unknown Guest who could come any time as he pleases without any appointment or fixed time for coming] also as Divine.

This is manifest in the ancient Vedic saying "Aditi Devo Bhava [revere unexpected strangers/visitors as God]. This is the noblest tradition of ancient India.

This shows that the householder owes duty even to the unscheduled and unknown guest. There are many stories in the sacred scriptures such as the Ramayana, Bhagavatham, and the Siva Purana where God comes in the form of an untimely guest, a stranger.

Even in contemporary times visiting friends, relatives and even strangers without notice is regarded normal.

Ancient Indian literature mandates that the food served to the Aditi should be fresh and hot; the guests shall eat in peace. After they eat, the host should enquire whether they enjoyed the food? Give them water and finally they should be requested to rest and then leave, if they wished to.

On the gracious hosting of unscheduled guests, **the ancient Tamil scripture, Thirukkural**, goes as far as to say – **"the whole purpose of earning wealth and maintaining a home is to provide hospitality to unexpected guests."**

This is how the ancient Indian practices mandate that even unknown and unscheduled visitors be revered and taken care of. This is the huge bandwidth of the human values in the ancient Hindu tradition.

Irrespective of the religious and other differences in India all religious communities follow the tradition of Reverence to Parents, Teachers and Aditis.

Mathru-Pitru Vandanam

1. Reverence For Fellow Humans – Parents, Teachers, Even Strangers

Family is the fundamental unit of all civilisations.

Ancient India conceived the family as the most sacred institution. All duties and responsibilities are attached to the family and to the householder. The householders – Gruhasta [the husband] and Gruhini [the wife] – are the foundation of the society.

The basic duties and responsibilities of a family and a householder has been classified, in ancient Indian tradition, into five great Yajnas or sacrifices or duties – the *Pancha Maha Yajnas*.

The householders is ordained to perform the following five Yajnas [sacrifices, offerings, or duties]

1. Duty/reverence to scriptures and learning – **Brahma-Yajna**;
2. Duty/reverence to God – **Deva-Yajna**;
3. Duty/reverence to Parents and Ancestors – **Pitru-Yajna**;
4. Duty/reverence to the five elements of nature – **Bhoota-Yajna**;
5. Duty/ reverence for fellow humans – **Manushya-Yajna**;

As part of the larger responsibilities of a family to fellow humans, the Ancient Indian tradition goes more specific and proclaims “**MatruDevoBhava [Revere the Mother as Divine Incarnate] and PitruDevoBhava [Revere the Father as Divine Incarnate], AcharyaDevoBhava [reverence to teachers] and Adithi DevoBhava [reverence even to unexpected, unknown visitors]**”.

Reverence for mother, father and teacher is integral to the traditions of all communities and regions and is celebrated in the literature of all languages of India.

Reverence for parents promotes and is integral to what is now known as family values in modern idiom.

2. How was respect to Parents, Teachers and Elders practiced?

Respect for father, mother, teacher and elders are also widely prevalent in most ancient civilizations. But in India, from ancient

times, they were not just respected, but revered – and even elevated to the status of Gods.

Reverence for parents, teachers and elders in age is demonstrated through endearing customs and manners namely: -



1. Visiting the elders with fruits and other gifts.
2. Not sitting, while they are standing.
3. Not speaking excessively, not yawning or stretching in front of them.
4. Not putting one's opinions forward argumentatively .
5. Not contradicting or arguing while the views can be communicated politely.
6. Not calling them by their names.
7. Seeking their advice and blessings during all religious functions and auspicious days. In fact, the scripture prescribe that the parents are to be worshipped every day and their blessings sought.
8. Giving them first preference in all matters.
9. Serving food first to them.

While in all cases the reverence is symbolic like Bhoomi Vandanam for Bhootha Yagna, father, mother, and teacher are directly worshipped.

3. Reverence for Mother and Father In life and beyond

Respect for parents is integral to all societies, cultures and faiths. **Ever since in India, Mother and Father are equated to God and revered.**

This is because human in God form is integral to the religious and cultural ethos of India. But there are faiths which do not accept that Mother and Father or for that matter any one could be God as that runs contrary to the concept of a Single Omniscient God. But even in those faiths respect for father, mother and elders prevails as social traditions.

In this ancient country from time immemorial Mother and Father have been revered as God. **Ancient Tamil savants have said “Annaiyum**

Pithavum MunnariDeivam” -- meaning Mother and Father are the first known Gods.



Another important aspect of ancient Indian faiths is that the relation between the parents and their offspring does not cease when the parents pass away. **It continues because after their demise they become Pithrus [Ancestors] and the sons have to perform their dutiful ceremonies to the ancestors in their remembrance**

and thankfulness.

So, the relationship with the descendants continues beyond one's death and survives the death of even the descendant, as the next descendants will continue to perform the ceremonies in the memory of their forefathers.

In Buddhist societies parents are revered as Arahantas – those who have attained perfection -- in the family. They are the first teachers to their children.

Thai Buddhists believe that gateways to heaven are at the parents' feet. The second cardinal doctrine of Ashoka, after Ahimsa, the obligation is to be reverent to parents, elders, and preceptors.

4. If culture decays,

If culture decays, reverence for parents, elders, teachers and women will decline. Generally in the West, Social contracts have replaced Culture; with the result there is no respect for any relationship. Marriages and families are regarded as contracts. This is because individual's rights have become more important than families, relations and duty of individuals to one another.

Culture is based on relations and duty and Contract is based on law and rights. Culture is founded on collective relationship. Contract rests on individual rights of the parties to the contract. So, **Contract replacing Culture destroys Relationships.**

This individual rights-consciousness has broken all cultural and traditional relations and turned human life; including marriage and family functions into contracts and rights-based affair with the



cultural sense of duty-consciousness lost.

Every one son, father or mother in the family has only rights - individual rights, women's rights, elders rights, children's rights and so on - and no one has any duty to another. This is the influence of

Westernisation.

This is the degenerating effect of westernisation. Westernisation is not simply dress and language. It is far more destructive mind set. **Westernisation makes us disrespect parents, elders and destroy families.**

5. Reverence For Parents Is Not Just A Good Virtue.

Reverence for parents is not just a good virtue, nor just a religious mandate. It is the very foundation of the society and family and even the national economy.

The love of parents for their children and the reverence the children have for their parents is a mutual protection to both. This is what



makes families the basic social, cultural and economic unit of the society.

This basic unit guarantees mutual care and protection of the children presently by the parents and of the parents by the children in future.

The responsibility of the parents to take care of the children and that of the children to take care of the parents results in culturally instituted social security for the old, infirm and young unemployed.

If the socio-cultural-economic unit of the family is disturbed then the culturally instituted social security weakens and collapses necessitating first the intervention of old age homes and finally of the State as the children disown their parents and parents disown their responsibilities to children.

This traditional arrangement of mutual core is based on mutual relations that are governed by the concept of dharma or mutual duty.

The Western view of life based on individualism and contract-based life model makes the parents and the young one rights-conscious and they lose their mutual sense of duty.

The loss of mutual duties transforms family into just a living arrangement by contract governed by law – destroying mutual relations based on love of the young and reverence for the elders – that constitute the very foundation of traditional families.

6. If families decline,

If Families decline, elders and young ones are left uncared and unprovided for.

If the rights-conscious parents forsake their responsibilities to the young ones and the rights-conscious young ones forsake their duties to the elders, the unemployed, infirm and old become the responsibility of the government that has to take care of them through social security schemes– like it has happened in most Western countries.

In America, in 51% of the household's father and mother do not live together – **the households are headed by either by the mother or by the father because of divorce and also because of unwed girls and women becoming mothers.** These households are called single parent households.

In US according to “Psychology Today Magazine”, some 55% of the first, 67% of the second and 73% of the third marriages end in divorce.

As the traditional values of respect for elders, women, and compassion for children have declined, marriage and family as cultural institutions have broken down in the West.

Men and women living together without marriage have increased to 33.6%. And only some 20% of the American families have parents and children living together.

Some 28 % of the households have couples without children.

A recent BBC report says that one in three persons in US and UK lives lonely life: -With no one care for them and they caring for none.

About two in three men and five in six women aged 20-34 lives outside home in UK.

The decline of families is caused by the decline of culture and rise of individual rights consciousness – which makes the young ones disregard their parents and the parents to disregard the young – and mutually leaving the other to the care of the state.

7. If Families Break Down,

If families break down, individuals will become selfish, irresponsible and even shameless. As the family has broken down, everybody has become selfish; the finances of even husband and wife have become individual secrets; husband conceals his wealth from the wife and wife from the husband. With the family and society losing their traditional space, boys and girls and men and women have become shameless in their habits, dress and behaviour.

The choice-less human relations between parents and children, between husband and wife, between brother and sister and the like relations became matter of choice to be kept or left and become contractual contracts based on rights while relations are “founded on duty”.

Obsessive rights consciousness has undermined and destroyed all relations sense of values. There is no shyness to be selfish in disregard of even Parents. **Shamelessness dominates where shyness once ruled.**

The biggest problem of West particularly is the extravagant life style. Extravagance is the result of erosion and absence of family responsibility. This has driven people to irresponsible and carefree lifestyle. Just few examples. Some 11 crore US households have 120 crore credit cardson which they owe \$ 2.725 trillions or Rs. 145 lakh crores as debts;in UK the amount of new clothes purchased, not used at all, and thrown away was worth £32 billions equal to Rs 280000 crores; Some 11 crore American households with a driving enabled population of 20.9 crores, own 26crore cars!

With the decay and decline in culture and values, inculcating respect for Parents, Teachers and Elders and Women and the consequent loss of respect and reverence for them and also compassion for children, the sons and daughters stopped taking care of the parents and other, and the parents stopped taking care of the unemployed sons and daughters, with the result the family became simply living together without responsibility.

8. Families are nationalised – The government is bankrupt

The collapse of traditional values leads to virtual nationalisation of families – with the government discharging the duties of the elders to the young ones and of the young ones to the parents. This made the families purposeless and functionless and **orphaned the aged parents and grandparents as well as the unemployed youngsters.**

In the year 1980, the **National Bureau of Economic Research [NABER] in US** had warned against the government provided social security would inevitably cause **“serious erosion in family values” and this has happened America today.**

The Wall Street Journal wrote on the 5th October 2011, that nearly half of the American families are dependent on state support in one form or the other. The figure was less than 30% in 1983, and less than 40% in 2000.

Because of the disturbance to families, cooking at home has stopped. Food chains and traders have taken over kitchens, The NABER said that while business firms have taken over much of the family functions production of food, the State taking over the vital functions would render the family meaningless.

But the governments in the West are increasingly becoming unable to bear the burden of their social security. **With the nationalisation of families the propensity of the families to save also has gone down.** This has further accentuated decline in savings. **The current value of the future social security burden of US is estimated at a \$104 trillions which is 6.5 times the GDP of America! Experts say that this is dynamiticking to blow up the US economy.**

Stories

1. The Wooden Bowl

A frail old man went to live with his son, daughter-in-law, and four-year old grandson. The old man's hands trembled, his eyesight was blurred, and his step faltered. The family ate together at the table. But the elderly grandfather's shaky hands and failing sight made eating difficult. Peas rolled off his spoon onto the floor. When he grasped the glass, milk spilled on the tablecloth.

The son and daughter-in-law became irritated with the mess. "We must do something about father," said the son. "I've had enough of his spilled milk, noisy eating, and food on the floor." So the husband and wife set a small table in the corner. There, Grandfather ate alone while the rest of the family enjoyed dinner. Since Grandfather had broken a dish or two, his food was served in a wooden bowl! When the family glanced in Grandfather's direction, sometime he had a tear in his eye as he sat alone. Still, the only words the couple had for him were sharp admonitions when he dropped a fork or spilled food.

The four-year-old watched it all in silence.

One evening before supper, the father noticed his son playing with wood scraps on the floor. He asked the child sweetly, "What are you making?" Just as sweetly, the boy responded, "Oh, I am making a little bowl for you and Mama to eat your food in when I grow up." The four-year-old smiled and went back to work .

The words so struck the parents so that they were speechless. Then tears started to stream down their cheeks. Though no word was spoken, both knew what must be done.

That evening the husband took Grandfather's hand and gently led him back to the family table. For the remainder of his days he ate every meal with the family. And for some reason, neither husband nor wife seemed to care any longer when a fork was dropped, milk spilled, or the tablecloth soiled.

Moral : You reap what you sow. Regardless of your relationship with your parents, you'll miss them when they're gone from your life. Always Respect, Care for and Love them.

Reference: <http://www.moralstories.org/the-wooden-bowl/>

2. Love Towards Parents : Shravan Kumar

Once upon a time there lived a boy named Shravan Kumar. He had parents who were blind. He had to do all the work for them, since they could not see. Shravan took great care and did everything for his mother and father with earnestness and love. He fulfilled every wish of his parents. One day his parents expressed their desire to go



on a pilgrimage. Shravan wanted to take them so he made a device like a balance, to carry them on his shoulders. His parents were pleased that their only son was fulfilling their wish. During the journey, Shravan managed to get them some roots and fruits from the forest. They ate them and never accepted corn or

cereal offered by anyone else. They were on a pilgrimage and wanted to eat simple food offered only by their son.

While on pilgrimage they arrived in a forest near Ayodhya. His parents were thirsty and requested Shravan to get water to quench their thirst. Shravan Kumar took a vessel to fetch water from the river Sarayu. He left his parents and went to the banks of the river.

Dashrath was the king of Ayodhya and he was fond of hunting. He had come to the forest alone to hunt. He had a unique skill of shooting a mark with his arrow from where he heard the sound. As soon as Shravan Kumar dipped the vessel to fill water, Dashrath thought it was the sound of a deer drinking water. He received the arrow precisely, aiming at the place from where the sound came. The arrow pierced into Shravan. He gave out a cry and fell on the ground.

On hearing the moaning sound, King Dashrath came to the place to see who it was. He saw an innocent boy crying in pain. The vessel was lying on the ground. His body was all splashed with blood and mud. When King Dashrath saw this young boy, he became very sad and started cursing himself.

When Shravan saw the king, he told him, O, King! Please don't worry. I came to take water for my parents. They are thirsty. I am in severe pain. Please pull out this arrow and take some water to my parents

and tell them the sad news. The king sadly removed the arrow and went to Shravan's parents with water. He silently gave them water to drink, which they refused to accept unless the carrier revealed his identity. The parents had in fact grown suspicious of some foul play. Their intuition had warned them that the carrier was not their real son. He conveyed the message about the death of their son. Shravan's old and blind parents were shocked and were in utter grief. They cried out loud and told the king to take them to their dead son.

King Dashrath carried them on his shoulders to the place where Shravan Kumar had died. Just then, Shravan Kumar spoke to his parents, Through my services to you I have attained a place in the heaven. Do not worry about me. I shall wait for you both and provide my service to both of you when you come to me.

Shravan's mother and father both took a dip in the Sarayu River. Soon after, they died by their son Shravan's side because of unbearable shock. But before dying they cursed Dashrath, Just as we are dying because of our son's loss, you would also die one day for the same reason, O' King. Their curse came true and King Dashrath died when Lord Ram was sent out in exile for fourteen years to the forest.

Reference: <http://www.balagokulam.org/kids/stories/shravankumar.php>

3. The Story of Eklavya

Long ago there lived the Pandavas and the Kauravas, the princes of Hastinapura. All the princes were taught archery by Guru Dronacharya. The Pandava prince, Arjuna was Drona's favourite student. Ekalavya, a poor commoner boy also wanted to be Drona's pupil but Drona refused to teach him. Ekalavya was a determined boy. He carved a statue of Drona on a tree trunk in the forest and started practising in front of it. Time went by. One day the princes and their teacher came to the same forest. As Arjuna aimed at a particularly difficult target, an arrow pierced the target. Shocked, the boys and their teacher looked around. They saw Ekalavya, who went up to touch Drona's feet. "Who



is your teacher?" Drona asked. Ekalavya quietly led him to the statue. Drona did not want anyone to be better than Arjun. He thought for some time and said, "If I am your guru, give me my gurudakshina." "Surely, sir," bowed Ekalavya. "I want your right thumb, replied Drona. Ekalavya wordlessly cut off his right thumb and laid it at Drona's feet.

Reference: <http://shortstoriesshort.com/story/the-story-of-eklavya/>

4. The Boy and a Tree

A long time ago, there was a huge apple tree. A little boy loved to come and play around it everyday. He climbed to the treetop, ate the apples, took a nap under the shadow.. he loved the tree and the tree loved to play with him. Time went by.. the little boy had grown up and he no longer played around the tree every day.

One day, the boy came back to the tree and he looked sad. 'Come and play with me' the tree asked the boy. 'I am no longer a kid, I do not play around trees any more' the boy replied. 'I want toys. I need money to buy them.' 'Sorry, but I do not have money.. but you can pick all my apples and sell them. So, you will have money.' The boy was so excited. He grabbed all the apples on the tree and left happily. The boy never came back after he picked the apples. The tree was sad.

One day, the boy who now turned into a man returned and the tree was excited 'Come and play with me' the tree said. 'I do not have time to play. I have to work for my family. We need a house for shelter. Can you help me?' 'Sorry, but I do not have any house. But you can chop off my branches to build your house.' So the man cut all the branches of the tree and left happily. The tree was glad to see him happy but the man never came back since then. The tree was again lonely and sad.

One hot summer day, the man returned and the tree was delighted. 'Come and play with me!' the tree said. 'I am getting old. I want to go sailing to relax myself. Can you give me a boat?' said the man. 'Use my trunk to build your boat. You can sail far away and be happy.' So the man cut the tree trunk to make a boat. He went sailing and never showed up for a long time.

Finally, the man returned after many years. 'Sorry, my boy. But I do not have anything for you anymore. No more apples for you' the tree

said. 'No problem, I do not have any teeth to bite' the man replied. 'No more trunk for you to climb on' the tree said. 'I am too old for that now' the man said. 'I really cannot give you anything.. the only thing left is my dying roots' the tree said with tears. 'I do not need much now, just a place to rest. I am tired after all these years' the man replied. 'Good! Old tree roots are the best place to lean on and rest, Come, come sit down with me and rest.' The man sat down and the tree was glad and smiled with tears..

Moral : The tree is like our parents. When we were young, we loved to play with our Mum and Dad.. When we grow up, we leave them.. only come to them when we need something or when we are in trouble. No matter what, parents will always be there and give everything they could just to make you happy. You may think the boy is cruel to the tree, but that is how all of us treat our parents. We take them for granted we don't appreciate all they do for us until it's too late.

Reference: <http://www.moralstories.org/the-giving-tree/>

5. Story of Surdas

Surdas was an eager student who wanted to learn about Spirituality. He met a Guru who accepted him as his disciple. The Guru found that Surdas was hampered by his quality of getting angry easily, which prevented him from learning. Thus, the Guru decided to make Surdas shed his anger.



The Guru asked Surdas to chant God's name while doing all his activities for one month and then meet him. Surdas followed the Guru's instructions and the day after one month, he went to meet his Guru. On his way to Guru's ashram, a sweeper on the street carelessly put dirt on his clothes. Surdas got angry and scolded the sweeper. He went home, changed clothes and then met his Guru. To his surprise the Guru told Surdas that he was not yet ready to learn and he had to chant and do his chores for another month. Surdas returned sadly, and continued to chant God's name for another month while doing his chores.

After a month, he eagerly went to his Guruji's ashram and same thing happened again. Surdas again became really angry and blamed the sweeper. After bathing, he met his Guru who asked Surdas to chant God's name for one more month.

One month passed away and this time the same incident happened when Surdas went to meet his Guru. However, this time Surdas addressed him softly saying "Thank you. You are my master. You have helped me to overcome my anger." The sweeper felt bad for his action.

This time as Surdas approached his Guru's hermitage, he could see his Guru standing in front of the hermitage welcoming him. Guru told Surdas that he is now ready to teach him. Surdas could now understand the process he went through.

Moral :

1. A Guru knows what a student is lacking of and knows the ways that would teach him;

2. As a student, you must have faith in Guru's words and follow them with devotion.

6. The story of the great Shibi chakravarti



Shibi chakravarti was the son of Ushiinara maharaja. Shibi was a maha-daata and his daanam gunam was praised by many in the 14 bhuvanas. Devendra and Agnideva once wanted to test the greatness of Shibi's daana gunam. Agnideva took the form of a

Kapotam (pigeon). Devendra took that of a Grudhra (vulture).

The Kapotam, which was chased by the Grudhra, came to Shibi chakravarti's sabha and pleaded "Sharanam, Sharanam O maharaja!". Seeing this, a Raja-purohita said "Maharaja! With praana-bhayam this Kapotam came to your sharanam. Every jeevi has praana-preeti. Also

there is no greater *uttama-karma* than *Praana-rakshana*. However we know that giving *aashrayam* to a *Kapotam* is a *mrutyu-suuchakam*. Hence *prayashchittam* will be necessary”.

Kapotam replied “*Maharaja!* Afraid of the *Grudhra* I have asked you *sharanam*. Actually I am a *mahamuni*, now in this *rupam*. *Vedas* say that a *raja* must protect the *diina* and *asamartha*”. The *Grudhra*, which reached the *sabha* by then, said “*Maharaja!* Every *jeevi* takes many forms. This *jeevi* came to your *sharanam* in the *Kapota rupam*. Dont forget that *Kapotam* is *aahaaram* for a *Grudhra*. Please leave this *Kapotam*, which is my *aahaaram*, and save my life”.

Shibi chakravarti thought “In a *Desham* ruled by a king who does not give *abhayam* to a *sharanarthi* who has *praana-bhayam*, there will be no rains, no crops and it will be the *nilayam* for *Kshaama-devata*. Also the people will have to face many difficulties and finally such king will reach *narakam*.

However, the *Grudhra* is with hunger and has put in a lot of effort chasing its *aahaaram*. Taking away food from its mouth is also a *paapa-karyam*. Now what should I do?”.

Shibi : O *Grudhra!* I will give you a better, tastier *aahaaram* than this. Please leave this *Kapotam*.

Grudhra : *Maharaja!* No other thing can be tastier than this *maamsam*. It was decided by *Brahmadeva* that they are *aahaaram* for us.

Shibi : O *Grudhra!* I cannot leave this *Kapotam* that is in my *sharanam* and do *Dharma-haani*. I am also ready to leave my life to save that of the *Kapotam*. All *lokas* also know this. You ask me whatever you want except this.

Grudhra : *Maharaja!* If you are really such a *dayaamaya*, give me the *maamsam* from your right thigh which is equal in weight to that of the *Kapotam*.

Immediately *Shibi chakravarti* got a balance and kept the *Kapotam* on one side and started to cut his thigh and weigh it. Howmuch ever he cut it was not enough. He tried cutting *maamsam* from his right thigh, then he himself sat on the balance. *Grudhra* said “enough. I am going” and went away. Seeing this *Shibi chakravarti* asked “O *Kapotama!* Who are you? What is your story?”

“Maharaja! I am Agnihotra. This Grudhra is Devendra, We came to test your Sharanaagata-rakshana, Daana-shakti. You qualified it. Your keerti will spread to Bhuvana-bhuvanaantaras. Your son will also keep your name” said the Kapotam and flew away.

Because Shibi did his shariira Daanam to save the life of a sharanaagati, we now also remember him. Whenever people talk about maha-daatas, his name will surely be taken.

Moral : The Daana-gunam and Dharma-rakshana of Shibi must be learnt by all of us. The knowledge of the Dharma-shastras helped Shibi decide what to do in the difficult situation.

7. Respect to Elders



The story of markandeya maharshi, the child born with Alpaayu but made a chiranjeeva by the grace of Lord Shiva, is well known. His father was Mrukanda maharshi. He also had alpaayu. So after his upanayanam his father told him to bow to all elders and get their blessings. He followed his father's words. He used to bow to every one whether a pandit or a lay man. Once saptarshis came to Mrukanda's father. Mrukanda in his usual habit, bowed to them and got the blessings of the

great saptarishis. The blessing was “dhirga ayushman bhava”. After knowing the truth that is life was short they went to Lord Bramha to solve this puzzle. Mrukanda bowed to Brahma too. And he also gave him the same boon, “dhirga ayushman bhava”.

Morals :

1. Respecting elders and parents is one of the foremost principles of Indian culture. Even Lord Krishna used to prostrate before his

elders, however bad they may be...

2. Since the saptarishis always speak the truth, whatever they spoke became true. With the power of truth, even the unavoidable death can be stopped!

8. Lord Ganesh And Karthikeya:



Lord Shiva and Goddess Parvati lived in Kailash with their two children – Ganesha and Kartikeya. Kartikeya was a beautiful boy with strong limbs, whereas Ganesha had the head of an elephant and was pot-bellied with short stubby legs.

Kartikeya's vehicle was the swift peacock and Ganesha's vehicle was a mouse. But both of them were brave, caring, intelligent and were loved by all.

Once Sage Narada – a mischievous sage visited Kailash to see Shiva and Parvati.

Narada claimed that he had come to pay respects to Lord Shiva and Goddess Parvati. However the real reason for Narada's visit was to see who among the two brothers was more intelligent.

Neither Shiva nor Parvati were fooled. They both knew that Narada was upto some mischief, but however they were not sure as to what Narada had in mind.

Sage Narada with a mischievous twinkle brought out a mango. He presented the mango to Shiva, 'Lord, this mango is a very special mango. It is sweeter than the nectar of the Gods and whoever eats this mango would become wise and learned.'



Thanking Narada, Shiva was about to cut the mango and give half of it to Parvati, when Narada stopped him. 'My Lord! Please do not cut the mango! The mango has to be eaten by one person only. If it is cut or shared, it would lose its value.'

Shiva frowned and immediately handed over the mango for Parvati to eat. He smiled, 'Enjoy the fruit, my dear!'

Parvati hesitated as she too was unwilling to eat something which her husband would not eat. 'I do not want to eat anything which I cannot share with my husband.' She said returning the mango to Sage Narada.

Narada pretended to be crestfallen that his offering was rejected by the Lord and the Goddess.

At that time Ganesha and Kartikeya came inside their home to find their parents talking seriously with Sage Narada.

‘What is happening? What is in your hands, Sage Narada? Kartikeya came up from behind and asked Narada, eyeing the mango.

‘Oh this...’ Narada said with innocent eyes, pulling up the mango. ‘The Lord and the Goddess rejected an offering that a poor soul like me gave them.’

The mango looked deliciously ripe and its aroma wafted through the entire home. Ganesha looked at the mango, licked his lips and patted his stomach. Wondering why his parents had rejected such a delicious gift, Ganesha asked his mother, ‘Why did you refuse the mango, mother?’

Parvati explained how the mango could not be shared. She finished saying that neither of them wanted to eat the mango without offering it to the other and so they were returning the gift.

The aroma wafted even more strongly as Kartikeya said, ‘Mother I will take it, it smells so delicious... and I like mangoes too...’

Ganesha interrupted, ‘I saw it first, I want it...I like eating.. it is mine....’ Ganesha yelled as he tried snatching the mango from Narada’s hand, only to be stopped by his brother Kartikeya.

Narada safely moved to the side, lest he come to any harm due to the fight between the brothers. His mission accomplished he watched the fight with twinkling eyes.

Both Shiva and Parvati realized that Narada had created a rift between the two brothers with his mischief. Shiva angrily shouted at Narada, ‘You came here to start this fight! I hope you are satisfied now...’ He blazed at Narada.

Unmindful of their father’s outburst, Kartikeya and Ganesha were yelling loudly at each other. They looked ready to rain blows at each other.

Narada shook his head, pretending to look shocked, ‘I had no idea that the children would fight for the mango, my Lord! You cannot blame me for this! Your Lord should remember, I had offered the mango to you and not to the children. If I had known this would happen, I would never have brought the mango here.’

Shiva angrily shook his head, not believing Narada, 'You purposely brought this mango, knowing this would happen...'

Parvati knew it was time she intervened, as Shiva, Ganesha and Kartikeya were all angry.

She held up her hands, 'This does not have to be this way. We can resolve this. Stop it....'

Shiva stopped advancing towards Narada and looked at Parvati. Both Ganesha and Kartikeya stopped their bickering and looked at their mother expectantly.

'We will organize a competition, whoever wins the competition, gets the mango, ok?' Parvati said with a quiet smile.

Both the brothers nodded realizing that this was the only solution.

Now that his sons were not fighting, Shiva was also pacified.

'Mother, shall I suggest the competition?' Narada asked playfully, plainly happy that Shiva was not angry with him any more.

Parvati nodded. Then Narada said, 'Whoever goes around the world three times and returns first would win the mango.'

Kartikeya smiled. There was no way Ganesha could win this competition. Kartikeya was sure he was going to get the mango.



Without saying another word, Kartikeya ran to his peacock and starting his flight around the world.

Ganesha was perturbed. He knew that he could not run faster than his brother and neither could his mouse match the speed of the Kartikeya's peacock. He was wondering what to do, when an idea struck him.

Meanwhile Kartikeya after circling the world three times came home to claim the mango.

Much to his amazement, he saw the mango in his brother's hands.



Kartikeya could not believe that Ganesha had circled the world faster than him and had claimed the mango! Bewildered he turned to his mother, 'How did Ganesha complete the race first?'

It was Sage Narada who replied, 'Ganesha said that Shiva and Parvati were his parents and were his whole world. He had asked Shiva and Parvati to stand together and had circled them three times and had taken the mango.'

Kartikeya looked long at his brother who had the mango in his hands. He knew that his brother had beaten him fair. Kartikeya smiled.

Ganesha smiled back and offered the mango to Kartikeya!

We all follow the path of either Ganesha or Kartikeya in our lives. Some of us gather knowledge by traveling the world – like Kartikeya, whereas some of us gather knowledge by staying at the same place and observing people– like Ganesha.

Moral :

1. Respect your parents; there can be no one as important as them in your life!

2. Use of wisdom at the right time and right place.

Reference : <http://hindumythologyforgennext.blogspot.in/2011/10/ganesha-wins-mango.html>

Sloka Meaning

‘मातृ देवो भव । पति देवो भव।
आचार्य देवो भव । अतिथि देवो भव॥

Matru devo bhava, (revere your mother as God)

Pitru devo bhava (revere your father as God)

Atithi Devo Bhava (revere your Guest as God)

Thematic Quiz : Inculcate Family Value

Reverence for fellow humans parents, Teachers, even strangers

1. What is the fundamental unit of all civilizations?
A. Relationship **B. Family** C. Ancestors D. Tribe
2. Ancient India conceived the family as the most _____
A. Cherished B. Spiritual **C. Sacred Institution** D. Pious
3. The family holders _____ and _____ are the foundation of the society (**Gruhasta , Gruhini**)
4. The basic duties and responsibilities of a family has been classified into five great _____ (**Yajnas**)
5. Reverence for father, mother and _____ is integral to the traditions of all communities and regions
A. Scholar B. Mentor **C. Teacher** D. Educator
6. What is matru devo bhava is rever the Mother as _____ (**Divine**)

The concept of Guru – A unique Asian tradition

7. Who has a high status, as high as parents and God, in Asian spiritual and social traditions?
A. Tutor **B. Guru** C. Leader D. Authority
8. The term Guru in is a combination of the syllables “Gu” and “Ru”?
A. Hindi **B. Samaskritam** C. Tamil D. Malayalam
9. From the Guru what did the syllable “GU” indicates?
A. Dusk B. Murk **C. Darkness** D. Dimness
10. From the Guru what did the syllable “RU” signifies ?
A. Cloudiness B. Destroyer of dusk
C. Destroyer of darkness D. Black

11. What does the Guru named in the oldest spiritual literature?
A. Upanisad B. Epics C. Acharya D. Aasan
12. Guru is perceived as the one who leads the student from _____ to _____ (**Darkness to light**)
13. In the contemporary sense _____ or _____ that is Preceptor or Teacher is also Guru. (**Acharya or Upadhyaya**)
14. What did we call the teacher in Tamil?
A. Acharya **B. Aasiriyar** C. Guru D. Upanisad
15. "Acharyan" Malayalam too are derived from the Sanskrit word _____
A. Aasaan B. Aasiriyar **C. Acharya** D. Guru
16. As an adjective, Guru means _____ in the sense of _____ with knowledge (**Heavy, heavy**)
17. The term guru has _____ qualitative terms in other old languages of the world
A. Correlative **B. Equivalent** C. Duplicate D. Homologous
18. As a noun, Guru means one who _____ knowledge in Samskritam
A. Inform B. Admit **C. Impart** D. Disclose

The Importance of Guru in Indian tradition

19. The Guru is Brahma who is the giver of _____
A. Intelligence B. Sanity C. Stability **D. Wisdom**
20. The Guru is Vishnu who is the protector of _____
A. Power **B. Knowledge** C. Schooling D. Learning
21. The Guru is the Lord Shiva who is the destroyer of _____
A. Illiteracy B. Simplicity **C. Ignorance** D. Cultivation

22. _____ gives equal status to Guru as for parents (**Taittiriya Upanishad**)
23. Even is not given the same importance as parents and teachers
A. Soul B. Spirit C. Idol **D. God**
24. In Indian culture how did they look a person who are without Guru?
A. Waif **B. Orphan** C. Waif D. Tramp
25. What did they say in Sanskrit "the one without Guru"?
A. Acharya B. Loafer **C. Anatha** D. Foundling
26. In Which relationship Subtle and advance knowledge is taught and obedience to guru?
A. Guru- grad B. Guru- God
C. Master- Follower **D. Guru- Sishya**
27. The student eventually masters the knowledge that the Guru _____
A. Mirror **B. Embodies** C. Exhibit D. Manifest
28. The dialogue between Guru and Disciple is fundamental to tradition
A. Divine B. Sacred **C. Hindu Spiritual** D. Metaphysical
29. It is explicit in the oral traditions of _____
A. Upanishads B. Vedas C. Epics D. Ramayana
30. The term Upanishad itself is a derivative from the Sanskrit words "Upa" _____ "Ni" _____ and "shad" _____ (**Near, Down, to sit**)

Guru in different faiths

31. In the Hindu tradition _____ is the day when the disciple expresses gratitude to Guru.
- A. Children's day **B. Teacher's day**
C. Guru purnima D. Full moon day
32. For what purpose Guru Purnima day is celebrated?
- A. Enforcement B. Performance of disciple
C. Realisation D. Conduct the work
33. Which one is the practice of worshiping the guru?
- A. Guru Bhakti **B. Guru Purnima**
C. Guru Puja D. Guru day
34. Guru Puja is renewing the vows and commitments made by the _____ (**Disciple**)
35. Which one is the essential aspect of Guru Sishya relationship
- A. Guru Puja **B. Guru Bhakti** C. Guru Purnima D. All of these
36. The evolution and development of art, music and other areas of skills are founded on _____ relation and to Guru _____ (**Guru Sishya, Devotion**)
37. In which tradition the teacher is a valued and honoured mentor worthy and source of inspiration?
- A. Jainism B. Hinduism
C. Theravada Buddhist D. Zoriatrism
38. In which tradition Guru is seen as a Buddhist?
- A. Jainism **B. Tibetan Buddhist**
C. Zoriatrism D. Theravada Buddhist
39. The _____ Speaking of the importance of Guru said "Rely on the teaching to evaluate a guru (**Dalai Lama**)

40. In Tibetan he said the operative word is lama which means _____
 A. Tutor B. Sage **C. Guru** D. Leader
41. Who were the fundamental religion to the Sikh religion?
 A. Sikh follower B. Sikh Pupil C. Authority **D. Sikh Gurus**
42. From which language the name of the Sikhism is derived?
 A. Tamil **B. Sanskrit** C. Hindi D. Gujarati
43. Guru in . is a teacher- leader
 A. Sanskrit B. Tibetan **C. Sikhism** D. Jainism

Reverence for mother and Father in life and beyond

44. Respects for _____ is integral to all societies, Cultures and Faiths
 A. Father B. Mother **C. Parents** D. Author
45. But in ancient India Mother and Father are equated to _____ to _____ (**God, Revered**)
46. The _____ in God form is integral to the religious and cultural ethos of India
 A. Civilized B. Individual C. Personal **D. Human**
47. Respect for father, Mother, and elders prevails as _____ traditions
 A. Indian **B. Social** C. Hinduism D. Buddhist
48. Who have said that “Annaiyum Pithavum Munnari Deivam”?
 A. Sage B. Wise person **C. Tamil Savants** D. Philosopher
49. In the Indian Faith the relation between the parents and their _____ does not When the parents pass away
 A. Scion, Spawn **B. Offspring, Seize**
 C. Offshoot, issue D. parent, Seize

50. In the Indian Faith after their demise they became _____ and their sons have to perform their _____
 A. Faithless, regardful B. reverential, docile
C. Pithrus, dutiful ceremonies D. Pithrus, Undutiful
51. The relationship with the _____ continues beyond one's death
 A. Sagging B. Parents C. Mother **D. Descendants**
52. In Buddhist societies parents are revered as _____
(Arahantas)
53. In Buddhist societies parents those who have attained _____ in the family
 A. Purity B. Wholeness **C. Perfection** D. Ideal
54. In Buddhist societies parents are the first _____ to their children
 A. Assistant B. Guide C. Mentor **D. Teachers**
55. Who believe that gateway to heaven are at the parent's feet?
 A. Theravada Buddhist **B. Thai Buddhist**
 C. Tibetan Buddhist D. Hinduism
56. The Second _____ of Ashoka, after Ahimsa the obligation is to be reverent to parents (**Cardinal doctrine**)

If Culture decays, reverence for parents, elders, teachers and women will decline

57. In the west Social contracts have replaced _____ with the result there is no respect for any _____
 A. Cultivation, Mother B. Dignity, Father
C. Culture, Relationships D. Elegness, Elders

58. In the west culture _____ and _____ are regarded as the contracts
 A. Wedding, divorce **B. Marriages, Families**
 C. Tie, Disunion D. Marriage, Seperation
59. In the west _____ rights have become more important than families, and relations
 A. Common B. Proper **C. Individual** D. Personal
60. Which one is based on the relations and duty?
 A. Dress B. Manners C. Skill **D. Culture**
61. Which one is based on the law and rights?
 A. Pledge B. Liability **C. Contract** D. Commission
62. Culture is founded on the _____ relations
 A. Separate **B. Collective** C. massed D. Mutual
63. Which one is replacing the culture and destroys the relations?
 A. Compact B. Commitment C. Obligation **D. Contract**
64. Which one has broken all the culture and traditional relations?
 A. Genral rights B. Proper rights
C. Individual rights D. Specific
65. Westernisation is not simply dress and language it is far more _____ mind set
 A. Mortal **B. Destructive** C. Fatal D. Favorable
66. Westernisation make us _____ parents. Elders and destroy families (**Disrespect**)

What Great Men have said about the Teachers?

67. The Famous law giver Manu says Guru is the image of _____
A. Lord Shiva B. Vishnu **C. Brahma** D. God
68. The True teacher is he who can immediately come down to the level of the student, transfer his _____ to the student
A. Mind **B. Soul** C. Intelligence D. Spirit
69. Who said that "The teacher place in society is of vital importance"?
A. Swami Vivekananda B. Rabindranath Tagore
C. S. Radhakrishnan D. Manu
70. HG Wells says "The teacher is the real maker of _____
A. Past **B. History** C. Old days D. Future
71. Sir John Adams says The teacher is the maker of _____
A. Future B. History **C. Man** D. Ancient times

A Contrast-Traditionally low respect for [lady] teachers in US

72. In which country particularly, lady teachers were not highly respected in the tradition?
A. India B. United Kingdom **C. United States** D. Japan
73. In which year a teacher in US was subjected to many restrictions?
A. 1850 B. 1820 C. 1890 **D. 1900**
74. In US teacher was subjected to such restrictions as to keep the _____ neat and clean. (**school room**)
75. In US teacher was subjected to such restrictions as to _____ the floor at least once daily
A. Span B. Brush up **C. Sweep** D. Scrub

76. In US teacher was subjected to such restrictions as to clean the _____ at least once daily
A. Floors B. Toilets C. Varandas **D. Blackboards**
77. In Which country a lady teacher should not marry during the term of her contract?
A. Switzerland **B. United States**
C. United Kingdom D. Norway
78. In US lady teacher should not dress in _____
A. Above the ankle B. Light Colours
C. Bright Colours D. below the ankle
79. In Which country a lady teacher should not dye the hair Under any circumstances?
A. Japan B. India **C. United States** D. China
80. In Which country restrictions for the teachers are unthinkable because of deep reverence for teachers?
A. United States **B. India** C. Nepal D. China

Reverence for Parents is not just a good virtue- It is the foundation of family and security for elders.

81. Reverence for parents is not just a good _____
A. Advantage B. Value **C. Virtue** D. Asset
82. Reverence for parents is the very foundation of the society and even the _____
A. Reduction B. Shrinkage
C. National Expansion **D. National Economy**
83. The love of parents for their _____ and the _____ children have for their parents is a mutual protection to both
A. Parents, reverence B. Children, dishonor
C. Children, reverence D. Parents, love

84. This basic unit guarantees _____ and protection of the children presently by the parents
A. Collective care B. Joint **C. Mutual Care** D. Separate
85. The responsibility of the parents to take care of the children is culturally instituted _____ for the old and _____ unemployed (**social security, young**)
86. If the socio-cultural-economic unit of the family is _____ then the culturally instituted social security weakens
A. Disorganized B. Upset C. Organized **D. Disturbed**
87. Due to socio-cultural-economic is disturbed the State as the children _____ their parents
A. Discard **B. Disown** C. Retract D. Reject
88. The mutual relations that are governed by the concept of _____ or _____ (**Dharma, Mutual Duty**)
89. Due to which the parents and the young one rights-conscious and their mutual sense of duty?
A. Eastern life B. Indian Culture
C. Western Culture D. Westwards
90. Due to which loss transforms family into just a living arrangement by contract?
A. Mutual job **B. Mutual Duties** C. Obligations D. Trust
91. Which one constitute the very foundation of traditional families?
A. Devotion B. Dislike elders
C. Reverence for elders D. Homage

If families decline, elders and young ones are left uncared and un-provided for

92. If the parents _____ their responsibilities to the young ones then government that has to take care of them.
A. Disdown **B. Forsake** C. Leave D. Maintain
93. Under which schemes the government that has to take care the persons who are left by their parents and childrens?
A. Welfare Scheme B. Basic minimum service
C. Social security schemes
D. Central government health scheme
94. In America how many of the household's father and mother do not live together?
A. 50% **B. 51%** C. 52% D. 60%
95. In America due to which the households are headed by either by the mother or father?
A. Disunion B. Unity C. Partition **D. Divorce**
96. What is the name when the households are headed by either by the mother or father?
A. Single father households B. Single Mother households
C. single parent households D. Root
97. In US according to "Psychology Today Magazine" how many second marriages end in divorce?
A. 55% **B. 67%** C. 73% D. 68%
98. Due to which marriage and family as cultural institutions have broken down in the West?
A. Decline respect for elders B. Failure respect for elders
C. Worsening D. Lapse

99. How many of the American families have parents and children living together?
A. 50% B. 10% **C. 20%** D. 30%
100. A recent BBC report says that _____ in three persons in US and UK lives lonely life?
A. Two B. Zero C. Three **D. One**
101. About _____ in three men and _____ in six women lives outside home in UK?
A. one, three **B. Two, Five** C. Three, four D. Two, Four
102. How many aged peoples lives outside home in UK?
A. 35-50 B 35-60 **C. 20-34** D. 14-24
103. The decline of families is caused by the decline of _____
A. Skill B. Dignity C. Practice **D. Culture**
104. which makes the young ones disregard their parents and the parents to disregard the young?
A. Original **B. Individual rights**
C. Common rights D. Separate rights

Reverence for teachers, central to education, is forgotten in America

105. Reverence is central to education but in America sadly _____
A. Well tended B. Postponed **C. Neglected** D. Forgotten
106. Who said that "I hope teachers at all levels will pay attention to this important topic"?
A. Darrell K. Royal **B. Paul Woodruff**
C. HG Wells D. Sir John Adams

107. Who is the author of *Reverence, Renewing a Forgotten Virtue*?
- A. Swami Vivekananda B. HG Wells
C. Sir John Adams **D. Darrell K. Royal**
108. What is a forgotten virtue in teaching and learning?
- A. Admiration B. Loyalty **C. Reverence** D. Worship
109. In Which Society Reverence is a largely forgotten virtue?
- A. Indian B. Eastern C. Buddhist **D. American**
110. Good teaching involves forming _____ creating an enduring passion for _____ and much more. (**character, learning**)
111. In some sense of the word, teaching is a _____ although not necessarily a religious, activity.
- A. Divine B. Physical **C. Spiritual** D. Soul
112. When done well it cultivates _____ and allow teachers to find creative self-expression in classroom community (**human intimacy**)
113. Still the US government's _____ project for teachers programme is just an anagram of the block letters of the programme (**RESPECT**)

Families are nationalised and government is bankrupt

114. The _____ of traditional values leads to virtual nationalisation of families
- A. Crash **B. Collapse** C. Smash D. Wreck
115. The collapse of traditional values made the families purposeless and _____ the aged parents
- A. Foundling B. Stray **C. orphaned** D. Waif

116. In which year the National Bureau of Economic Research in US had warned against the government?
A. 1970 D. 1982 **C. 1980** D. 1985
117. Nearly _____ of the American families are dependent on _____ support in one form or the other.
A. Half, State B. 1/3rd , family
C. half, family D. Quarter, State
118. The _____ wrote on the 5th October 2011, that nearly half of the American families are dependent on state (**Wall Street Journal**)
119. Due to the disturbance to families, _____ at home has stopped
A. Freezing B. Sizzling **C. Cooking** D. Steaming
120. _____ and traders have taken over kitchens (**Food chains**)
121. The governments in the West are increasingly becoming unable to bear the burden of their _____
A. Finance security B. Culture
C. social security D. Unsocial security
122. The current value of the future social security burden of US is estimated at _____ times the GDP of America
A. 6 times **B. 6.5 times** C. 10 times D. 8.5 times
123. The _____ said that while business firms have taken over much of the family functions production of food (**NABER**)

Lack of respect for teachers is harming America society

124. In the (PISA) how many year old students involved in the testing skills ?
A. 10years B. above 20 years **C. 15 Years** D. below 25 years
125. The performance of American students as compared to other developed nations is _____
A. Medium B. Excellent **C. Mediocre** D. Fair
126. The 2009 PISA assessment reveals that out of 34 participating countries, the U.S ranked _____ in reading
A. 15th **B. 14th** C. 25th D. 17th
127. The 2009 PISA assessment reveals that out of 34 participating countries, the U.S ranked _____ in science
A. 17th B. 25th C. 20th D. 18th
128. Paine suggests lack of respect for teachers is the America's number one _____ of education
A. Competitor B. Supporter **C. Enemy** D. Traitor
129. Which one is important for the economic growth?
A. Ignorance **B. Education** C. Guidance D. Civilization
130. This is the solution to every major problem facing the American people – including the _____
A. Recession B. Prudence **C. Economy** D. Caution
131. This prospect is _____ the US because of lack of reverence for teachers
A. Baffle B. Frustrate **C. Eluding** D. Evade
132. The U.S. must restore the teaching profession's respect and _____ it enjoyed in the past
A. Culture **B. Dignity** C. Honor D. Dishonor

Debate in US: “How Do Asian Students Get to the Top of the Class?”

133. Why do many Asian students excel? The secret is _____
A. Fabricate B. Mother **C. Parenting** D. father
134. More Asian Americans over the age of 25 have _____ and _____ degrees (**Bachelor’s, advanced**)
135. Asian Americans also bring home _____ than their non-Asian counterpart
A. Profit B. Revenue C. Higher incomes D. Royalty
136. Asking “Are Asian students simply smarter?” the authors answer is _____ (Yes or **No**)
137. While American children are dividing their time over a thousand different _____ activities
A. Extra-curricular B. Education C. School work D. Immoral
138. Asian students concentrate more on their _____ (**schoolwork**)
139. The role of Asian children in the family is _____ your elders and _____ your parents
A. Accept, Serve **B. Respect, obey**
C. Observe, Follow D. Agree, Answer
140. The Asian students in US say Our father was the _____ during the day and an educator at night
A. Job holder B. Laborer **C. Breadwinner** D. Wage earner
141. The Asian students in US say our role during the day was to obey our teachers and do our best in the _____ (**Classrooms**)
142. The author says that we didn’t have the multitude of _____ that many non-Asian children faced once school ended
A. Complication B. Disorder **C. Distractions** D. Games

143. The Asian parents do have a genuine respect for _____
 A. Mentor B. Instructor **C. Educator** D. Dean
144. Who never undermine an educator's authority?
 A. Parents **B. Asian Parents**
 C. American parents D. Asian students
145. Asian parents view their children's educators as _____ not adversaries
 A. Colleague B. Partner C. Associate **D. Collaborators**
146. Teachers in the West are unwilling to play the mentoring role of the _____ (**Asian Teachers**)

If families break down, individuals will become selfish, irresponsible, even shameless;

147. If the family has broken down, everybody has become _____
 A. Egoistical B. Greedy **C. Selfish** D. Caring
148. If the family has broken down the finances of even husband and wife have become _____
 A. Original B. Personal C. Unique **D. Individual secret**
149. When the family and society losing their traditional space boys and girls become _____ in their habits
A. Shameless B. Rude C. Bold D. Good
150. The choice-less human relations between parents and children etc, become contractual contracts while relations are founded on _____
 A. Burden **B. Duty** C. Commitment D. Obligation
151. _____ consciousness has undermined and destroyed all relations sense of values (**Obsessive rights**)
152. There is no shyness to be selfish in _____ of even Parents
 A. Disrespect B. Disfavor **C. Disregard** D. Neglecting

153. Shamelessness dominates where _____ once ruled
 A. Insecurity **B. Shyness** C. Reserve D. Boldness
154. What is the biggest problem of West particularly in the life style?
 A. Calm B. Reckless C. Fancy **D. Extravagant**
155. Extravagance is the result of _____ and _____ of family responsibility
 A. Decrease, Wear **B. Erosion, Absence**
 C. Spoiling, Destruction D. Abrasion, building
156. Extravagance has driven people to _____ and carefree lifestyle
 A. Immoral B. Wild **C. Irresponsible** D. Liable
157. In UK the amount of new clothes purchased not used at all, and thrown away was worth _____
 A. 50 billion B. 32 million C. 32 lakhs **D. 32 billions**

Asia and US: Cross Cultural view of Teachers' status

158. There are cultural differences between the _____ and _____ on how teachers are respect in the society's (**modern US and traditional Asia**)
159. In Which country Teachers are viewed as role models for students?
 A. India **B. China** C. Korea D. Japan
160. In India the roots of the educational system is _____ Teacher = God (**Guru**)
161. Indian students' respectful attitude is communicated by their _____ in India's classroom culture
 A. Gestures B. Mannerisms **C. Body language** D. Expressions
162. In India Eating, chewing gum, putting feet on desks and chairs etc are _____
 A. Allowed B. Refused C. Vetoed **D. Forbidden**

163. _____ punishment is used in Indian elementary and secondary schools
A. Sensible B. Mortal **C. Corporeal** D. Imposition
164. Indian students never address the teachers by their _____
A. Surname B. Nick name **C. Names** D. Designation
164. In Which country Teachers have the same status as kings and fathers?
A. India **B. Korea** C. United States D. Japan
166. In Korea Teachers are viewed as absolute authorities and _____ in life
A. Advicers B. Trainer **C. Mentor** D. Guide
167. In Which country Teachers are given a good deal of respect they're expected to devote their life?
A. England B. India C. Norway **D. Japan**
168. First thing in the morning, Japanese children _____ to their teachers
A. Flexure **B. Bow** C. Salaam D. Bob
169. The Japanese proverb is: better than a thousand days of _____ is one day with a great _____ (**Study, Teacher**)

Even Communist China returns to Confucius for Teachers Respect Day

170. _____ principles have a basis in common Chinese tradition and belief (**Confucius's**)
171. Who was championed in strong family loyalty, ancestor worship and and respect for the elderly by children?
A. Taoism **B. Confucius** C. Mohism D. Yangism
172. Confucius' role was played down during the _____ Cultural Revolution
A. Socialist B. Party member **C. Communist-led** D. Lennist

173. The Teachers' Day change is therefore considered a landmark of _____ revival
A. Legalism B. Agrarians **C. Confucianism** D. Zen
174. Who started the China's private education system?
A. School of diplomacy B. School of military
C. Yangism **D. Confucius**
175. A. _____ who has been a Chinese language teacher for seven years (**civil servant**)
176. Chinese has regarded Confucius for millennia as " _____ in ancient time"?
A. Best philosopher **B. Best teacher** C. Monk D. Best Adviser
177. The head of the China Confucius Research Institute, proposed setting up a _____ day. (**Teachers Respect**)

Reverence for Teachers promotes reverence for teaching and learning

178. In Which country reverence for teachers is missing?
A. United Kingdom B. Italy **C. America** D. Australia
179. What did it cause in the performance of students due to the reverence for teachers is missing?
A. Spoiling **B. Erosion** C. Building D. Grinding down
180. Reverence of teachers is enabling high performance in _____ students (**Asian**)
181. Which one alone cannot promote respect for teachers?
A. High compensation B. Getting more awards
C. Dressed well **D. Higher remuneration**
182. The "Modern" US is rethinking on how to revive and restore the _____ for teachers.
A. Dishonor B. Homage **C. Reverence** D. Fear
183. Respect and Reverence are not qualities that can be _____ or ordered into existence
A. Law **B. Legislated** C. Pass D. Constitute

184. What are the products of culture and tradition?
 A. Appreciation, honor B. Reverence, Disfavor
C. Respect, reverence D. Dignity, Awe
185. What did they require to maintain and promote the reverence for Teachers?
 A. Scriptures B. Epics C. Literature **D. Samskarams**
186. By the _____ Vandanam the IMCT endeavors to arouse the also consciousness of students, teachers about the need for reverence for teachers
 A. Ganga B. Bharatmata **C. Acharya** D. Kanya
187. The IMCT sees Reverence for Teachers as really Reverence for _____
 A. Scholar **B. Education** C. Lecturer D. Mentor
188. A teacher is the symbol for the theme of reverence for learning as a _____ and _____ endeavour
 A. Civilizing, Academic B. Scholastic, Cultural
C. Cultural, Spiritual D. Liberal, devotional
189. Reverence for the teacher translates into reverence for teaching in _____ and for _____ in students
 A. Schooling, training B. Research, Ignorance
 C. Tuition, Science **D. Teachers, learning**
190. In the modern West now _____ the loss of traditional reverence for teaching and learning
 A. Hurt B. Regret **C. Lament** D. Sorrow
191. The loss of reverence for teachers is because of the intervention of _____ (**modernity**)
192. Therefore, even for success in material education, reverence for _____ is a must.
 A. Education B. Teachers C. Parents **D. Learning**

193. The experience of the West should convince us that once such _____ is lost, one can only lament about the loss
A. Value **B. Virtue** C. Character D. Kindness
194. Which one is not an intellectual idea founded on logic?
A. Cultural practice B. Loyalty **C. Reverence** D. Worship
195. Which one is founded on the inherited habits?
A. Worship B. Virtue C. Homage **D. Cultural practice**
196. As education builds the future of the _____
A. Society B. Parents **C. Nation** D. People
197. Building reverence for learning through reverence for teachers is extremely critical in the _____ times
A. Recent **B. contemporary** C. Future D. Past
198. Without reverence for teachers, there will be no reverence for _____
A. Education B. Parents **C. Learning** D. God
199. The IMCT therefore presents the concept of reverence for the Guru through Acharya Vandanam as a _____ (**spiritual**)
200. West- centric modernisation is threatening to _____ reverence for everything be it nature, parents, elders or even nation. (**Erode**)

Aditi Vandanam

1. Reverence for Aditis [unexpected stranger-visitors]

1. The Hindu tradition adds another category human the Aditi also as _____
A. Great B. Earthly **C. Divine** D. Delightful
2. The Aditi an unknown _____ who could come any time as he pleases without any appointment or fixed time for coming
A. Company **B. Guest** C. Enemy D. Client
3. Revere unexpected stranger-visitors as _____
A. Idol B. Creator C. Soul **D. Gods**

4. The _____ owes duty even to the unscheduled and unknown guest.
A. Human **B. Householder** C. Individual D. Soul
5. There are many stories in the sacred scriptures where _____ comes in the form of an untimely guest
A. Kings B. Divine being **C. God** D. Father
6. Even in _____ times visiting friends, relatives and even strangers without notice is regarded normal.
A. Instant **B. Contemporary** C. Past D. Future
7. Ancient Indian _____ mandates that the food served to the Aditi should be hot.
A. Literature B. Puranas C. Vedas D. Smritis
8. After Aditi eat the _____ should ask whether they enjoyed the food and give them water and finally they should be asked to rest and then go if they wished to.
A. Owner B. Keeper **C. Host** D. Visitor
9. The ancient Tamil scripture, _____ goes as far as to say – “the whole purpose of earning wealth and maintaining a home is to provide hospitality to unexpected guests.”
A. Bhagavad Gita **B. Thirukkural** C. Kamba Ramayanam D. Thevaram
10. The ancient Indian practices mandate that even unknown and _____ visitors be revered and taken care of
A. Impulsive B. Spontaneous **C. Unscheduled** D. impromptu
11. Irrespective of the religious and other differences in India all religious communities follow the tradition of _____ to parents, teachers and Aditi
A. Admiration **B. Reverence** C. Worship D. Veneration

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IMCTF Pledge

*I revere "**Trees**" as symbol of **Forests***

*I revere "**Snakes**" as symbol of **Wild Life***

*I revere "**Cows**" as symbol of all **Living Beings***

*I revere "**Ganga**" as symbol of **Nature***

*I revere "**Mother Earth**" as Symbol of **Environment***

*I revere my "**Parents**" as symbol of **Human Values***

*I revere my "**Teachers**" as symbol of **Learning***

*I revere "**Women**" as symbol of **Motherhood***

*I revere "**War Heroes**" as symbol of **Bharat***



Initiative for Moral and Cultural Training Foundation [IMCTF]



Six Thematic Samskarams

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