

**PEDAGOGICAL IMPLICATIONS OF AXIOLOGY  
PROPOUNDED IN THE ADI GRANTH AND THE  
BHAGVAD GITA FOR VALUE ORIENTED  
EDUCATION**

**THESIS**

SUBMITTED TO FACULTY OF EDUCATION

FOR THE AWARD OF DEGREE OF

**DOCTOR OF PHILOSOPHY**

**Supervised by:**

**Dr . J. S. Dhillon**

Principal

Khalsa College of Education

Amritsar

**Submitted by:**

**Ranjuman Deep Kaur**

M.Sc. (Math), M.Ed.,

U.G.C. (Education)

**GURU NANAK DEV UNIVERSITY**

**AMRITSAR-143005**

**INDIA**

**(2011)**

## CERTIFICATE

The work included in the thesis entitled, **PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION**, submitted to the **Faculty of Education**, Guru Nanak Dev University, Amritsar, for the degree of **Doctor of Philosophy**, was carried out by **Ranjuman Deep Kaur** under my supervision. This is an original work and has not been submitted in part or full for any other degree/diploma at this or any other university/institute. I have read the thesis for its language and contents. This thesis is considered fit for the award of degree of Ph.D. in the faculty of Education.

(Dr. J.S. Dhillon)

Supervisor

Dated:

Place:



## **DECLARATION**

This work embodied in the thesis entitled, **PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION**, has been done by me and not submitted elsewhere for the award of any other degree/diploma. All the ideas and references have been duly acknowledged.

(Dr. J.S. Dhillon)  
Supervisor

(Ranjuman Deep Kaur)  
Investigator

Dated:

Place:

## ACKNOWLEDGEMENT

Any accomplishment requires the effects of many people and this work is no exception. My heartiest gratefulness and thanks are due to various eminent educationists and other learned scholars without whose help this thesis would not have acquired its present form. In this respect, the first and foremost is Dr. Jaswinder Singh Dhillon, Principal, Khalsa College of Education, Amritsar, who is an eminent educationist, highly innovative and superbly creative in nature. He imparted a quantum of his experience, institution and intellect, out of his professional reservoir and illuminated the entire journey to the accomplishment of the dissertation.

I am extremely thankful to Dr. Surinder Kaur Dhillon, Dean Faculty of Education, G.N.D.U, Amritsar for rendering her brilliant creativity and matchless professional acumen in guiding this project.

I also express my earnest thanks to Dr. Amit Kauts, Principal, M.G.N. College of Education for his help and co-operation in respect of the present work.

I render myself short of words while expressing my thanks to Dr. Surinder Pal Kaur, Lecturer, Khalsa College of Education, Ranjit Avenue, Amritsar for her selfless help and moral encouragement.

I extend my thanks to Dr. Navdeep Kaur, Lecturer, Khalsa College of Education, Ranjit Avenue, Amritsar for her assistance during various stages of research work.

I express my thanks to Prof. Mohan Singh, for his able, sincere and valuable suggestions in helping me to complete this work.

Words at my command are insufficient to show my indebtedness to my dear husband Gurdeep Singh for encouraging me and providing me confidence and infusing in me the spirit to face the challenge of life bravely. I wish to appreciate and give my love to my little son Jalash Veer Singh who gave me the time meant for him. I am also thankful to my mother-in-law for her selfless support. Affectionate thanks are due to my father

Darshan Singh and my father in law Prabhu Singh for moral support and extending necessary co-operation.

I will be falling in my duty if I do not affix my profound gratefulness to head and staff of the library of Khalsa College of Education, Amritsar for their cooperation during my research work.

I accord my thankfulness to nexus computer center for typing this manuscript with great care, precision and patience.

Above all, I thank God for showering His blessing upon me.

Ranjuman

Deep Kaur

Place: Amritsar

Date:

# TABLE OF CONTENTS

CHAPTER NO.	TITLE	PAGE NO.
<b>I.</b>	<b>INTRODUCTION</b>	1-41
1.0.0	Concept of Axiology	1-5
1.1.0	Classification of Values	5-9
1.2.0	Bases of Values Classification	10-11
1.3.0	Values in Different Philosophic Systems	12-14
1.4.0	Values and Theology	15-19
1.5.0	Values and the Adi Granth	19-21
1.6.0	Values and the Bhagvad Gita	21-23
1.7.0	Pedagogy	23-24
1.8.0	Concept of Education	24-26
1.9.0	Value Oriented Education	26-31
1.10.0	Need and Importance of the Study	31-33
1.11.0	Justification of the Study	33-37
1.12.0	Statement of the Problem	37
1.13.0	Delimitation of the Problem	37
1.14.0	Definition of the Terms	37-39
	1.14.1 Pedagogical Implications	37
	1.14.2 Axiology	38
	1.14.3 Propounded	38
	1.14.4 The Adi Granth	38
	1.14.5 The Bhagvad Gita	38
	1.14.6 Value Oriented Education	38-39
1.15.0	Objectives	39
1.16.0	Chapterization	39-41
<b>II.</b>	<b>REVIEW OF RELATED LITERATURE</b>	42-73
2.0.0	<b>Prolegomena</b>	42-43
2.1.0	Studies Related to the Adi Granth	43-55
2.2.0	Studies Related to the Bhagvad Gita	55-60
2.3.0	Studies Related to Values	61-71
2.4.0	Analysis of the Related Literature and the Present Study	71-73

<b>III.</b>	<b>METHOD AND PROCEDURE</b>	74-86
3.0.0	Prolegomena	74-78
3.1.0	Data Collection	78-79
3.2.0	Primary Sources	79-84
3.2.1	The Adi Granth	79-81
3.2.2	The Bhagvad Gita	81-83
3.2.3	Text Books of Punjab School Education Board	83-84
3.3.0	Secondary Sources	84
3.4.0	Tools	84-85
3.5.0	Treatment of the Subject Matter	85-86
3.6.0	Analysis of the Data	86
<b>IV.</b>	<b>AXIOLOGY IN THE ADI GRANTH AND THE BHAGVAD GITA</b>	87-156
4.0.0	Chart showing the Value System	90
4.1.0	Values in the Adi Granth and the Bhagvad Gita	91-151
4.1.1	Contentment	91-93
4.1.2	Truth	93-96
4.1.3	Humility	96-99
4.1.4	Unity	99-101
4.1.5	Peace	102-105
4.1.6	Equality	105-108
4.1.7	Non-Violence	108-111
4.1.8	Detachment	111-114
4.1.9	Charity	114-116
4.1.10	Sacrifice	116-119
4.1.11	Self-Control	119-122
4.1.12	Wisdom	122-125
4.1.13	Courage	125-128
4.1.14	Service	128-130
4.1.15	Purity	130-133
4.1.16	Patience	133-135
4.1.17	Duty	135-138

	4.1.18 Renunciation	138-140
	4.1.19 Self-realization	140-144
	4.1.20 Justice	144-146
	4.1.21 Faith	146-148
	4.1.22 Hard work	149-151
	4.2.0 Chart showing Values Inherent in the Adi Granth	153-154
	4.3.0 Chart showing Values Inherent in the Bhagvad Gita	155-156
<b>V.</b>	<b>Present Education System –An Overview</b>	157-182
5.0.0	Value Oriented Education in Curriculum	165-182
<b>VI.</b>	<b>PROGRAM OF ACTION</b>	183-219
6.0.0	Aims of Education	185-198
	6.0.1 Spiritual Development	185-187
	6.0.2 Intellectual Development	188-189
	6.0.3 Social Development	189-192
	6.0.4 Moral Development	193-194
	6.0.5 Emotional and Aesthetic Development	195
	6.0.6 Preparation for a Life of Action and Labour	195-197
6.1.0	Curriculum	198-203
	6.1.1 Curriculum at Elementary Stage	200-202
	6.1.2 Curriculum at Secondary Stage	202-203
6.2.0	Co-Curriculum Activities	203-204
6.3.0	Methodology	204-213
	6.3.1 Role Reversal	206
	6.3.2 Project Method	206
	6.3.3 Story Telling Method	207
	6.3.4 Discussion Method	207-208
	6.3.5 Debates	208
	6.3.6 Talking Circle	208
	6.3.7 Brain Storming	208-209
	6.3.8 Pictures	209
	6.3.9 Drawing	209

	6.3.10 Cartoons	209
	6.3.11 Personal Example	210
	6.3.12 Verbal advice	210
	6.3.13 Slogans	210
	6.3.14 Morning Assembly	210-211
	6.3.15 Classroom Transactions	211
	6.3.16 Social Service	212
	6.3.17 Spiritual Diary	212
	6.3.18 Suggestion Box	213
	6.3.19 Dealing with Negative Elements	213
	6.4.0 Role of Teacher	213-217
	6.4.1 Pre-Service Teacher Education	214-215
	6.4.2 In-Service Teacher Education	215-217
	6.5.0 Discipline	217-219
<b>VII</b>	<b>FINDINGS, CONCLUSION AND SUGGESTIONS</b>	220-226
	7.0.0 Findings	220-222
	7.1.0 Conclusion	222-225
	7.2.0 Suggestions for Further Research Work	226
<b>VIII.</b>	<b>SUMMARY</b>	227-244
	<b>BIBLIOGRAPHY</b>	245-262
	<b>APPENDICES</b>	
	<b>Appendix-I:</b> Chapter Wise Original verses from the Adi Granth	i-xi
	<b>Appendix-I :</b> Chapter Wise Original verses from the Bhagvad Gita	xii-xvi
	<b>Appendix-III:</b> Subject Wise Representation of various values as observed in chapters of various text books of PSEB of classes I to X.	xvii-clv
	<b>Appendix-IV:</b> Page Wise Original Punjabi/Hindi Version of Italicized expressions has been given in the form of appendix at the end of the thesis.	clvi-clxxii

## **ABBREVIATIONS USED IN THE STUDY**

<b>SHORT FORM</b>	<b>FULL FORM</b>
IPA	International Phonetic Association
N.C.E.R.T.	National Council of Educational Research and Training
B.C.	Before Christ
A.C.	After Christ
NPE	National Policy on Education
G.N.D.U.	Guru Nanak Dev University
P.S.E.B.	Punjab School Education Board
UNESCO	United Nations Educational Scientific and Cultural Organization
N.C.C	National Cadet Corps
p.(pp.)	page (pages)
Vol.	Volume (as in Vol. 4)
Vols.	Volumes (as in four volumes)
Ed.(Eds.)	Editor (Editors)
ed.	Edition
Rev. ed.	Revised edition
n.d.	No Date
L.No.	Lesson Number
S.No.	Serial Number



## INTRODUCTION

Axiology is the science and theory of values. The idea of value is present in every choice, decision and act of a person. When we choose between two purposes or courses of action, we decide which of them is better and our decision is in favour of that which we consider as better at that time. In this process of choice and decision, the concept of value is involved. Axiology is often thought to include ethics and aesthetics – philosophical fields that depends crucially on notion of values. The ethical concepts of ‘right’ and ‘wrong’ , ‘good’ and ‘bad’ , ‘virtue’ and ‘vice’ have always influenced the mundane activities of man throughout the civilizations as classified by Ronald Toynbe<sup>1</sup>. Every civilization had certain distinctive peculiarities and ideals. For example, the Indian, Sinic and Hellenic civilizations compounded ethical, social, emotional and spiritual values<sup>2</sup>. In India all human efforts were related to the fulfillment of the fundamental purpose of human life, Moksha or liberation. The Indians had before them the ideal of self-realization. Their dominant value ‘Karam’ or duty is reflected in politics, society and economics. Their greatest values were spiritual speculation, character formation, simple living, high thinking and knowledge acquisition to have power and humanity.

### 1.0.0 CONCEPT OF AXIOLOGY

Axiology is derived from Greek the word *axiā*, which means "value or worth" and *logia* is the philosophical study of value. The term was first used in the early 20th century by Paul Lapie, in 1902, and E. Von Hartmann, in 1908<sup>3</sup>. Axiology studies mainly two kinds of values: ethics and aesthetics. Ethics investigates the concepts of right and good in individual and social conduct i.e. it is the study of values in human conduct. Aesthetics is the study of values in art i.e. it study the concepts of beauty and harmony. So Axiology is the philosophical study of goodness or values, and its significance lies:

a). In the considerable expansion that it has given to the meaning of the term value.

---

<sup>1</sup> Taneja, V.R. : Foundation of Education Philosophical and Sociological, p. 189.

<sup>2</sup> Ibid., p. 189.

<sup>3</sup> <<http://en.wikipedia.org/wiki/Axiology>>

b). In the unification that it has provided for the study of a variety of questions – economic, moral, aesthetic and even logical that had often been considered in relative isolation.<sup>4</sup>

Lotze holds axiology as,” The general theory of value; the study of objects of interest”.<sup>5</sup> John Warfield defines Axiology as, “The study of the nature of types and criteria of values and value judgment, especially in ethics”.<sup>6</sup> In this way we can say that Axiology is a branch dealing with values i.e. ethics, aesthetics and religion.

Axiology refers primarily to the writings of the Austro-German phenomenologist such as Franz Brentano, Alexius Meinong, Max Scheler and Nicolai Hartmann. Their influence has been transmitted to the Anglophone world through the writings of G.E. Moore, W.D. Ross, Roderick Chisholm, and more recently Robert Nozick<sup>7</sup>. The axiological movement emerges from the phenomenological method. The axiologists sought to characterize the notion of value in general, of which moral value is only one species. They argue against Kant, that goodness does not exclusively derive from the will, but exists in objective hierarchies. They emphasize the extent to which it is through emotions and feelings that human beings discern values. The notion of right action is understood derivatively in terms of the values which emotions reveal.<sup>8</sup>

The term ‘value’ is used in a confused but widespread way not only in economics and philosophy but also in other social sciences and humanities. The extension of the meaning and the use of the term began in economics or in political economy, it was then called ‘value’ and became technical term central to that branch of economics which was labeled as theory of value. The idea was introduced by Hugo Munsterberg and W.M. Urban, taken up by Ralph Baston Perry, John Dewey, D.H. Parker, E.W. Hall and others and later refurbished by S. C. Pepper and Paul W. Taylor<sup>9</sup>. The conception matured in 1890 in the writings of Alexius Meinony and Christian Von Ehrenfels, two Austrian followers of Fraz Bentano and through others like Max Scheler and Nicolai Hartmann, two twentieth-century German followers and the idea of general theory of value became popular in the continent and in Latin America.<sup>10</sup>

---

<sup>4</sup> <<http://www.Britannicaonlineencyclopedia.org/Axiology>>

<sup>5</sup> <<http://pespmc1.vub.ac.be/ASC/AXIOLOGY.html>>

<sup>6</sup> <<http://pespmc1.vub.ac.be/ASC/AXIOLOGY.html>>

<sup>7</sup> <<http://www.newworldencyclopedia.org/entry/Axiology>>

<sup>8</sup> <<http://www.newworldencyclopedia.org/entry/Axiology>>

<sup>9</sup> The Encyclopedia of Philosophy, Vol. VIII, p. 229.

<sup>10</sup> Ibid., p. 229.

Then German philosophers, especially Rudolf Herman Lotze, Albrecht Ritschl and Nietzsche began to take the notion of value in much broader sense and gave it primary importance in their thinking.<sup>11</sup> Even philosophers from the time of Plato had discussed a variety of questions under such headings as the good, the end, the right, obligation, virtue, moral judgment, aesthetic judgment, truth, and validity etc.

**Prof. C. Seshadri (1992)**, “Value refers to objects that human beings consider desirable and worthy of pursuit in their thoughts, feelings and actions. These objects may be material or abstract qualities and states of mind and heart like truthfulness, happiness, peace, justice. In any case, they function as ideals and standards and govern human actions.”<sup>12</sup> Man acts to satisfy his wants, anything which satisfies a human want, becomes thereby a value. ‘Our conduct is motivated by our value’ is another way of saying that we act to satisfy our wants. Values are masterminds which give direction to one’s strivings. It represents feelings, wants, interests, attitudes, preferences and opinions about what is right, just, fair or desirable. In other words, value is an enduring belief that a specific mode of conduct or state of existence is personally or socially preferable to an opposite or converse mode of conduct or state of existence.

**N. Torralba (1995)** holds, “Values can be defined operationally to include norms of right conduct and good intellectual and moral habits.”<sup>13</sup> Value aims at perfection, self realization, satisfaction development, integrity and cohesion etc. Values are therefore, related to those activities, which are thought good or useful and valuable . These values at any moment play a significant role in the life of man in enabling to lead his personal and social life successfully. They occupy an important place in education. They lead to motivation, which in turn results in desirable behaviour.

**Kireet Joshi (1997)**, a former Educational Adviser to the Government of India in *Education for Character Development* has explained the word “value” in these words, “This word value as understood in the context of educational philosophy, refers to those desirable ideals and goals which are intrinsic in themselves and which, when achieved or attempted to be achieved, evoke a deep sense of fulfillment to one or many or all parts of

---

<sup>11</sup> Ibid., p. 229.

<sup>12</sup> Reproduced by Chand, Jagdish: Value Education, p. 3.

<sup>13</sup> Ibid., p. 3.

what we consider to be the highest elements of our nature.”<sup>14</sup> Truth, Beauty and Goodness are the supreme values of life. They are intrinsic in character and they are end-in-themselves. Even if there are wide differences as to what is meant by these three items, there is agreement that they are most desirable ideals and mere orientation towards them inspires development of those states of our being and becoming in which we can hope to find some kind of ultimate fulfillment. Value is the act of cherishing something. A person who values justice will spend a lot of energy in search for it. It is the co-operative result of an interaction between personal and impersonal elements.

**Prof.B.Mukhopadhyay** in his write-up in “University News “(**March 7-13, 2005**) has attempted to differentiate value related terms. He has observed,” Values do not mean only virtues. Moral values are known as virtues. Ethics deal with right and norms. Ethics is a system or code of morals. Once someone knows his values and knows what is important to him, ethics can help him to set goals”<sup>15</sup>. Morality is concerned, both, with beliefs and actions which are in conformity with the social norms shaped, modified and chiseled over a length of time. The belief about what is right and what is wrong, what ought to be done and what ought not to be done is generally defined as moral belief. Values involve individual feelings, ideas and beliefs an individual operates according to a system of values. Everything he does, every decision he makes, comes from within, conscious or unconscious system of values.

In relation to the determination of a thing or act educationists put forward the following ideas.

- The value of a thing is due to the fact that the thing has power to satisfy our wants.
- Anything has value if it is related to the perfection of life for which a man endeavours in his life.
- Anything which has utility.
- Anything which is helpful in organizing society is called value.
- Anything which helps for existence.

---

<sup>14</sup> Ibid., p. 4.

<sup>15</sup> Ibid., p. 5.

- Values are determined by the notions of individuals and also by the circumstances in which they live, etc.

Values are nothing but the social-amity and adjustability without causing any damage to others right, whether they may be personal, social, intellectual or even spiritual values. The Sathya Sai Education in Human Values Programme identifies 'Five Domains' of human personality and 'Five Basic Human Values' corresponding to these domains.<sup>16</sup> The five domains of the personality are the physical, intellectual, emotional, super-conscious and the spiritual. The five "basic human values" are of Truth, Right Conduct, Peace, Love and Non-violence. They are called basic because they are pursued by people of all cultures and religions and are timeless.

### 1.1.0 CLASSIFICATION OF VALUES

Values are classified in a number of ways. However, here we are giving important types of classifications:-

**Spranger's Classification :** Edward Spranger was a German philosopher and psychologist. He adds that in its purest form the social interest is selfless and tends to approach very closely to the religious attitude. His chief aim in life is to order and systematize his knowledge. He does not imply that a given man belongs exclusively to one or another of these types of values. His depictions are entirely in terms of 'ideal types,' a conception fully explained in his book Types of Men. Spranger in his comprehensive discourse on Types of Men, posited six basic evaluative attitudes resulting from the striving of men towards different normative goals. He called these values:

1. **The Theoretical**, whose dominant interest is the **discovery of truth**.
2. **The Economic**, whose interest is in **what is useful**.
3. **The Aesthetic**, whose highest value is **form and harmony**.
4. **The Social**, whose highest value is **love of people**.
5. **The Political**, whose interest is primarily in **power**.
6. **The Religious**, whose highest value is **unity**.

---

<sup>16</sup> Chand, Jagdish: Value Education, p. 33.

**Plato's Classification:**

Like all ancient philosophers Plato maintains a virtue-based eudemonistic ethics. That is to say, human well-being is the highest aim of moral thought and conduct; the virtues are the requisite skills and character-traits. Plato developed such distinct areas of philosophy as epistemology, metaphysics, ethics, and aesthetics. The philosophy of Plato is marked by the usage of dialectic, a method of discussion involving ever more profound insights into the nature of reality, and by cognitive optimism, a belief in the capacity of the human mind to attain the truth and to use this truth for the rational and virtuous ordering of human affairs. Plato believes that conflicting interests of different parts of society can be harmonized. The best, rational and righteous, political order, which he proposes, leads to a harmonious unity of society and allows each of its parts to flourish, but not at the expense of others. The theoretical design and practical implementation of such order, he argues, are impossible without virtue. Plato classified values on the basis of ultimate realities. These are as follows:

1. Truth
2. Beauty
3. Goodness.

These are also the basic values of life enunciated by the Indian thinkers as Satyam, Shivam, Sundram.

**Parker's Classification:**

Parker's distinction lies in its desire to foster the self-worth of individuals so that students can become active citizens in a diverse, democratic society and changing world. Parker's philosophy of education leads students to develop self-discipline, independence of mind and collaborative spirit necessary to apply their values, skills, knowledge and ideas to think and act as vigorous participants in the life of our democracy. Parker was preoccupied with no area of given experience more than the value experience. He classified values as follows:

1. Biological values
2. Economic values
3. Affective values
4. Social values
5. Intellectual values
6. Aesthetic values
7. Moral values
8. Religious value

### **Gandhi's Classification:**

Gandhi, the great philosopher, educationist and experimenter expressed his views on everything from God to birth-control. After his return from England, he set up practice in Rajkot. Then he went to South Africa to look after the legal matter of a rich Indian firm. It was here that he evolved the ideas of 'Truth and Non-Violence'. Gandhi's values and his vision constituted a truly civilized and free India, it was not surprising that he developed firm views on education. Education not only moulds the new generation, but reflects a society's fundamental assumptions about itself and the individuals which compose it. He holds service of all should be the first fundamental of every human being. Gandhi's ideal of self-realization combines both the development of individuality as well as the society. He laid emphasis on the following values:

- Truth
- Non-violence
- Self-discipline
- Freedom
- Equality
- Purity of ends and means
- Self-realization
- Democracy

The list compiled by the **N.C.E.R.T.** on the basis of various documents on education as well as the study of the Gandhian literature as given in Appendix III of **“Document on Social, Moral and Spiritual Values in Education”(1979)** shows values like- Abstinence, Devotion, Courage, Cooperation, Compassion, Tolerance, Sincerity, Duty, Universal love, Self-control, Purity, Endurance, Freedom etc.

Values classified by **Dr. Karan Singh**, a great scholar and thinker, Chancellor, Jawaharlal Nehru University holds that we need shared values for the emerging global society. As global citizens committed to human survival or welfare, we must use the latest array of innovative and interactive pedagogic methodologies to structure a worldwide programme of education. In a write-up in the 'Hindustan Times' December 10, 2004, he referred to the following values:

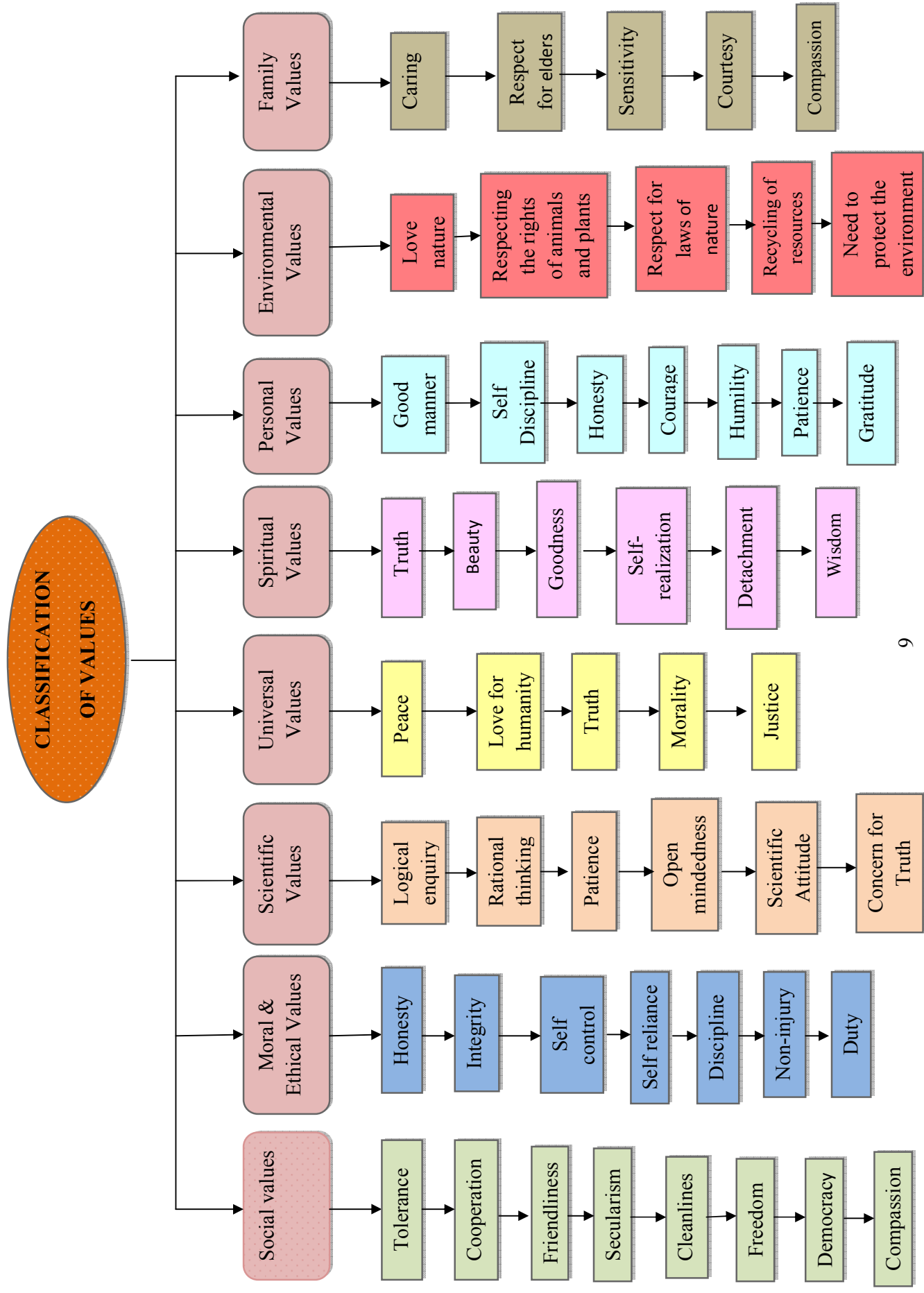
- Family values
- Spiritual values
- Global values
- Inter-religious understanding values
- Societal values
- Environmental values

People place different importance to the different value types. This is important from the point of view of understanding the behavior of people. When talking about values we must take into account that their field is a complex one, where classes of values don't have a predetermined principle which can individualize each other in an autonomous way, or to put them in a kind of report on a certain distinctive pattern, but, more important, they are in a coordination and subordination report. Values are and can be perceived as we perceive all the other objects, independent by consciousness. The number of values range from three (Satyam, Shivam, Sundaram) to 83 (reportedly itemized by N.C.E.R.T.). Broadly speaking the entire gamut of values may be classified into two types; One, the eternal, absolute or root values, and two, the temporal and mundane values. Moral and spiritual values are root-values, which take out of ourselves and inspire us to be good and to do good. The mundane values include contextual values, social, personal, universal etc. The values are subjective or objective, intrinsic or extrinsic and that they are of various kinds proves that there is a hierarchy of values. According to Plato and Kant, Man, who is valorous, possesses a special attribute of the mind or will that helps him to distinguish greater values from lesser ones. Kant develops the hierarchy of values based on the sanctity of man, who is always an end of the means.<sup>17</sup> Anything that debases or injures man is immoral. Scientific and family values also play an important role in today's life. Different families and different cultures have different values. Values are influenced by tradition, religion, mass media, social and political situations. Values have their foundations in higher and lower interests. The values which are born out of unthought desire or animal instinct are of lowest interest. The highest values are spiritual and intellectual; the lowest values are material. The spiritual values are also moral values; but in this case there is emphasis on the inner-self of the individual and his relation with the Supreme Being. Anything that takes the individual out of one-self and inspires one to sacrifice for a great cause for the good of others is spiritual. Intrinsic values take precedence over instrumental values. Similarly eternal values are superior to temporal values. In like manner all inclusive values should claim priority over exclusive values.

---

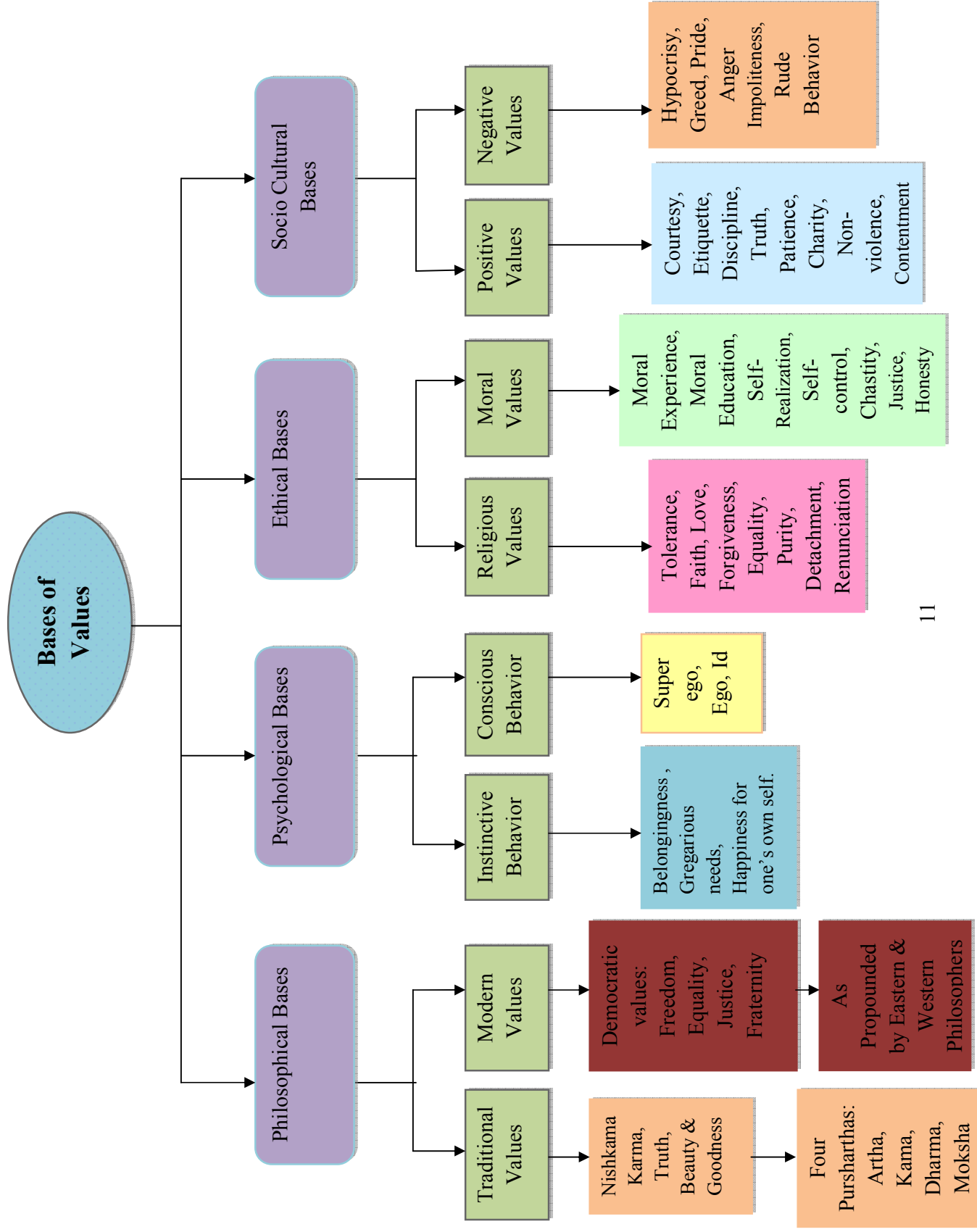
<sup>17</sup> Taneja, V.R. :Foundation of Education Philosophical and Sociological, p.195.





### **1.2.0 BASES OF VALUE CLASSIFICATION**

The values can form the basis as per dominant spheres of human life viz., Philosophical Bases, Psychological Bases, Ethical Bases and Socio-Cultural Bases etc. Values are the standards or guidelines for an individual's life. These are influenced by an individual's experiences, desires and specific situations. These are structured and restricted through processes of reflective thinking. Philosophical bases help man to attain a clear and consistent conception of world system. It offers a comprehensive outlook to serve as a link between various isolated disciplines. The moral and spiritual values and relevant problems are the topics for discussion in the area of philosophy. A philosophical base includes traditional and modern values. This basis includes sensitivity to the beliefs, traditions, and values across cultures and how these impact the relationships between children, families, and schooling, understanding of the purposes and goals of education and instruction for all and awareness of the human and legal rights and responsibilities of parents and children/youth as they relate to students. Psychological basis tells also how cultural factors may modify apparent abilities and suggests ways in which personal and other environmental influences can be improved. It includes instinctive and conscious behavior. This system of values is concerned with the instrumental and intrinsic values consistently brought together from the point of the development of a person and a society in all its material and ethical aspects. A value system is a set of consistent ethic values (more specifically the personal and cultural values) and used for the purpose of ethical or ideological integrity. Using core ethical values as the basis for ethical thinking can help to detect situations where we focus so hard on upholding one value that we sacrifice another. Every society consists of group of individuals and an individual may have positive and negative thinking. This thinking gives rise to two sets of values positive, and negative. This gives birth to Socio-cultural basis which involves positive and negative values. A society (or more specifically the system of order that enables the working of a society) exists for the purpose of benefiting the lives of the individuals who are members of that society. The functions of a society in providing such benefits would be those agreed to by the majority of individuals in the society and those individuals should be of positive thinking. All the bases of value classification are interlinked.



### 1.3.0 VALUES IN DIFFERENT PHILOSOPHIC SYSTEMS

Different philosophies talk about values. **Idealism** which was dominant philosophical theory in the ancient period also laid emphasis on values. Even in modern times, idealism has certain attractions which appeal to the human mind. This philosophy was represented by Socrates, Plato, Descartes, Berkley, Kant, Hegel, Richte, Froebel, Tagore, Mahatma Gandhi and Swami Vivekananda<sup>18</sup> etc. According to idealists, “values substantially exist and man values them because they are realities and part of the fabric of the cosmos. The objective of living and learning is to develop the natural man into the ideal man. Values exist in themselves and the act of valuing them is an individual experience”<sup>19</sup>. According to them every object, idea or act has intrinsic value. The valuer has to discover it. They believe that the student realizes values and value has existence in his interests and desires. God or the Ultimate Reality also exists and re-embodies perfect values, perfectly realized. Plato holds that Truth, Beauty and Goodness are outstanding eternal values. Idealists believe in the realization of these values as a goal of life. They believe values are not man-made and their existence is permanent. These values can be gained through education.

**Naturalists** believe that, nature is the ultimate reality. Naturalist thinkers are Rousseau, Bacon, Lamark, Herbert Spencer, James, Locke, Pestalozzi, Nunn, Bernard Shaw, and Tagore<sup>20</sup>. They believe that values are found in nature and are discovered by man who is a rational being. According to Santayana, a rational man at his highest development is capable of attaining all the spiritual insights claiming supernatural inspirations by his own efforts alone, because man has the capacity to be noble as well as base.<sup>21</sup> They believe that values cannot be taught through old stereotyped systems of education. Artificial and unnatural classroom method, rigidity of time table and old ideas of discipline have no value. They believe that the natural world is the real world. The natural method only can resolve moral disputes. The child and their natural development have become the pivotal aim of education.

**Pragmatism** emerged as the twentieth century revolution. Charles Pierce, John Dewey, William James, Kilpatrick, Schiller, developed Pragmatism<sup>22</sup>. Pragmatists

---

<sup>18</sup> Naqi, Mohammad: Modern Value Education , p. 143.

<sup>19</sup> Taneja, V.R. : Foundation of Education Philosophical and Sociological, p. 196.

<sup>20</sup> Ibid., p. 187.

<sup>21</sup> Ibid., p. 196.

<sup>22</sup> Naqi, Mohammad: Modern Value Education, p. 214.

hold that values are not fixed or eternal. Pragmatists are not absolute in themselves. Man creates values according to the circumstances and environment. They are instrumentalists and hold that values are not intrinsically good but are good for themselves in a particular situation. Their theory of truth and method of problem solving has an operational character, through which they establish the idea that values are valuable for a purpose. Values are subjective, relative and mind dependent. The aim of education is to create values because due to the development of science and technology there is a continuous degradation in the higher values.

**Existentialism** is a modern philosophy which represents revolt against many outlooks and methods of traditional western philosophy. Soren Kierkegaard, Gabriel, Marshal, Martin Heidegger, Karl Jasper, Friedrich Nietzsche are the exponents of existentialism.<sup>23</sup> An Existentialist is completely free to choose his values. The most important aim of education is the making of a human person as one who lives and makes decisions about what he will do and be. Truth is inward, subjective and intuitive. Existentialists also put emphasis on the individual like pragmatists and the naturalists. For them values emerge only when the individual interacts with his environment. They are not pre-existent and to be discovered. Rather they emerge when the individual faces the harsh reality of life. Hence it is individual himself who creates values out of life situations. Values to them are subjective; they are not facts. Reduction of values to facts leads to widespread loss of faith in values.

**Realism** stands as a philosophy for people who don't believe in anything supernatural, but who care about right and wrong, and living ethically. The realists also challenge the views of the idealists about values, like the existentialists. John Amos Comenius, John Locke, and Johann Herbart are well known realists.<sup>24</sup> They emphasize that the real world is one wherein people pursue their self-interests. Happiness, however, comes from fulfillment of human responsibilities and obligations. Complete living is to be realized through activities like self-preservation, earning a living, fulfilling duties etc. Character development was considered important by some realists. They extended the horizon of human knowledge. The rise of scientific inquiry opened new vistas before human mind. All these led to a new spirit of inquiry into the realities of nature. Man started to believe more in himself. He thought that he would conquer the entire world

---

<sup>23</sup> Ibid., p. 77.

<sup>24</sup> <<http://www.scribd.com/doc/30574917/Realism-in-Education>>

with his supreme gift of rationality. There are genuine claims about value which are true or false. These value-facts are mind-independent, they are not reducible to desires or other mental and non-mental facts of a non-evaluative kind. And these genuine, mind-independent, irreducible value-facts are causally efficacious.

**Humanism** is a naturalistic worldview with a long history of contribution to humanity. It encourages ethical integrity and promotes science and reason in the solving of human dilemmas and moral concerns. Alternatives to reason such as mysticism, faith, revelation, or other superstitions are delusional, arbitrary and counterproductive. Humanists live by moral deliberation and reflection, open to rational guidance and improvement and not by simplistic, dogmatic, or authoritarian ethical commandments. Humanism is a philosophy that provides meaning and guidance for people seeking to lead happy and socially responsible lives without supernaturalism. The ethics of Humanism stem from the fact that morality is a human invention and has been created by us for our well-being and happiness while working and living together in society. The basic human decencies: integrity, honesty, altruism, responsibility, etc. all allow us to live happier and healthier lives with a sense of self respect and dignity. It is a foregone conclusion that immoral living will lead to loss of self respect, alienation, and depression at the least, and self destruction, failure, and harm to the greater humanity at the worst. Only when we lead morally upright lives do we encourage trust, cooperation, and all of the things necessary for a prosperous life, society, and world. Ethical living is in the best interest of the individual.<sup>25</sup>

**Logical positivism** or analytical philosophy is a broad philosophical tradition characterized by an emphasis on clarity and argument and a respect for the natural sciences.<sup>26</sup> Leading practitioners are Bertrand Russell, George Edward Moore, Rudolf Carnap, and Ludwig Wittgenstein. They believe that moral values do exist in the world and come in the form of commands. God is the best explanation of objective moral values. Positivism asserts that the only authentic knowledge is that which is based on sense, experience and positive verification.<sup>27</sup>

---

<sup>25</sup> <<http://www.dtstrainphilosophy.blogspot.com/what-is-humanism.html>>

<sup>26</sup> <[http://en.wikipedia.org/wiki/Analytic\\_philosophy.html](http://en.wikipedia.org/wiki/Analytic_philosophy.html)>

<sup>27</sup> <<http://en.wikipedia.org/wiki/Positivism>>

#### 1.4.0 VALUES AND THEOLOGY

According to the ancient Indian Scriptures. There are seven seminal concepts of values. These are rta(cosmic order); verna(class); asrama dharma(duties for different stages of life); law of karma(moral causation); samsara(transmigration); ahinsa(harmlessness); and moksha(liberation).<sup>28</sup>In ancient India the main goal of education was spiritual development which was to be achieved through leading a pious and virtuous life. For such a life, the inculcation of values was considered essential. The concept of values was presented in the concept of four-fold aims of human life which consists of Economic values(Artha), Hedonistic values(Kama), Moral values(Dharma),and Religious values (Moksha). Dharma is related to Ethics, Artha is wealth, Kama is pleasure and Moksha is liberation. The traditional triumvirate of values referred to the three-fold aim of human life consisting of Dharma, Artha and Kama which were considered to be mundane and empirical, it presupposed Moksha as the fourth and transcendental aim of human life. The literature is the index of the mind of a nation. India has presented in her literature highly evolved civilization dating back to a glorious golden age. Literature on the subject of values is enormous. It is expressed in religious books, in philosophical treatises, in dramas, in novels, in essays and editorials etc. In India the most valuable discourses on values can be found in such sacred traditional books as the Bhagvad Gita, the Adi Granth, and the Quran etc. These books are still the source of moral guidance in people's lives. These books outline the Road of Humanity.

The Hindus have left their civilization not in stones, monoliths or crumbling edifices , but in architecture of ornamental writing sculpted in the euphonious language-Sanskrit. The very composition of the Bhagvad Gita-its rhetoric , alliteration , diction style and a harmony shows that India had long since passed through states of material and intellectual growth and had arrived at a lofty peak of spirituality. This Hindu epic, which is considered as the world's longest poem, is part of the Mahabharata written by Rishi Veda Vyasa. The earliest of the 100,000 verses could have been orally composed around 3140 B.C., while written documentations were dated between 300 B.C and 200 A.D.<sup>29</sup>The Bhagvad Gita is one of the three legs, the Prastanatraya, on which the lofty edifice of the Vedanta Philosophy stands, the other two being the Upanishads and Brahma

---

<sup>28</sup> Gandhi, K.L. :Value Education, p. 130.

<sup>29</sup>< <http://www.highbeam.com/doc/1G1-157032910.html>>

Sutras. According to Indian tradition, the Bhagvad Gita is said to be five thousand years old, but in its essence it is even today as fresh as ever. The Bhagvad Gita is one of the holiest books of the Hinduism. The Bhagvad Gita is the archetype of Yoga Scripture and constantly refers to itself as such, the 'Scripture of Yoga'. The Bhagvad Gita is a part of great Sanskrit epic, the Mahabharata, bodily comprising chapters twenty five to forty two of the Bhishma Parva, thus running into eighteen chapters having seven hundred verses.<sup>30</sup> The first six belong to karma, the next six with upasana(devotion or faith) and the last six with dhyana(knowledge).The Bhagvad Gita proceeds from the crisis of Arjuna, a deplorably pitiable state of consciousness that besieges the heroic personality of Arjuna. The Bhagvad Gita gave emphasis on 'Nishkarma karma'. Nishkarma karma is based on the benefit of humanity in the spirit of perfect detachment, disinterest and selflessness.

The message of Bhagvad Gita is universal in its scope. It stands midway between a philosophical system and a poetic inspiration. The Bhagvad Gita is more a religious classic than a philosophical treatise. It is quoted in poetry, song and prayer. The metaphysics and theology of the Bhagvad Gita do not end in the realization of something abstract and beyond description. They are linked to life and they tell the central truth by the realization of which the highest human goal is attained<sup>31</sup>.

Buddhism is one of the oldest religious traditions of mankind. Buddhism has attracted the attention of most intellectuals as it can be said to be the least dogmatic. It holds ethical principles of non-violence, tolerance and social discipline are unavoidable conditions of human existence,by emphasizing the reality of dharma (the moral law), the sangha ( the social organization) and the Bhuddha ( as the ultimate enlightened teacher of mankind). These are regarded as the tri-ratna (the three gems) of Buddhist philosophy and religion.<sup>32</sup> The eight paths of morality, meditation and wisdom indicate values and elaborated as under:

1. Right thought with pure mind, devoid of lust, ill will and cruelty;
2. Right understanding of the impermanence of life;
3. Right speech avoiding falsehood, calumny, harsh words and gossip;

---

<sup>30</sup> <<http://www.haryana-online.com/bhagvad-gita.htm>>

<sup>31</sup> Gupta, Ram Chandra: Sri Krishna: A Socio-Political and Philosophical Study, p. 30.

<sup>32</sup> Kapur, Promilla(Dr.) and Kapur, Teg Bahadur (Brigadier): Value Education Based on all Religions of the World, Vol. I, p. 311.



4. Right action not to commit murder and sexual misbehavior, avoid false speech and intoxicants and to practice charity, purity, generosity, honesty, truthfulness and self-discipline;
5. Right vocation, not to harm or injure others;
6. Right effort, preventing vices and imbibing virtues;
7. Right mindfulness with awareness of the correct functions of body and mind; and
8. Right concentration for the disciplined meditation.<sup>33</sup>

The Buddhist period reveals that people were equal in all fields of their life. Man has been the central problem of Buddhist philosophy that gives a sense of purpose leading to a greater understanding of the concept of progress in human evolution. Every person is enjoined upon to treat others like his kin who deserve the same love and attachment as he himself.

Lord Mahavir was the twenty- fourth and last Tirthankara of the Jain religion of this era.<sup>34</sup> The word Jainism is derived from ‘Jina’ which means ‘conquered’; one who has conquered his passions, desires. It is applied to the liberated souls who have conquered passions and desires and obtained emancipation.<sup>35</sup> Right knowledge, right faith, and right conduct are the three most essentials with the help of which one could get rid of ignorance and bondage and could attain liberation. Jainism talks about five vows to indicate its general character.

1. Non violence-ahinsa
2. Truth-Satya
3. Non Stealing-Achaurya or Asteya
4. Celibacy/Chastity-Brahmcharya
5. Non-attachment/Non-possession-Aparigraha.<sup>36</sup>

---

<sup>33</sup> Kohli, Surinder Singh: Sikhism and Major World Religions, p. 106.

<sup>34</sup> Kapur, Promilla(Dr.) and Kapur, Teg Bahadur (Brigadier): Value Education Based on all Religions of the World, Vol. I, p. 326.

<sup>35</sup> Sharma, Chandradhar (Dr.): Indian Philosophy, p. 51.

<sup>36</sup> Kapur, Promilla(Dr.) and Kapur, Teg Bahadur (Brigadier): Value Education Based on all Religions of the World, Vol. I, p. 327.

In Jainism moral code of conduct is emphasized. Right conduct is helpful for the growth of values. Buddhism and Jainism both emphasize on the principles of equality, non-violence and denial of materialistic pleasures<sup>37</sup>.

According to Christianity, human being is the crown creation of God.<sup>38</sup> The moral duty of man is to respond the good in the law of God, which ultimately brings happiness. Propagation of values is a key concern in Christian education. Spirituality is the light that illuminates human worth. Hate is the spiritual darkness because it blinds the worth of the object of our anger. Human worth is the higher value in biblical spirituality and every other value is subsumed in this. God reveals himself to man and man seeks to maintain relationship with God. Due to this relationship, he seeks relationship with his fellow beings. He has to imbibe the qualities of justice, benevolence, temperance and fortitude. Bible offers a comprehensive value system for a healthy and noble life. Education as a personal liberation entails, the empowerment to reach out to others in a spirit of service. To be educated is not only to be equipped with knowledge and skills but also to be motivated with a sense of mission to use both in the service the humanity. In Christian view of education, values cannot be pedagogically compartmentalized. Learning values and imbibing the motivation to practice them must be the integral part of the total learning experience. The fundamental purpose in education is not to teach or recommend some values. It is instead, to help in forming spiritually proactive and socially sensitive human beings capable of engaging their life in a spirit of selfless society. The larger goal of education is social transformation. The Bible's greatness lies not only in its being the holy book but also in its being the general scripture of mankind which carries the message that all men on this earth are equal in the eyes of God. Good to humanity and mankind is the basic principle of the Bible.

Islam stands for peace and harmony of man with his own self, with the world around him and with the Divine. It is a legalistic religion in the sense that it prescribes rules of conduct for Muslims, almost for every sphere of life, and all these may be taken as values of life in Islam. Mohammad was considered the last prophet of Islam. Much of Islamic discipline consists of techniques related to sincere devotion and prayer to God. Islam believes in Ibadat, in its wider connotation 'Ibadat' is worship, obedience and service. Prayer for five times in a day is considered as a pillar of religion and the key

---

<sup>37</sup> Sharma, Chandradhar (Dr): Indian Philosophy, p. 55.

<sup>38</sup> Mathew, P. Johan : Christianity, p. 35.

to heaven. Self-purification and liberality are considered the highest values of life. Islam believes in five pillars which are as follows:

- 1 Belief in one God;
- 2 Belief in the angels;
- 3 Belief in the Prophet;
- 4 Belief in the day of judgment and
- 5 Belief in Quran (The timeless knowledge of God)<sup>39</sup>

In this world, right thinking breeds right action, and right action always leads to success.

Sikhism, the youngest of the major world religions, strictly monotheistic in its fundamental belief, was born in the Punjab in the revelations of Guru Nanak (1469-1539 A.D.). The Adi Granth is a voluminous anthology of the sacred verse by six of the ten Guru's (whose compositions it carries) and some of the contemporary saints and men of devotion.<sup>40</sup> The Adi Granth was compiled by Guru Arjan Dev, the 5<sup>th</sup> Nanak in 1604 A.D. and has 1430 pages containing 5894 hymns in all, in 31 ragas. This is the only Holy Scripture in the world which was written by the founders of the religion during their lifetime. All other holy scriptures were completed after their founders had left their heavenly abodes. Further, this is the only holy scripture that can be considered as a "Universal Granth" because it contains the hymns of both Hindu and Muslim saints. At the time of inclusion of Bani(sacred/hymns or compositions), no discrimination on the basis of caste, creed and region was made. If there was any consideration, it was only spirituality and doctrinal identity and the second and most important consideration was the praise of the Almighty, one and only God for the whole humanity. During the four hundred years of history of existence of the Adi Granth there has been no second version of any shabad incorporated in it since it has been maintained as a sacred scripture of Sikhism and no one is allowed to dilute or alter its sanctity.

### **1.5.0 VALUES AND THE ADI GRANTH**

The Adi Granth enunciates a perfect and practical way of life, which leaves nothing to speculation. Its teaching is to the general purport that God is to be worshiped

---

<sup>39</sup> Kohli, Surinder Singh: Sikhism and Major World Religions, p. 89.

<sup>40</sup> Singh, Harbans: The Encyclopedia of Sikhism, Vol. IV, p. 239.

in spirit and in truth with little reference to particular form and salvation is unattainable without grace, faith and good work. The Adi Granth has a universal appeal and its philosophy is for the benefit and upliftment of the total human kind. That is why one unique aspect of the daily prayer is to pray for Sarbat Da Bhalla (Goodness/Benevolence for all), that is both happiness and peace for all since we belong to one and only one creator. Universal message of the Adi Granth for the welfare, respect and peace for all should not only reach every nook and corner of the world but should also enlighten all the wanting minds. The precious treasure of the Adi Granth's enlightenment can definitely grant solace to the suffering humanity and give them courage to live in peace, contentment and social justice. The prescriptions of Gurbani are not meant for any particular sect or religion, but for the whole universe. It belongs to the entire spectrum of human faith. It breaks itself from all the communal shackles and disseminates the message of love, contentment, humility, brotherhood, equality, justice and peace applicable to all the religious communities of the whole world. This Holy Granth is also the first and perhaps the last inter-faith scripture of the world. It is an epitome of dignity and respect for all the religious faiths as it showers recognition and honour on all of them. The only condition is that of truthfulness, genuineness and benevolence. The Bani contained in the Adi Granth stands the test of logic.

In the Adi Granth education is a man making process. It is for living and not for making a living. It is a debt from the present to future generations. Education is a silent transmission of civilization. The entire system which is propounded in the Adi Granth is based upon ethical principles and values. These values cannot be found in unified form as these are scattered. Education transforms biological man into human being and human being into super human being. This process of education is based upon conquest of knowledge over ignorance and that of virtue over evil. The process works through the eradication of polluting elements and inculcation of these values, virtues and qualities which help in truthful living. The Adi Granth has a deep impact on world life and thought. Its teachings have been a source of light and inspiration to millions of people to attain a virtuous life. The composers of the Adi Granth tried to transform the suffering humanity into spiritually morally and socially sturdy people. They choose education as a vehicle of social change and transformation.

In the Adi Granth views on various aspects of education viz. the meaning of education, role of education in human life, content of education, teacher,

methodology of education, education and society, education and morality, discipline and value system of education have been expressed. Guru Nanak was, perhaps the first to propound the concept of lifelong education. His emphasis was on spiritual and moral development. The pattern of the Adi Granth has been so conceived and worked out that it may be able to integrate religions and thoughts of the World.

#### **1.6.0 VALUES AND THE BHAGVAD GITA**

Bhagvad Gita speaks of diverse ways of salvation- i.e., escaping from the self and knowing God by love, by word and by learning. The Bhagvad Gita stands as a guiding manual for the daily conduct of life, spiritual upliftment and self-realization. Our ego, pride, greed, hypocrisy, lust, jealousy, likes and dislikes are our living enemies. Krishna then explains that the root cause of this phenomenon is the eternal enemy of the aspiring spiritualist in the form of lust. The natural quality of the soul is love - to selflessly serve God and those around us. However, when the soul descends to this world that love is perverted into lust, and one untiringly tries to enjoy in a self-centered way without regard for others. The voice of lust impels one to seek immediate gratification and abandon activities that will be for one's ultimate benefit. In this way, lust diverts one from the most progressive and happy life in return for meager and instantaneous gratification. To overcome this enemy, Krishna explains that one must tolerate such urges of lust and simultaneously strengthen one's intelligence to become convinced of the higher pursuits in life. Beyond good and bad is action on the spiritual level, action which yields no reaction, action which ultimately frees one from the anxieties and entanglements of this world. Such action is known as 'akarma.' The secret of the tremendous appeal of the Bhagvad Gita is in the fact that it deals with a practical problem of everyday life, namely, 'how can a person do his duties in this society with righteousness'. The society in itself so filled with flaws that each of us wonder whether what we do is right or wrong. The Bhagvad Gita helps us to solve this riddle and teaches us the right way to lead life.

In Bhagvad Gita education is regarded as a source of illumination which brings to light hidden potentialities and helps in the harmonious development of personality. It makes man capable of self realization. The Bhagvad Gita recognizes that the Ultimate Reality has to be approached from within a wide range and mix of capabilities and limitations built into the mental, intellectual, emotional and spiritual composition of each individual's personality. The slokas(Couplets/Verses) of Bhagvad Gita are simple in their literal meaning but full of a deeper meaning, whose constant

thinking and study only could make clearer to the human understanding. The Bhagvad Gita is an advice and store-house of the experience relating to divine knowledge. It is the transcendental not only for knowing the ultimate source of everything but also for knowing our relationship with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. Bhagvad Gita begins with the definition of the Ultimate source. Aldous Huxley writes, “The Gita is one of the clearest and most comprehensive summaries of the perennial philosophy ever so have been made. Hence it endures value, not only for Indians, but for all mankind.”<sup>41</sup>

The present situation in India demands such a system of education which apart from strengthening national unity must strengthen social solidarity through meaningful and purposeful constructive value oriented education by adopting the interdisciplinary approach. Religion, values and spirituality are interrelated to a considerable extent. Religion is a faith in the ‘Supreme Power’ or ‘Divine’ and is expressed through prayer and worship and other means of devotion. About moral values and religion, Gandhiji writes, “For me morals, ethics and religion are convertible terms. A moral life without religion is like a house built on sand.”<sup>42</sup> Religious writings are replete with episodes which have great moral lessons for man. It would be lack of wisdom on the part of man not to benefit from the wealth of experience stored in religious books.

It may be observed that there is no watertight compartmental classification of values because they overlap. Apart from religious preachers and spiritualists, economists, educators, humanists, philosophers, political leaders, psychologists, social reformers, sociologists and thinkers have reflected upon the meaning and dimensions of the concept ‘Value’. Although their views differ widely but all of them stress the significance of values at personal, national and global level. By using the pedagogical approach to value the object is to provide a means by which students can more readily create themselves in an image we would all respect, and in effect sustain and broaden the personal, social, and intellectual conditions in which one can flourish for its own sake and to aesthetically human ends. Nonetheless it provides the framework for an education wherein the young can see themselves as transformative agents for themselves and other people, increasingly able in their life-long educative experience to create both themselves and their future in a manner representing the growing realization of civilized life. In value educational practice, an important factor which influences the realization of

---

<sup>41</sup> Reproduced by Singh, Balbir: Principles of Ethics, p. 215.

<sup>42</sup> Chand, Jagdish: Value Education, p. 73.

educational goals is the value outlook. Axiological scope has a restraining power to the overall scheme of planning and determining value education by adopting the pedagogical approach.

### **1.7.0 PEDAGOGY**

The word pedagogy comes from the Greek word paidagogo in which paidos means "child" and ago means "lead"; so it literally means "to lead the child"<sup>43</sup>. The term generally refers to strategies of instruction, or a style of instruction. Pedagogy is the art and science of how something is taught and how students learn it. It includes the approach to teaching and learning, the way the content is delivered and what the students learn as a result of the process. So it means the art and science of educating children and often is used as a synonym for teaching. More accurately pedagogy embodies teacher-focused education. In the pedagogic model, teachers assume the responsibility for making decisions about what will be learned, how it will be learned and when it will be learned. It is a way of doing something, especially in a systematic way; It implies an orderly logical arrangement. Pedagogy is also sometimes referred to as the correct use of teaching strategies. For example, Brazilian Paulo Freire, one of the most influential educators of the 20th century, referred to his method of teaching adults as "Critical Pedagogy"<sup>44</sup>. In correlation with those instructive strategies the instructor's own philosophical beliefs of instruction are harboured and governed by the pupil's background knowledge and experience, situation, and environment, as well as learning goals set by the student and teacher. It is assisting students through interaction and activity in the ongoing academic and social events of the classroom. Pedagogy involves study of teaching method, aims of education, and the ways by which these can be achieved.

Any developmental approach to education starts with this recognition: teachers present the ways to students to think who already have their own very competent ways to think and students will use these ways of thinking to process the teacher's input. Moreover, many of the views being presented are intellectually refined versions of viewpoints the students have developed in more rudimentary forms. Thus classroom presentations must partner with a student's current cognitive competence system. Their

---

<sup>43</sup> <<http://en.wikipedia.org/wiki/pedagogy>>

<sup>44</sup> <<http://www.wordiq.com/definition/pedagogy>>

design must appeal to students views even when attempting to enhance and challenge those views, aiming at filling up the empty space or reorganize badly filled space with something new or better. Pedagogy involves the activities of educating or instructing; activities that impart knowledge or skill. It is assisting students through interaction and activity in the ongoing academic and social events of the classroom. It refers to teaching skills teachers use to impart the specialized knowledge/content of their subject areas. Effective teachers display a wide range of skills and abilities that lead to create a learning environment where all students feel comfortable and are sure that they can succeed both academically and personally. This complex combination of skills and abilities is integrated in the professional teaching standards that also include essential knowledge, dispositions, and commitments that allow educators to practice at a high level.

Evaluating the educational experience in terms of the categories of an individual's integrity and social cohesion from an aesthetic perspective makes this life-affirming development possible. We naturally make an effort toward building individual integrity and social cohesion in education by instinctive inclination, and through long-established habits built by social training. Forming the axiological basis of realistic human development, together they suggest a framework to focus classroom practice so that the intentions and efforts of all of the participants become more clearer resulting in an aesthetic awareness and in their negative space they have educational value as well; e.g., to help instantiate Hegel's claim that "pedagogy is the art of making men ethical."<sup>45</sup> More generally, and from an aesthetic perspective, individual integrity is essential to the human invention that comes only with individual, group, and institutional self-reliance and self-expression. At the same time we always need social cohesion, as it affords a secure and respected place in the community that supports us and our values, and lets us each act ultimately to the benefit of the rest of us.

### **1.8.0 CONCEPT OF EDUCATION**

Education is the most important invention of mankind. Education is as old as the human race. It is a never ending process of growth and development and its period stretches from cradle to the grave. Education, in real sense, is to humanize humanity, and to make life progressive, cultured and civilized. It is through education that man develops his thinking and reasoning, problem solving and creativity. Education transforms behavior of a person from instinctive to human. In the words of T.P.Nunn, "Education is

---

<sup>45</sup> <<http://www.thejeo.com/Archives/Volume7Number2/GuthriePaper.pdf>>



the complete development of the individuality of the child so that he can make an original contribution to human life to the best of its capacity”<sup>46</sup>. Education aims at the development of innate potentiality and unique individuality of each child according to his nature. It is the development of innate powers of man, which according to Pestalozzi is, “natural, harmonious and progressive”<sup>47</sup>. The fundamental purpose of education to transfigure the human personality into a pattern of perfection through a systematic process of development of the body, the enrichment of the mind, the sublimation of the emotions and the illumination of the spirit. Mahatma Gandhi has remarked, “By education I mean an all around drawing out of the best in the child and man –body, mind and spirit.”<sup>48</sup>

Education is a part of life and our questions about values and education are almost inseparable. This means values are embodied in educational practice. Thus, education develops a sense of discrimination between good and bad. This discrimination is based on values and these values are tested in schools. Values influence all aspects of educational process, techniques and procedures. In education of any society, the selection of curriculum, the type of discipline, administration and supervision, the questions of teaching methods, etc. are question of values.

When education is combined with values, it contributes the following advantages to individual and social life.

- Development of healthy and balanced personality.
- Capacity to earn livelihood and acquired material prosperity.
- Development of vocational efficiency.
- Creation of good citizenship.
- Adjustment with the environment and its modification, fulfillment of the needs of man.
- Development of character.
- National integration and national development.

---

<sup>46</sup> Reproduced by Bhatia, K.K. and Narang, C.L. : Philosophical and Sociological Bases of Education, p. 9.

<sup>47</sup> Reproduced by Swain, S.K. and Pradhan, N. : Human Rights Education: Journal of Education Research and Extension, p. 318.

<sup>48</sup> Reproduced by Bhatia, K.K. and Narang, C.L. : Philosophical and Sociological Bases of Education, p. 7.

- Promotion of social efficiency, etc.

Good education is inseparable from value oriented education. Such education comprises of four main features. It is man making and character building, It is the desired taming of mind, body and soul, It is a quest from good to better and from better to the best and it is the hunt for liberated life.

### **1.9.0 VALUE ORIENTED EDUCATION**

Education without value is equal to praying without Bakthi. Man, values and education is a sacred triangle, where education is a vital medium to foster and perpetuate values in man. Teaching of science makes man wise, but teaching of values makes man completely human. The value oriented education refers to the variety of educational interventions-curricular and other proposed and practiced in the educational system to deal with what is perceived, as the general deterioration in values in all walks of life. Education in Values: A Source Book, published by NCERT (1992) states, “ the phrase ‘value education’ is preferred to other terms in vogue like ‘moral education,’ ‘moral and spiritual education,’ etc., in view of its comprehensiveness, the concern is with the development of values in general and that covers moral, social, spiritual, aesthetic and other values as well.”<sup>49</sup>

Value oriented education is not a new concept. In ancient India Truth, Beauty and Goodness were the supreme values. They served as the guiding lights for men in their lives. In the past the main objective of education was to equip the child for spiritual and moral life and help man to understand the values and ideals of life. Now the chief aim of value oriented education is to achieve maximum human resource development so as to improve our total life. Value oriented education helps in breaking the barriers, sharpens social sensitivity, provides a sense of sharing and cooperation, and strengthens democracy. Due to scientific and technological development, man has shifted his way of living from spiritual to materialistic. Value oriented education helps to eliminate obscurantism, religious fanaticism, violence, superstitions and fatalism and makes balanced individuals. It enables the child to live in society as fully functioning individual and to lead a happy satisfied and contented life. It helps in perfecting the skills like self help skills, social skills and ethical skills.

The essence of value education lies in social value system directing and

---

<sup>49</sup> Jain, M.K. and Aggarwal, J.C. : Encyclopedia of Education , p. 4.

arranging individual moral outlook. The construction of value system takes realistic, social value relationship between individuals as a link and conformity of individual concepts of value as an initiation. Value educational process is the unification of educator's value guidance and learner's autonomous value construction, the unification of diachronic value construction and coexistent value conformity. Problems of values are the core in value oriented education. Value education, especially school moral education is a multi-dimensional system consisting of the educator, the student, educational content, methods and environment. In this system, the educator and the student are linked by a kind of interactive relationship of dual valuable subjects and objects. Meanwhile, there are two pairs of value relationship: One is the value relationship between subject and object formed by educational subjects, educational content, educational methods, educational environment and other instrumental essential factors. The other is the relationship of value formed by students, educational content, educational methods, educational environment and other instrumental key factors. Education instead of helping the students to develop meaning and purpose of life has placed them in a vicious circle. The universities and colleges are ridden with petty factionalism. We are in the grip of narrow, sectarianism, regionalism and fanaticism. Value oriented education fosters universal and eternal values. Values as enshrined in Indian Constitution and given by eminent thinkers, scholars and different committees should be imparted.

**The Hartog Committee (1929)** felt that religious instruction can be given in common schools outside the school hours.

**The Central Advisory Board of Education (1946)** agreed that the syllabus incorporating the spiritual and moral teachings common to all religions should be formulated. For this purpose a short period should be arranged In the schools.

**The Radhakrishnan Commission (1948)** felt that if we exclude spiritual training from our institutions we would be untrue to our whole historical development.

**The Secondary Education Commission's report in (1953)** favored that religious and moral instruction should be given in schools outside the school hours on voluntary basis.

**White House Conference on Education (1955)** is held valid even today. In respect of value education, the conference laid the stress on the following values:

- Appreciation of our democratic heritage.
- Ability to think and evaluate consistently and creatively.
- Ethical behaviour based on a sense of moral and spiritual values.
- An awareness of our relationships with the world community.

**The Sri Prakasa Commission of Religious and Moral instruction (1959)** recommended that moral education should be imparted in all educational institutions.

**Kothari Commission (1964-66)** felt that a serious defect in the school system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life, needs and aspirations of the people cannot afford to ignore this purposeful force. The Commission strongly recommended direct and indirect teaching of social, moral and spiritual values to our children.

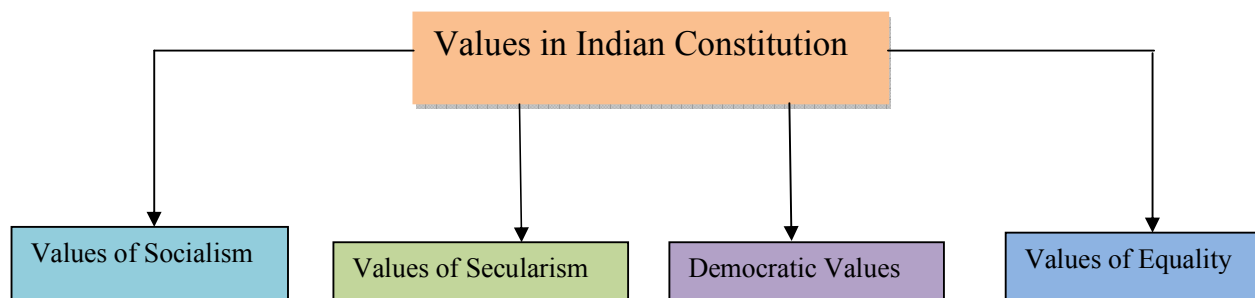
**National Policy on Education (1986)** felt that the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of desirable ethical, moral, spiritual and social values. It further states that in our culturally plural society, education should foster universal and eternal values, oriented towards unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content, based on our heritage, national goals, universal perceptions. It should lay primary emphasis on this aspect.

**Rammurthi Review Committee (1990)** observed that value education is to be constructed as continuous process which is to be sustained throughout the process of growth of the individual from childhood to adolescence, then to adulthood and so on. It is also the role of value education to bring out integration of the hand, head and heart to ensure that education does not alienate the students from the family, community and life. One of the key roles of education should be creation of work culture at all stages of education, so that the individual develops into a socially and economically well adjusted human being with respect for welfare of all living beings. It is the package of values which will help the creation and sustenance of an enlightened and humane society in the country.

**Programme of Action (NPE) (1992)** recommended that the framework emphasize value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. The main function of education is to produce citizens with sound character and a healthy personality. Good citizens are the only hope for the progress and prosperity of the country. Inspiring values, ideals, proper moral conduct, life based upon good principles is an essential requisite. The ideals of virtue, goodness, true manliness form the very essence of real dignified living.

**The Parliamentary Standing Committee on Human Resource Development on Values:** 81st Report on Value Based Education(1999) (Chavv Committee's Report)submitted in both Houses of Parliament observed that Truth(Satya),Righteous conduct(Dharma), Peace(shanty), Love(Prema) and Non – Violence(Ahimsa) are the Core Universal Values which can be identified as the foundation stone on which the value based education programmes can be built up.

#### VALUES AS ENSHRINED IN THE INDIAN CONSTITUTION



##### 1. Values of Socialism

- Equality between man and man.
- Stress on equality, freedom and social justice.
- Free expression of views.
- Non-violent means to achieve ends.
- Social welfare services.

## 2. Values of Secularism

- Freedom of religion
- Freedom of worship
- Tolerance
- Rational thinking
- Belief in co-existence
- Moral and spiritual values
- Freedom to inquire

## 3. Democratic Values

- **Liberty**

Liberty includes the freedom to believe what you want to believe, freedom to choose your own friends, and to have your own ideas and opinions, to express your ideas in public, the right for people to meet in groups, the right to have any lawful job or business.

- **The Pursuit of Happiness**

Each person can find happiness in their own way, so long as they do not step on the rights of others.

- **Justice**

All people should be treated fairly in getting the advantages and disadvantages of our country. No group or person should be favored.

- **Common Good**

People should work together for the good of all. The government should make laws that are good for everyone.

- **Equality**

Everyone should get the same treatment regardless of where your parents or grandparents were born, race, religion or how much money you have. All people have political, social and economic equality.

- **Diversity**

Differences in language, dress, food, irrespective of one's where parents or grandparents were born, their race, and religion are not only allowed but also accepted as important.

- **Popular Sovereignty**

The power of the government comes from the people.

- **Patriotism**

A devotion to our country and the core democratic values in word and deed.

- **Rule of Law**

Both the government and the people must obey the law.

#### **4. Values of Equality**

- Equality of opportunity
- Equality of status
- Equality before law
- Equal distribution of national resources
- Equal opportunity to profess one's faith
- No discrimination on any ground

The greater task before man today is to discover the genuine values of life and to share them with his fellow men. A community, whose life is not irrigated by art and science, by religion and philosophy day to day, is a community that exists half alive. Disregard has been shown to the basic values like honesty, truthfulness, tolerance and morality etc. Crime, violence, cruelty, greed, apathy to human suffering has spread to all aspects of our life. If moral values kept pace with the advancement of science and technology, this world would be a Paradise.

#### **1.10.0 NEED AND IMPORTANCE OF THE STUDY**

The need for value oriented education has been deeply felt in the broader context of commercialization of education which has led to creation of a distressing divide between schooling and education. Education is a value and school is an instrument to realize it. We are living in the globalized, liberalized, privatized, modernized world. Freedom in India dawned with great hopes, promises and aspirations. But the picture is dismal and distressing. India, reputed in the ancient time as the custodian of the 'Soul' is now becoming a nation without soul. Materialism has so engulfed us that everyone by and large, have become a worshipper of mammon, which rules the roost. The competition for a slice of the pie is fierce and no holds are barred in grabbing as large a slice as possible. All value norms are being out to the winds in pursuit

of self and power. Values are disintegrating in all walks both, public and personal –a decline in the strength and integrity of the family with alarming increase in separations, divorces, conflicts, lack of respect for parents, teachers, a lack of purpose and direction prevailing among today's youth. Now we are living in an age of social conflicts. In the tension ridden world of today, where there are conflicts among countries, nations, races, regions, classes, castes, communities, groups, individuals and also 'within' the man himself, the only hope for resuscitation lies in the proper understanding and knowledge of value oriented education. This is necessary for the realization of our national objective of building a democratic society based on equality, social change, justice, fraternity and freedom.

There is no doubt that the human beings are influenced by their environment. If there is loss of values and character then the whole system, the whole environment becomes devoid of values. With the dynamic changes taking place in the society, education should not be confined to just imparting information and skills to the child. It must also endeavor to inculcate basic values of humanism, socialism, equality and national cohesion. If education does not combine knowledge with basic human values, it soon becomes dysfunctional and harmful. Aristocracy of intellect has helped man land on moon, split atoms and scratch ocean beds but it has made him forget how to live like a man. Deprivation of value oriented education has made him money-mad, power-mad, pleasure-mad and status –mad. The trinity of the functioning of mind in its cognitive, affective, and conative (knowing, feeling and willing) domain cannot be brushed under the rug. Knowledge without assimilation and application, inert application (value-inculcation) without the perspective knowledge is blind effort. By virtue of these considerations the feasibility of a graded (for different age-groups) compulsory core subject in Axiology (Science and theory of values) in the Indian context needs to be explored.

Bundestag (German Constituent Assembly) in 1993 declared that Germans have been humiliated not because they are under-educated, but because they are over-educated without values.

In the debates about economic development, technology and progress the human element is often ignored. Over consumerism, selfishness, materialistic complex detach man from real values of life. In a world based on science and technology, it is education that determines the levels of prosperity, welfare and security of the people. Growing global poverty, pollution, hunger, diseases, unemployment, untouchability, caste



system, child labour, gender inequality, ill treatment of womanhood, violence, exploitation of natural resources are causing crises on the globe. All these are making man loose honesty, sincerity, morality and humanity. To remove the problems of the present era, inculcation of values among individuals and promotion of values in education are essential.

Education, instead of helping the students to develop meaning and purpose of life, has placed them in an environment where they are disoriented. The Universities and colleges are driven by petty factionalism. Emotion claims precedents over reason. The common man is growing under the weight of rampant corruption. Crime is on the increase. Selfishness, exploitation and hypocrisy are common phenomenon we are in the grip of narrow sectarianism, regionalism and factionalism. Man may have conquered the man but has failed in the conquest of mind. There is abnormal ignorance about the values expounded in our scriptures. Education is losing its meaning. It would be no exaggeration to say that the entire eco-system is badly and broadly endangered and very survival of our society and the world depends upon a wide spread renewal of individual commitment to an active value based life. There is an urgent need to integrate values in education. Education has failed to solve the problems in both the developed and developing countries. People have lost faith in their educational systems due to their failure to solve the problems of human life. The challenge of science and technology necessitates a dynamic educational policy not merely to develop skills but the collect a value system that would be intrinsic and laying strong foundation for its people. The major purpose of education is to shape the personality of the child in such a way that the individual becomes a better learner, a better person, a better worker, not only in terms of knowledge, understanding and skills but also in terms of values and motives which give meaning and significance to one's behavior.

#### **1.11.0 JUSTIFICATION OF THE STUDY**

This topic “PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION” is justified because value oriented education is a global concern today. Value oriented education has attracted the attention of National Policy makers, educationists and education planners but its roots can be traced in the various religious scriptures. For this purpose the Adi Granth and the Bhagvad Gita are the best to study and look for values.

**R.K Mukerjee (1969)** remarked, “The universities are the nurseries of values and the ideas of life in every country. Without values and ideas the universities with its hundred classrooms, laboratories and museums remain but impressive scaffolding, not an edifice of civilization.”<sup>50</sup>

Values are the determiners in man that influence his choice and that decide his behavior pattern. The type of behavior we desire depends upon a large number of social, religious, economic, geographical and cultural factors. In the ever changing environs, our needs, aspirations and expectations are also changing fast. In this rapidly changing scenario how can education be taken as a static phenomenon? So undoubtedly value oriented education is necessary as it is a planned action aimed at the development of proper attitudes, values, emotions and character in learners. It also helps in discriminating between right and wrong. India is on the move again with the promise of new renaissance. The most powerful tool in the process of this renaissance and modernization is education based on values on the one hand and on the other hand on science and technology. The Education Commission (1964-66) has remarked that India should strive to bring science and values of the spirit together in harmony and thereby pave their way for the eventual emergence of a society which would cater to the needs of the whole man and not only to a particular fragment of his personality.

The present system of education is on the verge of collapse. It has miserably failed in realizing almost all of its vital functions of turning out good citizens, locating and promoting talent, providing gainful employment to all and bringing about a progressive social change. One of the chief paradoxes of modern age is lack of the adjustment of the human spirit to the startling development of science and technology. In order to revamp Indian education we should draw freely upon our traditions and seek guidance from the teachings of our great religious scriptures like Adi Granth, Bhagvad Gita, to name only two. Under the prevailing circumstances we should have a system of education, which must be imbibed with humanistic values. Our system is losing the moral touch. We should revive a system which has moral and spiritual values. Our educational system should eliminate the prevailing drawbacks. It is essential that the students require an understanding and a lively feeling for values. The morally good values form an important element of the personality of individuals which influence their thought and behavior in an unconscious manner. They are normative standards by which

---

<sup>50</sup> Reproduced by Jain, M.K. and Aggarwal, J.C.:Encyclopedia of Education, p. 186.

human beings are influenced in the choice among alternative courses of action. It is therefore, very essential that the education should develop such values in the students that they become an asset, and guide them to become individuals of sterling character who place service to the society above service of the self. Value education should emerge as a new science for inspiring human values in our highly scientific and technologically advanced society. The challenge in front of today's techno-global society is the creation of value based human beings. Einstein's brain should be combined with Buddha's heart to stop the devastation of Nagasaki and Hiroshima, Napoleon's dynamism should be combined with Vivekananda's prophetic passion for helping human beings to manifest their divinity and Ramakrishna's universal love, respect and acceptance of all religions, should be combined with the spirit of intense religious revival which is emerging all over the world today.

National Curriculum Framework for Teacher Education (2009) holds, "In order to develop future citizens who promote equitable and sustainable development for all sections of society and respect for all, it is necessary that they be educated through perspectives of gender equity, perspectives that develop values for peace, respect the rights of all, and that respect and value work. In the present ecological crisis promoted by extremely commercialized and competitive lifestyles, children need to be educated to change their consumption patterns and the way they look at natural resources. There is also increasing violence and polarization both within children and between them that is being caused by increasing stress in society. Education has a crucial role to play in promoting values of peace based on equal respect of self and others."<sup>51</sup>

In addition, key qualities like regularity, punctuality, cleanliness, self-control, industriousness, sense of duty, desire to serve, responsibility, enterprise, sensitivity to equality, fraternity, democratic attitude and sense of obligation to environmental protection have been highlighted. The Framework has proposed inculcation and nurturance of moral, ethical, humanistic and constitutional values. A left-brain oriented intellectual education can bring academic excellence, economic independence and social liberation but it is value oriented education of the right brain, which inspires values like

---

<sup>51</sup><[http://indg.in/primary-education/teacherscorner/national\\_curriculu-for-teacher-education.pdf](http://indg.in/primary-education/teacherscorner/national_curriculu-for-teacher-education.pdf)>

purity, dependence on God, character integrity, justice, self-discipline, sincerity, truthfulness, tolerance, non-violence and sacrifice for others etc.

The Adi Granth has a comprehensive system of life long education, based on values. There is no room for discrimination based on race, colour, sex, language, religion, political and other considerations. The Bhagvad Gita brings forward various values and the law of Karma that applies to human affairs in much the same way as Newton's Third law, that every action has an equal and opposite reaction. This doctrine has also been discussed in the Adi Granth. The Adi Granth lays emphasis on desired behavior which is based on higher values and shed the undesired behavior. The whole education of the Adi Granth is based on values i.e. truthfulness, service, contentment, humility, justice, equality etc. The Bhagvad Gita has a deep impact on Indian life and thought. Its teachings have been a source of light and inspiration to attain a virtuous life to millions of people. The Bhagvad Gita (Chapter 10) speaks of outstanding qualities of women- of fame due to excellence and character, wealth and beauty, the power of words backed by wisdom, and past memories to guide one's future, intellect, forbearance and forgiveness. So although the Adi Granth and the Bhagvad Gita belong to different religions yet we need to uncover the ideas and values that have been propounded therein. Evolution of value educational practice calls for a new kind of philosophy of education. With axiology being the theoretical tool, this topic aims at investigating problems of values existing in education, seeking the basic rule and activity mechanism which enhances value educational effect and establishing a kind of value educational philosophy. Axiology being the master line provides foundational theoretical support to optimize value educational programme. Research on this topic bears great theoretical and practical significance to enrich and develop educational philosophy (particularly value educational philosophy), to improve and optimize value educational practice in school.

In order to preserve our cultural heritage, there is an urgency of a core of stable values providing a direction and coherence to the culture. Education must provide cultured or cultivated persons. To keep the body and mind calm and peaceful we should be well versed with value oriented education. Value oriented education is not a personal matter but it is a matter of global level. Welfare of the humanity lies neither in scientific or technological advancement, nor in acquisition of material comforts but it lies only on humanitarian and value oriented education. It has rightly recognized the need to stress on value oriented education as the prime base to build a strong fabric, so that future generations rise above narrow feelings and set up standards of excellence in all walks of

life. Resurgence of a country could come, not only through the narrow gates of politics and not even through the channels of science and technology but only through the flood gates of value oriented education. For the healthy development of the nation both the material and spiritual values are important. Glorious destiny of mankind is assured by the two gems of systems we have studied and their literature is a literature of luminous ideas, radiating purity, strength, love and service. The Adi Granth and the Bhagvad Gita are not only the holy books but are the general scriptures of mankind and keeping in view the need and importance of the value oriented education the investigator has undertaken the present research work.

#### **1.12.0 STATEMENT OF THE PROBLEM**

PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION

#### **1.13.0 DELIMITATION OF THE PROBLEM**

The investigator has focused mainly on the authentic primary source such as the Adi Granth and the Bhagvad Gita. As both these scriptures are very vast and multidimensional and touch almost every subject on earth. If we take them as a whole we will not be able to justify it. Hence the investigator has confined the present study to value oriented education and its educational implications. The present study will also be confined to analyze the curriculum of Punjab School Education Board from Class I to X, prescribed for the academic session 2011-2012 in the subjects of languages and Social Studies i.e. History and Civics only. Programme of action will also be developed focusing on the requirements of Punjab School Education Board.

#### **1.14.0 DEFINITIONS OF THE TERMS**

##### **1.14.1 Pedagogical Implications**

It is the study of methods and activities of teaching including the aims of education and the ways in which such goals may be achieved. It can be defined as art, science, theory, technique, act, process or profession of teaching and to communicate them from which an inference can be drawn. Ideas are indicated by suggestions rather than by explicit reference.

#### **1.14.2 Axiology**

Axiology deals with the nature and classification of values as well as the standard or criteria for conduct and value judgment. It is the systematic investigation of the concept of value. Value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by any one at any time. Values are the desirable ends, goals or modes of action which makes human behaviour selective. They guide our behaviour and conduct, set goals and determine actions towards different situations, events and objects.

#### **1.14.3 Propounded**

Propounded can be defined as an idea to put forward for consideration, discussion, suggestion and acceptance. It means to advocate a document or theory. It is to exhibit, propose, offer, and set out something.

#### **1.14.4 The Adi Granth**

It is the religious scripture of the Sikhs. It was compiled by Guru Arjun Dev, the fifth Sikh Guru in 1604 A.D. It is a virtual encyclopedia of medieval Indian poetry and thought. The hymns are based on Indian Ragas, to be sung in the praise of the Lord. It believes in Supreme being a personal God who is all pervading, formless, timeless, merciful and kind. Guru Gobind Singh, the tenth Sikh Guru proclaimed in 1708 the Adi Granth as the Eternal Guru of Sikhs after him.

#### **1.14.5 The Bhagvad Gita**

The Bhagvad Gita is partly philosophic and partly devotional inspired utterances of Shri Krishna and Arjuna during the battle of Kurukshetra where Arjuna protests that he has no will to slay his friends and kinsmen. The Bhagvad Gita is set in the middle of Mahabharata, which shares a unique place amongst the great scriptures of the world. It embodies the essence of all Hindu scriptures. The Bhagvad Gita is set of framework of universal and eternal relevance and does not rule out any viewpoint that is rooted in any particular religion or philosophy. In 100,000 couplets this hoary epic is the longest poem in the world literature.

#### **1.14.6 Value Oriented Education**

Value oriented education is education for “becoming”. It is an encounter with the total personality of the individual, intellectual, physical, social, moral, aesthetic, spiritual and emotional. It involves developing sensibility and awareness of what is right, what is

good, what is beautiful, ability to choose the righteous values in accordance with one's conception of the highest ideals and internalizing and realizing the thought and action. It develops the ability in the learner to think freely, critically and act responsibly.

#### **1.15.0 OBJECTIVES**

1. To identify the values as propounded in the Adi Granth.
2. To study the values enshrined in the Bhagvad Gita.
3. To study the role played by the Adi Granth in inculcating value oriented education.
4. To study the role played by the Bhagvad Gita in inculcating value oriented education.
5. To propose changes in the existing system of education for evolving comprehensive value based system of education.
6. To formulate a programme of action for inclusion of value oriented education in the Secondary School Curriculum.

#### **1.16.0 CHAPTERIZATION**

The Thesis is thematically divided into the following seven chapters:

##### **Chapter-I**

This chapter is introductory in nature. It includes concept of Axiology which studies values, their historical perspective, development and impact on the present scenario. It also includes classification of values, concept of education, value oriented education and views of various commissions and committees on values. This chapter further includes need and importance, justification of the study, statement of the problem, definition of the terms, delimitation, objectives and chapterization.

##### **Chapter-II**

This chapter consists of review of related literature. The material is studied under different headings i.e.

- Studies related to the Adi Granth,
- Studies related to the Bhagvad Gita,
- Studies related to Values,

### **Chapter-III**

This chapter includes method and procedure which describes descriptive and historical method. The investigator has done analytical study of the Adi Granth and the Bhagvad Gita. The researcher has collected data from two major sources of information:-

1. Primary Source
2. Secondary Source

The Primary sources for the present study are the religious scriptures the Adi Granth, the Bhagvad Gita, textbooks prescribed by PSEB for classes I to X. The Adi Granth was compiled by Guru Arjan Dev, the fifth Sikh Guru in 1604 A.D. The Bhagvad Gita is a part of the Mahabharat, the great Indian epic poem. It consists of 700 verses divided into 18 chapters. These Scriptures imbibe in themselves various values like truth, devotion, self discipline, justice, equality, purity, contentment courage etc. Secondary sources in the present study are Interpretative, Biographical and Injunctive. The secondary source of information includes all types of published and unpublished, public and private documents.

### **Chapter-IV**

This chapter includes the values that have been propounded in the Adi Granth and the Bhagvad Gita. The researcher has tries to explain in detail all the values viz. Contentment, Truth, Humility, Unity, Peace, Equality, Non-violence, Detachment, Charity, Sacrifice, Self control, Wisdom, Courage, Service, Purity, Patience, Duty, Renunciation, Self-realization, Justice, Faith, Hard work. Hymns and Slokas related to different values present in the Adi Granth and the Bhagvad Gita have been discussed. These Slokas and Hymns are also reproduced in the footnotes. Charts showing values of the Adi Granth and the Bhagvad Gita at different levels are mentioned at the end of the chapter.

### **Chapter-V**

For proposing the changes in the curriculum, analyses of the available sections pertaining to values in the existing school curriculum of PSEB from classes I to X of textbooks of Languages and Social Studies have been studied. The researcher has examined the different text books of different subjects and analyzed them in how many chapters there is provision for values.



## **Chapter-VI**

Programme of recommended action forms the sixth chapter. Aims, curriculum, co-curricular activities, methodology, role of teacher in value oriented education and discipline are discussed in detail. The investigator has gone through the teachings (values) of the Adi Granth and the Bhagvad Gita, and also recommendations of different committees and commissions.

## **Chapter-VII**

This chapter is devoted to the findings and conclusions of the research work. Along with the conclusion the investigator has also given suggestion for further research work on the basis of the findings.

## **Chapter-VIII**

This chapter is the summary of the whole research work, which, in short, provides a brushing up of the work done.

## **BIBLIOGRAPHY**

A detailed bibliography has also been given at the end of the thesis so that it becomes a ready reference for future researchers and the various sources of information which have helped the investigator in finding, and justifying the problem. Original text of the Adi Granth and the Bhagvad Gita has been given in the form of appendix at the end of the thesis.

## **APPENDICES**

1. Chapter Wise Original verses from the Adi Granth are given in the form of appendix.
2. Chapter Wise Original verses from the Bhagvad Gita are given.
3. Subject Wise Representation of various values as observed in chapters of various text books of P.S.E.B. of classes I to X.
4. Page Wise Original Punjabi/Hindi Version of Italicized expressions has been given in the form of appendix at the end of the thesis.

## **CHAPTER II**

---

### **REVIEW OF RELATED LITERATURE**

#### **2.0.0 PROLEGOMENA**

The related literature is reviewed to make the foundation of every new research. Man takes the advantage of the funds of knowledge accumulated in centuries. He is not to start a fresh rather he starts where the previous generation finished. Thus, it is an incessant circle or a continuous process through which literature accumulates. This fact has much importance in carrying out research work. This ensures systematic progress towards the chosen goal. It makes us aware of what is being done in a particular field of investigation. It helps in minimizing the chances of duplications, repetition and saves human and non-human resources while carrying out the research work.

C.V. Good while emphasizing the importance of survey of related studies pointed out, “The survey of related literature may provide guiding hypothesis, suggest methods of investigation and comparative data for interpretative purposes. Sometimes text-books and subjective critiques of a problem area provide important insights and hypotheses, that may well have a place in the summary of related literature”<sup>1</sup>. He also remarks, “It may be suggested that finding the way in which studies are comprised and in which they are related to one another is a more important problem. It is thus filling of a particular project into a broader scheme, enabling one to see its importance and to relate it to many other studies”<sup>2</sup>.

The purpose of reviewing the related literature is that it enables the researcher to define the limits of his field and by reviewing the related literature the researcher can skirt unfruitful and useless problem areas. The researcher can select these areas in which her endeavour would be likely to add to the knowledge in a meaningful way. A careful view of the research journals, books, dissertations, abstracts, thesis and other sources of information makes the researcher equipped with adequate and up-to-date information regarding the field in general and the problem in particular.

---

<sup>1</sup> Good, Carter V.: Dictionary of Education , p.134.

<sup>2</sup> Ibid., p. 851.

In this chapter an effort has been made to briefly review the literature. Some of the important studies which have been made are no doubt, not related with this piece of research work directly, but are in line with it. By implication, their inclusion in this chapter is justified. All the relevant material can be divided under the following heads.

- ❖ Studies related to the Adi Granth;
- ❖ Studies related to the Bhagvad Gita;
- ❖ Studies related to Values.

### 2.1.0 STUDIES RELATED TO THE ADI GRANTH

**Kholi, Surinder Singh (1961)**<sup>3</sup> in his research work ‘A Critical Study of Adi Granth’, has explained various aspects of the Adi Granth in detail i.e. language, metre and ragas etc. He also discussed in detail the prevalent social and religious conditions as depicted in the Adi Granth. He made an effort to compare the philosophy of the Adi Granth with traditional Indian philosophy. The message of love, humanity, fatherhood of God, brotherhood of man, truth, purity of mind and body, restraint of passions, equality of man and woman, service of others make the religion of the Adi Granth a universal religion. The world needs today its message of love and peace.

**Prabhat, G.S. (1962)**<sup>4</sup> in his work entitled ‘A Critical Study of the Educational Implications of Guru Nanak’s Humanism’, attempted to analyze humanism of Guru Nanak who saw God in all, and worked for the development and growth of humanity. He said that Guru Nanak made every effort for the upliftment of the mankind. He was a socialistic, spiritualistic and humanist. The fundamental values of his humanism are oneness of reality, fatherhood of God, brotherhood of man, humanity, service of humanity, honesty, religious tolerance and restraint on love for money and power.

**Singh, Jagbir (1967)**<sup>5</sup> has worked on ‘Guru Nanak Bani Vich Naitikta da Sankalap’. In his thesis, he has discussed the nature of morality, Guru Nanak’s world view, concept of man, problem of standard of morality, divine will, moral freedom, moral significance of Guru Nanak’s mysticism, individual and social morality. He has concluded that the basic assumption of Guru Nanak’s morality is the spiritual perfection

---

<sup>3</sup> Published Ph.D. Thesis, Delhi University, Delhi.

<sup>4</sup> M.Ed. Dissertation, Punjab University, Chandigarh.

<sup>5</sup> Published Ph.D. Thesis, Delhi University, Delhi.

of life. Guru Nanak's concept of morality is highly exigent for the welfare of both individual and society.

**Singh, Amrinder (1976)**<sup>6</sup> in his research work 'The Concept of Discipline in Sikh Philosophy', has discussed the three phases of discipline in Sikh religion i.e. physical, mental and social. He emphasized that for keeping good health one must take exercise, nourishing food, enjoy sound sleep and keep his body clean by taking daily bath. One must get up early in the morning and recite the name of the Almighty God. For keeping mental discipline control of mind and passions are essential. One must dedicate his mind towards the name of God, who is the eradicator of all impurities. In social discipline, both the individual and the society have been emphasized. The idea of 'Pangat' and 'Amrit' emphasize oneness and equality of all human beings. An 'Amrit Dhari' is supposed to lead a disciplined life that has been prescribed for him by the Guru.

**Kainth, Kamaljit Kaur (1978)**<sup>7</sup> in her work 'Educational Philosophy of Guru Nanak Dev as portrayed in Japuji Sahib', holds him as a practical idealist. Idealism of Guru Nanak talks of earthly things. He tries to solve life-problems of social, political, cultural and economic in nature and was deeply involved in their solution. Emphasis is laid on value based education and the great Guru's educational concepts are highlighted. The central aim of education is the spiritual upliftment. The investigator has remarked that Guru Nanak's spiritualistic views in Japuji Sahib can attribute a lot to the educational philosophy.

**Shambi, Punam (1979)**<sup>8</sup> in her work entitled 'Educational Philosophy of Guru Nanak Portrayed in Sidh- Ghoshti', an attempt has been made to give the educational philosophy of Guru Nanak as depicted in Sidh-Ghoshti in an implicit manner. She has explained its contribution in different areas of education like aims, curriculum, methods of teaching and teacher etc.

**Kaur, Amrit (1980)**<sup>9</sup> in her work 'A Critical Study of the Educational Philosophy of the Sikh Gurus', discussed the philosophical aims of education, women education, concept of discipline, role of teacher, learning, evaluation, teaching methods and the political, social, cultural, religious and economic conditions of the country at the Guru's

---

<sup>6</sup> M.Ed. Dissertation, G.N.D.U., Amritsar.

<sup>7</sup> M.A. Dissertation, Himachal University, Shimla.

<sup>8</sup> M.A. Dissertation, Himachal University, Shimla.

<sup>9</sup> Ph.D. Thesis, Punjabi University, Patiala.

time. She has also discussed the general philosophy of life emphasizing on the concept of God, nature, reality, man, truth, knowledge and values. She also explored the contribution of educational philosophy of the Sikh Gurus to the modern world. Their emphasis upon religious, spiritual, humanistic education can contribute much to the modern materialistic world which is fast heading towards industrialization.

**Kaur, Gurmail (1981)<sup>10</sup>** in her thesis 'The Critique of Caste System and Rituals in Guru Granth Sahib', conveys the message of Guru's teachings viz is love, service, humility, compassion, the universal brotherhood of man and 'simran' or constant remembrance of God. In all their utterances, implicit or explicit the emphasis has been given to denounce superstitions, rituals and dogmas which had been leading the people astray from the true path of worship of one God. The caste system and rituals severely castigated and condemned by the Guru. No distinction should be made on any of the bases. God is present in all the creatures. The central idea is oneness of God.

**Singh, Santokh (1982)<sup>11</sup>** in his research work 'Philosophical Foundation of Sikh Value System', has concluded that the Sikh value system is of the nature of axiological absolutism, in which the absolute value (God) forms the basis of all other values. He has successfully tried to build a Hierarchy of Sikh values and compared Sikh values with Indian traditional values, that is dharma, artha, karma and Moksa.

**Gahir, Kala Singh (1982)<sup>12</sup>** has studied 'Contribution of Guru Amar Dass to Education', and emphasized the different aspects i.e. aims of education, role of teacher, methodology, role of women and spiritual values of Guru Amar Dass. Some ethical concepts like humanity, moral values, contentment, truthful conduct have also been discussed in detail.

**Kumari, Veena (1983)<sup>13</sup>** in her research work analyzed that Guru Nanak has recognized the importance of perception, inference and testimony but he considers intuition to be the main source of higher and ultimate knowledge. There are three phases of knowledge- first is the knowledge of the world, the second is the knowledge of self and the third is the knowledge of the ultimate reality i.e. God. This knowledge is obtained through various sources like perception, inference, testimony and intuition. Guru Nanak's

---

<sup>10</sup> M.Phil. Dissertation, Punjabi University, Patiala.

<sup>11</sup> Published Ph.D. Thesis, Poona University, Poona.

<sup>12</sup> M.A. Dissertation, Himachal University, Shimla.

<sup>13</sup> 'Epistemology of Guru Nanak', Ph.D. Thesis, G.N.D.U., Amritsar.

teachings still guide us towards the realization of the world and self. They reveal to us the futility of materialistic pursuits. Guru Nanak's philosophy of knowledge was directed to disseminate truth and lay bare falsehood. Falsehood brings down the level of moral, economic, political and social life of people. If Guru Nanak's concept of true knowledge is apprehended and practiced, man can be redeemed from the ills and evils which plague the daily routine of his life. Fear, hypocrisy, ritualism, caste distinctions, other worldliness and parasitic living are evils that eat into vitals of social life. The true religion depicted by Guru Nanak laid a great stress on the moral aspect of personality.

**Khosla, D.N. (1983)**<sup>14</sup> in his work, 'Educational Philosophy of Sikh Gurus', has discussed that the world is a pious place and man must enhance its piety and holiness by making truth, the focus of all his conduct and character. He also emphasized that education must make man spiritually whole and awaken himself to perceive a perfect divine design in life to realize the best in him which is God, the primal truth. The study of philosophy, humanities and liberal arts, music and poetry, languages and literature, history and theology were made integral part of the curriculum at the platform set up by the Sikh Gurus. They made the techniques of deductive and inductive logic, observation, demonstration, analysis and synthesis as important tools of education. They explain the concept of the teacher or Guru in two ways namely, the Pawan Guru and the Human Guru. According to them the Guru is not an isolated individual, he is in every moment a part of the divine and is wholly imbued with divinity. The term Sikh apparently signifies a learner, a seeker after truth in all his life, a student in pursuit of truth and righteousness in all his learning, education and in his life, conduct and character. The Sikh Gurus took into consideration the philosophy of various schools of thought eastern as well as western in building up their philosophy of education.

**Singh, Gurdev (1983)**<sup>15</sup> in his research work described that Sikhism condemns the caste-system in society and preaches the doctrine of brotherhood of mankind and fatherhood of God. It also upholds the doctrine of equality of all human beings. Gurbani allows both worldly and practical life and at the same time spiritual development. Sikhism stresses that we are indebted to women, and man is attached to the world through her only. It believes in oneness of God and considers all religions as different paths leading to one and the same ultimate destination. Ethics and worship of God has supreme

---

<sup>14</sup> Ph.D. Thesis, Meerut University, Meerut.

<sup>15</sup> 'Social and Political Thoughts of Sikh Gurus', Ph.D. Thesis, Punjab University, Chandigarh.

importance in Sikhism. Sikhism preaches democratic way of life which aims at the liberation of man from parochialism, casteism and sectarianism of all kinds.

**Lahori, Lajwanti (1984)**<sup>16</sup> conducted her study on 'The Concept of Man in Sikhism', and has concluded that according to Sikhism, man is constituted of different levels of realities -matter, mind and spirit. His innermost core is the ultimate reality. Our education should aim at transformation and development of the whole man. She emphasizes in her thesis that all men are the same in essence; therefore education should aim at the universal welfare.

**Bhatia, Harjot Singh (1985)**<sup>17</sup> holds in his research work 'Epistemology of Guru Granth Sahib', that knowledge as envisaged in Guru Granth Sahib is intimately and inseparably related to will and emotion. The path laid down by Guru Granth Sahib is comprehensive and blends together the elements of knowledge, devotion and action. There are five base emotions which affects the 'manmukh' lust, anger, greed, attachment and pride. But the Ultimate Reality is the God. Guru Granth Sahib exhorts the seeker to reflect on the word (Shabad Vichar), to obey the will of God (Hukamnama) and imbibe the heart with the love of God's name (Naam Simran). These are three dimensions of the spiritual path charted out for the seeker in Guru Granth Sahib.

**Kaur, Karnail (1985)**<sup>18</sup> conducted her work on 'Concept of Seva in Sikhism', in which she has explained that service when put into practice removes all contradictions and conflicts whether sociological or psychological. It brings forth harmony and cohesion in the society. Thus the concept of service presents holistic, integrated and egalitarian view of society without any spirit of ego and caste. Sikhism approves service rendered with love and spontaneity. The devotee can best worship God with the offering of devoted service.

**Sethi, Ajinder kaur (1986)**<sup>19</sup> conducted her study 'The Guru Granth as a Scripture', and explained that Guru Granth Sahib has been accepted as a revolutionary compendium containing the hymns of the Sikh Gurus and other contributors. The hymns of the scripture shed light on the spiritual heritage of the Indian culture. The authentic form of the Sikh Scripture is a treasure of enlightenment and guidance to the human kind for times

---

<sup>16</sup> Published Ph.D. Thesis, Poona University, Poona.

<sup>17</sup> M.Phil. Dissertation, Punjabi University, Patiala.

<sup>18</sup> M.Phil. Dissertation, Punjabi University, Patiala.

<sup>19</sup> M.Phil. Dissertation, Punjabi University, Patiala.

to come. Guru Granth Sahib is full of devotion, meditation, grace of God and Guru, aiming peace of mind and complete surrender to God. Its holiness is accepted and beyond doubt as it was recorded in the personal supervision of the Gurus themselves and it does not smack their personal ego at all. It is a Scripture which is full of values and ethical norms.

**Singh, Swarnjit (1986)** <sup>20</sup> in his work 'Philosophy of Sikh Gurus and their Contribution to Education', has highlighted the educational concepts of great Gurus and laid emphasis on value based education. He described that the Gurus worked on the problems of social, cultural, ethical, moral, political and economic nature. According to Sikh Gurus education must make man spiritually and morally awakened and physically and intellectually alert. Gurus worked and democratized the whole concept and process of education. They fought against social, religious, economic exploitation and political tyranny of their times and worked for regeneration of values. They removed the barriers of caste and creed, high and low, rich and poor and they started the institution of Sangat and Pangat. The down-trodden and women found a message of hope in their teachings. After discussing the educational philosophy of Sikh Gurus the investigator also discusses the educational implications of the philosophy of Sikh Gurus such as aims of education, values, curriculum, teacher, technology of teaching, discipline, education for national integration, education for international understanding, education for social change.

**Dhaliwal, S.S ( 1989)** <sup>21</sup> in his dissertation has studied 'The Educational Concepts of Guru Nanak in Japuji Sahib', emphasizes on moral, intellectual and spiritual aims of education in the ideas of Guru Nanak in relation to the philosophy of educational aims discipline and teacher. Teacher is highly respected in the terminology of Guru Nanak being used in elaboration of Japuji Sahib. Special emphasis has been given on the education for God-realization, self-realization, moral intellectual and spiritual values of life, truth, beauty and goodness and for solving the mystery of God, nature and man.

**Kaur, Harpreet (1989)**<sup>22</sup> in her work 'Philosophy of Guru Ram Dass and its Contribution to Education', has discussed the various aspects of education. According to her, Guru Ram Dass has discussed the aims of education, curriculum, technology of

---

<sup>20</sup> Ph.D. Thesis, Himachal University, Shimla.

<sup>21</sup> M.Ed. Dissertation, Punjab University, Chandigarh.

<sup>22</sup> M.Phil. Dissertation, Punjabi University, Patiala.



teaching, teacher, discipline, national integration, international understanding and spiritual, social and moral education.

**Kahlon, Kuldip Singh (1989)<sup>23</sup>** observed in his work that Guru Nanak has presented a balanced and holistic view of man. Guru Nanak portrays two distinct forms of man- existential and essential. The former is temporal (Manmukh) and the latter eternal (Gurmukh). Crude emotions like lust, anger, greed, attachment and vanity take possession of a 'Manmukh' whereas as virtues like love, compassion, humility, continence, contentment predominate in a 'Gurmukh'. The process of Education is for the transformation of a 'Manmukh' into a 'Gurmukh'. Education must make every individual a 'Good man' and a 'Good Citizen'. According to Guru Nanak, morality and spirituality converge in the ideal man. Stress has been made on wisdom and virtue, ethics and aesthetics. Balance of harmony is not only desirable but also the need of the hour. He has concluded that a basic assumption of Guru Nanak's educational concept is the perfection of love. The broad based curriculum with emphasis on experiences, objectives and intuitive methods of study, self discipline has been given. Educational philosophy of Guru Nanak has a great importance for reconstructing our educational system.

**Kaur, Harpreet (1989)<sup>24</sup>** in her study 'Guru Nanak and Social Institutions', has discussed religion as an important institution. It is the way of God realization. Guru Nanak denounced the fourfold social stratification on the basis of caste, and brought the entire human kind under one banner. He believed in casteless and classless society. There should be no stratification on the basis of caste, colour, creed and sex. He denounced the practice of renunciation and emphasized on the household life. God is present everywhere and one who cultivates God's name even while leading a family life with detached mind can realize and visualize Him.

**Brar, Gurdip Kaur (1991)<sup>25</sup>** has submitted her thesis entitled 'Guru Nanak's Philosophy of Politics', and depicted Guru's views about contemporary issues like justice, human rights, and ethics of war. She concludes that Guru Nank has not only exhibited awareness of the problems faced by his contemporary society but also

---

<sup>23</sup> 'Study of Educational Implications of the Concept of Man Emanating from the Bani of Guru Nanak Dev', Ph.D. Thesis, G.N.D.U., Amritsar.

<sup>24</sup> M.Phil Dissertation, Punjabi University, Patiala.

<sup>25</sup> Ph.D. Thesis, Panjab University, Chandigarh.

propounded a novel philosophy of politics based on ethics. A new type of political system can be envisaged by adopting Guru Nanak's positive and constructive approach.

**Singh, Gursharanjit (1992)**<sup>26</sup> in his research work 'Guru Nanak Bani De Mool Mudde', has discussed the various aspects of Guru Nanak Bani with respect to social, spiritual, economic, political and moral aspect. Guru Nanak's views in Bani are mostly spiritual and all others aspects are subordinate or linked to it. Concepts like self realization, service to others, character development, humility, restraint on passions are also discussed.

**Sureet (1994)**<sup>27</sup> in her research work 'The Sikh pathway to God-realization with special reference to its Stages of Spiritual Progress', made a detailed study about the nature of God, universe and man . It includes constituent limbs for the Sikh sadhna such as Guru , 'sadh-sangat', 'naam-simran', 'kirtan', 'seva' , self-surrender and ethical life. It lays emphasis on the balanced growth of the human life. 'Seva', 'simran', 'kirat karna', 'naam japna' and 'vand chhakna' constitute a natural base for scheme of life. Leading world life one makes steady spiritual progress passing through various stages and attains the Ultimate goal of life which humanity has cherished ever since its emergence.

**Singh, Meharban (1996)**<sup>28</sup> holds in his study that Guru Nanak has presented a comprehensive system of life long education based on higher human values. Although Guru Nanak has not propounded a complete system of education, yet he has advocated a philosophy of education for complete and perfect living. Though his educational philosophy is not in a consolidated form, yet it is very powerful in shaping the personality of people at all the stages of man's life. The human life or fortune does not lie in the scientific or technological advancement or material gains. Rather it lies in inculcation of moral values. Education fails if it is not able to produce an ideal man and woman full of faith in practical life. Guru Nanak's educational philosophy has been tested and holds good even today for the whole humanity of the world. His educational philosophy is related to earthly things because he is aware of the worldly problems and wants to solve them.

---

<sup>26</sup> Ph.D. Thesis, G.N.D.U., Amritsar.

<sup>27</sup> Ph.D. Thesis, Punjabi University, Patiala.

<sup>28</sup> 'A Study of Educational Philosophy of Guru Nanak Dev Ji and its Implications', G.N.D.U., Amritsar.

**Singh, Karam (1997)<sup>29</sup>** in his work entitled ‘A Comparative Study of Ethical Perception of World Religions (Hinduism; Buddhism; Christianity; Islam and Sikhism)’, has discussed the concept of sin, conduct of true mind, individual ethics pride, humility, altruism, justice, courage and social ethics social equality universal brotherhood and status of women. In Hinduism, morality is considered to be an integral part of religion. Moral endeavours are ultimately directed to the goal of liberation (Moksha). Buddhism finds roots of all vices in passion and greed. Christian ethics shows a great advance on the highest Greek thought in its valuation of such virtues as humility, meekness and reasonableness, fatherhood. Islamic view of life is totally different from Hindu, Buddhist and Sikh way of life. In Sikhism ego is opposed to the name of God. Falsehood and evil spring from the five impulses Lust, Wrath(Krodh), Greed or Covetousness (Lobh), Attachment to worldly affairs and Pride.

**Kaur, Jasbir (1998)<sup>30</sup>** in her work explained that Sikh Gurus teachings and philosophy of education clearly defines the role of education for national integration, international understanding, social change, for the purpose of life, for democracy, for citizenship and education as life long process. If the philosophy of Indian Education conceived by Sikh Gurus is interpreted and implemented faithfully and honestly, the evils of Indian Society will automatically vanish and realm of faith and truth will emerge. The metaphysical, epistemological, axiological and logical approach of these saints leads us fruitfully to illumine the path of life by concentrating whole-heartedly upon the higher values of life. The essence of eternity, morality and ethics visualized and transparently by present in the Bani of Sikh Gurus echoes the sacred message of education. The concept put forth by Sikh Gurus with special reference to aims of education, curriculum, pedagogy, teacher, pupil, discipline teacher-pupil relationship are not merely theories but involve practical wisdom. It can be said that Sikh Gurus are the original educational thinkers, who have touched almost all philosophical and practical aspects of education.

**Bhatti, Surinder Singh (1999)<sup>31</sup>** conducted his study ‘Creative Mysticism : A Study of Guru Nanak’s Bani with Special Reference to Japuji’, and holds that the Japuji within the larger context of Guru Nanak’s Bani makes a trans-religious appeal to the

---

<sup>29</sup> Ph.D. Thesis, Punjab University, Chandigarh.

<sup>30</sup> ‘Theory and Practice of Education as depicted in Sikh Gurus Bani’, Ph.D. Thesis, G.N.D.U., Amritsar.

<sup>31</sup> Ph.D. Thesis, Punjab University, Chandigarh.

individual human person to regain his wholeness. Guru Nanak's Bani is an open book to be read and acted upon without the intercession of the interpreters. Bani integrates body, mind and soul into the single act of creation. Three prolonged formula- 'Kirat Karo', 'Wand Chhako', 'Naam Japo' has been emphasized. Humility and politeness are exalted as the quintessence of all virtues and good qualities.

**Singh, Kultaranjit (1999 )**<sup>32</sup> In his research work 'Educational Philosophy of Guru Teg Bahadur and its Contribution to Modern Indian Education', found that Guru Teg Bahadur gave the message of purity, love, honesty and unselfishness to the people. His message has an eternal significance for the upliftment and development of humanity. Education, Religion and Ethics should help emotional integration, by – pass the narrow nationalistic values and cultivate international human values. The process of education for Guru Teg Bahadur was not synonymous with schooling but it included both informal as well as non- formal education to spread the life long educational process he used institutions of 'Sangat', 'Pangat'. Service, Hard Earning Discussions, and 'Kirtan' to educate the masses for work ethics, socially useful productive work, social service, illiteracy character building up and modernization.

**Kaur, Mandeep (2004)**<sup>33</sup> studied 'The Concept of Value Oriented Education as Propounded in Guru Arjun Dev's Bani and its Educational Implications'. In this dissertation the investigator has observed that Guru Arjun Dev's Bani has given a very comprehensive value system. The holy Bani has a deep impact on Indian life and thought. Its teachings have been a source of light and inspiration to attain a virtuous life to millions of people. The Bani has a time tested philosophy which holds good even today for the whole of the world.

**Singh, Jogeshwar (2007)**<sup>34</sup> has concluded in his thesis that although the Islamic concept of Jihad and Sikh idea of Dharam Yud originated at the different stages of history and developed in different cultures, yet they have some common features which are very interesting. The weapon of Holy war, which is merely defensive measure, resulted in ushering a political revolution in respective areas of influence. Jihad and Dharam Yud left an indelible impression on social, religious and political life in India. Though it has lost

---

<sup>32</sup> Ph.D. Thesis, Punjabi University, Patiala.

<sup>33</sup> M.Ed. Dissertation, G.N.D.U., Amritsar.

<sup>34</sup> 'The Concept of Holy War: A Comparative Study of Islam and Sikhism', Ph.D. Thesis G.N.D.U, Amritsar.

much of its relevance in the modern time yet it is still present in the religious feelings of the people.

**Sharma, Ekta (2007)**<sup>35</sup> in her research work concluded that the teachings of both the religions Buddhism and Sikhism are based on the following main points: love for humanity, service to the poor, equality of man, truthful living and meditation. The mode of worship in both the religions is almost the same i.e. singing of hymns, meditation, reading the scriptures, listening and reading of religious stories. Both believe in the ahinsa, mission to spread the message of love, compassion, purity and rebel against bigotry and arrogance. In Buddhism it is believed that man can attain liberation through his own efforts by virtuous life smadhi and moral practice. Sikhism recognizes the importance of moral life but liberation can't be achieved by virtuous alone because it may make man a hypocrite and egoist. Both the systems contain profound message of human development for the good of one's own self and that of the rest of the mankind. They present us with the philosophy, if followed in the true spirit, mankind can become center of peace, a center of love, a center of compassion. It can liberate man from his self created suffering. The nation can legitimately feel a sense of pride in owning or accepting the Buddha and great Gurus as glorious teachers and in being the children of a country which produced them on its soil. They constitute an important and significant part of our rich cultural heritage.

**Sanghera, Gurnam Singh (2007)**<sup>36</sup> formed the objective to study the varied attitudes of different religions towards one another and how they affect the inter-religious relations and also discussed the role Sikh religion has played and can play to make inter-community relations amiable and harmonious. He found that he Guru Granth Sahib is the most outstanding and magnificent specimen of religious pluralism and inter-religious dialogue. It contains hymns of some holy men coming from both Hindu and Muslim traditions. Religiously pluralistic attitude has a vital role to play in inter-community peace. Sikh teachings are at the core of this pluralism and can play a significant role in this process.

---

<sup>35</sup> 'The Concept of Social Justice in Buddhism and Sikhism: A Philosophical Perspective', Ph.D. Thesis, Punjabi University, Patiala.

<sup>36</sup> 'An Analytical Study of Inter-Religious Relations-A Sikh Perspective', Ph.D. Thesis, Punjabi University, Patiala.

**Chopra, Isha (2008)**<sup>37</sup> in her research work 'Concept of Truth in Guru Nanak's Bani', elaborated that whole meaning and purpose of the conception of values is conditional upon its utility to mankind. The essence of truth provided by Guru Nanak Dev demands the dedication of lives of all the great ten Gurus. Despite of hardships, they showed their valour and fought courageously against falsehood prevailing in the society in various forms like ignorance, superstitions, false rituals, blind faiths, tyranny, inequality, exploitation, injustice etc. Ultimate values, according to him, are divine and human beings are not capable of fathoming their full worth. Guru Nanak Dev employs the concept of Kimat (Price, value) to devote priceless worth and excellence of the principle of truth, which must be made real in one's deeper experience.

**Muhay, Gurcharan Singh (2008)**<sup>38</sup> has discussed the dialectics of universal consciousness in three sub-heading - Concept of religion, Practical aspect of religion and Importance of Karma. The Adi Granth is full of altruistic concerns for whole of humanity not only for a particular region. The principles rather institutions of 'sewa', 'kirat', 'sarbat da bhala', 'sangar', 'pangat', 'daswandh' etc. have been universally acceptable for all the religious thought processes. No religion can deny their value and meaningfulness. It makes a Holy Scripture a universal and cosmopolitan scripture. The approach of Guru Granth Sahib is not condemning the outward forms of prevalent religions but recognizing and appreciating their religious principles to inculcate in them a spirit of inner religiosity. Guru Granth Sahib has given the highest importance to Karma (Action). No one can cross the terrific ocean without practically living a life of activity related with religious and spiritual uplift of man. Morality plays most important role in it. About woman, the Gurus have played very constructive role and wanted equality for them in the society. Woman has been given the status of mother of kings and whole of humanity. The object of universal consciousness is self-realization that means Atam Darshan. Ego is the biggest obstruction in the way of man's attainment of ultimate reality. The whole of humanity becomes the focus of a spiritual upliftment in social dimensions of universal consciousness.

---

<sup>37</sup> M.Phil. Dissertation, G.N.D.U., Amritsar.

<sup>38</sup> 'Universal Consciousness in Guru Granth Sahib : A Philosophical Study', Ph.D. Thesis, G.N.D.U., Amritsar.

**Singh, Avtar (2009)**<sup>39</sup> in his published study 'Ethics of the Sikhs', has discussed various aspects of Sikh Ethics, i.e. the moral standard, human motives, praxis, virtues, duties, social ethics, supreme ideal etc. He has concluded that virtues like wisdom, truthfulness, justice, temperance, courage, humility and contentment are cardinal. He has defined Sikh Ethics as, "Doctrine of values in human conduct as found in the Adi Granth and those of the life-rules which do not conflict with the spirit of the former."

**Kaur, Jaswinder (2009)**<sup>40</sup> in her thesis 'Guru Nanak's Perspective on Social Justice', has analyzed that Guru Nanak's social justice is based upon healthy and progressive principle of morality, justice, equality where every member enjoys certain basic rights to access the interior treasure of soul. The objective of Guru Nanak was to leave the social and religious thought of the Hindus and to improve the general tone of their moral spiritual and social life. It can be said that social justice of Guru Nanak was free, frank, fearless and holds enough acceptance. It involves freedom of thought and action. The need of the hour is to implement social justice in letter and spirit to remove barriers of class and creed in the society.

## **2.2.0 STUDIES RELATED TO BHAGVAD GITA**

**Misra, H.N. (1963)**<sup>41</sup> conducted his research work 'Moral Philosophy-Green and Gita', and made a comparative study of ethical philosophy of the Bhagvad Gita and T.H. Green. He concluded that the philosophical teachings of Green and Gita are badly needed for this age of social and political upheaval. He also remarks, "The teachings of Gita and Green are essential for the whole development of human personality. The Gita may give solace to the poor and frustrated and right direction to the rich and strong. It is like a mother who nurses all her children equally well".

**Kaur, Paramjit (1976)**<sup>42</sup> carried out a comparative study of the devotional theme in the Bhagvad Gita and religious poetry of Guru Teg Bhahadur. It brings to light some remarkable parallels and a few differences. Important teachings common to Vaishnavism and Sikhism are the stress on ascetic morality i.e. stress on the control of the mind, senses and on the freedom from attachment, greed, egoism and delusion. Even

---

<sup>39</sup> Published Ph.D. Thesis, Punjabi University, Patiala.

<sup>40</sup> Ph.D. Thesis, Punjabi University, Patiala.

<sup>41</sup> Published Ph.D. Thesis.

<sup>42</sup> 'Comparative Study of Bhakti in the the Bhagvad Gita and Guru Teg Bhahadur's Bani'  
M.Litt. Dissertation, Punjabi University, Patiala.

Bhagvad Gita stresses on freedom from attachment, fear, anger, unaffected by pain and pleasure. Similar ideas are also expressed by Guru Teg Bhahadur to give up pride, lust, anger and the company of wicked. Nirvana renounces both praise and calumny, and views happiness and suffering, honour and insult as equal. The most outstanding point of agreement between the two sets of ideas is the pre-eminent position of Bhakti of one God. God is present in all beings equally and none is likable and dislikable to Him.

**Goyal, Narinder Kumar (1978)**<sup>43</sup>, in his research work ‘The Ethics of Bhagvad Gita’, has explained that the Indian ethics are concerned with prescribing, practical means of attaining a life of perfection. The investigator has found that the Gita is primarily concerned with the conduct of our life and secondarily with metaphysics. Goals of life or the four pursarthas are designed for practical application. Religious life basically promotes attainment of a transformed existence, the power to live in the world but not to be of the world. The transformational ethics espoused by the Bhagvad Gita conduces to the fulfillment of that end.

**Kumar, Amar (1981)**<sup>44</sup> in his work ‘Synthesis of Jnana, Karma and Bhakti in the Bhagvad Gita’, finds Karma, jnana and bhakti, the three essential cords of musical instrument tied together at the beginning as well as at the end. Bhagvad Gita has successfully produced a comprehensive synthesis of different spiritual disciplines. The Gita has rich and many sided thought. The ways of Karma , jnana and bhakti supplement each other or they are the different steps towards the same goal. Ultimate Truth in the Bhagvad Gita is the synthesis of knowledge, action and devotion. The teaching of Gita is to know the supreme in which knowledge , action and devotion become one in supreme unification- in which there is a merging of all diversities towards that one goal, the goal of Ultimate truth.

**Singh, Surjit ( 1982)**<sup>45</sup> in his work entitled ‘Purusa and Prakrti in Samkhya and Bhagavad Gita’, explain that in the Bhagvad Gita there are three types of Purusas i.e.Kasara, Akasara and Purusottma. Although these three are separate entities but still are not so because these are essentially and substantially one. God or Purusottma creates the Prakrti with the help of his Yog Maya. Kasara and Akasara, Purusas are the Prakrtis of Purusottma. In the Samkhya system the purusa is described as a free person by his own

---

<sup>43</sup> M.Litt. Dissertation, Punjabi University, Patiala

<sup>44</sup> M.Phil. Dissertation, Punjabi University, Patiala.

<sup>45</sup> M.Phil. Dissertation, Punjabi University, Patiala.



nature because he is not bound and freedom of world belong to Prakrti. Purusa of Gita is a free person because the elements such as water, fire and air etc. have no influence on Purusa and hence he is totally free. So in the Samkhya system the prakrti is not a subordinate power to Purusa. By the combination of two, the material objects came into existence. The Gita gives the ideas of monotheism but Samkhya system gives the idea of dualism.

**Lal, Gurbachan (1982)**<sup>46</sup> in his study ‘The concept of Purusottama in the Bhagavad Gita’, has discussed the concept of supreme being and the concept of Pursuottama in the Gita. Sankhya represents two obviously different entities that are Pursha and Prakirti. The Gita explains the roots of this duality by ascribing Prakrti as the creator of Pursottama or divine Lord. The Gita draws a distinction between two types of Prakirtis, i.e. Para and Aparā. Finally we may conclude that Purusottma is absolute Reality, possessed of the matter and finite selves. This is the only reality and there is no more reality independent of Purusottma in this universe. The distinction between God as personal and impersonal does not mean that there are two Gods. These are faces of the same coin.

**Bala, Sukasham (1984)**<sup>47</sup> in her work entitled ‘Good and Evil in Hinduism with special reference to the Bhagavad Gita’, explains that the path of devotion is the central portion of the Gita. It alone removes all evil obstacles to peace and happiness. Everyone should perform his social duties according to his own qualification and thereby bring out universal welfare. Gita teaches that the devotee must lead a life of goodness. He not only insist cherish good thoughts, but should also do good deeds and speak good words. Bhakti Yoga both idealizes and despises desires like lust, hate, attachments and greed etc. These are the corrupting forces of mind which can be countered by the teachings of Bhagvadgita.

**Pandey, J.B (1985)**<sup>48</sup> in his research work ‘A Comparative Study of Educational Philosophy in Gita and Koran’, aimed at highlighting the practicability of educational ideas of these scriptures in present-day India. The researcher has tried to give a critical description of the educational philosophy in these who texts. He has studied translations of the originals and has tried to collect commentaries on them by philosophers,

---

<sup>46</sup> M.Phil. Dissertation, Punjabi University, Patiala.

<sup>47</sup> M.Phil. Dissertation, Punjabi University, Patiala.

<sup>48</sup> <<http://www.education.nic.in/cd50years/g/z/9j/0Z9J0E0S.htm>>

educational leaders and educationists. Some of the specialists in the area were interviewed by the researcher and, while formulating the results of the study, their views were also given due weightage.

The main findings of the study were: 1. According to the Gita, the living being is a part of Brahma and it aims at uniting with the Brahma through moksh. 2. Moksh can be achieved through good deeds, i.e. nishkam karma. 3. According to the Koran, living beings are created by God and when a living being dies his soul has to wait till the day of judgement and then, according to the balance of his good or bad deeds he is sent to Janat (heaven) or Dozakh (hell). 4. According to the Gita, education should lead to all-round development and curriculum should have a wide variety of subjects to achieve this aim. 5. In the Gita stress is laid on the importance of the teacher but, at the same time, it is said that the individuality of the child should not be suppressed. In the Koran also, the importance of the teacher is emphasized but stress is also laid on the development of the talents of the child. 6. In the Koran, stress is laid both on the study of religion and subjects which can be of use in life.

**Kesari, H. (1986),**<sup>49</sup> studied 'The Gita as Learning Process with reference to Modern Education'. The objectives of his study were (i) to study concepts relating to Individual Self, Absolute Self, material world, education for material welfare, fearlessness, and the process of education, and (ii) to analyse the teaching-learning process relating to the fundamental causes of all human problems, the ultimate goal of life, the activity method, acquisition of wisdom, concentration and purification of the mind, development of ethical, moral and human values, development of personality and national integration, all with relevance to modern education.

The findings of the study were: 1. Bhagwat Gita is a textbook of the teaching-learning process to educate man in the development of the Inner Man. 2. Education policy and its system were meant to develop the inner man and his human character. 3. The Gita is a textbook of action on the philosophy of life for development of the whole personality, material as well as spiritual. 4. The Gita gives the right meaning of education, conveying that education is life and life is education. 5. Gita's metaphysics (Brahma vidya) and its teaching-learning process (Yoga sastra) are for the development of the total personality

---

<sup>49</sup> <[www.education.nic.in/cd50years/g/z/9I/0Z9I0406.htm](http://www.education.nic.in/cd50years/g/z/9I/0Z9I0406.htm)>

for the realization of Truth. Avidya (education for material welfare) and vidya (education for the realization of the self), both make education complete. 6. The learning process of the Gita helps man to develop an integrated personality-victory of the spirit over nature. 7. The Gita is a textbook for bringing awareness in man towards (a) the principle of life, (b) the purpose of life, and (c) the process of life.

**Bhupinder Kaur (2001)**<sup>50</sup> in her thesis ‘The Concept of Self in Guru Nanak Bani and Bhagavad Gita- A Comparative Study’, presents analytical study of this spiritual aspect of self with special reference to Guru Nanak Bani and the Bhagavad Gita. The aim of this study is to expatiate the various dimensions of self and to highlight its nature and its difference from the physical constitutes i.e. body, mind and intellect. It also highlights the possible ways recommended in both the texts to realize its pristine nature and relation to God and to fellow beings in the social context. The concept of self is not an abstract metaphysical description of facts, rather it is basis of two important religious texts, and offers an analytical study of the nature of the self, revealing how the material aspect influences spiritual and suggests practical religious methods to get rid of this material entanglement, by interacting the temporal with the spiritual. In both the texts the higher goal is the realization of the real nature of the self in order to attain communion with its Divine Essence. Both emphasise on the variant ways of bhakti. Guru Nanak stresses naam-simran through Guru and grace of God, and in the Bhagavad Gita the emphasis is on the individualistic way i.e. sitting in meditation. In Guru Nanak’s Bani, emphasis is on the practice of truthful living and virtuous conduct and Bhagavad Gita stresses on disinterested action.

**Sharma, Sarita (2007)**<sup>51</sup> in her research work has discussed that according to Gita, one should do only Nishkarma Karma. Selfless service is the only way to remove the impurities lurking in the mind. Egoism, hatred, jealousy, ideas of superiority and all the myriad negative qualities will vanish. Man develops humility, love, sympathy, tolerance and mercy. Man gets a liberal outlook for life, realizes the Supreme Being and feels one with his Maker. Bhagvad Gita tries to build up a philosophy of karma based on jnana and supported by bhakti in a beautiful manner. The karma yoga is usually known as the doctrine of Nishkama Karma. When the individual gets over his ego and selfish motives, he becomes steady on the path of karamayoga.

---

<sup>50</sup> Ph.D. Thesis, G.N.D.U., Amritsar.

<sup>51</sup> “Concept of Karma in Bhagvad Gita”, M.Phil. Dissertation, G.N.D.U., Amritsar.

**Setia, Anuradha (2009)**<sup>52</sup> in her study ‘A Critical Analysis of Psychological Interpretation Human Nature as Propounded in Adi Granth and its Education Implications.’ found that the Adi Granth has the capacity to provide the true human nature. In the Adi Granth, the spiritual precepts emphasize the need for improvement of man, the nature of relations of man to man, as it ought to be and the union of man with God, the supreme truth. All the great religions and philosophies have emphasized that the ultimate aim of life is self realization. The, ‘Man know thyself’ has repeatedly being stressed by Plato, Socrates, Confucius and Guru Nanak.

**Lakhanpal, Pinki (2009)**<sup>53</sup> in her research work has discussed the concept of man in Hinduism to get the real image and reality of human life by the vast literature of the Indian Philosophy. It believes in the unity of God’s in God than the denial of God’s for God. It finds one in all and all in one and recognizes the unity and harmony of all religious faiths. The four yogas of Bhagvad Gita- Jnyana, Bhakti , Karma, Raj yoga have also been discussed. Our ancient literature tells us about the moral value like ahinsa, dann, not hatred with others, respect for elders, not to kill birds and animals etc. To get salvation yoga is an important source. The natural man of the Gita has many qualities of yoga – self knowledge, control, surrender, equanimity, devotion, service and contemplation.

**Kaur, Manjeet (2011)**<sup>54</sup> in her work has studied value oriented education in the Bhagvad Gita. She emphasized that Srimad Bhagavad Gita has presented a comprehensive system of life-long education, based on higher human values. The investigator is of the opinion that in this age of explosion of knowledge, the ideas of Bhagavad Gita stand best of all the physical, biological, psychological and social sciences. The whole value oriented education which is discussed in the Bhagvad Gita is based on values. These values were also discussed in ancient education during four periods. Bhagavad Gita value based education is for the fullest development of personality which culminates into truthful conduct. God is the Ultimate and an end value. In Srimad Bhagavad Gita ‘ideal man’ is depicted as a crown of all creation.

---

<sup>52</sup> M.Ed. Dissertation, G.N.D.U.,Amritsar.

<sup>53</sup> ‘A Man and his Goal with Special Reference to Hinduism’, M.Phil. Dissertation, G.N.D.U., Amritsar.

<sup>54</sup> ‘ Concept of Value Oriented Education as Propounded in the Bhagavad Gita and its Educational Implications’, M.Ed. Dissertation, G.N.D.U., Amritsar.

### 2.3.0 STUDIES RELATED TO VALUES

**Sharma, R.P.(1965)**<sup>55</sup> in his work ‘A Study of Values held by Teachers in Higher Secondary Schools in Delhi’, studied 98 teachers of higher secondary schools of Delhi and found that Delhi teachers were more inclined towards the theoretical, economic and social values than other values. Female teachers showed greater consciousness for political values than their male counterparts. Male teacher scored higher on theoretical and economic values whereas female teacher scored higher on religious and aesthetic value.

**Jagdeep Kaur (1973)**<sup>56</sup> in her research ‘Value Dimensions of Professional and Non-professional College Students in Relation to their Sex and Parental Occupation’, has concluded:

- The students of professional and non-professional colleges give almost equal preference to theoretical, economic, aesthetic and social value-dimensions.
- Students of professional colleges preferred political value dimensions, where as students of non-professional colleges preferred religious value dimensions.
- There is no significant difference in value-dimensions among professional male and non-professional male college students.
- There is no significant difference in value dimensions between professional male and professional female college students in relation to theoretical, social, aesthetic and religious value-dimensions. Both the groups differ in economic and political value-dimensions.

**Roy, D.K. (1980)**<sup>57</sup> investigated ‘A Study of Some Factors and Processes Involved in the Development of Values’, and found that the development of the value system was positively related to the process of socialization. Value system develops with the advancement of age grade. Co-operation and honesty has significantly negative correlation with socio-economic strata ( SES ) while tolerance, obedience, religious devotion and altruism has no significant relation. The value system of

---

<sup>55</sup> M.Ed. Dissertation, Delhi University, Delhi.

<sup>56</sup> M.Phil Dissertation, Punjabi University, Patiala.

<sup>57</sup> Ph.D. Thesis, Calcutta University, Calcutta.

adolescent students has significant positive co-relation with sound mental health, except in the case of religious emotion.

**Kalia, Ashok Kumar (1981)**<sup>58</sup> worked on 'A Study of Values and Ideals of Early Adolescents living in different Types of Home-Environment', and finds that:-

- ❖ Both-parent male early adolescents were found significantly higher on theoretical and political value than orphan male early adolescents while orphan male early adolescents excelled on aesthetic and religious values in comparison to both-parent male early adolescents.
- ❖ No significant difference was found between both-parent female early adolescents and one parent female early adolescents on values except on political value on which both-parent female early adolescent scored significant higher.
- ❖ Both-parent male early adolescents and one-parent male early adolescents were similar in their theoretical, economic, aesthetic, political and religious values.
- ❖ Both-parent female early adolescents and orphan female early adolescents were more or less similar in economic and political value, but on theoretical and religious values both were found significantly higher.

**Kundu, N. (1981)**<sup>59</sup> studied 'Value Pattern of College Students and its Relation to Psycho-social Variables', on sample of 400 students both male and female. He concluded that recognized value pattern was not a unique one. Two separate patterning models were observed with slight over lapping between them. These two distinct sequences of values were (a) economic, political, social, aesthetic and religious (b) social, economic, political, aesthetic and religious.

**Mishra, Kali Prasanna (1984)**<sup>60</sup> conducted a research 'A Comparative Study of Moral Knowledge of Tribal and Non-tribal Children of Orissa'. In this research work the investigator has discussed the origin and development of the concept of morality and

---

<sup>58</sup> 'A Study of Some Factors and Processes Involved in the Development of Values', Ph.D. Thesis, Punjab University, Chandigarh.

<sup>59</sup> Ph.D. Thesis, Calcutta University, Calcutta.

<sup>60</sup> M.Phil. Dissertation, Punjabi University, Patiala.

moral consciousness among the school children in Orissa. This study is aimed at finding the moral awareness of tribal and non-tribal school children in Orissa. The researcher finds various sources from which the children draw their moral knowledge. The investigator has enlisted six desirable and six undesirable values. Desirable values were personal achievement, helpfulness, kindness, sense of duty, honesty and obedience. Six undesirable values were: personal failure, damage to property, stealing, cruelty, disrespect and lying.

**Malhotra, Kiran (1985)**<sup>61</sup> conducted research on ‘Value Dimensions of XI Grade Science and Arts Students in Relation to Achievement Motivation and Sex’. The main objective of this study was to analyze value awareness among the Arts and Science students. For this a sample of 300 students (150 boys and 150 girls) of class XI were taken. The data was collected by Allport-Vernon scale of values and achievement motivation scale. It was found that there was a significant difference in value dimensions among Science and Arts students except religious values.

**Sheela, (1987)**<sup>62</sup> conducted her study ‘Change in Teaching Behaviour as a function of Inculcation of Values Predicting Teacher’s Effectiveness’ attempted:-

- To identify the most effective and the least effective teachers in the secondary level through a multi-dimensional criteria of teacher effectiveness.
- To inculcate the identified values in student teachers, which are indicators of teacher effectiveness and are termed as educational values
- To test the effect of inculcation of values of teaching behavior on student teachers.

The major findings were:-

- Value inculcation through value–confrontation treatment lead to a significant qualitative improvement in the teaching behaviour of the student teachers.
- The value–confrontation treatment was found effective in improving the qualitative teaching behaviour of student teachers of all teaching subjects.

---

<sup>61</sup> M.Phil. Dissertation, Punjabi University, Patiala.

<sup>62</sup> Ph.D. Thesis, Punjab University, Chandigarh.

**Brar, Kirandeep (1988)**<sup>63</sup> in her research 'A Study of the Impact of Training Programme on the Value-Dimensions of Secondary School Teachers', has studied the impact of training programme on the value dimensions of secondary school teachers. She took a sample of 600 prospective school teachers from six training colleges of Punjab, Punjabi University Patiala, Punjab University Chandigarh and Guru Nanak Dev University Amritsar. The result showed that training programme failed to make any worthwhile impact on value dimensions of secondary school teachers under training. Political value was found to be highly preferred and religious value as the least preferred. The order of preference of political, theoretical, social, aesthetic, economic and religious values in both the cases on the pre-test and the post-test remained the same.

**Gulati, Sarita (1988)**<sup>64</sup> conducted her study entitled 'A Comparative Study of Value Dimensions of Teachers working in Private, Government and Central Schools', and took a sample of 600 teachers working in different categories of schools i.e. government schools, private schools and central schools. It was concluded that the type of management has no impact on the value pattern of teachers, except on economic and aesthetic values. It is clear from the result of the study that out of the six values i.e. economic, social, political, aesthetic, theoretical and religious values, the religious value is the least preferred value by all the three categories of teachers.

**Shukla, Nandita (1990)**<sup>65</sup> in her research work formed the following objectives:-

- To emphasize new pedagogical shift from teaching to learning; from storage of information to information processing and to develop self- learning skills.
- To integrate the values suggested by various commissions and NPE (1986) into Teacher Education Curriculum.
- To make teachers sensitive to value needs of children and their full judgment of society of future.

To achieve these objectives various approaches and strategies e.g. Integration through Subject Approach and Indirect Incidental Approach were used effectively in imparting

---

<sup>63</sup> Ph.D. Thesis, Punjabi university, Patiala.

<sup>64</sup> Ph.D. Thesis, Punjabi University, Patiala.

<sup>65</sup> 'A Curriculum Design for Value Oriented Secondary School Teacher Education in Punjab', Ph.D. Thesis, Punjab University, Chandigarh.



value oriented education to teachers. Teaching material like text books, journals, magazines, newspapers, photographs, slides, T.V. Programmes, Video Tapes, methods of teaching, role of teacher educator, student teacher, time factor and evaluation were also discussed.

**Kapani, Madhu (1990)** <sup>66</sup>in research work 'Education in Human Values: Concept and Practical Implications', attempted :-

- To analyze the concept of human values from different view points.
- To explain the nature of five basic human values truth, righteous conduct, peace, love, non violence and their relationship.
- To draw educational implications of these human values present in the educational system of India.

Findings of this study are based on an extensive survey of different reports of Education Commissions and Committees. An attempt has been made to suggest changes in the curriculum from the primary stage of elementary education. Suggestions were also given for a suitable methodology of teaching human values through direct, incidental and integrated approach.

**Gregson, James Aaron (1990)** <sup>67</sup> investigated 'Work Values and Attitudes Instruction as Viewed by Secondary Trade and Industrial Education Teachers', and the objective was to identify the work values and attitudes that Industrial Instructors teach and to describe the pedagogical techniques they use to teach these skills.

The findings of the study are:-

- The most emphasized work values and attitudes clusters were ambition, cooperation, accuracy, devotion, honesty, loyalty, reliability, dedication and conscientiousness.
- The most frequently identified pedagogical strategies were group discussion, reward structure, one to one counseling, role playing and role modeling.

---

<sup>66</sup> Fifth Survey of Educational Research, Vol. II, p.1340.

<sup>67</sup> Dissertation Abstract International, Vol. 51, No. 6, pp. 1997-1998A.

**Kaur, Jagdeep (1993)**<sup>68</sup> in her research work 'Value Dimensions of Professional and Non-professional College Students in Relation to their Sex and Parental Occupation', concluded:

- The students of professional and non-professional colleges give almost equal preferences to theoretical, economic, aesthetic and social value- dimensions.
- Students of professional colleges prefer political value dimensions whereas students of non-professional colleges prefer religious value-dimensions.
- There is no significant difference in value dimensions among professional male and professional female college students in relation to theoretical, social, aesthetic and religious value-dimensions. Both the groups differ on economic and political value-dimensions.
- There is no significant difference in value dimensions among professional male & non-professional male college students.

**Ranu, Sarbjit Kaur (1995 )**<sup>69</sup> in her study 'Value Dimensions of Post-Graduate Students in Relation to their Level of Aspiration and Intelligence', found that :-

- Men were significantly higher on theoretical values, but lower on the aesthetic and social values than the women.
- Arts students were significantly higher on aesthetic, political and social values than the science students.
- In order of ranking, values of high level of aspiration and intelligence group were: theoretical, political, economic, social, religious, aesthetic, while for the low group were: political, theoretical, aesthetic, economic, social and religious.

**Pal, Sima (1995)**<sup>70</sup> in her research work 'Integration of Value-Oriented in Secondary Teacher Training College Courses and their impact on the Corresponding Cognito-affective Teaching Behaviour', conducted experiments in four phases. She

---

<sup>68</sup> M.Phil. Dissertation, Punjabi University, Patiala.

<sup>69</sup> Ph.D. Thesis, Punjabi University, Patiala.

<sup>70</sup> Ph.D. Thesis , Punjab University, Chandigarh.

administered value preference form and frequency and acuteness scale for value survey as pre-test. Administration of value treatment was based on value clarification. Administration of value preference form and frequency and Acuteness scale for value survey was done as post-test. Major findings were:-

- The impact of value change treatment was found to affect some values but not all. Some social values were affected by value change treatment.
- Social values namely, Equality, Cooperation, Tolerance were affected by value change treatment.

**Rani (1997)**<sup>71</sup> conducted her work, ‘A Study of Intelligence, Creativity, Personality Characteristics and Value Patterns of Adolescents from Minority and Non- minority Community’, on a sample of students of Class X belonging to minority (N=150) and non-minority (N=270) of Punjab, it was revealed by her that adolescents belonging to the minority community are higher on religious values only, whereas adolescents belonging to the non minority community are higher on theoretical, economic, aesthetic, social and political values.

**Sandhya, N. (1999)**<sup>72</sup> has conducted work on ‘An Evaluative Study of Value Education Provided at the S.S.L.C. Level in Mysore District’, and found that the type of school and the type of management of schools influence the values of students. Students belonging to both types, government as well as private differ in their social, religious, moral, theoretical, political, aesthetic and economic and values. Class X students were seen to be more sensitive to social, moral and theoretical values than the other values. She found that the parent’s educational background and their income do not influence the values of students but parent’s occupational background influences the theoretical and aesthetic values of the students to some extent.

**Kaur, Pardeep (2000)**<sup>73</sup> conducted ‘A Study of Development Pattern of Moral Values Among the School Children in Relation to their Socio-Economic Status and Intelligence’. The study was aimed at identification of moral values among school children of different grades i.e. 7<sup>th</sup>, 8<sup>th</sup> and 9<sup>th</sup>. The students of 9th class considered that

---

<sup>71</sup> Ph.D. Thesis , Punjab University, Chandigarh.

<sup>72</sup> ‘An Evaluative Study of Value Education Provided at the SSLC level in Mysore District’ , Ph.D. Thesis, Himachal University, Shimla.

<sup>73</sup> M.Ed. dissertation, G.N.D.U., Amritsar.

values like lying and stealing are less immoral in comparison with 7<sup>th</sup> and 8<sup>th</sup> class students. On the other hand bribery is taken as a more serious immoral value by the 9<sup>th</sup> class students as compared with the 7<sup>th</sup> class students.

**Dhillon, Manjeet (2002)**<sup>74</sup> in a study entitled 'Personal Values as Correlates of Teaching Effectiveness', used Teachers inventory and Teachers Rating Scale for the study which used Descriptive Survey Method.

The findings suggested that:-

- Value patterns of teachers were found to be positively and significantly related to teaching efficiency.
- Theoretical Values were found to be significantly related to teaching efficiency.
- Economic, political, religious values were found to have no relationship to teaching efficiency.
- Aesthetic value was found to have no relationship with teaching efficiency.

**Kaur, Dilpreet (2003)**<sup>75</sup> studied 'Value Pattern of Student Teachers as related to their Emotional Maturity and Self Esteem', and observed that

- There is no significant difference between values of graduate and post graduate student teachers.
- There exists a significant relationship between Values and Emotional Maturity of Social Studies, Punjabi, Graduate and Post Graduate student teachers.
- There exist a significant relationship between Values and Self Esteem of student teachers.

**Kaur, Manpinder (2003)**<sup>76</sup> in her work 'The Impact of Socio Economic Status and Cultural Background on the Value Pattern of Adolescents', reported that boys and girls differ significantly on value pattern. Socio-economic level had significant impact on value pattern of adolescents. High socio economic status adolescents preferred

---

<sup>74</sup> M.Ed. Dissertation, Punjab University, Chandigarh.

<sup>75</sup> M.Ed. Dissertation, G.N.D.U., Amritsar.

<sup>76</sup> M.Ed. Dissertation, G.N.D.U., Amritsar.

theoretical, political and religious values whereas low socio economic status adolescents prefer economic, aesthetic and social values.

**Ausbrooks, Carrie (2004)**<sup>77</sup> in his study 'A Comparative Analysis of the Values that are Predominant in Private Schools, Public Choice Schools and Public Attendance-Zone schools in San Antonio, Texas', aimed to investigate whether or not differences exist in the values fostered in private schools, public choice schools and public attendance-zone schools and whether or not there are differences in the values that are identified by the students as compared with teachers. The sample consisted of 1866 students in Grade 6-8 and 114 teachers from nine schools. The findings from the students data indicated:-

- When all factors are considered i.e. Gender, Grade, Level, Ethnicity and Type of school, there were more similarities than differences between the values identified by students and teachers in the nine schools studied.
- Private schools emphasized spiritual and educational values, whereas public schools emphasized educational values only.
- When all data sources were taken into account for all three types of schools, educational values were found to be predominant, followed by moral and personal values.

**Kumar, Sachinder (2005)**<sup>78</sup> in his work 'Impact of Case Based Pedagogy on Prospective Elementary Teachers' Classroom Behaviour and Students' Learning', found that case based pedagogy used with or without discussion helps in developing critical thinking and insight into the desirable classroom behaviour. Valuable information has been obtained on the case based pedagogy and its impact on teachers behaviour particularly on three components namely: lesson structure, pupil teacher verbal interaction and classroom management has also been studied. The inductive approach inherent in learning through case based pedagogy clarifies the principles underlying various components of teacher classroom behaviour. Case based pedagogy can become vehicle of indirect type of teaching.

---

<sup>77</sup><[www.coe.uni.edu/eser/ausbook.Dissertation.htm](http://www.coe.uni.edu/eser/ausbook.Dissertation.htm) +dissertation +\_abstracts+an+moral teachers>

<sup>78</sup> Ph.D. Thesis, Punjab University, Chandigarh.

**Arora, Meenakshi ( 2008 )**<sup>79</sup> in her research work studied the following objectives:

1. To study relationship of intelligence with values.
2. To compare the value pattern of students belonging to high and low level of intelligence.
3. To study the relationship of socio- economic status with values.

In her study, she concluded;

- Values and intelligence are not significantly related.
- Values and socio-economic status are not significantly related.
- Significant differences do not exist in the values of students with high level and low level of socio-economic status.

**Bhalla, Jyoti (2008)**<sup>80</sup> in her research work ‘A Study of Values in Relation to Locus of Control and Religious Background of IX Grade Students’, concluded :

- Hindu and Sikh students do not differ significantly for Sikhs values i.e. theoretical, economic, aesthetic, social, political and religious.
- Sikh and Muslim students do not differ significantly in theoretical economic and religious values whereas they differ significantly in esthetic, social and political values.
- Sikh boys and girls do not differ significantly for Sikhs values viz. theoretical, economic, aesthetic, social, political and religious.
- Boys and girls do not differ significantly in theoretical, social, economic, aesthetic and religious values whereas they differ significantly in political values.

---

<sup>79</sup> ‘A Study of Values in Relation to Intelligence and Socio-economic Status of Class IX Students’, M.Ed. Dissertation, G.N.D.U., Amritsar.

<sup>80</sup> M.Ed. Dissertation, G.N.D.U., Amritsar.

**Kumar, Anil (2010)**<sup>81</sup> in his research work ‘Study of Academic Achievement, Value and Adjustment of Secondary School Students in Relation to Working Status of Mothers’, took the sample of 500 students in which 250 students(125 boys, 125 girls) belonged to working mothers and 250 students(125 boys, 125 girls) belonged to non-working mothers. The major findings of the study are:

- No significant difference was observed in the aesthetic value of students of working and non-working mothers.
- Significant difference was identified in the social value of students of working and non-working mothers.
- No significant difference was observed in the religious value of students of working and non-working mothers.
- Significant difference was discovered in the economic value of students of working and non-working mothers.

#### **2.4.0 ANALYSIS OF THE RELATED LITERATURE AND THE PRESENT STUDY**

With respect to the Adi Granth studies have been carried out concerning to its various aspects. Educational implications of Gurus and their contribution regarding the educational philosophy i.e. aims of education, curriculum, role of teacher, method of teaching, discipline etc. have been discussed. Various values like humanity, tolerance, brotherhood of man, fatherhood of God, equality, honesty, ethics, humility, contentment, self-realization, truth, beauty, goodness, justice, wisdom has been emphasized. Ignorance, superstitions, false rituals, blind faith, social, religious, economic exploitation, caste distinctions, five impulses viz. lust, anger, covetousness, attachments and pride have been condemned. Comparisons of various aspects of different religions have also been done. Morality and Value based education has been emphasized.

Studies related to Bhagvad Gita have discussed the concept of good and evil. Various aspects of Bhagvad Gita like Jnana, Karma, Bhakti, Purusottama, Purusa, Prakrti have been explained. Some concepts of the Bhagvad Gita have been compared with Sikh Gurus’ philosophy which represents some remarkable parallels and few

---

<sup>81</sup> Ph.D. Thesis, G.N.D.U., Amritsar.

differences. Ultimate Reality in the Bhagvad Gita is the synthesis of knowledge, action and devotion. Study of the Bhagvad Gita exhorts in us to move on the path of self-realization and Nishkarma karma. Selfless service is considered to be the only way to remove the evils from us. Hatred, ego, anger, attachment, hypocrisy, greed, pride will automatically vanish.

Studies on values have discussed value dimensions of teachers and students in different types of schools. Relationship of value with various variables like sex, parental occupation, achievement motivation, intelligence and creativity etc. has been explained. Relationships among various values like religious, social, economic, aesthetic, political and theoretical has been found. Various techniques and strategies have been incorporated to develop positive value patterns among teachers and students. Values like kindness, honesty, duty, obedience, peace, love, non-violence, equality, cooperation, tolerance have been promoted and disvalues or negative values like stealing, cruelty, disrespect, lying, hatred have been rejected.

Value oriented education is the need of the day in the world for the development of integrated and balanced personalities. Value oriented education has the wide range of activities specifically defined to teach awareness and knowledge of values and attitudes that uphold the values and to encourage action in defense of those values. The Adi Granth and the Bhagvad Gita help people to understand the importance of values and providing them with the knowledge, attitudes and skills necessary to promote and protect these values. The present educational system has proved to be a failure for the development of high moral values among its citizens and for the proper functioning of the democracy. We are going through a crisis of values in our social and political life. The gap between the material and the spiritual progress is an important cause of the present value crisis. The Adi Granth and the Bhagvad Gita are such holy religious scriptures that contain the nectar of values.

A cursory perusal of the said research studies would show that they were not substantially and meaningfully related to the nature and scope of the present effort. Only a study done at an advanced research level and similar in content (at least to some extent) to the one that the researcher at Ph.D. level executes could be deemed as truly related to her work. Nevertheless the above quoted studies could not be termed as totally devoid of significance for the present research work. However the investigator believes that something can be gained even from the studies that are even remotely



related. It does remain the duty of every research worker to explore the related literature whatever. The investigator gained some valuable hints from the said research studies and these valuable hints helped the investigator in formulation of the steps. Keeping in mind the need and importance of the related literature, the investigator enthusiastically and critically went through, dissertations and available literature pertaining to the educational research. The investigator hardly came across any study directly relevant to the nature of her own problem.

The above account of related literature consists of 79 studies, out of which 38 studies are related to Adi Granth and its different aspects, 14 studies related to Bhagvad Gita, 27 studies related to values or value oriented education.

It is clear that none of the studies were related to the nature and scope of the present study, PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION

### METHOD AND PROCEDURE

#### 3.0.0 PROLEGOMENA

The methodology and procedure of any research is determined by its objectives as they provide a framework within which the goals of research are to be achieved. They also differ from study to study. A procedure is a set of prescribed actions or events that must be enacted or take place to achieve a certain result. A method is a style or set of assumptions with which one acts or achieves a goal.<sup>1</sup> Method is a regular and systematic way of accomplishing anything and procedure means a way of performing or effecting something. Methodology makes the most important contribution towards the environment of any study. In a research there are numerous methods and procedures that are to be applied. In all types of research although steps and procedures are more or less the same but their approach and purpose is different.

Generally more than one method is used when one conducts research in education. The selection of method or methods depends upon the nature of the problem selected and the kind of data necessary for its solution. Methodology makes the most important contribution towards the enrichment of any study. Research methodology involves the systematic procedure by which researcher starts from the initial identification of the problem to its final conclusion. The role of methodology consists of procedure and techniques for conducting a study. It provides the tools and techniques by which a research problem is attacked. Research is a purposive, scientific and deliberate activity. It is not a haphazard task. It requires one to proceed in a definite direction. Taking a specific pinpointed problem and trying to find a solution in a scientific manner is research. The researcher has to decide about the method, procedure and the techniques to be used for collection and analysis of data needed for investigation.

The different types of research methods are:-

- Historical Research
- Descriptive Research
- Experimental Research

---

<sup>1</sup> <<http://wiki.answers.com/Q/>>

Experimental Research is a systematic and scientific approach to research in which the researcher manipulates one or more variables, and controls and measures change in other variables i.e. the researcher manipulates an independent variable and measures its effects on one or more dependent variables<sup>2</sup>. Experimental research is commonly used in sciences such as physics, chemistry, biology, medicine, sociology and psychology etc. But now this research method is also used in the field of education.

**Steps involved in conducting an experimental study are:-**

- Identify and define the problem.
- Formulate hypothesis and deduce their consequences.
- Construct an experimental design that represents all the elements, conditions and relations of the consequences.
- Conduct the experiment.
- Compile raw data and reduce it to useable form.
- Apply an appropriate test of significance.

**Essentials of Experimental Research**

- ✓ Manipulation of an independent variable.
- ✓ An attempt is made to hold all other variables except the dependent variable.
- ✓ Effect is observed of the manipulation of the independent variable on the dependent variable.

Experimental control attempts to predict events that will occur in the experimental setting by neutralizing the effects of other factors.

**Methods of Experimental Control:**

- *Physical Control*
  - Gives all subjects equal exposure to the independent variable.
  - Controls non experimental variables that affect the dependent variable.
- *Selective Control* - Manipulates indirectly by selecting in or out variables that

---

<sup>2</sup> <[www.experiment-resources.com/experimental-research.html](http://www.experiment-resources.com/experimental-research.html)>

cannot be controlled.

- *Statistical Control* - Variables not conducive to physical or selective manipulation may be controlled by statistical techniques (example: covariance)<sup>3</sup>.

Experimental research is used to answer causal research questions. An attempt by the researcher is made to maintain control over all factors that may affect the result of an experiment. In doing this, the researcher attempts to determine or predict what may occur.

In case of the present research problem, to analyse the entire theological text of the Adi Granth and the Bhagavad Gita, historical and descriptive research render a great help in arriving at the conclusions.

Descriptive research design is a scientific method which involves observing and describing the behavior of a subject without influencing it in any way.<sup>4</sup> Descriptive research is used to obtain information concerning the current status of the phenomena to describe "what exists" with respect to variables or conditions in a situation. The methods involved range from the survey which describes the status quo, the correlation study which investigates the relationship between variables, to developmental studies which seek to determine changes over time.<sup>5</sup> The main goal of this type of research is to describe the data and characteristics about what is being studied. It does not gather the causes behind a situation. Descriptive research is mainly done when a researcher wants to gain a better understanding of a topic. Descriptive research is the exploration of the existing phenomena.<sup>6</sup>

The steps for the descriptive research are:

- Statement of the problem.
- Identification of information needed to solve the problem.
- Selection or development of instruments for gathering the information.
- Identification of target population and determination of sampling procedure.
- Design of procedure for information collection.
- Collection of information.
- Analysis of information.

---

<sup>3</sup>< [http:// www.okstate.edu/ag/agedcm4h/academic/.../newpage2.htm](http://www.okstate.edu/ag/agedcm4h/academic/.../newpage2.htm)>

<sup>4</sup><<http://www.experiment-resources.com/descriptive-research-design.html#ixzz1CuUQUKtA>>

<sup>5</sup><<http://www.okstate.edu/ag/agedcm4h/academic/aged5980a/5980/newpage110.htm>>

<sup>6</sup><[http://wiki.answers.com/Q/What\\_is\\_descriptive\\_research#ixzz1CuS7wh6C](http://wiki.answers.com/Q/What_is_descriptive_research#ixzz1CuS7wh6C)>

- Generalizations and predictions.

Descriptive Research collects and provides three types of information:

1. On what exists, by studying and analyzing important aspects of present situation.
2. On what we want, by clarifying goals and objectives possibly through a study of the conditions existing elsewhere or what experts otherwise consider to be desirable
3. On how to get there through discovering the possible means of achieving the goals on the basis of experiences of others or the opinions of the experts.

In descriptive studies the researcher does not manipulate the variables or arrange for events to happen. It involves the events that have already taken place and are related to the present conditions.

Historical research has been identified as the systematic and objective location, evaluation and synthesis of evidence in order to establish facts and draw conclusions about past events. It is an act of reconstruction undertaken in a spirit of critical inquiry design to achieve a faithful representation of a previous age. The historical method is employed by researchers who are interested in reporting events or conditions that occurred in the past. It is a process of learning and understanding the background and growth of a chosen field of study or profession, and can offer insight into organizational culture, current trends, and future possibilities. The historical method of research applies to all fields of study because it encompasses their: origins, growth, theories, personalities, crisis, etc. Both quantitative and qualitative variables can be used in the collection of historical information. Once the decision is made to conduct historical research, there are steps that should be followed to achieve a reliable result. Charles Busha and Stephen Harter detail six steps for conducting historical research :

1. The recognition of a historical problem or the identification of a need for certain historical knowledge.
2. The gathering of as much relevant information about the problem or topic as possible.
3. If appropriate, the forming of a hypothesis that tentatively explains relationships between historical factors.
4. The rigorous collection and organization of evidence, and the verification of the authenticity of information and its sources.

5. The selection, organization, and analysis of the most pertinent collected evidence, and the drawing of conclusions; and
6. The recording of conclusions in a meaningful narrative.<sup>7</sup>

The value of historical research has been categorized by Hill and Kerber as follows:

- It enables solution to contemporary problems to be sort in the past
- It throws light on present and future trends
- It stresses the relative importance and the effects of the various interactions that are to be found within all cultures
- It allows the revaluation of data in relation to selected hypothesis, theories that are presently hold about the past.

Historical research is a process which describes, discovers and interprets what existed in the past. An attempt is made to establish facts in order to arrive at conclusions concerning past events or predict future events. It is a procedure that supplements observation in which the researcher seeks to test the authenticity of the reports or observations made by others.

In this way we say that for the present study descriptive and historical methods are the most appropriate.

### **3.1.0 DATA COLLECTION**

In any research data is collected from different sources. There are two major sources of information.

- Primary Sources
- Secondary Sources

Primary sources are original materials, created at the time of an event or soon thereafter. They are usually created by those who saw an event or collected data themselves. They are often one-of-a-kind or rare sources and present original thinking, new discoveries or new information. Primary sources of information allow the learner to access original and unedited information. A primary source requires the learner to interact with the source and extract information.<sup>8</sup> It is a document, or other source of information that was created at or near the time being studied, by an authoritative source, usually one

---

<sup>7</sup> <<http://www.gslis.utexas.edu/%7Epalmqis/courses/historical.htm>>

<sup>8</sup> <<http://www.graphic.org/resources.html>>

with direct personal knowledge of the events being described.<sup>9</sup> Primary sources include: Diaries, speeches, manuscripts, letters, interviews, news film footage, autobiographies, official records etc.

Secondary sources describe, interpret, analyze, evaluate, explain, or comment on a primary source or event. Secondary sources are removed from and are often written after-the-fact, with hindsight.<sup>10</sup> It is a document or recording that relates or discusses information originally presented elsewhere. Secondary sources may have pictures, quotes or graphics of primary sources in them. Some types of secondary sources include:

- A journal/magazine article which interprets or reviews previous findings
- A history textbook
- Encyclopedias
- Criticisms and commentaries<sup>11</sup>

### **3.2.0 PRIMARY SOURCES:**

The main and principal primary sources for the present study are the Adi Granth and the Bhagvad Gita, Punjab School Education Board Textbooks from class I to X followed in Punjab.

#### **3.2.1 The Adi Granth**

The Adi Granth was compiled by the fifth Guru, Guru Arjun Dev in 1604 A.D. Guru Gobind Singh, the tenth Guru of the Sikhs, before his demise in 1708 A.D., declared the Adi Granth as the Shabad Guru of the Sikhs and abolished the institution of Guruship in human form. The contributors of the Adi Granth came from variety of class and creedal background. Hymns composed by 36 poets have been included in the Adi Granth . Only six of them are the Sikh Gurus i.e. Guru Nanak Dev, Guru Angad Dev, Guru Amar Dass, Guru Ram Dass , Guru Arjan Dev and Guru Teg Bahadur. The remaining belong to Hindu as well as Muslim community of low and high castes. So the contributions from various Gurus and saints are as follows:-

Guru Nanak Dev	(1469-1539 A.D.)	0974 hymns
Guru Angad Dev	(1504-1552 A.D.)	0062 hymns

<sup>9</sup> <[http://www.bazpedia.com/en/p/r/i/Primary\\_source.html](http://www.bazpedia.com/en/p/r/i/Primary_source.html)>

<sup>10</sup> <<http://www.lib.berkeley.edu/EDP/primary.html>>

<sup>11</sup> <<http://www.princeton.edu/%7Erefdesk/primary2.html>>

Guru Amar Dass	(1479-1574 A.D.)	0907 hymns
Guru Ram Dass	(1534-1581 A.D.)	0679 hymns
Gur Arjan Dev	(1563-1606 A.D.)	2218 hymns
Guru Teg Bahadur	(1621-1675 A.D.)	0115 hymns
Bhagat Kabir	(1398-1495 A.D.)	0541 hymns
Bhagat Farid	(1173-1265A.D.)	0134 hymns
Bhagat Nam Dev	(1270-1350 A.D.)	0061 hymns

Further Trilochan (4 Hymns,) Surdass (1 hymns), Beni (3 hymns), Dhanna (4 hymns), Jaidev (4 hymns), Parmanand (2 hymns), Sain (1) and Pipa (1) are also represented in the text at suitable places.. The Adi Granth is the first religious scripture in the world which represents the ideas of different religious sects. The entire text was cast in verse pattern of a wide variety. There are 31 different measures used. They are all set in Pada (Verses), Ashtpadis (8-stanza hymns) and chants (Lyrics usually of 4 stanzas each). The Granth is voluminous compilation spanning 1430 pages. The Liturgical Part (pp.1-13), 'Siri Raga' (pp. 14-93), 'Rag Majh' (pp. 94-150), 'Gauri' (pp. 151-346), 'Rag Asa' (pp. 347-488), 'Rag Gurji' (pp. 489-526), 'Rag Dev Gandhari' (pp. 527-536), 'Rag Bihagra' (pp. 537-556), 'Rag Dhnasari' (pp.557-594), 'Rag Saurath' (pp. 595-659), 'Rag Dhanasari' (pp. 660-695), 'Rag Jaitsari' (pp. 696-710), 'Rag Todi' (pp. 711-718), 'Rag Bairari' (pp. 719-720), 'Rag Tilang' (pp. 721-727), 'Rag Suhi' (pp. 728-794), 'Rag Bilawal' (pp. 795-858), 'Rag Gaund' (pp. 859-875), 'Rag Ramkali' (pp. 876-974), 'Rag Nat Narain' (pp. 975-983), 'Rag Mali Gaura' (pp. 984-988), 'Rag Maru' (pp. 989-1106), 'Rag Tukhari' (pp. 1107-1117), 'Rag Kedara' (pp. 1118-1124), 'Rag Bhairov' (pp. 1125-1167), 'Rag Basant' (pp. 1168-1196), 'Rag Sarang' (pp. 1197-1253), 'Rag Malhar' (pp. 1254-1293), 'Rag Kedara' (pp. 1294-1318), 'Rag Kalyan' (pp. 1319-1326), 'Rag Parbhati' (pp. 1327-1351), 'Rag Jaijawanti' (pp. 1352-1353), 'Salok Sehshkriti' (pp. 1353-1360), 'Gatha Funehe and Chaubole' (pp. 1360-1364), 'Salok Kabir' (pp. 1364-1370), 'Salok Farid' (pp. 1377-1384), 'Savaiyea' (pp. 1385-1409), additional Salok (pp. 1410-1429) 'Mudhavani' and 'Rag Mala' (pp. 1429-1430).

The place where the project of editing was completed is now known as Gurudwara Ram Sar, near Golden Temple, Amritsar. The Adi Granth was installed at



Golden Temple and Baba Buddha was appointed as the first Granthi ( Reciter) by Guru Arjun Dev. The approach of Adi Granth is not only critical and condemns the outward forms of prevalent religions recognizing and appreciating their inherent principles to inculcate in them a spirit of inner religiosity. Adi Granth enunciates a perfect and practical way of life, which leaves nothing to speculation. Its teachings is to the general purport that God is to be worshiped in spirit and in truth. The salvation is unattainable without grace of the guru, faith and good work. The main stress in the Adi Granth is on the practice of three main virtues i.e. Truth (Sat), contentment (Santokh) and continence (Sanjam). Besides the welfare of all and a spirit of service, the emphasis is on contemplation on Divine Name ( Naam Japna). Action is to be done but in a detached way as a total surrender to God. A New interpretation of renunciation is given in the Adi Granth by defining it as not an actual withdrawal from the worldly duties but as extinction of ego, falsehood, pride and other evils. The social ideals of realized self are justice, love, harmony, universal brotherhood and altruism. The Guru's idea was to present to the world a text of universal religion, which is essential and common to the truly religious side of faith.

Adi Granth is the principal repertive of the morals as taught by the Guru and other Saints and Bhagats. It expounds the comprehensive value system. The crux of the Adi Granth lies in lifting man into the sphere of transcendent experience and conforming in him certain higher, value- based conduct. In the Adi Granth all the values whether these are spiritual, moral, intellectual, material, social or political are for making a better man or an ideal man.

### **3.2.2 The Bhagvad Gita**

Bhagvad Gita is one of the holiest books of Hinduism. It is the part of Mahabharata, which was written on the banks of the river Saraswati somewhere in the Kurukushetra region of present day Haryana<sup>12</sup>. The name Bhagvad Gita means song of the Lord. It is written in the ancient Indian language Sanskrit. It consists of 700 verses divided into 18 chapters, It is also known as Gitopanisad. It is set forth in the form of Arjuna and Krishna in the battlefield of Kurukushetra. Krishna was Arjuna's charioteer in the battlefield of Kurukushetra. Appalled by the prospect of slaughter of his kins men, Arjuna came to halt, and put to Krishna the questions whether it was right for him to engage in the killing of his

---

<sup>12</sup> <<http://www.haryana-online.com/bhagvad-gita.htm>>

fellow-men. In reply to Arjuna's enquiry, Krishna propounded the profound ethics and philosophy which form the content of the celebrated Bhagvad Gita.

Arjuna, the devotee pupil of Lord Krishna through whom the entire ethics of the Bhagvad Gita comes to light, is made to realize that the universal principle, which pervades living as well as non-living existence, is not subject to the temporal, spatial and casual changes which are relative and not absolute. As the all pervasive principle is self-caused, self-abiding, immortal and immutable, it is not proper for Arjuna to become sad thinking about the death of his kith and kin in the field of battle. He should not consider himself the killer. Real sin lies not in the killing of his enemies, but in failing in his Dharma(Duty). One of the purposes of Gita seems to be solving out the conflict of duties that a person faces in the course of life's journey. It stands out as the gospel of truth, setting up inspiring ideal for the conduct of life. The Gita takes into account the physical, mental, intellectual and spiritual aspects of man, and considers man as an integrated whole of all these aspects.

Keeping in view the psychological constitution of man, the Bhagvad Gita develops the threefold practical philosophy, of knowledge and action and devotion. Since man is an organic whole, all the three paths of Janana ( Knowledge), Karma (action) and Bhakti (devotion ) need to be practiced in order to have all-round development of character and personality. Karma is a word of profound significance in the Indian tradition. It connotes many things like work, duty, action, obligation, faith etc. Karma should be performed without regard for results, for the welfare of the world. Janana denotes an offering for the good to others with no expectation of anything in return. Union with God and release from the suffering of birth and rebirth is available to all through devotion to the Lord. One should see God in all beings. The Bhagvad Gita weaves an integrated and positive approach to life, reflecting profound insights from the view point of different disciplines like spiritualism, religion, philosophy, psychology, ethics, physical and mental health, dietetics, life style and social responsibility.

Bhagvad Gita also discusses a person's duty to himself or herself, to his or her fellow humans and to God. It explores God's relationship to humans. It shows how people can begin to understand God and free themselves from the burden of Karma. On the one hand it enjoins upon us a life of action and moral duty and on the other, it advises the aspirants to rise above the relative level of empirical experience and attain the state of the stability of intellect, a state of mental equilibrium. Discussion of right and wrong action, duty and non-duty, good and bad, fearlessness, truthfulness, absence of anger, sacrifice, forgiveness, stability of mind and detachment all come within the preview of the teachings of the Bhagvad Gita. It may be stated

that Bhagvad Gita mainly concentrates on value oriented problems. The performance of one's duties in the spirit of renunciation seems to be the central teaching of the Bhagvad Gita. It is compendium of moral and spiritual teachings, The Bhagvad Gita provides a summary of Hindu religious thought and practice, much of it based on the Upanishads. These are part of the Veda, the oldest sacred books of Hinduism. It points the way to developing belief, forging a personal relationship between deity and worshipper. It offers a new approach to the full perception and absorption in Brahma.

The researcher has given the transliteration and translation of the Adi Granth and the Bhagvad Gita as a part of austerity and tried to avoid the repetition as far as possible. The important part of the lengthy slokas have been quoted/referred, while doing this the investigator has deliberately and judiciously skipped the center part of lengthy slokas. But in the appendix full text of the slokas from the primary sources have been quoted to avoid any ambiguity.

### **3.2.3 Text Books of Punjab School Education Board**

The Punjab School Education Board came into being under an Act of Legislation in 1969, amended in 1987, 2000 and 2005. The Headquarters of the Board is located in SAS Nagar (Mohali), near Chandigarh. Punjab School Education Board is headed by a full-time Chairman whose term lasts three years and who technically reports to the Secretary of School Education, Government of Punjab. Subject to the provisions of the above stated Act, the Board shall exercise and perform the following powers and functions, namely:-

- (i) Prescribe the syllabi, courses of the studies and text books for school education;
- (ii) Organize research for grading of textual vocabulary and arrange for regular revision of text books and other books;
- (iii) Hold examinations for school education, publish the results of such examinations and grant certificates to the persons, who have passed such examinations;
- (iv) Admit to the examinations, on the prescribed conditions, candidates, who have pursued the prescribed courses of instruction, whether in affiliated institutions or otherwise. However; any change in the prevalent conditions shall be made with the prior approval of the State Government; organize and provide lectures, demonstrations, educational tours, exhibitions, seminars and symposia and take such

- other measures, as may be necessary to raise and promote the quality and standard of school teaching and education ;
- (v) Give grants to the State Council of Educational Research and Training for educational activities and research work;
  - (vi) Institute and award scholarships, medals and prizes;
  - (vii) Fix, demand and receive such fees and other charges, as may be prescribed;
  - (viii) Hold any property and receive bequests, donations, endowments, trusts and transfer of any property or interest therein or right thereto;
  - (ix) Prescribe measures for the intellectual, physical, moral and ethical promotion and for social welfare of students in affiliated institutions and the conditions of their residence and discipline;
  - (x) Encourage sports and health-building activities;<sup>13</sup>

### **3.3.0 SECONDARY SOURCES**

The secondary sources have been used for authentic analysis of the values and value oriented education in the Adi Granth and the Bhagvad Gita from where the material has been drawn for the research.

Secondary sources for Adi Granth are :- Gurmat Prakash, Gurmat Marthand, Shabdarth, Tuk-Tatkara, Critical Analysis of Guru Granth Sahib by various authors, English version and Punjabi Translations of Guru Granth Sahib etc.

Secondary sources for Bhagvad Gita are:- Gita Sadhak Sanjivani, Gita- Tattva-Vivechani, Essays on Bhagvad Gita, Bhagavad-Gita As It Is by Swami Prabhupada, The Bhagavad Gita - For Daily Living ( Set Of Three Books) by Eknath Easwaran, Shrimad Bhagvad Gita Rahasya by B.G.Tilak, Hindi and English Translations of Bhagvad Gita etc.

### **3.4.0 TOOLS**

Selection of suitable tools is of great importance for any successful research. Data is collected with the help of suitable tools. The tools of the research for the purpose of data collection are as important to a researcher as tools to a carpenter to do his job appropriately. But for the present study no such tools can be selected as a tool of

---

<sup>13</sup>< [http://www.pseb.ac.in/UploadFile/24\\_367.pdf](http://www.pseb.ac.in/UploadFile/24_367.pdf)>

research. Only careful and thorough study with an analytical bent of mind will be helpful for scanning and obtaining the requisite data.

### **3.5.0 TREATMENT OF THE SUBJECT MATTER**

After an in-depth study of values and value oriented education in the Adi Granth and the Bhagvad Gita, the investigator prepared the blue print of her research work. She carried out and made the concentrated reading of the hymns of the Adi Granth and the verses of the Bhagvad Gita and collected the information which was in line with the problem. In this process Shabdarth of the Adi Granth, Tuk-Tatkarra, Gita Sadak Sanjivani, Gita Tatva Vivachni, English translations of the Adi Granth and the Bhagvad Gita were taken into consideration for the proper understanding of the Adi Granth and the Bhagvad Gita. In this way the investigator would be able to collect the desired information and material which was necessary to various aspects of the problem. It was very difficult for the investigator to collect all the relevant material from the Adi Granth and the Bhagvad Gita, because values and value oriented education in the Adi Granth and the Bhagvad Gita are available but in the scattered form. Both the religious texts contain the spiritual aspects which are essential to lead a wonderful life. They talk about the three elements of karma, bhakti and gyan. She found that chief goal in both the religious scriptures is to attain the Ultimate Reality. All the problems faced by human beings in worldly life are in sub theme in the Adi Granth and the Bhagvad Gita and their solutions are also given in them. Considering the present problem, the investigator repeatedly went through all the verses and hymns of the Bhagvad Gita and the Adi Granth respectively and made list of values propounded in both the texts.

Then the investigator made the concentrated reading of the various text books of English, Punjabi, Hindi and Social Studies prescribed by the Punjab School Education Board and collected the desired information. Even in the text books the idea of values is in scattered form. In English and Social Studies text books values are found more in an abstract form. In the Punjabi and Hindi text books, there are sufficient numbers of stories which depict the various problems of values. These stories highlight the values in a simplified way and unconsciously highlight the importance of value oriented education.

When the data related to all the aspects of investigation was collected, it was put to scrutiny and analysis. It was arranged in a systematic manner and unnecessary details were left out of the theme. Only relevant material was included in the study. Every care was taken while quoting the English version of the hymns from the Adi Granth and verses of the Bhagvad Gita. At the time when English version was considered inadequate to

convey the same meaning, the original text is shown in the foot notes. The original texts of the relevant quotes appear in Punjabi /Sanskrit Script in the Appendix at the end.

### **3.6.0 ANALYSIS OF THE DATA**

After a thorough study of the Adi Granth and the Bhagvad Gita a list of values was prepared which is presented as below:

- Contentment
- Truth
- Humility
- Unity
- Peace
- Equality
- Non-violence
- Detachment
- Charity
- Sacrifice
- Self control
- Courage
- Service
- Purity
- Patience
- Duty
- Renunciation
- Self-realization
- Justice
- Faith
- Hard work

The investigator has studiously examined the Adi Granth and the Bhagvad Gita and analyzed the hymns and verses in them which are directly or indirectly related to values and can be implemented in value oriented education. Then these values were looked for and located in the content of the text books of the classes I to X of Punjab School Education Board.

### **AXIOLOGY OF THE ADI GRANTH AND THE BHAGVAD GITA**

Axiology is the indispensable part of our life. Any human action is the reflection of an individual value whereas every human institution is an out growth of a social value and all reactions to human experiences are conditioned by the personal and group values. It is impossible to remain unaffected by the influence of values. Since the inception of human society, the great philosophers of all the times have been greatly concerned with values which have their prior existence and human beings are continually valuing things and activities throughout their lives. Values refer to a mode of conduct or end- state of experience. It is conception of something that is personally or socially preferable. Values aim at perfection, self-realization, satisfaction, development, integrity and cohesion etc. We develop certain kinds of reactions during the course of our growth and development. One avoids what he disvalues and desires to realize what he values. Hiriyanna defined values “that which is desired” and disvalues as “that which is shunned or avoided”<sup>1</sup>. However it does not mean that values are private and subjective as values are anthropocentric. In ancient India, the Vedas, the Upanishads, the Epics manifested and upheld the values of Indian society. More importance was given to morality, honesty, duty, truth, tolerance, brotherhood. They were the themes of Indian culture, literacy and Indian society. The people could learn the first lessons of duty, devotion, dedication and discipline. The life of the Guru used to be role model for his disciples.

The Kothari Commission (1964-1966) observed that the teachings of values should be done by both direct and indirect manner by suggestion as well as discussion in teaching. The consciousness of values must permeate the whole curriculum and the program of activities in the school. It is not only the teacher in charge of moral instruction who is responsible for building character. Every teacher, whatever be their subject, must necessarily accept this responsibility. He/She must ensure that in the teaching of his/her particular

---

<sup>1</sup> Sodhi, T. S.: Educational Philosophy of Guru Nanak, p. 167.

subject and his dealings with pupils, fundamental values such as integrity and social responsibility are brought out.

Values are anthropocentric in nature and their significance depends upon their acceptance. Moreover, values are meaningful in a particular context and situation. “As the understanding and knowledge of the valuing subject widens, the meaningfulness of the value situation also changes.”<sup>2</sup> Therefore, a change in attitude of the valuing subject results, in a change in value, experience and value judgment. Values are contingent and prone to change. It is due to this characteristic of values that social, religious and political changes occur from time to time rejecting old values. There are a number of values. Santokh Singh writes, “There are as many values as there are meaningful objects, events and situation”.<sup>3</sup> There are positive as well as negative values. Any thing that has negative value is said to be evil. Values which are conducive to satisfaction of desires, furtherance of life and self-development are good. Those which thwart desires, hinder life are considered bad.

Values are to be realized and are not given facts. There is a need to apply effort in order to attain these values. The objects are perceived as values only if they are attainable and are believed to be real by the valuing subject. Man’s nature shows him to be a member of two worlds: He is a natural being having animal- like instincts and impulses of hunger, fear, sleep, sex and self-preservation and he is a spiritual being aiming at the ideal of achieving self-perfection. Besides biological needs to maintain life, he has certain psychological desires, which must also be met to ensure his mental and physical well being. All these needs put together may be called as ‘survival values’. Without these needs being fulfilled, life becomes meaningless and man cannot be expected to make any efforts for attainment of higher values, be they social or spiritual. Man as a spiritual being values moral goodness, truth and bliss in order to achieve self-perfection. The ideal of perfection is attainable because the very nature of lower self stems from ignorance, which carries within it, the seeds of its own destruction. The immediate experience of ultimate reality is possible through living a life of non-attachment and moral goodness along with contemplation and meditation of truth. However, initiation and guidance by a preceptor is a pre-requisite for immediate knowledge of the Ultimate Reality. There are disvalues which one should be able to do away

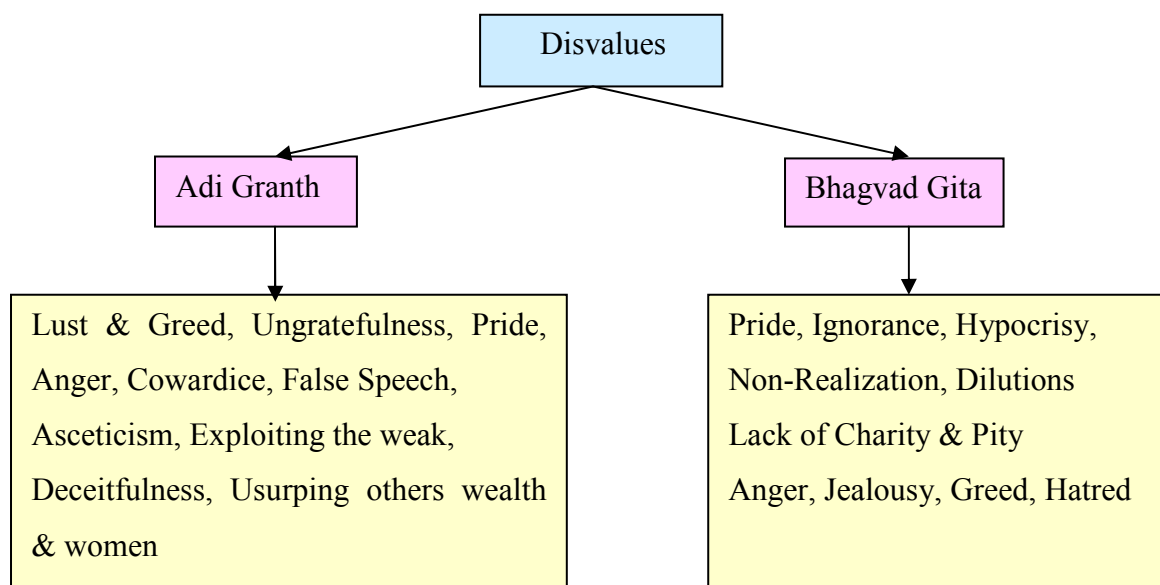
---

<sup>2</sup> Singh, Santokh: Philosophical Foundations of Sikh Value System, p. 26.

<sup>3</sup> Ibid., p.18.



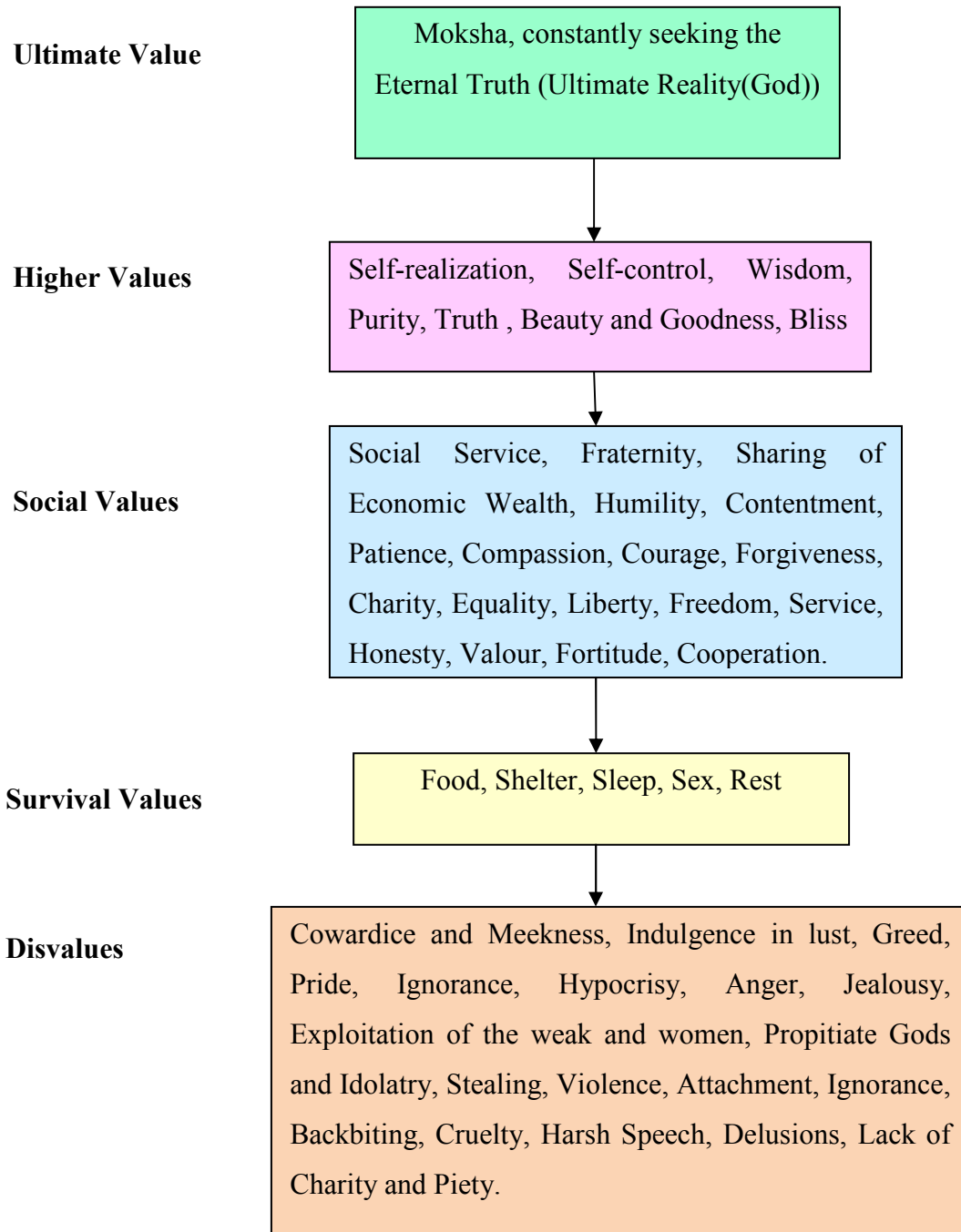
with and should disrespect and hate. These are not to be acquired and respected. In order to understand minutely the difference between Good and Bad and to go on following one should be enlightened with knowledge and education. Only then can one take decision on values and disvalues. It can be possible only when one is in a position to reflect. Guru Nanak Dev did not condemn these values blindly. However, in order to make them clear he distinguished between a person who is educated and enlightened with the one who is merely literate. “Wisdom does not come by reading textbooks; wisdom inspires us to give in charity. Says Nanak, this is the Path; other things lead to Satan.<sup>4</sup>” An educated person is one who is not only enlightened with knowledge but has also made it a part of his life. His knowledge does not end at memory or understanding level but is embodied in his behaviour and character at reflective level. This is the true path, all else lead to the devil. There are certain disvalues which are severely criticized and prohibited in the Adi Granth and the Bhagvad Gita.



These are to be ignored and put to avoidance, if one is to be really educated. On the basis of the above discussion a chart showing the value system has been drawn.

<sup>4</sup> aklee par<sup>H</sup> kai buj<sup>H</sup>hee-ai aklee keechai daan, naanak aak<sup>H</sup>hai raahu ayhu hor galaa<sup>N</sup> saitaan., Adi Granth, p. 1245.

#### 4.0.0 THE VALUE SYSTEM



God is the Ultimate reality or Value. He is of the nature of Truth, Beauty, Goodness, Love, and Bliss. When one realizes Him through 'Self-Realization', one is intoxicated with bliss and attains a state of complete harmony and equipoise. He attains the

Moksha. For attaining such a state and for realizing the Lord, certain higher values are a pre-requisite. At social level values like equality, fraternity, love of mankind, social service, righteous deeds etc. are important. Courage, valour, fortitude and use of arms to suppress evil forces as a last resort are some of the outstanding social values. Survival values, on which depends life itself, are necessary as instrumental values for achievement higher values.

Human Perfection is the pinnacle aim of value oriented education. The Adi Granth and The Bhagvad Gita are helpful in the achievement of this aim. Both the texts lead us to accept the values and reject disvalues. Although these virtues and vices are given in the scattered form in both the scriptures, yet an effort has been made by the investigator to explore these.

## **4.1.0 VALUES IN THE ADI GRANTH AND THE BHAGVAD GITA**

### **4.1.1 Contentment**

Contentment has a great ethical virtue as it implies patience and temperance under all types of difficulties and problems. It places restrictions on the tendencies of worldly pursuits by way of placing a check or prohibiting self-indulgence, greed, lust, over eating and over-sleeping. It is through the adaptation of contentment that one is in a position to pursue ethical and spiritual life. Contentment places checks on the five furies of lust, covetousness, rage, attachment and ego.”Without contentment, no one is satisfied. Like the objects in a dream, all his efforts are in vain.”<sup>5</sup>Without the satisfaction of mind, through patience and continence, no one gets satiated, and all his efforts are fruitless like the one in a dream (being unreal). Contentment is helpful for spiritual, ethical as well as for social life. Now the question arises, What should a person be contented with? Should he be contented with poverty, misery, hunger and exploitation? Does contentment means acceptance of status quo without making any effort to change or readjust to the prevailing situation? The answer is certainly negative. Contentment is not synonymous with lethargy, non action or compromise with evil. It is rather to accept success or failure in calmness. A contented person rises higher and higher without the fear of failure. It is an honest conviction and firm resolve to do one’s best without pondering over the end product. “Those contented souls who meditate on the

---

<sup>5</sup> binaa santokh nahee ko-oo raajai, supan manorath barithay sabh kaajai, Ibid., p. 279.

Lord with single-minded love, meet the True Lord.”<sup>6</sup> The contented people acquire truth by meditating on the Lord with true devotion. In fact, such persons have their mind illuminated by the True Name of the Lord and they are immersed in Him through meditation. Contentment transcends ego, pride and narrow self. “Earning a thousand, he runs after a hundred thousand.”<sup>7</sup> The man does not get satiated with collecting wealth and suffers through his greed, on receiving thousands, he runs after amassing lakhs(of rupees). This human being on enjoying all sorts of vices and worldly pleasures is never satisfied, so he suffers death through mental torture. Only that person is the True king who has contentment in his life and to have contentment one should always recite the name of Lord.

The Bhagvad Gita also recognizes the importance of contentment. One who is not envious and is a kind friend to all living entities, who does not think himself a proprietor or owner and is free from false ego and holds happiness and distress to be equal, remains tolerant, satisfied and self controlled is a truly contented person. When we detach ourselves from the fruits of action, contentment (santosh) comes.

“He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving, ever content, steady in meditation, self-controlled, possessed of firm conviction, with the mind and intellect dedicated to Me, he, My devotee, is dear to Me.”<sup>8</sup> The Lord is describing the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstance. Nor does a devotee become his enemy’s enemy. He thinks, “This person is acting as my enemy due to my own past misdeeds. So it is better to suffer than to protest.” He is always calm, quite, patient, despite many distressful conditions. He does not identify with the body, therefore he is free from the conception of false ego and is equipoised in happiness and distress. He is tolerant and is satisfied with whatever comes by

---

<sup>6</sup>sach milai santok~~hee~~-aa, har jap ayakai ~~b~~haa-ay, Ibid., p.18.

<sup>7</sup>sahas ~~k~~hatay ~~l~~akh ka-o ~~u~~th ~~d~~haavai, Ibid., pp. 278,279.

<sup>9</sup>adveñöä sarva-bhütänää maitrau karuëa eva ca, ... santuñöäu satataà yogé yatätmä dâôha-niçcayaù mayy arpita-mano-buddhiryo mad-bhaktau sa me priyaù, Bhagvad Gita, Chapter XII, Verse 13-14.

the grace of the Supreme Lord. His refined feelings and his clarified understandings are all centered on the Lord. As the needle of the compass always points to the north, the faculties of a devotee are ever intent on him. Such a devotee is dear to Him. A true devotee is always free from the feeling of ‘I’ and ‘Mine’. Contentment is the source through which we become free. The greedy person is never free, is always going after this and after that. Contentment is the greatest possession because when we become contented we become independent, depending on nothing. People think that when we are detached from the fruits of action, and when we are contented, we do not do anything — that we are inactive and lazy. However, Lord Krishna says that when we are always contented, independent through knowledge, engaged in action though not wanting anything for ourselves, we are not doing anything because we are not creating any bondage, any chain for ourselves. Then we really act, accomplish everything, and whatever we do will have value, and will be creative. For when knowledge comes, every other good thing will come with it. But when there is no knowledge but only ignorance, everything that we do becomes like a snake, like a cobra, which sooner or later devours us. Lord Krishna, therefore, advises us to be contented under all conditions.

Contentment is the quality of optimism and hope based upon welfare of humanity. It takes away the suicidal frustrations of utilitarian life, prevents deterioration of elevating values and slackening of the pace of progress. There are many other virtues which fall under the shade of contentment. These are continence, temperance, self-control and chastity. All these virtues lead to ethical conduct and spiritual development. In the Adi Granth emphasis upon control has been made and said “Conquer your own mind, and conquer the world.”<sup>9</sup> One’s ideal of life should be control of mind and self-restraint. The Adi Granth emphasizes the life of contentment and high thinking, viz., Sat, Santokh, Vichare. In such a state of affairs there could not be any corruption in any form.

#### **4.1.2 Truth**

Truth is defined as that which remains constant at all the three times: past, present and future. It has the highest place in the value system. In all its senses, it points out at reality. It is used to indicate ultimate reality, God. The relationship of truth with conduct in various facts of man’s practical life is brought out by Guru Nanak in the Aasa Di War when finally

---

<sup>9</sup> man jeetai jag jeet, Adi Granth, p. 6.

he says that truth is the remedy of all maladies because it removes all the sins which arise out of ignorance. By truth one can rise to the highest state of purity . “Truth is the highest but higher still is truthful living”.<sup>10</sup> The ultimate aim of life and education for Guru Nanak is to establish truth in life and to be one with the true one.

The principal problem of man as spelled out in the very first verse of Japuji Sahib is; “How can truth be attained and a man becomes Sachiaara? How can the dividing wall of the falsehood be broken? “<sup>11</sup>The answer to these questions is also given in the same stanza in end, that the only solution to seeking the truth lies in abiding the will of Lord, pre-ordained for us, and enjoying the eternal bliss in complete self- surrender to the Lord. The Guru oriented persons are Truth personified, they live by Truth and ever immersed in the True Lord. “Such Guru-minded persons see the Lord’s image in all beings speak the Truth in Lord’s praise. In fact, they are one with Truth, in body and soul. They always describe and preach Truth and sing the praises of the True Lord meditating on truth only. But the self-willed persons by forgetting the truth suffer throughout life and depart from this world wailing in useless pursuits.”<sup>12</sup> Truthfulness helps a person to acquire peace and poise. “Those who take the Truth as their food and the Truth as their clothing, have their home in the True One. ”<sup>13</sup>The Truthful person eats truth, wears truth and lives in truth. In the Adi Granth, Truth is considered as a value of paramount importance. Man’s salvation lies not only in the intellectual understanding of truth, but in living it .Truth in the Adi Granth has both a cosmic and a social aspect, a metaphysical as well as ethical connotation.

The Bhagvad Gita conceives Truth (satiah) as that which is immortal or eternal and Unreal (asatiah) is that which is temporary, fleeting and therefore non-existent. “The unreal has no existence; the real never ceases to be. The truth about both has been realized by the seers.”<sup>14</sup> In Bhagvad Gita the term ‘truth’ has been explained in terms of real and unreal.

<sup>10</sup> sachahu orai sabh ko upar sach aachaar, Ibid., p. 62.

<sup>11</sup> kiv sachi-aaraa ho-ee-ai kiv koorhai tutai paa, hukam rajaa-ee chalnaa naanak likhi-aa naal, Ibid., p.1.

<sup>12</sup> sach vaykhan sach bolnaa tan man sachaa ho-ay, sachee saakhee updays sach sachay sachee so-ay, jinnee sach visaari-aa say dukhee-ay chalay ro-ay, Ibid., p. 69.

<sup>13</sup> sach khaanaa sach painnaa sachay hee vich vaas, Ibid., p. 69.

<sup>14</sup> nāsato vidyate bhāvo nābhāvo vidyate sataù, ubhayor api dāñño ‘ntas tv anayos tattva-darçibhiù, Bhagvad Gita, Chapter II, Verse 16.

A man is attracted by a panoramic plot of land on a river bank and he decides to put up a beautiful house there. But on investigation he finds out that the land is liable to inundation during the rains. Though the plots happen to be ideally situated it has to be rejected for valid reasons. Many things in nature are unreal and unreliable while seeming to be real and reliable. The pleasures of wealth enjoyed in dream is unreal even while enjoying it. The words existent and non-existent refer only to spirit and matter. That is the version of all seers of truth. By nature, the body is ever changing, and the soul is eternal. The pleasure and pain associated with the body is unreal. Such clear knowledge is impossible to understand under the spell of ignorance, and to drive away such ignorance the Lord talks about the ultimate truth which is, “O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread”<sup>15</sup>. The producer, the sustainer and the withdrawer of the universe is Ishwara. There is no power extraneous to Him, to interfere with His work, great or small. The gems strung together may vary in colour and kind. But the supporting string is the same all through. The universe sustained by the Lord, may, in that fashion vary in their appearances; but the Sustainer of all of them is the same.

From these verses one concludes that Supreme, Absolute Truth is the Supreme Personality of God, who is all-pervading by His multi-energies, both material and spiritual. The light of Truth shatters all illusions. Perfection is attained in unison with the perfect One. The supreme purpose of human life is to reconnect with Truth. Both the Adi Granth and the Bhagvad Gita play a very important role in order to achieve it. However, our Ego is the biggest disease in the reunion with Truth / God and the solution to this disease also lies within human ego (mind and body). With Guru's grace the seeker meditates honestly on "Word" which leads to the end of ego. Guru is indistinguishable from God and are one and same thing as God which cannot be found with thousands of wisdoms. One gets connected with Guru only with accumulation of selfless search of truth. Ultimately the seeker realizes that it is the consciousness within the body which is seeker / follower and Word is true Guru. Human body is just a means to achieve the reunion with Truth. Truth is a form of matter which lies within human body but is beyond the realm of time / death. Once truth starts to

---

<sup>15</sup> mattaù parataraà nānyat kiīcid asti dhanaījaya, mayi sarvam idaà protaà sūtre maēi-gaēā iva, Bhagvad Gita, Chapter VII, Verse 7.

shine in a person's heart, the essence of current and past holy books of all religions is understood by the person.

### 4.1.3 Humility

Humility means a disposition, to be humble and it leads to a freedom from false pride. Sweetness in dialogue and delicacy in language are the essence of humility. For Aristotle, humility consists of goodness, truthfulness and speech. The stage of humility can be obtained by adopting toleration, sympathy and love. Humility is equivalent to a concern of how to be liberated from the sufferings of life and the vexations of the human mind. The ultimate aim is to achieve a state of enlightenment through meditation and other spiritual practices. Humility can also result from achieving the liberation of Nirvana. When one experiences the ultimate Emptiness (Shunyata) and non-self (Anatta), one is free from suffering, vexations, and all illusions of self-deception. Humility, compassion, and wisdom characterize this state of enlightenment.

Humility is a deep aspect of Sikhism preached as Nimrata. According to Sikhism all have to bow in humility before God. The fruit of humility is intuitive peace and pleasure. The Adi Granth considers humility the worthiest of all the virtues. It is natural fruit of revelation of God. It is further expressed that humility is the victory of truth in character. According to the Adi Granth humility solves many great problems of life. A man, who is humble, himself is exalted in the spirit and thus he establishes communion with God. With humility one can continue to meditate on the Lord, the Treasure of excellence. One whose heart is mercifully blessed with abiding humility. Sikhism likens humility as begging bowl before the God. Guru Nanak, First Guru of Sikhs said, "Nanak seeks the company of the lowest of the low class, the very lowest of the low, Why should he try to compete with the great."<sup>16</sup> According to Nanak one should crave for the company of persons, of the most humble and of the lowest status in society. This is because if you will be in the society of humble persons, you will also develop this quality in you as this is the way to reach the Almighty. True saints always consider themselves to be the lowest of all. One should always avoid any type of association with the rich people because they are full of ego. Lord bestows His blessings and Grace on those persons who are humble. Lord's benevolence is showered

---

<sup>16</sup> neechaa andar neech jaat neechee hoo at neech, naanak tin kai sang saath vadi-aa sio ki-aa rees ,  
Adi Granth, p. 1.



on such holy congregations of the humble. “One who sees himself as lowly, shall be accounted as the highest of all.”<sup>17</sup> The person who considers himself poor and humble, should be considered as really great and praise worthy. A humble person has rid himself of his ego. This is possible in the company of holy saints and such a person is really great amongst all men. The mind of humble person always seeks the dust of everyone’s feet and he is really immersed in the Lord’s love, which could be seen in every action of his and he casts away all the evil thoughts from his mind and considers the whole creation as his friend. He considers joy and sorrow as equally accepted. Humble person considers good and bad actions (as equal) on par without any distinction.

“The humble beings abide in peace; subduing egotism, they are meek. The very proud and arrogant persons, O Nanak, are consumed by their own pride”.<sup>18</sup> The humble person, who has got rid himself of his ego and has practiced humility, will enjoy all comforts of life. The persons who are proud of their position suffer complete destruction due to their egoism. “One whose heart is mercifully blessed with abiding humility, O Nanak, is liberated here, and obtains peace hereafter.”<sup>19</sup> The person, who is bestowed through the Guru’s Grace, with humility by the Lord, attains salvation here in this world and enjoys all comforts in the next world.

The Adi Granth regards Modesty, Humility and Intuitive understandings as mother-in-law and father-in-law. In order to move on the spiritual path and to reach the Almighty we should listen and believe in Guru’s teachings with love and humility in our mind. The person, who performs all his actions, with ego, undergoes suffering and all his efforts go waste but a person whose mind is full of humility and who considers himself as the dust of other’s feet is really pure and of the highest order.

Bhagvad Gita views humility as evidence when one does not think of himself superior to the others. Superiority complex engenders conceit and contaminates the mind. “The sage endowed with knowledge and humility looks with equal eye on a Brahmana, a

---

<sup>17</sup> aapas ka-o jo jaanai neechaa, so-oo ganee-ai sabh tay oochaa. Ibid., p. 266.

<sup>18</sup> sukhee basai maskeenee-aa aap nivaar talay, baday baday aha<sup>N</sup>kaaree-aa naanak garab galay. Ibid., p. 278.

<sup>19</sup> kar kirpaa jis kai hir dai gareeb basavaai, naanak eehaa mukat aagai sukh paavai, Ibid., p. 278.

cow, an elephant, a dog and an outcaste who feeds on dog's flesh".<sup>20</sup> A humble person does not make any distinction between species or caste. The brahmana and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the point of view of a learned transcendentalist. The Lord as Paramatma is present both in the outcaste and in the brahmana, although the body of a brahmana and that of an outcaste are not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality. The similar characteristics of the soul and Supersoul are that they are conscious, eternal and blissful. But the difference is that the individual soul is conscious within the limited jurisdiction of the body whereas the Supersoul is conscious of all bodies. The Supersoul is present in all bodies without distinction. The man endowed with knowledge and humility recognizes the same omniscience present in all these forms which are unreal. "**Humility**, modesty, non-injury, forbearance, simplicity, service of the teacher, purity, steadiness, self-control".<sup>21</sup> Humility means that one should not be anxious to have the satisfaction of being honored by others. The material conception of life makes us very eager to receive honor from others, but from the point of view of a man in a perfect knowledge –who knows that he is not this body– anything, honour or dishonour, pertaining to this body is useless. One should not be hankering after this material deception.

For actual advancement in spiritual life, one should approach the Almighty with all humility and offer him all services so that Almighty gets pleased to bestow his blessings

---

<sup>20</sup> vidyā-vinaya-sampanne brāhmaṇe gavi hastini,ṣuni caiva ṣvapāke ca paṇḍitāḥ sama-darśinaḥ, Bhagavad Gita, Chapter V, Verse 18.

<sup>21</sup> amānitvam adambhitvam ahiṁsā kṣāntir ārjavam, ācāryopāsanaḥ kaucaḥ sthairyam ātma-vinigrahaḥ, Ibid., Chapter XIII, Verse 7.

upon the disciple. Enlightenment can come only after humility – the wisdom of realizing one's own ignorance, insignificance, and lowliness, without which one cannot see the truth.

#### 4.1.4 Unity

Unity can be defined as a quality or state of being one, single or whole. It is a state or a fact of being united or combined into one. It can also be defined as the absence of diversity; unvaried or uniform character. It is oneness of mind, feelings and emotions. Word unity has several aspects. We can say that, there are many ways to become powerful and unity is one of them. So, it is said that unity is strength and everybody needs strength to successfully live on this earth. There is also an old saying, “United we stand, divided we fall”. This also tells us that unity has strength. But if we talk of religious platform then unity has a different sense. There unity means unity of soul with the Almighty.

In Adi Granth the ultimate aim of human life is to get united with the divine soul. The whole Adi Granth is the Divine exposition of ‘Mool Mantra’ (Holy concept) and his ‘Divine Will’ to unite humanity by revealing the essential unity of God and religions. Religious co-existence, mutual respect and tolerance can be achieved only if there is interfaith dialogue for the Holy search of a common spiritual creative Prime Soul. At a time when the whole world is in need of a composite spiritual scientific ideology to march towards a humanistic society where in, all the conflicting religious identities may willingly start coming together to facilitate the evolution of ‘Divine Humanism’, the Adi Guru Granth seems to be the only choice to become the focal point for this new global urge. Guru Nanak, the founder of Sikh religion, acknowledged the significance of all religions for the emancipation of mankind. He initiated an interfaith dialogue during his world-wide travels for the essential unity of Man and God.

“First, Allah created the Light, then, by His Creative Power, He made all mortal beings From the One Light, the entire universe welled up. So who is good, and who is bad”<sup>22</sup>. Here it is explained to human being that the Lord created awareness in the universe through His light first (enlightenment) and then created all human beings through nature. The whole world came into existence through the light of one Prime-soul. Every body on this world

---

<sup>22</sup> aval alah noor upaa-i-aa kudrat kay sabh banday ayk noor tay sabh jag upji-aa ka-un bhalay ko manday, Adi Granth, p. 1349.

came from that prime light and that light is present in everybody, then how could some persons be considered pious and some others vicious. As all are born from one light and the ultimate aim of a human being on this earth should be to get united to that Prime soul.

“This human body has been given to you. This is your chance to meet the Lord of the Universe”<sup>23</sup>. The fifth Guru of Sikhs Guru Arjan Dev is explaining to human being that this is the only chance which he has got to get united with the Almighty. He says that the life given to us as a human being is in fact meant for availing the chance of uniting with the Lord. Nothing else, apart from Lord’s True Name, is of any avail. Hence one should meditate on true Name of Lord in the company of holy saints and holy congregations alone which is the only hope of success in life as this is achieved by getting united with the Supreme Power.

The Bhagvad Gita draws all these living elements of Hindu life and thought into an organic unity. The teacher of the Bhagvad Gita adopts the method of unification and unity and shows how these different lines of thought converge to the same end. Those who are devotees of the Supreme Lord treat everyone as they would treat themselves. As a human being we have a notion that things are physical, external as well as localized. But this is a illusion of the senses. In the ultimate analysis, we find that things are not diversified, but have a deeper underlying connection between them. Reality will always assert itself. It is difficult to define reality. Reality is not diversity, but coordination and unity. In the beginning, it appears that things are different, later that they are interconnected and later still, finally, that they are compounded of one and the same substance.

The Bhagvad Gita has 18 chapters and they are grouped into 6 each. The first part of the first six chapters solves the problem of the conflict of the division within the individual. The second deals with the coordination of the individual with the universal, and the third the unity of the universe with the Absolute. The Bhagvad Gita gives the technique of gradual unification of the individual with the universal. As a matter of fact, when the individual unites itself with the universal, the spiritual manifests itself, automatically. So, in this sense, the individual, the universal and the spiritual mean one and the same thing.

---

<sup>23</sup> bha-ee paraapaṭ maanukh dayhuree-aa, gobind milan kee ih tayree baree-aa, Ibid., p. 12.

“His mind being harmonized by yoga, he sees himself in all beings and all beings in himself; he sees the same in all”.<sup>24</sup> This verse says that separation is not for him who has progressed high in yoga and got blessed with the bliss of God. After the unity with Almighty, the distinction between the high and the low, the angel and the humble creature vanishes from his mind. He sees the same divinity in all. In his intuition the self in him is the self in all and the self in all is the self in him. He feels united with everybody on this earth. The individualized selves do all merge into one universal self. This is realization of a person who gets united with the Almighty Lord.

“He stands supreme who has equal regard for friends, companions, enemies, neutrals, arbiters, the hateful, the relatives, saints and sinners”.<sup>25</sup> It is but natural for an ordinary man to react differently with people with varying levels of attainments and relationships. They are not normal if they did not behave appropriate to the worth of persons they contact. But the yogi’s angle of vision is different. To him the whole world is a stage. Beings in it are all different manifestations of the same divinity. The yogi has nothing but a benign attitude even to those hostile to him. His supremely benevolent attitude is the greatest gift made by him to the conflict-ridden society.

“He who sees Me everywhere and sees all in Me, he never becomes lost to Me, nor do I become lost to him.”<sup>26</sup> After realizing the unity of all beings, the yogi further realizes that it is Paramatman that manifests Himself as the multitudinous beings at all levels. The One appearing as the many is not just the yogi’s imagination. It is the eternal sport of Lord. He and His manifestations are interrelated as the oceans and the waves on it. He is therefore not lost to the Lord and the Lord is not lost to him.

According to our religious beliefs the ultimate aim of this human soul is to get merged in or get united with the True Lord that is God. Unity must be an agreement in the

---

<sup>24</sup> sarva-bhūta-stham ātmānaà sarva-bhūtāni cātmani ékñate  
yoga-yuktātmā sarvatra sama-darṣanaù, Bhagavad Gita, Chapter VI, Verse 29.

<sup>25</sup> suhān-mitrāry-udāsēnamadhyastha- dveñya-bandhuñu sādhuñv  
api ca pāpeñu sama-buddhir viṣiñyate, Ibid., Chapter VI, Verse 9.

<sup>26</sup> yo mää paçyati sarvatra sarvaà ca mayi paçyati tasyāhaà na  
praëaçyāmi sa ca me na praëaçyati, Ibid., Chapter VI, Verse 30.

Truth. There is One God and Father of all, who is above all, and until we come in unity of faith or unity of spirit with Him we cannot have even a single bliss of Almighty.

#### **4.1.5 Peace**

Peace refers to a state of mental and spiritual quietness, with enough knowledge and understanding to keep oneself strong in the face of discord or stress. It also defines a state of tranquility of mind and conscious and freedom from disturbance or agitation which leads to a stage of being calm in all the circumstances. Being "at peace" is considered by many to be healthy homeostasis and is the opposite of being stressed or anxious. Peace of mind is generally associated with bliss and happiness. Peace of mind, serenity, and calmness are descriptions of a disposition, free from the effects of stress. In some cultures, inner peace is considered a state of consciousness or enlightenment that may be cultivated by various forms of training, such as prayer, meditation, or yoga. Many spiritual practices refer to this peace as an experience of knowing oneself. Finding inner peace is often associated with Buddhism, Sikhism and Hinduism.

The Adi Granth holds that mutual love, truth and tolerance are the instruments through which peace and calm could be brought in the aching society. It is the peace which can be taken with the blessings of God and through this peace, one can live with happiness, in the service of others and can see within himself the True Almighty. No one can attain peace with his own efforts. Only with the mercy of God one can be in peace. When one is in peace he will not tease any person as all his worldly wishes will wash away. He will not try to achieve the things with ill method, as all is settled within himself with peace. "Peace and tranquility have come; the Guru, the Lord of the Universe, has brought it. The burning sins have departed, O my Siblings of Destiny."<sup>27</sup> Guru Arjan Dev expressed that One can attain peace through Guru's guidance and all his sins and worries can be cast away. By reciting the true name of the Lord, all miseries and problems can be solved. One can relax in comfort and attain salvation only with the peace. He who tries to recite the name of the God with his tongue every day, all his miseries and problems can be solved with the grace of the Almighty. By the virtues and blessings of the Great Lord, who is beyond our comprehensions and with the company of holy saints ( holy congregations) one can attain salvation.

---

<sup>27</sup> saa<sup>N</sup>t bha-ee gur gobid paa-ee, taap paap binsay mayray bhaa-ee, Adi Granth, p. 200.

“The Guru, the Perfect True Guru, has blessed me with peace and tranquility. Peace and joy have welled up, and the mystical trumpets of the unstuck sound current vibrate”.<sup>28</sup> The Guru bestows in us bliss and peace of mind, which gives us complete peace and tranquility, thus we can listen to all-pervasive music of nature. With the attainment of the mental peace we can get rid of the sufferings of the body, maladies of the mind, sins and vicious thoughts. All our afflictions and sinful actions can be cast away. While engrossed in the love of worldly attachments and egoism one can never attain the state of peace. “Sukhmani: Peace & pure ambrosial Nectar are in God's Name. The devotees' mind abide in bliss and calm peace.”<sup>29</sup> According to this couplet, Sukhmani is the bringer of the bliss of the Lord's name; it dwells in the hearts of those who love Him. It is the fountain-head of all comforts, which is full of the bliss of the nectar of True Name. This is the meditation of True Name only which relieves one, from the cycle of birth and death, it rids you of the affliction of God to death and eliminate the enemies. One can get rid of the fear and complexes by meditating the True name, any sufferings and ills neither bothers you with True Name at heart. And it is attained only in company of holy saints and thus possessions and wealth are attained when one always is in peace. “O Shaykh, abandon your cruel nature; live in the Fear of God and give up your madness, Through the Fear of the Guru, many have been saved; in this fear, find the Fearless Lord Pierce your stone heart with the Word of the Shabad; Let peace and tranquility come to abide in your mind. If good deeds are done in this state of peace, they are approved by the Lord and Master O Nanak, through sexual desire and anger, no one has ever found God - go, and ask any wise man.”<sup>30</sup> Guru Amar Das in his hymns preaches for peace and said to a Sheikh, O sheikh! You should inculcate the Lord's love and fear in your heart by casting away your egoism and pride and get rid of your ignorance. Many persons have crossed this ocean of life successfully through the love and wonder-awe of the Guru. Let your stiff mind be immersed in Guru's word so that it becomes soft and it gets peace and tranquility and the Lord would accept any of your deeds, provided they are performed with love and devotion. The learned persons would always tell you, if you go and

<sup>28</sup> saa<sup>N</sup>t paa-ee gur satgur pooray, sukh upjay baajay anhad tooray, Ibid., p. 806.

<sup>29</sup> sukhmanee sukh amrit parabh naam, bhagat janaa kai man bisraam, Ibid., p. 262.

<sup>30</sup> saykhaa andrahu jor chhad too bha-o kar jhal gavaa-ay, gur kai bhai kaytay nistaray bhai vich nirbha-o paa-ay ... naanak kaam kroDh kinai na paa-i-o puchhahu gi-aanee jaa-ay. Ibid., p. 551.

ask them, that no one has ever gained the Lord's attainment by being possessed by worldly desires.

Bhagvad Gita holds that he who is disciplined in yoga, having abandoned the fruit of action, attains steady peace. "Not the desirer of desires, but that man attains peace in whom all desires merge even as rivers flow into the ocean which is full and unmoving".<sup>31</sup> Although the vast ocean is always filled with water, it is always especially during the rainy season, being filled with much more water. But the ocean remains the same-steady, it is not agitated, nor does it cross beyond the limit of its brink. That is also true for a person fixed in Krisna consciousness. The devotee is not disturbed with various materialistic desires, because of his fullness. A Krisna conscious man is not in need of anything, because the Lord fulfills all his material necessities. Therefore he is like the ocean-always full in himself. However, he who wants to fulfill desires even up to the limit of liberation, what to speak of material success, will never attain peace. But the devotees of the Lord have no material desires and therefore they are always in perfect peace.

"One who is not connected with the Supreme can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace and how can there be any happiness without peace?"<sup>32</sup> Unless one is in Krisna consciousness, there is no possibility of peace. When one understands that Krsna is the only enjoyer of all the good results of sacrifice and penance, He is the proprietor of all universal manifestations, and that He is the real friend of all living entities, then only can one have real peace. Therefore, one who is engaged without a relationship with Krsna is certainly always in distress and is without peace, however much he may make a show of peace and spiritual advancement in life. Krsna consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Krsna. "O scion of bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode".<sup>33</sup> A living entity should

---

<sup>31</sup> *äpüryamäëam acala-pratiñöhaà samudram äpaù praviçanti yadvat, tadvat kämä yaà praviçanti sarve sa çäntim äpnoti na käma-kämé* , Bhagavad Gita, Chapter II, Verse 70.

<sup>32</sup> *nästi buddhir ayuktasya na cäyuktasya bhävanä, na cäbhävyataù çäntir açäntasya kutaù sukham*, Ibid., Chapter II, Verse 66.

<sup>33</sup> *tam eva çaraëaà gaccha sarva-bhävena bhärata, tat-prasädät paräa çäntiä sthänäa präpsyasi çäçvatam*, Ibid., Chapter XVIII, Verse 62.



surrender unto the Supreme Personality of Godhead, who manifests situated in everyone's heart, and that will relieve him from all kinds of miseries of this material existence. By such surrender, not only will one be released from all the miseries in this life, but at the end he will attain peace which will lead him to the Supreme God.

Both the Adi Granth and the Bhagvad Gita holds that Lord is seated in everyone's heart and one should surrender all the materialistic desires. Which means one should surrender onto the Supreme personality of Godhead and this is the ultimate way to attain state of total peace.

#### **4.1.6 Equality**

Equality signifies correspondence between a group of different objects, persons, processes or circumstances that have the same qualities. It is an agreement in quantity or degree if compared and is likeness in bulk, value, rank, properties, etc. It may also be defined as the quality of being the same in quantity, measure, value or status, the state of being equal, especially in having the same rights, status, and opportunities. The equality of all persons, male and female, rich and poor, of any race, class, or caste, is proclaimed in the scriptures of all faiths. This is true despite the conventions of many cultures that discriminate between people on the basis of caste, or class, or race, or sex. In Buddhism, Jainism, Hinduism, and Sikhism, this equality is grounded in the fact that unity with the Absolute, or the realization of Goodness is available to all universally.

Before Sikh society, the inequalities were at high level. The society was class structured. But in Sikh society, all the Gurus demolished this class structured society and created a society which is based on love, equality and affection. “Wawwa: Do not harbor hatred against anyone. In each and every heart, God is contained. The All-pervading Lord is permeating and pervading the oceans and the land. How rare are those who, by Guru's Grace, sing of Him. Hatred and alienation depart from those who, as Gurmukh, listen to the Kirtan of the Lord's Praises. He rises above all social classes and status symbols, O Nanak, one who becomes Gurmukh and chants the Name of the Lord, Har, Har.”<sup>34</sup> We should not brook enmity against anyone as the same Lord abides in the hearts of all human beings. All human beings are equal for Lord. Lord is everywhere. He pervades in lands and oceans equally and

---

<sup>34</sup> vavaa vair na karee-ai kahoo, ghat ghat an̄tar barahm samaahoo, vaasudayv jal thal meh ravi-aa, gur parsaad virilai hee gavi-aa , ... naanak har har gurmukh jo kaṭṭaa, Adi Granth, p. 259.

few persons have realized his greatness with the Guru's Grace. The Guru minded persons, who listen to the Lord's praises being sung, have rid themselves of all enmity or hatred to others. These Guru-minded persons do not believe in any caste or creed or any formal symbols. They consider all human beings as equal. Such Guru-minded person only meditates on True Name. Before the advent of Sikhism, woman was considered impure. Sati was prevalent among the Hindu women. Guru Nanak, the founder of Sikhism stated that all creatures were equal before God and that to make distinction among them on the grounds of birth or sex, was sinful. "From woman, man is born; within woman, man is conceived; to woman he is engaged and married Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born."<sup>35</sup> Guru Nanak Dev talks about the equality of women in our society. He says that why so much disregard is given to women?. And at the end Guru Nanak Dev asked a question from the society That how could we call a woman inferior or lower in stature( to man) when she gives birth to kings or saints? The existence of man is not possible without the woman. Guru Granth Sahib exhorted to defy the rules of caste exclusiveness.

Positive steps were taken in this direction. The Holy Granth exhorted his followers to meet in congregation and take meals in the common kitchen, viz., 'Langar' where they were to sit together, worship together and eat together irrespective of the fact whether they belonged to the higher or low castes. In this way Adi Guru Granth inculcates the spirit of equality and brotherhood.

"Everyone says that there are four castes, four social classes. They all emanate from the drop of God's Seed. The entire universe is made of the same clay. The Potter has shaped it into all sorts of vessels"<sup>36</sup> Guru Nanak Dev talked about the society which is based on equality. He says that there are four castes (Brahamin, Khatri, Vaish and Shudras) as described by all people, but the whole creation comes into being from the same Prime-soul(same light of Lord). So in this respect all are equal. The whole world is created from the

---

<sup>35</sup> bhand jammee-ai bhand nimmee-ai bhand mangan vee-aahu, bhandahu hovai dostee bhandahu chalai raahu, bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan, so ki-o mandaa aakhee-ai jit jameh raajaan, Ibid., p. 473.

<sup>37</sup> chaaray varan aakhai sabh ko-ee, barahm bind tay sabh opat ho-ee, Maatee ayk sagal sansaaraa. Baho biDh bhaa<sup>N</sup>day gharhai kum<sup>H</sup>aaraa, Ibid., p. 1128.

same dust, and the Lord, the pot maker, creates many forms of beings or utensils from the same earth. “The One God is our father; we are the children of the One God. You are our Guru”.<sup>37</sup> In the Adi Granth, Guru Arjan Dev says that we are the children of the same father, as our father is one (Lord- sublime) and You are my (elder) brother, having greater virtues.

In Suhi Rag, Guru Arjan Dev teaches us that “all the castes (Four Hindu castes), i.e. Khatri, Brahmin, Sud and Vaish are equal and the Guru’s teachings are common to all these sects.”<sup>38</sup> He who recites the True name and perceives the same Lord, attains salvation. In this way the Adi Granth inculcates values in the institutions of Sangat and Pangat, by removing of caste system, by raising the status of low castes, by giving honour to the women folk, by removing the institution of Sati, placing emphasis upon Kirt Karna, Nam Japna and Vand Chhakna, by organizing the people of all castes, creeds, province in one sect.

Bhagvad Gita also holds that all those who take refuge in the Almighty, whatever their birth, race, sex, or caste, will attain the Supreme Goal. This realization can be attained even by those whom society scorns. “I am the same to all beings; to Me there is none hateful, none dear. But those who worship Me with devotion, they are in Me and I am also in them.”<sup>39</sup> The sunlight falls equally in all things, good and bad, its effect and utilization vary according to the nature of those things. The very presence of the Sun is seen in the mirror because of its fitness. Similarly all the living beings are same to the Lord. The Lord claims that every living entity, in what ever form, is His son. He provides everyone with a generous supply of necessities of life. He is just like a cloud which pours rain all over, regardless of whether it falls on rock or land or water.

Though the all pervading Lord is in the hearts of all, His presence is patent only in the pure heart of the devotee. As one gives oneself to God, one gets purified and God’s presence in that one becomes evident. “O son of Partha, those who take shelter in Me, though they be of lower birth - women, vaisyas(merchants) and sudras (workers) – can attain the

---

<sup>37</sup> ayk piṭaa aykas kay ham baarik, too mayraa gur haa-ee, Ibid., p. 611.

<sup>38</sup> khatrie baraahman sood vais updays chahu varnaa ka-o saajhaa, gurmukh naam japai uDhrai so kal meh ghat ghat naanak maajhaa Ibid., p. 748.

<sup>39</sup> Samo 'haa sarva-bhüteñu na me dveñyo 'sti na priyaù, ye bhajanti tu mää bhaktyä mayi te teñu cäpy aham, Bhagvad Gita, Chapter IX, Verse 29.

supreme destination.”<sup>40</sup> It is clearly declared here by Supreme Lord that in devotional service there is no distinction between lower and higher classes of people. All are equal for the Lord. In the material conception of life there are such divisions, but for a person engaged in transcendental devotional service to the Lord there are no divisions. Everyone is eligible for supreme destination. Even the lowest, who are called *candalas* (dog-eaters), can be purified by making association with a pure devotee. The impact of devotional service is so strong that it crosses all the barriers of lower and the higher classes of men. No human being is debarred from this sunlight of Lord which falls equally on every human being.

Distinctions among people, therefore, should be based only on their conduct, morality, and level of (spiritual) education, and attainment. The devotional service of the Supreme Lord is the only process by which all problems of all classes of men can be solved. Everyone should therefore, take refuge to the Almighty Lord and make his life perfect. Both the Scriptures advocates shunning of class, caste and creed and vehemently stressed the equality of mankind. It gives highest respect to the divinity of man.

#### **4.1.7 Non-Violence**

Non violence means abstention from violence. It is doctrine, policy, or practice of rejecting violence in favor of peaceful tactics as a means of gaining political objectives. Non violence (*ahinsa*) is a philosophy and strategy for social change that rejects the use of violence. Thus, nonviolence is an alternative to passive acceptance of oppression or of armed struggle against it. Love of the enemy, or the realization of the humanity of all people, is a fundamental concept of nonviolence. The goal of this type of nonviolence is not to defeat the enemies, but to win them over and create love and understanding between all.

Guru Nanak led a life which was based on non-violence. He did not hit back those who were violent to him. He was an embodiment of forgiveness and non-violence. He was not in favour of giving sacrifice of animals, birds and human beings in order to please deities and devtas. He was of the opinion that all those who indulge in killing of creatures should be called butchers. In fact throughout his life he demonstrated non-violence and advocated this

---

<sup>40</sup> *māa hi pārtha vyapāçritya ye 'pi syuù päpa-yonayaù, striyo vaiçyäs tathä çüdräs te 'pi yänti parāà gatim*, Ibid., Chapter IX, Verse 32.

to flourish in the behaviour of those who pinned their faith in him. Guru Nanak was all out to abandon violence because according to him this is a disvalue that will erode all goodness in man. “Do not cause any being to suffer, and you shall go to your true home with honor. Nanak speaks of the Purifier of sinners, the Creator, the Primal Being.”<sup>41</sup> If one does not cause suffering or pain to any other being one would unite with the True Lord within his inner self. Let us leave the way of non-violence and listen to the praises of the Lord being sung and enable others as well to hear the same, as the Lord purifies everyone of us and is our creator. Here importance of non-violence is extolled and it is said that if one practices it he will reach the Almighty.

“One whose mind is pleased and appeased, has no egotistical pride. Violence and greed are forgotten. The soul-bride intuitively ravishes and enjoys her Husband Lord; as Gurmukh, she is embellished by His Love.”<sup>42</sup> The person, who is loved and accepted by the Lord, is devoid of egoism, greed and violence. Such a person enjoys the bliss of unison with the Lord-spouse in a state of equipoise by following the Guru’s guidance (like woman enjoying conjugal bliss of her spouse). “Cruelty has not left your mind; you have not cherished kindness for other living beings Parmaanand has joined the Saadh Sangat, the Company of the Holy. Why have you not followed the sacred teachings?”<sup>43</sup> A person who indulges in robbing and looting the wealth of others for filling up his coffers, such a person loses his chance of going to heaven, as he remains completely ignorant of the true knowledge because of his act of violence. Such a person who has neither given up violence from his mind, nor has he shown any kindness to other beings. He nor has discussed the greatness of the Lord in the company of saints, such a person does not get the blessings of the Almighty.

Ahinsa (non-violence) is hailed in the Bhagvad Gita. It represents causing no injury to any living being at any point of time either by thought, speech or action. Ahimsa (non-violence) is referred to directly in many places in the Bhagvad Gita. “Non-violence, equanimity, contentment, austerity, charity, fame and obloquy- these

---

<sup>41</sup> dookh na day-ee kisai jee-a pat si-o ghar jaava-o. patit puneet karta purakh naanak sunaava-o, Adi Granth, p. 322.

<sup>42</sup> jis man maanai abhimaan na taa ka-o hinsaa lobh visaaray, sahj ravai var kaaman pir kee gurmukh rang savaaray, Ibid., p. 1198.

<sup>43</sup> hinsaa ta-o man tay nahee chhootee jee-a da-i-aa nahee paalee, parmaanand saaDhsangat mil kathaa puneet na chaalee, Ibid., p. 1253.

different qualities of being arise from Me alone.”<sup>44</sup> This verse explains that non-violence emanates from the Supreme. Non-violence means one should not do anything which will put others into misery or confusion. Material activities that are promised by so many politicians, sociologists, philanthropists, etc. do not produce very good results because the politicians and philanthropists have no transcendental vision; they do not know what is actually beneficial for human society. Non-violence means that people should be trained in such a way that the full utilization of the human body can be achieved. The human body is meant for spiritual realization, so any movement or any action that does not take us to that end commits violence on the human body.

This verse, “Humility, modesty, **non-violence**, forbearance, simplicity, service of the teacher, purity, steadiness, self-control.”<sup>45</sup> indicates that non-violence is a *Satvic* quality. Non-violence is possible by him only, who beholds all beings as the manifestations of the one Cosmic Being. Non-violence is generally taken to mean not killing or destroying the body, but actually non-violence means not to put others into distress. People in general are trapped by ignorance in the material concept of life, and they perpetually suffer material pains. So unless one elevates people to spiritual knowledge, one is practicing violence. One should try his best to distribute real knowledge to the people so that they become enlighten and leave this material entanglement that is non-violence. The verse, “**Non-violence**, truth, absence of anger, renunciation, absence of calumny, compassion to beings, gentleness, modesty, absence of fickleness”<sup>46</sup> praises that non-violence is a divine quality. All lives at different levels are the manifestations of the one Cosmic Life- the Lord. Recognizing sacredness in them and not hurting them for sport, is non- violence. It means not arresting the progressive life of any living entity. One should not think that since the spirit spark is never killed even after killing of the body there is no harm in killing animals for sense gratification. People are now addicted to eating animals, in spite of having ample supply of grain, fruits

---

<sup>44</sup> *ahiṁsā samatā tuṣṭis tapo dānam yaśo 'yaśaḥ, bhavanti bhāvā bhūtānām matta eva prthag-vidhāḥ, Bhagvad Gita, Chapter X, Verse 5.*

<sup>45</sup> *amānitvam adambhitvam ahiṁsā kṣāntir ārjavam, ācāryopāśanam śaucam sthairyam ātma-vinigrahaḥ, Ibid., Chapter XIII, Verse 8.*

<sup>46</sup> *ahiṁsā satyam akrodhas tyāgaḥ śāntir apaiśunam, dayā bhūteṣv aloluptvam, Ibid., Chapter XVI, Verse 2.*

and milk. When there is no alternative, one may kill animals, but it should be offered in sacrifice. But when there is ample supply of food for humanity, persons who are desiring to make advancement in spiritual realization should not commit violence to animals. Real ahimsa (non-violence) means not checking anyone's progressive life.

The Bhagvad Gita includes Ahimsa as one of the twenty virtues necessary for attaining knowledge (of self). Thus non-injury to others, physical as well as mental, is prescribed as virtue in personal conduct. The Adi Granth exhorts us not to kill any human being and animal for our personal gain or for happiness. There is need to kill the five vices violence, attachment, pride, greed and anger which erode all goodness in man.

#### **4.1.8 Detachment**

Detachment is an inner state of calmness and being uninvolved at the emotional and mental planes. It is indifference to or remoteness from the concerns of others and can also be termed as absence of prejudice or bias. It is of great importance to everyone, whether pursuing spirituality or material success. Every spiritual tradition speaks about detachment, but detachment cannot be confined only to spirituality. A detached person is not harassed and hurried, and can do everything with concentration and attention, thus insuring a successful outcome of his actions. If you practice any kind of meditation, sooner or later you will start to experience detachment. You will find that you feel and behave in a different way under all circumstances that previously raised anger or agitation.

The Adi Granth views detachment as neither to rejoice upon achieving something pleasant nor to lament upon receiving something unpleasant or losing something dear to one. "Whoever overpowers the five sense organs, is blessed with forgiveness, patience and contentment, through the Guru's Teachings. Blessed, perfect and great is that humble servant of the Lord, who is inspired by the Fear of God and detached love, to sing the Glorious Praises of the Lord"<sup>47</sup> The persons, who have controlled the five senses and the five vices have realized peace and contentment through Guru's guidance. Blessed person is one who sings the praises of the Lord and rids himself of the fear (of death) and becomes a perfect man with detachment of heart. "O my detached mind, unto whom do you show your

---

<sup>47</sup> indree panch panchay vas aanai khimaa santokh gurmat paavai. so Dhan Dhan har jan vad pooraa jo bhai bairaag har gun gaavai, Adi Granth, p. 1334.

detachment? Those who sing the Glorious Praises of the Lord live in the joy of the Lord, forever and ever. So become detached, and renounce hypocrisy; Your Husband (Lord) knows everything. The One Lord is pervading all the water, the land and the sky; the Gurmukh realizes the Command of His Will. One, who realizes the Lord's Command, obtains all peace and comforts.”<sup>48</sup> Detachment is very important for attainment of Lord. Here it is said that, to whom one wants to show and please (satisfy) with his false and formal detachment from worldly possessions? The Guru minded persons, who always sing the praises of the Lord and meditate on Him, attain bliss of life and real joy at all times. Our foolish mind should give up this unreal and formal love for the lord and try to develop true love and devotion for the Lord as the Lord knows everything. In fact, the Lord pervades all the lands, oceans, earth and sky, everywhere in equal measure, but hardly any Guru minded person, through Guru’s guidance has appreciated and realized the truth, and His Will. Detached persons, who have understood and followed the Lord’s will, enjoy all the comforts of Life.

“One who has forsaken all sin and corruption, who wears the robes of neutral detachment - says Nanak, listen, mind: good destiny is written on his forehead. One who renounces Maya and possessiveness and is detached from everything - says Nanak, listen, mind: God abides in his heart.”<sup>49</sup> The person, who got rid of his vicious thoughts and sinful actions, has adopted a posture of detachment in the world. A detached person is really fortunate and is pre-destined by Lord’s will to be the greatest person. The stage of detachment is not easily achieved in one’s life and it is very hard for a person to lead a life of detachment.

As per the Bhagvad Gita, detachment basically teaches us neither to rejoice upon achieving something pleasant nor to lament upon receiving something unpleasant. It does not mean inaction or renunciation of action. Detachment means renunciation of expectation of reward of action. It repeatedly emphasizes performance of duty without getting distracted by the thoughts of outcome of our action.

---

<sup>48</sup> mayray man bairaagee-aa too<sup>N</sup> bairaag kar kis dikhaaveh, har sohilaa ti<sup>N</sup>h sad sadaa jo har gun gaavahi, ... jin hukam pachhaataa haree kayraa so-ee sarab sukh paav-ay, Ibid., p. 440.

<sup>49</sup> jihi bikhhi-aa saglee tajelee lee-o bhaykh bairaag, kaho naanak sun ray manaa tih nar maathai bhaag,... kaho naanak sun ray manaa tih ghat barahm nivaas, Ibid., p. 1427.



“Dispassion towards the objects of the senses, and also absence of egoism; perception of evil in birth, death, old age, sickness and pain.”<sup>50</sup> Nature bears evidence to the truth that beings evolve surely, though slowly, from the low order of existence to the high. Evolution of the body is complete at the human level. But there are stages of mental evolution to be striven after. Man has to perfect his mind in ethical and spiritual discipline. He should not therefore stagnate at the physical plane. His ideal in life is to emerge from earthly existence into the Divine. The evil is transcended by him who rises above body-consciousness. This is best effected by detachment from the mundane and attachment to the supra-mundane. As per detachment from children, wife and home, it is not meant that one should have no feeling for them. They are natural objects of affection. But when they are not favorable to spiritual progress, then one should not be attached to them. The best way of making home pleasant is Krisna consciousness. If one can mould his family life to develop Krisna consciousness, then there is no need to change family life to renounced life. But if it is not congenial, not favorable for spiritual advancement, then family life should be abandoned. In each case, one should be detached from the pleasures and pains of family life, because in this world one can never be fully happy or fully miserable.

This verse “A person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of Lord, ”<sup>51</sup> says that the Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa and nothing else. Therefore he is transcendental to all attachment and detachment. One may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of Lord, there is every chance of a fall. Although the person in full Kṛṣṇa consciousness may apparently be on the sensual plane, but because of his being Kṛṣṇa conscious he has no attachment to sensual activities. A person in full Kṛṣṇa conscious acts only under the direction of Kṛṣṇa. This consciousness is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform. “A

---

<sup>50</sup> *Iindriyārtheṣu vairāgyam anahaṅkāra eva ca, janma-mṛtyu-jarā-vyādhī- duḥkha-doṣānudarśanam, Bhagvad Gita, Chapter XIII, Verse 8.*

<sup>51</sup> *rāga-dveṣa-vimuktais tu viñayān indriyaiḥ caran, ātma-vaṣyair vidheyātmā prasādam adhiḡacchati, Bhagvad Gita, Chapter II, Verse 64.*

person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego- he alone can attain real peace.”<sup>52</sup>To become desireless means not to desire anything for sense gratification. In other words, desire of becoming Krishna conscious is actually desirelessness. To understand one’s actual position as the eternal servitor of Krishna, without falsely claiming this material body to oneself and without falsely claiming the proprietorship over anything in the world, is the perfect stage of Krishna consciousness. One who is in this perfect stage knows that because Krishna is the proprietor of everything, everything must be used for the satisfaction of Krishna. Such a person detaches himself from materialistic world and does everything for the satisfaction of Krishna. This transcendental knowledge is based on self-realization knowing perfectly well that every living entity is an eternal part and parcel of Krsna in spiritual identity.

Both the Adi Granth and the Bhagvad Gita holds that man grows in devotion to the Lord in direct proportion to his detachment from the object of the senses. They recommend us to detach ourselves from lust, wrath, greed and ego to attain the stage of Ultimate Reality in life

#### **4.1.9 Charity**

Charity (Daan) is that important aspect of the life of a human being which provides him solace even when one gives away his most precious possessions. Daan is meant to propitiate sins of the yesteryears. We ask forgiveness from the Lord for all sins committed knowingly or unknowingly in this or earlier lives. The virtue of giving away daan lies in the fact that you give away unhesitatingly and without expectation of any return. Giving away charity knowingly and blissfully aware of the so-called watchers never earns you any merit. On the other hand we may incur the wrath of God. Such a charity goes waste. Why care for this Life alone when nothing except virtues get carried to the next Life.

“Those who do not have faith in the Primal Being, the True Guru, and who do not enshrine love for the Shabad -they take their cleansing baths, and give to charity again and again, but they are ultimately consumed by their love of duality. When the Dear Lord

---

<sup>52</sup> vihäya kämän yaù sarvân pumääç carati niùspâhaù, nirmamo nirahaikäraù sa çäntim adhigacchati, Ibid., Chapter II, Verse 71.

Himself grants His Grace, they are inspired to love the Naam.”<sup>53</sup> The self-willed persons, do not understand the True Lord through the Guru’s guidance nor have they any love for Guru’s word. Whatever other practices and observances like bathing at holy place or giving alms, they observe, it for their selfishness. Such persons are dual minded persons and thus they undergo sufferings in this world. It is only through the Lord’s grace that they inculcate the love of True name in their hearts. “He may perform the sacrifice ceremony, or give donations of gold covered over, but none of these is equal to the worship of the Lord's Name.”<sup>54</sup> People do lot of things in the name of achieving the Almighty, but nothing could equal the True Name of The Lord even if someone were to perform penance at Banaras, or dies at the holy places, by standing on the head (upside down) or burns himself in the fire or lives a very long life. Some people try to achieve the Lord by performing Great Yagna (as Sumedh Yag) or gives gold secretly in the name of charity, but even such virtuous deeds could not equal the recitation of True Name. “This is the time to speak and sing the Praise and the Glory of God, which brings the merit of millions of cleansing and purifying baths. The tongue which chants these Praises is worthy. There is no charity equal to this.”<sup>55</sup> If we were to sing the praises of the Lord in this human life, it would be worth more than bathing at all the holy places (of pilgrimage). Moreover, the tongue, which sings (recites) the praises of the Lord, is valued more than giving alms to the poor as nothing could equal the imparting of True Name to others, as the best form of alms giving. Imparting True Name to others is considered as the highest possible charity.

Bhagvad Gita explains three types of charity. “Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of goodness.”<sup>56</sup> The charity should be given without any consideration of the return. Charity to the poor is sometimes given out of compassion, but if a poor man is not worth giving charity to, then there is no spiritual development. The charity which is given at

---

<sup>53</sup> satgur purakh na mani-o sabad na lago pi-aar, isnaan daan jaytaa karahi doojai bhaa-ay khu-aar, har jee-o aapnee kirpaa karay taa laagai naam pi-aar, Adi Granth, p. 34.

<sup>54</sup> asumayDh jag keejai sonaa garabh daan deejai raam naam sar ta-oo na poojai. Ibid., p. 973.

<sup>55</sup> a-osar har jas gun raman jit kot majan isnaan. rasnaa uchrai gunvatee ko-ay na pujai daan, Ibid., p. 49.

<sup>56</sup> datavyam iti yad danam diyate 'nupakarine, dese kale ca patre catad danam sattvikam smrtam, Bhagvad Gita, Chapter XVII, Verse 20.

the right place and time to a worthy person is called real and Satvik Daan. Satvik Daan is the charity given through a sense of duty, without expectation of anything in return, to deserving persons and at the right time and place.

“Charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.”<sup>57</sup> Charity is sometimes performed for elevation to the heavenly kingdom and sometimes with great trouble and with repentance afterwards. “Why have I spent so much in this way?” Charity is also sometimes given under some obligation, at the request of a superior. These kinds of charity are said to be given in the mode of passion and called Rajasika Daan. The charity may not be given with a willing disposition but may be given grudgingly or with the expectation of something in return. “Charity performed at an impure place, at an improper time, to unworthy persons, or without proper attention and respect is said to be in the mode of ignorance.”<sup>58</sup> When the recipients of the charity receive it disrespectfully and insolently and when the doling out is made with abuses and scoldings it is called Tamasika Daan. Tamasik Daan is charity given for immoral purposes or given contemptuously with the intent to make the recipient of the charity feel under obligation. Such charity is not beneficial; rather, sinful persons are encouraged. If a person gives charity to a suitable person but without respect and without attention, that sort of charity is also said to be in the mode of darkness.

Charity should be done without thinking of any reward in return at the proper time and place. Charity is for the purification of the heart and consciousness. If charity is given to suitable persons, as described previously, it leads one to advanced spiritual life.

#### **4.1.10 Sacrifice**

Sacrifice can be defined as an act of surrendering something of value as a means of gaining something more desirable or of preventing some evil. It means something valuable given away in order to gain something more important or to benefit another person, a loss

---

<sup>57</sup>yat tu pratyupakarartham phalam uddisya va punah, diyate ca pariklistam tad danam rajasam smrtam, Ibid., Chapter XVII, Verse 21.

<sup>58</sup>adesa-kale yad danam apatrebhyas ca diyate, asat-kritam avajnatam tat tamasam udahrtam, Ibid., Chapter XVII, Verse 22.

entailed by giving up or selling something at less than its value. It is an act of offering something to God. Act of offering objects to a divinity, thereby making them holy. The motivation for sacrifice is to perpetuate, intensify, or reestablish a connection between the human and the divine. It is often intended to gain the favour of a God or to placate divine wrath.

Some people give sacrifice of animals, birds and human beings to please God or just to get rid of their sufferings. But this thing has been strongly condemned in the Adi Granth. According to the Adi Granth no one can get rid of his sufferings by these false and useless practices. The Adi Granth says that one should sacrifice of ego before the Almighty if one wants freedom from all the sufferings of life.

“This body is Yours, all my home and wealth are Yours; I offer my heart as a sacrifice to You ”<sup>59</sup> Those persons are blessed ones, and their good fortune is also praiseworthy along with the bliss of their unison with the Lord, whom the Lord, has accepted with honour and acclaim. This body, Soul and wealth are given by Lord and hence belong to Him. One should surrender his body and soul to God and should sacrifice himself to the Almighty so as to enjoy the bliss of life. “My Guru has rid me of my cynicism. I present my sacrifice to that Guru; I am devoted to Him, forever and ever. I chant the Guru's Name day and night; I enshrine the Guru's Feet within my mind. I bathe continually in the dust of the Guru's Feet, washing off my dirty sins.”<sup>60</sup> The fifth Guru of Sikhs, Guru Arjan Dev has also given great importance to self-sacrifice to the Almighty. He says that he offers himself as a sacrifice to a perfect Guru (surrender oneself completely). He is ready to surrender his body and soul to the Guru all the time, because True Guru has rid his doubts and dual-mindedness. Having developed the love of Lord in his heart, he is reciting the True name of the Lord through Guru’s guidance day and night. By sacrificing himself in the Love of Guru, he has purified his mind of all his sins.

“If you desire to play this game of love with Me, then step onto My Path with your head in hand, When you place your feet on this Path, give Me your head, and do not pay

---

<sup>59</sup> ih tan tum<sup>H</sup>raa ,sabh garihu dhan tum<sup>H</sup>raa, hee<sup>N</sup>-u kee-o kurbaanaa<sup>N</sup>, Adi Granth, p. 1213.

<sup>60</sup> mayrai gur moro sahsaa utaari-aa, tis gur kai jaa-ee-ai balihaaree sadaa sadaa ha-o vaari-aa, rahaa-o, gur kaa naam japi-o din raatee gur kay charan man Dhaari-aa, gur kee Dhoor kara-o nit majan kilvikh mail utaari-aa, Ibid., p. 1218.

any attention to public opinion.”<sup>61</sup> If one is truly keen to inculcate the Love of Lord in his heart, then he should go to Him (with his head on his palm) prepared to give up his life even as a sacrifice for winning His love. In case one has to follow the path of Lord (Love and Truth), then one should not hesitate to give up his life without doing any favour to Him (without any reservation). And this all is done just for winning the love of the Almighty. One should be well prepared for self-sacrifice because it is very difficult to move on the path of Lord to attain the ultimate bliss of life.

Bhagavad Gita defines sacrifice as Yagna. Yagna is a ritual conducted with the holy sacrificial fire as an intercessor and in accordance with a delineated procedure. This is the general concept of Yagna. Satvik Yagna follows the procedure laid out in the Vedas and is carried out without any personal desire. The purpose of Satvik Yagna is thanksgiving. Over the ages Yagnas began to be conducted for the purpose of first common good and then personal gain. Instances of common good were prayer for adequate and timely rain for ensuring a harvest plentiful. Instances of personal gain were acquiring a progeny. These Yagnas were conducted according to the procedures prescribed in the scriptures and were Rajasik Yagnas. Later on further deterioration of values took place. The prescribed procedures were done away with. For example it was prescribed that during a Yagna a number of poor people would be fed by the person or family organizing the Yagna. This was done away with. There was often a shift in the purpose. Instead of personal benefit Yagnas were conducted to bring about misery on others. These Yagnas are referred to as Tamasik Yagnas. “O chastiser of the enemy, the sacrifice performed in the knowledge is better than the mere sacrifice of material possessions. After all, O son of Prtha, all sacrifices of work culminate in transcendental knowledge.”<sup>62</sup> The purpose of all sacrifices is to arrive at the status of complete knowledge, then to gain release from material miseries and ultimately, to engage in loving transcendental service to the Supreme Lord. Nonetheless there is a mystery about all these different activities of sacrifice and one should know this mystery. Sacrifices sometimes take different forms according to the particular faith of the performer. When one’s faith reaches the stage of transcendental knowledge, the performer of sacrifice should be

---

<sup>61</sup> ja-o ta-o paraym khaylan kaa chaa-o, sir Dhar talee galee mayree aa-o, it maarag pair Dhareejai, sir deejai kaan na keejai, *ibid.*, p. 1412.

<sup>62</sup> çreyän dravya-mayäd yajñä jñāna-yajñau parantapa, sarvaà karmākhilāà pārtha jñāne parisamāpyate, *Bhagavad Gita*, Chapter IV, Verse 33.

considered more advanced than those who simply sacrifice material possessions without such knowledge. Real knowledge culminates in Krisna consciousness, the highest stage of transcendental knowledge. Without the elevation of knowledge, sacrifices are simply material activities. When however, they are elevated to the level of transcendental knowledge, all such activities enter onto the spiritual platform. Depending on differences in consciousness, some sacrificial activities are fruitive activities and some lead towards the knowledge in the pursuit of truth. But those sacrificial activities are better whose end is knowledge.

“Yet others offer wealth, austerities and yoga as sacrifice, while still others, of self-denial and extreme vows, offer sacred study and knowledge as sacrifice.”<sup>63</sup> There are persons who are sacrificing their possessions in the form of various kinds of charities. There are others who, for higher elevation in life voluntarily accept many kinds of austerities and reform themselves through self- purgation. This is another form of sacrifice. And some travel to all the sanctified places of pilgrimage. All these practices are sacrifice for certain type of perfection in material world. There are others who engage themselves in studies of different Vedic literatures and this is called sacrifice of studies. So various persons are engaged in different types of sacrifices and are seeking a higher status of life. Perfection can be achieved by performance of Yajna(sacrifice). There are different grades of material comforts in different heavenly planets, and in all cases there is immense happiness for persons engaged in different kinds of yajna. But the highest kind of happiness that a man can achieve is to be promoted to the spiritual planets by practice of Krisna consciousness. A life of Krisna consciousness is therefore the solution to all the problems of material existence.

When one’s faith reaches the stage of transcendental knowledge, the performer of sacrifices should be considered more advanced than those who simply sacrifice material possessions. Without the attainment of knowledge, sacrifices remain on the material platform and bestow no spiritual benefit. Without the elevation of knowledge, sacrifices are simply material activities.

#### **4.1.11 Self-Control**

---

<sup>63</sup> dravya-yajñās tapo-yajñā yoga-yajñās tathāpare, svādhyāya-jñāna-yajñāḥ ca yatayaṁ sañcīta-vratāṁ, Ibid., Chapter IV, Verse 28.

The act of denying yourself is called self control. It is the ability to control oneself, in particular one's emotions, feelings, reactions, impulses and desires or the expressions in one's behavior, especially in difficult situations. Self-control is necessary for any spiritual progress. Unruly thoughts, attractions of the senses, lustful desires, anger, covetousness, and avarice constantly arise in the mind of the person who has no mental discipline; and these impel him to do evil deeds. Unless the higher mind is strengthened and given will power master the impulses of the flesh mind, there will be little room for God to dwell with that mind.

Adi Granth holds that Self-control is the state of enlightenment achieved through self-discipline and knowledge. The control of a well groomed life-style over the desires, greed and passions of worldly life is recommended. "I have wandered, searching in the ten directions - wherever I look, there I see Him. The mind comes to be controlled, O Nanak, if He grants His Perfect Grace."<sup>64</sup> Although a man try to find all the ten directions in order to get a solution to control the mind but could not trace any means of controlling the mind. The mind will remain the same as uncontrolled one because it can be controlled only if the Lord blesses him with His grace. The man who has controlled all the his senses can attain peace and tranquility of mind. The body and the mind can be purified by self-control. In the Adi Granth the evil effect of sense organs is beautifully explained, the lower species has only one prominent sense which causes death of the animal whereas in homo-sapiens has all the five senses which pollute him and can cause damage. "The deer, the fish, the bumble bee, the moth and the elephant are destroyed, each for a single defect. So the one who is filled with the five incurable vices - what hope is there for him? O Lord, he is in love with ignorance. His lamp of clear wisdom has grown dim. The creeping creatures live thoughtless lives, and cannot discriminate between good and evil. It is so difficult to obtain this human incarnation, and yet, they keep company with the low. Wherever the beings and creatures are, they are born according to the karma or their past actions. The noose of death is unforgiving, and it shall catch them; it cannot be warded off. O servant Ravi Daas, dispel your sorrow and doubt, and know that Guru-given spiritual wisdom is the penance of penances. O Lord, Destroyer of the fears of Your humble devotees, make me supremely blissful in the

---

<sup>64</sup>das dis khojat mai firi-o jat daykh-a-u tat so-ay, man bas aavai naankaa jay pooran kirpaa ho-ay, Adi Granth, p. 298.



end.”<sup>65</sup> The deer, fish, wasp and elephant all have to face death because of having been engrossed in one vice or sinful action. So what expectation of life could be entertained by the human being, who is engrossed in five vices? The only way to avoid this evil effect is to control the mind and passion.

“He conquers his mind, and meets the Lord; he is dressed in robes of honor.”<sup>66</sup> The person who wins the battle against his egoism and worldly attachment, and leads a life in a self controlled manner wins favour and acclaim in both the worlds. By controlling egoism and one’s mind with the Guru’s guidance, one could attain the Lord. The pleasures of flesh and of consummatory desires are transitory. The more we run after them, the more we become dissatisfied. The five proverbial enemies – lust, wrath, anger, attachment and pride make life miserable. To avoid these evils, the Adi Granth suggests the technique of self-control. Man’s supreme excellence lies in transcending the limitations of his senses and controlling wild forces of his mind.

According to Bhagvad Gita it is true that the mind is restless and difficult to control. But it can be conquered, through regular practice and detachment. Those who lack self-control will find it difficult to progress in meditation; but those who are self-controlled, strive earnestly through the right means and will attain the goal. “Hoping for naught, his mind and self-control, having abandoned all possessions, performing karma by the body alone, he incurs no sin.”<sup>67</sup> Karma is classified as sin which retards the moral and spiritual growth of man. Sins are all born of desire. But a self-controlled person is one who does not expect good or bad results from his activities and who has conquered desires, so he incurs no sin. His mind and intelligence are fully controlled. His body, mind and senses get themselves purified because of desirelessness. Such a person is always dovetailed with the supreme desire, for he has no desire for personal sense gratification. He is therefore immune to all the reactions of endeavors. A self-controlled person, fully engaged in self-realization, has very little time to falsely possess any material object. For maintaining

<sup>65</sup> marig meen bharing paṭang kunchar ayk dokh binaas, panch dokh asaaDh jaa meh taa kee kayṭak aas, maadho abidi-aa hiṭ keen, ... bhagat jan bhai haran parmaanand karahu niḍaan, Ibid., p. 486.

<sup>66</sup> manoo-aa jeetai har milai tih soortan vays, Ibid, p. 256.

<sup>67</sup> nirāçér yata-cittātmā tyakta-sarva-parigrahaù, çāreraà kevalaà karma kurvan nāpnoti kilbiṇam, Bhagavad Gita, Chapter IV, Verse 21.

body and soul, he does not require any unfair means of accumulating money. He does not, become contaminated by such material sins. A self-controlled person is free from all reactions to his actions.

“For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled a who strives by appropriate means is assured of success. That is my opinion.”<sup>68</sup> The Supreme personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement and who is not in the state of self-control can hardly achieve success in self-realization. Trying to achieve almighty while engaging mind in the material enjoyment is like trying to ignite a fire by pouring water on it. The man of self-control is he who either thinks wholesome thoughts or does not allow mutation of any kind taking place in himself. He strives by right means who applies himself steadily to practice and non- attachment. Therefore, one must control the mind by engaging it constantly in the transcendental loving service of the Lord to achieve the state of self-control.

If a person cannot direct his thoughts, desires, and actions according to his own will, how can he possibly direct his soul towards God and keep his life on the path of truth. Thus, central to the religious life is self-control i.e. control of passions, mind and attachments.

#### **4.4.12 Wisdom**

Wisdom is the ability to discern or judge what is true, right, or lasting. It is quality of being prudent and sensible. It is a deep understanding and realizing of people, things, events or situations, resulting in the ability to choose or act to consistently, produce the optimum results with a minimum time and energy. Wisdom is also the comprehension of what is true or right coupled with optimum judgment.

The Adi Granth has a valuable spiritual heritage and an epitome of wisdom. Wisdom is conceived as a fundamental virtue which helps the individual to realize himself as well as the Supreme-self. To convey the idea of wisdom terms like Gian (knowledge), Mutt (Intellect), Mun (Mind), Budh are generally used. If a man gets wisdom only then he can

---

<sup>68</sup> asaàyatātmanā yogo duñprāpa iti me matiù, vaçyātmanā tu yatatā çakyo 'vāptum upāyataù, Ibid., Chapter VI, Verse 36.

realize what he studies. The wisdom and understanding come only by God's grace. In Sikhism, according to the Adi Granth, Wisdom is one of the greatest gifts that humankind can enjoy, as it can be seen in many verses such as, "You are the River, All-knowing and All-seeing. I am just a fish-how can I find Your limit? Thou art the river of wisdom, how can I, a mere fish know thy expanse?"<sup>69</sup> God is like a vast river of wisdom and man is like a fish who cannot gauge the extent of God's Greatness (of the river). To the creation, wisdom is a source of illumination. Through wisdom, one is able to control his mundane desires. It is through wisdom and grace that individual self merges into the universal self.

Guru Nanak holds that constant curiosity and alertness of the mind and the emancipation of the intellect from inertia and dead habits should constitute a real element in the intellectual make up of the individual, as he is aware of the utility of knowledge for spiritual upliftment also. But by knowledge he means divine knowledge which helps to gain eternal bliss. "The man of wisdom, gains eternal life of spiritualism, because he develops divine consciousness in himself."<sup>70</sup>

"Wisdom which leads to arguments is not called wisdom. Wisdom leads us to serve our Lord and Master; through wisdom, honor is obtained. Wisdom does not come by reading textbooks; wisdom inspires us to give in charity. Says Nanak, this is the Path; other things lead to Satan."<sup>71</sup> The wisdom of a person is not worth anything, if it is wasted in fruitless discussion or wrangling. In fact the real wisdom lies in serving the True Lord and one gets honored with true wisdom. It is through intelligent reading that we could realize truth and it through wisdom that we give alms to the deserving poor. With the realization of the True knowledge (True Lord) one attains the state of Equipose, ridding oneself to all the ill effects of the dark mind.

"When I awoke within myself to the Guru's Teachings, then I renounced my fickle intellect. When the Light of the Guru's Teachings dawned and then all darkness was

---

<sup>69</sup> too daree-aa-o daanaa beenaa mai machhulee kaisay ant lahaa, jah jah daykhaa tah tah too hai tujh tay niksee foot maraa, Adi Granth, p. 25.

<sup>70</sup> naanak gurmukh aisaa jaanai pooray maa<sup>N</sup>hi samaa<sup>N</sup>hee, Ibid., p. 1412.

<sup>71</sup> akal ayh na aakhee-ai akal gavaa-ee-ai baad, aklee saahib sayvee-ai aklee paa-ee-ai maan, aklee parh<sup>H</sup> kai bujhee-ai aklee keechai daan, naanak aakhai raahu ayhu hor galaa<sup>N</sup> saitaan, Ibid., p. 1245.

dispelled.”<sup>72</sup>Through Guru’s teachings when one is enlightened with the true wisdom, then it eliminates the entire cleverness and self-aggrandisement. The Guru’s guidance and the wisdom cast away the darkness of man’s ignorance. Guru Nanak raises a question, “What kind is the man of Wisdom?” and in the second part of the same hymn is the answer, “He who knoweth himself, knoweth alone.”<sup>73</sup> One who attains self realization, could grasp the secrets of the Lord. The real learned person is one, who meditates on True Name, through Guru’s guidance, and is finally accepted with honour in the Lord’s presence. He shows wisdom to be a comprehensive point of view as indicated in the actions of man. He lays three fold steps for the cultivation of wisdom<sup>74</sup>. These steps deal with various aspects of knowledge. The three steps are:

Suniye ( Hearing) As a way of acquiring wisdom, occurs first. A seeker of wisdom should listen for the lives of realized persons and various aspects of the world.

Manne ( Reflection) It is through reflection that awareness, mind and intellect are fashioned and sharpened. It helps the seeker to avoid the wrong path and motivate to tread on the path of Dharma.

Ek – Dhyān ( Single minded contemplation ) It indicates the assimilation and synthesis of the knowledge acquired both from hearing and reflection.

Equipped with true knowledge, individual transcends to Ultimate Reality and becomes free from all evils, attachments and is the purest of the pure. He is illuminated in mind knows the essence of self, treats friends and foes alike, free from shackles, attains true life and is highest of the High. Wisdom is necessary for enlightenment of body, mind and spirit.

In the Bhagvad Gita, Krishna imparts to Arjuna the importance of the sacred wisdom which is not within the reach of a normal human being as one is not able to comprehend the same. “When a man abandons, O Partha, all the desires of the heart and is

---

<sup>72</sup> gur saak<sup>h</sup>ee antar jaagee.taa chanchal mat<sup>i</sup> ti-aagee.gur saak<sup>h</sup>ee kaa ujee-aaraa.taa miti-aa sagal an<sup>Dh</sup>- yaaraa, Ibid., p. 599.

<sup>73</sup> paran<sup>v</sup>at naanak gi-aanee kaisaa ho-ay, aap pach<sup>h</sup>aanai booj<sup>h</sup>ai so-ay, Ibid. ,p. 25.

<sup>74</sup> Singh, Avtar: Ethics of the Sikhs, p. 87.

satisfied in the Self by the Self, then is he said to be one stable in wisdom.”<sup>75</sup> A person who is fully involved in the devotional service of the Lord and abandon all his desires can attain the stage of wisdom, otherwise he is sure to be taking refuge in his own mental concoctions. Consequently, it is rightly said herein that one has to give up all kinds of sense desires concocted by the mind . Artificially, such sense desires cannot be stopped. But if one is engaged in Krisna consciousness without hesitation, then this devotional service will instantly help him to attain wisdom. The highly developed soul always remains satisfied in itself by realizing itself as the eternal servitor of the Supreme Lord. Such a transcendently situated person has no desires resulting from petty materialism, Rather he remains always happy on his natural position of eternally serving the Supreme Lord.

“He whose mind is not perturbed by adversity, who does not crave for happiness, who is free from fondness, fear and anger, is the Muni of constant wisdom.”<sup>76</sup> There is no end to events in this world, which come as tials and tribulations to man. The way of the ordinary is to be afflicted by them. But the man of wisdom remains unperturbed and views them as unavoidable. In the midst of an ever increasing number of objects of happiness, he lives entirely unconcerned with them. He is free from fondness, fear and anger. These three traits tarnish the mind. For the service of the Lord, he is always daring and active and is not influenced of such sensual attachment or aversion. Attachment means accepting things for one’s own sense gratification and detachment is the absence of such sensual attachment. But one fixed in Krisna consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord. Krisna conscious person always remains in his determination whether he gets success or failure. A person who attains the true wisdom remains unaffected by all types of miseries and happiness.

Wisdom illuminates the true position and nature of the soul in relation to God. One must be non-envious and faithful to understand it. Faith is not opposed to knowledge, but is simply a precondition for receiving it. Wisdom often requires control of one's emotional reactions (the "passions") so that one's principles, reason and knowledge

---

<sup>75</sup> prajahāti yadā kāmān sarvān pārtha mano-gatān, ātmany evātmanā tuñōaù sthita-prajīas tadocyate, Bhagvad Gita, Chapter II, Verse 55.

<sup>76</sup> duùkheñv anudvigna-manāù sukheñu vigata-spāhaù, véta-rāga-bhaya-krodhaù sthita-dhér munir ucyate, Ibid., Chapter II, Verse 56.

prevail to determine one's actions. It is the ability to apply knowledge, experience, understanding, common sense and insight.

#### **4.1.13      Courage**

Courage is a quality of mind or a spirit at heart that enables a person to face difficulties without fear. It is power of dealing with or facing danger, fear, pain etc. It is confidence at heart by which one acts in accordance with one's beliefs. Courage can also be defined as a virtue that allows us to face real risk. Courage is something we all admire. When asked to describe courage, most people conjure up the image of an individual running into a burning building, or maybe a fictional hero saving the day. Reflecting on various experiences it can be said that the source of courage is an inner connectedness with a level of life that is invincible, immortal and imperishable—a level which remains ever the same, unshaken in the midst of change, whole, invulnerable and free from duality. Courage and inner strength in the individual spring from that which is the unified source of power, wisdom and energy in the universe. Those with a devotional temperament call it God; those with a scientific bent of mind call it the unified fields of natural law, but both are referring to the same unlimited source of life-giving energy in the universe

The Adi Granth talks about courage in a very positive way. According to the Adi Granth courage is necessary for the attainment of the Almighty. As a human being one has to fight for everything in this world. So one should have courage to fight with five vices which human being faces in his or her life. The person should be strong and courageous enough to fight all the worldly desires which are produced by Maya, and by doing this he will reach the ultimate destiny that is God. The Adi Granth states that 'Gurmukh' has conquered his own mind, by applying the touchstone of the 'Shabad'. He fights with his mind, he settles with his mind, and he is at peace with his mind. It further says that death would not be called bad, if one knew how to truly die. Serve your Almighty Lord and Master, and your path in the world hereafter will be easy. The death of brave heroes is blessed, if it is approved by God. They alone are proclaimed as brave warriors in the world hereafter, who receive true honor in the Court of the Lord. According to the Adi Granth, He (the Lord) is not won over by music, songs or the Vedas. He is not won over by fighting and dying as a warrior in battle (one

should fight with his inner self and should become victorious). He is not won over by becoming the dust of the masses. The Lord is won over only by His Name.

“He alone is known as a spiritual hero, who fights in defense of religion. He may be cut apart, piece by piece, but he never leaves the field of battle.”<sup>77</sup> Here saint Kabir is defining a true warrior and his courage. He explains that the warrior, who has landed in the battle field of life to wage a war against the five vices like sexual desire, it is battle of life and death to make a success of this life. The true warrior is one who wages a war of worship against vicious worldly desires by following the Guru’s guidance to attain the Lord and curbing all the vices, he wages the war till death in this battlefield of life. Such a true warrior will fight against vicious and sinful actions to the extent of being cut into pieces but would not leave the battle field till martyrdom and success is achieved.

“If you desire to play this game of love with Me, then step onto My Path with your head in hand. When you place your feet on this Path, give Me your head, and do not pay any attention to public opinion.”<sup>78</sup> Guru Nanak dev is guiding human being to collect all his courage and get ready for the sacrifice of his life in the name of true Guru. He is saying that if the person is truly keen to inculcate the love of the Lord in his heart, then he should come with his head on his palm and be prepared to give up his life even as a sacrifice ( for winning His love). In case person wants to follow path of Lord’s love and truth, then one should not hesitate to give up his life without any reservations.

The Bhagvad Gita teaches us that no matter how painful or pleasurable the events, results and thoughts that happen appear to be, one must have the courage and determination to stay anchored to this understanding and one must have the courage and determination, the Bhagvad Gita teaches, to do our lawful duty calmly, holding our mind still, undeterred by them all. The Bhagvad Gita teaches us that why this all happens. And it also teaches us how to acquire the knowledge, skill and devotion required to achieve this courage and determination.

---

<sup>77</sup>sooraa so pahichanee-ai jo larai deen kay hayt, purjaa purjaa kat marai kabhoo na chhaadai khayt, Adi Granth, p. 1105.

<sup>78</sup>ja-o ta-o paraym khaylan kaa chaa-o, sir Dhar talee galee mayree aa-o.it maarag pair Dhareejai.sir deejai kaan na keejai, Ibid., p. 1412.

“Heroism, power, determination resourcefulness, courage in the battle, generosity and leadership are the natural qualities of work for the Kshatriyas”.<sup>79</sup> In this verse qualities of Kshatriyas are given and courage is one of the qualities of Kshatriyas. In the scale of spiritual evolution the Kshatriya comes next to the Brahmana. The literal meaning of the word Kshatriya is he who always protects others from hurt and injuries without any fear. While in that noble endeavour his body might get hurt or may even be destroyed but he will fight with courage against all evils. Destruction of body is no loss to him; but reconciliation with adharma is the worst loss that he sustains. All the spiritually evolving souls require to be processed in the Kshatriya mould before they can aspire to the brahmana mould. With a parental attitude the Kshatriya should be ever intent on providing for public weal rather than on extorting for private ends. Preventing people from the lawlessness and guiding them to be law abiding are two courageous activities of Kshatriya.

There is a saying: faith, even the size of a mustard seed, can move mountains. Courage is born of faith—in oneself and in God. Without faith, courage will be lacking and without courage, we cannot accomplish anything of significance in life.

#### 4.1.14 Service

Service is the first step forward in the moral progress, as it teaches that he, who wishes to be acceptable to the Creator, should make selfless and spontaneous service of fellow-beings as the ideal of his life. The service to people is considered as the service to God. And it is through service that love is realized. The spirit of service alone ensures devotion to one’s work and brings peace and contentment in utter disregard of material gains.

In Adi Granth great importance is given to service. Devotee of Lord is expected to serve his co-disciple, his Guru and God. Guru Arjan Dev presents an example of service and humbleness when he says “I make my hair into a fan, and wave it over them; I apply the dust of their feet to my face.”<sup>80</sup> In Adi Granth it is asserted that there can be no service under pressure for the gratification of desires and remuneration. “This body is softened with the Word of the Guru's Bani; you shall find peace, doing seva (selfless service). The entire world continues coming and going in reincarnation. In the midst of this world, do seva, and you

<sup>79</sup> çauryaà tejo dhâtir dākñyaà yuddhe cāpy apalāyanam dānam éçvara-bhāvaç ca kñātraà karma svabhāva-jam, Bhagavad Gita, Chapter XVIII, Verse 43.

<sup>80</sup> kaysaa kaa kar chavar dhulaavaa charan dhoorh mukh laa-ee, Adi Granth, p. 749.



shall be given a place of honor in the Court of the Lord, Says Nanak, swing your arms in joy”<sup>81</sup> By following Guru’s teachings and by serving Him and the fellow-beings one could attain peace of mind and bliss of life. However, rest of the world under the influence of (Maya) falsehood, goes through the cycle of birth and death. One should dedicate his life in the “service of humanity”, which makes it a real success and earn an honourable position for him in the Lord’s Court along with the eternal bliss.

“One who prays for the four cardinal blessings should commit himself to the service of the Saints. If you wish to erase your sorrows, sing the Name of the Lord, Har, Har, within your heart. If you long for honor for yourself, then renounce your ego in the Saadh Sangat, the Company of the Holy. If you fear the cycle of birth and death then seek the Sanctuary of the Holy.”<sup>82</sup> Here again the importance of service is described. It is said that if anyone wants to gain all the four treasures (dharma, artha, kama ,moksha) of world i.e. duty, wealth, pleasure and salvation then he should engage himself in the service of holy saints. This is the only way to attain all these four things. One should always sing the praises of the Lord’s True Name and inculcate it in his heart, in case he wants to overcome his sufferings. One should rid himself of his ego in the company of holy saints if he wants his praise and prestige to be established. If anyone is worried about the cycle of births and deaths, one should seek the support of holy saints. “I serve my True Guru with single-minded devotion, and lovingly focus my consciousness on Him. The True Guru is the mind's desire and the sacred shrine of pilgrimage, for those unto whom He has given this understanding The blessings of the wishes of the mind are obtained, and the fruits of one's desires Meditate on the Name, worship the Name, and through the Name, you shall be absorbed in intuitive peace and poise.”<sup>83</sup> One should serve the True Guru with single mind and full devotion. The True Guru is like a holy place for fulfilling our inner wishes, provided the Lord makes us understand the mysteries of life. By serving Him honestly we could acquire whatever we wish for, but true path lies in following the True Name. So all of us should meditate on True Name, begging it from the Lord, and finally merging in the True (Name) Lord.

<sup>81</sup> iṭ tan laagai baanee-aa. sukḥ hovai sayv kamaanee-aa, sabḥ dunee-aa aavaṇ jaanee-aa, vicḥ dunee-aa sayv kamaa-ee ai, taa dargeh baisaṇ paa-ee-ai, kaho naanak baah ludaa-ee-ai, Ibid., p. 25.

<sup>82</sup> chaar padaarath jay ko maagai, saaDḥ janaa kee sayvaa laagai, jay ko aapunaa dookḥ mitaavai,... jay ko janam maraṇ tay darai, saaDḥ janaa kee sarnee parai, Ibid., p. 265.

<sup>83</sup> ha-o satgur sayvee aapnaa ik man ik chiṭ bhāa-ay, ... naa-o Dhi-aa-ee-ai naa-o manglee-ai naamay sajḥ samaa-ay, Ibid., p. 26.

According to Bhagvad Gita attachment arises when we only act for our own selfish requirements, our position, and so on. But when we think of our duties towards our family, our society, our religious life as our dharma, we do not become self-centered, but start to think more about others, trying to do things for others; that is what is called *seva* — selfless service. Through the spirit of selfless service we become detached and our mind becomes free from worldly attachments.

The essential teaching of the Bhagavad Gita is to do *seva*. Lord Krishna said that through the spirit of selfless activities, when we have nothing to gain and nothing to lose. Performing *seva*(service) all the time to fellow-beings, and so on, we attain that height of realization whereby our mind becomes absorbed in God. So we do not depend on anything else. Lord Krishna advises us, therefore, always to perform selfless service with the spirit of detachment to attain the highest stage of perfection. Importance of selfless-service is shown in following verse of Bhagavad Gita. “And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me — he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.”<sup>84</sup> In this verse word *bhajate* is of great significance. *Bhajate* has its root in the verb *bhaj*, which is used when there is need of the service. Here we should not confuse it with the English word “worship” which is used in the same sense as *bhaj* Worship means to adore, or to show respect and honour to the worthy one. But service with love and faith is especially meant for the Supreme personality of the Godhead. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Those who perform this selfless service are united with the Almighty and reach the highest position of all. But those who fail to do this, falls down. It is also said in The Bhāgavatam that anyone who does not render service and neglects his duty unto the primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position. According to Bhagavad Gita Bhakti-yoga, pure devotional service to the Almighty is the highest and most expedient means for attaining pure love of the God.

---

<sup>84</sup> *yoginām api sarveñā mad-gatenāntar-ātmanā çraddhāvān bhajate yo māsa me yuktatamo mataù*, Bhagvad Gita, Chapter VI, Verse 47.

In purification of mind and body, service play an important role. The spirit of service overpowers the discriminatory attitude, which characterize the state of bondage. Service is a source to promote love and affection. By doing so one can reach the highest end of spiritual existence. There can be no love of God without active service. When one does active service in this world, he develops divine qualities and then he achieves salvation.

#### 4.1.15 Purity

Purity is being undiluted or unmixed with extraneous material. It can be defined as the state of being free from sin or moral wrong and is lacking a knowledge of evil. Purity means freedom from contamination, from anything that would spoil the taste or the pleasure, reduce the power, or in any way adulterate what the thing was meant to be. It means cleanness, cleanness - no additives, nothing artificial - in other words, "all natural," in the sense in which the Original Designer designed it to be.

The Adi Granth holds very important position for purity in human life. Guru Nanak Dev said that one should first purify the heart and mind, fill them with intense love and devotion for God, and wait for his grace and seek increasingly a complete blending of one's individual self or '*atman*' with the Universal self or '*parmatman*'.

"When the hands and the feet and the body are dirty, water can wash away the dirt. When the clothes are soiled and stained by urine, soap can wash them clean. But when the intellect is stained and polluted by sin, it can only be cleansed by the Love of the Name."<sup>85</sup> Here both internal and external purities are discussed. When our hands, feet or body get soiled with ash or dust, they could be cleaned with a wash in water; whereas our clothes soiled with filth like urine could also be washed by rinsing in soap. But when our mind gets polluted with sinful actions or vicious thoughts, it could be cleansed of this dirt with love and devotion of True Name. The Adi Granth says that external purity can be kept by washing and bathing with water but internal purity can be attained only by the True love of God. "They are not called pure, who sit down after merely washing their bodies. Only they are pure, O Nanak, within whose minds the Lord abides."<sup>86</sup> By having a bath of the body

---

<sup>85</sup> bharee-ai hath pair tan dayh, paanee Dhotai utras khayh, moot paleetee kaparh ho-ay, day saaboon la-ee-ai oh Dho-ay, bharee-ai mat paapaa kai sang. oh Dhopai naavai kai rang, Adi Granth, p. 4.

<sup>86</sup> soochay ayhi na aakhee-ahi bahan je pindaa dho-ay, soochay say-ee naankaa jin man vasi-aa so-ay, Ibid., p. 472

alone is not good enough for purification of an individual. It is only those persons whose spend the life in remembering the Lord by inculcating True Name in the heart are called pure and perfect. On other hand, false and untrue persons always give out bad smell from the mouth because of impurities of falsehood practiced by them and feel ashamed and disgraced everyday due to slander uttered by them.

“Inwardly polluted and outwardly pure. Those who are outwardly pure and yet polluted within, lose their lives in the gamble. They contract this terrible disease of desire, and in their minds, they forget about Dying.”<sup>87</sup> Such persons, who have a dirty mind within, though they appear very clean and pure from outer appearance, have really lost this game of life, even though they make an effort to appear very clean. They have developed the malady of having an unending desire for more of worldly possessions, and they always have a hunger of worldly desires, having forgotten about death. Such persons never care to listen to the nectar of True Name. Only those people who are free from dirt in mind and are pure at heart sing the Lord’s praises. Only those who shed the vices of body, mind and speech, and are devoted to true Lord, can become pure. The body which is free from sins is Pure.

In Bhagvad Gita Purity is one of the virtues that has been described by Lord Krishna and it constitutes the essence of knowledge for their attributes. These attributes are the means which opens the way to this highest existence. “Humility, modesty, non-injury, forbearance, uprightness, service of the teacher, purity, steadfastness and self-control “<sup>88</sup> Purity is essential for making advancement in spiritual life. Saucam means purity both internal and external. Purity pertains both to the body and the mind. Bodily purity can be affected with the aid of the environment, air, water and sunlight i.e. external purity can be obtained by the means of taking bath. But purity of the mind which is more important and indispensable to spiritual life can only be affected by the mental discipline. That mind which eschews all senses and pleasures as poison gains steadily purity. For internal purity one has to think of Kṛṣṇa always and chant Hare Kṛṣṇa, Hare Rama. This process cleans the accumulated dust of past karma

---

<sup>87</sup> jee-ahu mailay baahrahu nirmal, baahrahu nirmal jee-ahu ta mailay tinee janam joo-ai haari-aa, ayh tīsnaa vadaa rog lagaa maraṇ manhu visaari-aa, Ibid., p. 919.

<sup>88</sup> amānitvam adambhitvam ahimsā kṣāntir ārjavam, ācāryopāśanam śaucam sthairyam ātma-vinigrahaḥ, Bhagvad Gita, Chapter XIII, Verse 8.

from the mind. Whatever is contrary to these virtues of renowned excellence should always be rejected as it is understood to be ignorance and emphatically antagonistic to truth.

“Sitting there on his seat, making the mind one pointed and restraining the thinking faculty and the senses, he should practice yoga for self purification.”<sup>89</sup> Mind loses its innate purity to the extent when it contacts objects through the senses. It is very much like the rain water connecting the earth and becoming muddy. Suspending the senses and resting the mind in the Self is the only means to reclaim it to its original state. Like bathing and cleansing the body with water, mind has to be purified by repeatedly merging it in the Self and this process is life long. One who is not self controlled and whose mind is not undisturbed cannot practice meditation, which is the way to attain internal purity. The Lord emphatically declares that the purpose of restraining the senses is to purify the mind.

Sense control is not an end in itself. It is the means to an end called the purity of mind. One should restrain the mind. He should not allow the mind to wander at random in the objective world, feeding on sensual delights. Perseverance is necessary to change the mental attitude. Control of the mind and senses, engaging in austerities such as fasting and restraint in Vedic scriptures, should be practiced for external purity by being physically clean and internal purity by freeing oneself of desire and animosity. Both the Scriptures advocate purity of body, purity of speech i.e. beneficial speech, gentleness of speech and purity of mind i.e. benevolence, reverence and piety, advocate us to shed all impurities.

#### **4.1.16 Patience**

Patience is the state of endurance under difficult circumstances, which means persevering in the face of delay or provocation without acting or annoyance/anger in a negative way. It deals with the exhibition of forbearance when under strain, especially when faced with long-term difficulties. Patience is related to the spiritual stage which is humanity attainable and has deepest conations attached to it.

Patience in the Adi Granth is one of the best and most valuable virtues of life. Through patience, an individual can grow closer to God and thus attain true peace. It is also stressed in the Adi Granth, that God is with those who are patient, more specifically during

---

<sup>89</sup> tatraikāgrāḥ manau kātva yata-cittendriya-kriyau,  
upaviṣyāsane yuijyād yogam ātma viṣuddhaye, Ibid., Chapter VI, Verse 12.

suffering. The Sikh faith believes that without a good spirit while enduring, the struggle will not bear its full reward, thus, Patiently persevering, striving and going forward, despite the difficulty, is the pinnacle of behavior during challenging times. Through every difficulty, God promises that they will find relief upon its conclusion. Instead of wanting to skip challenging times, and avoiding them, God teaches that the way to the easing, is through, the difficulty. It takes patient perseverance, or enduring with a good spirit still intact, in order to reap both the internal and external rewards of struggle.

“As metal merges with metal, those who chant the Praises of the Lord are absorbed into the Praiseworthy Lord. Like the poppies, they are dyed in the deep crimson color of Truthfulness. Those contented souls who meditate on the Lord with single-minded love, meet the True Lord.”<sup>90</sup> The ornaments of gold and silver on melting again take the shape of original metal, In the same way the persons who pray and serve the Lord finally merge with Him. In fact, such persons have their minds illuminated by the True Name of the Lord and they are immersed in Him through meditation. The person with patience in mind and heart acquires Truth by meditating on the Lord with true devotion.

“Within yourself, make patience the bow, and make patience the bowstring. Make patience the arrow, the Creator will not let you miss the target. Those who are patient abide in patience; in this way, they burn their bodies. They are close to the Lord, but they do not reveal their secret to anyone.”<sup>91</sup> By making the bow of contentment in your heart and with the patience as the arrow, pray to Lord that this arrow may not lose sight or its aim and strike its target. By patience and contentment, one should practice the Name of True Lord in his heart so that the only aim of life that is the attainment of the Almighty is fulfilled. The person who observes patience and contentment, spends this life span by being very close to the Lord-spouse but without disclosing this secret to any other person.

Bhagvad Gita has also stressed on the importance of patience in one’s life for attainment of the Almighty .It is said in Bhagvad Gita that little by little, through patience and repeated effort, the mind will become stilled in the Self. Patience is waiting, not passively waiting, because passive waiting is termed as laziness. But to keep going when the

---

<sup>90</sup>Dhaat milai fun Dhaat ka-o siftee sifaf samaa-ay, laal gulaal gahbaraa sachaa rang charhaa-o, sach milai santokhee-aa har jap aykai bhaa-ay, Adi Granth, p. 18.

<sup>91</sup> sabar manjh kamaan ay sabar kaa neehno. sabar sandaa baan khaalak khaataa na karee sabar andar saabree tan ayvai jaalaini<sup>H</sup>. hon najeek khudaa-ay dai bhayt na kisai dayn , Ibid., p. 1383.

conditions are hard and one has to move slow to reach the destination - that is called patience.

“The contacts of the senses with there objects create, O son of Kunti, feelings of heat and cold, of pain and pleasure. They come and go and are impermanent. Bear them patiently O Bharta.”<sup>92</sup> A sense object that gives pleasure at one time gives pain at another time. Pleasure and pain are therefore transitory. The sense organ such as the eye and the ear contact there objects which form vision and sound etc. The sensation caused this way is both favorable and unfavorable. The former feelings lead to the pleasure and the later to pain. These feelings come along with sense contacts and disappear when the senses do not function. One has to learn to tolerate non permanent appearances and disappearances of pleasure and pain patiently. The practice of tolerance is a sure means to healthy mindedness. The person who practices this is not affected by pleasure and pain, he becomes competent for enlightenment.

To reach up to the state of patience, one had to prepare oneself through rigorous process of discipline and proceed stage by stage. It is like the merger of the light of God like mingling of a drop of water with ocean. It is a matter of inner discipline and direct experimental contact with the Divine Reality.

#### **4.1.17 Duty**

Duty can be defined as an act or a course of action that is required of one by his position, social custom, law, or religion. It is a practice which a person is bound to perform by moral obligation. Duty is given a great importance in both the Bhagvad Gita and the Adi Granth. One should keep on performing duties given to him by Lord irrespective of the prevailing conditions. It is said that if person performs his duty with all his faith and honesty without expecting any reward in return then he will becomes capable of attaining Eternal Bliss.

In the Adi Granth, Guru Nanak Dev says that the true worker is he who does his duty with full dedication and spirit. By doing his work sincerely, he is saved from begging from others and with this earning, he attains everything. Thus with this fruit he help others by

---

<sup>92</sup>mātrā-sparṣās tu kaunteya      çetoñēa-sukha-duùkha-dāù, āgamāpāyino  
'nityās tāās titikñasva bhārata, Bhgavad Gita, Chapter II, Verse 14.

imparting donation to others. “One who works for what he eats, and gives some of what he has- O Nanak, he knows the Path.”<sup>93</sup> The person who earns through hard work and then gives away something (a part of his earning) in alms (to the poor in the name of God) has really realized the true path in life. The true worker never shirks his work rather tells others to do it sincerely, to attain the blessings of God. “Make the effort, and you shall live; practicing it, you shall enjoy peace. Meditating, you shall meet God, O Nanak, and your anxiety shall vanish.”<sup>94</sup> The Fifth Guru of Sikhs, Guru Arjun Dev, tell us that it is our duty to lead an active life (worthwhile life) by making all efforts at reciting True Name. One can merge with God only by reciting the True Name and gets himself rid of all the worldly worries. We should not forsake the True Name even for a moment. Further Bhagat Nam Dev Ji, whose hymns are also in the Adi Granth, tells his friend Trilochan, “Naam Dayv answers, O Trilochan, chant the Lord's Name with your mouth. With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord.”<sup>95</sup> In the Adi Granth the devotion to duty is preferred, while reciting the name of God. One should recite the True Name with his tongue (while the hands are busy at work), by keeping the arms and feet busy in doing various chores with love and devotion of the Lord at heart. In Guru Nanak’s world famous ‘Japji Sahib’, the starting hymn of the Adi Granth, in the Salok it is said” Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows-O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them.”<sup>96</sup> Those who have recited the name of God have departed from the world happily and they have been awarded with the Eternal Bliss. Their faces shine in resplendent beauty in God’s presence and many others who have been with them, have been honored in God’s home.

The Bhagvad Gita is a call to action; the doer should perform his duty, come what may, with full faith in God. In the second chapter of the Bhagavad Gita we come across a very important sloka. The situation is this – Arjuna is caught between his duty to wage war and revulsion at the prospect of killing his elders, kith, kin and family whom he has known

<sup>93</sup> ghaal khaa-ay kichh hathahu day-ay, naanak raahu pachhaaneh say-ay, Adi Granth, p. 1245.

<sup>94</sup> udam karaydi-aa jee-o too<sup>N</sup> kamaavdi-aa sukh bhunch, Dhi-aa-idi-aa too<sup>N</sup> parabhoo mil naanak utree chint, Ibid., p. 522.

<sup>95</sup> naamaa kahai tilochanaa mukh tay raam sam<sup>H</sup>aal, haath paa-o kar kaam sabh cheet niranjan naal, Ibid., p. 1375.

<sup>96</sup> jinee naam Dhi-aa-i-aa ga-ay maskat ghaal, naanak tay mukh ujlay kaytee chhutee naal, Ibid., p. 8



all his life. A great trembling arises in him, he becomes confused and emotional and he resolves not to fight. He says as much to Lord Krishna who is with him on the battlefield. “Now my natural qualities are besieged by weakness and apprehension and my thinking bewildered regarding righteousness. I am asking you to please state what is definitely good for me. I am your disciple, surrendered to you, kindly instruct me.”<sup>97</sup> Arjuna is saying that with his natural qualities of valour and courage subdued by a feeling of helplessness in not having the desire even to live and in sinfulness for even considering to deign to participate in the destruction of a dynasty. When one's mind is perplexed regarding duty and responsibility one should definitely take direction from higher authority. In the case of Arjuna, who was in doubt as to whether or not it was righteous or unrighteous for a *kshatriya* to give up fighting and take to begging; Therefore without hesitation he fully surrendered unto the Supreme Lord and beseeched Him to instruct what was in his best spiritual interests to engage in.

“O Arjuna, that which out of delusion, you do not wish to perform, you will do unavoidably, being bound by your inclination born of your own nature”.<sup>98</sup> Lord Krishna affirms that actions which are one's natural duty which due to illusion one is not willing to do, will in spite of that compel one to do so by the predominating *guna* or mode of material nature which will coerce one to do them anyway. Valour, courage, fearlessness are the qualities of *kshatriyas* as enumerated previously are a natural part of a *kshatriyas* constitution and cannot be thwarted. So if out of illusion a *kshatriya* thinks that they can go against their natural tendencies they are deluded. It is a natural tendency for the *kshatriyas* or royal warriors to be heroically predisposed to fight for a righteous cause. In the case of *mohat* out of delusion having the false notion to abstain from fulfilling their natural duty so strong is it that one will definitely be compelled to plunge into battle even against one's own will when one has been hurled the bitter sting of insults and deprecations of cowardice from one's opponents. Indeed all *jivas* or embodied beings are bound by the indomitable laws of *karma* or reactions from past actions assuming various physical bodies to invariably adhere to the influence of the predominant *guna* or mode of material nature.

<sup>97</sup> *kārpaëya-doñopahata-svabhāvaù pācchāmi tvāà dharma-sammüòha-cetāù, yac chreyaù syān niçcitaà brūhi tan me çin̄yas te 'haà çādhi mää tvāà prapannam*, Bhagavad Gita, Chapter II, Verse 7.

<sup>98</sup> *svabhāva-jena kaunteya nibaddhaù svena karmaëä, kartuà necchasi yan mohät kariñyasy avaço 'pi tat*, Ibid., Chapter XVIII, Verse 60.

“O Dhananjaya, keep all abominable activities far distant by devotional service and in that consciousness surrender onto the Lord. Those who want to enjoy the fruits of their work are misers.”<sup>99</sup> Actions performed with fruitive motivations are far inferior to actions performed as a matter of duty. The mind of those whose actions are performed as a matter of duty are not disturbed or unbalanced by delusions of rewards gained or lost. The activity performed in spiritual intelligence removes all suffering in the world and leads to liberation from the material existence. Contrarily activities performed for the acquisition of rewards assuredly results in suffering and affliction in the material existence. *Phala-hetavaḥ* are those whose sole motivation is dictated by the prospects of reward. It should be understood that such living entities are *krpanāḥ* or pitiable due to the fact but acting in this way they are imprisoned in the material existence unable to attain their spiritual nature.

The Adi Granth and the Bhagavad Gita holds that it is our duty to act on the conviction that the presence of God is continuous, eternal and all-pervading. One should always be engaged in work, even as the Creator is engaged in creating and maintaining this world. One should believe in the law of Karma (actions), the basis of which is that what is good for oneself is good for others too, and the actions should be performed for the welfare of the world. believe in *karma*, the law of cause and effect by which each individual creates his own destiny by his thoughts, words and deeds

#### 4.1.18 Renunciation

It is an act (spoken or written) declaring that something is surrendered or disowned (a possession or right, title or privilege etc). The act of renouncing is sacrificing or giving up of your own interests in favour of the interests of others. It is an instance of relinquishing, abandoning, repudiating, or sacrificing something.

In the Adi Granth, it is not recommended to leave the world and go to jungles for attaining the True Name of God. By living in the home along with the family and doing all necessary acts for the upliftment of his family one can recite the True Name. What to do, is to do the good acts and live with full love, affection and having fear of God in the mind. By doing good deeds to others, helping and respecting them and looking the Almighty living in

---

<sup>99</sup> *dūreṣā hy avaraṇaṁ karma buddhi-yogād dhanañjaya, buddhau caraṇam anviccha kṛpāṇāṁ phala-hetavaṁ, Ibid., Chapter II, Verse 49.*

all minds honouring them with dedication, doing nothing wrong to them, one can seek the God's realization at home.' Without renouncing egotism, how can anyone be a renunciate? Without overcoming the five thieves, how can the mind be subdued?"<sup>100</sup> How could anyone become a tayagi( a renounced person) having no worldly attachments? How could anyone be called a renounced saint, without giving up his egoism? How could anyone control his mind overcoming his five vices Kam, Krodh, Lobh, Moh, Ahankar. The answer is without the support of True Name, this human being is completely lost in his efforts time and again. All the discourses given by us are worthless without developing the love and wonder-awe of the Lord. Peace and stability of mind is not possible without the Grace of the God. "Renunciation- noble is the renunciation of sexual desire, anger and greed."<sup>101</sup> Out of the worldly desires and pleasures, the best way is to cast away the vices of sexual desires, anger and greed. The best attachment in this world is to keep this mind attached to the lotus-feet of the Lord. Everyone to be seen around us, is suffering with some or other ailment(worry), except the True Lord, who is above and without such maladies. The person who devotes himself in the service of the Lord performs the most beautiful and worthy cause.

The thread through Krishna's teaching, the essence of the Gita, can be summarized in one word: renunciation. To renounce is to free ourselves from selfish ties and material goods. The yoga of renunciation leads us to the Supreme Bliss. It is an inner renunciation that allows us to receive the signals of love from God and by doing so ego is thrown out of our heart. The goal of renunciation and selfless action is the same i.e. emancipation. We learn how to renounce the selfishness that affects our relationship to all things.

"One who is self- controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from action."<sup>102</sup> The real renunciation means that one should always think oneself part and parcel of the Supreme Lord and therefore think that he has no right to enjoy the results of his works. Since he is part and parcel of the Supreme Lord, the results of his work must be enjoyed by the Supreme Lord. So such a person frees himself from the selfish ties of material goods.

<sup>100</sup> bin ha-o ti-aag kahaa ko-oo ti-aagee, bin bas panch kahaa man chooray, Adi Granth, p. 1140.

<sup>101</sup> ti-aaganaa ti-aagan neekaa kaam kroDh lobh ti-aaganaa, Ibid., p. 1018.

<sup>102</sup> asakta-buddhi sarvatra jitātma vigata-spāhaù, naiñkarmya-siddhià paramāa sannyāsenādhigacchati, Bhagavad Gita, Chapter XVIII, Verse 49.

Thus he is not attached to anything material; he becomes accustomed not to taking pleasure in anything beyond the transcendental happiness derived from the service of the Lord. He is supposed to be free from the reactions of his past activities. This state of mind is called yogarudha or perfectional stage of yoga. Such a person is satisfied in himself and has no fear of any kind of reaction from his activity.

“It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.” It is said in the Bhagvad Gita that one can never give up work at any time. Therefore he who works for Kṛṣṇa and does not enjoy the fruitive results, who offers everything to Kṛṣṇa, is actually a renouncer. Karma takes place as long as the body lasts. Breathing, eating, sleeping - all these activities go on ceaselessly. Obligatory duties also have to be executed relentlessly. Hence the man should engage himself in the earthly duties that fall to his lot. But he ought not to be concerned with the consequences of his duties and should carry them with complete detachment. While doing his duties, if he keeps his mind fixed on the Almighty God, his gain is immense and he is one who truly renounces.

“The threefold fruit of action – evil, good and mixed accrues after death to one who does not relinquish but there is none ever for the one who renounces.”<sup>103</sup> Being hurled into hell and being born as a beast is fruit of evil action. Gaining heaven and being born as a celestial is a fruit of good action. Obtaining the earthly existence and being born as man is the fruit of mixed action. In the mixed action there are the elements of both good and evil actions. Transmigration is inevitable to those who are attached to karma. They are subjected to happiness and misery. But the worldly weal and woe are not to those who are not attached to karma. Therefore they do not have to enjoy or suffer the results of his acts after death. The truly renounced situated in goodness never abandon prescribed duties, rather they renounce material association and attachment to the fruit. Thus they accrue no reactions after death.

Renunciation is to seek purity in thought, word and deed. One can obtain the results of renunciation simply by self-control and by becoming unattached to the material

---

<sup>103</sup> aniñöam iñöaà miçraà ca tri-vidhaà karmaëaù phalam, bhavaty atyäginää pretya na tu sannyäsinää kvacit, Ibid., Chapter XVIII, Verse 12.

things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.

#### **4.1.19 Self-realization**

Self-realization can be defined as complete fulfillment of the self or full development of one's own potential, talents, capabilities, etc. Self realization is the process by which any human being can realize his real self. Realization is all about knowing truly the real nature of the self. The moment complete dross from within the soul is removed, the soul comes back to its original pure pristine form. Having liberated permanently from the cycle of birth and death this purified soul rests finally in the kingdom of God forever. Self realization is termed enlightenment in English. When one's soul finally regains its lost original pure prime pristine primordial form, one is said to have reached stage of self realization.

The self-realization cannot be achieved by becoming self centered, or an isolated person. Guru Nanak Dev criticized Sidhas for this kind of thought. Self-realization must be achieved in the social context. Truth of life can be established and affirmed only in the context of the society. Thus, the first step on the path of self-realization is to be useful to others and render them selfless service.

The Gurus exhort man not only to realize his divine potentialities but also to live through the divine consciousness in all his will, conduct and character. In fact, complete dedication to Truth must become the very breath of his life. They wish man to live through the divine so as to attain the whole of his life to the realization of the divine form he is indented for. Abiding in such a way, the world constitutes the very tone and spirit of spiritual self-realization. "For the sake of it, you journey to sacred shrines and holy rivers; but this priceless jewel is within your own heart. The Pandits, the religious scholars, read and read endlessly; they stir up arguments and controversies but they do not know the secret deep within."<sup>104</sup> The power in the body which you want to discover and proceed to holy places in His search, i.e. the gem of Lord, Master of all, in fact abides inside the human body. The learned Pandits after studying Vedas and Shastras are involved in arguments and discourses

---

<sup>104</sup> jai kaaran tat tirath jaahee, ratan padaarath ghat hee maahee, parh parh pandit baad vakhaanai, bheetar hodee vasat na jaanai, Adi Granth, p. 152.

without achieving any results in unnecessary discussions, as they do not realize the real power inside the body. The Lord Himself resides inside the body and understands the real Truth. We have to perceive the True Lord within us.

Guru Nanak Dev regards self-realization and self manifestation as the ultimate aim of education on which the upliftment of man depends. "One who contemplates his own self is truly wise."<sup>105</sup> He is a man of wisdom who gains self knowledge through self enlightenment. This should be understood by us that the person, who attains self-realization gaining an insight to his inner-self, is really a learned person. Guru Nanak Dev has used two, 'Vigas' and 'Pargas' for the evolution of man's life. 'Vigas' means evolution of divine beauties in life and 'Pargas' signifies manifestation of divine enlightenment through life. A man can gain honour in life only if he develops divine consciousness in Him and True teacher is he who awakens divine consciousness in his disciples.

"Thus says Nanak: such a detached soul remains absorbed in the Lord's Love, day and night. Wherever you wander, O my mind, the Lord is there with you."<sup>106</sup> Those persons are true devotees, who have recited and meditated on Lord's True Name, all the times. Cleverness should be discarded as the Lord abides within us. Running after worldly possessions leads towards wrong path. God is within us the best way is to realize Supreme's presence in ourselves. This wondering mind could be controlled by the Guru's word, in the company of the holy saints (Guru), and then we should concentrate on Lord's True Name by attaining self-realization and perceive the Lord within us. We should realize our True worth as the personification of the Lord himself and forget all other worldly involvements. The Adi Granth holds that God made man in His own image. Since man is the fraction of God, so he is divine from within. Thus self-realization implies God-realization. But our conscience has been blackened with sins or by the filth of our past deeds in the life and previous ones. We therefore, cannot directly conceive the divine command. Our minds have gone out of tune with the Infinite.

In order to achieve the self-realization, one must approach the Guru or Divine Master who is pure in heart, sinless by nature, clear of conscience and has realized oneness with the Lord. The God conscious being abandons even desire for deliverance. The concept

---

<sup>105</sup> aap beechaaray so gi-aanee ho-ee, Ibid., p. 152.

<sup>106</sup> jah jah man too<sup>N</sup> dhaavdaa tah tah har tayrai naalay, Ibid., p. 440.

implies a positive state of living and blissful experience rather than a state of absence of sufferings and misery. Once a person reaches at this state, he lives the life of *seva* and *simran* i.e. contemplation of *Nam* and service of mankind, as he sees the same Divine essence in all beings.

There are three stages to self-realization enunciated from the Bhagvad Gita:

Brahman - The impersonal universal energy

Paramatma - The Supreme Soul sitting in the heart of every living entity.

Bhagavan - God as a personality, with a transcendental form.

Other than self realization, there is nothing to be achieved further on spiritual path. Self realization announces culmination of spiritual journey forever. The ultimate goal of life for any human being on earth is to reach the stage of self realization. In spiritual terminology both self realization and God realization meant the same.

“For one who takes pleasure in the self, whose human life is one of self-realization, and who is satisfied in the self only, fully satisfied- for him there is no duty.”<sup>107</sup> A person who is in Kṛṣṇa conscious and is fully satisfied by His acts, no longer has any duty to perform. Due to his being Kṛṣṇa conscious, all impiety within is instantly cleaned, an effect of many, many thousands of *yajna* performances. By such clearing of conscious, one becomes fully confident of his eternal position in relationship with the Supreme and is said to attain the stage of self-realization. His duty thus becomes self-illuminated by the grace of God, and therefore has no longer any obligations and is not interested in material activities. Such a person who has reached the stage of self-realization does not take any pleasure in material arrangements like wine, women and similar infatuations. The mind which is set in the Self is therefore ever satisfied, pacified and blissful.

“Being purified by his intelligence and controlling the mind with determination, giving up the objects of self gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech,

---

<sup>107</sup> yas tv ātma-ratir eva syād ātma-tāptaḥ ca mānavaù, ātmany eva ca santuñöas tasya kār्याa na vidyate, Bhagvad Gita, Chapter III, Verse 17.

who is always in trance and who is detached, free from false ego, false strength, false pride, lust anger and acceptance of material things, free from false proprietorship, and peaceful – such a person is certainly elevated to the position of self – realization.”<sup>108</sup> When one is purified by intelligence, he keeps himself in the mode of goodness. One, who becomes the controller of mind is always in trance. He is not attached to the objects of sense gratification and is free from attachment and hatred in his activities. Such a detached person naturally prefers to live in the eluded place, he does not eat more than what is required, and he controls the activities of his body and mind. He has no false ego, as he does not accept the body as himself. Nor has he desire to make the body fat and strong by accepting so many material things. Because he has no bodily concept of life, he is not falsely proud. He is satisfied with every thing which is offered to him by the grace of God, and he is never angry in the sense gratification. Nor does he endeavor to acquire sense objects.

In spiritual view, God realization, enlightenment, becoming our true real self and regaining our original form as a soul is the real asset of life. When one is free from the material concept of life, one becomes peaceful and cannot be agitated. Thus when he is completely free from false ego, he becomes non-attached to all material things, and that is the stage of self-realization.

#### 4.1.20 Justice

Justice is linked with truth and equality. All the works of God are based on truth and justice and His Justice is always true. Justice begins with equality. “the virtue of justice lies in respect for the rights for others , and non-exploitation of others.”<sup>109</sup> Justice as value is also mentioned in the modern Indian Preamble, “We, the people of India, having solemnly resolved to constitute India into Sovereign Democratic Republic and to secure to all its Citizens Justice, Social, Economic and Political.”<sup>110</sup> Justice is the virtue whereby a man regards other men socially equal, irrespective of their inequality of caste and creed. “The virtue of justice lies in respect for the rights of others and non- exploitation of others.”<sup>111</sup>

---

<sup>108</sup> buddhyā viçuddhayā yukto dhātyātmānā niyamy ca, çabdādén viñayāas tyaktvā rāga-dveñau vyudasya ca----- vimucya nirmamaù canto brahma-bhüyāya kalpate, Ibid., Chapter XVIII, Verse 51-53.

<sup>109</sup> Singh, Avtar: The Ethics of the Sikhs , p. 99.

<sup>110</sup> Seshadri, C., and Khader, M.A: Education in Values, p. 8.

<sup>111</sup> Singh, Avtar: The Ethics of the Sikhs, p. 99.



In the Adi Granth it is exhorted that we should not do injustice with anyone as we all are the sons of the Almighty God. By treating all as equal we are good in the eyes of God as the God's desire is to treat everyone equal. We should not treat anyone in bad manner because it will give pain to the Almighty. He has created the whole world in one manner and He loves everyone so He desires that every one should treat others in a good manner. For this Guru Nanak vehemently said "For the king, cleansing is justice; for the scholar, it is true meditation."<sup>112</sup> The king engages in Truth by giving justice ( to masses) based on ( religious) moral duties, and the learned people could practice it by meditating on the Lord. "To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef. Our Guru, our Spiritual Guide, stands by us, if we do not eat those carcasses."<sup>113</sup> It is said that to usurp some one else's right is equivalent to eating pork for a Muslim or beef for a Hindu (each is forbidden in their religion). The Guru ensures the safety and betterment of an individual, if he does not earn his livelihood through unfair and dishonest means. In other words if one does not cause misery to the poor and earns his livelihood with justice and honesty, then only the Guru would recommend him as a worthy person, taking his side. Thus the virtue of justice is essential characteristic for the rulers or the administrators. The ruler should himself be free from the evils for which he punishes his subject. "That king sits upon the throne, who is worthy of that throne. Those who realize the True Lord, they alone are the true kings."<sup>114</sup> The King who deserves to be a king, occupies the throne and a true King has realized the value of Truth, whereas the persons engrossed in dual-mindedness always suffer, and such kings, masters of the land ( Earth) are not termed as True kings. It should no be the quality of the king only but also of the subject. The King can do justice if his mind is impartial and his heart is free from all impurities. Such a king can achieve his aim without any check. One must avoid all kinds of injustice. In Asa di Var Guru Nanak Dev says that the justice of God is based on truth, therefore, a seeker is required to bear his life on truth and justice.

---

<sup>112</sup> raajay chulee ni-aav kee parhi-aa sach Dhi-aan, Adi Granth, p. 1240.

<sup>113</sup> hak paraa-i-aa naankaa us soo-ar us gaa-ay, gur peer haamaa taa bharay jaa murdaar na khaa-ay, Ibid., p. 141.

<sup>114</sup> takhat raajaa so bahai je takh-tai laa-ik ho-ee, jinee sach pachhaani-aa sach raajay say-ee, Ibid., p. 1088.

Lord Shri Krishna gave the preaching's of Bhagvad Gita to Arjun who refused to fight the enemy in the battlefield. All in the opposite party being his kith and kin, he never wanted to kill one for gaining a kingdom. Here Shri Krishna explained to Arjuna who was ignorant of the fact that balance in the Creation is the act of His (The Omnipotent Creator of the Universe). All human beings are but puppets doing his bidding. Whenever Adharma (forces of destruction) tries to takeover Dharma (Righteousness) masses revolt. This Revolution leads to a Dharma Yuddha (fight for justice) and ultimately the Divine forces succeed. Those not inclined to fight have to fight for the justice to mankind. Gita teaches that it is our duty to fight for justice.

At the battle ground of Kurukshetra confused and grief stricken Arjun threw away his bow and arrows, and sat down on the chariot. He wanted to give up the battle on grounds of his magnanimous attitude for the most respectable Bhishma and his relatives, but Krishna considered that sort of magnanimity mere weakness of heart. Such false magnanimity was not approved by any authority. Therefore it was explained by Krishna that if son of a kshatriya declines to fight, he is ksatriya in name only. Such ksatriyas are unworthy sons of their fathers. Such magnanimity or so-called non-violence should be given up by Arjun and he should fight only for justice.

. In the Adi Granth and the Bhagvad Gita virtue of justice has touched in a variety of ways. It is considered important in terms of its influence on the individual as well on social relationships. Justice should be maintained irrespective of person's caste, colour, creed and sex. It is quality of hope based upon welfare of humanity. It takes away all frustrations of a utilitarian life.

#### **4.1.21 Faith**

Faith is the force of life. It springs from our awareness of the oneness that underlies, supports and governs the diverse field of life. Faith stagnates unless you expose yourself. Action is critical part of faith. It stems from an intuitive awareness of a benevolent power that nourishes and protects all living beings in the universe. Faith is an inner anchor that bestows mental equilibrium in the face of danger. The higher the building we wish to erect, the deeper we must dig the foundation. The term is employed in a religious or

theological context to refer to a confident belief in a transcendent reality (Supreme Being). The faith we have in ourselves enriches our faith in God and vice-versa.

Faith is the basic necessity in acquiring spiritual knowledge. It is the submission to authority without logic. As Guru Nanak say”” One must hear, believe and love the name; And bathe at the sacred font within one’s frame. Those who believe, their mind awakens to higher consciousness, through faith, man finds the door of liberation. Even those related to him are through him liberated.”<sup>115</sup> “One whose heart is filled with faith in God the essence of spiritual wisdom is revealed to his mind.”<sup>116</sup> The person, who has inculcated the love of True Lord, an embodiment of Truth, has realized the true picture of Lord in his heart. Such a person has come know about the real secret of the Almighty. Whosoever has developed faith in his heart, has conceived the real vision of Lord. Such a person lives his life without the fear of death and finally merges with the same spirit, from which he had sprung up (originated). “Those who have true faith in their minds, continually behold the Glory of the Lord; They are forever happy and blissful.”<sup>117</sup> Holy saints, who have faith in the True Lord always enjoy the eternal bliss by perceiving the Greatness of the Lord. Lord has accepted such saints as His disciples and protects the honour of such holy saints along with their whole family. Guru minded persons have always realized their aims and ideals of life from the Lord. Due to their true faith in The Lord such persons are saved from being burnt in the fire of worldly desires in the ocean of life.

“One who has no faith in the True Guru, and who does not love the Word of the Shabad, shall find no peace, even though he may come and go hundreds of times.”<sup>118</sup> No one has ever been satisfied or convinced without the Guru’s guidance. Only those persons who have true faith in Guru’s Word can develop love with the Almighty. Even if someone were born in this world a hundred times, he cannot enjoy real bliss without Guru’s support. Everyone should inculcate the love of the True Guru in our hearts, as it is only Guru- minded persons, who can attain the Lord in the state of Equipoise.

---

<sup>115</sup> suni-ai sat santokh gi-aan, suni-ai athsath kaa isnaan, suni-ai parh parh paavahi maan, suni-ai laagai sahj Dhi-aan, naanak bhagtaa sadaa vigaas, suni-ai dookh paap kaa naas, Ibid., p.3.

<sup>116</sup> jaa kai ridai bisvaas parabh aa-i-aa, tat gi-aan tis man paragtaa-i-aa, Ibid., p. 285.

<sup>117</sup> jin kai man saachaa bisvaas, paykh paykh su-aamee kee sobhaa aanad sadaa ulaas, Ibid., p. 677.

<sup>118</sup> satgur kee parteet na aa-ee-aa sabad na laago bhaa-o, os no sukh na upjai bhaavai sa-o gayrhaa aava-o jaa-o, Ibid., p. 951.

According to Adi Granth, it is due to our faith in divine power that an individual can control his soul and everything. He does not bother about his thoughts, desires or motives and surrenders himself to the Lord. Faith is the bridge, a wise man builds to join himself with others. To treat groups, other than yours with the same respect that you give to your group and conquering the world by conquering the minds of people.

Bhagvad Gita holds that Faith is the main motivation and man's actions are shaped by faith. It buoys a person's attitude towards God and Life. Positive faith purifies one's mental intake. It changes man from a demon to a human and from a human to a Divine being. "The ignorant, the man devoid of faith, the doubting self, goes to destruction. The doubting self has neither this world, nor the next, nor happiness."<sup>119</sup> Ignorant is that man who is uninformed about Atman. Divine qualities such as self-confidence and noble effort are all born of Faith, but doubt is very negation of these qualities. The doubting man does not trust anybody in the world. He suspects the words and deeds of others. Through disbelief he alienates himself from others and feels miserable. For want of faith in the right path he fails to pursue it and brings ruin to himself. Men without faith in God find no good in this world, nor in the next. For them, there is no happiness whatsoever. So one should follow the path of The Lord with faith and thereby be raised to the platform of knowledge. Only this knowledge will help one become promoted to the transcendental platform of spiritual understanding.

"A faithful man who is dedicated to transcendental knowledge and who subdues is eligible to achieve such knowledge, and having achieved it he quickly attains the supreme spiritual peace."<sup>120</sup> Transcendental knowledge in Krisna conscious can be achieved by a faithful person only who firmly believes in Krisna. One is called faithful man who thinks that simply by acting in Krisna conscious he can attain the highest perfection. This faith is attained by discharge of devotional service, which cleanses one's heart of all material dirt. Over and above this, one should control the senses. A person who is faithful to Krisna and who controls the senses can easily attain perfection in the knowledge of Krisna

---

<sup>119</sup> ajiaç cäçraddadhänaç ca saàçayätmä vinaçyati, näyaà loko 'sti na parona sukhaà saàçayätmanaù, Bhagavad Gita, Chapter IV, Verse 40.

<sup>120</sup> çraddhäväl labhate jïänaà tat-paraù saàyatendriyaù, jïänaà labdhvä paräà çäntim acireëädhigacchati, Ibid., Chapter IV, Verse 39.

consciousness without delay. Along with the gain of this knowledge comes the peace that cannot be described.

Lord Krisna holds that every human being has to choose from the three given Modes of Nature, which are Goodness, Passion and Ignorance. Whatever one chooses from the given modes, he will have particular faith towards it. One should first develop faith in God, the Creator of this Universe. The faith that develops must be unconditional, unwavering and consistent. If one has faith in God, one will follow his path and by doing so the faith within will readily develop. One must realize the power of God and nature, therefore, to do well in life one should have complete faith in working of nature.

In order to achieve anything in life we must have faith. Faith enables us to meet the crises in our lives without losing our balance. It is attitude, conviction and conduct based on a right relationship with God. It is not static, but grows in strength and depth as we nourish that relationship with our Creator throughout our lives.

#### **4.1.22 Hard Work**

Hard work can be defined as an exertion or an effort directed to produce or accomplish something. Something on which exertion or labor is expended. It is a work which challenges you. Most people will do what's easiest and avoid hard work — and that's precisely why you should do the opposite. The superficial opportunities of life will be attacked by hordes of people seeking what's easy. The much tougher challenges will usually see a lot less competition and a lot more opportunity. When you discipline yourself to do what is hard, you gain access to a realm of results that are denied everyone else. The willingness to do what is difficult is like having a key to a special private treasure room. The nice thing about hard work is that it's universal. It doesn't matter what industry a person is, in hard work can be used to achieve positive long-term results regardless of the specifics hard work goes hand-in-hand with acceptance. One of the things you must accept are those areas of your life that won't succumb to anything less than hard work. Your life will reach a whole new level when you stop avoiding and fearing hard work and simply surrender to it. Make it your ally instead of your enemy. It's a potent tool to have on your side.

The Adi Granth holds a vision of a Holy Commonwealth of equals, where there is no exploitation, discrimination, misery or social pain, is only possible, where according to

Guru every body earns his livelihood through his or her hard work and honest labour and ready to share with his fellow beings without a feeling of pride or false superiority, devoting his thoughts for the praise of the Karta 'Purkh', the divine creative' Prime Soul '. In this way the Adi Granth expounds a divine formula of earning with honest labour, sharing the wealth with fellow beings and contemplating on 'Holy Name' of the True One - the divine creator prime Soul.

To put it in a simple language, this divine formula of successful holy life consists of three golden rules i.e. 'Kirt Karna'(to do work), 'Vand Chhakna'(to share with fellow beings) and 'Nam Japna' (chant the True Name of God). Sikhism believes in having a truthful, honest living. One must earn one's living with hard work.

"One who works for what he eats, and gives away some of what he has O Nanak, he knows the Path".<sup>121</sup> The person, who earns through hard work and then gives away something (apart of his earning) in alms (to the poor in the name of God), has really realized the true path in life. Guru Nanak Himself lived on his earnings through productive labour. He forbade people to show reverence to the man who calls himself a guru or peer but lives on begging.

"Make the effort, and you shall live; practicing it, you shall enjoy peace Meditating, you shall meet God, O Nanak, and your anxiety shall vanish."<sup>122</sup> Here the fifth Guru of Sikhs Guru Arjan Dev is guiding human being for hard work and honest earning. He says that a person should lead an active life (worthwhile life) by making all efforts at reciting True Name. Person should merge with the Lord by reciting True Name, thus ridding oneself of all the worldly worries.

"Trilochan says, O Naam Dayv, Maya has enticed you, my friend. Why are you printing designs on these sheets, and not focusing your consciousness on the Lord? Naam Dev answers, O Trilochan, chant the Lord's Name with your mouth."<sup>123</sup> These lines represent

<sup>121</sup> ghaal khaa-ay kichh hathahu day-ay.naanak raahu pachhaaneh say-ay, Adi Granth, p. 1245.

<sup>122</sup> udam karaydi-aa jee-o too<sup>N</sup> kamaavdi-aa sukh bhunch.Dhi-aa-idi-aa too<sup>N</sup> parabhoo mil naanak utree chint, Ibid., p. 522.

<sup>123</sup> naamaa maa-i-aa mohi-aa kahai tilochan meet, kaahay chheepahu chhaa-ilai raam na laavhu cheet, naamaa kahai tilochanaa mukh tay raam sam<sup>H</sup>aal, haath paa-o kar kaam sabh cheet niranjan naal, Ibid., pp. 1375,1376.

wonderful discussion between Bhagat Trilochan and Bhagat Namdev. Trilochan asked Namdev that why he is engrossed in the love of Maya (worldly falsehood)? .Why is Namdev so busy in stamping the cloth instead of reciting True Name, with love at heart? As an answer to this question Namdev tells Trilochan that one should recite True Name with his tongue (while the hands are busy at work), by keeping the hands and feet busy in hard working but with love and devotion of the Lord at heart. The main theme of this conversation is that supreme duty of a person is to chant the Name of True Lord, but along with this one should also do hard work to earn his living.

The Bhagvad Gita holds that the secret of karma according to karm yoga is to work for the sake of work as well as the fact that is good, honest and desirable task , and then to leave thereof to the governance of the universal law that rule the world. It is only the expectation of wish for result that brings sorrow and suffering. Work is the counterpart of the physical law of causation. The Bhagvad Gita does not preach renunciation of action, but renunciation of attachment to action and desire for its fruit. It advocates both performance of action through knowledge and ‘sanyas’ as means for attainment of freedom from the consequences of one’s actions. It is impossible for one to remain inactive even for a moment or escape from action altogether. The ‘gunas’ born of nature drive every one coercively to ceaseless activity. Freedom from action cannot be achieved by avoiding action or by mere renunciation of action. He who engages himself in mere meditative practices, restraining his organs of actions is but deluded soul and a hypocrite. By desisting from action, it is not possible to maintain even one’s body.

The true aspirant who wants to attain union with Him should also follow the same path while performing his actions. He must do his enjoined duty without attachment, without any interest whatsoever either in what is done or what is not done, knowing that his right is to work only, but not to the fruit. The enlightened ‘Karmayogi’ knows what is action in inaction and inaction in action. He knows who the real doer is and how the ‘gunas’ drive men to perform actions and how such actions bind men to sorrow and suffering. When he performs his actions he is aware that it is only the senses which are occupied with the object of his senses and thereby remains unconcerned. Thus he actually becomes inactive even

while performing actions and remains untouched by the fruits of his actions like the lotus leaf by water.

“One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged of activities “action is innate in ‘prakriti’ and in action in ‘Atam’ <sup>124</sup>. The former is kinetic and the latter static; one is the becoming and the other the Being; one is perishable and the other is imperishable. The ignorant are confused being unable to distinguish between the two. Activities taking place in and through the body, mind and senses are designated as karma or action; and the knowledge Supreme as ‘akarma’ or inaction. Karma enriches knowledge and knowledge brings in proficiency in work. Karma known as living a righteous life culminates in self-knowledge. The man of self-knowledge discharges his earthly duties to the best of his ability.

Teaching of the Adi Granth and the Bhagvad Gita are universal i.e. it provides light to every human being. The works of the religiously inclined Saints, Gurus and Sufi poets and philosophers like Namdev, Tukaram, Kabir, S. Radhakrishnan, Ghandhi etc. express moral truths in epigrammatic phrases. All such works have a great moralizing influence on the society and it would be a mistake not to utilize them for their literary and moral value. Their emphasis upon religious, spiritual, humanistic education can contribute much to the modern materialistic world which is fast heading towards industrialization and where there has come a crisis of values. The modern student can also get inspiration to develop a sense of discipline and devotion to gain real education and then convert the world into a veritable heaven with his disinterested service. Value oriented education helps the child to develop his spiritual, moral, mental, physical and emotional faculties. Both the Adi Granth and the Bhagvad Gita are the epitome of wisdom which encompasses all the universal values. They play a positive role in the moral uplift of man. Many times it may be the fear of God which may be the motive factor for individual’s right conduct. It would be useful to make use of this heritage for imparting value education to students. If we want to flourish in life we should be ardent and truthful to God and his teachings, which includes being immersed in the performance of our prescribed duties with faith, honesty, self confidence, courage, persistence, concentration etc. Both the Adi Granth and the Bhagvad Gita present a synthesis

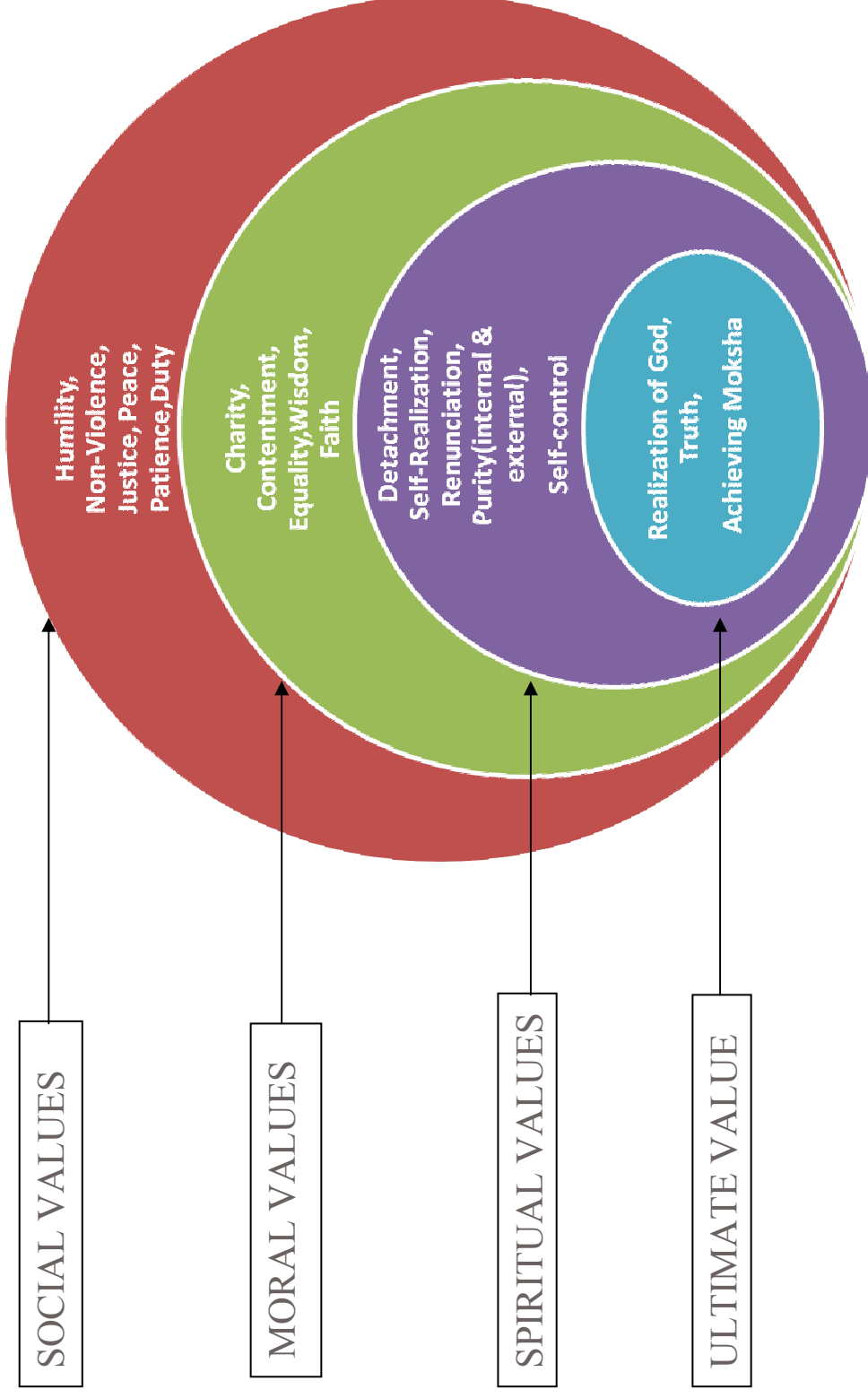
---

<sup>124</sup> karmaëy akarma yaù paçyed akarmaëi ca karma yaù sa buddhimän manuñyeñu sa yuktaù kâtsna-karma-kât, Bhagvad Gita, Chapter IV, Verse 18.



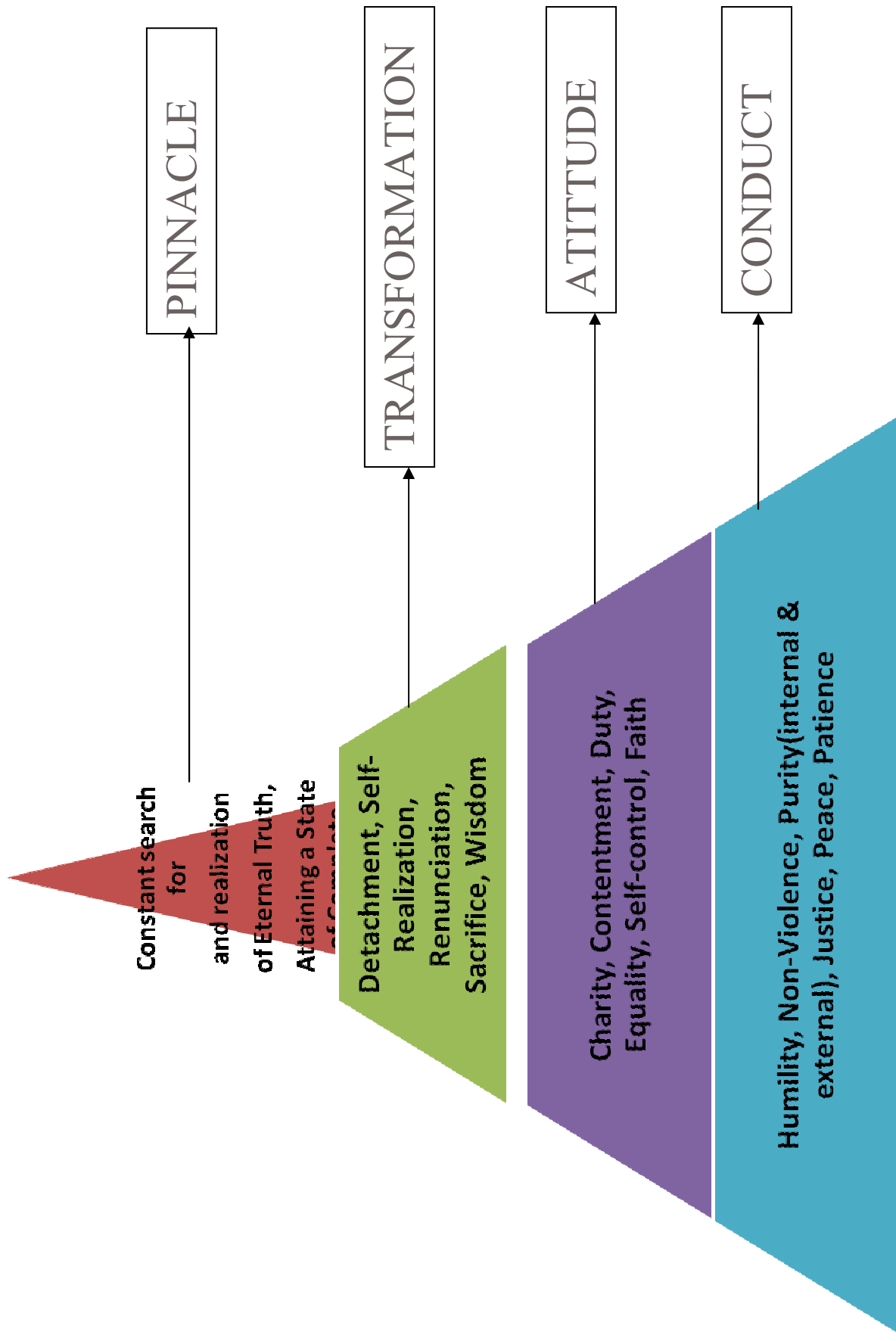
of the previous teachings and are very modern in outlook. Values of the Adi Granth and the Bhagvad Gita discussed above can be shown diagrammatically on page 155, 157 respectively.

## 4.2.0 VALUES INHERENT IN THE ADI GRANTH



In the Adi Granth, God is the ultimate value. He is of the nature of truth, love and goodness. This ultimate value is perfectly satisfying value which ends hankering after the attainment of any other value. Next to the ultimate value are the spiritual values which are the means for the attainment of the ultimate value. Spiritual values are instrumental, because their realization ends in the attainment of the Absolute value and are intrinsic because they in themselves provide spiritual satisfaction, which is an end in itself. Next to spiritual values are moral values. It is the conduct (Aacharan) which determines the moral standards of an individual or a group. It is said that a person is judged not by what he says, but what one is in totality. Moral values play a very important role in achieving spiritual values. The moral values concern the relationship between the individual and other fellow individuals. Since man cannot live in isolation, he must share his existence with other human beings. The social values can be explained as the relationship between the individual and a group of individuals, or between a group of individuals and an other group of individuals. If the individual satisfies the needs at being a member in a particular group his behaviour is said to be socially valid. If he deviates from the established norm of the behaviour, then the individual does not behave in approved way, and is said to be antisocial. At the social level values like Humility, non-violence, justice, peace, patience and duty are important. All the values, which are mentioned in the Adi Granth are helpful to become an ideal man- a man of devotion, service, surrender, enlightenment, truthfulness etc. Human perfection is the ultimate aim of value oriented education. The Adi Granth is helpful in the achievement of this aim. In Adi Granth all human beings are divided into two major categories:- Mun-mukhs and Gur-mukhs. Mun-mukh is the ego-ridden individual who inclines to his impulses, worldly desires and attachments. On the other hand, Gurmukh is free of all evils and sins. He is awakened, enabled and is capable to raise himself to the level of enlightened man. In virtues he scales great heights. Virtues control the vices of body and mind and an individual becomes the image of God, a supreme creation.

### 4.3.0 VALUES INHERENT IN THE BHAGVAD GITA



The first six values at the base level are focused on one's conduct and seem to form the very foundation of this evolution. The values at next level seem to pertain control over one's mind. This control of mind will bring positive change in the attitude of a person. Such a controlled person will perform his duties with faith in the Almighty and this control will lead him towards charity and contentment. In this way values at the conduct level will lead towards the next level (Attitude). The next set of values of the Bhagvad Gita employ a transformation in one's personality. One can safely assume that the Lord holds our hand and leads us through the first six values related to one's conduct to next six values related to attitude. The transformational stage will lead the person to the next three values at the pinnacle level which in turn leads human life to the final stage of evolution. Bhagvad Gita invigorates the dejected; strengthens the faith; enlarges the vision and finally gives solace to dying. The glories of the Supreme Being are unparalleled. The Holy Bhagvad Gita is the essence of the Vedas and Upanishads. It is a universal scripture applicable to people of all temperaments and for all times. It is a book with sublime thoughts and practical instructions on Yoga, Devotion, Vedanta and Action. It is profound in thought and sublime in heights of vision. It brings peace to souls that are afflicted by the three fires of mortal existence, namely, afflictions caused by one's own body (disease etc), those caused by beings around one (e.g. wild animals, snakes etc.), and those caused by the gods (natural disasters, earth-quakes, floods etc).

Today, we are in three battlefields. First, we are battling with our own selves and attempting to know who we are, what should we do, what is right and what is wrong. Second, we are battling against people around us trying to tell them what we think is right and why it is the best way. And third, we are battling for materialistic things, and the quest may not only be that we want but because others have. Both the Adi Granth and the Bhagvad Gita shed light on such ambiguities which confront us from time to time. These texts allows us to understand life in detail and it also brings out psychological and scientific findings reinforcing that things are in our hands and we have the potency and resources to come out of any situation.

## **CHAPTER V**

---

### **PRESENT EDUCATION SYSTEM – AN OVER VIEW**

Value oriented education means a positive effort for bringing about a synthesis of physical, intellectual, emotional, moral and spiritual values in human beings. The importance of value oriented education cannot be overstated in a democratic country like India. In a democratic country control of people's behaviour with coercive methods is not possible. The only alternative way left is to teach the masses to be self controlled, which is possible only when they are made to learn certain values, as values are the prime movers of human action. Once formed, values bring to control and direct human actions. Teaching of desirable values should be the major concern of the system of education. Values are foundations of national solidarity. Social and educational needs change due to modernization, westernization and industrialization. Since the dawn of independence India has adhered to socialist, secular and democratic principles to accomplish justice, liberty, equality and fraternity. Modern education thought in free India, depicts the values of democracy, secularism socialism and dignity of work on the one hand and justice liberty, equality and fraternity on the other.

Science and material progress has greatly contributed to the fall of social and spiritual values. Science has led to industrialization, industrialization to capitalism, capitalism to overproduction and concentration of wealth in the hands of a few and all this lead to the political and economic exploitation of the many. Advancement in science and technology has minimized distances and made the world a global village. No doubt science has made man more sophisticated and also mad. Man feels physically so comfortable but is mentally frustrated. What made him frustrated? Erosion of values in human life is the sole cause for these frustrations. If we use science and technology in the proper way it is not difficult for us to solve all the problems of the non-moral and 'value' things. In olden days life was relatively peaceful, free from tensions, anxieties and depressions from which the present man is suffering. Modern life has brought forward several types of challenges to man e.g. climatic, physical and emotional. Emotional challenges relatively produce a much more powerful strain on the human system, in spite of the compensatory automatic processing in the body itself. So, Scientific and

technological development poses challenge to educational practices to inculcate scientific temper, scientific insight and inquisitiveness among younger generations besides preparing them for democratic citizenship. To inculcate these values among younger generations, modern classroom, practices have become more sophisticated and technology oriented and this is the context where exactly the traditional system of education is believed to be inadequate. It is therefore apt to identify or prioritize the values that are relevant to modern context. Social, physical, economic aesthetic, ethical and spiritual values are some values that may be suitable to educate our younger generation. Physical values relate to good health; economic values insist on providing food, clothing and shelter; aesthetic values envisage the appreciation for truth, beauty and goodness; ethical values are concerned with the criteria of making the right choice or decision; and spiritual values reflect the comprehensive way of life. Although all these values are distinct yet there is an interdependence and interrelationship between them.

To solve all such problems it is necessary to know the main causes of the above problems. We know today's children are tomorrow's citizens. If we give good education which imbibes values to the present day children, the future of the next generations will be well. Good Education is the solution for all types of the problems. We are living in the 21<sup>st</sup> century. The main object of education is to inculcate moral and value based education in schools and colleges and to know the attitude of intermediate students towards moral values. Gandhiji advised the inmates of Sabarmati Ashram on the practice of the following values in their day-to-day life: Ahimsa, Non-stealing, Non-possession, Swadeshi, Manual work, Fearlessness, Truth, Chastity, Equality of religion, Removal of untouchability, Control over the palate etc. The social, moral, aesthetic and spiritual sides of a person which are very often undermined in formal education are developed through value education. It teaches us to preserve whatever is good and worthwhile in what we have inherited from our culture. Also it helps us to accept and respect the attitude and behaviors of those who suffer from us. Value education does not mean value imposition or indoctrination. It has the power to transform a diseased mind into a very young, fresh, innocent, healthy, natural and attentive mind. The transformed mind is capable of higher sensitivity and a heightened level of perception. This leads to fulfillment of the evolutionary role in man's life. The erosion of values is now a national phenomenon, so complex and gigantic that a more balanced school curriculum, new learning materials and competent teachers, alone can correct this. The school, the home,

the community and the government all are blaming one another and it appears that introspection is nobody's concern. The many ills that our society is facing can be traced to the crisis of values. Values in public seem to be at crossroads. The people are losing ground in cherished values that this nation stood for in the ancient past. The erosion of values has led to the spread of callousness, selfishness, unlimited greed, bribery, corruption, nepotism, violence, destruction, abuse of human rights, gross injustice, frustration and crisis of character. The main causes of moral degeneration are:

- Lack of respect for the sanctity of human life.
- Breakdown of parental control over children in families.
- Lack of respect for authority, seen through the brazen breaking of the law.
- Total disregard for rules and regulations.
- Crime and corruption.
- Excessive use of alcohol and drugs.
- Abuse of women and children, and other vulnerable members of society.
- Lack of respect for other people and property.
- Lack of value orientation.

Much of the blame, for this sorry state of affairs is put on the present system of education that is divorced from the realities of life, cultural heritage, and human values. The growing concern over the erosion of essential values and an increasing cynicism has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. The main function of education is the development of an all-round and well balanced personality of the students. Today's education lays more emphasis on knowledge and is information oriented. As a result, aspects of their personality like physical, emotional social and



spiritual area are not properly developed for want of provision for the growth of attitudes, habits, values, skills and interests among the pupils.

All thinkers support the view that the school is integral to society. Education should lead towards an understanding to strengthen national unity by maintaining work mindedness. Education should lead towards a high standard of living for the masses rather than what exists of present, without detriment to cultural heritage and national identity by maintaining dignity of labour. Even though values are caught, children need proper guidance from teachers during the process of nurture. School should at least be the starting point for effective learning of values by which children can be able to build a useful, scrupulous and memorable character.

Values are nothing but the social-amity and adjustability without causing any damage to others' rights, whether they may be personal, social, intellectual or even spiritual values. All these values are to be developed because they are the core elements for moulding the individual personality at large and teachers are the elevated personalities to save the children in one form or other. The presence of supernatural element should be involved in teaching-learning strategies, i.e. omniscient, omnipotent and omnipresent. Temporal relations with the materials may or may not damage the finer elements of human values. Every aspirant should be directed and lined towards permanent values for realization of the major goals to be achieved, i.e. knowledge about the Brahman and oneness of God should be realized through maintaining religious tolerance. Though personal and social values are varied from place to place, society to society, religion to religion etc., whereas in the case of eternal values all should come round to the idea of oneness of God and realization of 'Brahma'. Value oriented education in schools should focus more on the development of the personal as well as social values, which in turn reaps the fruits of eternal values. Value oriented education will be the remedy for the unrest among the masses in the development of optimistic attitude and for arresting the pessimistic attitude. Personal values like regularity, punctuality, social values like adjustability, service, war against anti-social acts and superstitions etc., will enable the students to attain the eligibility for the realization of eternal values. Eternal values are nothing but the super goals to be reached by every human being.

Values cannot taught through solitary process, its multidimensional facets should be considered, while using different teaching-learning strategies. We have moved from the era of certainty to an era of uncertainty and doubt. Through better execution of

plans related to the value oriented education inside and outside the school should be ensured for the development of values among the children in the desired way. Accountability of teachers is invited to achieve maximum outputs, through better execution of plans in relation to curricular inputs. Teacher can develop affective domain. Activities related to visits to religious places, inviting philosophers, saints, thinkers to give their valuable theosophical ideas to nurture the children with spiritual ideals like kindness, non-violence, generosity, love, affection, tolerance, helping the needy, piousness, yoga meditation, all religious prayers, sacred acts, visits to sacred places, study of sacred books, prayers, offerings, alms to poor and deserves, service to humanity, kindness towards animals and nature etc. should be emphasized.

The teacher should be an ideal and model before the class and should feel accountable for the development of expected values among the children. Commitment on the part of teachers only improves the conditions of value education in schools. Development of values solve the problems of student unrest and paves the way for better understanding. The remedy for all these maladies will come only through value oriented education. Teaching learning strategies have no meaning if they are devoid of value education. Teacher should act as a guide and rectify the defects during the process of effective learning in students. Only then can the students get maximum benefit out of schools. Well planned and designed curriculum better inputs related to value education should be put into practice, for better output in school education. Development of values synchronizes children to live mentally stable, peacefully continue in their work, in the progressive society with optimistic outlook free from disastrous, frustrating attitude and cursing nature. Teacher should be kind and generous in dealing with children to achieve maximum output related to value education, through better schooling.

Value could be integrated properly with different subject areas and educational programmes. Through physical education emphasis on health, strength, agility, grace and beauty can be laid. One would also develop right attitude friendliness, self-control, acceptance of victory or defeat, discipline, obedience, order and team spirit. Likewise, work experience will help in perfecting skills, utilizing materials, tools and processes work, dignity of labour etc.

The prevailing system of education is an object of criticism everywhere. It suffers from a large number of drawbacks and requires complete overhauling. It has

failed to deliver the goods. This system of education suffers from glaring defects and it requires speedy reforms. At present mistakes are being made in the field of education in two ways. First, millions of people do not get education, and, secondly, those who get it do not receive the right type of education. Thus, the condition is that on one side there is lack of education, and, on the other, miseducation. The present education is concerned only with two faculties - power of memory and capacity for arguments. There are several other faculties more important than these, but the present education pays no attention towards their development.

Considering the needs of the country, this education is of no use. The state of affairs is that a boy starting from the age of six continues to study till the age of twenty or twenty-one, and for these fifteen years, he has no idea or experience of work. He has no knowledge of dietetics. Thus he comes out of the school without any preparation for practical living. There is no true joy for the man whose life is cut off from the heavens above and the world of Nature around. This means that the task before education is to change the whole system of values and the way of life that is current in our cities.

It is the age of innovation and specialization and with this fast moving techno-age, our educational system seems to go nowhere. Our education is full of innumerable pages of obsolete, outdated theory with no innovation or any practical work. The eagerly awaited new textbooks have nothing more than flashy jackets. Moreover no importance is given to value oriented education. This also increases suicides among students. It is high time for the educationists to start moving with the times. They need to realize that they can no longer continue to burden the youth with unimaginable pressure and simultaneously provide miniscule encouragement to pursue their creativity. An entirely new approach has to be adopted which focuses upon innovation and practical aspects of education. And the sooner this reform is brought, the better it is for us. The really critical aspect of Indian public education system is its low quality. The actual quantity of schooling that children experience and the quality of teaching they receive are extremely insufficient in government schools. A common feature in all government schools is the poor quality of education, with weak infrastructure and inadequate pedagogic attention. What the government is not realizing right now is that education which is a source of human capital can create wide income inequalities. It will be surprising to see how income inequalities are created within the same group of educated people and further value deterioration continues.

Nowadays education has become a burden on the students as well as the parents because the current education system has lost its value and importance and is creating a series of problems. Education system, which leads to nowhere, has disturbed the peaceful lives of parents and students. It is time we concentrate seriously on the following problems as well as the solution. Education system today lacks value orientation, even the national priorities are ignored by the schools. Today, the biggest constitutional duty of the people is to strengthen India's unity. The country's education should be based on a feeling of respect for every religion but the schools are dividing the people into sects and educating them to meet sectarian interests only. Christian schools are giving Catholic education, Muslim Schools are based on strong Islam and Hindu Schools are following the policy of 'Hindutva'. If the main education itself is divided into sects, how will the feeling of nationality develop among students? This is the same thing like one sows the seed of thorns and expects flowers bloom. We have to include National Priorities in our Education System that would be possible only when the education system is able to produce secular citizens and these secular citizens will strengthen the country's religious unity.

The addition of creative activities in education like gardening, art, craft, origami, music, writing, skits etc. are the subjects in which the interest of the child can be developed but they are not seen nowadays. All these activities are the great source in generating values among students. It is not necessary that every student makes his future by the means of studies. Every child has different skills. The education of various fields enables him to move forward in his area of interest in which he can shape his career.

The moral values present a true perspective of the development of any society or nation. They tell us to what extent a society or nation has developed itself. Values are virtues, ideals and qualities on which actions and beliefs are based. Values are guiding principles that shape our world outlook, attitudes and conduct. Values, however, are either innate or acquired. Innate values are our inborn divine virtues such as love, peace, happiness, mercy and compassion as well as the positive moral qualities such as respect, humility, tolerance, responsibility, cooperation, honesty and simplicity. Acquired values are those external values adopted at your "place of birth" or "place of growth" and are influenced by the immediate environment. Examples of acquired values are one's mode of dress, the way you bless, greet and receive people, cultural customs, traditions, habits and tendencies.

Today, we are facing so many problems like terrorism, poverty and exploding population pollution etc. It is necessary to inculcate values in curriculum. Education is an effective weapon. Education is a weapon, whose effect depends on who holds it in his hands, and at whom it is aimed. Due to liberalization, industrialization and globalization rapid changes are occurring in almost all social sciences. So called philosophical foundations of India are disappearing day by day with the country in a state of social turbulence, the goals and functions of formal education need to be reassessed and updated. Through education we can change the world.

- By giving a suitable place to values in the curriculum.
- Values can be explained through stories and illustrations.
- Through poetry, novel and stories we can inculcate values among the students.
- Role play of a good story in the lesson.
- Educate students through posters, advertisements and dramatizations; those are already a part in the curriculum.
- Giving course training to students to develop values in the society.
- Values through special course like “Gandhian Studies”.
- By educating citizen through direct contact by setting up local offices across the region.

Students are the part of the society, they have to think critically about various issues in life and take decisions about them being free from bias and prejudices, superstitions and blind beliefs. Thus, they have to learn all these qualities of head, hand and heart through the process of education. The Adi Granth and the Bhagvad Gita hold that nothing is more purifying on earth than wisdom. These Scriptures can be experienced as a powerful catalyst for transformation. Teaching the Adi Granth and the Bhagvad Gita in schools is not the real matter. The real matter is how they are going to teach it to the young kids and what sort of teachers are going to do this job. Any scripture, if taught in the wrong way can lead to the loss of essence of that scripture. As the saying goes 'A little knowledge is a dangerous thing', a teacher having partial knowledge may prove to be a disaster. Students need to be taught the values imbibed in these Scriptures in an interactive way.

## 5.0.0 VALUE ORIENTED EDUCATION IN CURRICULUM

Education should prepare a child to live responsibly and peacefully in a free society, understanding values. This is possible only if value oriented education is woven into the existing school curriculum effectively. It should not only be incorporated in the formal curriculum as a separate subject but should also be integrated into the entire curriculum including the hidden curriculum i.e. the culture of schooling and teacher training institutions and programs, and values teaching materials should be produced in different forms, both written and audio-visual.

In the present study, the investigator has tried to ascertain and analyze the extent of value oriented education in the existing school curriculum of P.S.E.B. in classes I to X in the subjects of Languages and Social Studies. In this analysis value oriented education was the main concern. Various subject text-books were studied and scrutinized to look for the value awareness topics-in both apparent and hidden form of text. In the curriculum of P.S.E.B. these values were in the implicit form and the list of values is given on pp. 86,87. The investigator has personally examined and scrutinized all text books of the selected subjects in the PSEB schools, and analyzed the same for provision for value oriented education. The names of chapters from different textbooks prescribed by P.S.E.B are written in this study in simple Roman Script without regard to Phonetic key used for writing the pronunciation of the Adi Granth and the Bhagvad Gita.

### Contentment

After analyzing the curriculum of P.S.E.B. from class I to X the researcher has found that only a few flashes of this value are available in the text books of classes III, IV, V and VII. Some emphasis on this value is given in Punjabi and English text books for classes VIII, IX and X. Maximum reference of this value is found in Punjabi textbooks for classes IV, V, VI, VIII, IX and X, in the chapters entitled : '*Guter-Gu, Guter-Gu*', '*Sachi Hamdardi*', '*Vishav Mahatma*', '*Keeri*', '*Udam Karin Zaroor*', '*Baba Farid*', '*Adhunik Kav- Dhani Ram Chatrik*', '*Doom*', '*Gurmat Kav- Guru Arjun Dev Ji & Bhai Gurdass Ji*'.

Contentment means temperance under all situations. This virtue puts restraint on individual's passions, frustration and infatuation. Contentment is helpful for ethical, spiritual as well as social life. At lower level this value has not been much emphasized.

Even at the higher level much more emphasis is required to end the unrest and anxiety that prevails in today's youth due to lack of contentment.

### **Truth**

P.S.E.B has given emphasis to this value in Hindi text books for classes IV, V, VI, VII, VIII, IX and X. Punjabi has also given due stress to this value in text books for classes IV, V, VI, VII, VIII and X in chapters entitled : '*Tare*', '*Mera Hindustan*', '*Vishav Mahatma*', '*Savdhan, Hussiar!*', '*Gandhi Ji Da Sarbarmati Ashram*', '*Vadhe Bhen Ji*'. English and Social Studies text books have also talked about this value but in abstract form.

In the Adi Granth and the Bhagvad Gita, truth is used as synonymous with reality (God). Truthful person is full of virtues and is united with ultimate reality. Truth resides inside every human being. But due to Maya or vices, he is not able to recognize the truth. But in P.S.E.B. curriculum Truth has not explained in terms of Ultimate Reality i.e. God. Truth is the basic value which unites us with God, so it should be inculcated in the student right from the beginning. English text books should be made richer in this value.

### **Humility**

After analyzing the curriculum of P.S.E.B. the researcher has found that emphasis has been given to this value in Punjabi Text books for classes II to X in chapters entitled '*Meri Maa*', '*Krishan Te Sudhama*', '*Anhkaria So Mariya*', '*Geet O Daso Kera*', '*Vadhe kam Di Bhal*', '*Visav Mahatma*', '*Baai Buddha Ji*', '*Alok Sukhi Guanhd Dhukhi! Na Bhai Na!*', '*Bharat Rattan: Dr. Bhim Rao Ambedkar*', '*Sone Rangi Thupan*', '*Pular Pari: Sunitaa William*', '*Baba Farid*', '*Namaskar*', '*Samay Da Arg*', '*Bebe*', '*Mahatma*', '*Murrian Ton Door*', '*Gurmat Kav-Guru Arjan Dev ji, Bhai Gurdass Ji*', '*Sufi Kav- Shah Hussain*', '*Hiaon Nan Kehi Dhae*'. More emphasis is given to this value in Punjabi Text Book as compared to English and Hindi. It has been noticed that P.S.E.B. has not given any hint of this value in Social Studies Text Books.

Humility is negation of egoism. Man is bound with chains in this world due to his egoistic impulses. No altruistic service or goodness can flow out of an egoistic person. So if he wants to get rid of his sufferings or miseries, he must obliterate these egoistic

impulses and only then he can do acts of moral goodness. This virtue is considered good for individual as well as society because it eliminates the evil effect of pride and ego. The virtue of humility should be developed from childhood. For this purpose classes at the Elementary level should emphasise this value in all the school subjects. Some recognition in the books of Social Studies should also be made to provide some pretext to the young learners to be familiar with this value.

## Unity

Researcher has found that Punjabi Text Books from class I to class X have given due importance to this value in chapters entitled:- '*Mera School*', '*Bagh Di Sair*', '*Keeri Te Hathi*', '*Abu Dhian Kukrian*', '*Rail Gaddi Aaie*', '*Sadda Nawan Ghar*', '*Id*', '*Maghu Magarmach Te Panchi*', '*Patang Chtraeeye*', '*Guter-Gu, Guter-Gu*', '*Mera Hindustan*', '*Sachi Hamdardi*', '*Ekta Da Geet*', '*Tiranga*', '*Apne Apne Than Sare Change*', '*Keeri*', '*Sone Rangian Dhupan*', '*Beishakhi*', '*Gandi Ji Da Sabarmati Ashram*', '*Shinj Sarahan Di*', '*Sri Guru Arjan Dev Ji*', '*Rab Apne Asli Roop Vhich*', '*Adhunik Kav-Gurmukh Singh Musafir, Amrtia Preetam*', '*Murrian Ton Door*', '*Sufi Kav- Bulle Shah*'. English and Hindi text books also give importance to this value from classes IV to X. In text book of Social Studies for classes VII, VIII, IX and X this value figures under chapter entitled '*Madhd Kalin Bharat*', '*Lok Tantar Te Samanta*', '*Pendu Jeevan Te Samaz*', '*1857 Isvi Da Vidroh*', '*Istrian Ate Sudhar*', '*Rashtree Andolan 1885-1919 Isvi*', '*Dharam Nirpakhta Di Mahatata Ate Adarsh Laai Kanoon*', '*Mudle-Lo Yug Da Samaz*', '*Mad Kaleen Sansar 1919 Isvi Ton Dusre Visaw Yud Da Sansar*', '*Bharat Da Sutantarta Saghran*', '*Punjab Dian Bhangolik Vishestavan Ate Ohna De Ithas Ute Perbav*', '*Bharat Di Videsh Neeti Ate Sanyukat Rashtar*'.

Unity is the act, state, or quality of forming a whole from separate parts. It is defined as oneness. India is a country of diverse religions, castes and creeds. Unity is the basic value which promotes national integrity. It develops a sense of sharing and tolerance. All the subjects from class I should emphasize this value. At the secondary level this value has been presented satisfactorily.

## Peace

P.S.E.B. has recommended this value in Punjabi Text Books of classes IV, VI, VIII and X under chapter entitled '*Guter-Gu, Guter Gu*', '*Mata Gujri Ji*', '*Baba Buddha*'.



*Ji*', *'Sri Guru Arjan Dev Ji*', *'Bebe*', *'Gurmat Kav-Guru Arjan Dev Ji*', *'Hiaon Na Kehi Dhae*'. The emphasis given to this value in Social Studies textbooks is approximately the same. In English text Books this value is given in the classes VIII and X under chapters named *'Saint Ravi Dass*', *'Secret Of Happiness*', and Hindi text books of classes V, VII, VIII and IX this value is given under chapter entitled *'Piyara Punjab*', *'Olympic Khelon Ki Katha*', *'Honge Kamyab*', *'Hind Ki Chaaadar: Teg Bahadur Ji*'.

The one constant theme in this world is change – our relationships are changing, the environment is changing, our possessions are changing, and our desires are also changing. To the extent that we develop a sense of detachment, understanding the Supreme to be the proprietor and us simply caretakers, to that extent we can achieve a sense of peace within. Interestingly, this inner peace is what will actually bring global peace. A community of individuals who are free from attachment, greed, envy, and covetousness is what this world really needs. This value has not been discussed adequately at elementary level. Even at the secondary level much more space and content is required on this value. In today's world peace is the issue of utmost requirement of every society. Everybody wants communal harmony and peace, but nobody is working for it. So we should introduce the concept of this value among our students right from the beginning in an effective manner.

## **Equality**

After analyzing the curriculum of P.S.E.B. the researcher has found that almost all the classes from II to X have dwell on this value. But maximum stress on this value is given in text books for Punjabi for classes II, III, IV, VI, VII, IX and X under the chapters entitled *'Mera Pind*', *'Sri Harmandir Sahib De Darshan*', *'Mere Nishane*', *'Sada Nawan Ghar*', *'Babe Bhkhne Dhian Piarian Gallan*', *'Ekta Da Geet*', *'Haki Khidaran-Ajinder Kaur*', *'Vishav Mahatma*', *'Vadhe Kamn Di Bhal*', *'Bharat Rattan: Dr. Bhim Rao Ambedkar*', *'Phullan Da Suneha*', *'Bhagat Puran Singh-Pingalwara*', *'Gandhi Ji Da Savarmati Ashram*', *'Baba Farid*', *'Meri Ujria Guandhi*', *'Adhunik Kav-Prof. Puran Singh*', *'Naaik*', *'Murrian Ton Door*', *'Gurmat Kav-Guru Nanak Dev Ji, Bhai Gurdass Ji*', *'Sufi Kav-Sheikh Farid Ji*', *'Baba Ram Singh Kuka*', *'Piara Singh Padam*'. Reasonable stress to this value is given in Social Studies textbooks for class VI, VII, VIII and X. Under chapter *'Vedik Sabhayta*', *'Pendur Vikas Ate Sathank Sarkar*', *'Dhakhni Bharat Vich Rajnitik Pargatian(700:1200 Isvi)*', *'Samajik Tabdili-Gati Sheel Ate Sthir*

*Bhai Chare*, *'Dharmik Vikas*', *'Loktantar Ate Samanta*', *'Loktantar Sansthamaka Pratinidhta*', *'Ling-Asmanta , 'Kithe, Kado Ate Kive*', *Persasnik Bhanter, Bastivadi Sena Ate Civil Persashan Da Vikas*', *Bastivad Ate Kabaleye Samaj*', *'Sikhia Ate Angreje Raj*', *Istrian Ate Sudhar*', *'Jati Perthu Nu Chunothi*', *'Dharm Nirphakta De Mahtta Ate Adarsh Laye Kanoon*', *'Mudhle Adikar Ate Manukhi Adikara Vajo Mudhle Kartav*', *'Samajik Asmanta Ate samajik Nia De Perbhav Samajik Kheter Vich Sarkar De Yatan Ate Ehna De Perbav*', *'Guru Nanak Dev Ji Ate Ohna Dhian Sikhavan*', *'Guru Angad Degv Ji Ton Guru Teg Bahadur Ji Tak Sikh Guruan Da Yogdaan*', *'Bharat Savidhan Dian Viseshtava*', *'Bharati Loktantar Da Saroop*'. At third place Hindi has given due importance to this value in textbooks of classes V, VII and VIII under chapters *'Piyara Punjab*', *'Lohri*', *'Guru Ravi Dass*', *'Phulkari*', *'Phul Aur Kanta*', *'Ashok Ka Shashtar-Tiaag*', *'Lal Lajpat Rai*', *'Koe Nahin Begana*', *'Maharaja Ranjit Singh*', *'Sahyog*', *'Main Bhi Parne Jaaon Gi*', *'Yeh Hath Aur Na Thano*'.

In developing countries equality of the status of men and women is also discussed. UNESCO International Commission on Education also discussed it as one of its pillars – Learning to live together, Learning to live with others. Since the Super soul resides in every living being, the advanced spiritualist is able to see every life form, be it plant, animal, or human, as a temple of God. In this way, utmost respect is given to every living being. Different bodies with different attributes are produced according to their past actions, yet each entity is of the same spiritual quality. Thus the spiritualist is not only free of racism, nationalism, ageism and sexism, but also 'species-ism'. Equality is one of the most important values of all. Equality forms the basis for unity and peace. If equality prevails in society, it will definitely lead to unity and peace. As we observe that emphasis on this value is not stressed upon at lower level to the extent it is required, hence syllabus of I to IV should be reviewed and charged with this value. Hindi and Social Studies text books of IX class also require a revision and review in this connection.

### **Non-Violence**

This value attracts the maximum space and content in P.S.E.B. curriculum for Hindi text books of classes V, VII, VIII, IX and X. *The chapters under which this value figures are 'Bapu Ghandi Ke Teen Bandar*', *'Hans Kis Ka*', *'Ashok Ka Shashtar- Tiaag*', *'Urhtee Chriya Ka Nishana*', *'Bapu Ghandi Ke Prerark Parsang*', *'Dhohavali*,

'Ehsaash'. In Punjabi textbooks this value is noticed in the books for class III, VI, VII and VIII under chapters entitled '*Sajjanna! Sajjan Ban*', '*Vishav Mahatma*', '*Phullan da Suneha*', '*Baba Banda Singh Bhadur*', '*Gandi Ji Da Sabarmati Ashram*'. However English and Social Studies text books have given little attention to this value.

Today, we are living in a world of conflicts and in constant dread of the unknown. The violence of the past needs to be reconciled, and we need to take a look at all our relationships to ensure they are constructed without violence - without treating the other as an object. When violence is defined as the *objectification* of a person - when one's liberty is denied - violence can be seen in its many forms: racial, religious, sexual, economic, as well as emotional, psychological and physical. Nonviolence is an aspiration - a direction to aim for. It can be a guide for both personal action as well as social action. Peace cannot be built through violence. Rather we must build a peaceful world through the power of nonviolence. In today's world, violence is a very serious issue. Every body is facing violence. This violence is now taking its toll between father and son, husband and wife, brother & brother, etc. There is no corner left where this violence is not taking place. Its magnitude may vary from situation to situation. For attaining peace we have to get rid of this violence. We have to guide students to adopt non-violence. Though this value is discussed in some classes, more emphasises should be given to this value from lower to upper level. At elementary level it is discussed only in two chapters. More space and coverage is required to point out this value.

## **Detachment**

Researcher has found that very little emphasis is given to this value. This value is given only in three classes as per P.S.E.B. curriculum and these classes are VI, IX and X. This value is given in social studies text book of class VI under chapter '*Bharat 600 Isvi Purav Ton 400 Isvi Poorav Tak*'. In the class IX it is given in English chapter '*God Sees the Truth but Waits-II*'. This value can also be seen in class X Hindi text book under the chapter '*Murjaeya Phool*'.

Real detachment means inner strength, and the ability to function calmly and with full inner control under all circumstances. This value emphasizes the temporary nature of our stay in this world. We come into this world with nothing and we leave with nothing. Problems arise, however, when we claim proprietorship and develop attachments to

various objects in the interim between birth and death. The entire world is a temporary university specifically created to dispense practical life lessons. When one becomes frustrated by the pursuits of this world, they realize that happiness lies in some realm. There are many painstaking ways in which different spiritualists conduct their lives in order to attain that supreme destination, but having attained it one never returns to this temporary realm again. Because they remain detached from worldly attachments. But this value is discussed very little in PSEB curriculum. Detachment means separating yourself from false worldly desires. If a person detaches himself from all his desires and ill wishes, he can lead very peaceful and happy life because it is the detachment which satisfies one from every corner of life and a man becomes free from all ill wills and sufferings. This value is discussed sparsely in PSEB curriculum. Though it has little significance at the elementary level, but somewhat consideration should be given at higher level so that the students can learn the concept of detachment and can keep their lives simple and happy.

### **Charity**

After analyzing the curriculum of P.S.E.B. the researcher has found that to this value emphasis is given in Punjabi text books from classes III, IV, V, VI, VIII and IX. The chapters which carry this value are '*Sajna! Sajjan Ban*', '*Billu Doctor*', '*Babbe Bhakhne Dian Piarian Gallan*', '*Mehnat Da Mul*', '*Sada Paras Sada Patshah*', '*Bharat Rattan: Dr. Bhim Rao Ambedkar*', '*Bebe Raam Bhajni*'. In English text books also due importance is given to this value in classes VI, VII, IX and X in chapters entitled: '*The Golden Touch*', '*A Story from Bapu's Life*', '*Sajjan, The Robber*', '*The Kabuli Wallah*', '*Reaching the Stars*', '*Sympathy*', '*Three Great Indians*', '*The Happy Prince*', '*Where is Science taking Us*', '*Some glimpses of Ancient Literature*'. Hindi and Social Studies textbooks for classes VI, VII, VIII, IX and X also contain this value in the chapters: '*Gurpurab*', '*Lala Lajpat Rai*', '*Maharaja Ranjit Singh*', '*Pratidhan*', '*Deepdaan*', '*Murjaeya Phool*', '*Main Aur Mera Desh*' and '*Mouriya Ate Shoong Kal*', '*Harshwardhan Kal(600-650 Isvi)*', '*Dharmik Vikas*', '*Sikhya ate Angreji Raj*', '*Istriyan Ate Samaj*', '*Madh Kaleen Sansar*', '*Guru Nanak Dev Ji Ate Uhna Dian Sikhavan*' respectively.

The innate quality of the soul should be to serve and thus find a charitable disposition within everyone to a greater or lesser extent. In order to truly benefit people however, charity must be performed within certain parameters. Charity should be

performed with respect and love. The spirit of giving should be positive. Giving is good, and if it comes out with a good heart, without expecting any thing in return, it becomes an act of reaching spiritual height and true humanity. Charity means helping the needful people. All religions have talked about this value in a very positive manner. If a person follows this practice he can give the helping hand to the needy people and this will lead to harmony and peace in society. More stress is required at elementary level as class I and II do not contain even a single reference having this value. At the secondary level however, due importance to this value has been given, but the elementary level requires modifications.

### **Sacrifice**

Researcher has found that in P.S.E.B. curriculum maximum emphasis on this value is given in Punjabi from class II to X under the chapters entitled '*Jhansi Di Rani*', '*Sada Desh*', '*Patiala*', '*Dhmukan Beejan Wala*', '*Mata Gujri Ji*', '*Shaheed Udham Singh*', '*Hind Wasin Nu Antim Sandesh*', '*Tiranga*', '*Tin Enqulabi- Shaeed Bhagat Singh, Raj Guru Ate Sukhdev*', '*Baba Banda Singh Bahadur*', '*Karatar Singh Sarabha*', '*Jai Bharat Mata*', '*Sri Guru Arjun Dev Ji*', '*Gulab Di Fasal*', '*Bevasi*', '*Gurmat Kav-Bhai Gurdas Ji*', After Punjabi, Hindi lays the required stress on this value from class VI to X under the chapters named: '*Prarthana*', '*Jai Jawan! Jai Kisaan*', '*Kumari Kali Bhai*', '*Guru Ravi Dass*', '*Fulkari*', '*Merri Peeri Ke Malik*', '*Ashok Ka Shashtar- Tiyaag*', '*Jalianwala Bagh: Ek Atam Katha*', '*Shaheed Bhagat Singh*', '*Panch Marjeeve*', '*Pratidaan*', '*Hind Ki Chadar*', '*Guru Teg Bahadur*', '*Deepdaan*', '*Vinay Evam Bhakti*', '*Khooni Haqtakshar*', '*Ungli Ka Ishara*', '*Rakhi Ka Mulaya*'. Social studies and English text books somewhat lay equal stress on this value from class VI to X.

In order to acquire, understand and realize transcendental knowledge one must make a sacrifice. While material knowledge is dependent on caliber, spiritual knowledge is dependent upon character. Sacrifice helps in refining one's character so they become eligible to achieve this knowledge. One of the biggest sacrifices is to relinquish pride by humbly submitting oneself before a guru. By faithful service and sincere inquiry within such a relationship, the heart becomes fertile ground for spiritual knowledge to blossom. There are martyrs who destroy themselves in the name of something other than

themselves. And there are others who convert society into a graveyard just to fulfill the demands of their own ego. History is an example before us. Neither can we exploit society for ourselves, nor is the society expected to exploit us. We are not a stooge in the hands of social laws, we are not a puppet or a slave of human society; nor can we regard society as a slave or a means to our personal glorification. The important role that society plays in the rule of co-operative living, and the importance we too have in the context of this relationship is all to be well considered. In PSEB curriculum, it is found that the value of sacrifice has not been made part of the curriculum at the elementary level. The value of sacrifice is very important in a human being's life. One should understand its importance and should learn to sacrifice for parents, friends, society and nation as a whole. This value should be taught to the students at elementary level also so that they can start understanding this value from the early age which will be very helpful for the society, as they will grow up with this value and will be ready to sacrifice in every manner if required to do so.

### **Self - Control**

Emphasis is given on this value in Punjabi textbooks from classes VIII to X under chapters: '*Baldan Wala Piyara Singh*', '*Sri Guru Arjan Dev Ji*', '*Baba Farid*', '*Bebe Ram Bhajni*', '*Ik Pair Ghat Turna*', '*Doom*', '*Sufi Kav -Shah Hussain*'. In English text books for classes VIII and X chapters devoted to this value are 'Saint Ravidas', 'Secret of Happiness'. Some emphasis is laid in Hindi text books for classes VII, VIII and X in chapter entitled '*Parmatma Jo Karta Hai, Achha Karta Hai*', '*Idghah*', '*Veer*'.

The control of a well-groomed life-style over the desires, greed and passions of worldly life is recommended in terms of self-control. Through self discipline and control over these vices, an individual can attain the stage of peace, calmness and harmony. Spiritual progress is possible with the help of self-control. Self control is again a very important value. If person controls his mind he can achieve anything in this world. Guru Nanak Dev, first Guru of Sikhs has says "Man jiteay Jag Jeet". This means that if a person controls his feelings, he can conquer the whole world. But it is observed that not much emphasis is laid on this value. At elementary level i.e. from I to V, no chapter of any subject contains this value. We should teach the students about this value at early stage of their life so that they can develop this ability of self control within themselves. Even at the secondary level this value should be inculcated among students in more

effective manner, because this is an important stage where mind gets attracted towards various allurements, which ultimately creates different types of problems.

## **Wisdom**

In P.S.E.B. maximum emphasis on this value is given in Punjabi text books for classes III, IV, V, VI, IX, and X under the chapters entitled '*Pahiaye Ute Dhuniya Gumei*', '*Mere Nishanay*', '*Birbal Di Siyanap*', '*Galan Which Aaiya Apna Aap Guvaiya*', '*Adhunik Kav-Bhai Veer Singh*', '*Samay Da Arg*', '*Gurmat Kav- Guru Nanak Dev Ji*', '*Sufi Kav- Sheik Farid, Shah Hussian*'. In English text books this value is seen in classes VI, VII, VIII and X under chapter named: *The Clever Brother*, *Birbal Hits Back*, *The Monkey and Crocodile*, *Say No*, *Saint Ravi Dass*, *The Nightingale*, *Three Great Indians*, *The Table Turned*. Only a glimpse of this value is seen in text books of Social Studies and Hindi.

Wisdom is a fundamental virtue through which man realizes himself as well as the Supreme Self. International Commission on Education has also emphasized, "The widening of the field of knowledge which enables people to understand the various aspects of their environment better arouses intellectual curiosity, stimulates the critical faculty and enables people to make sense of reality by acquiring independence of judgment."<sup>1</sup> Wisdom is the ability to optimally (effectively and efficiently) apply perceptions and knowledge and so produce the desired results. Person should be wise enough to utilize the available resources, make proper use of opportunities to gain knowledge and make appropriate decisions at various stages of his life. So this value is of great importance but not much emphasis is given to this value. More stress should be given to wisdom as a value at all levels of the schools.

## **Courage**

After analyzing the curriculum of P.S.E.B. the researcher has observed that maximum emphasis to this value is shown in Hindi text books for classes V to X in chapters entitled '*Burai Nahin, Bhalai*', '*Shashi Deepa*', '*Piyara Punjab*', '*Sathi Hath Badana*', '*Jai Jawan! Jai Kisaan*', '*Kumari Kalibhai*', '*Bare Challo, Bare Challo*', '*Jalianwala Bagh: Ek Aatam Katha*', '*Lala Lajpat Rai*', '*Thomas Edison*', '*Sakhsharta Abhiyaan*', '*Pinjre Ka Sher*', '*Honge Kamyab*', '*Run Mein Jhujha Veer Spoot*',

---

<sup>1</sup> Jacques Delors : UNESCO's International Commission on Education, p. 87.

*‘Maharaja Ranjit Singh’, ‘Saheed Bhagat Singh’, ‘Panch Marjeevey’, ‘Himat Aur Jindgi’, ‘Deepdaan’, ‘Aag Hee Aag’, ‘Khooni Haqtakshar’, ‘Veer’, ‘Shaheed Udham Singh’, ‘Khalsa Ka Nirman Sthal Sri Anand Pur Sahib’.* Punjabi has given due importance to this value from classes III to X. English also contributes fairly on this value in textbooks for classes V to X.

Courage is born of faith—in oneself and in God. The invincible power that infuses life with energy, intelligence and creativity, is always invoked consciously or unconsciously in any act of courage. This power alone guides all actions towards achievement and fulfillment. Without faith, courage will be lacking and without courage, we cannot accomplish anything of significance in life. This value (i.e. courage) is of great importance. It is rightly said that even to speak truth, you need courage. This value helps the person in various fields of life. Middle and secondary level books of PSEB curriculum emphasize on this value but some supplement is required at elementary level also. Even the Social Studies text books are also required to make modification in its syllabus.

### **Service**

According to researcher’s analysis maximum emphasis on this value is in Hindi text books from classes V to X under the chapters entitled *‘Sarwan Kumar’, ‘Prarthna’, ‘Jai Jawan! Jai Kisaan’, ‘Guru Ravidass’, ‘Chotta Jadugar,’ ‘Ashok Ka Shaster- Tiya’, ‘Lala Lajpat Rai’ ‘Raktdaan’, ‘Koe Nahi Begana’, ‘Sehyog’, ‘Bapu Gandhi Ke Prerark Parsang’, ‘Prtidhaan’, ‘Athani Ka Chor’, ‘Deepdaan’, ‘Vinay Evam Bhakti’, ‘Akeli’, ‘Main Aur Mera Desh’, ‘Sri Guru Nanak Dev Ji’.* Even in text books of Punjabi and English from classes from IV to X this value has been discussed text books of Social Studies from classes VI to X show some concern about this value but less than it is in Hindi, English and Punjabi.

From selfless and God conscious person goodness flows naturally and spontaneously as fragrance comes from a flower without knowing and without asking. We have the love of God, as the basis of service, so it automatically becomes unselfish. Discriminatory attitude overpowers the spirit of service, which characterizes the state of bondage. Service leads us towards humility, contentment, love and affection. It is said that service is the pre-requisite for the achievement of Charpadarath i.e. dharma, artha, kama and moksha. Though value of service has been given adequate emphasis from class IV to X, we do not find a single reference of this value from classes I to III. Service is one



of the important values, so students must be taught this value in their early childhood. Service to family, service to society, service to Nation and service to mankind should be inculcated among our students from the very beginning.

### **Purity**

In P.S.E.B. curriculum equal emphasis on this value is given in the text books of Hindi and Punjabi. Hindi lays stress on this value at the secondary level and Punjabi lays emphasis at the elementary level. In Hindi, classes IV, VII, VIII, IX and X contain this value under chapters named '*Eneh Apnai*', '*Jaa Kaa Paryog*', '*Anunasik Ka Paryog*', '*Hamara Swasth*', '*Dant Kuch Kahten Hain*', '*Dohawali*', '*Main Aur Mera Desh*', '*Mitrta*', '*Mansik Untee*', '*Sri Guru Nanak Dev Ji*'. In Punjabi, books for classes III, IV, V, VI, VII and X contain this value under chapter entitled '*Daadi Man Diqn Battan*', '*Maghu Magarmuch Ate Panchi*', '*Ekta Da Geet*', '*Hasu Hasu Kardi Mehak*', '*Changa Bhojan*', '*Durghtna Toh Bacho*', '*Akhri Pende Ton Pahilan*', '*Hiao Nan Kehi Dhae*'. But only a glimpse of this value is seen in English and Social Studies text books.

Truth and Purity go together. Purity of body is related to purity of mind. So without purity of body and mind one can never be truthful. All the vices make man impure. Only those who shed the vices of body, mind and speech can become pure. The body does not become pure with mere bath, purity comes with the name of the True Lord. Although we find the references of this value in P.S.E.B. curriculum but many a time it is seen that it is explained only in terms of external purity. There is a need to stress and signify the importance of internal purity also. First of all mind and soul should be made pure. This purity leads towards the Ultimate Reality.

### **Patience**

According to the analysis of P.S.E.B. curriculum researcher has found that some emphasis is made on this value but at the middle and secondary level only. At these levels maximum emphasis on this values is given in Punjabi text book for classes VI, VIII, IX and X. Out of these classes much more stress on this value is seen in classes IX and X and chapters which show this value are '*Adhunik Kav-Dhani Ram Chatrik*', '*Gurmukh Singh Musafhir*', '*Samay Da Urg*', '*Jat Da Art*', '*Ik Per Ghat Turna*', '*Doom*', '*Sufi Kav-Sheikh Farid*', '*Hiao Nan Kehi Dhae*'. Hindi and English contributes equally but not adequately towards this value. English text books for classes VII, VIII and X and Hindi textbooks for

classes VII, VIII, IX, and X contain this value in chapters named '*Let's Meet Them*', '*Our National Anthem*', '*This is My Prayer To Thee*', '*Two Memorable Speeches*', '*Sweet are the Uses of Adversity*'.

Patience is the level of endurance of one's character which one can display overtly or covertly. It is also used to refer to the trait of being steadfast. It is found that at elementary level nothing in the curriculum of P.S.E.B. shows this value called patience. The text books of almost all the subjects have explained this value in abstract form. It should be discussed and elaborated in concrete manner, so that it should become easy for students to understand. Patience plays a very important role in one's life. If a person has patience he can acquire a lot of things in his life. Patience keeps violence at bay which leads to peace so we should teach this value to students in elementary level also so that they can inculcate this value in them.

### **Duty**

The researcher has found that this value has been included in the curriculum for classes VI, VII, VIII, IX and X. Almost all the subject areas have touched and discussed this value. But at elementary level this value has not been carried clearly.

Duty is the social force that binds us to our obligations and the courses of action demanded by that force. Duty is very important value and student's attention should be directed towards this value. A student should know in his mind his duty and role in various situations. A student should recognize and appreciate his duty towards his parents, teachers, friends, school, society and nation at large. If everybody becomes sincere towards their duty then ultimately it will create a disciplined and healthy society. Along with the secondary level this value should also be inculcated among students from the root level.

### **Renunciation**

After analyzing the curriculum of P.S.E.B. the researcher has found that the glimpses of this value are seen in the books prescribed for classes III, VI, VII and VIII, but at the elementary level importance given to this value is miniscule. Text Books of classes IX and X gave more importance to this value than the other classes. In the Hindi text book for classes IX and X following chapters are devoted to this value '*Dhohawali*', '*Sri Guru Nanak Dev Ji*'. In the Punjabi text books for classes IX and X the chapters

*'Adhunik Kav-Bhai Veer Singh', 'Samay Da Urg', 'Jaffar Nama'* are devoted to this value.

Renunciation is a highly spiritual value. Real renunciation does not mean mere abandonment of external activities. Real renunciation is to give up the mentality that one is the 'controller' and 'enjoyer' of all his actions. Thus, by offering the results of one's daily work (money, knowledge, influence, and other such benefits) in service to God, knowing God to be the ultimate enjoyer and controller, one achieves a real state of renunciation. Students of the elementary level are not at all aware of this value. Although the students of the secondary level have studied about this value, but they are not aware of its true meaning. Its significance, meaning and importance should be communicated to the students in an effective manner in the curriculum.

### **Self-Realization**

Researcher has found that at the Elementary level no recognition to this value is given. Even up to the Middle level not much stress to self-realization has been made. Only its glimpses are available in textbooks for classes VI, VII, VIII and IX. But in the class X maximum emphasis to self realization is given in the text books of Punjabi in the chapters entitled *'Gurmat Kav -Guru Arjun Dev Ji', 'Sufi Kav-Shah Hussain, Bulle Shah'*. In the X class chapters related to this value in English and Hindi text-books are *'Secret Of Happiness', and 'Veer'* respectively.

Self- realization can be defined as a process in which one can realize his real self. Realization is all about knowing truly the real nature of our self. Both the Adi Granth and Bhagvad Gita hold self realization as the most important aim of the Education. But the same is not properly achieved in the present curriculum. So lesson should be made more oriented towards this value, because when a student is able to realize his own self then only he will be able to develop the feeling of compassion.

### **Justice**

After analyzing the curriculum of P.S.E.B. the researcher has found that PSEB has given maximum stress to justice in IX class. Glimpses of this value are also seen in the text books of classes III, IV, V and X. Adequate important to this value is also given in the syllabus of VI, VII and VIII classes. In English and Social Studies text books for class IX the chapters devoted to this value are: *'Plant also Breath and Feel'*,

*'Three Great Indians' and 'Sarkar', 'Adhunik Kaal Da Arambh'* respectively. Punjabi and Hindi text books chapters devoted to this value in IX class are: *'Pau Futale Ton Pahilan', 'Paanch Marjeeveay', 'Athani Ka Chor', 'Rani Mehto'* respectively.

Justice is an important value which is connected with equality and truth. This value incorporates, in human beings, feeling of accepting others, socially equal by ignoring the inequalities of caste and creed. Justice should be incorporated in the elementary level by making modification in its curriculum. Even at the higher level also more stress should be laid. It may affect positive change not only in the individual but on the social relationships also. Welfare of the society will be enhanced by developing the value of justice among the students.

### **Faith**

The researcher has found that in the curriculum of P.S.E.B. more emphasis on faith has been given in classes VI, VII, IX and X. Glimpses of this value are found in classes III, V and VIII. We do not find any evidence in the classes I and II for this value. Hindi text books of classes VI, VII, IX and X emphasize maximum in the chapter entitled: *'Prarthana', 'Renuka Zheel', 'Gurpurab', 'Parmatma Zo Karta Hai, Accha Karta Hai', 'Guru Ravidass', 'Phulkari', 'Thomus Edison', 'Pratidhan', 'Aag Hi Aag', 'Drophadi', 'Mansik Unati'*.

Faith is the process of practical service to God in a mood of devotion, is described as the topmost spiritual path. In an age of rampant materialism and temptation coupled with individual weakness and lack of spiritual aspiration, a highly practical and powerful spiritual process is required. Through faith, anyone can experience an incredibly fulfilling spiritual connection in a very short time. If one is able to thus saturate ones consciousness in God, they will be sure to attain the supreme destination regardless of all the technicalities and intricacies that other spiritual processes may demand. In reality, everyone has faith – without it you wouldn't function in this world. To have faith means to see opportunity, reward and value in something even though you may not be able to perceive it at present. Therefore, according to one's faith one identifies objects of adoration and reverence and begins to worship them into different ways. In pursuance of this, different individuals adopt various lifestyles or character traits. Faith is the necessity of our life. It gives us the strength to face the difficult situation in life. Students should have faith in God, in themselves, in their parents and in others. For this our curriculum

needs to be modified strongly and develop faith of different types. At the elementary level, emphasis should be made on developing this value. The more we want to achieve, the more courage and faith are needed. This value will help in the survival of Humanity.

### **Hard work**

The researcher has found that maximum emphasis on this value has been given in the text books for classes VII, VIII and X. Only passing references made in favour of hard work are seen in the text books for classes III, IV and X. In the IX class Punjabi and Hindi textbooks have given more stress in the chapters entitled: '*Gau Mukha- Sher Mukha*', '*Adhyunik Kav –Dhani Ram Chatrik*, *Dr. Diwan Singh Kale Paani*, *Gurmukh Singh Musafir*' and '*Athani Ka Chor*', '*Rani Mehto*' , '*Himmat Aur Zindgi*' respectively.

The phrase 'hard work is the key to success' is of great importance and it must be inculcated among students from root level. It will develop sincerity, love, dedication and commitment towards work. If the students imbibe the habit of hard work from the very beginning then they will definitely be contributing to take the nation to a higher level and thus more and more prosperity will be created, as they are the future citizens of the country. Advancement of the individual as well as society and nation depends upon this very important value.

It is important to expose children at an early age to gain better perspective on the various issues which are a cause of concern to mankind. Emphasis should be laid on integrating peace and value oriented education as well as adolescent education programmes into the curriculum to expose our students at an early age to various social, cultural and religious issues facing the world. Curriculum is a plan for learning. It is as comprehensive as our Constitution. The word 'curriculum' means a racing chariot or wagon which has to run a course to reach a goal. It is the instructional and educative programme by following which the pupils achieve their goals, ideals and aspirations of life. It is through curriculum only the general aims of school education find concrete expression. So basic values which seek to monitor and maintain the values within the system as a whole must be made part of the curriculum. These may include truth, humility, equality, hard work, patience, non-violence, duty, unity, the value of the unique individual, community, family and defense of society and social justice etc. The curriculum must include the totality of experiences that a pupil receives through the

manifold activities that go on in the school, inside the classroom as well as outside, at the playground and in the numerous informal contacts between teachers and pupils.

The necessary changes in the present content and scope of value-orientation in education with special reference to the need to ensure development and promotion among students and teachers not only of the highest values of physical, emotional, mental, aesthetic, moral and spiritual culture but also of those values which are uniquely Indian, and which would promote secularism, pride in heritage and composite culture should be made. In an ideal world, values which are clearly understood and shared by all, form a coherent thread which permeates the education system from aims through to outcomes in clear steps. Values are expressed in the Constitution and/or other statutes, which provide a framework for the expression of values through devolved educational structures.

The National Policy on Education (1986) highlights the urgent need for value oriented education in view of the growing erosion of essential values and increasing cynicism in society, with a well-designed system of curriculum, it is possible to make education a forceful tool for the cultivation of desirable ethical, moral, spiritual and social values. Education should foster universal and eternal values.

The Kothari commission has rightly observed, “The expanding knowledge and the growing power (science) which it places at the disposal of modern society must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values.”<sup>2</sup> Inculcation of desirable values in the pupils is considered essential for meeting out the crisis of character. In the situation that is rapidly developing, it is equally important for us to give a proper value orientation to our educational system. Four most important human values to be developed in students 4 d’s are Determination, Devotion, Discrimination and Discipline.

National Curriculum Framework for School Education (2009) has stated that the textbook is a major educational tool for students. In India, textbooks occupy most of the educational space in schools. They are not just teaching manuals, they shape the minds of children in their formative years and have a profound influence on how young minds interpret reality. For this reason the content of textbooks or instructional material is a deeply contentious issue in several countries around the world. Indeed questions of

---

<sup>2</sup> Chand, Jagdish: Value Education, p. 123.

curriculum and textbooks are so contested because they are at the heart of debates over national identity and over who will define and control what is worth knowing. This is probably why in a country as diverse as ours, the issue of textbooks is a point of much contestation and conflicting interpretations. In one sense, the content of our textbooks is a crucial disseminator of fundamental values of citizenship, values that we need to pass on to the next generation. Thus the content of textbooks is of vital importance and has a significant impact on the educational development of students.

## **CHAPTER VI**

---

### **PROGRAMME OF ACTION**

The Adi Granth and the Bhagvad Gita's educational philosophy has got much to contribute to the modern world. Their emphasis upon religious, spiritual, humanistic education can be helpful to the modern materialistic world which is fast heading towards industrialization and where there has come a crisis of values. The teachings of the Adi Granth and Bhagvad Gita engineered a great social, cultural and ethical change among the masses and created an ideal sect of people - used education as tool for this transformation. Undoubtedly their methodology was educative, and the process of education was not confined to the four walls of formal institutions of education. This education is based on higher values of life and conforms to the supreme ideal, i.e. merger of individual self into the Supreme self. They advocated a system of education based on fundamental principles of Indian religion, culture, history and ancient literature. The prevailing system of education in India can be put on more satisfactory and sounder foundations if it has its roots in India's cultural and spiritual heritage. The modern student can also get inspiration to develop a sense of discipline and devotion to gain real education and then convert the world into a veritable heaven with his selfless and disinterested service. An individual with his animal instincts and desires creates hindrance for the Ultimate goal. He is at the upper threshold of animal life and at the lower threshold of spirituality. "Though he appears like Man physically but mentally he is like an animal; and is trying to please the world day and night but showing off." <sup>1</sup>Only with the help of value oriented education which is propounded in the Adi Granth and the Bhagvad Gita he can transcend himself and attain his goal. He can lead the life of values.

"We need to develop carefully structured programs on a global scale based unequivocally on the premise that human survival involves the growth of creative and compassionate global consciousness".<sup>2</sup>For the global development of humanity, International Commission on Education gave four pillars of education and one of them is learning to live together, learning to live with others. These days it is a global issue. They

---

<sup>1</sup> kartoot pasoo kee maanas jaat lok pachaaraa karai din raat, Adi Granth, p. 267.

<sup>2</sup> UNESCO-International Commission on Education, p. 226.



are making full efforts to fulfill this aim through education. “Is it possible to devise a form of equation which might make it possible to avoid conflicts or resolve them peacefully by developing respect for the other people, their culture and their spiritual values?”<sup>3</sup>

Education is regarded as a man making process. For this, all round development of personality is necessary. It is function of education to develop all the aspects i.e. physical, intellectual, emotional, social, aesthetic and moral aspect of the individual. The main aim of the contributors of the Adi Granth and Bhagvad Gita was human perfection and excellence. All mankind is one, as we are all the sons of the same great God. They regarded the whole mankind as one. They believe that man is the measure of all things. So education must give true knowledge of the inner as well as the outer one. All the religions in India teach moral values, a stipulated code of conduct and mode of behaviors. Education is for salvation of the soul and a satisfactory and successful life. A person is not only required to be intellectually alert but also emotionally stable. For development of the whole man, value oriented education is a major aim of education. The process of education in the Adi Granth and the Bhagvad Gita is based upon the conquest of knowledge over the ignorance, defeat of evil at the hands of virtue , eradication of polluting elements and inculcation of those qualities , values and virtues which help in truthful living. The knowledge about the solutions which one can acquire by studying the Adi Granth and the Bhagvad Gita reveals that these have great significant relevance in the present times. The conditions of the society at the present time are different in many ways from those at the times of the Adi Granth and the Bhagvad Gita. But at the same time we can say with confidence that Sikh Gurus and Lord Krishna gave such a mature treatment to the subject that their solution seems to be relevant even today as it was in their time.

From times immemorial India has been a land of spiritual consciousness. The ancient Indian educationists believed that education enabled a student to realize his spiritual nature. “Arise, awake and stop not till that goal is reached” is the essence of teachings of the Upanishads. In the Adi Granth’s conception of education we find the same noble ideal. The challenge before our country and all sections of our country is

---

<sup>3</sup> UNESCO-International Commission on Education, p. 92.

inoculation of society with ethical, social and spiritual values. The present malady in our society is the absence of ethical civilization. How to give our society a worthy purpose in life motivated by ethics, social and spiritual values? The present situation in India, demands such a system of education which apart from strengthening national unity must strengthen social solidarity through meaningful and purposeful constructive value education by adopting inter-disciplinary approach.

At the outset, it must be stated that values can be taught as well as caught. With a view to learn painting, one has to learn the rules of painting and practice the art of painting. Likewise for learning how to swim, one has to learn the rules and then to take the plunge and swim. Similar is the case of learning music. In the case of human value development also, value clarification and practice are needed. A synthesis of these two elements would result in the suggestion that in the process of education for value development, methods appropriate to volition and affection should be more proponent. Nevertheless, appropriate methods to cognition also have a significant role to play. There is a need to design a program based on value oriented education that takes into account principle factors i.e. the aims of education, the content (curriculum), methodology, role of teacher and discipline.

#### **6.0.0 AIMS OF EDUCATION**

Both texts, the Adi Granth and Bhagvad Gita advocate the highest good of man in spiritual perfection, in nobility of heart and mind, in love of all, in the hearty acceptance of duty, in earnest longing for truth and in appreciation and development of higher values of life. The primary concern is to evolve the good, the true and the divine in man so as to establish a godly life in the world at all domains- spiritual, intellectual, moral, social and aesthetic.

##### **6.0.1 Spiritual Development**

The Adi Granth and the Bhagvad Gita hold that the purpose of education is to prepare Man for salvation (Mukti), art of life, self-fulfillment or satisfaction of life (Tripti) and bliss or joy of life (Bhakti). Human life is precious and one should make the best use of it by developing it in the right direction. The aim of education is to awaken the Divine that slumbers in Man. Man is at the meeting point of matter and spirituality. It is within him either to rise and reach the highest peak of spirituality in response to the call

of spirit within him or to get drowned back into the lower forms of animal life, pulled down by his ego oriented tendencies. In the Adi Granth, human beings have been roughly categorized as bhakts (spiritually active) and sansaris (engrossed in worldliness). Sansari elements pull him downwards and he does all that is unlike God- lust, wrath, greed, and attachment. The Guru warns man again and again that he is not to become earth bound and neglect the God consciousness.

In the Adi Granth word ‘education’ is used in the sense of spiritual enlightenment which can be obtained by self-realization. “Only a Guru minded person, among millions of people, attains self-realization and gets merged with the Lord, whose own self (existence ) forms part and parcel of the Lord”.<sup>4</sup> This enlightened soul, who has realized his self and God can be called as Gurmukh, the educated person. The Adi Granth enumerates the characteristics of spiritually enlightened educated man. “A Guru minded person is the one who has attained perfect knowledge of God by conquering lust, wrath, greed and pride and has no love for worldly things. He finds joy and sorrow equally acceptable, and considers respect or disrespect at par and realizes the ( true picture of the Lord) secrets of the world”.<sup>5</sup> The person, leaving aside, dishonour and honour or praise and vilification engages himself in the praise of the Lord, who is beyond all suffering, really attains the Lord. This path is very torturous and arduous and only few people have realized it through the Guru’s guidance. Knowledge removes ignorance and enlightens the mind and one is able to see the reality. The enlightened person will have ethical value too. According to the Adi Granth the aim of education should be the development of spiritual and ethical values.

The Bhagvad Gita also holds that the freedom from the bondage of action is possible only when one is spiritually conscious. A spiritually awakened person acts out of pure love for the supreme personality of Godhead, and therefore he has no attraction for the results of the action. He is not even attached to his personal maintenance, nor is he anxious to secure things, or to protect what already is in his possession. Such an unattached person is always free from the resultant action of good and bad. “Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs

---

<sup>4</sup> jan naanak kotan mai kinhoo gurmukh ho-ay pachhaanaa, Adi Granth, p. 685.

<sup>5</sup> saaDho man kaa maan ti-aaga-o, kaam kroDh sangat durjan kee taa tay ahinis bhaaga-o, ... jan naanak ih khayl kathan hai kinhoo<sup>N</sup> gurmukh jaanaa, Ibid., p. 219.

no fruitive action, although engaged in all kinds of undertaking”.<sup>6</sup> God Almighty (Brahman) resides within all humans as Light, a fact that is supported by all Scriptures. We can meditate on Him within and that long search for the Creator is at last over, ending within ourselves. The message of the Gita is the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation, that is to say, to its escape from falsehood and ignorance, towards the truth. The Bhagvad Gita develops a key role in spiritual development. It helps humanity to achieve perfection and spiritual welfare. The Bhagvad Gita’s teaching embraces all the contradictions and struggles that students face in life. Starting from the crucial conflict students have to face, the conflict of differing moral and ethical codes, the conflict of survival, and the conflict of value choices that are confronted with each and every day. The Bhagvad Gita finds a way to widen the viewpoint, awaken their aspiration, and illumine their action. It calls us to embrace and transform rather to simply renounce and deny the vital action of life. The primary purpose of the Bhagvad- Gita is to illuminate for all humanity the realization of the true nature of divinity for the highest spiritual conception and the greatest material perfection is to attain love. Its intrinsic beauty is that its knowledge applies to all human beings and does not postulate any sectarian ideology or secular view. In a very clear and wonderful way the Supreme Lord Krishna describes the science of self-realization and the exact process by which a human being can establish their eternal relationship with God. When one is free from the material conception life, he becomes peaceful and cannot be agitated. He attains spiritual development in himself. “Free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peacefulness. Such a person is certainly elevated to the position of self-realization”.<sup>7</sup>

Both, the Adi Granth and the Bhagvad Gita advocate that to attain the spiritual development, devotion, freedom from desires and attachments are necessary. There should be no malice but goodwill towards all creatures. In short, love for all and hatred for none and indifferent attitude towards worldly possessions are the real ways for spiritual development of mankind.

---

<sup>6</sup> tyaktvā karma-phalāsaṅgā nitya-tāptō nirāçrayau, karmaëy abhipravātto 'pi naiva kiñcit karoti saù, Bhagvad Gita, Chapter IV, Verse 20.

<sup>7</sup> ahaikāraa balaà darpaākāmaà krodhaà parigrahaṁ, vimucya nirmamaù canto brahma-bhūyāya kalpate, Ibid., Chapter XVIII, Verse 53.

## 6.0.2 Intellectual Development

The Adi Granth and the Bhagvad Gita attach great importance to the cultivation of the intellect which is one of the most important factors in developing integrated personality. Knowledge makes man capable to fight against the evil impulses i.e. lust, ego, greed, pride, anger etc. The constant curiosity and alertness of the mind, emancipation of the intellect from inertia and good habits should constitute the real element in the intellectual make up of an individual. It is only with the help of knowledge that a man is able to discriminate between good and bad, right and wrong. It is with it that he shuns evil and follows the virtuous path. In the words of Guru Nanak, "Of all the elements, the most significant is the element of knowledge."<sup>8</sup> Education is considered essential for enlightenment of mind and soul. Avidya (ignorance and illiteracy) is the root of all evils, as with the appearance of sun, the moon disappears so with the attainment of knowledge, ignorance is dispelled. Guru Amar Das says, "The real Pandit or learned person is one, who meditates on the Guru's words and realizes the Lord through self realization and finally attains salvation."<sup>9</sup>

"With the attainment of pure and perfect knowledge fear of many births, and all worldly desires of mind can be dispelled. By reciting the True Name of the Lord, greed and worldly attachment do not bother any more."<sup>10</sup> All the doubts and misgivings of the ages can be dispelled as the darkness disappears when the lamp is lightened, similarly the acquisition of knowledge removes ignorance. Superstitions can also be removed from the mind with the help of knowledge. Through the cultivation of intellect, man enters into the Dawn of light, understands the purpose of his existence and gains all access to wisdom, which alone shows the true path. It is helpful in the attainment of true knowledge that should lead to enlightenment, awakening, virtue, wisdom, liberation and bliss. The lamp of wisdom burns steadily when it is fed by the oil of the essence of knowledge. "By singing the praises of the True Lord, one gets satiated with true name and then by purifying the mind with knowledge, it does not get polluted again (with filth) so long one inculcates the love of the Lord in the mind, one does not suffer from hurdles

---

<sup>8</sup> sagal tat meh tat gi-aan, sarab Dhi-aan meh ayk Dhi-aan, Adi Granth , p. 1182.

<sup>9</sup> so parhi-aa so pandit beenaa gur sabad karay veechaar, andar khojai tat lahai paa-ay mokh du-aar., Ibid., p. 650.

<sup>10</sup> maa-i-aa mamtaa tan tay bhaagee upji-o nirmal gi-aan. lobh moh ayh paras na saakai gahee bhagat bhagvaan, Ibid., p. 1186.

and affliction.”<sup>11</sup> Therefore, education or knowledge is considered pure and precious by the Adi Granth.

Bhagvad Gita provides tool for awakening devotion, developing the mental understanding and guiding live action. It provides an access point for students regardless of their individual strengths or inclinations. “Intellect absorbed in “That”, Self being established in “That”, “That” being the supreme goal, they go whence there is no return, their sins dispelled by knowledge.”<sup>12</sup> One whose mind, intelligence, faith and refuge are in the Almighty, has undoubtedly washed all misgivings and is perfect in everything concerning transcendence. As the Sun can never see darkness wherever it may go, similarly the child having intellectual wisdom can discriminate between right and wrong, virtue and vice. Intellect is the God’s gift and privilege to mankind. It is important that students learn the art of making proper use of this special gift. Intellectual development expands reasoning capacity that can be either good or bad. If it is bad it is due to the ego/ahamkara. If it is good, it relates to the Atman within in all its reasoning tasks. It will then take the individual towards the upward path in spiritual progress. Students should continue to discharge their duties to repay the debt to the society and at the same time be humble servants of the Divine Master. The search light from the mind focused externally through the sense organs should be directed towards the Atman’ within and, the mind at the same time must remember that it should be under the control of the intellect. Intellectual wisdom takes Man to the true understanding of his place in the world as his role and responsibilities as the crown of creation. In this way the path of intellect does not mean gathering knowledge information for its own sake. It consists of making knowledge instrumental to the realization of wisdom.

### **6.0.3 Social Development**

Man is considered as social animal so he cannot live in isolation or abstraction even though he may have reached the highest spiritual heights. Man acquires socialization through contact with its family, his relations, his neighbors’ and friends He

---

<sup>11</sup>saachaa naam salaah-ai saachay tay taripat ho-ay, gi-aan ratan man maajee-ai bahur na mailaa ho-ay, jab lag saahib man vasai tab lag bigan na ho-ay, Ibid., p. 992.

<sup>12</sup>tadbuddhayas tadatma tannishta tatparayanaha gachyantya punaravrttim jnana nirdhoosha kalmashah, Bhagvad Gita, Chapter V, Verse 17.

learns the ways of moving in society, of talking to people, of mutual behaviour through these contact. Moreover, through these contacts with others he satisfies his own physical and psychological needs. He cannot hope to exist outside the society. Education should enable the pupil to be a useful member of the society. Thus education is a social necessity. Both the Adi Granth and Bhagvad Gita believed in the service of mankind and that education should promote in pupils a spirit of service, social sensitiveness, sacrifice, unity, humility, charity, peace, equality, non-violence, patience etc. While living in the society we come into contact with other men and women. Service of Man is considered to be equivalent to the service of God. Only a society which recognizes the brotherhood, equality and dignity of mankind and ensures liberty and freedom and hopes to provide opportunity for social and spiritual progress of man individually and collectively. A really educated man is the one who is not an egoist and individualistic. He sees God in all and works for their upliftment. For the development of spirit, morality and ethics in the students, the social service with dedication, spirit, sacrifice and humbleness should be compulsory in the curriculum.

For the upliftment of the society the Gurus have recognized the idea of social service before their disciples. The three cardinal principles of the teachings are Kirt Karna (to earn one's livelihood by the sweat of one's brow), Vand Chhakna ( to share one's earning with the needy ) and Nam Japna ( meditation over the name of God). They not only emphasized upon giving away monetary contributions for the welfare of society but also manual labour such as cleaning the floors, preparing meals, serving water and fanning the congregation. Voluntary physical labour in the service of community was regarded as the rarest privilege. "He alone, O Nanak, knows the right way of living, who earns his livelihood with the sweat of his brow and then shares it with his fellow human beings." <sup>13</sup>

The ideal man of Adi Granth in the existential situation treats the householder and the hermit with equal importance. The Gurus did not believe in absolute asceticism or renunciation from the household life. They advocated an attitude of renunciation but not flight from the social responsibilities. The most outstanding aspect of Guru Nanak's education is his humanism. He wants an educated person, first to evolve his own personality and then serve society. He empathetically says, "We can get an

---

<sup>13</sup> ghaal khaa-ay kichh hathahu day-ay, naanak raahu pachhaaneh say-ay, Adi Granth, p. 1245.

honourable seat in the court of God, only when we practice disinterested service in the world and thus win glory, beauty and joy of life”.<sup>14</sup>

We all have different types of duties and responsibilities towards our family, our society, our spiritual life and our dharma — righteousness. We are one big family; we depend on each other for our existence — we cannot exist alone. Therefore, we should work for the good of all. We all are different, we think in different ways and we all have our individual needs, but if each of us goes his own way when we are together, there will be clashes of interest all the time. So we get together to work on ways and means whereby each one of us will be able to make a sacrifice for our society, for the good of all. Such a 'law of life' — relating to man — shows us how to live in the world.

The Bhagvad Gita has played very important role in building a strong and healthy society in terms of value system. According to Bhagvad Gita, family is the basis, the root of our society. What our family is, that is what our society will be. When the children are very small we need to teach them lessons related to human values by personal example, because if we do not do that when they are small, we will lose control. Lord Krishna said that we have multiple responsibilities, not one, but responsibilities towards our family, our society, our religious life and our dharma. That is selfless service to our family and our society. If we are like that, our life will be happy and our society will prosper. So the emphasis in the Bhagvad Gita is that when we follow the principles and ethics of value system, our life will definitely become sublime, we will experience peace and our society will be in order. “Whatever a great man does is emulated by others, people go by the example he sets.”<sup>15</sup> Being eminent with virtues like service, charity, co-operation, patience, equality, justice, honesty are a rare gift which comes from God. In one so imbued godly qualities are in evidence. Such a man is viewed as a model to society. The world feels inclined to walk on his footprints. So social development takes place in a positive way. Action of such a man affects the social prosperity of a group.

Every society needs to have rules and regulations. The Bhagvad Gita helps to incorporate these rules in our spiritual living and thus tells us to practice them from our free will. By nature, voluntarily, we will do the right thing, for the betterment and prosperity of our society. This is what Bhagvad Gita tells us about the human values.

---

<sup>14</sup> vich dūnee-aa sayv kamaa-ee-ai, ʔaa dargeh baisan paa-ee-ai, kaho naanak baah ludaa-ee-ai, Ibid., p. 26

<sup>15</sup> yad yad ācarati ʔreñōhas tat tad evetaro janaū sa yat pramāēā kurute lokas tad anuvartate, Bhagvad Gita, Chapter III, Verse 21.



When we do the right thing we will benefit from it and, ultimately, our society will be benefited as well. So we must work for our family, for our society, for our dharma, and by engaging in these types of activities all the time, our mind will become pure.

The ideal man in the Bhagvad Gita is depicted as a virtuous man. He is incorporated with the virtues of truthfulness, contentment, temperance, wisdom, humility, purity, equanimity, compassion, charity, perfect tranquility of mind etc. He is a perfect man imbibing social values in a harmonious whole. Good action produces good results and evil begets nothing but evil. By performing good actions and social virtues a student becomes able to be good to others and society at large. Therefore, always act well and be rewarded. All dark clouds will vanish. Light will fill the heart and mind. It provides all that is needed to raise the consciousness of man to the highest possible level. In order to save mankind from moral and spiritual degradation resulting in the mad race of materialism, splitting of family ties, and destructive weapons, the Bhagvad Gita exhorts mankind to bring under control the evil tendencies inherent in Man, viz., lust, rage, greed, attachment and ego. These evils can be tamed by repetition of the name of God in holy congregation and with the grace of the Guru.

Both, the Adi Granth and Bhagvad Gita, favour to elimination of the distinction between the high caste and low caste, between rich and the poor and between the colour and creed because there is only one God and for Him all beings are equal. Respectable position has been given to women. The social exploitation has been condemned. The aim of education should be to build a special type of social order. Social relationships and transactions come to be characterized by the positive symptoms of warmth, mutual regard, sincerity, kindness, co-operation, supportiveness, benevolence and soon under such conditions, individual tendency for crime, cruelty, exploitation, enmity, violence and distraction etc., can be smothered. Social unity, fellow feeling and brotherhood are the necessary outcome of such a social system.

Education while attempting to inculcate the values of social justice through teaching should develop general social awareness that the problem of social reconstruction is a deeper and more complex than and what is required in this context is a systems approach i.e., realization of interconnectedness of preaching and action and the necessary implementation on the concrete plane what is preached.

#### 6.0.4 Moral Development

All morality, according to one belief, is deemed to have originated from God, His Son, His Messenger and His Avtar.<sup>16</sup> Revealed scriptures and great works are other important sources of dissemination of moral values. Morality is essential to bring beauty and harmony in life. Punishment is not based on whims, but it is the result of wrong actions only. One could enjoy life if one could ensure order in one's activities. It is education for morality or character which impels man to utilize atomic energy for the betterment of humanity rather than for its destruction. It is the task of education to preach and practice morality as a faith and ideal, as morality is the greatest unifying force in life. The Adi Granth holds that the true education refines and strengthens our moral fiber and thus prevents us from being affected by the way-ward, fleeting passions and prejudices. Otherwise, it is far better to be an unlearned saint than to be a wicked, haughty, selfish, and self-willed scholar. It is better to be an ignorant but virtuous man than to be a learned sinner. "A scholar sinner will not be spared, An unlettered saint will not be ensnared, A man will, by his actions and deeds, Be judged and known good and bad to be, play not the game of life in such a way, That in His presence you may find no place, The scholar as well as the unlettered soul, By their deeds will be judged in his court, The self-willed and braggadocio, will suffer agonizing blows."<sup>17</sup>

Guru Nanak Dev wanted the people to be social and to earn honestly and also to help the needy. "To grab the right of others is as bad as beef to a Hindu and pork to Muslim".<sup>18</sup> The Adi Granth condemns all the lower, unethical, immoral and narrow values. It leads the masses towards the Absolute One i.e. God. The intention is that one should lead holy and pious life. The highest object of human endeavour is the purity of life. This is attained by virtues like, mercy, temperance, charity, justice, honesty, contentment, self-control and selfless service. "If any learned educated person is engulfed by the love of worldly attachments, greed and egoism, he would be considered a fool."<sup>19</sup>

Great emphasis on the need to overcome evil impulses and vices like Kaam (concupiscence), Krodh ( Anger), Lobh( covetousness), Moh (attachment) and Ahankaar ( pride) is required. These passions are to be sublimated by virtues as the springs of

---

<sup>16</sup> Gandhi, K.L.: Value Education, p. 7.

<sup>17</sup> parhi-aa hovai gunahgaar taa omee saaDh na maaree-ai, jayhaa ghaalay ghaalnaa tayvayho naa-o pachaaree-ai, ... muhi chalai so agai maaree-ai, Adi Granth, p. 470.

<sup>18</sup> hak paraa-i-aa naankaa us soo-ar us gaa-ay, Ibid., p. 141.

<sup>19</sup> parhi-aa moorakh aakhee-ai jis lab lobh aha<sup>N</sup>kaaraa, Ibid., p. 140.

action rather than torture or recourse to asceticism. Indeed, the spiritual aim involves realization of divine perfection, which may not be possible without being perfectly moral and truthful. Therefore, in this particular sense, moral aim is higher than even the spiritual aim as truthful living is higher than truth itself. Moral development is the very root of virtuous life. The real strength of moral education lies in moulding the self into moral conscious that spontaneously responds to all that is good and virtuous. Evolving and listening to the voice of true moral conscience and acting accordingly is Man's greatest achievement as it leads not only to moral perfection and excellence but also to realization of truth. It teaches man that morality in action is more precious than mere good intention.

The Bhagvad Gita really believes in morals and holds that morals are essential for any individual and it directs the individual onto a right path. It teaches us moral values which enlighten our path in hard ship of life. Bhagvad Gita has divine power in it to effectively work on human beings to remove their weakness and generate courage, self confidence, devotion and patriotism to the practitioner. One can fasten the life journey toward the goals of a powerful nation where people enjoy peace and brotherhood by sharing their sorrows and joys with each other which creates a good understanding among them and benefits the society at large.

In our day to day life in this world, what we learn during our earlier days of education from the teachers is, "attaining complete knowledge." With the qualifications achieved, we become eligible to take up work to earn a living. But at this particular stage of earning the livelihood many of us just ignore the moral values which must be followed by every one of us. Life is not just attaining the knowledge the knowledge has to be used to gain morality and further it must be followed. It is only the light of moral vision that perverts thinking and if person lives his life following moral principles, there will be no narrow aims of pleasure of senses, anger, greed or malice etc.

Education should be moulded in such a way that morality should impel man to utilize atomic energy for the betterment of humanity rather than for its destruction. It is the sacred aim of education to preach and practice morality as a faith and ideal, as morality is a great unifying force in life. Moral development as an aim of education should be interpreted in its wider sense. It is considered not only as ethical maxims but a quality of all civilized conduct. The culture, social efficiency, discipline are moral traits. Moral virtues like truthfulness, sincerity, honesty, respect, and justice promote the social efficiency of the individual.

### **6.0.5 Emotional and Aesthetic Development**

For emotional and aesthetic development of the educand the Gurus emphasize the traditional study of music and literature. They emphasize the singing of God's praise accompanied with music. Music is the soul of life and it is the soul of Sikh religion. Guru Nanak was a great poet and his poetry is rooted in the music. It abounds in poetical graces, lyrical beauties and epic sublimities. The musical recitations not only provide aesthetic enjoyment through literary and musical element but also hold before the common people the cherished ideals and traditions of the land. Guru Arjan Dev has written his Bani in fifteen ragas. He is the only Guru, who has used raga Jai Jai Wanti in his Bani. The Adi Granth has very wisely touched the emotions of human life to depict sorrow, sadness, love, pain, anger and rage in its repertoire, and felt the need of sublimation of emotions through education. Bhagvad Gita also exhorts us to have control over the negative emotions and emphasizes to train the mind with positive thoughts. Negative emotions or thoughts discourage our work and take away the courage of the people who want to make progress in life, Education should provide opportunities to generate positive emotions and aesthetic sense among the pupils and encourage them to express their feelings through drama art, music, creative writing and audio visual media.

### **6.0.6. Preparation for a Life of Action and Labour**

The Adi Granth and the Bhagvad Gita call for a life of action and labour. They believe that Man can carve out his destiny through his own efforts. A man cannot get salvation, without adoption of Karm Yoga. The Karmyogi is the real enlightened person. A man devoid of creative action suffers all weakness of life.”<sup>20</sup> Guru Nanak Dev while choosing his successor was not swayed by affinities of blood relationships. He discovered dignity of labour and hard work in Bhai Lehna and appointed him as his successor.

In the Adi Granth the theory of Karma has two directions. First, efforts of the individual are necessary for improving his own conditioned destiny. Man is responsible for his lot. He must not blame God for his destiny. He must think of the present and the future. Secondly, Karma, that is destiny can be changed by prayer and the grace of God. The improvement of Karma by grace is an essential principle of the Adi Granth. Guru Nanak Sahib says,” Karma is the cause of birth in this world, but salvation can be

---

<sup>20</sup> jah karnee jah pooree mat, karnee baajhahu ghatay ghat, Ibid., p.25

obtained by His grace”<sup>21</sup>. When an individual learns to submit to His will, he ceases to worry about the fruit of the Karmas. He offers all his actions to Him the acts as the instrument of His will. According to Sikhism, all past Karmas may be erased through association with saints, and meditation on the “The name of God”. The main problem for a man of action is how to get rid of the evil consequences of Karma as well as the disappointments in certain other consequences which though ardently wished for do not turn out to be so. If our action is selfish it will generate vibrations of selfish reaction in others. The result is that the accumulated Karma of humanity as a whole will be a fund of stark and naked selfishness. Selfish action thus leads to disintegration. With the martyrdom of Guru Arjan Dev, a new value of action came to be included in the scheme of education. The training, brave and valiant soldiers, who, in the spirit of selfless fighters were able to defend their own lives and the honour of their community became the aim of their education. Guru Teg Bahadur himself adopted this aim. After getting this education he sacrificed his life against the coercive action of the Mughals.

The Adi Granth holds that the honest labour uses the intellect, develops social qualities, makes individuals self dependent and takes them nearer God. The true path of life is known to those who earn their livelihood with hard labour and part with a tenth of their earnings in the service of the needy. True wisdom can be realized only through a life of action. “Wisdom cannot be sought through prattle, To describe its essence also is hard, verily those alone can gain wisdom, who through God’s grace, lead the very practiced life of Karam Yoga”<sup>22</sup>

The Bhagvad Gita offers a beautiful synthesis of action and liberation or release. It is always better to do action rather than remain inactive. The Bhagvad Gita insists on the doctrine of Nishkama Karma. Nishkama is made of two Devnagri morphens. Nish means “Without” and Kama meaning “Benefits”. So, Nishkama means “Without desire or disinterest”. The concept of duty for duty’s sake is closely related with NishKama Karma. The duty for duty’s sake doctrine means the performance of action without the hope for its fruit. We should not avoid actions but we should be detached from them The principle of Nishkama Karma does not teach us the renunciation of action but the renunciation of in action is its main theme. The continued performance of Nishkama

---

<sup>21</sup> karmee aavai kaprh<sub>aa</sub> nadree mokh<sub>du</sub>-aar, Ibid., p. 2.

<sup>22</sup> gi-aan na galee-ee dhoo<sub>d</sub>hee-ai kathnaa karrh<sub>aa</sub> saar, karam milai taa paa-ee-ai hor hikmat hukam kh<sub>u</sub>-aar, Ibid., p. 465.

Karma would naturally lead to the purification of mind. This represents a spiritual advance of very great significance. The fact is that this philosophy of action represents the dedication of the fruits of action and it is expected to lead a more exalted state which represents dedications of action itself.

According to Bhagvad Gita, man's duty is to do work without considering it in terms of its fruit. "Abandoning all attachments to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings."<sup>23</sup> "Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection."<sup>24</sup> "A man who has control on his senses towards their subjects, this type of Karma-yogi is the best in the world"<sup>25</sup>. According to Bhagvad Gita Karmas are very essential parts of human life. So man must do his duty and in this type of Karmas he finally gets the secret of God. "One, who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities".<sup>26</sup> Those who are engaged in this process are known to be without desire for personal sense gratification. The sense of eternal survivorship to the Lord makes one immune to all sorts of reactionary elements of work.

The man who has known himself and his potentialities and is confident of his ability gets above the petty consideration of mine and sees nobody on the basis of I-thou identity and always works for the benefit of the others. The aim of education should be such that it should enable the child to perform his action in a right manner.

Aims of education should be modified in such a manner that education should become an instrument to encourage self-discovery, spiritual upliftment, social service, humility, fortitude, sincerity, equality, justice, peace, wisdom, duty towards parents, society and nation etc. among pupil. Such understanding should be both cognitive and based on experience and feelings. Value oriented education should enable

---

<sup>23</sup> tyaktvā karma-phalāsaṅgaṁ nitya-tāptō nirācraṇyau karmaṇy abhipravātto 'pi naiva kiñcit karoti saḥ , Bhagvad Gita, Chapter IV, Verse 20.

<sup>24</sup> na karmaṇā anārambhān naiṅkarmaṇā puruṇo 'ṇute na ca sannyasanād eva siddhiā samadhiḥ gacchati, Ibid., Chapter III, Verse 4.

<sup>25</sup> yastv indriyāṇi manasā niyamyārabhate 'rjuna karmendriyaiḥ karma-yogam asaktaḥ sa viśiṇyate, Ibid., Chapter III, Verse 7.

<sup>26</sup> karmaṇy akarma yaḥ paçyed akarmaṇi ca karma yaḥ sa buddhimān manuṇyeṇu sa yuktaḥ kâtsna-karma-kât , Ibid., Chapter IV, Verse 18.

pupils to become open and considerate in their thought and behavior and rise above prejudice based on religion, language, caste or sex. It should develop their creative faculty, refine their aesthetic responsibility, quicken their imagination and broaden their vision. Value oriented education should help the students to understand and appreciate themselves and continuously strive for their inner development and thus moving towards the goal of self realization.

### **6.1.0 CURRICULUM**

The curriculum for value oriented education should be formulated by taking into account the religious Scriptures like Adi Granth, Bhagvad Gita, Quran etc. as they are the store house of values. Value inculcation like all learning needs to take place at three levels, cognitive, affective and conative. Value education must help in the cognition of the need and importance for human values in one's life. Proper understanding leads to appreciation which in turn helps students reflect and act upon values. Values need to be understood, experienced, felt and acted upon. True absorption of values takes place only when they are cognized, appreciated, internalized and practiced. The present Indian education system especially its curriculum reflects only borrowed ideologies on which it is formulated. The natural values are neglected behind. Our curriculum should reflect value orientation. Even various commissions and committees recommended value oriented education at all levels. The curriculum must provide enough opportunity for students to acquire knowledge. The attitudes, emotions, feelings and motives of the pupils must be taken as important parameters to be considered. The most important aspect of value development consists in the building and strengthening of positive sentiments for the people and also for ideals. Education should prepare the individual for participating in and promoting values in social life. While planning the curriculum, values must be kept in view all the times. It must promote the values of democracy, egalitarianism, social justice and secularism. It must emphasise high performance and excellence. As a mechanism of socialization, it should prepare generations with new design for living. It must promote the quality of life. In return the students will develop reviewed confidence. There must be commitment in inculcating values. Education must lead to consistent growth of personality, steady development of character and qualitative improvement of life. A trained mind has the capacity to draw

spiritual nourishment from every experience. The school curriculum has to include certain components that communicate essential values in their totality. Every teacher has to be a teacher of values. Every activity, unit and interaction must be examined from the view point of value identification, inculcation and reinforcement and then deciding appropriate strategy for a balanced and judicious implementation. The value oriented education should be introduced from an early stage. The study of value oriented education in schools should be approached in different ways according to the age and circumstances of the pupils and the particular situations of schools and the education systems. The emphasis in teaching and learning in a value oriented education system should be positive. The consciousness of values must permeate the whole curriculum and programme of activities in the campus.

The curriculum should target the development of heart and intellect. For the development of spirit, the philosophy of ‘Naam’ has been emphasized. The indirect implications of the type of education are that higher emphasis should be upon language, philosophy, sociology, and ethics. In order to emphasise spiritual education Guru Nanak advocated God oriented education, Which can take place with the grace of the Almighty. “Without the True Guru, there is no other physician. For, he alone abideth in God, detached and stainless, and when one meeteth the Guru, one is rid of one’s evil, and one Reflecteth on the Lord’s wisdom.”<sup>27</sup> The aim of human life is Union with God and this also can be achieved through His ‘Naam’. Morality was an important part of the curriculum for living a truthful and worldly life. He has given due importance to worldly life time and again and said, “The unstuck Music sings in one’s mind and one abideth in one’s self, and, Imbues with Naam , he is detached even while attached.”<sup>28</sup> The Adi Granth holds that curriculum for the students be such that it should encourage truthful living, humility, peace, contentment, self-control, wisdom, courage, purity, patience, hardwork etc. “They who know the Truth, contemplate the True One and themselves become true. Nanak, they who enshrine the True Naam in the mind, they are not separated (from the Lord), and are never in sorrow.”<sup>29</sup>

---

<sup>27</sup> satgur baajhahu vaid na ko-ee, aapay aap niranjan so-ee, satgur mili-ai marai mandaa hovai gi-aan beechaaree jee-o, Adi Granth, p. 1016.

<sup>28</sup> anhad vaajai nij ghar vaasaa, naam ratay ghar maahi udaasaa, Ibid, p. 161.

<sup>29</sup> jinee sach jaataa say sachay ho-ay an-din sach Dhi-aa-in, naanak sach naam jin hirdai vasi-aa naa veechhurh dukh paa-in, Ibid., p. 769.



Bhagvad Gita also stresses, “Humility, modesty, non-injury, forbearance, uprightness, service of the teacher, cleanliness, steadfastness, self-control; <sup>30</sup>Dispassion toward the objects of the senses, and also absence of egoism; perception of evil in birth, death, old age, sickness and pain.<sup>31</sup> Constancy in self-knowledge, perception of the end of the knowledge of Truth; this is declared to be knowledge, and what is opposed to it is ignorance.<sup>32</sup> Curriculum should encourage spiritual education based on moral and social values. We should be tolerant and continue our progress with determination. It should lead to the all round development of the child’s personality. It should be full of ideas, knowledge and wisdom. One should work for the humanity and shun crookedness and perform noble deeds, develop intellect and purify mind. Education should develop an ideal man.

Curriculum should imbibe such topics and lessons which would be able to generate values among students. Value oriented education should be built into the whole curriculum i.e. both the Elementary stage and the Secondary stage.

### **6.1.1 Curriculum at Elementary Stage**

From the child’s early years value oriented education is both practicable as well as necessary. The major objective at the pre-school and early elementary stage is to give such education to the young child as to inculcate in him all the desirable values and help him develop into a wholesome personality. Since there is no need for a set syllabus at the pre-school level, the ethical and social values can be inculcated through the daily activities of the pre-school. At this stage, speech becomes an important tool for group interactions and for sharing experiences. This is the time when concepts of right and wrong and new standards of morality take shape. Once these concepts are internalized they can be applied to a broader variety of situations. Children at the elementary stage enjoy all sorts of activities which become a source of joy for them and they look forward to performing them. When we prepare a programme for the students of this age group we must take care of their developmental characteristics into account. An

---

<sup>30</sup> *tamas tv ajīāna-jaā viddhi mohanaā sarva-dehinām pramādālasya-nidrābhis tan nibadhnāti bhārata*, Bhagvad Gita, Chapter XIV, Verse 8.

<sup>31</sup> *sattvaā sukhe saījayati rajaū karmaēi bhārata jīānam āvātya tu tamaū pramāde saījayaty uta*, Ibid., Chapter XIV, Verse 9.

<sup>32</sup> *lobhaū pravāttir ārambhaū karmaēām açamaū spāhā rajasy etāni jāyante vivāddhe bharatarñabha* Ibid., Chapter XIV, Verse 12.

important aim of education is to develop positive attitudes and values in children while kids are young. The present curriculum deprives children of opportunities of learning in a collaborative, reflective manner that would have at least helped them acquire basic social skills.

No doubt efforts have been made to make curriculum and books as child friendly as possible and to follow a child centered, activity based approach. But values which form the basis of a child's personality have not been properly introduced. In the elementary stage, the major subject areas relevant to values are languages and environment education. Values should be thought through stories, parables, religion and sayings of great people and their lives. Right from the start, children should be taught about the founders of the great religions of the world. Visits to temples, gurdwaras, mosques and churches should be made etc. Though value education should not form a subject of study or examination at elementary stage, it should be judiciously integrated into all the subjects of study, activities and programmes so that the desired objective can be achieved during morning assembly, field trips, cultural functions and in public places and in and outside the schools and should linger long after leaving school.

Through the environmental education lessons which involve sciences and social studies values of democracy, socialism, justice, equality, sacrifice, cleanliness and national integration, peace, service, duty, etc. can be inculcated in the children. While teaching these lessons stress can be laid on developing an understanding of and appreciation of India's cultural heritage, its composite nature, richness as well as variety and diversity. We should also emphasise that in spite of all this diversity and variety, we all are human having mutual understanding among us. Through this subject selflessness, cooperative spirit, respect for one's own property and that of others, civic duties, spirit of sharing, provisions to promote dignity and justice, patriotism, international understanding, protection of environment, propagation of value philosophy can be done.

The language classes can be effectively used to develop in the children the ability to communicate clearly their ideas, opinions, and arguments concerning the issues at hand. Fairy tales and folk tales from around the world that seek to understand the theme of positive human behaviour such as courage, justice, kindness, unity, service, truth, humility, non-violence, self-realization should be introduced. The teacher can help children to adopt the attitude of acceptance of other children from different castes, colour and creeds and be patient, and tolerant of difference of opinion, belief and customs.

Lessons, essays and poems should use refined language and incorporate courtesy, purity (both external and internal), respect for elders, sacrifice, wisdom, truth, honesty, contentment, self-control, faith, hard work, charity, duty, patience etc. among students in direct or indirect manner.

### **6.1.2 Curriculum at Secondary Stage**

The organization, spirit and atmosphere of the school are essential components of education for value oriented education at the secondary level. The values should ideally be reflected in all the daily operations of school life, in the relations between teacher and pupils as well as amongst members of each group. In the secondary school curriculum, the investigator has found that almost every subject in the curriculum has something to contribute to the sum and substance of knowledge and experience. But literature, history and civics offer more help in transaction of values.

In language classes, the teacher can present some pre-selected poems and then ask the students to write poems or essays in which they depict certain vices, evils and virtues in society and to highlight the fact that men and women are equal and women have a right to get equal status in society. Lessons, poetry, essays, novels and one act plays should incorporate moral, spiritual, intellectual, emotional, aesthetic values and dignity of labour and hard work. Emphasis should be made on discriminating right and wrong, good and bad, study of the lives and teachings of great teacher of the world like Krishna, Buddha, Guru Nanak, Gandhi, Vivekananda etc. Stories from Ramayana, Mahabharata, Purana, Bhagvad Gita, war and peace, incidents that shaped great men, truthfulness, devotion to God, self-control, self-realization, renunciation, detachment, courage, service, duty non-violence through the teachings of Mahavira, Buddha and Gandhi etc. should be introduced.

Social studies help the students to analyze the contemporary scene in the light of past events and trends to anticipate to some extent, the course of development in international relations. In the secondary stage values can be taught in the context and understanding of the areas such as The United Nations, The World today, East-West problems, Armaments, Events and personalities in national and international affairs. Studies of different countries, their families and societies, economic, political and cultural interdependence, family life, school, community, country and state, The history and civics

classes should cover the topics as the glorious past, the present situation, patriotism, sacrifice, unity in diversity, equality, growth of culture and civilization with reference to ethics, life history of saints who have experienced God like Sri Ramalinga Vallalur, Appar, Andal and others, discussion of moral, immoral and non- moral acts and what makes an act moral, concept of citizenship, what it means to be citizen of the world, basic human values, duties, relevance and significance of relief work during famine, floods, wars, earthquakes, tsunamis and other natural or manmade disasters.

#### **6.2.0. CO-CURRICULAR ACTIVITIES**

The curricular and co-curricular activities should be organized in schools in such a manner that real experience of values can be showcased to the children.

Co-curricular activities would comprise group and individual activities, teamwork, working with others etc. Field activities like National Integration Camps, The National Social Service, N.C.C., Games and sports, social work lead towards the attitude of patience, tolerance, humility, unity, equality, self-control and service to humanity. They can pick up some social, moral and cultural values of life.

Simple and interesting stories about the lives and teachings of prophets, saints and sacred texts of different religions could generate virtues like contentment, self realization, sacrifice, courage, purity, faith and renunciation.

Songs, skits, dramas can be organized in the institutions on themes related to various values of life. By participating in such activities student can develop and adopt positive attitude toward them and towards society. Inspiring dialogues, poems and material from religious scriptures could form important part of value oriented education.

By organizing art and painting competitions and exhibitions students of different schools and age groups can be invited which would generate the feeling of compassion, humility, unity and tolerance etc.

Activities like wall newspapers, posters on current social events, displays of various problems of society, writing competitions can inculcate values among students.

We cannot ignore the powerful role sports play in molding the children of this nation. Most kids are involved in some kind or the other of recreational sport or after school activity.

1. Such activities create and implement a guiding sports philosophy that promotes core ethical value (respect, caring, compassion, cooperation, and fairplay).
2. Balance the drive to win with the programs defined core values.
3. Create a positive environment for kids with respect to the individuals and their differences.
4. Link lessons like self-discipline and perseverance to academic success and personal goals.

Declamation contests related to social, moral, aesthetic and spiritual value of life should be organized in the institution. Interactive participation by speakers from the audience and the main speakers can enliven the program and achieve its goals. Different institutions should be encouraged to participate in these contests.

Celebration of the birthdays of freedom fighters, saints, great persons, and international days like Human Rights Day, World Peace Day, and World Health Day will help in inculcating in noble values. Yoga and meditation would play a great role in achieving values like self control, self realization, self discipline, renunciation, detachment, patience, contentment among students.

The erosion of values has led to the spread of callous selfishness, unlimited greed, bribery, corruption, violence, injustice, and crisis of character. Only value oriented education can promote individual and social welfare, love, peace, justice, equality, goodwill and understanding. The content of value education can be viewed from individual point as well as social point, to make the human being a good person, and to make the society a good society. The national aspirations and goals of education must permeate through the curriculum, co-curriculum and the school atmosphere. The curricula, the textbooks, the teachers, the facilities available in the institution, and the environment of the institution from the point of values- would determine the status in respect of knowledge and values of those who come out of the system.

### **6.3.0 METHODOLOGY AND VALUE ORIENTED EDUCATION**

Although the contributors of the Adi Granth and the Bhagvad Gita were not classroom teachers but they were great teachers of mankind nevertheless. They

convinced the people by giving examples and made them understand the essence behind things, rather to follow them blindly. The Adi Granth and the Bhagvad Gita's methods of teaching were informal, traditional and indirect though its contributors were very clear and formal about what they wanted to impart to their followers. They defined the things in simple words so that common man could also understand their message. Guru Nanak himself refused to wear sacred thread (Janeau), but explained the definition of true Janeau which he wanted to wear. "Make Mercy thy cotton, contentment thy thread, continence its knot, truth its twist, that would make a Janeau for the soul. If thou have it O Brahman, then put it upon me."<sup>33</sup>

By explaining the real meanings, Nanak gave novelty to the words and thought. There are three levels of teachings and learning process i.e. memory, understanding and reflect on. Guru Nanak gave less importance to memory level and more importance to understanding and reflective levels of learning. Out of these two, again he gave primary importance to reflective level. He said, "Not through studying, but through understanding, the Lord's secret is found".<sup>34</sup>

In the Adi Granth and the Bhagvad Gita the relationship between the teacher and the student is democratic. They never impose their ideas upon them, but gave suggestions and made them understand their point of view. Virtues are taught by giving simple examples and using agrarian technology. They used various methods to educate the masses in only one direction viz development of divinity in man so as to help him to realize the truth and follow the path of truthful living to seek divine perfection in the cosmos. The best way to transfer the values is through practice, action rather than precepts or verbal discourses. It develops the skill of critical thinking and ability to enquire into the benefits underlying the issues of value oriented education. In addition to acquiring the skills to foster critical thinking. Teachers would need to learn numerous methods thought to be critical in teachings of values. Numerous strategies /methods are discussed below.

---

<sup>33</sup> da-i-aa kapaah santokh soot jat gandhee sat vat, ayhu janay-oo jee-a kaa ha-ee ta paaday ghat, Adi Granth, p. 471.

<sup>34</sup> parhi-ai naahee bhayd bujhi-ai paavn Ibid., p. 148.

### **6.3.1 Role Reversal**

Students generally take pleasure in playing the role of other person. This technique is basically a socio-dramatic technique. It provides an ideal setting for highlighting values. The learner is, thereby, involved in a more realistic situation than simple discussion. He or she is able to get the feel of how they are behaving and why they behave in those ways. The situation may be contrived or it may develop informally. For example, for giving the learner an understanding of how a child who has some physical handicap or a child with limited financial resources at home feels, the teacher may evolve certain themes concentrating around such learners and ask them without any limitations to take on their roles and interact. For example acting as a blind man (after getting blindfold) and keeping the blindfolds for the whole day will open the eyes about the sightless people and generate the required attitudinal response. And kids enjoy such role playing. Learners will then learn values like ‘dignity of individuals’ in their own right, non-discrimination, equality, humility, patience and service etc. An imaginative and creative teacher can deal with attitudes and prejudices in a meaningful manner, involving the learners not merely at intellectual level but also tapping their emotional resources.

### **6.3.2 Project Method**

The project method is an effective activity method. The essence of the method is to carry out a useful task in a group in which all the students work co-operatively. This method was developed and given a concrete shape by William Head Kilpatrick of University of Columbia.

Projects are the independent investigation of topics by students over an extended period, ending in a final product. They are useful for teaching values because they help students to see links between separate subjects and between their school studies and the outside world. While working on project students develop independent thinking and working habits. Project work develops fellow feeling and unity, hardworking, duties, tolerance, sacrifice among members of a group. Students are allowed to take control of their own learning with the guidance of the teachers. Teachers create opportunities for the students to interact with each other and with diverse people in the community outside the school. It gives students practice in presenting and defending their own findings and opinion in public which promote values.

### **6.3.3 Story Telling Method**

Story telling is an art which enables the teacher to come very close to the heart of the students and thereby attract their attention. This art of story telling aims at presenting to the pupils, through the medium of speech, clear, vivid, interesting, ordered sequences of events, in such a way that their minds reconstruct these happenings and they live in imagination through the experiences recounted either as spectators or possibly as participators. Story telling helps in enhancing the interest of the students in value oriented education. It goes a long way in firing the imagination of the students. It can be helpful in developing in the student traits of character such as charity, sacrifice, renunciation, self control, wisdom, peace, service, courage, purity, contentment, truthfulness, justice, humanity, etc. Suitable stories for the age of the students should be selected. The stories should be short easy to understand. The teacher must know well the story that he wants to narrate. If he stops in the middle, it will detract from the narrative. The language employed in telling a story should be very simple and easy. A child is most alive to moving things-engines, boats, horses and wagons, animals, boys and girls in action. Since the young child's own activities and experiences are the most interesting to him, the initial stories should be about experiences familiar to children. The story must have an aim besides mere enjoyment. The teacher must keep in mind the aim while narrating a story. Its most effective way of bringing out all the aspects i.e. cultural, social, religious and political.

### **6.3.4 Discussion Method**

Discussion involves the exchange of ideas between pupils. Discussion, whether it is formal or informal, large group or small group, can be effective teaching strategy which promotes the sharing of information, ideas and students involvement. A discussion can serve a variety of functions such as identifying the problem, sharing experiences, testing ideas, formulating hypotheses, solving problems and exploring controversial subject matter. Discussions are a good way for the teacher and students to discover what their attitudes are about value related issues. In order to have an open discussion, it is important to have an atmosphere of unity, equality and mutual respect in the classroom.



The teacher should create such an atmosphere in the class that every student is encouraged to participate in the discussion and express their view points truly and frankly. After reading each chapter, values imbibed in it should be elicited from the students. It will generate more interest in them for value orientation.

#### **6.3.5 Debates**

Declamation contests should be organized in the institution on themes related to social, moral, intellectual, aesthetic and spiritual values of life. Participation in the contest by way of speakers and also by way of audience will have a good impact. Different institutions should be encouraged to participate in these contests.

#### **6.3.6 Talking Circle**

The talking circle or ‘heart sharing’ is known as the talking stick. Students sit in a circle or in a number of smaller circles of 10-15 (rather than in rows) facing the teacher. Everyone is provided an opportunity to speak uninterrupted. An object such as stone or a piece of wood can be passed from student to student to signify that the person with the object has the floor. The main purpose of heart sharing is to provide each member an opportunity to say what is in his heart with the full attention of everyone in the group.

A talking circle can be used as a strategy for providing structured time for students to share their feelings, hopes, concerns and appreciations, to discuss a particular issue or problems of values. It is useful in a situation when there is no right or wrong answers and the major purpose of the talking circle is to provide opportunity for students to share their feelings. Talking circle is also used to create a safe and positive environment in which students can fearlessly express their point of view.

#### **6.3.7 Brain Storming**

Brain storming is a strategy to generate ideas and set the ball rolling. The major purpose is to stimulate thinking and bring out a range of ideas. This strategy can be effectively used in generating possible solutions to a problem with respect to values. Students are encouraged to come up with creative, exciting and radical ideas without fear of criticism or evaluation. Teachers can motivate the students to write short stories,

poems, write ups, articles on various values and find out the causes for erosion of values. Students provide as many ideas as possible on the ways to learn the values. Brain storming could be a valuable strategy as an introductory activity in studying value oriented education.

#### **6.3.8 Pictures**

Pictures provide an environment of reality. They can be extremely effective for showing students how we all see things differently. Students are asked to write down all the possible questions and their answers relevant to the pictures shown to them. Teachers will display all the pictures, questions and answers and make further comments where necessary. Pictures are of different kind such as picture post cards, pictures made on charts or posted on charts, text books and reference book pictures, picture diagram. Students by their nature are picture minded. This love of students for visuals can be capitalized for the teaching of values. Pictures help students to understand that values are concerned with life. Pictures simplify the abstractions and help to create and maintain interest.

#### **6.3.8 Drawing**

A drawing is highly simplified as the most essential elements are shown. Drawings can be used to develop observation and cooperation skills, imagination, feelings of empathy for people in the pictures, or to get to know the other members of the class. Drawing is useful when teaching values because the work of the class can be exhibited in the school to present values in art form to other students.

#### **6.3.9 Cartoons**

A cartoon does not present the reality directly; it is a metaphorical presentation of reality. The cartoonist depends on humor, satire and mockery for the presentation of his ideas. A cartoon makes strong appeal to the emotions and thus enhances learning. Cartoons have powerful influence on young people. They can be used in the classroom in many different ways. Stories developed through cartoons can be used as a way to communicate various values.

### **6.3.10 Personal example**

Inculcation of human values among students takes place primarily through emulation of the personal examples set by the Principal and teachers of their school. Students do not act so much on the verbal advice tendered by them as they imitate their actions. If the teachers have to make a positive impact on students, they have to become role models.

### **6.3.11 Verbal advice**

This does not mean that the Principal and teachers can afford to make loose statements, hoping that no one will take notice. If a teacher is truthful, honest and an idealist and is happy about it, he transmits his enthusiasm. If a teacher flouts all the rules and sheepishly admits to his class that values are bookish concepts, which do not work in “real” life that cynicism also percolates.

### **6.3.12 Slogans**

At the entrance of the school, the school motto should be prominently displayed. The motto should be fully explained in the school prospectus as also in the main lobby. Suitable sayings and quotations should be culled out from the world religions and from the speeches and writings of great men and women who have made a mark in the world. These could focus on simple values like punctuality, courtesy, patience, perseverance, compassion, love, and respect for elders, patriotism, faith, truth, righteous conduct, non-violence, peace and facing adversity with a smile.

### **6.3.13 Morning Assembly**

The morning assembly should be fully utilized for inculcation of values. This can be achieved through the following activities:

- There should be silent sitting or meditation for a few minutes. Even two minutes are enough. Students should be instructed on the methodology of meditation. Options should be provided, so that no one carries the impression that the

meditational practice of a particular faith is being imposed. Students may concentrate in order to watch the mind or make it empty of thought or visualize a pleasant scenery or focus on their chosen personal example and so on.

- Yogasana can follow; qualified yoga teachers should do these, so that they do not lead to problems. The benefit expected from each asana should be explained as it leads towards peace, self-control, self-realization etc.
- There should be community singing of songs and bhajans. These should be chosen carefully. The subject matter should be edifying, patriotic, based on harmony among different faiths, the essential unity of all religions.
- Moral and spiritual talks by students, teachers, outside guest teachers, including the clergy and laity, should be encouraged. Lecturers should be chosen carefully. They should speak about human values that are common to all the world faiths. They should not run down people belonging to other faiths and ideologies. They should not emphasize their differences nor dilate on their past conflicts and wars. They should not seek to convert the children to a faith other than their own. They should try to make a Muslim a better Muslim, a Christian a better Christian, a Buddhist a better Buddhist and a Hindu a better Hindu.
- “A thought for today” should be chosen by a group of faculty members. It should be morally elevating and spiritually uplifting. A teacher and a student should elaborate the meaning and ramifications of the thought, so that the idea sinks into the subconscious mind of the students.
- The students should be given one minute at the end for a bit of self – appraisal and introspection. They can quickly recapitulate mentally as to what they did or did not do during the previous day. Such periodic ‘self – audit’ is invaluable for keeping to the straight and narrow path.

#### **6.3.14 Classroom transactions**

Each class should start with the teacher talking about a particular value. He/she can make it interesting by narrating a story that illustrates that particular value. There should be an attempt to integrate the teaching of values with subject matter at hand.

### **6.3.15 Social Service**

It has to be made clear to the students that this life has been given by God so that we are able to serve others who are not as fortunate as us. The school should implement the National Service Scheme in all seriousness. Meaningful projects should be taken up. These can be of various types:

- The students can go to a neighboring slum area and help the residents in cleaning up their surroundings. They can share their knowledge about how to avoid littering, garbage disposal, personal hygiene, etc.
- They can be asked to visit a nearby hospital, home for the aged, institution for physically and mentally challenged people, so as to share their life experience and lend a helping hand by giving them food packets, sweets, clothes or celebrating festivals in their company or writing letters for them or relieving their tedium by reading out stories to them.
- They can be asked to look after the cleanliness, maintenance and upkeep of the school premises or residential hostel.
- They may be encouraged to plant trees in the school or hostel area.
- They may be entrusted with the responsibility of running institutions like the school canteen, first aid center, dispensary, bookshop, provision store etc.
- The school should be quick to send a group of students whenever there is a natural calamity like drought, flood, fire or earthquake, with permission from some competent authority.
- Adult education or teaching of servants or children belonging to poor families is another fertile area. Students can feel enormously fulfilled if they are able to make even one person literate.

### **6.3.15 Spiritual diary**

Maintenance of a spiritual diary by each student should be encouraged. They should be instructed in the art of writing the details of their good and bad habits and actions, so that they are enabled to work on strengthening their good points and conquering their vices through strenuous effort.

### **6.3.16 Suggestion box**

Students should be allowed to ventilate their suggestions and grievances and put the same in a suggestion box. Serious consideration should be accorded to their suggestions and proposals.

### **6.3.17 Dealing with negative elements**

The attempt should be to deal with negativity of some students and their activities in a reformatory spirit, rather than resorting to punitive measures straightaway. Punishment should be the last option. Identifying the ringleaders and tackling them on a one-to-one basis should control rowdiness. Objectionable writing on walls and toilets should be erased, without showing much overt reaction.

## **6.4.0 ROLE OF TEACHER**

The teachers have always been valued in the society as major agents in individual and social development. In any system of education, the teacher is the pivotal factor. No educational edifice can be raised or maintained without the strength and help of the teacher. The impact of the teacher goes far deeper in effect than any educational programme howsoever thoughtfully designed. The teacher is the beacon light who shows the right path to the disciple.

Both, the Adi Granth and the Bhagvad Gita hold that men may read a thousand books and may visit holy places. He may acquire the knowledge of the whole world. All this, neither enlightens his mind nor makes him virtuous. The only solution to purify oneself lies in accepting the Guru's guidance and support. "The self minded persons can never rid themselves of this filth without the Guru's grace, in spite of repeating God's name in sheer ego."<sup>35</sup>

The Guru is the embodiment of wisdom and is the only means to ultimate knowledge which is identical with ultimate being. He communicates truth, purity, happiness, honesty, peace and ethics to pupils. According to Guru Teg Bahadur the real aim of the Guru is to awaken divine consciousness in the pupils. Self- realization being the aim of education, he is to lead the pupils from darkness to light, from humanity to divinity and from untruth to truth. "With the help of the true teacher one can realize that in this age of Kal Yug, salvation can be attained by reciting only Lord's True name. Ego

---

<sup>35</sup> parhi-ai mail na utrai poochhahu gi-aanee-aa jaa-ay, man mayray gur saran aavai taa nirmal hoy, Adi Granth, p. 39.

is vanished and he sees God everywhere. The true teacher gives the treasure of the Nam to his disciples.”<sup>36</sup>

He teaches them the dignity of labour and to earn their living with honest labour. A rightly educated person gets honour in society. He helps the pupil to inculcate various virtues in life which develop his personality. Teacher promotes social and civic virtues. “Guru’s true knowledge dispels darkness of ignorance which is root of all evils and vices.”<sup>37</sup>

In the Bhagvad Gita Lord Krishna as a true teacher infuses in his disciple, self confidence courage and fearlessness to enable him to fight the battle of life heroically. It is through the grace of the Guru that the spiritual wisdom ( Vedas), the divine music (Nadas) and divine union (Yoga) are revealed to the disciple. His function is to unite the human soul with the Infinite soul. The true teacher helps the disciple to overcome his weaknesses, vices and become morally strong. Imparting knowledge (Jnana), repeating the Lord’s name (Japa), concentration on God (Dyyan) work without attachment (Nishkama Karma) are the duties of the teacher to impart. All good efforts lead towards service of the God. Even God engages in work, great men follow God and other men will follow great men, in short, example is better than precept. Teachers work for the welfare of the world, surely an ideal that should appeal to the modern mind.

#### **6.4.1 Pre -Service Teacher Education**

To introduce values oriented education in the curriculum at all levels of the school, we will first of all have to re-educate our primary and secondary school teachers so that they can efficiently educate their students later on. Teacher education curriculum intends to inculcate values like tolerance, contentment, humility, self-realization, self-control, equality, wisdom, purity, living together etc. The whole teacher education curriculum needs re-thinking. It should compulsorily train teachers to practice integrated value-based education approach in transacting a lesson. This may require inclusion of a paper on value education and the techniques of value education in various disciplines/methods. It is also necessary to sensitize teacher educators about the issues and concerns regarding the same.

---

<sup>36</sup> kal mai mukat naam tay paavat gur yeh bhayd bataavai, kaho naanak so-ee nar garoo-aa jo parabh kay gun gaavai, Ibid., p. 831.

<sup>37</sup> ji-o anDhayrai deepak baalee-ai ti-o gur gi-aan agi-aan tajaa-ay, Ibid., p. 39.

To make the teacher trainees aware of values and their significance in life they should be imparted education not only theoretically but also by organizing co-curricular activities. Passages and episodes from biographies and autobiographies, panel discussions, symposia, workshops, seminars, preparation of scrap books, slides, film strips provide opportunities to future teachers to embody progressively higher and noble values. The teacher educators should ensure that the teacher trainees gradually begin to become aware of their deeper self and that with this growing awareness they become able to harmonize and resolve their inner conflicts.

All governments should be encouraged to develop and implement laws and policies which enable values in education to be an integral component of teacher education, professional development and student learning experiences. Education in human values, peace and international understanding should be taught across the entire teacher education curriculum. In order to implement the above, a voluntary network of educators sharing the educational goal of human excellence should be established for educators to exchange ideas and experiences and promote value education.

The initial training of teachers should prepare them for their future contribution of teaching value oriented education in their schools. Future teachers should be encouraged to take interest in national and world affairs. They should have the chance of studying value system in a foreign country or in a different environment. Abilities should be developed to organize co-curricular activities centering round values because such activities play a very important role in inculcation of values among students.

#### **6.4.2 In-Service Teacher Education**

In-service education and training are important in professional updating of teachers due to new advances in knowledge and information technology. Teachers should be given the opportunity, to update their knowledge through in service training. In service education should include participatory activities in which teachers explore their own values and attitudes about value oriented education.

All the teachers should be oriented to inculcation of values through value integrated approach to education. They should be trained in communicating value oriented education in their day to day class room teaching. Teachers should be encouraged to utilize role-playing brain storming, discussion and story-telling methods of



teaching for the awareness of the value oriented education. There are occasions when children express wild impulses and passions, and often they are in revolt. Children have their own daily battles of loyalties and friendship, and there are moments of desperate depression and of violent enthusiasm. There are occasions when children get vexed, become sulky and go on strike. All these occasions are occasions for value-oriented remedial action and re-education. With patience and perservance, the teacher can utilize all these occasions to show the truth and light and to awaken among the children the right sense and the right direction of true progress.

Refresher courses being organized by University Grant Commission-Academic Staff Colleges (UGC-ASC) in the country on value oriented education can be of good help in spreading and dissemination of value oriented education awareness among teachers and teacher-educators. Like Macaulay's downward filtration Theory this awareness will penetrate the grass root level.

For the successful implementation of the value oriented education, the teachers should develop competencies such as identifying value related content from text-books, developing international brotherhood, peace and harmony, to take initiative to remove disparities and develop feelings of tolerance and mutual respect in both national and international perspectives.

In the pursuit and promotion of values, the teacher has the most vital role to play, it is the teacher who is the guide, friend and philosopher and is the first to interact with children after the parents. Teachers with vision, dealing with curricular subjects such as languages, science, social science, music, art work experience and co-curricular activities such as NCC, Scouts and Guides, Red Cross, field trips, sports and games can develop suitable strategies and methods which would enable proper transmission of values. Teachers to be functional as vehicles of values must themselves be 'Carriers of Values'. It has been remarked by a great thinker that if a teacher is devoid of values, it is better for him to take to shop keeping. Gandhi observed, "The secret of teaching values is to inspire and kindle the quest among the students by means for one's own example of character and mastery of knowledge. It is by embodying values within themselves that the teachers can really radiate values to their students."<sup>38</sup> Value oriented education is imperative for the overall development of personality of the human beings in the right perspective. So, the value oriented education should be made part of pre-service and in-service programs

---

<sup>38</sup> Chand, Jagdish : Value Education, p. 110.

to meet the present requirements. The existing population of teachers and school administrators must be trained in the techniques and practice of integrated value-based education through such programs.

### 6.5.0 DISCIPLINE

No intellectual, moral, social and spiritual progress is possible without conscious endeavor on the part of the educand. It is possible only when one leads an ordered and disciplined life. Discipline can be defined as maintenance of order among scholars. Discipline is also necessary for academic development and growth. The Adi Granth and the Bhagvad Gita hold that a truly educated person is one who has control over his passions and who leads a disciplined life. Discipline of body, mind and soul is the basis of entire education.

To follow God's ordinance is to set up spiritual discipline in life. This can be attained through the contemplation of God's name. For imposing self-discipline one should try to repent by concentrating upon God's Name. "One should inculcate Lord's True Name in one's heart, which has no equal in life. With the meditation of True Name, one can free oneself from all his suffering and can have glimpse of the Lord. So we should take support of true Name alone for uniting with the Lord."<sup>39</sup>

This self-discipline can be obtained by honestly carrying out, the duties of a householder, rather than becoming a recluse or an ascetic. Thus the teacher should help the students to inculcate self-discipline. Self imposed discipline enables Man to achieve the aim of self-realization and then ultimately reaches the phase where one attains God realization. There is no place for any external force, fear and punishment in this form of auto-discipline.<sup>40</sup>

For discipline, morality is essential and in Guru Nanak's view, morality is honest living, truthful living, doing justice to others, keeping sanjam, obedience, living spiritual life and earning honestly by hard work. He himself worked on his farm and enjoyed dignity of labour. He emphasized that man should earn honestly, but he should not be greedy upon worldly things i.e. Maya. Guru Nanak has given the characteristics of

---

<sup>39</sup> raam naam ur mai gahi-o jaa kai sam nahee ko-ay, jih simrat sankat mitai daras tuhaaro ho-ay, Adi Granth, p.1429.

<sup>40</sup> bhai kaahoo ka-o dayt neh neh bhai maanaa aan. kaho naanak sun ray manaa gi-aanee taahi bakhaan, Ibid., p. 1427.

a disciplined man which can help us to form an idea of his concept of discipline.”It is the men of discipline, indeed, who can serve the world properly, it is the men of true discipline, indeed. who contemplate God, the all Truth, Reality who do not step on the wrong path, who practice religion through performance of noble deeds, who observe the path of moderation, in the matter of food and drink, who dedicate themselves to God, and they attain God the great, through evolution of the greatness of His name in life”<sup>41</sup>Self-purification, love and devotion, concentration and meditation on God, association with holy people, service to mankind and good action are essential for spiritual discipline.

The Bhagvad Gita also ensures that the inculcations of discipline in life require obedience to superior authority. The ideal of surrender and devotion is the basis of discipline. Submission to the will of God is essential. Discipline is training of the body, mind and soul, to act according to rules orders and regulations. It means moderation, control, sublimation and balance in our thought, word, deed and desire. It is the root of all the virtues. Without it men become slaves of their wild desires.”There are three gates leading to this hell- lust, anger and greed. Every sane man should give this up by adopting discipline, for they lead to the degradation of the soul”. <sup>42</sup>The beginning of democratic and disciplined life begins herein. One tries to satisfy his lust, and when he cannot, anger and greed arise. A sane man who does not want to glide down to the species of demoniac life must try to give up these three enemies by living disciplined life , which can kill self to such an extend that there will be no possibility of liberation from this material entanglement.

“For one whose mind is unbridled, self – realization is difficult work. But he whose mind is disciplined and is in control and who strives by appropriate means is assured of success. That is my opinion.” <sup>43</sup>The Supreme personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Yoga practice without mental control and disciplined life is waste of time. Therefore, one must control the mind

---

<sup>41</sup> sayv keetee santokhee-ee<sup>N</sup> jin<sup>H</sup>ee sacho sach Dhi-aa-i-aa, ... too<sup>N</sup> bakhseesee aglaa niṭ dayveh charheh savaa-i-aa, vadi-aa-ee vadaa paa-i-aa, Adi Granth., p.467.

<sup>42</sup> etair vimuktaṁ kaunteya tamo-dvāraṁ tribhir naraṁ ācaraty ātmanaṁ çreyas tato yāti parāṁ gatim, Bhagvad Gita, Chapter XVI, Verse 22.

<sup>43</sup> asaṁyatātmanā yogo duṁprāpa iti me matiṁ vaçyātmanā tu yatatā çakyo 'vāptum upāyataṁ ,Ibid., Chapter VI , Verse 36.

and live a disciplined life by engaging it constantly in the transcendental loving service of the Lord.

Since the human mind is restless, it is constantly under the sway of emotion and intellect. The wisdom, knowledge and intellect of mind get defeated at the hands of evil passions, mundane desires and lustful designs. All wisdom and knowledge and all the perfection of human life lie in disciplining the mind.

### FINDINGS, CONCLUSION AND SUGGESTIONS

#### 7.0.0 FINDINGS:

1. The contributors of the Adi Granth and the Bhagvad Gita were basically great teachers and moralists. Whatever they preached or taught is of enduring educative value. In the entire the Adi Granth and the Bhagvad Gita investigator found nothing, which does not conform to the norms of value oriented education or goes contrary to these.
2. The whole education programs in the Adi Granth and the Bhagvad Gita are based upon the modification of human behavior, i.e. evil to good, wrong to right, undesired to desired and unwanted to wanted.
3. The contributors of the Adi Granth and the Bhagvad Gita were men of great vision and intuition. Whatever ideas or concepts they enunciated centuries ago, hold equally good even today and will remain valid for all times.
4. Both, the Adi Granth and the Bhagvad Gita destined “God” as the Ultimate ideal and destination of humanity to merge in him and get liberation is ‘the summon bonum’ of human life. God is all pervading Timeless, Eternal and Ideal.
5. God is the Ultimate and end value. It is perfectly satisfying value which puts an end to hankering after attainment of any other value. All other values are subordinated to this ultimate value and these are instrumental in realizing God.
6. Both form texts emphasise on value oriented education. But all the values are not found in a unified form. They are in a scattered form. Both stress on values and advocate a life based on values.
7. All the values, whether these are spiritual, moral, intellectual and social, are for making Man a better being or an ideal being. Values are for the betterment of Man, for making him virtuous and free of mundane desires, attachments and evils.

8. Value oriented education in the Adi Granth and the Bhagvad Gita inculcates in human beings the sense of discrimination between good and bad, right and wrong and makes him strive for good and avoid bad. It makes him what he should be; and prevents him from becoming what he should not be. It enables Man to make exercise his free will and make his own choice.
9. The entire value education of the Adi Granth and the Bhagvad Gita is based on two things, on the one hand these scriptures are strong proponents of contentment, justice, truthfulness, service, self-control, self realization , non – violence, patience, charity, humility and purity . These virtues are helpful in our day-to-day life, On the other hand salvation of mankind lies in understanding that there is no difference between man and man, that we are the offshoots of the same Divine Essence, that the seeming different ‘selves’ are in reality the same and that the individual and collective salvation is possible by understanding this intrinsic kinship and helping each other collectively.
10. The Adi Granth and the Bhagvad Gita’s value based education is for the fullest development of personality which culminates in the truthful conduct. .
11. The whole value oriented education, which is discussed in the Adi Granth and the Bhagvad Gita, is based upon values. At present, all these values are of global concern. All committees and commissions lay emphasis on these values.
12. This study reveals that value in the curriculum of Punjab School Education Board (P.S.E.B.) do figure but not in an organized form. Besides, most of the values are in an abstract form than in a concrete form.
13. The curriculum of the P.S.E.B. is based on eradicating evil roots and branches which pollute human beings and the curriculum aims emphasizes to develop potentialities for perfection and excellence.
14. The existing curriculum aims to drive out the evils and dogmas from the society. It has made a bold attempt to eradicate the evils of caste system, violence, injustice, discrimination against women, and so on.

15. The present curriculum provides awareness about value oriented education in the concrete form in the text books of Social Studies but in the hidden or latent form in the language text books.
16. There is a variety of values but the investigator has kept into mind the base values in the Adi Granth and the Bhagvad Gita which are later on found in the present P.S.E.B. curriculum.
17. The curriculum of P.S.E.B. at the elementary level is less value oriented than the middle and secondary level curriculum.
18. In the curriculum of P.S.E.B. text books of Punjabi are more value oriented than those of English, Hindi and Social Studies. After Punjabi, Hindi text books have given more importance to values than books of English and Social Studies, the latter having given almost equal emphasis to values.
19. In this study the investigator has found that in curriculum of P.S.E.B. maximum emphasis is given on value of equality, unity and courage. After these values, almost equal importance is given to value of sacrifice and service. These values are followed by faith, hard work, duty and charity. Then justice, humility, contentment and truth are discussed. After these, emphasis is given to another set of important values like peace, non-violence, wisdom, patience and purity. Least importance is given to the values like renunciation, self-realization, self-control and detachment.

#### **7.1.0 CONCLUSION:**

The Adi Granth and the Bhagvad Gita have an immense educational potential. It not only illumines but also motivates and directs the masses and creates an ideal sect of people. Slokas of the Adi Granth the Bhagvad Gita create in a person passionate devotion for seeking God's will and obedience to His will. Both the texts address major questions such as What is men's nature? What is the ultimate aim of man's life? What a man really ought to be? It provides the answer also. The whole education in both the scriptures is based on higher values of life i.e. merger of individual self into supreme self. The process of education is based upon values and eradicating the polluting elements which create hindrances among these values. It is also helpful in the inculcation of those virtues and qualities which help in truthful living.

The Adi Granth and the Bhagvad Gita are the epitomes of higher spiritual and moral states. Whatever ideas have been given are for the betterment of the humanity. These ideas hold good even today. The entire value education of the Adi Granth and the Bhagvad Gita is meant for actualizing and transcending human behaviour. The importance of self-control and self-realization is repeatedly emphasized. It's only true education which can raise man from the lower stage to a stage where he finds the true nature of life. This education refines and strengthens morality and prevents the mind from being affected by the notorious passions and prejudices. Emphasis is also laid on the intellectual development in the Adi Granth and Bhagvad Gita, because true knowledge breaks the shackles of ignorance and enlightens the mind to enable it to conceive reality. Through the cultivation of intellect, man enters into the dawn of light, and understands the true purpose of his existence.

The Adi Granth and the Bhagvad Gita are based on two basic principles (i) Elimination of evil impulses (ii) Inculcation of virtues. Stress is given to shun the vices, evil, instincts falsehood and ignorance and generation of life which is based on truth, beauty and goodness. The tragedy of the modern man is that he lives in a society which has made his life a struggle for bare physical existence. In such a situation frustrations and insecurities are maximized and the alienated person is left to sink or swim entirely alone. Success is measured in material terms at the expense of values. Perceiving this challenge, various commissions and committees made conscious and organized attempts for imparting education in social, moral and spiritual values with the help, of the ethical teachings of great religions. Undeniably, value oriented education seems to be a modern term but the principle which it invokes is as old as humanity.

Value oriented education is looked upon as an aspect of the overall qualitative improvement of education as existing education has sidelined its central concern of the full development of a person's consciousness. Different philosophers, thinkers and educators have given different concepts of education. Educationists like Bertrand Russell have advocated education for intellectual development. According to some philosophers, like Socrates, Plato and Locke, knowledge is a great virtue and ignorance is a curse and the cause of evil. These thinkers also favour training of intelligence and the preparation of the mind to gain knowledge.

The development of the best in man is considered one of the main aims of education as advocated by Comenius, Pestalozzi and M.K. Gandhi. Education is also considered as the creation of a sound mind in a sound body as emphasized by Aristotle,



Plato, and Rabinder Nath Tagore. Education is the deliberate and systematic influence directed towards union with the Creator i.e. salvation. Ancient Scriptures like the Adi Granth and Bhagvad Gita are the best repositories of this thought. Preparation of the individual for adjusting himself to value oriented education is to bring about change in the mindset of the recipients and thus eventually generate a positive and healthy attitude towards values.

In 1996, the International Commission on Education for the 21st Century developed the Four Pillars of a Competency-based Education: 1) learning to do (solve daily problems); 2) learning to know (keep learning); 3) learning to be (ethically responsible) and 4) learning to live together (the ability to respect and work with others). These pillars were included in "Learning: the Treasure Within," a report presented to UNESCO, and have been referenced repeatedly in subsequent efforts to identify and integrate 21st Century Competencies.<sup>1</sup> It brings together all the salient points and critical issues in education that are likely to be faced and addressed to, in the new millennium. As a matter of fact, education is the foundation of an individual's progress and the overall progress of the nation. Learning the treasure within', a UNESCO report on World-Education by Delor commission reflects that the "Importance of the role of the teacher as an agent of change promoting understanding and tolerance, has never been more critical as in the 21st Century ". The Delor Commission Report also reflects on education in the 21st century in the global context. It does not predict what education will be but what education should be. Education, like society, is full of contradictions and paradoxes. It is called upon to reconcile divergent aims and trends, to embody both continuity and renewal, to encourage conformity and innovation at the same time. Furthermore, like much human endeavour, the practice of education is always a blend between a long-range vision and the urgency of day-to-day practice. Education takes place throughout life in many forms, none of which ought to be exclusive. We must start to think about education in a more all-encompassing fashion. Likewise the four pillars cannot stand alone. Without all the four pillars education would not be the same.

The basic objective of 21<sup>st</sup> century is to promote human dignity, fundamental rights and also usher new order of peace and prosperity for all mankind. The vision of the decade is that by the end of century, all humanity will become values literate, and

---

<sup>1</sup> <<http://www.unesco.org/delors/commis.htm>>

participate in the decisions that determine our lives. So values should be taught as part of the curriculum and woven into the fabric of existing school curriculum.

If education is purely based on science and technology, it may produce good and competent doctors, engineers, lawyers etc; but not good human beings on the whole. And if we reintroduce ancient Indian Education System, where attainment of Moksha ( Salvation ) was the only objective, then it may go to the other extreme; that made man too much depressed in nature, negativistic in approach and pessimistic in attitude. The right course seems to be the middle path, as shown by the Gurus, which is different from the ancient Indian tradition and the modern materialistic approach. Sikh Scriptures propound a particular way of life. They lay more emphasis on life and experience rather than on philosophical reasoning. It is therefore better understood as a way of life rather than a philosophy. However there can be no practice without a doctrine. According to the Adi Granth and the Bhagvad Gita all values are universal and not relative. They are related to the essence of man which being common for all times and places gives them the universal character. On the basis of these scriptures, a comprehensive value based system of education can be devised which can certainly provide an all-effective remedy to human ills and errors. So value oriented education should be taught as part of the curriculum when woven into the fabric of existing school curriculum. School curriculum should be related to unity, hard work, humility, peace, equality, non-violence, duty, justice, sacrifice, courage, service etc. The value oriented education is reflected in the text-books of various subjects prescribed by P.S.E.B.

After in depth study of value oriented education in the text books prescribed by P.S.E.B., it is concluded that at the elementary level there is less provision for value oriented education than it is in the secondary level. Even there are various instances where different values are given in abstract form than the concrete one. Spiritual values are less emphasized in the curriculum.

The prosperity of humanity lies neither in scientific or technological advancement, nor in acquisition of material comforts. It lies in eradication of evil and inculcation and dissemination of virtues and values. The conquest over dreadful diseases, taming the wild forces of nature in favour of mankind, understanding the complexities of the universe and tapping the natural resources for homosapiens will be of little avail if we fail to produce an “Ideal Men” and “Ideal Society” based on value system.

## **7.2.0 SUGGESTIONS FOR FURTHER RESEARCH WORK**

It is felt that studies on similar lines can be carried out to evolve a comprehensive system of education based on value oriented education. Some topics are suggested here for further research:-

- 1 A Comparative Programme of Action for Value Oriented Education in the Senior Secondary School Curriculum Based on Sikh Scriptures
- 2 A Critical Study of the Concept of Human Nature as Propounded in the Bhagvad Gita
- 3 The Ethics of the Adi Granth, Bhagvad Gita and the Quran
- 4 An Evaluative Study of the Ideal Man as Depicted in the Adi Granth
- 5 A Comparative Study of Value Oriented Education and Awareness amongst High School Students of ICSE, CBSE and PSEB in Punjab
- 6 An Evaluative Study of Value Education Awareness in Teacher Education Programme in Punjab
- 7 An Evaluative Study of Value Oriented Education in the University Curriculum
- 8 A Value Education Awareness among High School Students of Punjab and Haryana

### SUMMARY

#### 8.0.0 INTRODUCTION

Axiology is the science and theory of values. It is a branch dealing with values i.e. ethics, aesthetics and religion. It is derived from the Greek word axia, which means "value or worth" and logia which means "the philosophical study of value". The term was first used in the early 20th century by Paul Lapie, in 1902, and E. Von Hartmann, in 1908. It investigates the concepts of right and good in individual and social conduct i.e. it is the study of values in human conduct. Even philosophers from the time of Plato had discussed a variety of questions under such headings as the good, the end, the right, obligation, virtue, moral judgment, aesthetic judgment, truth, and validity etc. It is based on mankind's increasing demand in a life in which the inherent dignity and work of each human being will receive respect and protection. The concept of value is dynamic one, which finds expanded expression and constantly cover new areas as human society continues to evolve. Values indicate the regard for a thing, situation or attitude which for some reason is esteemed or prized by the value holders. Values are like vehicles, modes of our being and forms of behaviour which makes us supremely human, not just an ordinary human. It is supreme essence of civilized society, which distinguish men from animals. Man and values are inseparable. Man lives in two worlds in the present physical world of sense perception and in an emerging world of ideas and values.

The literature is the index of the mind of a nation. India has presented in her literature highly evolved civilization dating back to a glorious golden age. Literature on the subject of values is enormous. It is expressed in religious books, in philosophical treatises, in dramas, in novels, in essays and in editorials etc. In India the most valuable discourses on values can be found in such sacred traditional books as the Bhagvad Gita, the Adi Granth, the Quran etc. These books are still the source of moral guidance in people's lives. According to the Ancient Indian Scriptures, there are seven seminal concepts of values. These are rta (cosmic order), varna (class), asrama dharma (duties for different stages of life), law of karma (moral causation), samsara (transmigration),

ahinsa (harmlessness), and moksha (liberation). In ancient India the main goal of education was spiritual development which was to be achieved through leading a pious and virtuous life. For such a life, the inculcation of values was considered essential. The concept of values was presented in the concept of four-fold aims of human life which consists of Economic values (Artha), Hedonistic values (Kama), Moral values (Dharma) and Religious values (Moksha). Dharma is related to Ethics, Artha is wealth, Kama is pleasure and Moksha is liberation. The traditional triumvirate of values referred to the three-fold aim of human life consisting of Dharma, Artha and Kama which were considered to be mundane and empirical, it presupposed Moksha as the fourth and transcendental aim of human life.

The Hindus have left their civilization not in stones, monoliths or crumbling edifices, but in architecture of ornamental writing sculpted in the euphonious language-Sanskrit. The very composition of the Bhagvad Gita- its rhetoric, alliteration, diction style and a harmony shows that India had long since passed through states of material and intellectual growth and had arrived at a lofty peak of spirituality. The Bhagvad Gita is one of the three legs, the Prastanatraya, on which the lofty edifice of the Vedanta Philosophy stands, the other two being the Upanishads and Brahma Sutras. According to Indian tradition, the Bhagvad Gita is said to be five thousand years old, but in its essence it is even today as fresh as ever.

It speaks of diverse ways of salvation- i.e., escaping from the self and knowing God by love, by word and by learning. The Bhagvad Gita stands as a guiding manual for the daily conduct of life, spiritual upliftment and self-realization. Our ego, pride, greed, hypocrisy, lust, jealousy, likes and dislikes are our living enemies. The secret of the tremendous appeal of the Bhagvad Gita is in the fact that it deals with a practical problem of everyday life, namely, 'how can a person do his duties in this society with righteousness?' The society in itself so filled with flaws that each of us wonder whether what we do is right or wrong. The Bhagvad Gita helps us to solve this riddle and teaches us the right way to lead life. In the Bhagvad Gita education is regarded as a source of illumination which brings to light hidden potentialities and helps in the harmonious development of personality. It makes man capable of self-realization. The Bhagvad Gita recognizes that the Ultimate Reality has to be approached from within a wide range and mix of capabilities and limitations built into the mental, intellectual, emotional and spiritual composition of each individual's personality.

Sikhism, the youngest of the major world religions, strictly monotheistic in its fundamental belief, was born in the Punjab in the revelations of Guru Nanak (1469-1539 A.D.). The Adi Granth is a voluminous anthology of the sacred verse by six of the ten Guru's (whose compositions it carries) and some of the contemporary saints and men of devotion. The Adi Granth was compiled by Guru Arjan Dev, the 5<sup>th</sup> Nanak in 1604 A.D. and has 1430 pages containing 5894 hymns in all, in 31 ragas. This is the only Holy Scripture in the world which was written by the founders of the religion during their lifetime.

In the Adi Granth education is a man making process. It is for living and not for making a living. It is a debt from the present to future generations. Education is a silent transmission of civilization. The entire system which is propounded in the Adi Granth is based upon ethical principles and values. Education transforms biological man into human being and human being into super human being. This process of education is based upon conquest of knowledge over ignorance and that of virtue over evil. The process works through the eradication of polluting elements and inculcation of the values, virtues and qualities which help in truthful living. The Adi Granth has a deep impact on world life and thought. Its teachings have been a source of light and inspiration to millions of people to attain a virtuous life. The composers of the Adi Granth tried to transform the suffering humanity into spiritually, morally and socially sturdy people. They choose education as a vehicle of social change and transformation. In the Adi Granth, views on various aspects of education viz. the meaning of education, role of education in human life, content of education, role of teacher, methodology of education, education and society, education and morality, discipline and value system of education have been expressed.

The present situation in India demands such a system of education which apart from strengthening national unity must strengthen social solidarity through meaningful and purposeful constructive value oriented education by adopting the inter-disciplinary approach. Axiological scope has a restraining power to the overall scheme of planning and determining value education by adopting the pedagogical approach. By using this approach to value the object is to provide a means by which students can more readily create themselves in an image we would all respect, and in effect sustain and broaden the personal, social, and intellectual conditions in which one can flourish for its own sake and to aesthetically human ends.

The word pedagogy comes from the Greek word paidaggogeo in which paidos means "child" and ago means "lead", so it literally means "to lead the child". The term generally refers to strategies of instruction, or a style of instruction. Pedagogy is the art and science of how something is taught and how students learn it. It includes the approach to teaching and learning, the way the content is delivered and what the students learn as a result of the process. So it means the art and science of educating children and is often used as a synonym for teaching. More accurately pedagogy embodies teacher-focused education. In the pedagogic model, teachers assume the responsibility for making decisions about what will be learned, how it will be learned and when it will be learned. It is assisting students through interaction and activity in the ongoing academic and social events of the classroom. Pedagogy involves study of teaching methods, aims of education, and the ways by which these can be achieved.

Education is a part of life and our questions about values and education are almost inseparable. This means values are embodied in educational practice. Thus, education develops a sense of discrimination between good and bad. This discrimination is based on values and these values are tested in schools. Values influence all aspects of educational process, techniques and procedures. Education without value is equal to praying deity without Bakthi. Man, values and education is a sacred triangle, where education is a vital medium to foster and perpetuate values in man. Value oriented education is a process of direct and indirect inculcation of proper habits, the development of proper attitudes, sensibilities and character of the learners. It does not apply only moral education, it has wider connotations and includes all the objects and all the teachers who can correlate teaching to values in their respective fields. It encounters with the total personality of the individual student keeping in view all aspects of human personality- intellectual, emotional, moral, spiritual, religious and social. Value oriented education fosters universal and eternal values. Values as enshrined in Indian Constitution and given by eminent thinkers, scholars and different committees should be imparted. The basic approach to value oriented education in schools is to integrate it into various subjects and not treat it as separate area of study. It requires multi-disciplinary approach.

### **8.1.0 NEED AND IMPORTANCE OF THE STUDY**

The need for value oriented education has been deeply felt in the broader context of commercialization of education which has led to creation of a distressing divide

between schooling and education. Education is a value and school is an instrument to realize it. We are living in the globalized, liberalized, privatized, modernized world. Freedom in India dawned with great hopes, promises and aspirations. But the picture is dismal and distressing. India, reputed in the ancient time as the custodian of the 'Soul' is now becoming a nation without soul. Materialism has so engulfed us that everyone by and large, have become a worshipper of mammon, which rules the roost. In the tension ridden world of today, where there are conflicts among countries, nations, races, regions, classes, castes, communities, groups, individuals and also 'within' the man himself, the only hope for resuscitation lies in the proper understanding and implementation of value oriented education. This is necessary for the realization of our national objective of building a democratic society based on equality, social change, justice, fraternity and freedom.

Education, instead of helping the students to develop meaning and purpose of life, has placed them in an environment where they are disoriented. The Universities and colleges are driven by petty factionalism. Selfishness, exploitation and hypocrisy are common phenomenon. We are in the grip of narrow sectarianism, regionalism and factionalism. Man may have conquered the man but has failed in the conquest of mind. There is abnormal ignorance about the values expounded in our scriptures. Education is losing its meaning. It would be no exaggeration to say that the entire eco-system is badly and broadly endangered and very survival of our society and the world depends upon a widespread renewal of individual commitment to an active value based life. There is an urgent need to integrate values in education. The challenge of science and technology necessitates a dynamic educational policy not merely to develop skills but the collect a value system that would be intrinsic and laying strong foundation for its people. The investigator believes that it is possible if value oriented education is introduced in our schools and colleges.

### **8.2.0 JUSTIFICATION OF THE STUDY**

The present study, PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION is justified because value oriented education is a global concern today. Value oriented education has attracted the attention of National Policy makers, educationists and education planners but its roots can be traced in the various



religious scriptures. For this purpose the Adi Granth and the Bhagvad Gita are the best to study and look for values.

The present system of education is on the verge of collapse. It has miserably failed in realizing almost all of its vital functions of turning out good citizens, locating and promoting talent, providing gainful employment to all and bringing about a progressive social change. One of the chief paradoxes of modern age is lack of the adjustment of the human spirit to the startling development of science and technology. In order to revamp Indian education we should draw freely upon our traditions and seek guidance from the teachings of our great religious scriptures like Adi Granth, Bhagvad Gita, Quran etc. Under the prevailing circumstances we should have a system of education, which must be imbibed with humanistic values. Our system is losing the moral touch. We should revive a system which has moral and spiritual values. Our educational system should eliminate the prevailing drawbacks. It is essential that the students require an understanding and a lively feeling for values.

The Adi Granth has a comprehensive system of life long education, based on values. There is no room for discrimination based on race, colour, sex, language, religion, political and other considerations. The Bhagvad Gita brings forward various values and the law of Karma that applies to human affairs in much the same way as Newton's Third law, that every action has an equal and opposite reaction. This doctrine has also been discussed in the Adi Granth. The Adi Granth lay emphasis on desired behavior which is based on higher values and sheds the undesired behavior. The whole education of the Adi Granth is based on values i.e. faith, truthfulness, service, contentment, humility, justice, equality, purity etc. The Bhagvad Gita has a deep impact on Indian life and thought. Its teachings have been a source of light and inspiration to attain a virtuous life to millions of people. The Bhagvad Gita speaks of outstanding qualities of women of fame due to excellence and character, wealth and beauty, the power of words backed by wisdom, and past memories to guide one's future, intellect, forbearance and forgiveness. So although the Adi Granth and the Bhagvad Gita belong to different religions yet we need to uncover the ideas and values that have been propounded therein. Evolution of value educational practice calls for a new kind of philosophy of education. With axiology being the theoretical tool, this topic aims at investigating problems of values existing in education, seeking the basic rule and activity mechanism which enhances value educational effect and establishing a kind of value educational philosophy. Axiology being the master line

provides foundational theoretical support to optimize value educational programme. Research on this topic bears great theoretical and practical significance to enrich and develop educational philosophy (particularly value educational philosophy), to improve and optimize value educational practice in schools.

In order to preserve our cultural heritage, there is an urgency of a core of stable values providing a direction and coherence to the culture. Education must provide cultured or cultivated persons. To keep the body and mind calm and peaceful we should be well versed with value oriented education. Value oriented education is not a personal matter but it is a matter of global level. Resurgence of a country could come, not only through the narrow gates of politics and not even through the channels of science and technology but only through the flood gates of value oriented education. For the healthy development of the nation both the material and spiritual values are important. Glorious destiny of mankind is assured by the two gems of systems we have studied and their literature is a literature of luminous ideas, radiating purity, strength, love and service. The Adi Granth and the Bhagvad Gita are not only the holy books but are the general scriptures of mankind and keeping in view the need and importance of the value oriented education the investigator has undertaken the present research work.

### **8.3.0 STATEMENT OF THE PROBLEM**

#### **PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION**

### **8.4.0 DELIMITATION OF THE PROBLEM**

The investigator has focused mainly on the authentic primary sources such as the Adi Granth and the Bhagvad Gita and confined the present study to value oriented education and its educational implications. The present study will also be confined to analyze the curriculum of Punjab School Education Board from Class I to X, prescribed for the academic session 2011-2012 in the subjects of languages and Social Studies i.e. History and Civics only. Programme of action will also be developed focusing on the requirements of Punjab School Education Board.

## **8.5.0 DEFINITION OF THE TERMS**

### **8.5.1 Pedagogical Implications**

It is the study of methods and activities of teaching including the aims of education and the ways in which such goals may be achieved. It can be defined as art, science, theory, technique, act, process or profession of teaching and to communicate them from which an inference can be drawn. Ideas are indicated by suggestions rather than by explicit reference.

### **8.5.2 Axiology**

Axiology deals with the nature and classification of values as well as the standard or criteria for conduct and value judgment. It is the systematic investigation of the concept of value. Value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by any one at any time. Values are the desirable ends, goals or modes of action which makes human behaviour selective. They guide our behaviour and conduct, set goals and determine actions towards different situations, events and objects.

### **8.5.3 Propounded**

Propounded can be defined as an idea to put forward for consideration, discussion, suggestion and acceptance. It means to advocate a document or theory. It is to exhibit, propose, offer, and set out something.

### **8.5.4 The Adi Granth**

It is the religious scripture of the Sikhs. It was compiled by Guru Arjun Dev Ji, the fifth Sikh Guru in 1604 A.D. It is a virtual encyclopedia of medieval Indian poetry and thought. The hymns are based on Indian Ragas, to be sung in the praise of the Lord. It believes in Supreme being a personal God who is all pervading, formless, timeless, merciful and kind. Guru Gobind Singh, the tenth Sikh Guru proclaimed in 1708 the Adi Granth as the Eternal Guru of Sikhs after him.

### **8.5.5 The Bhagvad Gita**

The Bhagvad Gita is a partly philosophic and partly devotional inspired utterances of Shri Krishna and Arjuna during the battle of Kurukshetra where Arjuna protests that he has no will to slay his friends and kinsmen. The Bhagvad Gita is set in the middle of Mahabharata, which shares a unique place amongst the great scriptures of the world. It

embodies the essence of all Hindu scriptures. The Bhagvad Gita is set of framework of universal and eternal relevance and does not rule out any viewpoint that is rooted in any particular religion or philosophy. In 100,000 couplets this hoary epic is the longest poem in the world literature.

#### **8.5.6 Value Oriented Education**

Value oriented education is education for “becoming”. It is an encounter with the total personality of the individual-intellectual, physical, social, moral, aesthetic, spiritual and emotional. It involves developing sensibility and awareness of what is right, what is good, what is beautiful, ability to choose the righteous values in accordance with one’s conception of the highest ideals and internalizing and realizing the thought and action. It develops the ability in the learner to think freely, critically and act responsibly.

#### **8.6.0 OBJECTIVES**

1. To identify the values as propounded in the Adi Granth.
2. To study the values enshrined in the Bhagvad Gita.
3. To study the role played by the Adi Granth in inculcating value oriented education.
4. To study the role played by the Bhagvad Gita in inculcating value oriented education.
5. To propose changes in the existing system of education for evolving comprehensive value based system of education.
6. To formulate a programme of action for inclusion of value oriented education in the Secondary School Curriculum.

#### **8.7.0 REVIEW OF RELATED LITERATURE**

Sufficient research in this field work has already done at Ph.D, M.Phil and M.Ed level. This work consists of 79 studies, out of which 38 studies are related to the Adi Granth and its different aspects, 14 studies related to the Bhagvad Gita, 27 studies related to values or value oriented education. An analytical study of this research work shows that value oriented education is the need of the day in the world for the development of integrated and balanced personalities. The present educational system has proved to be a failure for the development of high moral values among its citizens and for the proper functioning of the democracy. The Adi Granth and the Bhagvad Gita help people to understand the importance of values and providing them with the knowledge, attitudes

and skills necessary to promote and protect these values. The investigator believes that it is possible if value oriented education is introduced in our schools and colleges.

### **8.8.0 METHODOLOGY**

Research methods are of utmost importance in a research process. The decision about the method to be employed depends upon the nature of the problem selected. So far as the present study is concerned, the historical and descriptive methods are most appropriate.

### **8.9.0 DATA COLLECTION**

While undertaking research work, the researcher has collected data from both primary and secondary sources of information.

#### **8.9.1 Primary Sources**

The main and principle primary sources for the present study are the Adi Granth and the Bhagvad Gita, Punjab School Education Board Textbooks from class I to X followed in Punjab.

#### **8.9.2 Secondary Sources**

Secondary sources for Adi Granth are :- Gurmat Prakash, Gurmat Marthand, Shabdarth, Tuk-Tatkara, Critical Analysis of Guru Granth Sahib by various authors, English version and Punjabi Translations of Guru Granth Sahib etc.

Secondary sources for Bhagvad Gita are:- Gita Sadhak Sanjivani, Gita- Tattva-Vivechani, Essays on Bhagvad Gita, Bhagavad-Gita As It Is by Swami Prabhupada, The Bhagavad Gita - For Daily Living ( Set Of Three Books) by Eknath Easwaran, Shrimad Bhagvad Gita Rahasya by B.G.Tilak, Hindi and English Translations of Bhagvad Gita etc.

### **8.10.0 TREATMENT OF THE SUBJECT MATTER**

The investigator has focused mainly on authentic primary sources such as the Adi Granth, the Bhagvad Gita and textbooks prescribed by Punjab School Education Board for students of classes I to X in Punjab.

For the purpose of our present research work, the descriptive as well as historical techniques are most appropriate. Historical research describes, discovers and interprets,

what existed in the past. Descriptive studies involve events that have already taken place and are related to present conditions.

After an in-depth study of values and value oriented education in the Adi Granth and the Bhagvad Gita, the investigator prepared the blue print of her research work. She carried out and made the concentrated reading of the hymns of the Adi Granth and the verses of the Bhagvad Gita and collected the information which was in line with the problem. In this process Shabdarth of the Adi Granth, Tuk-Tatkarra, Gita Sadak Sanjivani, Gita Tatva Vivachni, English translations of the Adi Granth and the Bhagvad Gita were taken into consideration for the proper understanding of the Adi Granth and the Bhagvad Gita. In this way the investigator would be able to collect the desired information and material which was necessary to various aspects of the problem. It was very difficult for the investigator to collect all the relevant material from the Adi Granth and the Bhagvad Gita, because values in the Adi Granth and the Bhagvad Gita are available but in the scattered form. Then the investigator made the concentrated reading of the various text books of English, Punjabi, Hindi and Social Studies published by Secretary, Punjab School Education Board for collecting relevant material pertaining to various aspects of the problem. Even in the text books the idea of values is in scattered form.

In the present study, the investigator has tried to analyze the values enshrined in the Adi Granth and the Bhagvad Gita and then ascertained its inclusion in the existing school curriculum of PSEB from classes I to X of Languages and Social Studies.

#### **8.11.0 ANALYSIS OF THE DATA**

After a thorough study of the Adi Granth and the Bhagvad Gita a list of values was prepared which is presented as below:

Contentment, Truth, Humility, Unity, Peace, Equality, Non-violence, Detachment, Charity, Sacrifice, Self control, Wisdom, Courage, Service, Purity, Patience, Duty, Renunciation, Self-realization, Justice, Faith, Hard work.

The investigator has studiously examined the Adi Granth and the Bhagvad Gita and analyzed the hymns and verses in them which are directly or indirectly related to values and can be implemented in value oriented education. Then these values were looked for and located in the content of the text books of the classes I to X of Punjab School Education Board.

## **8.12.0 PROGRAMME OF ACTION**

The teachings of the Adi Granth and Bhagvad Gita engineered a great social, cultural and ethical change among the masses and created an ideal sect of people - used education as tool for this transformation. Undoubtedly their methodology was educative and the process of education was not confined to the four walls of formal institutions of education. This education is based on higher values of life and conforms to the supreme ideal, i.e. merger of individual self into the Supreme self. They advocated a system of education based on fundamental principles of Indian religion, culture, history and ancient literature. The present situation in India, demands such a system of education which apart from strengthening national unity must strengthen social solidarity through meaningful and purposeful constructive value education by adopting inter-disciplinary approach.

Teaching of values is meant to arouse awareness; impart education and ultimately achieve the liberty of human mind and spirit. It is a continuing process. The teaching of values is therefore an essential means for bringing about change in human behaviour. Value oriented education is all about helping people to develop to the point where they understand the importance of values in human life and where they feel that value system is must in society and should be respected and defended.

There is need to design the course on Value Oriented Education that takes into account principle factors i.e. aims of education, content (Curriculum), methodology, role of teacher and discipline.

An aim is pre-ascertained target which inspires the willful activities of an individual, organization or society. If the aim is clear and definite, the process of activities goes on till the aim is achieved.

In the field of education, there remains always a gulf between the needs of the new child and the developing or already developed society. To bridge this gulf education is the only means which tries to develop an individual according to his instincts, keeping into consideration the aim, the changing needs and ideals of society, in such a way that both the individual and society are developed to the fullest extent.

Aims of education should be modified in such a manner that education should become an instrument to encourage self-discovery, spiritual upliftment, social service, humility, fortitude, sincerity, equality, justice, peace, wisdom, duty towards parents, society and nation etc. among pupils. Such understanding should be both cognitive and based on experience and feelings. Value oriented education should enable pupils to

become open and considerate in their thought and behavior and rise above prejudice based on religion, language, caste or sex. It should develop their creative faculty, refine their aesthetic responsibility, quicken their imagination and broaden their vision. Value oriented education should help the students to understand and appreciate themselves and continuously strive for their inner development and thus moving towards the goal of self realization.

The curriculum for value oriented education should be formulated by taking into account the religious scriptures like Adi Granth, Bhagvad Gita, Quran etc. as they are the store house of values. The study of values in schools should be approached in different ways according to the age and circumstances of the pupil and the particular situations of schools and education systems. Value oriented education in schools should lead to an understanding for the concepts of justice, equality, humility, peace, duty, service, self control and democracy etc. Such understating should be both cognitive and based on experience and feelings. Curriculum should imbibe such topics and lessons which would be able to generate values among students. Value oriented education should be built into the whole curriculum i.e. both the Elementary stage and the Secondary stage. At elementary stage, speech becomes an important tool for group interactions and for sharing experiences. This is the time when concepts of right and wrong and new standards of morality take shape. Once these concepts are internalized and they can be applied to a broader variety of situations. The organization, spirit and atmosphere of the school are essential components of education for value oriented education at the secondary level. The values should ideally be reflected in all the daily operations of school life, in the relations between teacher and pupils as well as amongst members of each group.

The curricular and the co-curricular activities should be organized in schools in such a manner that real experience in democratic living can be showcased to the child. Co-curricular activities would comprise group and individual activities, team work, working with others etc. Activities of international clubs, art, music and drama clubs, songs, skits have immense potential for the promotion of international understanding and values. Activities like wall newspaper, posters on current events, displays writing essay, poems, celebration of special days like Birthdays of freedom fighters, Saints, Literacy Day, World Health Day as part of curricular activities inculcate and generate the right values.



Through participation in 'activities' programs students learn self-discipline acquire time management skills, develop self-confidence and acquire a solid understanding of importance of cooperation and team work in attaining goals. To promote value culture, value oriented education should permeate not only all schools subjects but also each and every aspect of school life. Appropriate methodology and materials for the teaching of values should be developed in conformity with principles and standards of values. Value culture should be built into the whole school curriculum. The best way to transmit the values is through practice, action rather than precepts and verbal interactions. It develops the skill of critical thinking and ability to enquire into the values underlying the issues of value oriented education. In addition to acquire the skills to foster critical thinking, teachers would need to learn numerous methods for teaching values. Some of the methods of teaching that can be used in the teaching of values are role reversal, project method, story telling, discussion, debates, drawing, talking circle, brain storming, morning assembly and creative activities.

Teachers are the pivots around which all education revolves, introduction of value oriented education in educational institutions will not be successful unless teachers themselves are well prepared, motivated and sensitized on values issues. It is expected that teachers themselves must demonstrate appreciation and understanding of values in their interactions with the students. So, teachers should be equipped with knowledge, skills and understanding of value oriented education through continuous in-service programmes as well as through pre-service teacher education courses.

No intellectual, moral, social and spiritual progress is possible without conscious endeavor on the part of the educand. It is possible only when one leads an ordered and disciplined life. Discipline can be defined as maintenance of order among scholars. Discipline is also necessary for academic development and growth. Since the human mind is restless, it is constantly under the sway of emotion and intellect. The wisdom, knowledge and intellect of mind get defeated at the hands of evil passions, mundane desires and lustful designs. All wisdom, knowledge and all the perfection of human life lie in disciplining the mind. The Adi Granth and the Bhagvad Gita hold that a truly educated person is one who has control over his passions and who leads a disciplined life. Discipline of body, mind and soul is the basis of entire education and can be obtained by the value oriented education.

Thus human fortune lies neither in scientific and technological advancement nor in acquisition of material comforts. Rather it lies in eradication of evil and inculcation of virtues and values. Our medium advancement and sophistication will be of little avail if our educational system fails to produce ideal men and women, full of faith in practical life.

### **8.13.0 FINDINGS, CONCLUSION AND SUGGESTIONS**

#### **8.13.1 Findings**

1. The contributors of the Adi Granth and the Bhagvad Gita were basically great teachers and moralists. Whatever they preached or taught is of enduring educative value. In the Adi Granth and the Bhagvad Gita, investigator found nothing, which does not conform to the norms of value oriented education or goes contrary to these.
2. The whole education programs in the Adi Granth and the Bhagvad Gita are based upon the modification of human behavior, i.e. evil to good, wrong to right, undesired to desired and unwanted to wanted.
3. The contributors of the Adi Granth and the Bhagvad Gita were men of great vision and intuition. Whatever ideas or concepts they enunciated centuries ago, hold equally good even today and will remain valid for all times.
4. Both, the Adi Granth and the Bhagvad Gita destined “God” as the Ultimate ideal and destination of humanity to merge in him and get liberation is ‘the summon bonum’ of human life. God is all pervading Timeless, Eternal and Ideal.
5. God is the Ultimate and end value. It is perfectly satisfying value which puts an end to hankering after attainment of any other value. All other values are subordinated to this ultimate value and these are instrumental in realizing God.
6. Both forms of texts emphasise on value oriented education. But all the values are not found in a unified form. They are in a scattered form. Both stress on values and advocate a life based on values.
7. All the values, whether these are spiritual, moral, intellectual and social, are for making Man a better being or an ideal being. Values are for the betterment of Man, for making him virtuous and free of mundane desires, attachments and evils.
8. Value oriented education in the Adi Granth and the Bhagvad Gita inculcates in human beings the sense of discrimination between good and bad, right and wrong

and makes him strive for good and avoid bad. It makes him what he should be; and prevents him from becoming what he should not be. It enables Man to make exercise his free will and make his own choice.

9. The entire value oriented education of the Adi Granth and the Bhagvad Gita is based on two things. On the one hand, these scriptures are strong proponents of contentment, justice, truthfulness, service, self-control, self realization, non – violence, patience, charity, humility and purity. These virtues are helpful in our day-to-day life, On the other hand salvation of mankind lies in understanding that there is no difference between man and man, that we are the offshoots of the same Divine Essence, that the seeming different ‘selves’ are in reality the same and that the individual and collective salvation is possible by understanding this intrinsic kinship and helping each other collectively.
10. The Adi Granth and the Bhagvad Gita’s value based education is for the fullest development of personality which culminates in the truthful conduct. .
11. The whole value oriented education, which is discussed in the Adi Granth and the Bhagvad Gita, is based upon values. At present, all these values are of global concern. All committees and commissions lay emphasis on these values.
12. This study reveals that value in the curriculum of Punjab School Education Board (P.S.E.B.) do figure but not in an organized form. Besides, most of the values are in an abstract form than in a concrete form.
13. The curriculum of the P.S.E.B. is based on eradicating evil roots and branches which pollute human beings and the curriculum aims emphasizes to develop potentialities for perfection and excellence.
14. The existing curriculum aims to drive out the evils and dogmas from the society. It has made a bold attempt to eradicate the evils of caste system, violence, injustice, discrimination against women, and so on.
15. The present curriculum provides awareness about value oriented education in the concrete form in the text books of Social Studies but in the hidden or latent form in the language text books.
16. There is a variety of values but the investigator has kept into mind the base values in the Adi Granth and the Bhagvad Gita which are later on found in the present P.S.E.B. curriculum.

17. The curriculum of P.S.E.B. at the elementary level is less value oriented than the middle and secondary level curriculum.
18. In the curriculum of P.S.E.B., text books of Punjabi are more value oriented than those of English, Hindi and Social Studies. After Punjabi, Hindi text books have given more importance to values than books of English and Social Studies, the latter having given almost equal emphasis to values.
19. In this study the investigator has found that in curriculum of P.S.E.B maximum emphasis is given on value of equality, unity and courage. After these values, almost equal importance is given to value of sacrifice and service. These values are followed by faith, hard work, duty and charity. Then justice, humility, contentment and truth are discussed. After these, emphasis is given to another set of important values like peace, non-violence, wisdom, patience and purity. Least importance is given to the values like renunciation, self-realization, self-control and detachment.

### **8.13.2 Conclusion**

The Adi Granth and the Bhagvad Gita have an immense educational potential. It not only illumines but also motivates and directs the masses and creates an ideal sect of people. The whole education in both the scriptures is based on higher values of life i.e. merger of individual self into supreme self. The process of education is based upon values and eradicating the polluting elements which create hindrances among these values. It is also helpful in the inculcation of those virtues and qualities which help in truthful living. School curriculum should be related to unity, hard work, humility, peace, equality, non-violence, duty, justice, sacrifice, courage, service etc. The value oriented education is reflected in the text-books of various subjects prescribed by Punjab School Education Board.

After in depth study of value oriented education in the text books prescribed by Punjab School Education Board, it is concluded that at the elementary level there is less provision for value oriented education than it is in the secondary level. Even there are various instances where different values are given in abstract form than the concrete one. Spiritual values are less emphasized in the curriculum. The conquest over dreadful diseases, taming the wild forces of nature in favour of mankind, understanding the complexities of the universe and tapping the natural resources for homo sapiens will be of

little avail if we fail to produce an “Ideal Men” and “Ideal Society” based on value system.

### **8.13.3 Suggestions for Further Research Work**

It is felt that studies on similar lines can be carried out to evolve a comprehensive system of education based on values. Some topics are suggested here for further research:-

- 1 A Comparative Programme of Action for Value Oriented Education in the Senior Secondary School Curriculum Based on Sikh Scriptures
- 2 A Critical Study of the Concept of Human Nature as Propounded in the Bhagvad Gita
- 3 The Ethics of the Adi Granth, Bhagvad Gita and the Quran
- 4 An Evaluative Study of the Ideal Man as Depicted in the Adi Granth
- 5 A Comparative Study of Value Oriented Education and Awareness amongst High School Students of ICSE, CBSE and PSEB in Punjab
- 6 An Evaluative Study of Value Education Awareness in Teacher Education Programme in Punjab
- 7 An Evaluative Study of Value Oriented Education in the University Curriculum
- 8 A Value Education Awareness among High School Students of Punjab and Haryana

In the end of the thesis, detailed Bibliography is given including the manuscripts used for the present research work. Required Appendices are also attached at the end to make the present work more authentic and reliable.

## BIBLIOGRAPHY

Adi Granth (Standard 1430 Pages in Punjabi). (n.d.) Amritsar: Shiromani Gurdwara Parbandhak Committee.

Aggarwal, J.C. (2008). *Education for Values, Environment & Human Rights*. Delhi: Shipra Publication.

Arora, Meenakshi (2008). *A Study of Values in Relation to Intelligence and Socio-economic Status of Class IX Students*, Unpublished M.Ed. Dissertation, Guru Nanak Dev University. Amritsar.

Bala, Sukasham (1984). *Good and Evil in Hinduism with Special Reference to the Bhagavad Gita*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.

Banerjee, Nikunja Vihari (1984). *Srimad Bhagvadgita*. Delhi: Munshi Ram Manohar Lal Publishers Pvt. Ltd.

Bhalla, Jyoti (2008). *A Study of Values in Relation to Locus of Control and Religious Background of IX Grade Students*. Unpublished M.Ed. Dissertation, Guru Nanak Dev University, Amritsar.

Bhaskara Rao, Digumarti (2004). *Methods and Techniques of Teaching*. New Delhi: Sonali Publication.

Bhatia, Harjot Singh (1985). *Epistemology of Guru Granth Sahib*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.

Bhatia, K.K & Narang, C.L. (2002). *Philosophical and Sociological Bases of Education*. Ludhiana: Tandon Publication.

Bhatti, Surinder Singh (1999). *Creative Mysticism: A Study of Guru Nanak's Bani with Special Reference to Japuji*. Unpublished Ph.D Thesis, Punjab University, Chandigarh.

Bhave, Vinoba (1987). *Talks on the Gita*. Varanasi: Sarva Seve Sangh Prakashan.

Brar, Gurdip Kaur (1991). *Guru Nanak's Philosophy of Politics*. Unpublished Ph.D. Thesis, Punjab University, Chandigarh.

Brar, Kirandeep (1988). *A Study of the Impact of Training Programme on the Value-Dimensions of Secondary School Teachers*. Unpublished Ph.D. Thesis, Punjabi university, Patiala.

Brubacher, J.S. (1962). *Modern Philosophies of Education*. Tokyo: Kogatusha Company Ltd.

Carrie Ausbrook (2004). *A Comparative Analysis of the Values that are predominant in Private Schools, Public Schools and Public Attendance-Zone Schools in San Antonio, Texas*. <[www.coe.uni.edu/eser/ausbook.Dissertation.htm+dissertation+\\_abstracts+an+mor al teachers](http://www.coe.uni.edu/eser/ausbook.Dissertation.htm+dissertation+_abstracts+an+mor al teachers)>

Chaitnya, Krishna (1986). *The Gita for Modern Man*. New Delhi: Clarion Books.

Chakrabarti, Mohit (2005). *Value Education Changing Perspective*. New Delhi: Kanishka Publishers.

Chand, Jagdish (2009). *Value Education*. Delhi: Anshah Publishing House.

Chaudhuri, Nirad C. (1979). *Hinduism*. New Delhi: B.I. Publication.

Cheema, Amrik Singh (1976). *The Gita and Youth Today*. New Delhi: Metropolitan Book Co. Pvt. Ltd.

Chidbhavananda, Swami (1975). *The Bhagavad Gita*. Tamil Nadu: Sri Ramakrishna Tapovanam.

Chilana, M.R ( Prof.) and Dawan, M.L. (Dr.) ( 2002 ). *The Human Values-A Task for All*. New Delhi: Concept Publishing Company.

Chopra, Isha (2008). *Concept of Truth in Guru Nanak's Bani*. Unpublished M.Phil. Dissertation, Guru Nanak Dev University, Amritsar.

Desai, M. (1956). *The Gita According to Gandhi*. Ahmedabad: Navajivan Publishing House.

- Dhaliwal, S.S (1989). *The Educational Concepts of Guru Nanak in Japuji Sahib*. Unpublished M.Ed. Dissertation. Punjab University, Chandigarh.
- Dhillon, Manjeet(2002). *Personal Values as Correlates of Teaching Effectiveness*. Unpublished M.Ed. Dissertation, Punjab University, Chandigarh.
- Duggal, K.S. ( 2000). *The Sukhmani- Passage to Poise*. New Delhi: UBS Publishers.
- Edgetton, E. (1974). *The Bhagavad Gita*. Harvard: Harvard University Press.
- Eknath, Easwaran. (2003). *The Bhagavad Gita- For Daily Living*. (Vols. 1-3). Delhi: Jaico Publishing House.
- Gahir, Kala Singh (1992). *Contribution of Guru Amar Dass to Education*. Unpublished M.Phil. Dissertation, Himachal Pradesh University. Shimla.
- Gandhi, K.L. (1993). *Value Education*. New Delhi: Gujan Publishing House.
- Gergson, James Aaron (1990). *Work Values and Attitudes Instruction as Viewed by Secondary Trade and Industrial Education Teachers*. Dissertation Abstract International. 51(6), pp.1997-1998A
- Gill, Pritam Singh (1973). *Trinity of Sikhism*. Jalandhar: New Academic Publishing Company.
- Gill, Pritam Singh (1975). *Heritage of Sikh Culture*. Jalandhar: New Academic Publishing Company.
- Goel, S.L. (2008). *Environment, Health and Value Education*. New Delhi: Deep and Deep Publication Pvt. Limited.
- Good, Carter V. (Ed.). (1959). *Dictionary of Education*. New York: Mc.Graw Hill Book Company.
- Gosh, Sri Aurobindo (1970 ). *Essays on the Gita*. Pondicherry: Sri Aurobindo Ashram.
- Goyal, Narinder Kumar (1978). *The Ethics of Bhagvad Gita*. Unpublished M.Litt. Dissertation, Punjabi University, Patiala.



- Goyandka, Jayadaya. (2005). *Gita- Tattva- Vivechani*. Uttar Pradesh: Books Sales Department Gita Press.
- Gulati, Sarita (1988). *A Comparative Study of Value Dimensions of Teachers Working in Private, Government and Central Schools*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.
- Gupta, N.L (2000). *Human Values in Education*. New Delhi: Concept Publishing Company.
- Gupta, Ram Chandra (1984). *Sri Krishna : A Socio-Political and Philosophical Study*. Delhi: B.I. Publication.
- Gupta, Shalini (Prof.) & Singh, Achhru (Prof.). (2008). *Value Based Education Dimensions and Directions*. Mandi Gobindgarh: Desh Bhagat Group of Institutes.
- Gurmat Paraksh*. (2011). Amritsar: Shiromani Gurdwara Parbandhak Committee.
- Hansro, Gurdev Singh (1990). *Ideology of Sikh Gurus*. Ropar: Hansro Publishers.
- Jagbir Singh (1967). *Guru Nanak Bani Vich Naitikta da Sankalap*. Unpublished Ph.D. Thesis, Delhi University, Delhi.
- Jain, M.K. & Aggarwal, J.C. (2009). *Encyclopedia of Education*. Anshah Publishing House.
- Jain, Nirmal Kumar (1979). *Sikh Religion and Philosophy*. Jalandhar: Sterling Publishers Pvt. Ltd.
- Jogi, Prem Chand (2009). *Philosophical Foundation of Education*. New Delhi: Crescent Publishing Corporation.
- Johar, Surinder Singh (1982). *The Message of Sikhism*. New Delhi: Delhi Sikh Gurdwara Management Committee.
- Joshipura, J.M. (1980). *Realities of Bhagavad Gita*. Bombay: Bharatiya Vidya Bhawan.
- Kahlon, Kuldip Singh (1989). *Study of Educational Implications of the Concept of Man Emanating from the Bani of Guru Nanak Dev*. Unpublished Ph.D. Thesis, Guru Nanak Dev University, Amritsar.

Kainth, Kamaljit Kaur (1978). *Educational Philosophy of Shri Guru Nanak Dev Ji as Portrayed in Japuji Sahib*. Unpublished M.A. Dissertation, Himachal Pradesh University, Shimla.

Kakar, Kapil (Dr.) (2010). *Secrets of Success Through Bhagvad Gita*. New Delhi: Diamond Pocket Books Ltd.

Kalia, Ashok Kumar (1981). *A Study of Values and Ideals of Early Adolescents living in different types of Home-Environment*. Unpublished Ph.D Thesis. Punjab University, Chandigarh.

Kapani, Madhu (1990). *Education in Human Values: Concept and Practical Implications*. Fifth Survey of Education Research (1988-1992). (Vol. 2). p. 1340., Delhi: NCERT.

Kapur, Promilla & Kapur, Teg Bahadur (Brigadier) (2008). *Value Education Based on all Religions of the World*. (Vols. 1-2), Delhi: Kalpaz Publications.

Kaur Paramjit (1976). *A Comparative Study of Bhakti in the Bhagvad Gita and Guru Teg Bahadur's Bani*. M.Litt. Dissertation, Punjabi University, Patiala.

Kaur, Amrit (1980). *Critical Study of the Educational Philosophy of Sikh Gurus*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.

Kaur, Bhupinder (2001). *The Concept of Self in Guru Nanak Bani and Bhagavad Gita*. Unpublished Ph.D. Thesis, Guru Nanak Dev University, Amritsar.

Kaur, Dilpreet Kaur (2003). *Value Pattern of Student Teachers as related to their Emotional Maturity and Self Esteem*. Unpublished M.Ed. Dissertation . Guru Nanak Dev University, Amritsar.

Kaur, Gurmail (1981). *The Critique of Caste System and Rituals in Guru Granth Sahib*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.

Kaur, Harpreet ( 1989). *Philosophy of Guru Ram Dass and its Contribution to Education*. Unpublished M. Phil Dissertation, Punjabi University, Patiala.

Kaur, Jagdeep (1973). *Value Dimensions of Professional and Non- professional College Students in Relation to their Sex and Parental Occupation*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.

Kaur, Jasbir (1958). *Theory and Practice of Education as depicted in Sikh Gurus Bani*. Unpublished Ph.D. Thesis. Guru Nanak Dev University, Amritsar.

Kaur, Jaswinder (2009). *Guru Nanak's Perspective on Social Justice*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.

Kaur, Karnail (1985). *Concept of Seva in Sikhism*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.

Kaur, Manpinder (2003). *The Impact of Socio Economic Status and Cultural Background on the Value Pattern of Adolescents*. Unpublished M.Ed. Dissertation . Guru Nanak Dev University, Amritsar.

Kaur, Pardeep (2000). *A Study of Development Pattern of Moral Values Among the School Children in Relation to their Socio-Economic Status and Intelligence*. Unpublished M.Ed. Dissertation, Guru Nanak Dev University, Amritsar.

Kaveshwar, G.W. (1971). *The Ethics of the Gita*. Delhi: Motilal Banarsi Dass.

Kesari, H. (1986). The Gita as Learning Process with reference to Modern Education. <[www.education.nic.in/cd50years/g/z/9I/0Z9I0406.htm](http://www.education.nic.in/cd50years/g/z/9I/0Z9I0406.htm)>

Khosla, D.N (1983). *Educational Philosophy of Sikh Gurus*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.

Kircher & Hogen. (1968). Value Patterns of Future Teachers. *The Journal of Teacher Education*, 3(19).

Kishore, Lalit (1990). *Value Oriented Education Foundations and Frontiers World of Overview*. Delhi: Doaba House.

Klostermair, Klaus K. (2006). *Hinduism: A Short Introduction*. England: Oneworld Publication.

Kohli, Surinder Singh (1976). *A Critical Study of Adi Granth*. Patna: Moti Lal Banarsi Dass.

Kohli, Surinder Singh (1998). *Sikhism and Major World Religions*. Amritsar: Singh Brothers.

Kokandakar, J.R. (1996). *Gita- Its Message and Importance*. Mumbai: Bharatiya Vidya Bhavan.

- Koul, Lokesh (2004). *Methodology of Educational Research*. New Delhi: Vikas Publishing House Pvt. Ltd.
- Kumar, Amar (1981). *Synthesis of Jnana, Karma, and Bhakti in the Bhagvad Gita*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.
- Kumar, Anil (2010). *Study of Academic Achievement, Value and Adjustment of Secondary School Students in Relation to Working Status of Mothers*. Unpublished Ph.D. Thesis, G.N.D.U., Amritsar.
- Kumar, Sachinder (2005). *Impact of Case Based Pedagogy on Prospective Elementary Teacher's Classroom Behaviour and Student's Learning*. Unpublished Ph.D. Thesis, Punjab University, Chandigarh.
- Kumari, Veena (1983). *Epistemology of Guru Nanak*. Unpublished Ph.D. Thesis, G.N.D.U. University, Amritsar.
- Kundu, N. (1981). *Pattern of College Students and its Relation to Psycho-social Variables*. Unpublished Ph.D. Thesis, Calcutta University, Calcutta.
- Lahori, Lajwanti (1985). *The Concept of Man in Sikhism*. New Delhi: Munshiram Manohar Lal, Kaur, Mandeep (2004). *The Concept of Value Oriented Education as Propounded in Guru Arjun Dev's Bani and its Educational Implications*. Unpublished M.Ed. Dissertation, G.N.D.U., Amritsar.
- Lakhanpral, Pinki (2009). *A Man and his Goal with Special Reference to Hinduism*. Unpublished M.Phil. Dissertation, Guru Nanak Dev University, Amritsar.
- Lal, Gurbachan (1982). *The Concept of Purusottama in the Bhagavad Gita*. M.Phil. Dissertation, Punjabi University, Patiala.
- Lal, R.B. (1970). *The Gita in the light of Modern Science*. Bombay: Somaiya Publications Pvt. Ltd.
- Makin, Gurbachan Singh (2000). *The Essence of Shri Guru Granth Sahib (Translation in English Prose)*. (Vols. 1-5). Chandigarh: Guru Teg Bahadur Educational Centre.

Malhotra, Kiran (1985). *Value Dimensions of XI Grade Science and Arts Students in Relation to Achievement Motivation and Sex*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.

Mathew, P. John (1969). *Christianity*. Patiala: Punjabi University.

Mishra, Kali Prasanna (1984). *A Comparative Study of Moral Knowledge of Tribal and Non-tribal Children of Orissa*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.

Misra, H.N. (1963). *Moral Philosophy-Green and Gita*. Kanpur: Kanpur Kitabghar.

Muhay, Gurbachan Singh (2008). *Universal Consciousness in Guru Granth Sahib: A Philosophical Study*. Unpublished Ph.D. Thesis, Guru Nanak Dev University, Amritsar.

Mukalel, Joseph C. (2005). *Creative Approaches to Classroom Teaching*. Delhi: Discovery Publishing House.

Mukhopadhyay, Marmar (2008). *Education for a Global Society Inter-Faith Dimensions*. Delhi: Shipra Publications.

Nabha, Bhai Khaan Singh (4<sup>th</sup> ed.). (1998). *Gurmat Marthand*. (Vol. 2). Amritsar: Shiromani Gurdwara Parbandhak Committee.

Nabha, Bhai Khaan Singh (6<sup>th</sup> Rev. ed.). (1999). *Gurmat Marthand*. (Vol. 1). Amritsar: Shiromani Gurdwara Parbandhak Committee.

Naqi, Mohammad (2007). *Modern Value Education*. New Delhi: Anmol Publication Pvt. Ltd.

Ohja, R.K. (1992). *Study of Values*. Agra: National Psychological Corporation.

Pal, Sima (1995). *Integration of Value-Oriented in Secondary Teacher Training College Courses and their impact on the Corresponding Cognito-affective Teaching Behaviour*. Unpublished Ph.D. Thesis, Punjab University, Chandigarh.

Pandey, J.B (1985). *A Comparative Study of Educational Philosophy in Gita and Koran*.  
<<http://www.education.nic.in/cd50years/g/z/9j/0Z9J0E0S.htm>>

Pandhya, Rameshwari & Mathu, Anuradha (2005). *Imbibing Value Education Various Perspectives*. Delhi: Kalpaz Publications.

Prabhat, G.S (1962). *A Critical Study of the Educational Implications of Guru Nanak's Humanism*. Unpublished M.Ed. Dissertation, Punjab University, Chandigarh.

Prabhupada, A.C. Bhaktivedanta (2004). *Bhagavad Gita- As It Is*. United States: The Bhaktivedanta Book Trust.

Radhakrishnan, S. (1970). *The Bhagvadgita*. London: George Allen and Unwin Ltd.

Rani (1997). *A Study of Intelligence, Creativity, Personality Characteristics and Value Patterns of Adolescents from Minority and Non- minority Community*. Unpublished Ph.D. Thesis, Punjab University, Chandigarh.

Ranu, Sarbjit Kaur (1995 ). *Value Dimensions of Post- Graduate Students in Relation to their Level of Aspiration and Intelligence*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.

Rao, Digumarti Bhaskar (2005). *Methods and Techniques of Teaching*. New Delhi: Sonali Publication.

Reddy, D. Dayakara & Rao, Digumarti Bhaskara (2006). *Value oriented Education*. New Delhi: Discovery Publishing House.

Roy, D.K. (1980). *A Study of Some Factors and Processes Involved in the Development of Values*. Unpublished Ph.D. Thesis , Calcutta University, Calcutta.

Ryans, D.G. (1969). *Characteristics of Teachers – A Research Study*. New Delhi: Sterling Publishers Pvt. Ltd.

Safaya, Raghunath (Dr.) & Shaida, B.D. (1964). *Development of Educational Theory and Practice*. Jalandhar: Dhanpat Rai and Sons.

Sambhi, Poonam (1979). *Educational Philosophy of Guru Nank Portrayed in Sidh Goshti*. Unpublished M.A. Dissertation, Himachal Pradesh University, Shimla.

Sandhya, N. (1999). *An Evaluative Study of Value Education Provided at the S.S.L.C Level in Mysore District*. Unpublished Ph.D. Thesis, University of Mysore, Mysore.

Sanghera, Gurnam Singh (2007). *An Analytical Study of Inter-Religious Relations-A Sikh Perspective*. Unpublished Ph.D. Thesis, Punjabi University, Patiala

Seshadri, C., & Khader, M.A (1992): *Education in Values, A Source Book*, New Delhi: National Council of Educational Training.

Sethi, Ajinder Kaur (1986). *The Guru Nanak as a Scripture*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.

Setia, Anuradha (2009). *A Critical Analysis of Psychological Interpretation Human Nature as Propounded in Adi Granth and its Education Implications*. Unpublished M.Ed. Dissertation. Guru Nanak Dev University, Amritsar.

*Shabdarth Sai Guru Granth Sahib Ji.* (2010). (Vols. 1-4). Amritsar: Shiromani Gurdwara Parbandhak Committee.

Sharma, Chandradhar (Dr.) (1952). *Indian Philosophy*. Banaras: Nand Kishore Brothers.

Sharma, Ekta (2007). *The Concept of Social Justice in Buddhism and Sikhism: A Philosophical Perspective*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.

Sharma, R.A. (2009). *Curriculum Development and Instruction*. Meerut: R.Lall Book Depot.

Sharma, R.P. (1965). *Study of Values held by Teachers in Higher Secondary Schools in Delhi*. Unpublished M.Ed. Dissertation, Delhi University, Delhi.

Sharma, S.R. (2002). *Implementation of Educational Research*. Delhi: Anmol Publications Pvt. Ltd.

Sharma, Sarita (2007). *Concept of Karma in Bhagvad Gita*. Unpublished M.Phil. Dissertation, Guru Nanak Dev University, Amritsar, India.

Sharma, Shashi Prabha (2005). *Education and Human Development*. New Delhi: Kanishka Publishers.

Sharma, Y.K., & Katoch, Kuldeep S. (2007). *Education for Values, Environment and Human Rights*. New Delhi: Deep & Deep Publications Pvt. Ltd.

Sheela (1987). *Change in Teaching Behaviour as a Function of Inculcation of Values Predicting Teacher's Effectiveness*. Unpublished Ph.D. Thesis, Punjab University, Chandigarh.

*Shrimad Bhagvad Gita* (n.d.). Gorakhpur: Gitapress.

Shukla, Nandita (1990). *A Curriculum Design for Value Oriented Secondary School Teacher Education in Punjab*. Unpublished Ph.D. Thesis, Punjab University, Chandigarh.

Singh, Amar (Ed.). (1999). *Tuk-Tatkara Sri Guru Granth Sahib*. Punjab: Bhasa Vibhag.

Singh, Amriander (1976). *The Concept of Discipline in Sikh Philosophy*. Unpublished Guru Nanak Dev University, Amritsar.

Singh, Avtar (1970). *Ethics of the Sikhs*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.

Singh, Darshan (2010). *Sikhism and Religious Pluralism*. Patiala: Patiala University.

Singh, Gurdev (1983). *Social and Political Thoughts of Sikh Gurus*. Unpublished Ph.D. Thesis, Punjab University, Chandigarh.

Singh, Gurpal (1999). *Educational philosophy of Guru Arjan Dev and its contribution to Modern Indian Education*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.

Singh, Gursharanjit (1992). *Guru Nanak Bani De Mool Mudde*. Unpublished Ph.D. Thesis, Guru Nanak Dev University, Amritsar.

Singh, Harbans (1983). *The Heritage of the Sikhs*. New Delhi: Asia Publishing House.

Singh, Harbans (1997). *The Encyclopedia of Sikhism*. (Vols. 1-4), Patiala: Punjabi University.

Singh, Jagbir (1967). *Guru Nanak Bani Vich Naitikta da Sankalap*. Unpublished Ph.D. Thesis, Delhi University, Delhi.

Singh, Jogeshwar (2007). *The Concept of Holy war; A Comparative Study of Islam and Sikhism*, Unpublished Ph.D. Thesis, Guru Nanak Dev University, Amritsar.

Singh, Karam (1997). *A Comparative Study of Ethical Perception of World Religious (Hinduism; Buddhism; Christianity; Islam and Sikhism)*. Unpublished Ph.D. Thesis, Punjab University, Chandigarh.

Singh, Kultarnjit (1999). *Educational Philosophy of Guru Teg Bahadur and its Contribution to Modern Indian Education*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.



- Singh, M.S. (2007). *Value Education*. New Delhi: Adhyayan Publishers and Distributors.
- Singh, Meharban (1996). *A Study of Educational Philosophy of Guru Nanak Dev Ji and its Implications*. Unpublished Ph.D. Thesis, Guru Nanak Dev University, Amritsar.
- Singh, Santokh (1982). *Philosophical Foundations of the Sikh Value System*. New Delhi: Munshiram Manohar Lal Publishers Pvt. Ltd.
- Singh, Surjit (1982). *Purusa and Prakarti in Samkha and Bhagavad Gita*. Unpublished M.Phil. Dissertation, Punjabi University, Patiala.
- Singh, Surjit (1986). *The Concept of Human Nature*. Jalandhar. ABS Publications.
- Singh, Swarnjit (1986). *Philosophy of Sikh Gurus and Their Contribution to Education*. Unpublished Ph.D. Thesis, Himachal Pradesh University. Shimla.
- Singh, Teja (2001). *The Sikh Religion*. Amritsar: Shiromani Gurdwara Parbandhak Committee.
- Singh, Teja and Bawa , Harkrishan Singh (Eds.) (6<sup>th</sup> ed.). (1986). *Shabdarth Shri Guru Granth Sahib Ji*. (In Punjabi, Vols.1-4). Amritsar: Shiromani Gurdwara Parbandhak Committee.
- Sodhi, T.S. (1993). *Educational Philosophy of Guru Nanak*. Patiala: Bawa Publications.
- Soti, Chandra & Kumar, Rajinder (2004). *Research in Education*. New Delhi: Atlantic Publishers.
- Srivastava, H.S. (2006). *Curriculum and Methods of Teaching*. Delhi: Shipra Publication.
- Sureet (1994). *The Sikh Pathway to God-realization with Special Reference to its Stages of Spiritual Progress*. Unpublished Ph.D. Thesis, Punjabi University, Patiala.
- Swami, Ram Sukhdas. (2003). *Gita Sadhak Sanjivani*. Uttar Pradesh: Books Sales Department Gita Press.
- Talib, Gurbachan Singh (1987). *Sri Guru Granth Sahib - English Translation*. Vol. 3, Patiala: Punjabi University.
- Talib, Gurbachan Singh (1990). *Sri Guru Granth Sahib - English Translation*. Vol. 4, Patiala: Punjabi University.

Talib, Gurbachan Singh (1984). *Sri Guru Granth Sahib-English Translation*. Vol. 1, Patiala: Punjabi University.

Talib, Gurbachan Singh (1985). *Sri Guru Granth Sahib-English Translation*. Vol. 2, Patiala: Punjabi University.

Taneja, V.R. (1979). *Philosophical Approach to Education*. New Delhi: Atlantic Publishers.

Taneja, V.R. (2006). *Foundation of Education Philosophical and Sociological*. Chandigarh: Mohindra Capital Publishers Ltd.

*The Encyclopedia of Philosophy* (1967). (Vol. 8), Newyork: The Macmillan Company and The Press.

Thomaskutty, P.G. & George, Mary (2009). *Human Rights & Values in Education*. New Delhi: Discovery Publishing House Pvt. Ltd.

Tilak, Bal Gangadhar. *Shrimad Bhagvad Gita Rahasya*. Delhi: New Sadhna Pocket Books.

Venkataiah, N. (Dr.) & Sandhya, N. (2007). *Research in Value Education*. New Delhi: APH Publishing Corporation.

Venkataiah, N. (Dr.) (2009). *Value Education*. New Delhi: APH Publishing Corporation.

Vijaypur, A.P. and Siresh, K. (1999). *Perspectives on Human Rights*. New Delhi: Manak Publications.

### **Website sources**

< [http:// www.okstate.edu/ag/agedcm4h/academic/.../newpage2.htm](http://www.okstate.edu/ag/agedcm4h/academic/.../newpage2.htm)> Accessed 2011 Jan. 26

< <http://www.highbeam.com/doc/1G1-157032910.html>> Accessed 2010 Dec. 9

< <http://www.lib.berkeley.edu/EDP/primary.html>> Accessed 2011 Jan. 25

< [http://www.pseb.ac.in/UploadFile/24\\_367.pdf](http://www.pseb.ac.in/UploadFile/24_367.pdf)> Accessed 2011 Jan. 25

<<http://en.wikipedia.org/wiki/pedagogy>> Accessed 2010 Nov. 1

<<http://www.haryana-online.com/bhagvad-gita.htm>> Accessed 2011 Jan. 25

<[http://en.wikipedia.org/wiki/Analytic\\_philosophy.html](http://en.wikipedia.org/wiki/Analytic_philosophy.html)> Accessed 2011 Jan. 2

<<http://en.wikipedia.org/wiki/Axiology>> Accessed 2010 August 15

<<http://en.wikipedia.org/wiki/Positivism>> Accessed 2011 Jan. 2

<[http://indg.in/primary-education/teacherscorner/national\\_curriculu-for-teacher-education.pdf](http://indg.in/primary-education/teacherscorner/national_curriculu-for-teacher-education.pdf)> Accessed 2011 Oct. 20

<<http://pespmc1.vub.ac.be/ASC/AXIOLOGY.html>> Accessed 2010 August 15

<<http://wiki.answers.com/Q/>> Accessed 2011 Jan. 25

<[http://wiki.answers.com/Q/What\\_is\\_descriptive\\_research#ixzz1CuS7wh6C](http://wiki.answers.com/Q/What_is_descriptive_research#ixzz1CuS7wh6C)> Accessed 2011 Jan. 25

<[http://www.bazpedia.com/en/p/r/i/Primary\\_source.html](http://www.bazpedia.com/en/p/r/i/Primary_source.html)> Accessed 2011 Jan. 25

<<http://www.Britannicaonlineencyclopedia.org/Axiology>> Accessed 2010 August 15

<[http://www.dtstrainphilosophy.blogspot.com//what-is\\_humanism.html](http://www.dtstrainphilosophy.blogspot.com//what-is_humanism.html)>Accessed 2011 Jan2

<<http://www.education.nic.in/cd50years/g/z/9j/0Z9J0E0S.htm>>Accessed 2011 Oct. 20

<<http://www.experiment-resources.com/descriptive-research-design.html#ixzz1CuUQUKtA>> Accessed 2011 Jan. 25

<<http://www.graphic.org/resources.html>> Accessed 2011 Jan. 25

<<http://www.gslis.utexas.edu/%7Epalmquis/courses/historical.htm>> Accessed 2011 Jan. 25

<<http://www.newworldencyclopedia.org/entry/Axiology>> Accessed 2010 August 15

<<http://www.okstate.edu/ag/agedcm4h/academic/aged5980a/5980/newpage110.htm>> Accessed 2011 Jan. 25

<<http://www.princeton.edu/%7Erefdesk/primary2.html>> Accessed 2011 Jan. 25

<<http://www.scribd.com/doc/30574917/Realism-in-Education>> Accessed 2011 Dec 17

<<http://www.thejeo.com/Archives/Volume7Number2/GuthriePaper.pdf>> Accessed 2010 Nov. 15

<<http://www.unesco.org/delors/commis.htm>> Accessed 2011 July 28.

<<http://www.wordiq.com/definition/pedagogy>> Accessed 2010 Nov. 1

<[www.coe.uni.edu/eser/ausbook.Dissertation.htm+dissertation+\\_abstracts+an+moral+teachers](http://www.coe.uni.edu/eser/ausbook.Dissertation.htm+dissertation+_abstracts+an+moral+teachers)> Accessed 2010 Dec. 9

<[www.education.nic.in/cd50years/g/z/9I/0Z9I0406.htm](http://www.education.nic.in/cd50years/g/z/9I/0Z9I0406.htm)> Accessed 2011 Oct. 10

<[www.education.nic.in/cd50years/g/z/9I/0Z9I0406.htm](http://www.education.nic.in/cd50years/g/z/9I/0Z9I0406.htm)> Accessed 2011 Oct. 20

<[www.experiment-resources.com/experimental-research.html](http://www.experiment-resources.com/experimental-research.html)> Accessed 2011 Jan. 25

## **SCHOOL TEXT BOOKS OF PUNJAB SCHOOL EDUCATION BOARD**

Secretary, Punjab School Education Board (2011). Learn your English. Class I. Jalandhar: Beston Printers.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪੰਜਾਬੀ ਪੁਸਤਕ. ਕਲਾਸ I. ਜਲੰਧਰ: ਨੋਵਾ ਪਬਲੀਕੇਸ਼ਨਜ਼.

Secretary, Punjab School Education Board (2011). Learn your English. Class II. Jalandhar: Beston Printers.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪੰਜਾਬੀ ਪੁਸਤਕ. ਕਲਾਸ II. ਜਲੰਧਰ: ਮੈਸ. ਨੈਪਚੂਨ

ਪ੍ਰਿੰਟਰਜ਼ .

Secretary, Punjab School Education Board (2011). Learn your English. Class III. Jalandhar: Manooja Printpack Pvt, Ltd.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪੰਜਾਬੀ ਪੁਸਤਕ. ਕਲਾਸ III. ਜਲੰਧਰ: ਮੈਸ. ਬਰਾਈਟ ਪ੍ਰਿੰਟਰਜ਼ .

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011) . ਵਾਤਾਵਰਨ ਸਿੱਖਿਆ. ਕਲਾਸ III. ਮੈਸ. ਐਵਰਗਰੀਨ ਪਬਲੀਕੇਸ਼ਨ ਲਿਮਿਟਿਡ, ਜਲੰਧਰ.

Secretary, Punjab School Education Board (2011). Learn your English. Class IV. Jalandhar: M/S Robin Offset Printers.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪੰਜਾਬੀ ਪੁਸਤਕ (ਪਹਿਲੀ ਭਾਸ਼ਾ). ਕਲਾਸ IV. ਜਲੰਧਰ: ਸਿੰਡੀਕੇਟ ਪ੍ਰਿੰਟਰਜ਼ .

saicava, pMjaaba skUla iSaxaa baaoD- 2011'. AaAao ihndl  
salKoM. kxaa IV. jaalanQar : maOsa. maa^DosT  
ip`MT-ja .

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011) . ਵਾਤਾਵਰਨ ਸਿੱਖਿਆ. ਕਲਾਸ IV. ਜਲੰਧਰ: ਮੈਸ ਐਵਰਗਰੀਨ ਪਬਲੀਕੇਸ਼ਨ ਲਿਮਿਟਿਡ.

Secretary, Punjab School Education Board (2011). Learn your English. Class V. Jalandhar: M/S Mikado Offset Printers.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪੰਜਾਬੀ ਪੁਸਤਕ (ਪਹਿਲੀ ਭਾਸ਼ਾ). ਕਲਾਸ V. ਜਲੰਧਰ: ਮੈਸ. ਸਹਿਗਲ ਪ੍ਰਿੰਟਰਜ਼.

saicava, pMjaaba skUla iSaxaa baaoD- 2011 AaAao ihndi  
salKoM. kxaa V. na[-idllal : maOsa. esa•pl•e ip`MT-ja  
ilaimaToD.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011) . ਵਾਤਾਵਰਨ ਸਿੱਖਿਆ. ਕਲਾਸ V. ਜਲੰਧਰ: ਮੈਸ. ਨੋਵਾ ਪਬਲੀਕੇਸ਼ਨਜ਼.

Secretary, Punjab School Education Board (2011). English Reader. Class VI. Jalandhar: M/S Mangat Ram Printing Press.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪੰਜਾਬੀ ਪੁਸਤਕ (ਪਹਿਲੀ ਭਾਸ਼ਾ). ਕਲਾਸ VI. ਜਲੰਧਰ: ਮੈਸ. ਸੰਡੀਕੋਟ ਪ੍ਰਿੰਟਰਜ਼.

saicava, pMjaaba skUla iSaxaa baaoD- 2011 AaAao ihndi  
salKoM. kxaa VI. jaalanQar : maOsa. naaovaa  
piblakoSanaja.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਸਮਾਜਿਕ ਵਿਗਿਆਨ. ਕਲਾਸ VI . ਮਥੁਰਾ : ਮੈਸ. ਅਮਿਤ ਪ੍ਰਿੰਟਿੰਗ ਪਰੈਸ .

Secretary, Punjab School Education Board (2011). English Reader. Class VII. Jalandhar : M/S Gem Printers.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪੰਜਾਬੀ ਪੁਸਤਕ (ਪਹਿਲੀ ਭਾਸ਼ਾ). ਕਲਾਸ VII . ਜਲੰਧਰ: ਮੈਸ. ਬਰਾਈਟ ਪ੍ਰਿੰਟਰਜ਼ .

saicava, pMjaaba skUla iSaxaa baaoD- (2011). AaAao ihndi  
salKoM. kxaa VII. jaalanQar : maOsa. knavalnayaMT.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਸਮਾਜਿਕ ਵਿਗਿਆਨ. ਕਲਾਸ VII. ਨਵੀ ਦਿੱਲੀ :ਮੈਸ. ਡੀ. ਕੇ. ਪ੍ਰਿੰਟਰਜ਼.

Secretary, Punjab School Education Board (2011). English Reader. Class VIII. New Delhi: M/S S.P.A. Printers Pvt. Ltd.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪੰਜਾਬੀ ਪੁਸਤਕ (ਪਹਿਲੀ ਭਾਸ਼ਾ). ਕਲਾਸ VIII. ਜਲੰਧਰ: ਕਨਵੀਨਇਟ ਪ੍ਰਿੰਟਰਜ਼.

saicava, pMjaaba skUla iSaxaa baaoD- (2011). AaAao ihndi  
salKoM° kxaa VIII° saharnapur : saharnapur [laOi@T/k  
p`Osa.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਸਮਾਜਿਕ ਵਿਗਿਆਨ. ਕਲਾਸ VIII .ਜਲੰਧਰ:ਮੈਸ. ਚੁਆਇਸ ਬੁਕਸ ਐਂਡ ਪ੍ਰਿੰਟਰਜ਼ ਪ੍ਰਾ. ਲਿ. .

Secretary, Punjab School Education Board (2011). English Main Course Book. Class IX. Jalandhar: M/S Evergreen Publication Ltd.

Secretary, Punjab School Education Board (2011). English Literature Book. Class IX. Jalandhar: Syndicate Printers.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਵੰਨਗੀ. ਕਲਾਸ IX. ਸ਼ਹਾਰਨਪੁਰ: ਮੈਸ. ਸ਼ਹਾਰਨਪੁਰ ਇਲੈਕਟ੍ਰਿਕ ਪ੍ਰੈਸ.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਸ਼ਾਹਿਤ-ਮਾਲਾ. ਕਲਾਸ IX. ਜਲੰਧਰ: ਡੋਲਫਿਨ ਪ੍ਰਿੰਟਰਜ਼.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪਹੁ ਫੁਟਾਲੇ ਤੋ ਪਹਿਲਾਂ (ਨਾਵਲ). ਕਲਾਸ IX. ਜਲੰਧਰ: ਮੈਸ. ਨੋਵਾ ਪਬਲੀਕੇਸ਼ਨਜ਼.

saicava, pMjaaba skUla iSaxaa baaoD- (2011). ihndi pustk°  
kxaa IX° caNDIgaZ, : maOsaja- pOraDa[-ja ip`TMja.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਸਮਾਜਿਕ ਵਿਗਿਆਨ (ਭਾਗ 2). ਕਲਾਸ IX. ਜਲੰਧਰ: ਨਾਰਦਨ ਸਟੇਸ਼ਨਰੀ ਮਾਰਟ.

Secretary, Punjab School Education Board (2011). English Main Course Book. Class X. Jalandhar: Vishal Printers.

Secretary, Punjab School Education Board (2011). English Literature Book. Class X. Sharanpur: Sharanpur Electric Press.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਵੰਨਗੀ. ਕਲਾਸ X. ਸਹਾਰਨਪੁਰ: ਮੈਸ. ਸ਼ਹਾਰਨਪੁਰ ਇਲੈਕਟ੍ਰਿਕ ਪ੍ਰੈਸ.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਸਾਹਿਤ-ਮਾਲਾ. ਕਲਾਸ IX. ਜਲੰਧਰ: ਡੋਲਫਿਨ ਪ੍ਰਿੰਟਰਜ਼.

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਪਹੁ ਫੁਟਾਲੇ ਤੋਂ ਪਹਿਲਾਂ (ਨਾਵਲ). ਕਲਾਸ X. ਜਲੰਧਰ: ਮੈਸ. ਨੋਵਾ ਪਬਲੀਕੇਸ਼ਨਜ਼.

saicava, pMjaaba skUla iSaxaa baaoD- (2011). ihndl pustk<sup>o</sup>  
kxaa X. maOsa. naaovaa piblakosanja, jaalanQar

ਸੱਕਤਰ, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ (2011). ਸਮਾਜਿਕ ਵਿਗਿਆਨ (ਭਾਗ 2). ਕਲਾਸ X. ਜਲੰਧਰ: ਔਰੇਲੀਆ ਪ੍ਰਿੰਟਰਜ਼.

**APPENDIX- I**  
**ORIGINAL VERSES FROM THE ADI GRANTH**

<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
CHAPTER - IV			
1.	90	ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥ ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥	1245
2.	92	ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ ॥ ਸੁਪਨ ਮਨੋਰਥ ਬ੍ਰਿਥੇ ਸਭ ਕਾਜੈ ॥	279
3.	93	ਸਚੁ ਮਿਲੈ ਸੰਤੋਖੀਆ ਹਰਿ ਜਪਿ ਏਕੈ ਭਾਇ ॥	18
4.	93	ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ ॥	278,279
5.	94	ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥	6
6.	95	ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥	62
7.	95	ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥	1
8.	95	ਸਚੁ ਵੇਖਣੁ ਸਚੁ ਬੋਲਣਾ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥ ਸਚੀ ਸਾਖੀ ਉਪਦੇਸੁ ਸਚੁ ਸਚੇ ਸਚੀ ਸੋਇ ॥ ਜਿੰਨੀ ਸਚੁ ਵਿਸਾਰਿਆ ਸੇ ਦੁਖੀਏ ਚਲੇ ਰੋਇ ॥੪॥	69
9.	95	ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਹੀ ਵਿਚਿ ਵਾਸੁ ॥	69
10.	97	ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥	15
11.	98	ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥ ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਊਚਾ ॥	266
12.	98	ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥ ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ॥੧॥	278



<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
13.	98	ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥ ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥ ੧॥	278
14.	100	ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥੧॥	1349
15.	101	ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥	12
16.	103	ਸਾਂਤਿ ਭਈ ਗੁਰ ਗੋਬਿੰਦਿ ਪਾਈ ॥ ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਮੇਰੇ ਭਾਈ ॥੧॥	200
17.	104	ਸਾਂਤਿ ਪਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੂਰੇ ॥ ਸੁਖ ਉਪਜੇ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੧॥	806
18.	104	ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥ ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ ॥	262
19.	104	ਸੇਖਾ ਅੰਦਰਹੁ ਜੋਰੁ ਛਡਿ ਤੂ ਭਉ ਕਰਿ ਝਲੁ ਗਵਾਇ ॥ ਗੁਰ ਕੈ ਭੈ ਕੇਤੇ ਨਿਸਤਰੇ ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇ ॥ ਮਨੁ ਕਠੋਰੁ ਸਬਦਿ ਭੇਦਿ ਤੂੰ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਇ ॥ ਸਾਂਤੀ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਸਾ ਖਸਮੁ ਪਾਏ ਬਾਇ ॥ ਨਾਨਕ ਕਾਮਿ ਕ੍ਰੋਧਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਗਿਆਨੀ ਜਾਇ॥	551
18.	107	ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ ॥ ਵਾਸੁਦੇਵ ਜਲ ਥਲ ਮਹਿ ਰਵਿਆ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਵਿਰਲੈ ਹੀ ਗਵਿਆ ॥ ਵੈਰ ਵਿਰੋਧ ਮਿਟੇ ਤਿਹ ਮਨ ਤੇ ॥ ਹਰਿ ਕੀਰਤਨੁ ਗੁਰਮੁਖਿ ਜੋ ਸੁਨਤੇ ॥ ਵਰਨ ਚਿਹਨ ਸਗਲਹ ਤੇ ਰਹਤਾ ॥ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਰਮੁਖਿ ਜੋ ਕਹਤਾ ॥੪੬॥	259, 260
19.	107	ਭੀਡ ਜੰਮੀਐ ਭੀਡ ਨਿੰਮੀਐ ਭੀਡ ਮੰਗਣੁ ਵੀਆਹੁ ॥ ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥ ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੀਡ ਹੋਵੈ ਬੰਧਾਨੁ ॥ ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥	473

<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
20.	108	ਚਾਰੇ ਵਰਨ ਆਖੈ ਸਭੁ ਕੋਈ ॥ ਬ੍ਰਹਮੁ ਬਿੰਦ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥੨॥ ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ ॥ ਬਹੁ ਬਿਧਿ ਭਾਂਡੇ ਘੜੈ ਕੁਮਾਰਾ ॥੩॥	1128
21.	108	ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥	611
22.	108	ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ ਘਟਿ ਨਾਨਕ ਮਾਝਾ ॥	748
23.	110	ਦੂਖੁ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥ ਪਤਿਤ ਪੁਨੀਤ ਕਰਤਾ ਪੁਰਖੁ ਨਾਨਕ ਸੁਣਾਵਉ ॥੧੭॥	322
24.	110	ਜਿਸੁ ਮਨੁ ਮਾਨੈ ਅਭਿਮਾਨੁ ਨ ਤਾ ਕਉ ਹਿੰਸਾ ਲੋਭੁ ਵਿਸਾਰੇ ॥ ਸਹਜਿ ਰਵੈ ਵਰੁ ਕਾਮਣਿ ਪਿਰ ਕੀ ਗੁਰਮੁਖਿ ਰੀਂਗ ਸਵਾਰੇ ॥੨॥	1197
25.	110	ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ ਛੂਟੀ ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ ॥ ਪਰਮਾਨੰਦ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ ਨ ਚਾਲੀ ॥	1253
26.	113	ਇੰਦ੍ਰੀ ਪੰਚ ਪੰਚੇ ਵਸਿ ਆਣੈ ਖਿਮਾ ਸੰਤੋਖੁ ਗੁਰਮਤਿ ਪਾਵੈ ॥ ਸੋ ਧਨੁ ਧਨੁ ਹਰਿ ਜਨੁ ਵਡ ਪੂਰਾ ਜੋ ਭੈ ਬੈਰਾਗਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੩॥	1334
26.	113	ਮੇਰੇ ਮਨ ਬੈਰਾਗੀਆ ਤੂੰ ਬੈਰਾਗੁ ਕਰਿ ਕਿਸੁ ਦਿਖਾਵਹਿ ॥ ਹਰਿ ਸੋਹਿਲਾ ਤਿਨੁ ਸਦ ਸਦਾ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ॥ ਕਰਿ ਬੈਰਾਗੁ ਤੂੰ ਛੋਡਿ ਪਾਖੰਡੁ ਸੋ ਸਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣਏ ॥ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਪਛਾਣਏ ॥ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ਹਰੀ ਕੇਰਾ ਸੋਈ ਸਰਬ ਸੁਖ ਪਾਵਏ ॥	440
27.	114	ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥੧੭॥ ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥	1427

<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of AdiGranth</u>
28.	116	ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਮੰਨਿਓ ਸਬਦਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥ ਇਸਨਾਨੁ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥ ਹਰਿ ਜੀਉ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਲਾਗੈ ਨਾਮ ਪਿਆਰੁ ॥	34
28.	116	ਅਸੁਮੇਧ ਜਗੁ ਕੀਜੈ ਸੋਨਾ ਗਰਭ ਦਾਨੁ ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ ਤਉ ਨ ਪੂਜੈ ॥	973
29.	117	ਅਉਸਰਿ ਹਰਿ ਜਸੁ ਗੁਣ ਰਮਣ ਜਿਤੁ ਕੋਟਿ ਮਜਨ ਇਸਨਾਨੁ ॥ ਰਸਨਾ ਉਚਰੈ ਗੁਣਵਤੀ ਕੋਇ ਨ ਪੂਜੈ ਦਾਨੁ ॥	49
30.	118	ਇਹੁ ਤਨੁ ਤਮੁਰਾ ਸਭੁ ਗ੍ਰਿਹੁ ਧਨੁ ਤਮੁਰਾ ਹੀਉ ਕੀਓ ਕੁਰਬਾਨਾ ॥	1213
31.	119	ਮੇਰੈ ਗੁਰਿ ਮੋਰੇ ਸਹਸਾ ਉਤਾਰਿਆ ॥ ਤਿਸੁ ਗੁਰ ਕੈ ਜਾਈਐ ਬਲਿਹਾਰੀ ਸਦਾ ਸਦਾ ਹਉ ਵਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥ ਗੁਰ ਕਾ ਨਾਮੁ ਜਪਿਓ ਦਿਨੁ ਰਾਤੀ ਗੁਰ ਕੇ ਚਰਨ ਮਨਿ ਧਾਰਿਆ ॥ ਗੁਰ ਕੀ ਧੂਰਿ ਕਰਉ ਨਿਤ ਮਜਨੁ ਕਿਲਵਿਖ ਮੈਲੁ ਉਤਾਰਿਆ ॥	1218
32.	119	ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥	1412
33.	122	ਦਸ ਦਿਸ ਖੋਜਤ ਮੈ ਫਿਰਿਓ ਜਤ ਦੇਖਉ ਤਤ ਸੋਇ ॥ ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ ॥	298
34.	122	ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੋਖ ਬਿਨਾਸ ॥ ਪੰਚ ਦੋਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੇਤਕ ਆਸ ॥੧॥ ਮਾਧੋ ਅਬਿਦਿਆ ਹਿਤ ਕੀਨ ॥ ਬਿਬੇਕ ਦੀਪ ਮਲੀਨ ॥੧॥ ਰਹਾਉ ॥ ਤ੍ਰਿਗਦ ਜੋਨਿ ਅਚੇਤ ਸੰਭਵ ਪੁੰਨ ਪਾਪ ਅਸੋਚ ॥ ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ ਤਿਹੀ ਸੰਗਤਿ ਪੋਚ ॥੨॥ ਜੀਅ ਜੰਤ ਜਹਾ ਜਹਾ ਲਗੁ ਕਰਮ ਕੇ ਬਸਿ ਜਾਇ ॥	486



<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
		ਕਾਲ ਫਾਸ ਅਬਧ ਲਾਗੇ ਕਛੁ ਨ ਚਲੈ ਉਪਾਇ ॥੩॥ ਰਵਿਦਾਸ ਦਾਸ ਉਦਾਸ ਤਜੁ ਕ੍ਰਮੁ ਤਪਨ ਤਪੁ ਗੁਰ ਗਿਆਨ ॥ ਭਗਤ ਜਨ ਭੈ ਹਰਨ ਪਰਮਾਨੰਦ ਕਰਹੁ ਨਿਦਾਨ ॥	
35.	122	ਮਨੂਆ ਜੀਤੈ ਹਰਿ ਮਿਲੈ ਤਿਹ ਸੂਰਤਣ ਵੇਸ ॥	256
36.	124	ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੈ ਮਛਲੀ ਕੈਸੇ ਅੰਤੁ ਲਹਾ ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੂ ਹੈ ਤੁਝ ਤੇ ਨਿਕਸੀ ਫੂਟਿ ਮਰਾ ॥	25
37.	125	ਨਾਨਕ ਗੁਰਮੁਖਿ ਐਸਾ ਜਾਣੈ ਪੂਰੇ ਮਾਂਹਿ ਸਮਾਂਹੀ ॥	1412
38.	125	ਅਕਲਿ ਏਹ ਨ ਆਖੀਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਦਿ ॥ ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥ ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥ ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥	1245
39.	125	ਗੁਰ ਸਾਖੀ ਅੰਤਰਿ ਜਾਗੀ ॥ਤਾ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ ॥ ਗੁਰ ਸਾਖੀ ਕਾ ਉਜੀਆਰਾ ॥ ਤਾ ਮਿਟਿਆ ਸਗਲ ਅੰਧਯਯਾਰਾ ॥	599
40.	125	ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ ॥ ਆਪੁ ਪਛਾਣੈ ਬੂਝੈ ਸੋਇ ॥	25
41.	128	ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥	1105
41.	129	ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥	1412
42.	130	ਕੇਸਾ ਕਾ ਕਰਿ ਚਵਰੁ ਢੁਲਾਵਾ ਚਰਣ ਧੂੜਿ ਮੁਖਿ ਲਾਈ ॥	749

<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
43.	130	ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥ ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥ ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥ ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥ ਕਹੁ ਨਾਨਕ ਬਾਹੁ ਲੁਡਾਈਐ ॥੪	25
44.	131	ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੇ ਮਾਗੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥ ਜੇ ਕੇ ਆਪੁਨਾ ਦੂਖੁ ਮਿਟਾਵੈ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ ॥ ਜੇ ਕੇ ਅਪੁਨੀ ਸੋਭਾ ਲੋਰੈ ॥ ਸਾਧਸੰਗਿ ਇਹੁ ਹਉਮੈ ਛੋਰੈ ॥ ਜੇ ਕੇ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ ਪਰੈ ॥	265
45.	131	ਹਉ ਸਤਿਗੁਰੁ ਸੇਵੀ ਆਪਣਾ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਭਾਇ ॥ ਸਤਿਗੁਰੁ ਮਨ ਕਾਮਨਾ ਤੀਰਥੁ ਹੈ ਜਿਸ ਨੇ ਦੇਇ ਬੁਝਾਇ ॥ ਮਨ ਚਿੰਦਿਆ ਵਰੁ ਪਾਵਣਾ ਜੇ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇ ॥ ਨਾਉ ਧਿਆਈਐ ਨਾਉ ਮੰਗੀਐ ਨਾਮੇ ਸਹਜਿ ਸਮਾਇ ॥	26
46.	133	ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥	4
47.	133	ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥ ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥	472
48.	134	ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥ ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥ ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ॥	919
49.	136	ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਸਿਫਤੀ ਸਿਫਤਿ ਸਮਾਇ ॥ ਲਾਲੁ ਗੁਲਾਲੁ ਗਹਬਰਾ ਸਚਾ ਰੰਗੁ ਚੜਾਉ ॥ ਸਚੁ ਮਿਲੈ ਸੰਤੋਖੀਆ ਹਰਿ ਜਪਿ ਏਕੈ ਭਾਇ ॥	18
50.	136	ਸਬਰ ਮੰਤ੍ਰ ਕਮਾਣ ਏ ਸਬਰੁ ਕਾ ਨੀਹਣੇ ॥ ਸਬਰ ਸੰਦਾ ਬਾਣੁ ਖਾਲਕੁ ਖਤਾ ਨ ਕਰੀ ॥੧੧੫॥ ਸਬਰ ਅੰਦਰਿ ਸਾਬਰੀ ਤਨੁ ਏਵੈ ਜਾਲੇਨਿ ॥ ਹੋਨਿ ਨਜੀਕਿ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨਿ ॥	1383
51.	137	ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥	1245

<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
52.	138	ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥੧॥	522
53.	138	ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮੁਲਿ ॥ ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥	1375
54.	138	ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛਟੀ ਨਾਲਿ ॥	8
55.	141	ਬਿਨੁ ਹਉ ਤਿਆਗਿ ਕਹਾ ਕੋਊ ਤਿਆਗੀ ॥ ਬਿਨੁ ਬਸਿ ਪੰਚ ਕਹਾ ਮਨ ਚੁਰੇ ॥	1140
56.	141	ਤਿਆਗਨਾ ਤਿਆਗਨੁ ਨੀਕਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਿਆਗਨਾ ॥	1018
57.	143	ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਹੀ ॥ ਰਤਨ ਪਦਾਰਥ ਘਟ ਹੀ ਮਾਹੀ ॥ ਪੜਿ ਪੜਿ ਪੀਡਤੁ ਬਾਦੁ ਵਖਾਣੈ ॥ ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ ॥	152
58.	144	ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥	152
59.	144	ਜਹ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਤਹ ਹਰਿ ਤੇਰੈ ਨਾਲੇ॥	440
60.	147	ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ਪੜਿਆ ਸਚੁ ਧਿਆਨੁ ॥	1240
61.	147	ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥	141
62.	147	ਤਖਤਿ ਰਾਜਾ ਸੋ ਬਹੈ ਜਿ ਤਖਤੈ ਲਾਇਕ ਹੋਈ ॥ ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ ਰਾਜੇ ਸੇਈ ॥	1088
63.	149	ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸ਼ਨਾਨੁ ॥ ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥	3



<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
64.	149	ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭ ਆਇਆ ॥ ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥	285
65.	149	ਜਿਨ ਕੈ ਮਨਿ ਸਾਚਾ ਬਿਸ੍ਵਾਸੁ ॥ ਪੇਖਿ ਪੇਖਿ ਸੁਆਮੀ ਕੀ ਸੋਭਾ ਆਨਦੁ ਸਦਾ ਉਲਾਸੁ ॥	677
66.	149	ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤ ਨ ਆਈਆ ਸਬਿਦ ਨ ਲਾਗੋ ਭਾਉ ਓਸ ਨੋ ਸੁਖੁ ਨ ਉਪਜੈ ਭਾਵੈ ਸਉ ਗੇੜਾ ਆਵਉ ਜਾਉ ॥	951
67.	152	ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥	1245
68	152	ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੁ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥	522
69.	153	ਨਾਮਾ ਮਾਇਆ ਮੋਹਿਆ ਕਹੈ ਤਿਲੋਚਨੁ ਮੀਤ ॥ ਕਾਹੇ ਛੀਪਹੁ ਛਾਇਲੈ ਰਾਮ ਨ ਲਾਵਹੁ ਚੀਤੁ ॥ ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮੁਲਿ ॥ ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥	1375,1376

## Chapter VI

70.	187	ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥	267
71.	190	ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥	685
72.	190	ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ ॥੧॥ ਰਹਾਉ ॥ ਸੁਖੁ ਦੁਖੁ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥੧॥ ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥	219

<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
73.	192	ਸਗਲ ਤਤ ਮਹਿ ਤਤੁ ਗਿਆਨੁ ॥ ਸਰਬ ਧਿਆਨ ਮਹਿ ਏਕੁ ਧਿਆਨੁ ॥	1182
74.	192	ਸੋ ਪੜਿਆ ਸੋ ਪੀਡਤੁ ਬੀਨਾ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ ॥ ਅੰਦਰੁ ਖੋਜੈ ਤਤੁ ਲਹੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥	650
75.	193	ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਰੀ ਉਪਜਿਓ ਨਿਰਮਲ ਗਿਆਨੁ ॥ ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥	1186
76.	193	ਸਾਚਾ ਨਾਮੁ ਸਲਾਹੀਐ ਸਾਚੇ ਤੇ ਤ੍ਰਿਪਤਿ ਹੋਇ ॥ ਗਿਆਨ ਰਤਨਿ ਮਨੁ ਮਾਜੀਐ ਬਹੁੜਿ ਨ ਮੈਲਾ ਹੋਇ ॥ ਜਬ ਲਗੁ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਤਬ ਲਗੁ ਬਿਘਨੁ ਨ ਹੋਇ ॥	992
77.	195	ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਬਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥	1245
78.	195	ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥ ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥	26
79.	198	ਪੜਿਆ ਅਤੈ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ ॥ ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ ॥	470
80.	198	ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥	141
81.	198	ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥	140
82.	200	ਜਹ ਕਰਣੀ ਤਹ ਪੂਰੀ ਮਤਿ ॥ ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ ॥	25
83.	200	ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥	2



<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
84.	201	ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥ ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ ॥	465
85.	204	ਸਤਿਗੁਰ ਬਾਝਹੁ ਵੈਦੁ ਨ ਕੋਈ ॥ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਈ ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਰੈ ਮੰਦਾ ਹੋਵੈ ਗਿਆਨ ਬੀਚਾਰੀ ਜੀਉ ॥	1016
86.	204	ਅਨਹਦੁ ਵਾਜੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥ ਨਾਮਿ ਰਤੇ ਘਰ ਮਾਹਿ ਉਦਾਸਾ ॥	161
87.	204	ਜਿਨੀ ਸਚੁ ਜਾਤਾ ਸੇ ਸਚੇ ਹੋਏ ਅਨਦਿਨੁ ਸਚੁ ਧਿਆਇਨਿ ॥ ਨਾਨਕ ਸਚੁ ਨਾਮੁ ਜਿਨ ਹਿਰਦੈ ਵਸਿਆ ਨਾ ਵੀਛੁੜਿ ਦੁਖੁ ਪਾਇਨਿ ॥	769
88.	210	ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥ ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥	471
89.	210	ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ ॥	148
90.	219	ਪੜਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੂਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥੧॥ ਮਨ ਮੇਰੇ ਗੁਰ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ ॥	39
91	219	ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਦੁ ਬਤਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਗਰੂਆ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥	831
92.	220	ਜਿਉ ਅਧੋਰੈ ਦੀਪਕੁ ਬਾਲੀਐ ਤਿਉ ਗੁਰ ਗਿਆਨਿ ਅਗਿਆਨੁ ਤਜਾਇ ॥	39
93	223	ਰਾਮ ਨਾਮੁ ਉਰ ਮੈ ਗਹਿਓ ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ ॥ ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੁ ਤੁਹਾਰੇ ਹੋਇ ॥	1429
94.	223	ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥	1427

<u>S.No.</u>	<u>Page No.</u>	<u>Actual version</u>	<u>Page No. of Adi Granth</u>
95.	224	<p>ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਏ ਜਿਨ੍ਹੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ ॥</p> <p>ਓਨ੍ਹੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ ॥</p> <p>ਓਨ੍ਹੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨ੍ਹ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥</p> <p>ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥</p> <p>ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ ॥</p>	467

## APPENDIX-II

### ORIGINAL VERSES FROM THE BHAGVAD GITA

<u>S.No.</u>	<u>Reference</u> <u>Page No.</u>	<u>Verse</u>	<u>Bhagvad Gita</u> <u>Chapter No.</u>	<u>Verse</u> <u>No.</u>
<b>CHAPTER – IV</b>				
1.	93	अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥ संतुष्टः सततं योगी यतात्मा दृढनिश्चयः । मय्यर्पितमनोबुद्धिर् यो मद्रक्तः स मे प्रियः ॥१४॥	XII	13-14
2.	95	नासतो विद्यते भावो नाभावो विद्यते सतः । उभयोर् अपि दृष्टोऽन्तस् त्व अनयोस् तत्त्वदर्शिभिः ॥१६॥	II	16
3.	96	मत्तः परतरं नान्यत् किञ्चिद् अस्ति धनंजय । मयि सर्वम् इदं प्रोतं सूत्रे मणिगणा इव ॥१७॥	VII	7
4.	99	वद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥	V	18
5	99	अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिर् आर्जवम् । आचार्योपासनं शौचं स्थैर्यम् आत्मविनिग्रहः ॥१९॥	XIII	7
6	102	सर्वभूतस्थम् आत्मानं सर्वभूतानि चात्मानि । ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥	VI	29
7	102	सुहृन्मित्रार्युदासीन-मध्यस्थद्वेष्यबन्धुषु । साधुष्व् अपि च पापेषु समबुद्धिर् विशिष्यते ॥९॥	VI	9
8	102	यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥	VI	30
9.	105	आपूर्यमाणम् अचलप्रतिष्ठं समुद्रम् आपः प्रविशन्ति यद्वत् । तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिम् आप्नोति न कामकामी ॥१०॥	II	70
10.	105	नास्ति बुद्धिर् अयुक्तस्य न चायुक्तस्य भावना । न चाभावयतः शान्तिर् अशान्तस्य कुतः सुखम् ॥६६॥	II	66
11.	106	तम् एव शरणं गच्छ सर्वभावेन भारत । तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥	XVIII	62
12.	108	समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः । ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्य् अहम् ॥२९॥	IX	29



<u>S.No.</u>	<u>Reference</u> <u>Page No.</u>	<u>Verse</u>	<u>Bhagvad Gita</u> <u>Chapter No.</u>	<u>Verse</u> <u>No.</u>
13.	109	मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः । स्त्रियो वैश्यास् तथा शूद्रास् तेऽपि यान्ति परां गतिम् ॥३२॥	IX	32
14.	111	अहिंसा समता तुष्टिस् तपो दानं यशोऽयशः । भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥	X	5
15.	111	अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिर् आर्जवम् । आचार्योपासनं शौचं स्थैर्यम् आत्मविनिग्रहः ॥७॥	XIII	8
16.	112	अहिंसा सत्यम् अक्रोधस् त्यागः शान्तिर् अपैशुनम् । दया भूतेषु अलोलुप्त्वं मार्दवं ह्रीर् अचापलम् ॥२॥	XVI	2
17.	114	इन्द्रियार्थेषु वैराग्यम् अनहंकार एव च । जन्ममृत्युजराव्याधि-दुःखदोषानुदर्शनम् ॥८॥	XIII	8
18.	115	रागद्वेषवियुक्तैस्तु विषयान् इन्द्रियैश्चरन् । आत्मवश्यैर् विधेयात्मा प्रसादम् अधिगच्छति ॥६४॥	II	64
19.	115	विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः । निर्ममो निरहंकारः स शान्तिम् अधिगच्छति ॥७१॥	II	71
20.	117	दातव्यम् इति यद् दानं दीयतेऽनुपकारिणे । देशे काले च पात्रे च तद् दानं सात्त्विकं स्मृतम् ॥२०॥	XVII	20
21.	117	यत् तु प्रत्युपकारार्थं फलम् उद्दिश्य वा पुनः । दीयते च परिक्लिष्टं तद् दानं राजसं स्मृतम् ॥२१॥	XVII	21
22.	117	अदेशकाले यद् दानम् अपात्रेभ्यश्च दीयते । असत्कृतम् अवज्ञातं तत् तामसम् उदाहृतम् ॥२२॥	XVII	22
23.	120	श्रेयान् द्रव्यमयाद् यज्ञाज् ज्ञानयज्ञः परंतप । शर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥	IV	33
24.	120	द्रव्ययज्ञास् तपोयज्ञा योगयज्ञास् तथापरे । स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥	IV	28
25.	123	निराशीर् यतचित्तात्मा त्यक्तसर्वपरिग्रहः । शारीरं केवलं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥२१॥	IV	21
26.	123	असंयतात्मना योगो दुष्प्राप इति मे मतिः । वश्यात्मना तु यतता शक्योऽवाप्तुम् उपायतः ॥३६॥	VI	36

<u>S.No.</u>	<u>Reference</u> <u>Page No.</u>	<u>Verse</u>	<u>BhagvadGita</u> <u>ChapterNo.</u>	<u>Verse</u> <u>No.</u>
27.	126	प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् । आत्मन्येव आत्मना तुष्टः स्थितप्रज्ञस् तदोच्यते ॥५५॥	II	55
28.	127	दुःखेष्व् अनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर् मुनिर् उच्यते ॥५६॥	II	56
29.	129	शौर्यं तेजो धृतिर् दाक्ष्यं युद्धे चाप्य् अपलायनम् । दानम् ईश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥	XVIII	43
30.	132	योगिनाम् अपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥	VI	47
31.	134	अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिर् आर्जवम् । आचार्योपासनं शौचं स्थैर्यम् आत्मविनिग्रहः ॥७॥	XIII	8
32.	134	तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः । उपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥१२॥	VI	12
33.	136	मात्रास्पर्शास् तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्यास् तांस् तितिक्षस्व भारत ॥१४॥	II	14
34.	139	कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः । यच्छ्रेयः स्यान् निश्चितं ब्रूहि तन् मे शिष्यस् तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥	II	7
35.	139	स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा । कर्तुं नेच्छसि यन् मोहात् करिष्यस्य् अवशोऽपि तत् ॥६०॥	XVIII	60
36.	140	दूरेण ह्यवरं कर्म बुद्धियोगाद् धनंजय । बुद्धौ शरणम् अन्विच्छ कृपणाः फलहेतवः ॥४९॥	II	49
37.	141	असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः । नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥	XVIII	49
38.	142	अनिष्टम् इष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्य् अत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥	XVIII	12
39.	145	यस् त्वात्परतिर् एव स्याद् आत्मतृप्तश्च मानवः । आत्मन्येव च संतुष्टस् तस्य कार्यं न विद्यते ॥१७॥	III	17

<u>S.No.</u>	<u>Reference</u> <u>Page No.</u>	<u>Verse</u>	<u>Bhagvad Gita</u> <u>Chapter No.</u>	<u>Verse</u> <u>No.</u>
40.	146	बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च । शब्दादीन् विषयांस् त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥ विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥	XVIII	51-53
41.	150	अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति । नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥	IV	40
42.	150	श्रद्धावाँल् लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति ॥३९॥	IV	39
43.	154	कर्मण्य् अकर्म यः पश्येद् अकर्मणि च कर्म यः । स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥	IV	18
<b>CHAPTER VI</b>				
44.	191	त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः । कर्मण्य् अभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥२०॥	IV	20
45.	192	अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् । विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥	XVIII	53
46.	193	तद्बुद्धयस् तदात्मानस् तन्निष्ठास् तत्परायणाः । गच्छन्त्य् अपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥	V	17
47.	196	यद् यद् आचरति श्रेष्ठस् तत् तद् एवेतरो जनः । स यत् प्रमाणं कुरुते लोकस् तद् अनुवर्तते ॥२१॥	III	21
48.	202	त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः । कर्मण्य् अभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥२०॥	IV	20
49.	202	न कर्मणाम् अनारम्भान् नैष्कर्म्यं पुरुषोऽश्नुते । न च संन्यसनाद् एव सिद्धिं समधिगच्छति ॥४॥	III	4
50.	202	यस् त्व् इन्द्रियाणि मनसा नियम्यारभतेऽर्जुन । कर्मन्द्रियैः कर्मयोगम् असक्तः स विशिष्यते ॥७॥	III	7
51.	202	कर्मण्य् अकर्म यः पश्येद् अकर्मणि च कर्म यः । स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥	IV	18
52.	205	तमस् त्व् अज्ञानजं विद्धि मोहनं सर्वदेहिनाम् । प्रमादालस्यनिद्राभिस् तन् निबध्नाति भारत ॥८॥	XIV	8



<u>S.No.</u>	<u>Reference</u> <u>Page No.</u>	<u>Verse</u>	<u>Bhagvad Gita</u> <u>Chapter No.</u>	<u>Verse</u> <u>No.</u>
50.	205	सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत । ज्ञानम् आवृत्य तु तमः प्रमादे सञ्जयत्य् उत ॥९॥	XIV	9
51.	295	लोभः प्रवृत्तिर् आरम्भः कर्मणाम् अशमः स्पृहा । रजस्य् एतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥	XIV	12
52.	224	एतैर् विमुक्तः कौन्तेय तमोद्धारैस् त्रिभिर् नरः । आचरत्य् आत्मनः श्रेयस् ततो याति परां गतिम् ॥२२॥	XVI	22
53.	224	असंयतात्मना योगो दुष्प्राप इति मे मतिः । वश्यात्मना तु यतता शक्योऽवाप्तुम् उपायतः ॥३६॥	VI	36



### APPENDIX- III

#### SUBJECT WISE REPRESENTATION OF VARIOUS VALUES AS OBSERVED IN CHAPTERS OF VARIOUS TEXTBOOKS OF PUNJAB SCHOOL EDUCATION BOARD

#### CLASS-I P.S.E.B.

Value 	Contentment	Truth	Humility	Unity	Peace	Equality	Non-violence
Subject 							
English							
Punjabi				L.No. 5, p. 21, L.No. 26, p. 35			

L.No. --- Lesson Number

p. --- Page Number



Value ➡	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ↓							
English							
Punjabi							

L.No. --- Lesson Number

p. --- Page Number

Value ⇨	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject ⇩								
<b>English</b>								
<b>Punjabi</b>	L.No. 6, p. 12							

L.No. -- Lesson Number

p. -- Page Number

**CLASS - I P.S.E.B.**

**Unity**

1. ਸਭ ਰਲ ਮਿਲ ਖੁਸ਼ੀ ਮਨਾਉਂਦੀਆਂ ਹਨ। (Punjabi, L.No. 15, ਬਿੰਦੀ, p. 21)
2. ਸਾਰੇ ਰਲ ਮਿਲ ਕੇ ਖੇਡਦੇ ਹਾਂ। (Punjabi, L.No. 26, ਮੇਰਾ ਸਕੂਲ, p. 35)

**Purity**

1. ਇਸ਼ਨਾਨ ਕਰ। (Punjabi, L.No. 6, ਸਿਹਾਰੀ, p. 12)

**CLASS - II P.S.E.B.**

Value ➡	Contentment	Truth	Humility	Unity	Peace	Equality	Non-violence
Subject ↓							
English			L.No. 5, p. 63			L.No. 12, p. 37	
Punjabi			Poem No.1, p.2	L.No. 6, p. 17, Poem No. 7, p. 20, L.No. 15, p. 51			

Value ➡	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ↓							
<b>English</b>							
<b>Punjabi</b>			L.No. 14, p. 46 L.No. 14, pp. 47,48			L.No. 14, p. 47	

Value →	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject ↓								
<b>English</b>								
<b>Punjabi</b>								Poem No. 4, p. 11, L.No. 9, p. 26, L.No. 12, p. 37

## CLASS-II P.S.E.B.

### Humility

1. Please open your books, Please clean the blackboard, Please open the door, Please close the door. (English, L.No. 5, Fun with Sounds, p. 63 )
2. ਦੇਣ ਕਿਵੇਂ ਮੈਂ ਦੇਵਾਂ ਤੇਰਾ, ਝੁਕਦਾ ਸੀਸ ਸਦਾ ਮਾਂ ਮੇਰਾ। (Punjabi, Poem No. 1, ਮੇਰੀ ਮਾਂ, p. 1 )

### Unity

1. ਬੱਚਿਆ ਨੇ ਰਲ ਕੇ ਰੋਟੀ ਖਾਧੀ। (Punjabi, L.No. 6, ਬਾਗ਼ ਦੀ ਸੈਰ, p. 17)
2. ਕੀੜੀਆਂ ਨੇ ਰਲ ਕੇ ਖਾਧੇ ਲੱਡੂ। (Punjabi, Poem No.7, ਕੀੜੀ ਤੇ ਹਾਥੀ, p. 20 )
3. ਅੱਬਾ ਨੇ ਦੋਹਾਂ ਨੂੰ ਇਕੋ ਖੁੱਡੇ ਵਿੱਚ ਪਾ ਦਿੱਤਾ। ਉਹ ਚੌਗਾ ਵੀ ਚੁੱਗਣ ਲਗ ਪਈਆਂ ਸਨ। ਉਹਨਾਂ ਨੇ ਪਾਣੀ ਵੀ ਵਾਰੀ- ਵਾਰੀ ਪੀਤਾ। (Punjabi, L. No.15, ਅੱਬੂ ਦੀ ਕੁੱਕੜੀਆਂ, p. 51)

### Equality

1. ਇੱਥੇ ਕੁੜੀਆਂ ਤੇ ਮੁੰਡੇ ਇੱਕਠੇ ਪੜ੍ਹਦੇ ਹਨ। (Punjabi, L.No. 12, ਮੇਰਾ ਪਿੰਡ, p. 37)

### Sacrifice

1. ਝਾਂਸੀ ਮੈਨੂੰ ਜਾਨ ਤੋਂ ਵੀ ਵੱਧ ਕੇ ਪਿਆਰੀ ਹੈ, ਮੈਂ ਆਪਣੀ ਝਾਂਸੀ ਦੀ ਰਾਣੀ ਨਹੀਂ ਦਿਆਂਗੀ। (Punjabi, L.No. 14, ਝਾਂਸੀ ਦੀ ਰਾਣੀ, p. 46)
2. ਝਾਂਸੀ ਦੀ ਰਾਣੀ ਮੈਨੂੰ ਜਾਨ ਤੋਂ ਪਿਆਰੀ ਹੈ। ਉਸਨੇ ਲੜਾਈ ਦੇ ਮੈਦਾਨ ਵਿੱਚ ਹੀ ਆਪਣੇ ਪ੍ਰਾਣ ਦੇ ਦਿੱਤੇ। (Punjabi, L.No.14, ਝਾਂਸੀ ਦੀ ਰਾਣੀ, pp. 47,48)

### Courage

1. ਝਾਂਸੀ ਦੀ ਰਾਣੀ ਬਹੁਤ ਬਹਾਦਰ ਔਰਤ ਸੀ। (Punjabi, L.No. 14, ਝਾਂਸੀ ਦੀ ਰਾਣੀ, p. 46)
2. ਲਕਸ਼ਮੀ ਬਾਈ ਨੇ ਆਪਣੇ ਬੱਚੇ ਨੂੰ ਆਪਣੀ ਪਿੱਠ ਪਿੱਛੇ ਬੰਨ੍ਹ ਲਿਆ। ਘੋੜੇ ਉੱਤੇ ਸਵਾਰ ਹੋ ਕੇ, ਉਹ ਸੂਰਬੀਰਾਂ ਵਾਂਗ ਲੜੀ। (Punjabi, L.No. 14, ਝਾਂਸੀ ਦੀ ਰਾਣੀ, p. 47)

### Purity

1. ਦੰਦ ਸਾਫ਼ ਕਰਦਾ ਹਾਂ ਤੇ ਨਹਾਉਂਦਾ ਹਾਂ। ਫਿਰ ਵਾਲਾਂ ਵਿੱਚ ਕੰਘੀ ਕਰਦਾ ਹਾਂ। (Punjabi, L.No. 3, ਚੰਗਾ ਦੀਪੂ, p. 7)
2. ਬੱਚਿਆ ਨੇ ਫਲ, ਖਾ ਕੇ ਛਿਲਕੇ ਕੂੜੇਦਾਨ ਵਿੱਚ ਸੁੱਟੇ। (Punjabi, L.No. 6, ਬਾਗ਼ ਦੀ ਸੈਰ, p. 17)

### Hardwork



1. ਜਿਹੜਾ ਹੁਣ ਤੱਕ ਵੀ ਨਾ ਜਾਗੇ, ਖੁਸ਼ੀ ਨਾ ਆਵੇ ਉਸ ਦੇ ਲਾਗੇ। ਕੰਮ ਕਰੇ, ਨਾ ਕਰੋ ਅਵੇਗ, ਜਾਗੋ! ਜਾਗ! ਹੋਇਆ ਸਵੇਗ। (Punjabi, Poem No. 4, ਜਾਗੋ, p. 11)

2. ਭਾਈ ਲਾਲੋ ਸਾਰਾ ਦਿਨ ਮਿਹਨਤ ਕਰਦਾ।.....(Punjabi, L.No. 9, ਭਾਈ ਲਾਲੋ, p. 26)



3. ਮੇਰੇ ਪਿੰਡ ਦੇ ਲੋਕ ਬਹੁਤ ਮਿਹਨਤੀ ਹਨ। ਸਾਰੇ ਆਪਣੇ-ਆਪਣੇ ..... ਕੰਮ ਕਰਦੇ ਹਨ।(Punjabi, L.No. 12, ਮੇਰਾ ਪਿੰਡ, p. 37)



**CLASS - III P.S.E.B.**

Value 	Contentment	Truth	Humility	Unity	Peace	Equality	Non-violence
Subject 							
<b>English</b>							
<b>Punjabi</b>			L.No. 7, p. 19	Poem No. 6, p. 16, L.No. 13, p. 68, L.No. 13, p. 69, L.No. 14, p. 77		L.No. 20, p. 65	L.No. 4, p. 10
<b>Environmental Education</b>	L.No. 13, p. 71	L.No. 14, pp. 73,74			L.No. 16, p. 84		

Value →	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ↓							
<b>English</b>							
<b>Punjabi</b>		L.No. 4, p.10, Poem No. 15, p. 50	Poem No. 1, p.1		L.No. 23, p. 75	Poem No. 12, p. 37	
<b>Environmental Education</b>			L.No. 5, p. 30, L.No. 5, p. 31, L.No. 13, p. 68			L.No. 5, p. 30, L.No. 14, p. 74	L.No. 13, p. 68, L.No. 19, p. 105

Value 	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject 								
<b>English</b>								
<b>Punjabi</b>	L.No. 11, p. 32, L.No. 11, p. 33		L.No. 19, p. 61, L.No. 19, p. 63, L.No. 22, p. 72			L.No. 22, p.72		L.No. 16, p. 53
<b>Environmental Education</b>	L.No. 3, p. 16, L.No. 15, p. 80	L.No. 15, p. 80	L.No. 16, p. 88	L.No. 5, p. 30			L.No. 5, p. 31, L.No. 14, p. 77	L.No. 5, p. 29

### CLASS – III P.S.E.B.

#### Contentment

1. ਖੇਡਾਂ ਹੀ ਸਾਨੂੰ ਜ਼ਿੰਦਗੀ ਵਿੱਚ ਹੋਣ ਵਾਲੀ ਹਾਰ ਜਿੱਤ ਨੂੰ ਇਕਸਾਰਤਾ ਨਾਲ ਮੰਨਣ ਲਈ ਤਿਆਰ ਕਰਦੀਆਂ ਹਨ। (Environmental Education, L.No. 13, ਸਮੂਹਗਾਣ ਅਤੇ ਸਕੂਲ ਸਮਾਰੋਹ, p. 71)

#### Truth

1. ਜ਼ਿੰਦਗੀ ਦੀਆਂ ਕਈ ਸਚਾਈਆਂ ਅਤੇ ਨੈਤਿਕਾ ਕਦਰਾਂ ਬਾਰੇ ਵੀ ਗਿਆਨ ਵੱਧਦਾ ਹੈ। ਇਸ ਲਈ ਸਾਰੇ ਬੱਚਿਆਂ ਨੂੰ ਸਕੂਲ ਦੀ ਲਾਇਬਰੇਰੀ ਤੋਂ ਕਹਾਣੀਆਂ ਦੀਆਂ ਛੋਟੀਆਂ ਕਿਤਾਬਾਂ ਲੈ ਕੇ ਪੜ੍ਹਨੀਆਂ ਚਾਹੀਦੀਆਂ ਹਨ। (Environmental Education, L.No. 14, ਮਨਪ੍ਰਚਾਵਾ ਅਤੇ ਪਰਿਵਾਰਕ ਸਮਾਰੋਹ, pp. 73,74)

#### Humility

1. ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੇ ਸੁਦਾਮਾ ਦਾ ਬਹੁਤ ਆਦਰ ਕੀਤਾ। .....ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੇ ਸੁਦਾਮਾ ਦੇ ਪੈਰ ਧੋਤੇ ਅਤੇ ਉਸ ਦਾ ਹਾਲ-ਚਾਲ ਪੁੱਛਿਆ। (Punjabi, L.No. 7, ਕ੍ਰਿਸ਼ਨ ਤੇ ਸੁਦਾਮਾ, p. 19)

#### Unity

1. ਜਦੋਂ ਅਸੀਂ ਫੜੇ ਇੱਕ ਦੂਸਰੇ ਦੇ ਝੱਗੇ ਬਣ ਗਈ ਕਤਾਰ ਸਾਡੀ ਗੱਡੀ ਵਾਂਗ ਲੱਗੇ। (Punjabi, Poem No. 6, ਰੇਲ ਗਡੀ ਆਈ, p. 16)
2. ਬੱਚੇ ਸ਼੍ਰੇਣੀ ਜਾਂ ਸਭਾ ਵਿੱਚ ਇਕੱਠੇ ਹੋ ਕੇ ਗੀਤ ਗਾਉਂਦੇ ਹਨ। (Environmental Education, L.No. 13, ਸਮੂਹਗਾਣ ਅਤੇ ਸਕੂਲ ਸਮਾਰੋਹ, p. 68)
3. ਸਮੂਹਗਾਣ ਸਾਰਿਆਂ ਦੀਆਂ ਸਾਝੀਆਂ ਭਾਵਨਾਂ ਨੂੰ ਪ੍ਰਗਟਾਉਂਦੇ ਹਨ। ਇਹ ਗਾਉਣ ਵਾਲਿਆਂ ਵਿੱਚ ਮਿਲਵਰਤਨ, ਭਾਈਚਾਰੇ ਅਤੇ ਆਪਸੀ ਪਿਆਰ ਵਧਾਉਂਦੇ ਹਨ। (Environmental Education, L.No. 13, ਸਮੂਹਗਾਣ ਅਤੇ ਸਕੂਲ ਸਮਾਰੋਹ, p. 69)
4. ਰਲ ਮਿਲ ਕੇ ਪ੍ਰੀਤੀ ਭੋਜਨ ਵੀ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। (Environmental Education, L.No. 14, ਮਨਪ੍ਰਚਾਵਾ ਅਤੇ ਪਰਿਵਾਰਕ ਸਮਾਰੋਹ, p. 77)

#### Peace

1. ਘਰ ਹਰੇਕ ਇਨਸਾਨ ਨੂੰ ਪਿਆਰਾ ਲੱਗਦਾ ਹੈ। ਜਿੱਥੇ ਸਾਨੂੰ ਜੀਵਨ ਦੇ ਹਰ ਪੱਧਰ ਤੇ ਸੁੱਖ ਸ਼ਾਂਤੀ ਅਤੇ ਆਰਾਮ ਮਿਲਦਾ ਹੈ। (Environmental Education, L.No. 16, ਨਿੱਜੀ ਵਸਤਾਂ ਅਤੇ ਆਲੇ-ਦੁਆਲੇ ਦੀ ਸੰਭਾਲ, p. 84)

### Equality

1. ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਹਿਬ ਦੇ ਚਾਰ ਦਰਵਾਜ਼ੇ, ਚਾਰੇ ਦਿਸ਼ਾਵਾਂ ਵੱਲ ਖੁੱਲ੍ਹਦੇ ਹਨ। ਇਸ ਦਾ ਅਰਥ ਹੈ ਕਿ ਇਹ ਸਥਾਨ ਸਾਰਿਆਂ ਲਈ ਹੈ। (Punjabi, L.No. 20 , ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਹਿਬ ਦੇ ਦਰਸ਼ਨ, p. 65)

### Non violence

1. ਉਸ ਨੇ ਲੋਕਾਂ ਨੂੰ ਠੱਗਣਾ ਛੱਡ ਦਿੱਤਾ। ਉਸ ਨੇ ਲੋਕਾਂ ਨੂੰ ਮਾਰਨਾ ਛੱਡ ਦਿੱਤਾ। .....ਸੱਜਣ ਠੱਗ ਸੱਚ ਮੁੱਚ ਸਾਰਿਆਂ ਦਾ ਸੱਜਣ ਬਣ ਗਿਆ। (Punjabi, L.No. 4, ਸੱਜਣ! ਸੱਜਣ ਬਣ, p. 10)

### Charity

1. ਹੁਣ ਸੱਜਣ ਨੇ ਨੇਕ ਕਮਾਈ ਕਰਨੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ। .....ਉਸ ਨੇ ਆਪਣਾ ਸਾਰਾ ਧਨ ਗਰੀਬਾਂ ਵਿੱਚ ਵੰਡ ਦਿੱਤਾ। (Punjabi, L.No. 4, ਸੱਜਣ! ਸੱਜਣ ਬਣ, p. 10)
2. ਸੋਚ ਸਮਝ ਕੇ ਦਏ ਦਵਾਈ ਵਧੀਆ ਮਿਕਸਚਰ ਘੋਲੇ ਗਰੀਬਾਂ ਕੋਲੋਂ ਪੈਸੇ ਬਿੱਲੂ ਬਿਲਕੁਲ ਥੋੜੇ ਲੈਂਦਾ। (Punjabi, Poem No. 15, ਬਿੱਲੂ ਡਾਕਟਰ, p. 50)

### Sacrifice

1. ਲੋੜ ਪਏ ਤਾਂ ਜਾਨ ਘਮਾਈਏ। ਭਾਰਤ ਮਾਂ ਤੋਂ ਸਦਕੇ ਜਾਈਏ। ਸਾਡਾ ਦੇਸ਼ ਹੈ ਜੱਗ ਤੋਂ ਨਿਆਰਾ। ਇਹਦਾ ਸਭ ਕੁਝ ਸਾਨੂੰ ਪਿਆਰਾ। (Punjabi, Poem No. 1, ਸਾਡਾ ਦੇਸ਼, p. 1)
2. ਪੰਜਾਬ ਦੇ ਸ਼ਹੀਦ ਬਗਤ ਸਿੰਘ, ਸ਼ਹੀਦ ਊਧਮ ਸਿੰਘ, ਕਰਤਾਰ ਸਿੰਘ ਸਰਾਬਾ, ਲਾਲਾ ਲਾਜਪਤ ਰਾਇ ਆਦਿ ਪੰਜਾਬੀ ਸੂਰਬੀਰਾਂ ਦੀਆਂ ਲੰਬੀਆਂ ਸੂਚੀਆਂ ਹਨ, ਜਿਹਨਾਂ ਨੇ ਆਪਣਾ ਖੂਨ ਸਿੰਜ ਕੇ ਦੇਸ਼ ਨੂੰ ਅਜ਼ਾਦੀ ਦਿਵਾਈ। (Environmental Education, L.No. 5, ਸਾਡਾ ਪੰਜਾਬ, p. 30)
3. ਸਾਨੂੰ ਪੰਜਾਬ ਤੇ ਮਾਣ ਹੈ..... ਇਸਦੇ ਵਸਨੀਕ ਅਗਾਹ ਵਧੂ, ਮਿਹਨਤੀ ਤੇ ਦੇਸ਼ ਦੀ ਰੱਖਿਆ ਲਈ ਵੱਧ ਚੜ੍ਹ ਕੇ ਕੁਰਬਾਨੀਆਂ ਦੇਣ ਵਾਲੇ ਹਨ। (Environmental Education, L.No. 5, ਸਾਡਾ ਪੰਜਾਬ, p. 31)
4. ਪਰਿਵਾਰ ਵਿਚ ਰਹਿੰਦੇ ਹੋਏ ਬੱਚਾ ਬਚਪਨ ਵਿਚ ਮਾਤਾ ਪਿਤਾ, ਭੈਣ ਭਰਾਵਾਂ ਅਤੇ ਬਜ਼ੁਰਗਾਂ ਤੋਂ ਪਿਆਰ ਮਿਲਵਰਤਨ, ਸੇਵਾ ਭਾਵ ਅਤੇ ਕੁਰਬਾਨੀ ਅਦਿ ਦੇ ਗੁਣ ਸਿਖਦਾ ਹੈ। (Environmental Education, L.No. 13, ਸਮੂਹਗਾਣ ਅਤੇ ਸਕੂਲ ਸਮਾਰੋਹ, p. 68)

### Wisdom

1. ਪਹੀਏ ਦਾ ਫਿਰ ਫੁਰਨਾ ਫੁਰਿਆ। ਬੈਲ-ਗੱਡੀ ਉਸ ਜਦੋਂ ਬਣਾਈ, ਸ਼ੁਰੂ ਹੋਈ ਫਿਰ ਆਵਾਜਾਈ ਤਾਂਗੇ, ਰਬ ਤੇ ਰੇਤੂ ਚੱਲੇ, ਟਮ-ਟਮ ਦੌੜੇ ਬੱਲੇ-ਬੱਲੇ। ਮੋਟਰ-ਕਾਰਾਂ ਦੌੜਨ ਲਗੀਆਂ ਬੱਸਾਂ, ਜੀਪਾਂ ਫਿਰਦੀਆਂ ਭੱਜੀਆਂ। (Punjabi, Poem No. 23, ਪਹੀਏ ਉੱਤੇ ਦੁਨੀਆਂ ਘੁੰਮੇਂ, p. 75)



### Courage

1. ਮੈਂ ਜਿਊਦਾਂ, ਮੈਂ ਜਾਗਦਾ, ਤੂੰ ਮੂਲੇ ਨਾ ਘਬਰਾ, ਮੈਂ ਹਿੰਮਤ ਕਰ ਕੇ ਆਇਆ, ਜਾਲ ਨੂੰ ਨਾਲ ਉਡਾ। (Punjabi, Poem No. 12, ਲੱਕ ਟੁੰਡੂ-ਟੁੰਡੂ, p. 37)
2. ਸਿੱਖ ਗੁਰੂਆਂ ਦੇ ਬਾਰੇ.....ਉਹਨਾਂ ਦੇ ਜੀਵਨ ਤੋਂ ਸਾਨੂੰ ਭਗਤੀ, ਤਿਆਗ, ਬਲੀਦਾਨ, ਸ਼ੁਰਬੀਰਤਾ, ਅਣਖ ਤੇ ਜ਼ੁਲਮ ਵਿਰੋਧ ਦੀ ਸਿੱਖਿਆ ਮਿਲਦੀ ਹੈ। (Environmental Education, L.No. 5, ਸਾਡਾ ਪੰਜਾਬ, p. 30)
3. ਜੇ ਕੋ ਸਕੇ ਤਾਂ ਆਪਣੇ ਦਾਦਾ-ਦਾਦੀ ਜਾਂ ਨਾਨਾ-ਨਾਨੀ ਕੋਲੋਂ ਵੀ ਧਾਰਮਿਕ ਅਤੇ ਬਹਾਦਰੀ ਦੀਆਂ ਛੋਟੀਆਂ-ਛੋਟੀਆਂ ਕਹਾਣੀ ਸੁਣੋ। (Environmental Education, L.No.14, ਮਨਪ੍ਰਚਾਵਾ ਤੇ ਪਰਿਵਾਰਿਕ ਸਮਾਰੋਹ, p. 74)

### Service

1. ਪਰਿਵਾਰ ਵਿੱਚ ਰਹਿੰਦੇ ਹੋਏ ਬੱਚਾ ਬਚਪਨ ਵਿੱਚ ਮਾਤਾ ਪਿਤਾ, ਭੈਣ-ਭਰਾਵਾਂ ਅਤੇ ਬਜ਼ੁਰਗਾਂ ਕੋਲੋਂ ਪਿਆਰ, ਮਿਲਵਰਤਨ ਸੇਵਾ ਭਾਵ.....ਆਦਿ ਦੇ ਗੁਣ ਸਿੱਖਦਾ ਹੈ। (Environmental Education, L.No.13, ਸਮੂਹਗਾਣ ਅਤੇ ਸਕੂਲ ਸਮਾਰੋਹ, p. 68)
2. ਬੱਚਿਓ ਤੁਸੀਂ ਆਪਣੇ ਆਲੇ ਦੁਆਲੇ ਦੇ ਵਾਤਾਵਰਨ ਵਿੱਚ ਲੱਗੇ ਫੁੱਲ ਬੁਟਿਆ ਦੀ ਸੰਭਾਲ ਅਤੇ ਸੇਵਾ ਕਰੋ। ਜਾਨਵਰਾਂ ਨਾਲ ਪਿਆਰ ਕਰੋ। ..... ਇਸ ਤਰ੍ਹਾਂ ਕਰਨ ਤੇ ਤੁਹਾਡੇ ਮਨ ਨੂੰ ਖੁਸ਼ੀ ਮਿਲਦੀ ਹੈ। (Environmental Education, L.No. 19, ਪੇੜ ਪੌਦਿਆਂ ਅਤੇ ਪਾਲਤੂ ਜਾਨਵਰਾਂ ਦੀ ਦੇਖਭਾਲ, p. 105)

### Purity

1. ਦਾਦੀ ਮਾਂ ਬੜੇ ਸਫਾਈ ਪਸੰਦ ਹਨ। ਰਸੋਈ ਵਿੱਚ ਕੋਈ ਕੰਮ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਉਹ ਹੱਥ ਧੋਂਦੇ। ਉਹ ਸਾਨੂੰ ਚੇਤੇ ਕਰਾਉਂਦੇ ਕਿ ਖਾਣਾ ਖਾਣ ਤੋਂ ਪਹਿਲਾਂ ਹੱਥ ਧੋਣੇ ਹਨ। ਖਾਣਾ ਕਾਣ ਤੋਂ ਪਿਛੋਂ ਉਹ ਆਪ ਵੀ ਕੁਰਲੀ ਕਰਦੇ। ਉਹਨਾਂ ਦੇ ਕਹਿਣ ‘ਤੇ ਅਸੀਂ ਵੀ ਕੁਰਲੀ ਤੇ ਬੁਰਸ਼ ਕਰਦੇ। (Punjabi, L.No.11, ਦਾਦੀ ਮਾਂ ਦੀਆਂ ਬਾਤਾਂ, p. 32)
2. “ਮੇਰੀ ਲਾਡਲੀ ਧੀਏ! ਪਾਣੀ ਨਾਲ ਹੱਥ ਪੈਰ ਧੋਵੋ ਤਾਂ ਸੋਹਣੇ ਲੱਗਦੇ ਹਨ। ਨਾਉਣ ਨਾਲ ਤਨ ਤੇ ਮਨ ਦੋਵੇਂ ਖਿੜ ਉਠਦੇ ਹਨ। ਇਸੇ ਲਈ ਮੈਂ ਤੁਹਾਨੂੰ ਹਰ ਰੋਜ਼ ਇਸ਼ਨਾਨ ਕਰਨ ਲਈ ਕਹਿੰਦੀ ਹਾਂ।” (Punjabi, L.No.11, ਦਾਦੀ ਮਾਂ ਦੀਆਂ ਬਾਤਾਂ, p. 33)
3. ਇਹਨਾਂ ਦੀ ਤੰਦਰੁਸਤੀ ਲਈ ਸਾਨੂੰ ਆਪਣੇ ਸਰੀਰ ਦੇ ਅੰਗਾਂ ਨੂੰ ਸਾਫ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ। (Punjabi, L.No.3, ਸਰੀਰ ਦੇ ਅੰਗਾਂ ਦੀ ਸੰਭਾਲ, p. 16)
4. ਪਖਾਨੇ ਜਾਣ ਤੋਂ ਬਾਅਦ ਹੱਥ ਚੰਗੀ ਤਰ੍ਹਾਂ ਸਾਬਣ ਨਾਲ ਜਾਂ ਰਾਖ ਨਾਲ ਮਲ ਕੇ ਧੋਵੋ। ਦੰਦਾਂ ਨੂੰ ਸਵੇਰ ਵੇਲੇ ਅਤੇ ਰਾਤ ਨੂੰ ਸੌਣ ਤੋਂ ਪਹਿਲਾਂ ਬੁਰਸ਼ ਨਾਲ ਸਾਫ ਕਰੋ। ਨਹਾਉਣ ਤੋਂ ਬਾਅਦ ਕੰਨਾਂ ਨੂੰ ਸਾਫ

ਕੱਪੜੇ ਨਾਲ ਪੂੰਝੋ।(Environmental Education, L.No. 15, ਸਿਹਤ ਅਤੇ ਚੰਗੀਆਂ ਆਦਤਾਂ, p. 80)

### **Patience**

1. ਜਦੋਂ ਤੁਸੀਂ ਕਤਾਰ ਵਿੱਚ ਖੜ੍ਹੇ ਹੋ ਤਾਂ ਸਬਰ ਨਾਲ ਆਪਣੀ ਵਾਰੀ ਦਾ ਇੰਤਜ਼ਾਰ ਕਰੋ, ਦੂਸਰੀਆਂ ਨੂੰ ਧੱਕੇ ਨਾ ਮਾਰੋ।(Environmental Education, L.No.15, ਸਿਹਤ ਅਤੇ ਚੰਗੀਆਂ ਆਦਤਾਂ, p. 80)

### **Duty**

1. ਖੁਸ਼ਹਾਲ ਸਿੰਘ ਮਹਾਰਾਜ ਰਣਜੀਤ ਸਿੰਘ ਦੀ ਖਾਸ ਡਿਊਟੀ ਅੱਗੇ ਪਹਿਰਾ ਦਿਆਂ ਕਰਦਾ ਸੀ। ਉਹ ਆਪਣਾ ਕੰਮ ਬੜੀ ਚੰਗੀ ਤਰ੍ਹਾਂ ਕਰਦਾ ਸੀ। ਮਹਾਰਾਜ ਉਸ ਉੱਤੇ ਬੜੇ ਖੁਸ਼ ਸਨ।(Punjabi , L.No.19, ਮਹਾਰਾਜਾ ਖੁਸ਼ ਹੋਏ, p. 61)
2. “ਮੈਂ ਤੇਰੇ ਉੱਤੇ ਬਹੁਤ ਖੁਸ਼ ਹਾਂ। ਤੂੰ ਆਪਣਾ ਕੰਮ ਬਹੁਤ ਚੰਗੀ ਤਰ੍ਹਾਂ ਕੀਤਾ ਹੈ। ਤੇਰੇ ਵਰਗੇ ਵਫ਼ਾਦਾਰ ਸਿਪਾਹੀ ਹੀ ਸਾਨੂੰ ਚਾਹੀਦੇ ਹਨ।” ਉਸ ਦਨ ਤੋਂ ਬਾਅਦ ਮਹਾਰਾਜ ਸਹਿਬ ਨੇ ਉਸ ਨੂੰ ਵੱਡੀ ਨੌਕਰੀ ਉੱਤੇ ਲਗਾ ਦਿੱਤਾ।(Punjabi , L.No.19, ਮਹਾਰਾਜਾ ਖੁਸ਼ ਹੋਏ, p. 63)
3. “ ਹਾਂ ਠੀਕ ਹੈ, ਕਾਨੂੰਨ ਤਾਂ ਸਭਨਾਂ ਲਈ ਹੈ। ਇਸ ਦਾ ਪਾਲਣ ਕਰਨਾ ਹਰ ਸ਼ਹਿਰੀ ਦਾ ਫਰਜ਼ ਹੈ।”(Punjab , L.No.22, ਕਾਨੂੰਨ ਸਭਨਾਂ ਲਈ, p. 72)
4. ਇਹ ਸਥਾਨਕ ਸਰਕਾਰਾਂ ਆਪਣੇ- ਆਪਣੇ ਇਲਾਕੇ.....ਪਿੰਡਾਂ, ਸ਼ਹਿਰਾਂ ਦੀਆਂ ਸੜਕਾਂ, ਗਲੀਆਂ ਅਤੇ ਇਮਾਰਤਾਂ ਦੀ ਸੰਭਾਲ ਕਰਨੀ ਇਹਨਾਂ ਦਾ ਮੁੱਖ ਫਰਜ਼ ਹੈ। ਅਸੀਂ ਸਾਰੇ ਆਪਣੇ ਆਲੇ ਦੁਆਲੇ ਨੂੰ ਸਾਫ਼ ਰੱਖਕੇ ਆਪਣਾ ਫਰਜ਼ ਨਿਭਾ ਕੇ ਸਰਕਾਰਾਂ ਦੇ ਕੰਮ ਵਿੱਚ ਸਹਾਇਤਾ ਕਰਦੇ ਹਾਂ, ਚੰਗੇ ਨਾਗਰਿਕ ਦੇ ਨਾਤੇ ਸਾਡਾ ਇਹ ਅਹਿਮ ਫਰਜ਼ ਹੈ।(Environmental Education, L.No.16, ਨਿੱਜੀ ਵਸਤਾਂ ਅਤੇ ਆਲੇ-ਦੁਆਲੇ ਦੀ ਸੰਭਾਲ, p. 88)

### **Renunciation**

1. ਸਿੱਖ ਗੁਰੂਆਂ ਦੀ ਦੇਣ ਬਾਰੇ.....ਉਹਨਾਂ ਦੇ ਜੀਵਨ ਤੋਂ ਸਾਨੂੰ ਭਗਤੀ, ਤਿਆਗ, ਬਲੀਦਾਨ, ਸ਼ੁਰਬੀਰਤਾ, ਅਣਖ ਤੇ ਜੁਲਮ ਵਿਰੋਧ ਦੀ ਸਿੱਖਿਆ ਮਿਲਦੀ ਹੈ।(Environmental Education, L.No.5, ਸਾਡਾ ਪੰਜਾਬ, p. 30)

### **Faith**



1. ਅੰਮ੍ਰਿਤਸਰ ਸ਼ਹਿਰ ਵਿੱਚ ਸਾਡੇ ਪਵਿੱਤਰ ਅਸਥਾਨ ਸ਼੍ਰੀ ਹਰਿਮੰਦਰ ਸਹਿਬ ਹਨ। ਇੱਥੇ ਸੰਗਤ ਦੇਸ਼-ਵਿਦੇਸ਼ ਤੋਂ ਆ ਕੇ ਸੀਸ ਨਿਵਾਉਂਦੀਆਂ ਹਨ।(Environmental Education, L.No.5, ਸਾਡਾ ਪੰਜਾਬ, p. 31)
2. ਅਜਿਹੇ ਧਾਰਮਿਕ ਸਮਾਰੋਹ ਪਰਿਵਾਰ ਵੱਲੋਂ ਪ੍ਰਮਾਤਮਾ ਦੁਆਰਾ ਦਿੱਤੀਆਂ ਦਾਤਾਂ ਦੇ ਸ਼ੁਕਰਾਨੇ ਵਜੋਂ ਕੀਤੇ ਜਾਂਦੇ ਹਨ। ਵਾਤਾਵਰਨ ਸਿੱਖਿਆ।(Environmental Education, L.No. 14, ਮਨਪ੍ਰਚਾਵਾ ਅਤੇ ਪਰਿਵਾਰਿਕ ਸਮਾਰੋਹ, p. 77)

### **Hardwork**

1. ਮੱਕੜੀ ਨੇ ਆਪਣੀ ਕੋਸ਼ਿਸ਼ ਜਾਰੀ ਰੱਖੀ।....., ਇਸੇ ਕਾਰਕੇ ਉਹ ਵਾਰ-ਵਾਰ ਕੋਸ਼ਿਸ਼ ਕਰ ਰਹੀ ਸੀ। ਅੰਤ ਨੂੰ ਮੱਕੜੀ ਆਪਣੇ ਜਾਲ ਤੱਕ ਪਹੁੰਚ ਗਈ।(Punjabi , L.No. 16 ,ਮੱਕੜੀ ਦੀ ਹਿੰਮਤ, p. 53)
2. ਰਾਜੇ ਨੇ ਆਪਣੇ ਪਰਜਾ ਨੂੰ ਇਹੀ ਸਬਕ ਸਿਕਾਇਆਂ ਕਿ ਮੁੜ-ਮੁੜ ਕੋਸ਼ਿਸ਼ ਕਰਨ ਨਾਲ ਕਾਮਯਾਬੀ ਮਿਲਦੀ ਹੈ।(Punjabi, L.No. 16, ਮੱਕੜੀ ਦੀ ਹਿੰਮਤ, p. 53)
3. ਪੰਜਾਬ ਦੇ ਲੋਕ ਬੜੇ ਤਾਕਤਵਰ, ਬਹਾਦਰ ਅਤੇ ਮਿਹਨਤੀ ਹੁੰਦੇ ਹਨ।(Environmental Education, L.No.5, ਸਾਡਾ ਪੰਜਾਬ, p. 29)



**CLASS - IV P.S.E.B.**

Value 	Contentment	Truth	Humility	Unity	Peace	Equality	Non-violence
Subject 							
<b>English</b>							
<b>Punjabi</b>	Poem No. 10, p. 34	Poem No. 7, p. 23, ऋ की मात्रा, ' , p. 52	L.No 2 3, p. 88	L.No. 2, p. 4, L.No.3, p. 8, Poem No. 10, p. 34, L.No. 15, p. 54, Poem No. 18, p. 64	L.No. 10, p.34, L.No. 12, p. 42	L.No. 2, p. 4 L.No. 17, p. 62, L.No. 24, p. 91, ,	
<b>Hindi</b>		L.No. 7, p. 57	कविता- झंडा, p. 8, ऋ की मात्रा, ' , p. 57, विसर्ग का प्रयोग 'अः', p. 60,				
<b>Environmental Education</b>				L.No. 12, p. 66, L.No. 12, p. 69, L.No. 13, p.74		L.No. 12, p. 69	

Value →	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ↓							
<b>English</b>							
<b>Punjabi</b>		L.No. 17, p. 60, L.No. 17, p. 61, L.No. 29, p. 80	L.No. 6, p. 18, L.No. 6, p. 20, L.No. 12, p. 42 L.No. 19, p. 68		Poem No. 24, p. 90	L.No. 12, pp. 41,42	L.No. 12, p. 40
<b>Hindi</b>							
<b>Environmental Education</b>		L.No. 19, p. 115	L.No. 12, pp. 69,70, L.No. 19, p. 112			L.No. 12, p. 71	L.No. 13, p. 78, L.No. 19, p. 113

Value ⇨	Purity	Patience	Duty	Renuncia tion	Self- realization	Justice	Faith	Hard work
Subject ⇩								
<b>English</b>								
<b>Punjabi</b>	L.No. 15, p. 32		Poem No. 20, p. 75, Poem No. 24, p. 91				L.No. 19, p. 71	L.No. 14, p. 49, L.No. 20, p. 74, L.No. 21, p. 80
<b>Hindi</b>	इन्हे अपनायें, p.2, य का प्रयोग p.17, अनुनासीक का प्रयोग, 'ँ', p. 59						त्रध की मात्रा,p. 57	‘ए’ की मात्रा, ‘ँ’ p. 53
<b>Environm- ental Education</b>	L.No. 20, p. 118, L.No. 20, p. 121		L.No. 19, p. 113, L.No. 19, p. 114, L.No. 20, p. 117			L.No. 14, p. 80	L.No. 12, p. 69	

**Contentment**

1. ਭਲਾ ਲੋੜਦਾ ਸਭਨਾਂ ਦਾ ਰਲ ਕੇ ਰਹਿਣਾ ਮੈਥੋਂ ਸਿਖੋ, ਮਨ ਤੋਂ ਕਢੋ ਨਫਰਤ। (Punjabi, Poem No.10, ਗੁਟਰ-ਗੁੰ, ਗੁਟਰ-ਗੁੰ, p. 34)

**Truth**

1. ਤਾਰੇ ਤਾਂ ਨੇ ਲੱਖਾਂ ਦੇ ਵਿੱਚ ਗੱਲ ਇਹ ਸੱਚੀ ਜੀ (Punjabi, Poem No.7, ਤਾਰੇ, p. 23)
2. ਭ੍ਰਮਿ ਨੇ ਕਹਾ ..... ਝੂਠ ਸਤ ਬੋਲੀ । (Hindi, ਭ੍ਰਮ ਦੀ ਸਾਜ਼ਾ, p. 52)

**Humility**

1. ਸੰਗੀਤ ਨਿਮਰਤਾ ਸਿਖਾਉਂਦਾ ਹੈ, ਹੰਕਾਰ ਨਹੀਂ। ਉਹਨੇ ਗੁਰੂ ਦੇ ..... ਕਦੇ ਅਜਿਹਾ ਹੰਕਾਰ ਨਹੀਂ ਕਰੇਗਾ। (Punjabi, L.No.23, ਹੰਕਾਰਿਆ ਸੋ ਮਾਰਿਆ, p. 88)
2. ਕਿਸੀ ਕੋ ਦੁਖ ਨ ਦੋ। (Hindi, ਕਿਸਰਗ ਕਾ ਪ੍ਰਯੋਗ 'ਅਃ', p. 60)  
ਕਿਸੀ ਸੇ ਧ੍ਰੁਣਾ ਸਤ ਕਰੋ। ਧ੍ਰੁਥਾ ਝੂਠ ਸਤ ਬੋਲੀ। (Hindi, ਭ੍ਰਮ ਦੀ ਸਾਜ਼ਾ, 'ਧ੍ਰੁ', p. 57)
3. ਇਸ ਝੰਡੇ ਕੋ ਹਸ ਸਬ ਬਚੇ, ਅਪਨਾ ਸ਼ੀਸ਼ ਝੁਕਾਏ ਹੈ। (Hindi, Poem, ਝੰਡਾ, p. 8)

**Unity**

1. ਘਰ ਦੇ ਕੰਮ ਸਾਰੇ ਰਲ ਮਿਲ ਕਰਨਗੇ। (Punjabi, L.No.2, ਸਾਡਾ ਨਵਾਂ ਘਰ, p. 4)
2. ਸਭ ਇਕ ਦੂਜੇ ਦੇ ਗਲੇ ਮਿਲੇ। (Punjabi, L. No.3, ਈਦ, p. 8)
3. ਭਲਾ ਲੋੜਦਾ ਸਭਨਾਂ ਦਾ ਰਲ ਕੇ ਰਹਿਣਾ ਮੈਥੋਂ ਮਨ 'ਚੋਂ' ਕਢੋ ਨਫਰਤ ਨੂੰ .....ਗੁੰਟਰ-ਗੁੰ, ਗੁੰਟਰ-ਗੁੰ। (Punjabi, Poem No. 10, ਗੁੰਟਰ-ਗੁੰ- ਗੁੰਟਰ-ਗੁੰ, p. 34)
4. ਪੰਛੀਆਂ ਨੇ ਭਰ ਪੇਟ ਭੋਜਨ ਵੀ ਖਾਧਾ ਅਤੇ ਮੱਧੂ ਮਗਰਮੱਛ ਦੇ ਦੰਦ ਵੀ ਸਾਫ ਹੋ ਗਏ। (Punjabi, L. No.15, ਮੱਧੂ ਮਗਰਮੱਛ ਤੇ ਪੰਛੀ, p. 54)
5. ਆਉ ਬੇਲਿਉ ਪਤੰਗ ਚੜਾਈਏ, ਰਲ ਮਿਲ ਕੇ ਬੰਸਤ ਮਨਾਈਏ। ਆਪਾਂ ਮਿਲ-ਜੁਲ ਹੱਸਣਾ ਗਾਉਣਾ ਵਿਚ ਮੈਦਾਨ ਪਤੰਗ ਚੜਾਉਣਾ। (Punjabi, Poem No.18, ਪਤੰਗ ਚੜਾਈਏ, p. 64)
6. ਇਹ ਤਿਉਹਾਰ ਅਤੇ ਰਾਸ਼ਟਰੀ ਦਿਵਸ ਸਾਰੇ ਲੋਕ ਇੱਕਠੇ ਹੋ ਕੇ ਮਨਾਉਂਦੇ ਹਨ। ਦੇਸ਼ ਵਿੱਚ ਮਨਾਏ ਜਾਣ ਵਾਲੇ ਤਿਉਹਾਰ ਵੱਖ-ਵੱਖ ਧਰਮਾਂ ਅਤੇ ਜਾਤਾਂ ਦੇ ਲੋਕਾਂ ਵਿੱਚ ਭਾਈਚਾਰੇ ਅਤੇ ਏਕਤਾ ਦੀ ਭਾਵਨਾ ਜਗਾਉਂਦੇ ਹਨ। (Environmental Education, L.No.12, ਸਾਡੇ ਤਿਉਹਾਰ ਅਤੇ ਰਾਸ਼ਟਰੀ ਦਿਵਸ, p. 66)
7. ਇਹ ਸਾਰੇ ਤਿਉਹਾਰ ਲੋਕਾਂ ਵਿੱਚ ਪਿਆਰ, ਭਾਈਚਾਰੇ, ਵਾਤਾਵਰਨ ਸਿੱਖਿਆ, ਮਿਲਵਰਤਨ ਅਤੇ ਏਕਤਾ ਅਦਿ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਪੈਦਾ ਕਰਦੇ ਹਨ। (Environmental Education, L.No.12, ਸਾਡੇ ਤਿਉਹਾਰ ਅਤੇ ਰਾਸ਼ਟਰੀ ਦਿਵਸ, p. 69)



8. ਮੇਲਾ ਇੱਕ ਸਮਾਜਿਕ ਇੱਕਠ ਹੈ। ਜਿਸ ਵਿੱਚ ਲੋਕੀ ਇੱਕ ਥਾਂ ਤੇ ਇਕੱਠੇ ਹੋ ਕੇ ਖੁਸ਼ੀਆ ਮਨਾਉਂਦੇ ਹਨ। (Environmental Education, L.No.13, ਸਥਾਨਕ ਮਨ ਪਰਚਾਵਾਂ, p. 74)

### **Peace**

1. ਮੈਂ ਗਾਵਾਂ ਗੀਤ ਅਮਨ ਦਾ ਭਲਾ ਲੋੜਦਾ ਸਭਨਾ ਦਾ। (Punjabi, Poem No. 10, ਗੁਟਰ-ਗੂੰ - ਗੁਟਰ-ਗੂੰ , p. 34)
2. ਉਹਨਾਂ ਦੇ ਤਿਆਗ, ਸ਼ਾਂਤੀ, ਦ੍ਰਿੜਤਾ ਅਤੇ ਕੁਰਬਾਨੀ ਵਾਲੇ ਦਿਨਾਂ ਤੋਂ ਅੱਜ ਵੀ ਸਿੱਖਿਆ ਪ੍ਰਾਪਤ ਕਰਦੇ ਹਾਂ। (Punjabi, L.No. 12, ਮਾਤਾ ਗੁਜਰੀ ਜੀ, p. 42)

### **Equality**

1. ਟਿੱਕੂ ਦੇ ਮੰਮੀ ਉਸ ਦੇ ਪਾਪਾ ਵਾਂਗ ਨੌਕਰੀ ਕਰਨਗੇ। (Punjabi, L.No. 2, ਸਾਡਾ ਨਵਾਂ ਘਰ, p. 4)
2. ਸਾਂਝੀ ਵੰਡ ਵਿੱਚ ਬਾਬਾ ਜੀ ਤੇ ਬੱਚਿਆ ਨੂੰ ਬਹੁਤ ਖੁਸ਼ੀ ਹੋਈ। (Punjabi, L. No.17, ਬਾਬੇ ਭਕਨੇ ਦੀਆਂ ਪਿਆਰੀਆਂ ਗੱਲਾਂ, p. 62)
3. ਹਿੰਦੂ, ਮੁਸਲਿਮ, ਸਿੱਖ, ਈਸਾਈ, ਮੈਨੂੰ ਕੋਈ ਨਹੀਂ ਪਰਾਈਆ। ਲੱਗਦਾ ਮੈਨੂੰ ਆਪਣਿਆਂ ਵਾਂਗਰ, ਹਰ ਇੱਕ ਭਗਤ ਮਾਂ ਦਾ ਜਾਈਆ। (Punjabi, Poem No. 24, ਮੇਰੇ ਨਿਸ਼ਾਨੇ, p. 91)
4. ਇੱਕ ਨੂਰ ਹੋ ਸਭਨਾਂ ਅੰਦਰ, ਝੂਠੀਆਂ ਨੇ ਸਭ ਜਾਤਾਂ- ਪਾਤਾਂ, ਉੱਡ ਜਾਣੇ ਨੇ ਮੈਨੂੰ ਤੱਕ ਕੇ ਉਚ ਨੀਚ ਤੇ, ਛੂਤਾਂ-ਛੂਤਾਂ। (Punjabi, L.No.24, ਮੇਰੇ ਨਿਸ਼ਾਨੇ, p. 91)
5. ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਲੰਗਰ ਵਰਤਾਇਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਲੰਗਰ ਸਭ ਤਰ੍ਹਾਂ ਦੇ ਲੋਕ ਮਿਲਕੇ ਖਾਂਦੇ ਹਨ। (Environmental Education, L. No.12, ਸਾਡੇ ਤਿਉਹਾਰ ਅਤੇ ਰਾਸ਼ਟਰੀ ਦਿਵਸ, p. 69)

### **Charity**

1. ਬਾਬਾ ਮੋਹਨ ਸਿੰਘ ਨੇ ਤਿੰਨ ਸੌ ਰੁਪਏ ਨਾਲ ਸਕੂਲ ਦੇ ਗਰੀਬ ਬੱਚਿਆਂ ਨੂੰ ਵਰਦੀਆਂ ਅਤੇ ਬੂਟ ਲੈ ਦਿੱਤੇ। ਇਸ ਤਰ੍ਹਾਂ ਉਨ੍ਹਾਂ ਦੀ ਆਮਦਨ ਹੁੰਦੀ, ਸਕੂਲ ਦੇ ਬੱਚਿਆ ਲਈ ਖਰਚ ਕਰ ਦਿੱਤੀ ਜਾਂਦੀ। (Punjabi, L.No.17, ਬਾਬੇ ਭਕਨੇ ਦੀਆਂ ਪਿਆਰੀਆਂ ਗੱਲਾਂ, p. 60)
2. ਇਹ ਮੱਝ ਸਕੂਲ ਨੂੰ ਦਾਨ ਦੇ ਦਿਉ। (Punjabi, L.No.17, ਬਾਬੇ ਭਕਨੇ ਦੀਆਂ ਪਿਆਰੀਆਂ ਗੱਲਾਂ, p. 61)
3. ਇਹ ਰੁਪਈਏ ਤੂੰ ਆਪਣੇ ਕੋਲ ਰੱਖ। ਜਦੋਂ ਕੋਈ ਲੋੜਵੰਦ ਇਨਸਾਨ ਮਿਲੇ ਤਾਂ ਉਸਦੀ ਸਹਾਈਤਾ ਕਰਨੀ। (Punjabi, L.No.29, ਮਿਹਨਤ ਦਾ ਮੁੱਲ, p. 80)
4. ਇਹਨਾਂ ਸੰਸਥਾਵਾਂ ਨੂੰ ਸਮਾਜ ਭਲਾਈ ਸੰਸਥਾਵਾਂ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਅਜਿਹੀਆਂ ਸੰਸਥਾਵਾਂ ਨੂੰ ਚਲਾਉਣ ਲਈ ਕੁਝ ਧਨ, ਦਾਨੀ ਲੋਕਾਂ ਕੋਲੋਂ ਇਕੱਠਾ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਬੱਚਿਉ! ਤੁਸੀਂ ਵੀ ਆਪਣੇ ਜੇਬ ਖਰਚ ਵਿਚੋਂ ਕੁਝ ਪੈਸੇ ਬੱਚਾ ਕੇ ਦਾਨ ਕਰੋ। ਅਜਿਹਾ ਕਰਨ ਨਾਲ ਸਾਡੇ ਸਮਾਜ ਦੇ ਬਿਮਾਰ ਤੇ ਦੁੱਖੀ

ਲੋਕ ਵੀ ਬਾਕੀਆਂ ਦੀ ਮਦਦ ਨਾਲ ਅੱਛਾ ਜੀਵਨ ਜੀ ਸਕਣਗੇ।(Environmental Education, L.No. 19, ਬੁੱਢਿਆਂ, ਬਿਮਾਰਾਂ ਅਤੇ ਬੱਚਿਆਂ ਦੀ ਦੇਖਭਾਲ, p. 115)

### **Sacrifice**

1. ਕਰਤਾਰ ਸਿੰਘ ਸਰਾਭਾ ਨੇ ਦੇਸ਼ ਦੀ ਆਜ਼ਾਦੀ ਲਈ ਹੱਸ ਕੇ ਫਾਸੀ ਦਾ ਰੱਸਾ ਚੁੰਮ ਲਿਆ ਸੀ।(Punjabi, L.No. 6, ਦਮੁਕਾ ਬੀਜਣ ਵਾਲਾ, p. 18)
2. ਭਗਤ ਸਿੰਘ ਨੇ ਤੇਈ-ਚੌਵੀ ਵਰ੍ਹੇ ਦੀ ਉਮਰ ਵਿੱਚ ਆਪਣੀ ਜਾਨ ਦੇਸ਼ ਦੀ ਆਜ਼ਾਦੀ ਲਈ ਲੇਖੇ ਲਾ ਦਿੱਤੀ।(Punjabi, L.No. 6, ਦਮੁਕਾ ਬੀਜਣ ਵਾਲਾ, p. 20)
3. ਉਹਨਾਂ ਦੇ ਤਿਆਗ, ਸ਼ਾਂਤੀ, ਦ੍ਰਿੜਤਾ ਅਤੇ ਕੁਰਬਾਨੀ ਵਾਲੇ ਗੁਣਾਂ ਤੋਂ ਅੱਜ ਵੀ ਅਸੀਂ ਸਿੱਖਿਆ ਪ੍ਰਾਪਤ ਕਰਦੇ ਹਾਂ।(Punjabi, L.No. 12, ਮਾਤਾ ਗੁਜਰੀ ਜੀ, p. 42)
4. ਉਸਨੇ ਰਾਜਿਆਂ ਦੇ ਪਰਜਾ ਉੱਤੇ ਕੀਤੇ ਜਾ ਰਹੇ ਧੱਕਿਆਂ ਵਿਰੁੱਧ ਲੜਾਈ ਕਰਕੇ ਸ਼ਹੀਦੀ ਪ੍ਰਾਪਤ ਕੀਤੀ ਸੀ।(Punjabi, L. No.19, ਪਟਿਆਲਾ, p. 68)
5. ਆਜ਼ਾਦੀ ਦਿਵਸ ਦੇਸ਼ ਦੀ ਅਜ਼ਾਦੀ ਲਈ ਸ਼ਹੀਦੀ ਪ੍ਰਾਪਤ ਕਰਨ ਵਾਲੇ ਲੋਕਾਂ ਦੀ ਯਾਦ ਦਿਵਾਉਂਦਾ ਹੈ। .....ਇਸ ਦਿਨ ਆਜ਼ਾਦੀ ਦੀ ਲੜਾਈ ਲੜਨ ਵਾਲੇ ਸ਼ਹੀਦਾਂ ਨੂੰ ਸ਼ਰਧਾਂਜਲੀ ਭੇਂਟ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।ਇਸਦੇ ਨਾਲ ਹੀ ਸਾਰੇ ਦੇਸ਼ਵਾਸੀ ਆਪਣੇ ਦੇਸ਼ ਦੀ ਆਜ਼ਾਦੀ ਨੂੰ ਕਾਈਮ ਰੱਖਣ ਲਈ ਪ੍ਰਣ ਕਰਦੇ ਹਨ।(Environmental Education, L.No.12, ਸਾਡੇ ਤਿਉਹਾਰ ਅਤੇ ਰਾਸ਼ਟਰੀ ਦਿਵਸ, pp. 69,70)
6. ਤੁਹਾਡੇ ਪਰਿਵਾਰ ਵਿੱਚ ਕਈ ਵਾਰ ਦਾਦਾ, ਦਾਦੀ ਜਾਂ ਨਾਨਾ, ਨਾਨੀ ਵੀ ਰਹਿੰਦੇ ਹਨ। ਇਹ ਉਹ ਬਜ਼ੁਰਗ ਹਨ, ਜਿਹਨਾਂ ਨੇ ਤੁਹਾਡੇ ਮਾਤਾ-ਪਿਤਾ ਲਈ ਬਹੁਤ ਕੁਰਬਾਨੀ ਕੀਤੀ ਹੁੰਦੀ ਹੈ।(Environmental Education, L.No.19, ਬੁੱਢਿਆਂ, ਬਿਮਾਰਾਂ ਅਤੇ ਬੱਚਿਆਂ ਦੀ ਦੇਖਭਾਲ, p. 112)

### **Wisdom**

1. ਸੂਝ ਵਧਾ ਕੇ, ਗਿਆਨ ਵਧਾ ਕੇ, ਮੈਂ ਚੰਗਾ ਵਿਦਵਾਨ ਬਣਾਗਾਂ। (Punjabi, Poem No. 24, ਮੇਰੇ ਨਿਸ਼ਾਨੇ, p. 90)

### **Courage**

1. ਉਹਨਾਂ ਨੇ ਸਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਜ਼ੁਲਮ ਦਾ ਮੁਕਾਬਲਾ ਕਰਨ ਤੇ ਧਰਮ ਤੇ ਇਕ ਰਹਿਣ ਦੀ ਦਿੱਖਿਆ ਦਿੱਤੀ।(Punjabi, L.No.12, ਮਾਤਾ ਗੁਜਰੀ ਜੀ, pp. 41,42)
2. ਇੱਥੇ ਹੀ ਵੱਖ-ਵੱਖ ਖੇਤਰਾਂ ਵਿੱਚ ਬਹਾਦੁਰੀ ਦੇ ਕਾਰਨਾਮੇ ਕਰਨ ਵਾਲੇ ਬੱਚੇ ਦੀ ਭਾਗ ਲੈਂਦੇ ਹਨ।(Environmental Education, L.No. 12, ਸਾਡੇ ਤਿਉਹਾਰ ਅਤੇ ਰਾਸ਼ਟਰੀ ਦਿਵਸ, p. 71)

### **Service**

1. ਜਦੋਂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਬਕਾਲੇ ਵਿਖੇ ਤਪ ਕਰਨ ਲੱਗੇ ਤਾਂ ਮਾਤਾ ਗੁਜਰੀ ਜੀ ਉਹਨਾਂ ਦੀ ਸੇਵਾ ਵਿੱਚ ਜੁੱਟ ਸਕੇ।(Punjabi, L. No.12, ਮਾਤਾ ਗੁਜਰੀ ਜੀ, p. 40)



2. ਪਿੰਡ ਵਿਚ ਪੰਚਾਇਤਾਂ ਅਤੇ ਸ਼ਹਿਰਾਂ ਵਿਚ ਨਗਰ ਪਾਲਿਕਾ ਅਜਿਹੇ ਸਥਾਨਕ ਮਨਪ੍ਰਚਾਵੇ ਜਿਵੇਂ ਕਿ ਮੇਲੇ, ਕਿਸਾਨ ਮੰਡੀਆਂ ਆਦਿ ਦੀਆਂ ਸੇਵਾਵਾਂ ਦਾ ਪ੍ਰਬੰਧ ਕਰਦੀਆਂ ਹਨ। (Environmental Education, L.No.13, ਸਥਾਨਕ ਮਨਪ੍ਰਚਾਵਾ, p. 78)
3. ਅਜਿਹਾ ਕਰਨ ਨਾਲ ਤੁਹਾਡਾ ਮਨ ਪ੍ਰਸੰਨ ਹੋਵੇਗਾ ਅਤੇ ਉਹਨਾਂ ਦਾ ਵੀ। ਬਜ਼ੁਰਗ ਸੇਵਾ ਕਰਨ ਵਾਲੇ ਨੂੰ ਖੁਸ਼ ਹੋ ਕੇ ਅਸ਼ੀਰਵਾਦ ਦਿੰਦੇ ਹਨ। ਬਜ਼ੁਰਗਾਂ ਵਲੋਂ ਮਿਲੇ ਅਸ਼ੀਰਵਾਦ ਵੱਡਮੁੱਲੇ ਹੁੰਦੇ ਹਨ। (Environmental Education, L.No.19, ਬੁੱਢਿਆਂ, ਬਿਮਾਰਾਂ ਅਤੇ ਬੱਚਿਆਂ ਦੀ ਦੇਖਭਾਲ, p. 113)

### Purity

1. ਸਾਨੂੰ ਹਮੇਸ਼ਾ ਸਾਫ਼ ਸੁਥਰੇ ਬਣ ਕੇ ਰਹਿਣਾ ਚਾਹੀਦੇ। ਤੂੰ ਵੀ ਭੋਜਨ ਖਾਣ ਪਿਛੋਂ ਮੂੰਹ ਸਾਫ਼ ਕਰਿਆ ਕਰ। (Punjabi, L.No.15, ਮੱਧੂ ਮਗਰਮੱਛ ਤੇ ਪੰਛੀ, p. 32)
2. ਸ਼ਾਰੀਰਿਕ ਅੰਗੋਂ ਕੋ ਸਾਫ਼ ਕਰਨਾ ਖਾਨਾ। ਖਾਨੇ ਸੇ ਪਹਲੇ ਔਰ ਬਾਦ ਮੇਂ ਹਾਥ ਮੁੱਢ ਧੋਨਾ। ਅਪਨਾ ਆਸ ਪਾਸ ਸਾਫ਼ ਰਖਨਾ। (Hindi, इन्हें अपनायें, p. 2)
3. ਧ ਸੇ ਧੜ ਸਮੀ ਕਰਵਾਓ, ਵਾਤਾਵਰਨ ਕੋ ਪਵਿਤ੍ਰ ਬਨਾਓ। (Hindi, ध का प्रयोग, p. 17)
4. ਹਾਥ ਮੁੱਢ ਧੋਏ ਖਾਨਾ ਖਾਓ। ਸੋਨੇ ਸੇ ਪਹਲੇ ਢਾਂਠ ਸਾਫ਼ ਕਰੋ। (Hindi, अनुनासीक का प्रयोग, ‘  
‘, p. 59)

### Duty

1. ਘਰੇ ਬੈਠਿਆਂ ਰੱਬ ਨੇ, ਕਦ ਘੱਲੇ ਦਾਣੇ ਬੱਸ, ਇਕੋ ਹੀ ਗੱਲ ਹੈ, ਹੋਰ ਫਰਕਨਾ ਦੂਜਾ। ਉਸ ਲਈ ਕੰਮ ਹਰਾਮ ਹੈ, ਮੇਰੇ ਲਈ ਪੂਜਾ। (Punjabi, Poem No. 20, ਆਉ ਤੇ ਜਾਉ, p. 75)
2. ਸੌਂਪ ਦਏਗੀ ਜੋ ਕੰਮ ਮੈਨੂੰ, ਭਾਰਤ ਮਾਤਾ ਯੋਗ ਬਣਾ ਕੇ। ਉਹੀ ਮੇਰਾ ਧਰਮ ਬਣੇਗਾ, ਤੋੜ ਚੜ੍ਹਾਸਾਂ ਤਨ ਮਨ ਲਾ ਕੇ। (Punjabi, Poem No. 24, ਮੇਰੇ ਨਿਸ਼ਾਨੇ, p. 91)
3. ਇਹ ਬਜ਼ੁਰਗ ਜਾਂ ਤੁਹਾਡੇ ਮਾਤਾ ਪਿਤਾ ਵੱਡੀ ਉਮਰ ਦੇ ਭਾਵ ਬੁੱਢੇ ਹੋ ਜਾਂਦੇ ਹਨ। ਇਹਨਾਂ ਨੂੰ ਨਵੀਂ ਪੀੜੀ ਦੇ ਬੱਚਿਆਂ ਦੀ ਸਹਾਇਤਾ ਦੀ ਲੋੜ ਹੁੰਦੀ ਹੈ। ਬੁਢਾਪੇ ਵਿੱਚ ਇਹਨਾਂ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸਾਡਾ ਫਰਜ਼ ਹੈ। (Environmental Education, L.No. 19, ਬੁੱਢਿਆਂ, ਬਿਮਾਰਾਂ ਅਤੇ ਬੱਚਿਆਂ ਦੀ ਦੇਖਭਾਲ, p. 113)
4. ਅਜਿਹੇ ਜ਼ਖਮੀ ਬਿਮਾਰ ਜਾਂ ਅਪਾਹਜ ਬੱਚਿਆਂ ਜਾਂ ਲੋਕਾਂ ਦੀ ਸੇਵਾ ਅਤੇ ਸਹਾਇਤਾ ਕਰਨਾ ਹਰੇਕ ਇਨਸਾਨ ਦਾ ਕਰਮ ਧਰਮ ਹੈ। ਦੂਜੇ ਲੋਕਾਂ ਦੀ ਮਦਦ ਦੇ ਨਾਲ ਅਜਿਹੇ ਬੱਚੇ ਜਾਂ ਵੱਡੇ ਆਪਣਾ ਜੀਵਨ ਠੀਕ ਢੰਗ ਨਾਲ ਜੀ ਸਕਦੇ ਹਨ। (Environmental Education, L.No.19, ਬੁੱਢਿਆਂ, ਬਿਮਾਰਾਂ ਅਤੇ ਬੱਚਿਆਂ ਦੀ ਦੇਖਭਾਲ, p. 114)

5. ....ਜਿਸ ਤਰ੍ਹਾਂ ਅਸੀਂ ਆਪਣੀਆਂ ਨਿੱਜੀ ਵਸਤਾਂ ਦੀ ਸੰਭਾਲ ਕਰਦੇ ਹਾਂ। ਇਸੇ ਤਰ੍ਹਾਂ ਪਰਿਵਾਰ ਦੀਆਂ ਚੀਜ਼ਾਂ ਦੀ ਸੰਭਾਲ ਕਰਨਾ ਹੀ ਸਾਡਾ ਫ਼ਰਜ਼ ਹੈ। (Environmental Education, L.No. 20, ਸਾਡੀ ਸਾਂਝੀ ਸੰਪਤੀ, p. 117)

### **Justice**

1. ਪੰਚਾਇਤਾਂ ਲੋਕਾਂ ਦੇ ਆਪਸੀ ਝਗੜੇ ਨੱਜਿਠਦੀਆਂ ਹਨ। ਪੰਚਾਇਤਾਂ ਨੂੰ ਸਰਕਾਰ ਪਿੰਡ ਦੀ ਭਲਾਈ ਦੇ ਕੰਮ ਲਈ ਗਰਾਂਟ ਦਿੰਦੀ ਹੈ। (Environmental Education, L.No. 14, ਕੂੜੇ-ਕਰਕਟ ਦਾ ਨਿਪਟਾਰਾ ਅਤੇ ਸਥਾਨਕ ਸੰਸਥਾਵਾਂ, p. 80)

### **Faith**

1. ਇੱਕ ਸੇਲ ਸਵੇਰੇ ਹਜ਼ਾਰਾਂ ਦੀ ਗਿਣਤੀ ਵਿੱਚ ਲੋਕ ਮੱਥਾ ਟੇਕਣ ਆਉਂਦੇ ਹਨ। ਲੋਕਾਂ ਦਾ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਸਰੋਵਰ ਵਿੱਚ ਇਸ਼ਨਾਨ ਕਰਨ ਨਾਲ ਸਾਰੇ ਦੁੱਖ ਦੂਰ ਹੋ ਜਾਂਦੇ ਹਨ। (Punjabi, L. No. 19, ਪਟਿਆਲਾ, p. 71)
2. भगवान की कृपा हम सब पर है। (Hindi, त्रु की मात्रा, p. 57)
3. ਲੋਕ ਆਪਣੇ ਘਰਾਂ ਵਿੱਚ ਕ੍ਰਿਸਮਿਸ ਦਾ ਪੇੜ ਬਣਾਉਂਦੇ ਹਨ। ਉਹ ਸਾਰੇ ਇਸ ਪੇੜ ਕੋਲ ਖੜੇ ਹੋ ਕੇ ਗਾਣੇ ਗਾਉਂਦੇ ਹਨ। ਰਾਤ ਸਮੇਂ ਗਿਰਜਾ ਘਰਾਂ ਵਿੱਚ ਪਰਾਬਨਾ ਸਭਾਵਾ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। (Environmental Education, L.No. 12, ਸਾਡੇ ਤਿਉਹਾਰ ਅਤੇ ਰਾਸ਼ਟਰੀ ਦਿਵਸ, p. 69)

### **Hardwork**

1. ਵਿਹਲੜ ਮੱਖੀਆਂ ਲਈ ਕੋਈ ਥਾਂ ਨਹੀਂ ਹੁੰਦੀ। ਸਾਰੀਆਂ ਮੱਖੀਆਂ ਲਗਨ ਨਾਲ ਕੰਮ ਕਰਦੀਆਂ ਹਨ। (Punjabi, L.No. 14, ਸ਼ਹਿਦ, p. 49)
2. ਦੋਵੇਂ ਕਾਮੇ ਮਿਹਨਤ, ਤੇ ਤੀਜਾ ਭਾਈ। ਜਾਨ ਤੋੜ ਕੇ ਤਿਹਾਂ ਨ, ਕਰੀ ਬਹੁਤ ਕਮਾਈ। ਉੱਧਰ ਵੱਡੇ ਭਾਈ ਦਾ, ਹੋ ਗਿਆ ਸਫਾਇਆ। ਖੇਤੋਂ ਕੁੱਝ ਨਾ ਆਇਆ, ਘਰ ਖਾ ਮੁਕਾਇਆ। (Punjabi, L.No. 20, ਆਉ ਤੇ ਜਾਓ, p. 74)
3. ਇਹ ਦੁਕਾਨ, ਇਹ ਰੁਪਈਏ ਤੇਰੀ ਆਪਣੀ ਮਿਹਨਤ ਦਾ ਮੁੱਲ ਹੈ। (Punjabi, L.No. 21, ਮਿਹਨਤ ਦਾ ਮੁੱਲ, p. 80)
4. ये किसकी मेहनत के फल। ये किसकी मेहनत के फल। (Hindi, 'ए' की मात्रा, ' ' p. 53)



**CLASS - V P.S.E.B.**

Value →	Contentment	Truth	Humility	Unity	Peace	Equality	Non-violence
Subject ↓							
<b>English</b>		L.No. 2, p. 8, L.No.5, p. 26,	L.No. 10, p. 64			L.No. 8, p. 46	
<b>Punjabi</b>	L.No.8, p. 28	Poem No. 1, p. 2	Poem No. 7, p. 26	Poem No.1, p. 2, L.No.8, p. 29, Poem No.10, p. 39		Poem No. 10, p. 38	
<b>Hindi</b>		Poem No. 1, p. 1, L.No. 6, p. 21	L.No. 1, p. 1, L.No. 4, p. 14, L.No. 7, p. 25, L.No. 20, p. 85	L.No. 14, p. 59, L.No. 15, p. 64 Poem No. 17, p. 73, L.No. 18, p. 76, L.No. 18, p. 77,	Poem No. 17, p. 73	L.No. 15, pp. 63,64, Poem No. 17, p.72	L.No. 14, p. 58, L.No. 14, p. 59, L.No. 20, p. 86
<b>Environmental Education</b>				L.No. 7, p. 69, L.No.10, p. 69, L.No.10, p. 70		L.No. 9, p. 66	

Value ⇨	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ⇩							
<b>English</b>						L.No. 11, p. 70	L.No. 3, p. 13, L.No. 8, p. 46, L.No. 10, p. 64, L.No. 11, p. 69
<b>Punjabi</b>		L.No.25, p. 118	L.No. 9, p. 36, L.No.23, p. 104	L.No. 8, p. 28	L.No. 17, p. 72	L.No. 3, p. 10, L.No. 23, p. 104	L.No. 22, p. 101, L.No. 25, p. 120
<b>Hindi</b>		L.No.10, p. 37		L.No. 4, p. 14, L.No.20, p.85,	L.No. 16, p. 67	L.No. 7, p.25, L.No. 11,p. 44, Poem No.17,p. 73, L.No.18, p. 77	L.No. 16, p. 68
<b>Environmental Education</b>							L.No. 9, p. 66, L.No. 7, p. 49

Value ➡	Purity	Patience	Duty	Renuncia tion	Self- realization	Justice	Faith	Hard work
Subject ↓								
<b>English</b>	L.No. 6, p. 31						L.No .8, p. 48, L.No. 13, p. 82	
<b>Punjabi</b>	Poem No. 10, p. 38, L.No. 14, p. 55, L.No. 15, p. 63	L.No. 20, p. 86					L.No. 6, p. 22, L.No.12, p. 48, L.No.18, p. 75, L.No.25, p.120,	L.No. 8, p. 28, L.No.14, p. 56
<b>Hindi</b>						L.No.14, p. 59		L.No.2, p. 5, L.No.8, p. 29, L.No.13, pp. 54,55
<b>Environmental Education</b>	L.No. 7, pp. 50, 51		L.No.7, pp. 50,51			L.No. 7, p. 48		

## CLASS - V P.S.E.B.

### Contentment

1. ਉਹ ਖੇਤੀਬਾੜੀ ਦਾ ਕੰਮ..... ਸਵੇਰ -ਸੰਝ ਰੱਬ ਦਾ ਨਾਮ ਲੈਂਦਾ ਸੀ। ਸਾਦਾ ਰਹਿਣਾ, ਘਰ ਦੀ ਪੱਕੀ ਰੋਟੀ..... ਕਿਰਤ ਕਰਨੀ ਉਸਨੂੰ ਚੰਗੀ ਲੱਗਦੀ ਸੀ। ਕਿਸੇ ਕਿਸਮ ਦੇ ਨਸ਼ੇ ਆਦਿ ਤੋਂ ਉਹ ਬਹੁਤ ਦੂਰ ਰਹਿੰਦਾ ਸੀ। (Punjabi, L.No. 8, ਸੱਚੀ ਹਮਦਰਦੀ, p. 28)

### Truth

1. I will never, never copy again. (English, L.No. 2, Manpreet's Pet, p. 8)
2. They thought he was again telling a lie. Nobody came to help him and he lost nall his sheep. (English, L. No. 5, Wolf ! Wolf, p. 26)
3. ਹੱਕ, ਸੱਚ ਦੀ ਕਰਨ ਕਮਾਈ, ਰਹਿਣ ਕੂੜ ਦਾ ਦੂਰ। (Punjabi, Poem No.1, ਮੇਰਾ ਹਿੰਦੁਸਤਾਨ, p. 2)
4. जब बोलो, तब सच-सच बोलो, कभी न बातें रच-रच बोलो। (Hindi, Poem No.1 , जब बोलो, p. 1)
5. तुम्हारी सच्चाई और ईमानदारी प्रशंसा करने करने योग्य है। तुम सच्चे और ईमानदार ही नहीं साहसी भी हो। (Hindi, L.No. 6, ईमानदार बालक, p. 21)

### Humility

1. .... He decided that we would take the pup home and nurse it back to health. (English, L.No. 10, A Birthday Present, p. 64)
2. ਭਾਰਤ ਦੇ ਵੱਖ-ਵੱਖ ਰਾਜਾਂ ਨਾਲ, ..... ਬੜੇ ਮਾਣ ਦੇ ਨਾਲ ਨਿਮਰਤਾ, ਵਿੱਚ ਸੁਰ-ਤਾਲ ਸੁਨਾਉਂਦੇ ਹੋ। (Punjabi, Poem No. 7, ਗੀਤ ਉਹ ਦੱਸੇ ਕਿਹੜਾ, p. 26)
3. जब बोलो, तब हँस कर बोलो , बातों में मिसरी-सी घोलो। ( Hindi, Poem No. 1, जब बोलो, p. 1)
4. जब बोलो, तब झुक कर बोलो, सोच समझकर रुक कर बोलो। ( Hindi, Poem No. 1, जब बोलो, p. 1)
5. जब एक बेरी पत्थर खाकर तुम्हे मीठे-मीठे बेर देती है, तो क्या क्या आपका महाराज पत्थर खाकर आपको सजा देगा। ( Hindi, L.No. 4, मीठे फल, p. 14)
6. हमें दूसरों के साथ बुराई नहीं , भलाई का व्यवहार करना चाहिए। इसलिए हमेशा भलाई करो , बुराई नहीं। ( Hindi, L.No. 7, बुराई नहीं भलाई, p. 25)



7. यह बन्दर कह रहे हैं -बुरा मत देखो, बुरा मत बोलो, बुरा मत सुनो। ( Hindi, L.No. 20, बापु गांधी के तीन बन्दर, p. 85)

### Unity

1. ਇੱਕ ਬਾਗ ਵਿੱਚ ਅਸੀਂ ਹਾਂ ਉੱਗੇ , ਬੂਟੇ ਕਈ ਤਰਾਂ ਦੇ। ਪਰ ਆਪਸ ਵਿੱਚ ਘੁੱਲੇ-ਮਿਲੇ ਹਾਂ, ਪਾਣੀ ਜਿਵੇਂ ਸਰਾਂ ਦੇ। (Punjabi, Poem No.1, ਮੇਰਾ ਹਿੰਦੁਸਤਾਨ, p. 2)
2. ਤੁਸੀਂ ਸਾਡੇ ਪਿੱਛੋਂ ਵੀ ਮਿਲ ਕੇ ਰਹਿਣਾ। ਕੋਈ ਝਗੜਾ ਨਹੀਂ ਕਰਨਾ। (Punjabi, L.No. 8, ਸੱਚੀ ਹਮਦਰਦੀ, p. 29)
3. ਹਿੰਦੂ, ਸਿੱਖ ਤੇ ਇਸਾਈ , ਮੁਸਲਮਾਨ ਭਾਈ-ਭਾਈ..... ਪਰੋਣੀ ਤੰਦ ਏਕਤਾ ਦੀ ਟੁੱਟਣੀ ਨਾ ਕਿਸੇ ਤੋਂ ਵੀ ਜੋ ਦੁਈ ਵਾਲੀ ਮੈਲ ਦੇਈਏ ਪੋ। (Punjabi, Poem.No. 10, ਏਕਤਾ, p. 39)
4. बच्चो ! यही राज कुमार सिद्धार्थ बड़ा होकर गौतम बुद्ध बना। जिस ने संसार को अहिंसा..... भाईचारे का पाठ पढ़ाया। (Hindi, L.No. 14, हंस किसका, p. 59)
5. मुहल्ले के सभी लोग इकट्ठे होकर लकड़ियों के ढेर को आग लगाते हैं। (Hindi, L.No. 15, लोहड़ी, p. 64)
6. सब जग इनका भाईचारा, यह प्यारा पंजाब हमारा (Hindi, Poem No. 17, प्यारा पंजाब, p.73)
7. सभी बच्चों ने मिल बांट कर नाश्ता किया। (Hindi, L.No. 18, साथी हाथ बढ़ाना, p. 76)
8. फिर सभी ने एक जुट हो कर बस को धकेला। सच मुच पहिया गड्ढे से बाहर निकल आया। (Hindi, L.No. 18, साथी हाथ बढ़ाना, p. 77)
9. ਉਹ ਨਿਯਮਾਂ ਦੀ ਪਾਲਣ ਕਰਨੀ ਅਤੇ ਦੂਜੀਆਂ ਨਾਲ ਸਹਿਯੋਗ ਕਰਨਾ ਸਿੱਖ ਜਾਂਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਉਹ ਭਾਈਚਾਰੇ ਦਾ ਇੱਕ ਬਹੁਮੁੱਲਾ ਅੰਗ ਬਣ ਜਾਂਦੇ ਹਨ।। (Environmental Education, L.No. 7, ਭਾਈਚਾਰਕ ਇਮਾਰਤਾਂ, p. 69)
10. ਸਾਡੇ ਦੇਸ਼ ਵਿੱਚ ਬਹੁਤ ਸਾਰੇ ਮੇਲੇ ਲੱਗਦੇ ਹਨ ਇਹ ਮੇਲੇ ਲੋਕਾਂ ਨੂੰ ਇਕ ਦੂਜੇ ਦੇ ਬਹੁਤ ਨੇੜੇ ਲੈਂਦੇ ਹਨ। (Environmental Education, L.No. 10, ਸਥਾਨਕ ਮਨੋਰੰਜਨ, p. 70)
11. ਖੇਡਾਂ ਚੰਗੇ ਗੁਣ ਜਿਵੇਂ ਕਿ ਬਾਇਚਾਰਾ, ਸਹਿਯੋਗ, ਏਕਤਾ, ਨਿਰਪੱਖਤਾ ਆਦਿ ਵਿਕਸਿਤ ਕਰਦਿਆਂ ਹਨ। (Environmental Education, L.No. 10, ਸਥਾਨਕ ਮਨੋਰੰਜਨ, p. 70)

### Peace

1. इसके बेटे वीर सिपाही, धर्म के रक्षक अमन के राही। (Hindi, Poem No. 17, प्यारा पंजाब, p. 73)

## Equality

1. He believed that all people are equal (English, L.No. 8, Celebrating Festivals, p. 46)
2. Langars are organized all over the state. All the people visit the Gurudwaras, sit together and share a common meal. (English, L.No. 8, Celebrating Festivals, p. 46)
3. ਜਾਤ-ਪਾਤ ਦੀ ਇਹ ਕਾਰ , ਭੇਦ-ਭਾਵ ਦੇ ਵਿਚਾਰ, ਉਚ-ਨੀਚ ਦਾ ਵਿਚਾਰ, .....ਇਹਨਾਂ ਨੂੰ ਮਿਟਾ ਦੇਈਏ। (Punjabi, Poem No. 10, ਏਕਤਾ ਦਾ ਗੀਤ, p. 38)
4. मुहल्ले के सभी लोग इकट्ठे होकर लकड़ियों ..... तथा एक दूसरे को खिलाते हैं। (Hindi, L.No. 15, लोहड़ी, pp. 63,64)
5. इसके गुरुद्वारे , मन्दिर , मस्जिद गिरजे हैं सभी बराबर । ये सब ही हैं सभी ईश्वर के घर , सब ही पाव, सब ही सुन्दर। (Hindi, L.No. 17, प्यारा पंजाब , p. 72)
6. ਸਾਡੇ ਸਮਾਜ ਵਿੱਚ ਇਸਤਰੀਆ ਦਾ ਸਥਾਨ ਮਰਦਾਂ ਦੇ ਸਮਾਨ ਹੈ ਔਰਤਾਂ ਪੜੀਆਂ ਲਿਖੀਆਂ ਹਨ ਅਤੇ ਹਰ ਖੇਤਰ ਵਿੱਚ ਅਤੇ ਉਹਨਾਂ ਨੇ ਸਮਾਜ ਵਿੱਚ ਪੱਦਵੀ ਹਾਸਲ ਕੀਤੀ ਹੈ।। (Environmental Education, L.No. 9, ਅਸੀਂ ਮਨਾਉਂਦੇ ਹਾਂ, p. 66 )

## Non -Violence

1. सिद्धार्थ ने हंस को उठाया। धीरे से तीर निकाला। फिर घाव धोकर उस पर पट्टी बाँधी। (Hindi, L.No. 14, हंस किसका, p. 58)
2. बच्चों ! यही ..... गौतम बुद्ध बना जिसने संसार को अहिंसा , प्रेम , दयालुता, करुणा , सहानुभूति , दया, परोपकार और भाईचारे का पाठ पढ़ाया। (Hindi, L. No. 14, हंस किसका, p. 59)
3. गांधी जी ने सत्य और अहिंसा का मार्ग अपनाया और हमारे देश को अंग्रेजों से आजाद करवाया। (Hindi, L.No. 20, बापू गांधी के तीन बन्दर, p. 86)

## Charity

1. ਲੋਕਾ ਵਿੱਚ ਐਲਾਨ ਕਰ ਦਿਉ ਕਿ ਸਭ ਗਰੀਬ ਗੁਰਬੇ ਮੋਦੀਖਾਨੇ ਤੋਂ ਲੋੜ ਅਨੁਸਾਰ ਕਣਕ ਲੈ ਜਾਣ। (Punjabi, L. No. 25, ਸਾਡਾ ਪਾਰਸ ਸਾਡਾ ਪਾਸਤਸ਼ਾਹ, p. 118)

2. सबसे पहले अनाथ आश्रम जाकर बच्चों को मिठाई भी तो बाटनी है। (Hindi, L.No. 10, जन्म दिन, p. 37)

### Sacrifice

1. ਮੈਂ ਮਾਈਕਲ ਓਡਵਾਇਰ ਨੂੰ ਮਾਰ ਕੇ ਆਪਣੇ ਦੇਸ਼ ਦੀ ਖਾਤਰ ਫ਼ਰਜ਼ ਨਿਭਾਇਆ ਹੈ। ਇਸ ਲਈ ਮੈਂ ਫਾਂਸੀ ਉੱਤੇ ਝੁਲ ਜਾਣਾ ਹੀ ਚੰਗਾ ਸਮਝਦਾ। (Punjabi, L.No. 9, ਸ਼ਹੀਦ ਉਧਮ ਸਿੰਘ, p. 36)
2. ਖਾਤਰ ਵਤਨ ਦੀ ਲੱਗੇ ਹਾਂ ਚੜ੍ਹਨ ਫਾਂਸੀ ..... ਦਿਲੀ ਵਤਨ ਦਾ ਇਸ਼ਕ ਜਗਾ ਜਾਣਾ। (Punjabi, Poem No. 23, ਹਿੰਦ ਵਾਸੀਆਂ ਨੂੰ ਅੰਤਿਮ ਸੰਦੇਸ਼, p. 104)

### Self Control

1. ਉਹ ਖੇਤੀਬਾੜੀ ਦਾ ਕੰਮ..... ਸਵੇਰ-ਸੰਝ ਰੱਬ ਦਾ ਨਾਂ ਲੈਂਦਾ ਸੀ ਸਾਦਾ -ਰਹਿਣਾ, ਘਰ ਦੀ ਪੱਕੀ ਰੋਟੀ ..... ਕਿਰਤ ਕਰਨੀ ਉਸ ਨੂੰ ਚੰਗੀ ਲੱਗਦੀ ਸੀ। ਕਿਸੇ ਕਿਸਮ ਦੇ ਨਸ਼ੇ ਆਦਿ ਤੋਂ ਉਹ ਬਹੁਤ ਦੂਰ ਰਹਿੰਦਾ ਸੀ। (Punjabi, L.No. 8, ਸੱਚੀ ਹਮਦਰਦੀ, p. 28)
2. जब एक बेरी पत्थर खाकर तुम्हे मीठे-मीठे बेर देती है, तो क्या क्या आपका महाराज पत्थर खाकर आपको सजा देगा। (Hindi, L.No. 4, मीठे फल, p. 14)
3. यह बन्दर कह रहे हैं -बुरा मत देखो, बुरा मत बोलो, बुरा मत सुनो। (Hindi, L.No. 20, बापु गांधी के तीन बन्दर, p. 85)

### Wisdom

1. ਬੀਰਬਲ ਦੀ ਸਿਆਣਪ ਤੋਂ ਖੁਸ਼ ਹੋ ਕੇ ਅਕਬਰ ਬਾਦਸ਼ਾਹ ਨੇ ਉਸ ਨੂੰ ਬਹੁਤ ਸਾਰਾ ਇਨਾਮ ਦਿੱਤਾ। (Punjabi, L.No. 17, ਬੀਰਬਲ ਦੀ ਸਿਆਣਪ, p. 72)
2. उसने सोच समझ कर एक तरकीब निकाली। उसने लकड़ी की एक बहंगी बनाई। Hindi, L.No. 16, श्रवण कुमार, p. 67)

### Courage

1. She saw a truck coming at a high speed from the other side. She run and picked up the girl. (English, L. No. 11, The Brave Girl, p. 70)
2. ਵਿਰੋਧੀ ਦਾ ਮੁਕਾਬਲਾ ਕਰਨ ਲਈ ਸਾਰਿਆਂ ਨੂੰ ਤਿਆਰ ਰਹਿਣਾ ਪੈਂਦਾ ਸੀ। (Punjabi, L.No. 3, ਗੱਤਕਾ, p. 10)
3. ਖਾਤਰ ਵਤਨ ਦੀ ਲੱਗੇ ਹਾਂ ਚੜ੍ਹਨ ਫਾਂਸੀ, ਸਾਨੂੰ ਦੇਖ ਕੇ ਨਹੀਂ ਖਬਰਾ ਜਾਣਾ। (Punjabi, Poem No. 23, ਹਿੰਦ ਵਾਸੀਆਂ ਨੂੰ ਅੰਤਿਮ ਸੰਦੇਸ਼, p. 104)
4. मगर उन्होंने हिम्मत नहीं हारी। (Hindi, L.No. 7, बुराई नहीं, भलाई, p. 25)



5. उसने हिम्मत न छोड़ी और तेजी ..... बड़ी बहादुरी से उसे किनारे पर ले आई । (Hindi, L.No. 11, साहसी दीपा, p. 44)
6. दीपा को उसकी इस बहादुरी के लिए 26 जनवरी को वीरता पुरस्कार दिया गया । (Hindi, L.No. 11, साहसी दीपा, p. 44)
7. इसके बेटे वीर सिपाही ..... देने सारे देश गवाही (Hindi, L.No. 17, प्यारा पंजाब, p. 73)
8. कबूतर जाल में फँस गये । उन्होने हिम्मत नहीं हारी । सभी ने मिलकर जोर लगाया । (Hindi, L.No. 18, साथी हाथ बढ़ाना, p. 77)

### Service

1. The mouse felt very happy and said , “ Oh king of the jungle: I just returned your kindness of service . (English, L. No. 3, The Lion and the Mouse , p. 13)
2. We must always keep & save other human beings (English, L. No. 8, Celebrating Festivals , p. 46)
3. Navjot felt deep sympathy for the pup. He decided that he would take pup home and nurse it back to heal. (English, L.No. 10, A Birthday Present , p. 64)
4. Simran helped her mother at home in the morning (English, L.No. 11, The Brave Girl , p. 69)
5. ਮੇਰੇ ਪੰਛੀਆਂ ਦੀ ਖਾਧ-ਖੁਰਾਕ ਇਸ ਘਰ ਵਿੱਚ ਹੀ ਹੈ। ਜੋ ਵੀ ਇੱਥੇ ਆਵੇ..... ਖੁਰਾਕ ਤੇ ਚਾਣਾ-ਪਾਣੀ ਦੇਣ ਦੀ ਖੋਚਲ ਕਰੇ। (Punjabi, L.No. 22, ਪੁਲਾੜ ਯਾਤਰੀ: ਕਲਪਨਾ ਚਾਵਲਾ, p. 101)
6. ਇਹ ਤਾਂ ਮੇਰਾ ਫਰਜ਼ ਬਣਦਾ ਏ ਕਿ ਮੈਂ ਆਪਣੇ ਪਰਜਾ ਦੀ ਸੇਵਾ ਕਰਾਂ। Punjabi, L. No. 25, ਸਾਡਾ ਪਾਰਸ ਸਾਡਾ ਪਾਸਤਸ਼ਾਹ, p. 120)
7. रात वह अपने माता पिता की सेवा में लीन था । (Hindi, L.No. 16, श्रवण कुमार, p. 68)
8. धन्य है श्रवण कुमार जिसे मरते वक्त भी अपने माता पिता का ध्यान था । वह जिया तो अपने माता पिता के लिए और मरा तो भी अपने माता पिता के लिए । (Hindi, L.No. 16, श्रवण कुमार, p. 68)
9. ਮਦਰਟੈਰੇਸਾ ਨੇ ਸਾਗ ਜੀਵਨ ਗਰੀਬਾਂ ਅਤੇ ਜਰੂਰਤ ਮੰਦਾਂ ਦੀ ਸੇਵਾ ਕੀਤੀ। (Environmental Education, L.No 9, ਅਸੀਂ ਮਨਾਉਂਦੇ ਹਾਂ, p. 66 )



10. ਇੱਕ ਡਾਕਟਰ ਅਤੇ ਨਰਸ ਮਰੀਜ਼ਾਂ ਦੀ ਸੇਵਾ ਕਰਨ ਲਈ ਮੌਜੂਦ ਹੁੰਦੇ ਹਨ। ਇਹ ਸਿਹਤ ਕੇਂਦਰ ਵੱਖ -2 ਰੋਗਾਂ ਦੀ ਰੋਕਥਾਮ ਲਈ ਮੁਫਤ ਦਵਾਈਆਂ ਵੰਡਦੇ ਹਨ। ਬੱਚਿਆਂ ਨੂੰ ਪੋਲੀਓ ਦੇ ਡਰਾਪ ਪਿਲਾਏ ਜਾਂਦੇ ਹਨ ਅਤੇ ਕਈ ਰੋਗਾਂ ਤੋਂ ਬਚਾਉਣ ਲਈ ਟੀਕੇ ਲਗਾਏ ਜਾਂਦੇ ਹਨ।।(Environmental Education, L.No 7, ਭਾਈਚਾਰਕ ਇਮਾਰਤ, p. 49)

### **Purity**

1. He is going to the bathroom to brush his teeth and wash his face. (English, L. No. 6, What's the time , p. 31)
2. ਮਨਾਂ ਵਿੱਚੋਂ ਕੱਢ ਦੇਈਏ ਘਾਹ ਫੁਸ ਈਰਖਾ ਦਾ ..... ਦੂਈ ਵਾਲੀ ਮੈਂ ਦੇਈਏ ਧੋ। (Punjabi, Poem No. 10, ਏਕਤਾ ਦਾ ਗੀਤ, p. 38)
3. ਦੰਦ ਸਾਫ਼ ਕਰਨੇ, ਨਹਾਉਣਾ ਸਾਫ਼ ਕੱਪੜੇ ਪਾਉਣੇ.....। (Punjabi, L.No 14, ਹੰਸੂ-ਹੰਸੂ ਕਰਦੀ ਮਹਿਕ , p. 55 )
4. ਠੀਕ ਹੈ ਪਹਿਲਾ ਸਾਬਣ ਨਾ ਹੱਥ ਧੋ ਕੇ ਅਤੇ ਦੰਦ ਸਾਫ਼ ਕਰਕੇ ਅਤੇ ਜਾਊ।ਫਿਰ ਕਹਾਣੀ ਸੁਣਾਵਾਗਾਂ। (Punjabi, L.No 15, ਚੰਗਾ ਭੋਜਨ, p. 63)
5. ਵਰਤ ਕੇ ਸੁੱਟਣ ਵਾਲੇ ਗਲਾਸ , ਫਲਾਂ ਦੇ ਛਿਲਕੇ, ਮੂੰਗਫਲੀ ਦੇ ਛਿਲਕੇ, ਖਾਲੀ ਬੋਤਲਾਂ ਅਤੇ ਪੋਲੀਥੀਨ ਕੂੜਾਦਾਨ ਵਿੱਚ ਸੁੱਟਣੇ ਚਾਹੀਦੇ ਹਨ।(Environmental Education, L.No 7, ਭਾਈਚਾਰਕ ਇਮਾਰਤ, p.50,51)

### **Patience**

1. “ਧਾਰ ਤਾਂ ਮੇਰੀ ਬੜੀ ਤੇਜ਼ ਹੈ । ਪਰ ਇਹ ਰੁੱਖ ਵੱਡਣ ਲਈ ਨਹੀਂ ਕੁਹਾੜਾ ਧੀਰਜ ਨਾਲ ਬੋਲਿਆ। (Punjabi, L.No. 20, ਸੱਚੀ ਹਮਦਰਦੀ, p. 86)

### **Duty**

1. ਰੇਲਵੇ ਸਟੇਸ਼ਨ ਅਜਿਹੀ ਥਾਂ ਹੈ .... ਇਹ ਇੱਕ ਜਨਤਾ ਦਾ ਸਥਾਨ ਹੈ। ਇਸ ਲਈ ਸਾਡਾ ਫਰਜ਼ ਬਣਦਾ ਹੈ ਕਿ ਇਸ ਦੀ ਦੇਖਭਾਲ ਕਰੀਏ । ਸਾਨੂੰ ਚਾਹੀਦਾ ਹੈ ਕਿ ਇਸਨੂੰ ਸਾਫ਼ ਸੂਥਰਾ ਰੱਖੀਏ।(Punjabi, L.No 7, ਭਾਈਚਾਰਕ ਇਮਾਰਤ, pp. 50, 51)

### **Justice**

1. ਦੇਵਦੱਤ, ਤੁਸੀਂ ਤੇਜ਼ ਤੀਰ ਤੋਂ ਗਿਰਾਏ ਹੋ, ਪਰੰਤੂ ਸਿਦਧਾਰਥ ਨੇ ਤੇਜ਼ ਬਚਾਏ ਹਨ । ਮਾਰਨੇ ਵਾਲੇ ਤੋਂ ਬਚਾਨੇ ਵਾਲੇ ਕਾ ਹੱਕ ਜ਼ਿਆਦਾ ਹੋਤਾ ਹੈ। (Hindi, L.No. 14, ਹੰਸ ਕਿਸਕਾ, p. 59)
2. ਪਿੰਡ ਦੀ ਪੰਚਾਇਤ ਪਿੰਡ ਵਿੱਚ ਰਹਿਣ ਵਾਲੇ ਲੋਕਾਂ ਦੀ ਸੇਵਾ ਕਰਦੀ ਹੈ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਹੱਲ ਕਰਦੀ ਹੈ ਅਤੇ ਉਹਨਾਂ ਦੇ ਝਗੜਿਆਂ ਦਾ ਨਿਪਟਾਰਾ ਕਰਦੀ ਹੈ।.....ਲੋਕੀ

ਇਹਨਾਂ ਮੈਂਬਰ ਦੀ ਚੋਣ ਕਰਦੀ ਹਨ। ਇਹਨਾਂ ਮੈਂਬਰ ਵਿਚੋਂ ਇਕ ਸਰਪੰਚ ਚੁਣਿਆ ਜਾਂਦਾ ਹੈ। (Environmental Education, L.No. 7, ਭਾਈਚਾਰਕ ਇਮਾਰਤ, p. 48)

### **Faith**

1. Everyone is thankful to God for a good harvest. (English, L.No. 8, Celebrating Festivals, p.48)
2. “Oh yes, faith is, I know him well, he is not a thief. (English, L.No. 13, The Thief Found Out, p. 82)
3. ਕੁੜੀਆਂ ਦਾ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਜਿੰਨੇ ਗਹਿਣੇ ਕੋਈ ਕੁੜੀ ਸਾਂਝੀ ਮਾਈ ਨੂੰ ਪਾਏਗੀ, ਉਨੇ ਹੀ ਗਹਿਣੇ ਉਸ ਨੂੰ ਵਿਆਹ ਵੇਲੇ ਮਿਲਣਗੇ। (Punjabi, L.No 6, ਸਾਂਝੀ ਮਾਈ, p. 22)
4. ਸੰਗਤਾ ਹੁੰਮ -ਹਮਾ ਕੇ ਆਉਂਦੀਆਂ ਹਨ ਤੇ ਵੱਖ-ਵੱਖ ਗੁਰਦਾਆਰਿਆਂ ਦੇ ਦਰਸ਼ਨ ਕਰਕੇ।। (Punjabi, L.No. 12, ਆਨੰਦਪੁਰ ਸਾਹਿਬ, p.48)
5. ਮੋਹਕਮ ਦੀਨ ਦੀ ਖਾਨਗਾਹ ਉੱਤੇ ਸ਼ਰਧਾਲੂ ਸ਼ਰਧਾ ਅਨੁਸਾਰ ਲੂਣ, ਝਾੜ, ਕੱਪੜੇ ਅਤੇ ਪਤਾਸਿਆਂ ਦਾ ਪਰਸ਼ਾਦ ਚੜਾਉਂਦੇ ਹਨ।। (Punjabi, L.No. 18, ਜਗਰਾਵਾ ਦੀ ਰੋਸ਼ਨੀ, p. 75)
6. ਤਾਂ ਫਿਰ ਤੂੰ ਖਾਦਾਂ ਪੀਂਦਾ ਕਿਥੋਂ ਏ.....। ਉਸ ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਕਲਗੀਆਂ ਵਾਲੇ ਦੀ ਬਹੁਤ ਮਿਹਰ ਹੈ। (Punjabi, L.No. 25, ਸਾਡਾ ਪਰਿਸ ਸਾਡਾ ਪਾਤਸ਼ਾਹ, p. 120)

### **Hard Work**

1. ਉਸ ਕੋਲ ਜ਼ਮੀਨ ਥੋੜੀ ਸੀ ਪਰ ਉਹ ਮਿਹਨਤੀ ਬਹੁਤ ਸੀ।। (Punjabi, L.No. 8, ਸੱਚੀ ਹਮਦਰਦੀ, p. 28)
2. ਮਾਪੇ ਮੈਨੂੰ ਮਿਹਨਤ ਕਰਦਿਆਂ ਵੇਖ ਬਹੁਤ ਖੁਸ਼ ਹੁੰਦੇ ਹਨ। ਮੈਨੂੰ ਆਪ ਵੀ ਧਿਆਨ ਨਾਲ ਪੜ੍ਹਕੇ ਖੁਸ਼ੀ ਹੁੰਦੀ ਹੈ।। (Punjabi, L.No. 14, ਹੰਸੂ-ਹੰਸੂ ਕਰਦੀ ਮਹਿਕ, p. 56)
3. “ਮੈਂ ਵਹੀ ਹੂੰ ਜਿਸੇ ਆਪਨੇ ਏਕ ਰੁਪਯਾ ਦਿਯਾ ਥਾ। ਉਸਸੇ ਮੈਨੇ ਫਲੋਂ ਕੀ ਰੇਹੜੀ ਲਗਾਨੀ ..... ਫਲੋਂ ਕੀ ਫੁਕਾਨ ਹੈ। (Hindi, L.No.2, ਏਕ ਰੁਪਯਾ, p. 5)
4. ਵਹੌਂ ਤਨ੍ਹੇਨੇ ਰਾਨੀ ਕੋ ਚੀਟਿਯੋਂ ਕੀ ਏਕ ਲਖੀ ਕਤਾਰ ਦਿਖਾਏਂ.....ਏ ਨਵੀ ਚੀਟਿਯਾ ਕਿਤਨੀ ਮੇਹਨਤ ਸੇ ਰੋਟੀ ਕੇ ਝਨ ਕਧੋ ਕੋ ਝਕਟਠਾ ਕਰ ਰਹੀ ਹੈ। (Hindi, L.No.8, ਮੇਹਨਤ, p. 29)
5. ਕਾਸ ਹੀ ਪੂਜਾ , ਕਾਸ ਧਰਮ ਹੈ ਝਸ ਸੰਤਰ ਕਾ , ਗਾਨ ਕਰੇਂ। ਖਾਸ ਕੋਝੀ ਭੀ, ਵਹੀ ਹੈ ਛੋਟਾ ਕਾਸ ਕਾ ਹਸ, ਸਮਾਨ ਕਰੇਂ।..... ਕਾਸ ਹੀ ਜੀਵਨ ਕਾ ਭੁੰਗਾਰ। ਕਾਸ ਹੀ ਹੈ ਸੁਖ ਕਾ ਆਧਾਰ। (Hindi, Poem No. 13, ਕਾਸ ਹੀ ਪੂਜਾ, pp. 54,55)

## CLASS - VI P.S.E.B

Value ➡	Contentment	Truth	Humility	Unity	Peace	Equality	Non-violence
Subject ↓							
<b>English</b>				L.No. 8, p. 33, L.No. 9, p. 37		Poem No. III, p. 46	Poem No. I, p. 12
<b>Punjabi</b>	L.No. 3, p. 8, Poem No.10, p. 32	L.No. 3, p. 7, L.No.3 , p. 8	L.No. 3, p. 8, L.No. 6, p. 18, L.No.14, p. 45, L.No. 24, p. 88, L.No. 25, p. 92	Poem No. 1, p. 2, L.No. 2, p. 5, Poem No. 10, pp. 31,32	L.No. 6, p. 17	L.No. 3, p. 7, L.No. 12, p. 40, L.No. 23, p. 81, L.No. 24, p. 87, L.No. 25, p. 94, Poem .No. 26, p. 97	L.No. 3, p. 7, L.No. 3, p. 8, Poem No. 26, p. 97
<b>Hindi</b>		L.No. 5, p. 33	L.No. 3, p. 21	Poem No.1, p. 12		Poem .No.1, p 13	
<b>Social Studies</b>		L.No. 12, p. 105, L.No. 12, p.107		L.No. 13, p. 112, L.No. 13, p. 114, L.No. 19, p. 153, L.No. 19, p. 159	L.No. 13, p. 112, L.No. 21, p. 179	L.No.11, p. 97, L.No. 20, p. 162	L.No. 12, p. 105, L.No. 12, p. 107, L.No. 13, p. 113

Value ➡	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ↓							
<b>English</b>		L.No. 1, p. 2, L.No. 4, p. 13, L.No. 7, p. 30, L.No. 11, p. 51	L.No. 14, p. 63		L.No. 9, p. 37	L.No. 2, p. 6	L.No. 18, p. 85
<b>Punjabi</b>		L.No. 25, p. 93	L.No. 1, p. 1, L.No. 15, p. 50		L.No.8, p. 24	Poem No. 10, p. 31, L.No. 12, p. 39	L.No. 3, p. 9, L.No. 24, p. 88, L.No. 24, pp. 86,87
<b>Hindi</b>		L.No. 15, p. 89	Poem No. 1, p. 13, L.No.3, p. 21, L.No. 14, p. 82			L.No. 3, p. 21, L.No. 14, p. 82	
<b>Social Studies</b>	L.No. 12, pp. 104,105	L.No. 13, p. 113, L.No. 16, p. 139	L.No. 19, p. 153, L.No. 19, p. 158				L.No. 13, pp. 112,113, L.No. 20, p. 169



Value ⇨	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject ⇩								
<b>English</b>	Poem No. 4, p. 70		L.No. 2, p. 6, L.No. 14, p. 62,		L.No. 7, p. 30		L.No. 16, p. 74	
<b>Punjabi</b>	L.No. 18, p. 63		Poem No.10, p. 31			L.No. 15, p. 49	L.No. 6, p. 18, L.No. 12, p. 34	Poem No. 10, p. 31, L.No. 12, p. 39, L.No. 25, p.93
<b>Hindi</b>			L.No.3, p. 22, Poem No. 16, p. 93			L.No. 8, p. 49, L.No. 9, p.28	Poem No. 1, p. 12, L.No. 12, p. 74, L.No. 15, p. 88	L.No. 2, p. 12, L.No. 5, p. 33, Poem No. 16, p. 93
<b>Social Studies</b>		L.No.12, P.105	L.No. 19, p. 158, L.No. 19, p. 159.L.No. 22, p. 186	L.No. 12, pp. 104,105, L.No. 12, p. 107		L.No. 13, p. 113, L.No. 21, p. 177	L.No. 10, p. 91, L.No. 12, p. 105	

## CLASS- VI P.S.E.B.

### Contentment

1. ਉਹ ਜੀਵਨ ਭਰ ਕਿਸੇ ਦੇ ਦੋਸ਼ ਸੁਣਨ, ਦੇਖਣ ਜਾਂ ਬੋਲਣ ਲਈ ਤਿਆਰ ਨਹੀਂ ਹੋਏ। (Punjabi, L.No. 3, ਵਿਸ਼ਵ ਮਹਾਤਮਾ, p. 8)
2. ਆਉ ਰਲ ਕੇ ਕੀੜੀ ਵਾਂਗੂ, ਰੁੱਝੀਏ ਪਿਆਰ ਵੰਡਾਈਏ, ਸਿਦਕ ਲਗਨ ਸੰਗ ਮਿਹਨਤ ਕਰੀਏ ਜੱਗ ਸੁਰਜੀਤ ਬਣਾਈਏ। (Punjabi, Poem No. 10, p. 32)

### Truth

1. ਉਨਾਂ ਨੇ ਸੱਚਾਈ ਤੇ ਅਹਿੰਸਾ ਦਾ ਮਾਰਗ ਚੁਣਿਆ ਅਤੇ ਜੀਵਨ ਭਰ ਇਸ ਹੀ ਰਸਤੇ ਤੇ ਚੱਲਦੇ ਰਹੇ। (Punjabi, L.No. 3, ਵਿਸ਼ਵ ਮਹਾਤਮਾ, p. 7)
2. ....ਸੱਚਾਈ ਗਾਂਧੀ ਜੀ ਲਈ ਪ੍ਰੇਰਨ-ਸ੍ਰੋਤ ਬਣੀ। ਇਸ ਸੱਚਾਈ ਦਾ ਲੜ ਉਹਨਾਂ ਨੇ ਜਿੰਦਗੀ ਭਰ ਫੜੀ ਰੱਖਿਆ। ਉਹਨਾਂ ਦਾ ਵਿਸ਼ਵਾਸ ਸੀ ਕਿ ਸੱਚ ਹੀ ਰੱਬ ਹੈ। (Punjabi, L.No. 3, ਵਿਸ਼ਵ ਮਹਾਤਮਾ, p. 8)
3. ਸਦਾ ਸਚ ਬੋਲਨਾ ਥਾ। ਕभी भी झूठ नहीं बोलता था। गाँव वाले उसे बहुत प्यार करते थे। (Hindi, L.No. 6, ईमानदार शंकर p. 53)
4. ਇਹ ਸਿਧਾਂਤ ਹਨ:- ਸਦਾ ਸੱਚ ਬੋਲਣਾ। (Social Studies, L.No. 12 ਭਾਰਤ 600 ਈ. ਪੂਰਵ ਤੋਂ 400 ਈ. ਪੂਰਵ ਤੱਕ, p. 105)
5. ਉਹਨਾਂ ਨੇ ਚਾਰ ਮਹਾਨ ਸੱਚਾਈਆਂ ਬਾਰੇ ਦੱਸਿਆ। ਉਹ ਹਨ:-
  1. ਸੰਸਾਰ ਦੁੱਖਾਂ ਦਾ ਘਰ ਹੈ।
  2. ਦੁੱਖਾਂ ਦਾ ਕਾਰਨ ਇੱਛਾਵਾਂ ਹਨ।
  3. ਇੱਛਾਵਾਂ ਤੇ ਕਾਬੂ ਪਾਲਣ ਨਾਲ ਦੁੱਖਾਂ ਤੋਂ ਛੁਟਕਾਰਾ ਮਿਲ ਸਕਦਾ ਹੈ।
  4. ਇੱਛਾ ਦਾ ਦਮਨ, ਅਸ਼ਟ-ਮਾਰਗ ਦੁਆਰਾ ਹੋ ਸਕਦਾ ਹੈ। (Social studies, L.No.12 , ਭਾਰਤ 600 ਈ. ਪੂਰਵ ਤੋਂ 400 ਈ. ਪੂਰਵ ਤੱਕ , p. 107)

### Humility

1. ਗਾਂਧੀ ਜੀ ਨੇ ਆਪਣੇ ਕੋਲ ਤਿੰਨ ਬਾਂਦਰਾਂ ਦੀਆਂ ਮੂਰਤੀਆਂ ..... ਪਹਿਲਾਂ ਬਾਂਦਰ ਕਿਸੇ ਲਈ ਬੁਰਾ ਨਾ ਬੋਲਣ ਦਾ ..... ਦੂਜਾ ਬੁਰਿਆਈ ਨਾ ਦੇਖਣ ਦਾ .....ਤੀਜਾ ਬਾਂਦਰ ਬੁਰਿਆਈ ਨਾ ਸੁਣਨ ਦਾ ਸੰਦੇਸ਼ ਦਿੰਦਾ ਹੈ।। (Punjabi, L.No. 3, ਵਿਸ਼ਵ ਮਹਾਤਮਾ, p. 8)
2. ਆਪ ਬੜੀ ਨਿਰਮਾਣਤਾ ਦੇ ਮਾਲਕ ਸਨ। ....., " ਜੋ ਕਿਸੇ ਕੋਲੋਂ ਅਸੀਸ ਲੈਣ ਜਾਣਾ ਹੋਵੇ ਤਾਂ ..... ਨਿਮਰਤਾ ਨਾਲ ਜਾਂ ਕੇ ਕੁੱਝ ਮੰਗੀਦਾ ਹੈ।"। (Punjabi, L.No. 6, ਬਾਬਾ ਬੁੱਢਾ ਜੀ, p.18)

3. ਉਹਨੇ ਦਾਦੀ ਜੀ ਤੋਂ ਮਾਫੀ ਮੰਗਦਿਆਂ ਕਿਹਾ , "ਦਾਦੀ ਜੀ! ਇਕਬਾਲ ਮੈਨੂੰ ਪਹਿਲਾ ਦੱਸ ਦਿੰਦਾ ਤਾਂ ਤੁਹਾਨੂੰ ਏਨੇ ਦਿਨਾਂ ਤਕਲੀਫ ਨਾ ਹੁੰਦੀ।"(Punjabi, L.No. 14, ਅਲੋਕ ਸੁਖੀ ਗੁਆਂਢੀ ਦੁੱਖੀ! ਨਾ ਬਾਈ ਨਾ!, p. 45)
4. ਭਾਈ ਘੱਨਈਆ ਨੇ ਦੋਵੇਂ ਹੱਥ ਜੋੜ ਕੇ ਨਿਮਰਤਾ ਨਾਲ ਉੱਤਰ ਦਿੱਤਾ, “ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਮੈਂ ਜਿਸ ਜਿਸ ਨੂੰ ਵੀ ਪਾਣੀ ਪਿਆਇਆ ਹੈ, ਉਹਨਾਂ ਵਿੱਚੋਂ ਮੈਨੂੰ ਕੋਈ ਵੀ ਦੁਸ਼ਮਣ ਵਿਖਾਈ ਨਹੀਂ ਦਿੱਤਾ। (Punjabi, L.No. 24, ਵੱਡੇ ਕੰਮ ਦੀ ਭਾਲ, p. 88)
5. ਭੀਮ ਰਾਓ ਹਸਮੁੱਖ ਤੇ ਮਿੱਠ -ਬੋਲੜੇ ਹਨ। ਇਸ ਲਈ ਅਧਿਆਪਕ ਉਹਨਾਂ ਨੂੰ ਪਿਆਰ ਕਰਦੇ ਸਨ।(Punjabi, L.No. 25, ਭਾਰਤ ਰਤਨ: ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ, p. 92)
6. ਕਚਪਨ ਸੇ ਹੀ ਕਿਨਸ਼ ਸੁਖਾਕ, ਸਾਹਸੀ, ਜਿਡਰ, ਪਕਕੇ ਝਰਾਏ ਗਾਲੇ ਥੇ। (Hindi, L. No. 3, ਜਧ ਜਵਾਨ ! ਜਧ ਕਿਸਾਨ, p. 21)

### Unity

1. But that ... and make you think of the whole world as a whole and of other peoples in it as our brothers & sisters. (English, L.No. 8, Letters from a Father to His Daughter, p. 33)
2. The two brothers shook hands and became friends again. They shared the built, the fruits and everything in the house equally. (English, L.No. 9, The Clever Brother, p. 37)
3. ਤਿੰਨੇ ਰੰਗੇ' ਕੱਠੇ ਹੋ ਕੇ ਏਕਤਾ ਨੂੰ ਦੱਸਦੇ ਤੇਰੀ ਛਾਇਆ ਹੇਠ ਸਾਰੇ ਭਾਈ ਭਾਈ ਵੱਸਦੇ। (Punjabi, Poem No. 1 , ਤਿੰਨਰੰਗਾ, p. 2)
4. ਸਾਰਿਆ ਨੇ ਬਚਨ ਦਿੱਤਾ ਕਿ ਉਹ ਇੱਕ ਦੂਜੇ ਦੇ ਅਸਲੀ ਸਾਥੀ ਬਣਨਗੇ ਤੇ ਇੱਕਠੇ ਰਕ ਕੇ ਰਹਿਣਗੇ।(Punjabi, L.No. 2 , ਆਪਣੇ ਆਪਣੇ ਥਾਂ ਸਾਰੇ ਚੰਗੇ, p. 5)
5. ਇੱਕ ਇੱਕ ਕਰਕੇ ਦਲ ਬਣ ਜਾਂਦਾ ,..... ਆਪਸ ਵਿੱਚ ਹੀ ਇੱਕ ਦੂਜੇ ਦਾ, ਬਣਦੀਆ ਹੁਣ ਸਹਾਰ। ਜਦ ਕੁੱਝ ਖਾਵਣ , .....ਰਲ ਮਿਲ ਕੇ ਹੀ ਖਾਵਣ। ਬੰਦਿਆ ਵਾਂਗ ਨਾ ਦਲ ਕੀੜੀ ਦੇ, ਵੰਡੀਆਂ ਥਾਂ-ਥਾਂ ਪਾਵਣ। (Punjabi, Poem No. 10 , ਕੀੜੀ, pp. 31,32)
6. ਕਰੇ ਸਮੀ ਸੇ ਪ੍ਰੇਸ ਸਦਾ ਹਸ, ਕਰੇ ਸਮੀ ਕੇ ਦੁਖ ਦੂਰ ਹਸ। ਸਕਕਾ ਮਲਾ ਹਮੇਸ਼ਾ ਚਾਹੇ। ਸਿਟਾ ਸਕੇ ਦੁਖਿਯੋ ਕੀ ਆਹੇ। (Hindi, Poem No. 1, ਪ੍ਰਾਰਥਨਾ, p. 12)
7. ਚੰਦਰ ਗੁਪਤ ਮੌਰੀਆ ਸਾਰੇ ਭਾਰਤ ਨੂੰ ਇੱਕ ਸੂਤਰ ਵਿੱਚ ਕਰਨ ਵਾਲਾ ਪਹਿਲਾ ਰਾਜਾ ਸੀ।(Social Studies, L.No. 13, ਮੌਰੀਆ ਅਤੇ ਸ਼ੁੰਗ ਕਾਲ, p.112)
8. ਵੱਖ-ਵੱਲ ਧਰਮਾਂ ਦੇ ਲੋਕ ਇੱਕਠੇ ਰਹਿੰਦੇ ਸਨ ਅਤੇ ਇੱਕ ਦੂਜੇ ਦਾ ਆਦਰ ਕਰਦੇ ਸਨ।(Social Studies, L.No. 13, ਮੌਰੀਆ ਅਤੇ ਸ਼ੁੰਗ ਕਾਲ, p.114)



9. ਪਰਿਵਾਰ ਵਿੱਚ ਹਰ ਬੱਚਾ ਪਿਆਰ , ਹਮਦਰਦੀ, ਕੁਰਬਾਨੀ , ਸਤਿਕਾਰ , ਭਾਈਚਾਰਾ ਆਦਿ ਦੇ ਗੁਣ ਸਿੱਖਦਾ ਹੈ। (Social Studies, L.No. 19, ਸਮੁਦਾਇ ਅਤੇ ਮਨੁੱਖੀ ਲੋੜਾਂ, p. 153)

10. ਸਾਡੇ ਦੇਸ਼ ਨੂੰ ਭਿੰਨਤਾਵਾ ਵਿੱਚ ਏਕਤਾ ਵਾਲਾ ਦੇਸ਼ ਕਿਹਾ ਜਾਂਦਾ ਹੈ , ਇਹ ਏਕਤਾ ਭਾਵਨਾਵਾਂ ਅਤੇ ਅਹਿਸਾਸਾਂ ਦੀ ਹੈ। ਹਰ ਭਾਰਤੀ ਨੂੰ ਆਪਣੇ ਦੇਸ਼ ਦੀ ਏਕਤਾ ਤੇ ਗੌਰਵ ਹੈ। (Social Studies, L.No. 19, ਸਮੁਦਾਇ ਅਤੇ ਮਨੁੱਖੀ ਲੋੜਾਂ, p. 159)

### Peace

1. ਕੋਈ ਐਸਾ ਕੰਮ ਕਰਾਂ ਜਿਸ ਨਾਲ ਮਨ ਸ਼ਾਂਤ ਰਹੇ। ਮੈਨੂੰ ਤੁਸੀਂ ਉੱਚੇ ਦਿਸੇ ਹੋ, ਮੈਨੂੰ ਵੀ ਆਪਣੀ ਸ਼ਰਨ ਵਿੱਚ ਲੈ ਲਵੋ। (Punjabi, L.No. 6 , ਬਾਬਾ ਬੁੱਢਾ ਜੀ, p. 17)

2. ਅਸ਼ੋਕ ਦੀ ਗਿਣਤੀ ਸੰਸਾਰ ਦੇ ਸਭ ਤੋਂ ਮਹਾਨ ਰਾਜਿਆਂ ਵਿੱਚ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਉਹ ਆਪਣੇ ਸ਼ਾਂਤੀ ਅਤੇ ਮਾਨਵਤਾ ਦੇ ਸੰਦੇਸ਼ ਲਈ ਪ੍ਰਸਿੱਧ ਹੈ। (Social Studies, L.No. 13, ਮੌਰੀਆ ਅਤੇ ਸ਼ੁੰਗ ਕਾਲ, p. 112)

3. ਜ਼ਿਲਾ ਪ੍ਰਬੰਧਕ ਦਾ ਸਭ ਤੋਂ ਵੱਧ ਮੱਹਤਵਪੂਰਨ ਕੰਮ ਜ਼ਿਲੇ ਵਿੱਚ ਪੁਲੀਸ ਅਧਿਕਾਰੀਆਂ..... ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਅਮਨ ਸ਼ਾਂਤੀ ਕਾਇਮ ਕਰਨਾ ਹੈ। (Social Studies, L.No. 21, ਸ਼ਹਿਰੀ ਵਿਕਾਸ ਅਤੇ ਸਥਾਨਕ ਸਰਕਾਰ, p. 179)

### Equality

1. God loves that Poor Does old beggar man, As much as he loves me.

(English, Poem No. III, The Blind Beggar, p. 46)

2. ਉਹ ਮਨੁੱਖਾਂ ਨੂੰ ਇੱਕ ਸਮਾਨ ਸਮਝਦੇ ਸਨ। ਉਹਨਾਂ ਦੇ ਮਨ ਵਿੱਚ ਕਿਸੇ ਧਰਮ ਬਾਰੇ ਕਿਸੇ ਜਾਤ ਬਾਰੇ ਕੋਈ ਬੁਰੀ ਭਾਵਨਾ ਨਹੀਂ ਸੀ। (Punjabi, L.No. 3 , ਵਿਸ਼ਵ ਮਹਾਤਮਾ, p. 7)

3. ਭਗਤ ਕਬੀਰ ਜੀ ਤਾਂ ਜਾਤ ਪਾਤ ਨੂੰ ਖਤਮ ਕਰ ਚੁੱਕੇ ਸਨ। ..... ਜਾਤ ਪਾਤ ਨਾ ਪੂਛੇ ਕੋਇ। ਹਰ ਕੋ ਭੱਜ ਸੇ ਹਰ ਕਾ ਹੋਇ। (Punjabi, L.No. 12 , ਭਗਤ ਕਬੀਰ ਜੀ, p. 40)

4. ਉਸ ਵੇਲੇ ਸਕੂਲਾਂ ਵਿੱਚ ਲੜਕੀਆਂ ਦੇ ਖੇਡਣ ਦਾ ਕੋਈ ਪ੍ਰਬੰਧ ਨਹੀਂ ਸੀ..... ਲੜਕੀਆਂ ਦੀ ਹਾਕੀ ਦਾ ਆਰੰਭ ਵੀ ਉਸ ਨੇ ਕੀਤਾ। (Punjabi, L.No. 23, ਹਾਕੀ ਖਿਡਾਰਨ, p. 81)

5. ਬਿਨਾਂ ਕਿਸੇ ਵਿਤਕਰੇ ਤੋਂ ਉਹਨਾਂ ਨੂੰ ਪੀਣ ਲਈ ਠੰਡਾ ਪਾਣੀ ਮਿਲਦਾ। (Punjabi, L.No. 24 , ਵੱਡੇ ਕੰਮ ਦੀ ਭਾਲ, p. 87)

6. .... ਕਾਨੂੰਨ ਮੰਤਰੀ ਬਣਾਇਆ ਗਿਆ। ਉਹਨਾਂ ਨੇ ਬੱਚਿਆਂ ਔਰਤਾਂ ਤੇ ਦਲਿਤ ਸਮਾਜ ਦਾ ਜੀਵਨ ਪੱਧਰ ਉੱਚਾ ਚੁੱਕਣ ਲਈ ਭਰਪੂਰ ਉਪਰਾਲੇ ਕੀਤੇ। (Punjabi, L.No. 25, ਭਾਰਤ ਰਤਨ: ਡਾ.ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ , p. 94)

7. ਕਿਉਂ ਲੜਦੇ ਹੋ ਮੇਰੇ ਆਸ਼ਕੋ ਮੈਨੂੰ ਦੋਹਾ ਨਾਲ ਪਿਆਰਾ ਨਹੀਂ ਉੱਚਾ ਨੀਵਾਂ ਕੋਈ ਵੀ, ਮੈਂ ਜਾਣਾ ਸਭ ਇਕਸਾਰ। (Punjabi, Poem No. 26, ਫੁੱਲਾਂ ਦਾ ਸਨੇਹਾ, p. 97)



8. ਵੈਦਿਕ ਕਾਲ ਵਿੱਚ ਇਸਤਰੀਆਂ ਨੂੰ ਸਮਾਜ ਵਿੱਚ ਬਹੁਤ ਸਤਿਕਾਰ ਅਤੇ ਆਜ਼ਾਦੀ ਪ੍ਰਾਪਤ ਸੀ। ਉਹ ਪੜ੍ਹੀਆਂ ਲਿਖੀਆਂ ਹੁੰਦੀਆਂ ਸਨ ਅਤੇ ਆਪਣੀ ਇੱਛਾ ਅਨੁਸਾਰ.....। ਉਹ ਸਾਰੇ ਸਮਾਜਿਕ ਅਤੇ ਧਾਰਮਿਕ ਕੰਮਾਂ ਵਿੱਚ ਹਿੱਸਾ ਲੈਂਦੀਆਂ ਸਨ। (Social Studies, L.No. 11, ਵੈਦਿਕ ਸਭਿਅਤਾ, p. 97)

9. ਆਜ਼ਾਦ ਭਾਰਤ ਵਿੱਚ ਪਿੰਡਾਂ ਦੇ ਸੁਧਾਰ ਲਈ ਸਰਕਾਰ ਵੱਲੋਂ ਇਸਤਰੀ ਵਿਦਿਆ ਦੇ ਲਈ ਲੜਕੀਆਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਸਹੂਲਤਾਂ ਦਿੱਤੀਆਂ ਜਾ ਰਹੀਆਂ ਹਨ। (Social Studies, L.No. 20, ਪੇਂਡੂ ਵਿਕਾਸ ਅਤੇ ਸਥਾਨਕ ਸਰਕਾਰ, p. 162)

### **Non- Violence**

1. ਉਹਨਾਂ ਨੇ ਸੱਚਾਈ ਅਤੇ ਅਹਿੰਸਾ ਦਾ ਮਾਰਗ ਚੁਣਿਆ ਤੇ ਜੀਵਨ ਭਰ ਇਸ ਹੀ ਰਸਤੇ ਤੇ ਚਲਦੇ ਰਹੇ। (Punjabi, L.No. 3, ਵਿਸ਼ਵ ਮਹਾਤਮਾ, p. 7)

2. ਗਾਂਧੀ ਜੀ ਨੇ ਦੇਸ਼ ਨੂੰ ਆਜ਼ਾਦ ਕਰਵਾਉਣ ਲਈ ਅਹਿੰਸਾ ਦਾ ਮਾਰਗ ਚੁਣਿਆ। (Punjabi, L.No. 3, ਵਿਸ਼ਵ ਮਹਾਤਮਾ, p. 8)

3. ਨਾ ਖੰਬੜੀ ਟੁੱਟੇ ਕਿਸੇ ਦੀ, ਨਾ ਵੀਣੀਓ ਟੁੱਟੇ ਵੰਗ । ਰਲ ਵਚਨ ਦਿਓ ਮੈਨੂੰ ਸੁਚੱਤਾ, ਨਹੀਂ ਕਏ ਕਰਾਂਗੇ ਜੰਗ। (Punjabi, Poem No. 26, ਫੁੱਲਾਂ ਦਾ ਸਨੇਹਾ, p. 197)

4. ਕਰੋ ਕਿਸੀ ਸੇ ਨਹੀਂ ਲੜਾਓ, ਕਰੋ ਕਿਸੀ ਕੀ ਨਹੀਂ ਕੁਰਾਓ। (Hindi, Poem No. 1, ਪ੍ਰਾਰਥਨਾ, p. 13)

5. ਇਹ ਸਿਧਾਂਤ ਹਨ :-1. ਅਹਿੰਸਾ : ਅਹਿੰਸਾ ਭਾਵ ਕਿਸੇ ਜੀਵ ਦੀ ਹੱਤਿਆ ਨਾ ਕਰਨਾ। (Social Studies, L.No. 12, ਭਾਰਤ 600 ਈ. ਪੂਰਵ ਤੋਂ 400 ਈ. ਪੂਰਵ ਤੱਕ, p. 105)

6. ਬੁੱਧ ਧਰਮ ਨੇ ਜੀਵਨ ਵਿੱਚ ਬਹੁਤ ਸਾਰੀਆਂ ਨੈਤਿਕ ਗੱਲਾਂ ਦੀ ਸਿੱਖਿਆ ਦਿੱਤੀ ਜਿਵੇਂ ਕਿ ਕਿਸੇ ਨੂੰ ਨਾ ਮਾਰਨਾ (ਅਹਿੰਸਾ), ...ਪਰਾਈ ਸਪੱਤੀ ਉਪਰ ਨਜ਼ਰ ਨਾ ਰੱਖਣਾ ਆਦਿ।। (Social Studies, L.No. 12, ਭਾਰਤ 600 ਈ. ਪੂਰਵ ਤੋਂ 400 ਈ. ਪੂਰਵ ਤੱਕ, p. 107)

7. ਉਸਨੇ ਸਭ ਨੂੰ ਅਹਿੰਸਾ ਦਾ ਪਾਲਣ ਅਤੇ ਜੀਵ-ਜੰਤੂਆਂ ਨਾਲ ਪਿਆਰ ਅਤੇ ਦਇਆ ਦਾ ਭਾਵ ਰੱਖਣ ਦਾ ਸੰਦੇਸ਼ ਦਿੱਤਾ। (Social Studies, L.No. 13, ਮੋਰੀਆ ਅਤੇ ਸ਼ੁੰਗ ਕਾਲ, p. 113)

### **Detachment**

1. ਮਹਾਵੀਰ ਸਵਾਮੀ ਆਪਣੇ ਵੱਡੇ ਭਰਾ ਨੰਦੀਵਰਧਨ ਤੋਂ ਇਜਾਜ਼ਤ ਲੈ ਕੇ ਰਾਜਪਾਤ ਅਤੇ ਸਾਰੇ ਸੁੱਖ ਸਾਧਨਾਂ ਦਾ ਤਿਆਰਾ ਕਰਕੇ ਸੰਯਮ ਦੇ ਮਾਰਗ ਉੱਤੇ ਚਲ ਪਏ। (Social Studies, L.No. 12, ਭਾਰਤ 600 ਈ. ਪੂਰਵ ਤੋਂ 400 ਈ. ਪੂਰਵ ਤੱਕ, pp. 104,105)

### **Charity**

1. King Midas promised the old man that he would never be greedy again and would use his wealth to help other. (English, L.No. 1, The Golden Touch, p. 2)

2. The boy's heart was filled with pity Bapu's life for Bapu. "My mother stitches well," he said, "She makes all . I'll ask her to stitch a Kurta for you. (English, L.No. 4, A Story from Bapu's Life, p. 13)

3. Give away you wealth to the poor. Live like a good man. Help everyone..... He gave away his wealth to the poor. (English, L.No. 7, Sajjan the Robber, p. 30)
4. Mini's father took out some money and gave it to Rehman ..... He could not afford the military band or so the electric lights but he was happy that this money had helped a long lost father meet his only child once again. (English, L.No. 11, The Kabuliwala, p. 51)
5. ਇਸ ਸਭਾ ਵਲੋਂ ਗਰੀਬ ਬੱਚਿਆਂ ਦੀ ਪੜ੍ਹਾਈ ਲਈ ਸਕੂਲ, ਕਾਲਜ ਤੇ ਹੋਸਟਲ ਖੋਲ੍ਹੇ ਗਏ । ਸਮਾਜ ਭਲਾਈ ਦੇ ਕਾਰਜ ਨੂੰ ਘਰ-ਘਰ ਪਹੁੰਚਾਉਣ ਲਈ ..... ਅਖਬਾਰ ਕੱਢੇ। (Punjabi, L.No. 25, ਭਾਰਤ ਰਤਨ: ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ, p.93)
6. जहाँ जहाँ से नगर कीर्तन गुजर रहा था वहाँ थोड़ी -2 दूरी पर श्रद्धालुओं द्वारा आम जनता के लिये चाय-पानी , चने , कड़ाह आदि के लंगर लगाये गये । हमारे मुहल्ले के श्रद्धालुओं ने भी मिलकर बहुत सारा आटा, चाय पत्ती और लंगर व कड़ाह प्रसाद वितरित किया गया। (Hindi, L.No. 15, गुरुपर्व, p. 89)
7. ਉਸਨੇ ਗਰੀਬਾਂ ਨੂੰ ਦਾਨ ਦੇਣ ਅਤੇ ਸਭ ਧਰਮਾਂ ਦਾ ਆਦਰ ਕਰਨ ਲਈ ਕਿਹਾ। (Social Studies, L.No. 13, ਮੌਰੀਆ ਅਤੇ ਸ਼ੁੰਗ ਕਾਲ, p. 113)
8. हरसत्वरपन ने लगभग 200 पिंडों की आमदन इस विषयविद्विआला नुं दान कीती सी।। (Social Studies, L.No. 16, हरसत्वरपन काल (600 ਤੋਂ 650 ਈ.), p. 139)

### Sacrifice

1. Udai Singh always loved & respected Panna . He knew that it was only because of her great scientific that he would become the king. (English, L.No. 14, Panna The Faithful Nurse, p. 63)
2. ਇੱਕ-ਇੱਕ ਤਾਰ ਤੇਰੀ ਜਾਪੇ ਮੂੰਹ ਬੋਲਦੀ ਮੁੱਲ ਹੈ ਆਜ਼ਾਦੀ ਸਦਾ ਲਹੂਆਂ ਨਾਲ ਤੋਲਦੀ। (Punjabi, Poem No. 1, ਤਿੰਰਗਾ, p. 1)
3. ਇਹ ਤਿੰਨ ਮਹਾਨ ਸੂਰਬੀਰ ਦੋਸਤ “ਇਨਕਲਾਬ ਜਿੰਦਾਬਾਦ, ਸਾਮਰਾਜ ਮੁਰਦਾਬਾਦ” ਦੇ ਨਾਅਰੇ ਲਾਉਂਦੇ ਹੋਏ ਖੁਸ਼ੀ ਖੁਸ਼ੀ ਫਾਂਸੀ ਦੇ ਹੱਸਿਆ ਨੂੰ ਚੁੰਮ ਕੇ ਸ਼ਹੀਦੀ ਪ੍ਰਾਪਤ ਕਰ ਗਏ। (Punjabi, L.No. 15, ਤਿੰਨ ਇਨਕਲਾਬੀ ਸ਼ਹੀਦ ਭਗਤ ਸਿੰਘ, ਰਾਜਗੁਰੂ ਤੇ ਸ਼ੁਖਦੇਵ, p. 50)
4. भारत देश की शान बढ़ाये। इसका मान न घटने पाये , चाहे प्राण भले ही जाये। (Hindi , Poem No. 1, प्रार्थना, p. 13)
5. निज हित का बलिदान कर देश हित के लिए हमेशा तैयार रहना शास्त्री जी के जीवन का एक मात्र उद्देश्य रहा। (Hindi, L.No. 3, जय जवान! जय किसान, p. 21)



6. यह स्मारक एक आदिवासी बालिक की बहादुरी और बलिदान की निशानी है। 13 साल की लड़की आजादी की लड़ाई में कुद पड़ी और अपने प्राणों की बलि दी। (Hindi, L.No. 14, कुमारी कालीबाई p. 82)
7. ਪਰਿਵਾਰ ਵਿੱਚ ਹਰ ਬੱਚਾ, ਪਿਆਰ, ਹਮਦਰਦੀ, ਕੁਰਬਾਨੀ, ਸਤਿਕਾਰ, ਭਾਈਚਾਰਾ ਆਦਿ ਗੁਣ ਸਿੱਖਦਾ ਹੈ। (Social Studies, L.No. 19, ਸਮੁਦਾਇ ਅਤੇ ਮਨੁੱਖੀ ਲੋੜਾਂ, p. 153)
8. ਇਸੇ ਤਰਾਂ ਦੇਸ਼ ਦੀ ਰੱਖਿਆ ਲਈ ਹਰ ਤਰਾਂ ਦੀ ਕੁਰਬਾਨੀ ਦੇਣ ਲਈ ਵੀ ਤਿਆਰ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ। (Social Studies, L.No. 19, ਸਮੁਦਾਇ ਅਤੇ ਮਨੁੱਖੀ ਲੋੜਾਂ, p. 158)

### Wisdom

1. "I am just doing my share of the work. I wet the quilt during the day time when it belonged to me"..... Harpreet was ashamed of his behaviour. He promised never to be clever and selfish. (English, L.No. 9, The Clever Brother, p.37)
2. ਕਿਸਾਨ ਆਪਣਾ ਸਿਰ ਫੜ ਕੇ ਬਹਿ ਗਿਆ ਚੰਗਾ ਹੁੰਦਾ ਜੇ ਮੈਂ ਲੋਕਾਂ ਦੀਆਂ ਗੱਲਾਂ ਵਿੱਚ ਨਾ ਆਉਂਦਾ, ਆਪਣੇ ਦਿਮਾਗ ਦੀ ਵਰਤੋਂ ਕਰਦਾ .....ਤਾਂ ਘੱਟੋ ਘੱਟ ਮੇਰਾ ਨੁਕਸਾਨ ਤਾਂ ਨਾ ਹੁੰਦਾ। (Punjabi, L.No. 8, ਗੱਲਾਂ ਵਿੱਚ ਆਇਆ ਆਪਣਾ ਆਪ ਗੁਆਇਆ, p. 24)

### Courage

1. I cannot wait for my father I must do something to save the lives of the passenger. He picked up the lamp from the cabin and ran back . He stood on the track and held the lamp, signalling the driver to stop the train. (English, L.No. 2, Brave Sunderlal, p. 6)
2. ਉਸਦਾ ਸਾਹਸ, ਲਗਨ ਜਦ ਤੱਕੀਏ, ....., ਡਿੱਗਦਾ - ਡਿੱਗਦਾ ਮਨ ਜੇ ਹੋਵੇ, ਫਿਰ ਤੋਂ ਹੋਵੇ ਕਰਾਰਾ। (Punjabi, Poem. No. 10, ਕੀੜੀ, p. 31)
3. ਆਪ ਅਨੁਸਾਰ ਚੰਗੇ ਅਸੂਲਾਂ ਤੇ ਦਿੜ੍ਹ..... ਅਸਲੀ ਸੂਰਮਾ ਹੈ। ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਓ। ਖੇਤ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਣ ਕੇ ਦਾਉ। ਸੂਰਾ ਸੁ ਪਹਿਚਾਨੀਐ ਜੋ ਲਰੈ ਦੀਸ ਕੇ ਹੇਤੁ। ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਕਰੇ ਕਬਹੂ ਨਾ ਛਾਡੈ ਖੇਤੁ। (Punjabi, L.No.12, ਭਗਤ ਕਬੀਰ ਜੀ, p. 39)
4. वे अपनी प्रबल इच्छा शक्ति के बल पर गंगा नदी को पार कर गए जिसका पाट लगभग आधा मील चौड़ा था। (Hindi, L.No. 3, जय जवान! जय किसान, p. 21)
5. सेगा भाई की यह हालत देखकर कालीबाई दौड़कर जीप ने सामने आ गई और बोली "छोड़ दो मास्टर साहब को ..... उस निडर लड़की ने कहा, "मार, देखती हूँ कैसे

ਮਾਰੇਗਾ”।.....ਏਨ ਕਚਿਯਾ ਸੇ ਰਸਿਯਾ ਕਾਟ ਦੀ। (Hindi , L.No. 14, ਕੁਮਾਰੀ ਕਾਲੀਭਾਇ , p. 82)

### Service

1. Sharvan was, indeed, an obedient Son . He lived and died in the service of his old parents. (English, L.No. 18, Shravan Kumar , p. 85)
2. ਉਹਨਾਂ ਨੇ ਲੋਕਾਂ ਦੇ ਕਿਲਾਂ ਤੇ ਰਾਜ ਕੀਤਾ, ਨਿਰਸੁਆਰਥ ਦੇਸ ਦੀ ਸੇਵਾ ਲਏ ਰਾਸ਼ਟਰ ਪਿਤਾ ਹੋਣ ਦਾ ਮਾਣ ਪ੍ਰਾਪਤ ਕੀਤਾ।। (Punjabi, L.No.3, ਵਿਸ਼ਵ ਮਹਾਤਮਾ, p. 9)
3. ਭਾਈ ਘੱਨਈਆ ਜੀ ਨੇ ..... ਸੇਵਾ ਭਾਵ ਵਾਲੇ ਸਿੱਖਾਂ ਦਾ ਇੱਕ ਜੱਥਾ ਤਿਆਰ ਕੀਤਾ। ਉਹ ਸਾਰੇ ਪੂਰੇ ਮਨ ਨਾਲ ਜਖਮੀਆਂ ਅਤੇ ਪਿਆਸਿਆਂ ਦੀ ਸੇਵਾ ਕਰਨ ਲੱਗ ਪਏ। (Punjabi, L.No.24, ਵੱਡੇ ਕੰਮ ਦੀ ਭਾਲ, p. 88)
4. ਘੱਨਈਆ ਵਿੱਚ ਮੱਠਖੀ ਸੇਵਾ ਦੀ ਭਾਵਨਾ ਕੁੱਟ-2 ਕੇ ਭਰੀ ਹੋਈ ਸੀ। ਉਸ ਨੇ ਗੁਰੂ ਦੇ ਲੰਗਰ ਵਿੱਚ ਪਾਣੀ ਦੀ ਸੇਵਾ ਦਾ ਕੰਮ ਸੰਭਾਲ ਲਿਆ। ਉੱਥੇ ਹੀ ਉਸ ਨੂੰ ਘੱਨਈਆਂ ਤੋਂ 'ਭਾਈ ਘੱਨਈਆਂ ' ਹੋਣ ਦਾ ਆਦਰ ਮਿਲਿਆ ਸੀ।..... ਉਹ ਜਖਮੀਆਂ ਨੂੰ ਲੱਭ- ਲੱਭ ਪਾਣੀ ਪਿਲਾਉਣ ਲੱਗ ਪਿਆ।। (Punjabi, L.No.24, ਵੱਡੇ ਕੰਮ ਦੀ ਭਾਲ, pp. 86,87)
5. ਦੇਸ਼ ਪ੍ਰੇਸ ਪਰ ਕਲਿ ਕਲਿ ਜਾਏ , ਦੀਨ ਦੁਃਖੀ ਕੀ ਸਦਾ ਬਚਾਏ। (Hindi, L.No. 1, ਪ੍ਰਾਰਥਨਾ, p. 13)
6. ਦੇਸ਼ ਸੇਵਾ ਕੇ ਲਿਏ ਅਪਨੇ ਪਰਿਵਾਰ ਕਾ ਕਲਿਦਾਨ ਦੇਨੇ ਗਲੇ ਕੇ ਨਿਰਾਲੇ ਦੇਸ਼ ਭਕਤ ਥੇ। (Hindi , Poem No. 3, ਜਧ ਜਵਾਨ! ਜਧ ਕਿਸਾਨ, p. 22)
7. ਅਸ਼ੋਕ ਨੇ ਆਪਣਾ ਬਾਕੀ ਜੀਵਨ ਪਰਜਾ ਅਤੇ ਮਾਨਵਤਾ ਦੀ ਭਲਾਈ ਕਰਦੇ ਹੋਏ ਬਤੀਤ ਕਰ ਦਿੱਤਾ। ..... ਜਾਨਵਰਾਂ ਅਤੇ ਪੰਛੀਆਂ ਨੂੰ ਮਾਰਨ ਉੱਤੇ ਰੋਕ ਲਗਾ ਦਿੱਤੀ। ਉਸਨੇ ਯਾਤਰੀਆ ਲਈ ਸੜਕਾਂ ਅਤੇ ਸਰਾਵਾਂ ਬਣਵਾਈਆ , ਖੂਹ ਖੁਦਵਾਏ , ਮਨੁੱਖਾਂ ਅਤੇ ਪਸ਼ੂਆਂ ਲਈ ਹਸਪਤਾਲ ਬਣਵਾਏ।। (Social Studies, L.No. 13, ਮੌਰੀਆਂ ਅਤੇ ਸ਼ੁੰਗ ਕਾਲ, pp. 112,113)
8. ਸਥਾਨਕ ਸੰਸਥਾਵਾਂ ਨੂੰ ਸਾਰੀਆ ਸਹੂਲਤਾਂ ਜਿਵੇਂ ਕਿ ਸੜਕਾਂ ਦੀ ਮੁਰੰਮਤ ਆਲੇ ਦੁਆਲੇ ਦੀ ਸਫਾਈ , ਪੀਣ ਵਾਲੇ ਪਾਣੀ ਦਾ ਪ੍ਰਬੰਧ , ..... ਪ੍ਰਦਾਨ ਕਰਨ ਲਈ ਧੰਨ ਚਾਹੀਦਾ ਹੈ। ਜਿਹੜਾ ਪੈਸਾ ਅਸੀਂ ਟੈਕਸਾਂ ਦੇ ਰੂਪ ਵਿੱਚ ਦਿੰਦੇ ਹਾਂ, ਉਹ ਸੇਵਾਵਾਂ ਦੇ ਰੂਪ ਵਿੱਚ ਸਾਡੇ ਕੋਲ ਵਾਪਸ ਆ ਜਾਂਦਾ ਹੈ। (Social Studies, L.No. 20, ਪੇਂਡੂ ਵਿਕਾਸ ਅਤੇ ਸਥਾਨਤਕ ਸਰਕਾਰ, p. 169)

### Purity

1. Keep our face clean and bright with hands ever ready to do what is right. (English, Poem No. IV , The Clock, p.70)



2. ਇਸ ਭਾਵਨਾ ਨਾਲ ਜੇ ਸੜਕਾਂ ਸਾਫ ਰੱਖੀਆਂ ਜਾਣ ਜਾਂ ਗੰਦੀਆਂ ਹੀ ਨਾ ਕੀਤੀਆਂ ਜਾਣ ਅਤੇ ਆਵਾਜਾਈ ..... ਦੁਰਘਟਨਾਵਾਂ ਟਲ ਸਕਦੀਆਂ ਹਨ। (Punjabi, L.No.18, ਦੁਰਘਟਨਾਵਾਂ ਤੇ ਬਣਾਓ, p. 63)

### Patience

1. ਇਹ ਸਿਧਾਂਤ ਹਨ:- ਬ੍ਰਹਮਚਾਰਯਾ : ਸੰਯਮ ਪੂਰਵਕ ਜੀਵਨ ਬਤੀਤ ਕਰਨਾ। (Social Studies, L.No. 12, ਭਾਰਤ 600 ਈ. ਪੂਰਵ ਤੋਂ 1400 ਈ. ਪੂਰਵ ਤੱਕ, p. 105)

### Duty

1. I cannot wait for my father . I must do something to save the lives of the passenger. (English, L.No. 2 , Brave Sunderlal, p.6)
2. She called panna asked her to take care of her son the future king of Chittor. She asked her to look after Udai Singh like her own child.....She thought it her duty to keep the child safe. (English, L.No. 14 , Panna-The Faithful Nurse, p. 62)
3. ਇੱਕ ਤੌਰ ਤੁਰੀ ਉਹ ਜਾਵੇ , ਬੱਸ ਅੱਗੇ ਤੋਂ ਅੱਗੇ ਉਸਦਾ ਤੁਰਨਾ ਜੀਵਨ ਜਾਪੇ, ਖੜਨਾਂ ਮਰਨ ਲੱਗੇ। (Punjabi, Poem No.10, ਕੀੜੀ, p. 31)
4. उन्हे पुत्र को टाइफाइड होने का संदेश मिला। ..... एक तरफ ज़िगर का टुकड़ा मोत से जुड़ा रहा था और दूसरी तरफ भारत माता की आजादी की पुकार। सिद्धान्तों पर अटल शास्त्री जी ने भरे मन से बेटे से हाथ जोड़ कर विदा ली और मातृभूमि की रक्षा के लिए जेल की तरफ चल पड़े।। (Hindi, L.No. 3, जय जवान ! जय किसान, p. 22)
5. चीटीं कितनी निर्भय है। अपने श्रम में तमय है।। ..... अथक परिश्रम करती है। गिरती है चल पड़ती है।। (Hindi, Poem No. 16, चीटीं, p. 93)
6. ਜਦੋਂ ਸਾਨੂੰ ਆਪਣੇ ਸਮੁਦਾਇ, ਸਮਾਜ ਜਾਂ .....ਤਾਂ ਸਾਡਾ ਵੀ ਫਰਜ਼ ਹੈ ਕਿ ਅਸੀਂ ਆਪਣੇ ਸਮਾਜ ਪ੍ਰਤੀ ਆਪਣੇ ਫਰਜ਼ ਨਿਭਾਈਏ। ਸਾਡਾ ਫਰਜ਼ ਹੈ ਕਿ ਅਸੀਂ ਆਪਣੇ ਸਮਾਜ ਪ੍ਰਤੀ ਵਫ਼ਦਾਰ ਰਹੀਏ ਅਤੇ ਇਸ ਦੇ ਲਾਹੇਵੰਦ ਨਾਗਰਿਕ ਬਣੀਏ। (Social Studies, L.No. 19, ਸਮੁਦਾਇ ਅਤੇ ਮੱਠੁਖੀ ਲੋੜਾਂ, p.158).
7. ਸਾਡਾ ਫਰਜ਼ ਹੈ ਕਿ ਚੰਗੇ ਭਾਰਤੀ ਬਣਕੇ ਦੇਸ਼ ਦੀ ਤਰੱਕੀ ਅਤੇ ਖੁਸ਼ਹਾਲੀ ਲਈ ਵੱਧ ਤੋਂ ਵੱਧ ਹਿਸਾ ਪਾਈਏ। ਆਪਣੇ ਸਮਾਜਿਕ ਅਤੇ ਕੁਦਰਤੀ ਵਾਤਾਵਰਨ ਨੂੰ ਪ੍ਰਦੂਸ਼ਿਤ ਹੋਣ ਤੋਂ ਬਚਾਈਏ। (Social Studies, L.No. 19, ਸਮੁਦਾਇ ਅਤੇ ਮੱਠੁਖੀ ਲੋੜਾਂ, p.159).

8. ਪਰ ਕੁੱਝ ਸਾਡੇ ਨੈਤਿਕ ਫਰਜ਼ ਵੀ ਹੁੰਦੇ ਹਨ। ਆਪਣੇ ਦੇਸ਼ ਦੀ ਸਰਬਸਾਂਝੀ ਸੰਪਤੀ ਦੀ ਸੰਭਾਲ ਕਰਨਾ ਸਾਡਾ ਨੈਤਿਕ ਫਰਜ਼ ਹੈ। (Social Studies, L.No.22, ਸਰਬਜਨਕ ਸੰਪਤੀ ਦੀ ਸੰਭਾਲ, p.186)

### **Renunciation**

1. ਮਹਾਂਵੀਰ ਸਵਾਮੀ ਆਪਣੇ ਵੱਡੇ ਭਰਾ ਨੰਦੀਵਰਧਨ ਤੋਂ ਇਜਾਜ਼ਤ ਲੈ ਕੇ ਰਾਜਪਾਠ ਅਤੇ ਸਾਰੇ ਸੁੱਖ ਸਾਧਨਾਂ ਦਾ ਤਿਆਗ ਕਰਕੇ ਸੰਯਮ ਦੇ ਮਾਰਗ ਉੱਤੇ ਚਲ ਗਏ। (Social Studies, L.No. 12, ਭਾਰਤ 600 ਈ. ਪੂਰਵ ਤੋਂ 1400 ਈ. ਪੂਰਵ ਤੱਕ, pp. 104,105)
2. ਇਸ ਸਦਾਚਾਰ ਦੇ ਮਾਰਗ ਤੇ ਚੱਲ ਕੇ ਦੁੱਖਾਂ ਤੋਂ ਛੁਟਕਾਰਾ ਪਾਇਆ ਅਤੇ ਨਿਰਵਾਣ ਪ੍ਰਾਪਤ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਭਾਵ ਇਸ ਤਰਾਂ ਜੀਵਨ ਅਤੇ ਮੌਤ ਦੇ ਚੱਕਰ ਤੋਂ ਛੁਟਕਾਰਾ ਪਾਇਆ ਜਾ ਸਕਦਾ ਹੈ। (Social Studies, L.No. 12 ਭਾਰਤ 600 ਈ. ਪੂਰਵ ਤੋਂ 1400 ਈ ਪੂਰਵ ਤੱਕ, p. 107)

### **Self realization**

1. The Guru said, "..... you kill them. You are cheating people. You cannot cheat God. He knows your deeds. Money will not go with you. But your sins will certainly go with you. (English, L.No. 7, Sajjan, The Robber, p. 30)

### **Justice**

1. ਉਹਨਾ ਦਾ ਮਕਸਦ ਸਿਰਫ ਖੂਨ ਦਾ ਬਦਲਾ ਖੂਨ ਹੀ ਨਹੀਂ ਸਗੋਂ ..... ਉਹ ਜੁਲਮ ਖਿਲਾਫ ਆਪਣੀ ਆਵਾਜ਼ ਉੱਚੀ ਚੁੱਕ ਸਕਣ ਅਤੇ ਨਾਲ ਹੀ ..... ਹਿੰਦੁਸਤਾਨ ਦੇ ਨੌਜਵਾਨ ਹੁਣ ਚੁੱਪ ਕਰਕੇ ਜੁਲਮ ਨਹੀਂ ਸਹਿਣਗੇ ਤੇ ਨਾ ਹੀ ਉਹ ਸੁੱਤੇ ਰਹਿਣਗੇ।। (Punjabi, L.No.15, ਤਿੰਨ ਇਨਕਲਾਬੀ-ਸ਼ਹੀਦ ਭਗਤ ਸਿੰਘ, ਰਾਜਗੁਰੂ ਤੇ ਸੁਖਦੇਵ, p. 49)
2. इतनी मेहनत से बनाये गए मेरे ढेर सारे उपले यूँ गायब कर दिये गए। मुखिया जी बोले , “तुम चिंता न करो तुम्हें जरूर न्याय मिलेगा।” ..... शरारती बच्चों ने... दोपहर होते होते ढेर सारे उपले तैयार हो गए। ..... मुखिया जी का इतना सुंदर न्याय देख कर गोपू चेहरा खिल गया। (Hindi , L.No. 8, प्रायश्चित, p. 49)
3. मानव जाति के कल्याण और आत्म रक्षा के लिए युद्ध आवश्यक था। गुरु साहब ने समय की चुनौती को स्वीकार किया। (Hindi, L.No. 9, मीरी पीरी के मालिक, p. 28)
4. ਉਹ ਲੜਾਈ ਸਮੇਂ ਸੈਨਾ ਦੀ ਅਗਵਾਈ ਅਤੇ ਨਿਆਂ ਕਰਦਾ ਸੀ। ਉਹ ਲੋਕ ਭਲਾਈ ਦੇ ਕੰਮਾਂ ਦੀ ਨਿਗਰਾਨੀ ਕਰਦਾ ਅਤੇ ਕਰ ਲਗਾਉਂਦਾ ਸੀ। (Social Studies, L.No. 13, ਮੌਰੀਆ ਅਤੇ ਸੁੰਗ ਕਾਲ, p. 113)
5. नगरनिगम निज्मों की उल्लंघना करन वालियों तें ज़रमाना वी ईकठा करदी है। (Social Studies, L.No. 21, ਸ਼ਹਿਰੀ ਵਿਕਾਸ ਅਤੇ ਸਥਾਨਕ ਸਰਕਾਰ, p. 177)



## **Faith**

1. He thought of this images as his Guru own. He started practising archery in the presence of the image . He thought that he was being taught by Dronoacharya.....he practiced archery and soon become a great archer. (English, L.No. 16, Eklavya , p.74)
2. ....ਤੂੰ ਆਪਣਾ ਧਿਆਨ ਪਰਮੇਸ਼ਰ ਨਾਲ ਜੋੜੀ ਰੱਖੀ। ਇਸ ਤਰਾਂ ਮਾਨ ਦੇ ਸਾਰੇ ਡਰ ਦੂਰ ਹੋ ਜਾਂਦੇ ਹਨ। (Punjabi, L.No.6, ਬਾਬਾ ਬੁੱਢਾ ਜੀ, p. 18)
3. ਆਪ ਨੇ ਹਮੇਸ਼ਾ ਹੀ ਨੇਕ ਕਰਨੀ ਅਤੇ ਰੱਬ ਵਿੱਚ ਭਰੋਸਾ ਰੱਖਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ। (Punjabi, L.No.12, ਭਗਤ ਕਬੀਰ ਜੀ, p. 34)
4. हे ईश्वर , हे भगवान ..... तुम्ही हो माता - पिता हमारे, भाई बन्धु सखा हमारे। (Hindi, Poem No. 1, प्रार्थना, p. 12)
5. हर वर्ष नवम्बर महीने में रेणुका मेला .....। इस मेले में विभिन्न मन्दिरों से शोभायमान मूर्तिया लाई जाती है। हजारों लोग उत्सव में भाग लेते हैं और झील में पुण्य स्नान करते हैं। (Hindi, L.No.12, रेणुका झील, p. 74)
6. मैं बचपन से ही अपने परिवार के साथ गुरु दर्शन के लिए गुरुद्वारो माथा टेकने जाता हूँ। मुझे इसके अतीव आनंद व शांति मिलती है। (Hindi, L.No.15, गुरुपर्व, p. 88)
7. ਸਿੰਧੂ ਘਾਟੀ ਸਭਿਅਤਾ ਦੇ ..... ਉੱਥੇ ਦੇ ਲੋਕ ਮਾਤਾ ਦੇਵੀ ਦੀ ਪੂਜਾ ਕਰਦੇ ਹਨ। ..... ਉਸ ਸਮੇਂ ਬੈਲ ਦੀ ਵੀ ਪੂਜਾ ਕੀਤੀ ਜਾਂਦੀ ਸੀ। ਉਸ ਸਮੇਂ ਦੱਰਖਤਾਂ ਦੀ ਵੀ ਪੂਜਾ ਕੀਤੀ ਜਾਂਦੀ ਸੀ। ਪਿੱਪਲ ਦੇ ਦਰੱਖਤ ਨੂੰ ਪਵਿਤਰ ਮੰਨਿਆ ਜਾਂਦਾ ਸੀ।। (Social Studies, L.No. 10, ਹੱਤਪਾ ਸਭਿਅਤਾ, p. 91)
8. ਜੈਨ ਧਰਮ ਹਰੇਕ ਜੀਵ ਵਿੱਚ ਪਰਮਾਤਮਾ ਦੀ ਹੋਂਦ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦਾ ਹੈ। .....ਸੱਚੀ ਸ਼ਰਧਾ (Right Faith) ਸੱਚਾ ਗਿਆਨ (Right Knowledge) ਅਤੇ ਸੱਚਾ ਆਚਰਣ (Right Conduct) ਦੀ ਪੂਜਾ ਦੁਆਰਾ ਨਿਰਵਾਣ ਪ੍ਰਾਪਤ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ।। (Social Studies, L.No. 12, ਭਾਰਤ 600 ਈ. ਪੂਰਵ ਤੋਂ 400 ਈ. ਪੂਰਵ ਤੱਕ, p. 105)

## **Hardwork**

1. ਹਰ ਵੇਲੇ ਹੀ ਕਿਸੇ ਕੰਮ ਵਿੱਚ ....., ਔਕੜ ਕੁੱਝ ਨਾ ਕਹਿੰਦੀ। (Punjabi, Poem No.10, ਕੀੜੀ, p. 37)
2. ਕਬੀਰ ਜੀ ਆਪ ਸਾਰੀ ਉਮਰ ਆਪਣੇ ਹੱਥੀ ਕਿਰਤ ਕਰਦੇ ਰਹੇ ... ਅਰਥਾਤ ਹੱਥਾਂ ਪੈਰਾਂ ਨਾਲ ਕਿਰਤ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ। (Punjabi, L.No.12, ਭਗਤ ਕਬੀਰ ਜੀ, p. 39)

3. ਕਬੀਰ ਜੀ ਨੇ ਲਿਖਿਆ ਹੈ: ਹਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸੁਭ ਚੀਤੁ ਨਿੰਜਨ ਨਾਲ।(Punjabi, L.No.12, ਭਗਤ ਕਬੀਰ ਜੀ, p. 39)
4. ਉਹਨਾਂ ਨੇ ਸਖਤ ਮਿਹਨਤ ਕਰਕੇ ਕੋਲੰਬੀਆਂ ਯੂਨੀਵਰਸਿਟੀ ਤੋਂ ਐਮ.ਏ. ਤੇ ਪੀ. ਐਚ.ਡੀ ਦੀ ਡਿਗਰੀ ਹਾਸਲ ਕਰ ਲਈ।(Punjabi, L.No.25, ਭਾਰਤ ਰਤਨ: ਡਾ ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ, p. 93)
5. भगवान ने तुझे एक-एक अंग लाखों रूपयों का दे रखा है। स्वस्थ शरीर ही सबसे बड़ा धन है। इससे मेहनत कर और कमाकर खा। इसमे ही तुम्हे जीवन -भर सुख मिलेगा। (Hindi, L.No.2 , सबसे बड़ा धन , p. 12)
6. शंकर मेहनत से कभी भी जी ना चुराता था। कड़ी मेहनत करना उसका स्वभाव था। वह श्रम करके ही धन कमाना चाहता था। (Hindi , L.No.5, ईमानदार शंकर, p. 33)
7. मेहनत जीवन का सर्वस्व श्रम ही फल देता है। (Hindi , Poem No.16 , चीटी, p. 93)



## CLASS - VII P.S.E.B.

Value ⇨ Subject ⇩	Contentment	Truth	Humility	Unity	Peace	Equality	Non-Violence
<b>English</b>		Poem No. 4, p. 97, L.No. 8, p. 55,	Poem No. VI, p. 38	L.No 12, p. 84, Poem No. 4, p. 98		L.No. 4, p. 22, L.No. 7, p. 47, L.No.1 2, p. 84, L.No. 4, p. 24	
<b>Punjabi</b>		L.No. 19, p. 80, L.No. 27, p. 117	Poem No. 1, p. 1, L.No. 26, p. 113	Poem No.1, p. 2, L.No.15, p. 60, L.No. 27, p. 117		L.No. 16, p. 67, L.No. 27, p. 119, L.No. 27, pp.120,121	L.No. 12, p. 47, L.No.27, p. 117
<b>Hindi</b>	L.No. 2, p. 3, L.No. 4, p. 10, L.No. 17, p. 62	L.No. 4, p. 10	L.No. 4, p. 10, L.No. 7, p. 20, L.No.14, p. 50, Poem No. 16, p. 57, L.No. 26, p. 100,	Poem No. 1, p. 1, L.No. 15, p. 52, L.No. 18, p. 67	L.No. 15, p. 54	L.No. 4, p. 9, L.No. 5, p.14, Poem No.6 , p. 16, L.No. 14, p. 50, L.No. 19, p. 71, Poem No. 21, p. 77, Poem No. 21, p. 78	L.No. 14, p. 50, L.No. 25, p. 98
<b>Social Studies</b>		L.No. 18, p. 179, L.No. 18, p. 186, L.No. 24, p. 251		L.No.10, p. 107, L.No. 21, p. 220	L.No. 22, p. 228	L.No. 12, p. 123, L.No. 17, p. 171, L.No. 17, p. 174, L.No.18, p. 178, L.No. 18, p. 179, L.No. 18, p. 180, L.No. 18, p. 181, L.No. 18, p. 185, L.No. 18, p. 187, L.No. 18, p. 189, L.No. 21, p. 217, L.No. 22, p. 227, L.No. 25, p. 255,	

Value ➡	Detachment	Charity	Sacrifice	Self control	Wisdom	Courage	Service
Subject ↓							
<b>English</b>		L.No. 4, p. 24	L.No. 10, p. 68, L.No. 11, p. 77		L.No. 5, pp. 30,31	L.No. 4, p. 24, L.No. 11, p. 77	L.No. 6, p. 37, L.No. 7, pp. 46,47, L.No.7, p. 48, L.No.11, p. 76
<b>Punjabi</b>		L.No.16, p. 65, L.No.16, p. 67, L.No. 23, p. 98	L.No.12, p. 46, L.No .20, p. 85	L.No. 6, p. 21		L.No. 12, p. 47, L.No. 15, p. 61	L.No.6, p. 22, L.No.16, p. 60, L.No.16, p. 65, L.No. 16, p. 66
<b>Hindi</b>		L.No.19, p. 70	L.No. 4, p. 10, L.No.5, p. 13, L.No. 9, p. 27, L.No.14, pp. 48, 49, L.No.18, p. 67	L.No. 2, p. 3		L.No.11, p. 36, L.No. 18, p.66, L.No.19, p. 69, L.No. 28, p.108, L.No. 30, p.115	L.No.4, p. 10, L.No. 7, p. 19, L.No. 14, p. 50, L.No.19, p.70, L.No.20, p. 74, L.No. 21, p. 76, L.No. 21, p. 78
<b>Social Studies</b>		L.No.14, p. 142, L.No.18, p. 178	L.No.14, p.152, L.No. 18, p.188		L.No. 21, p. 219	L.No. 14, p. 152	L.No. 18, p. 178, L.No. 24, p. 246

Value ⇨	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject ⇩								
<b>English</b>		L.No. 7, p. 48	L.No. 1, pp. 2,3, L.No. 7, p. 47, L.No.11, p. 77, L.No.11, p. 78		L.No. 2, p.10		Poem No. 4, p. 98	L.No. 7, p.44, Poem No. II, p. 93
<b>Punjabi</b>	L.No. 10, p. 39	L.No. 12, p. 49	L.No.16, p. 67, L.No. 27, p. 118		L.No .4, p. 14	L.No. 12, p. 48	L.No.11, p. 42	Poem No. 13, p. 52, L.No.15, p .62
<b>Hindi</b>	L.No. 8, p. 24	L.No. 9, p. 28, L.No. 28, p.108		L.No. 4, p. 9		L.No.9, p. 28, L.No.19, p. 69	L.No. 2, p .3, L.No. 2, p. 4, L.No. 4, p. 9, L.No.5, p. 13, L.No.28, p. 108	L.No. 4, p. 10, L.No. 5, p. 14, Poem No. 11, p. 35, L.No. 28, p.109, L.No. 30, p. 115
<b>Social Studies</b>	L.No. 12, p. 123, L.No.18, p. 183		L.No.24, p. 249	L.No. 12, p. 123, L.No. 17, p. 177, L.No. 18, p. 178		L.No.18, p. 189, L.No. 12, p. 122, L.No. 14, p. 145	L.No.12, p. 123, L.No.18, p. 180	

## CLASS – VII P.S.E.B.

### Contentment

1. परमात्मा जो करता है, अच्छा ही करता है वह ऐसा मानता भी था और इस पर अमल भी करता था। (Hindi, L.No. 2, परमात्मा जो करता है, अच्छा करता है, p. 3)
2. लोभ, मोह में बचकर काम करने वाला व्यक्ति ही जीवन में सफल होता है। (Hindi, L.No. 4, गुरु रविदास, p. 10)
3. यही, खाने-भर को मिल जाता है। कभी नहीं भी मिलता है। पर हाँ, संतोष, धीरज और सुख जरूर मिलता है। और मैं यही चाहता भी हूँ। (Hindi, L.No. 17, मिठाई वाला, p. 62)

### Truth

1. Why those who sin keep burning within, why the truth shall always finally win. (English, Poem No. 4, The Master Plan, p. 97)
2. I decided at least to write out the confession it to my father ... I wrote it on a slip of paper and handed it to him myself..... I also pledged myself never to steal in further. (English, L.No. 8, A Clean Confession, p. 55)
3. ਅਜਿਹਾ ਹੋਵੇਗਾ ਤੱਦ ਅਸੀਂ ਸੱਚ ਅਤੇ ਝੂਠ ਵਿੱਚ ਫਰਕ ਜਾਣ ਸਕਾਂਗੇ। ਅਸਲੀ ਨਕਲੀ, ਗਲਤ-ਠੀਕ ਆਦਿ ਦੇ ਅੰਤਰ ਤੋਂ ਵੀ ਅਸੀਂ ਜਾਣੂ ਹੋ ਸਕਾਂਗੇ। (Punjabi, L.No. 19, ਸਾਵਧਾਨ, ਹੋਸ਼ਿਆਰ!, p.80)
4. ਉਹਨਾਂ ਨੇ ਸੱਚ, ਅਹਿੰਸਾ, ਪਿਆਰ ਅਤੇ ਨਿਰਭੈਤਾ ਦਾ ਪਾਠ ਪੜ੍ਹਾਇਆ..... ਪ੍ਰਚਾਰ ਕੀਤਾ। (Punjabi, L.No. 27, ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ, p. 117).
5. हमें शिक्षा दे रहे हैं कि मुनुष्य अपने जन्म और व्यवसाय से ही महान् नहीं बनता बल्कि सत्य मार्ग पर चलते हुए निरन्तर कर्म में लीन रहने पर महान् बनता है। (Hindi, L.No. 4, गुरु रविदास, p. 10)
6. ਉਥੇ ਹਰੇਕ ਵੀਰਵਾਰ ਵਾਲੇ ਦਿਨ ਸ਼ਾਮ ਨੂੰ ਇੱਕ ਸਭਾ ਬੁਲਾਈ ਜਾਂਦੀ ..... ਉਸ ਦਾ ਵਿਚਾਰ ਸੀ ਕਿ ਸੱਚ ਨੂੰ ਕਿਸੇ ਥਾਂ ਤੇ ਵੀ ਪ੍ਰਾਪਤ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 179).
7. ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, ...ਸਦਾਚਾਰ ਉੱਤੇ ਜੋਰ ਦਿੱਤਾ ਤੇ ਸੱਚ ਖੰਡ.....। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 186).



8. ਵਪਾਰਿਕ ਵਿਗਿਆਪਨ ਵਿੱਚ ਖਪਤਕਾਰਾਂ ਨੂੰ ਵਿਕਣ ਵਾਲੀ ਚੀਜ਼ਾਂ ਦੇ ਭਾਰ ਗੁਣਾਤਮਕਤਾ ਅਤੇ ਕੀਮਤ ਬਾਰੇ ਸਹੀ ਜਾਣਕਾਰੀ ਦੇਣਾ ਜ਼ਰੂਰੀ ਹੈ।।(Social Studies, L.No. 24, ਜਨਤਕ ਸੰਚਾਰ ਅਤੇ ਲੋਕਤੰਤਰ, p. 251).

### Humility

1. Little deeds of Kindness , Little words of Love, Make the mighty ocean, And the skies above. (English, Poem No. VI, Kindness Always Repays, p.38)
2. ਇਹਦੇ ਰੁੱਖ ਨੇ ਗੱਲਾਂ ਕਰਦੇ , .....। ‘ਕੋੜੇ ਰੀਠੇ ਮਿੱਠੇ ਹੋਏ’ , ਸੁਣ ਅੰਮ੍ਰਿਤ ਜਿਹੀ ਬਾਣੀ। ‘ਢਾਈ ਅੱਖਰ ਨੇ ਪ੍ਰੇਮ ਦੇ’ ਹੁੰਦੇ, ਸਭ ਤਾਨਾ ਦੇ ਤਾਨ।(Punjabi, Poem No. 1, ਸੋਨੇ ਰੰਗੀਆ ਧੁੱਪਾ, p. 1).
3. ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਸੁਨੀਤਾ ਨਿਮਰਤਾ ਵਾਲੀ ਕੁੜੀ ਸੀ। ਉਹ ਆਪਣੀਆਂ ਪ੍ਰਾਪਤੀਆਂ ਬਾਰੇ ਰੋਲਾ ਨਹੀਂ ਸੀ ਪਾਉਂਦੀ। .... ਉਸ ਦਾ ਜਦ ਬੈਗ ਖੋਲ੍ਹਿਆ ਗਿਆ ਤਾਂ ਉਸ ਵਿੱਚ ਪੰਜ ਮੈਡਲ ਸਨ। ਉਹ ਪੰਜ ਵੱਖ-ਵੱਖ ਈਵੈਟਸ ਵਿੱਚ ਫਸਟ ਆਈ ਸੀ।(Punjabi, L. No. 26, ਪੁਲਾੜ ਪਰੀ : ਸੁਨੀਤਾ ਵਿਲੀਅਮਜ਼, p. 113)
4. ਅਹੰਕਾਰ ਦਾ ਯਾਗ , ਦੂਸਰੇ ਦੇ ਸਾਥ ਦਿੱਤਾ, ਸਹਾਨੁਭੂਤੀ ਸ਼ਿਸ਼ਟਤਾ ਅਤੇ ਨਮਰਤਾ ਦਾ ਵਿਵਹਾਰ ਉਨਕੀ ਸਿੱਖਿਆ ਦਾ ਮੂਲ ਸੀ। (Hindi, L.No. 4, ਗੁਰੂ ਰਵਿਦਾਸ, p.10)
5. ਕਿਉਂਕਿ ਸ਼੍ਰੀਮਤੀ ਦੀ ਗੱਲਾਂ ਵਿੱਚ ਮੈਂ ਵਧੇਰੇ ਸਾਂਝੀ ਮਿਲਾਪ ਸੀ... ਰੋਕਾ ਨਹੀਂ ਜਾ ਸਕਦਾ।(Hindi, L.No. 7, ਛੋਟਾ ਜਾਦੂਗਰ, p. 20)
6. ਮੈਂ ਸਭ ਤੋਂ ਪ੍ਰੇਮ ਕਰਾਂਗਾ ਅਤੇ ਮੇਰੀ ਕਰੁਣਾ ਦਾ ਸਦਾ ਫਲ ਤੇਰੇ ਸਾਹਮਣੇ ਮਿਲੇਗਾ।(Hindi, L.No. 14, ਅਸ਼ੋਕ ਦਾ ਸ਼ਸਤਰ ਯਾਗ, p. 50)
7. ਏਸੀ ਗੱਲਾਂ ਬੋਲੀਆਂ ਮਨ ਦਾ ਆਖਾ ਖੋਲ੍ਹੇ। ਅੰਤਰ ਦੇ ਸੀਤਲ ਕੰਢੇ, ਆਪਣੇ ਸੀਤਲ ਹੋਏ। (Hindi, Poem No. 16, ਦੋਹਾਵਲੀ, p. 57)
8. ਬੜਾ ਹੁਆ ਤੇ ਕਿਆ ਹੁਆ, ਜੈਸੇ ਪੇੜ ਖੜ੍ਹੀ, ਪੱਥਰ ਦੇ ਖਾਧੇ ਨਹੀਂ, ਫਲ ਲਾਗੇ ਅਤਿ ਦੂਰ।। (Hindi, Poem No. 16, ਦੋਹਾਵਲੀ p.57)
9. ਸੂਰਦਾਸ ਪ੍ਰਭੂ ਤੁਹਾਡੇ ਦਰਸ ਕੀ, ਚਰਨਾਂ ਦੀ ਬਲੀ ਜੈਯ। (Hindi, Poem No. 26, ਬਾਲ ਵਰਣਨ, p.100)

### Unity

1. The Olympic symbol ..... represents to the continents of the world joined in Friendship. (English, L.No.12, The Olympic Games, p.84)
2. Why there is love, why there is help, why people are bound, when there's no rope. (English, Poem No. IV, The Master Plan, p. 28)

3. ਦਿਲ ਦੇ ਭਿੱਤ ਨਾ ਐਵੇ ਭੇੜੋ, ਵੰਡੋਸਭ ਖੁਸ਼ਬੋਆ। ..... ਪ੍ਰੇਮ , ਏਕਤਾ ਹੀ ‘ਸੁਰਜੀਤ’ ਹੈ ਸੁੱਖਾਂ ਦੀ ਖਾਨ। (Punjabi, Poem No. 1, ਸੋਨੇ ਰੰਗੀਆ ਧੁੱਪਾ, p. 2).
4. ਭਾਰਤ ਮੇਲਿਆਂ ਤੇ ਤਿਉਹਾਰ ਦਾ ਦੇਸ਼ ਹੈ। ..... ਲੋਕ ਦਿਵਾਲੀ , ਦੁਸ਼ਹਿਰਾ, ਲੋਹੜੀ , ਹੋਲੀ ਤੇ ਵਿਸਾਖੀ ਆਦਿ ਤਿਉਹਾਰਾਂ ਨੂੰ ਰਲ - ਮਿਲ ਕੇ ਧੂਮ -ਧਾਮ ਨਾਲ ਮਨਾਉਂਦੇ ਹਨ। ਇਹ ਤਿਉਹਾਰ ਭਾਈਚਾਰਕ ਸਾਂਝ ਨੂੰ ਵਧਾਉਂਦੇ ਹਨ।(Punjabi, L.No. 15, ਵਿਸਾਖੀ, p. 60).
5. ਸਾਰੇ ਵਾਸੀ ਇੱਕ ਪਰਿਵਾਰ ਵਾਂਗ ਰਹਿੰਦੇ ਹਨ। ਆਮ ਪਰਿਵਾਰ ..... ਦੀ ਸਾਂਝ ਕਾਰਨ ਬਣਦੇ ਹਨ।(Punjabi, L.No. 27, ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ , p. 117).
6. ਭਾਰਤ ਕੇ ਕੋਨੇ ਕੋਨੇ ਸੇ ਹਮ ਸਬ ਬਚ੍ਹੇ ਆਏ ਹੈ , ਨੜ੍ਹੇ ਉਸਾਂਗੋ - ਆਸ਼ਾਓ ਕਾ ਹਮ ਸੰਦੇਸ਼ ਲਾਏ ਹੈ। (Hindi, Poem No. 1, ਭਾਰਤ ਕੇ ਕੋਨੇ- ਕੋਨੇ ਸੇ, p. 1)
7. ਧਰਤੀ ਨੇ ਸਭੀ ਨਿਵਾਸੀ ..... ਏਕ ਦੂਸਰੇ ਸੇ ਜੁੜੇ ਹੁਏ ਹੈ, ਖਲੇ ਹੀ ਕੇ ਕਿਸੀ ਭੀ ਦੇਸ਼, ਧਰਮ ਯਾ ਜਾਤਿ ਕੇ ਹੋ। (Hindi, L.No. 15, ਓਲਿੰਪਿਕ ਖੇਲੋ ਕੀ ਕਥਾ, p.52)
8. ਸਮਰਕ ਕੇ ਉਪਰ ਚਾਰੋ ਭਾਸ਼ਾਓ-ਅੰਗ੍ਰੇਜ਼ੀ, ਹਿੰਦੀ , ਪੰਜਾਬੀ ਔਰ ਉਰਦੂ ਮੇਂ ਲਿਖਾ ਹੈ, ‘ਸ਼ਹੀਦੋ ਕੀ ਯਾਦ ਮੇਂ 13 ਅਪ੍ਰੈਲ, 1991’। (Hindi, L.No. 18, ਜਲਿਆਵਾਲਾ ਬਾਗ ਏਕ ਆਲੋਚਨਾ, p.67)
9. ਇਸ ਸਮੇਂ ਦੌਰਾਨ ਮੁਸਲਮਾਨਾਂ ਦੇ ਆਉਣ ਨਾਲ, ਮਿਸ਼੍ਰਿਤ ਸਭਿਆਚਾਰ ਦਾ ਵਿਕਾਸ ਹੋਇਆ। ਇਸ ਸਮੇਂ ਦੌਰਾਨ ਹਿੰਦੂਆਂ ਤੇ ਮੁਸਲਮਾਨਾਂ ਦਾ ਆਪਸੀ ਕਾਫੀ ਸੰਪਰਕ ਸੀ।(Social Studies, L.No. 10, ਮੱਧਕਾਲੀਨ ਭਾਰਤ, p. 107).
10. ਭਗਤੀ ਅਤੇ ਸੂਫੀ ਸੰਤਾਂ ਨੇ ਹਿੰਦੂ ਧਰਮ ਅਤੇ ਇਸਲਾਮ ਧਰਮ ਦੇ ਮੂਲ ਸਿਧਾਂਤਾਂ ਬਾਰੇ ਚੰਗੀ ਸੋਚ ਉਤਪੰਨ ਕੀਤੀ।(Social Studies, L.No. 10, ਮੱਧਕਾਲੀਨ ਭਾਰਤ, p.107).
11. ਸੁੰਤਰਤਾ , ਸਮਾਨਤਾ ਅਤੇ ਭਾਈਚਾਰਾ ਲੋਕਤੰਤਰੀ ਸਰਕਾਰ ਦੇ ਮੁੱਖ ਬੁਨਿਆਦੀ ਸਿਧਾਂਤ ਹਨ।(Social Studies, L.No. 21, ਲੋਕਤੰਤਰ ਅਤੇ ਸਮਾਨਤਾ, p. 228).

### Peace

1. ਧਰੀ ਜਹੀਂ ਸੰਪੂਰਨ ਵਿਸ਼ਵ ਕੇ ਖਿਲਾਫ਼ੀ ਧਰਿ ਸਮਾਨ ਆਧਾਰ ਪਰ ਮਿਲਕਰ ਖੇਲੋ ਮੇਂ ਭਾਗ ਲੇ ਤੋ ਵਿਭਿੰਨ ਦੇਸ਼ੋ ਕੇ ਪਰਸਪਰ ਜ਼ਗੜੇ ਭੀ ਕਸ ਹੋ ਸਕਦੇ ਹੈ। ਧੇ ਖੇਲ ਵਿਸ਼ਵ ਭਰ ਮੇਂ ਸ਼ਾਂਤੀ ਲਾਨੇ ਮੇਂ ਭੀ ਸਹਾਯਕ ਹੋ ਸਕਦੇ ਹੈ। (Hindi, L.No. 15, ਓਲਿੰਪਿਕ ਖੇਲੋ ਕੀ ਕਥਾ, p. 54)
2. ਵਿਦੇਸ਼ਾਂ ਨਾਲ ਮਿਤਰਤਾ ਦੇ ਸਬੰਧ ਕਾਇਮ ਕਰਨ ਕਰਨਾ ਅਤੇ ਸ਼ਾਂਤਮਈ ਢੰਗ ਨਾਲ ਮਤਭੇਦ ਦੂਰ ਕਰਨਾ।।(Social Studies, L.No. 22, ਲੋਕਤੰਤਰ ਸੰਸਥਾਪਤਮਕ ਪ੍ਰਤੀਨਿਧਤਾ, p. 228).

## Equality

1. She was the first woman to study Aeronautical Engineering. (English, L.No. 4, Reaching for the Stars, p. 22)
2. She herself played a big role in helping the girl child. (English, L.No. 4, Reaching for the Stars, p. 24)
3. Anyone can, regardless of caste, creed , religion or region men and women from all over the country representing India all its diversity, stand shoulder to shoulder in its rank. (English, L.No. 7, Let's Meet Them, p. 47)
4. The young men and women who come from all over the world to compete in the various sports, live in an Olympic village at the site of the game. (English, L.No. 12, The Olympic Games, p. 84)
5. ਭਗਤ ਜੀ ਨੇ ਬਿਨਾਂ ਕਿਸੇ ਜਾਤ-ਪਾਤ, ਧਰਮ,ਲਿੰਗ ਆਦਿ ਦੇ ਵਿਤਕਰੇ ਦੇ ਮਨੁੱਖਤਾ ਦੀ ਸੇਵਾ ਕੀਤੀ ਹੈ। ਉਹਨਾਂ ਦੀਆਂ ਇਹਨਾਂ ਸੇਵਾਵਾਂ ਕਰਕੇ ਵੱਖ-ਵੱਖ ਸੰਸਥਾਵਾਂ ਨੇ ਉਹਨਾਂ ਨੂੰ ਅਨੇਕਾਂ ਮਾਣ ਸਨਮਾਨ ਦਿੱਤੇ ਹਨ। (Punjabi, L.No. 16, ਭਗਤ ਪੁਰਨ ਸਿੰਘ ਪਿੰਗਲਵਾੜਾ, p. 67).
6. ਗਾਂਧੀ ਜੀ ਨੇ ਸਮਾਜ ਸੁਧਾਰ ਵੱਲ ਧਿਆਨ ਦਿੱਤਾ। ਉਹ ਛੂਤ ਛਾਤ ਦੇ ਅੰਤ ਲਈ ਦ੍ਰਿੜ ਸਨ। ਇਸ ਕਰਕੇ ਲੋਕ ਇਸ ਆਸ਼ਰਮ ਨੂੰ ਗਾਂਧੀ ਆਸ਼ਰਮ ਵੀ ਆਖਦੇ ਹਨ।। (Punjabi, L.No. 27, ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ, p. 119).
7. ਹਰ ਸਾਲ ਅਣਗਣਿਤ ਯਾਤਰੀ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ ਆਉਂਦੇ ਹਨ। ਯਾਤਰੀਆਂ ਵਿੱਚ ਪੜ੍ਹੇ-ਲਿਖੇ ਵੀ ਹੁੰਦੇ ਹਨ ਅਤੇ ਅਨਪੜ੍ਹ ਵੀ। ਉਹਨਾਂ ਵਿੱਚ ਅਮੀਰ ਵੀ ਹੁੰਦੇ ਹਨ ਅਤੇ ਗਰੀਬ ਵੀ ... ਉਹ ਦੇਸ ਵਿੱਚੋਂ ਵੀ ਆਉਂਦੇ ਹਨ ਅਤੇ ਪਰਦੇਸ ਵਿੱਚੋਂ ਵੀ। (Punjabi, L.No. 27, ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ, pp. 120,121).
8. गुरु जी ने ऊँच नीच और भेदभाव की नीति का अर्थहीन बताते हुए सबको मिलजुल कर रहने का उपदेश दिया। (Hindi, L.No. 4, गुरु रविदास, p.9)
9. चूल्हा - चौका करने वाली स्त्रियो को बॉट देती है। ऐसा करते समय वह उनका चरण स्पर्श भी करती है । पैर छुते समय मालकिन और सेविका में कोई भेदभाव नहीं रहता। (Hindi, L.No. 5, फूलकारी, p. 14)
10. रात में उन पर चमकता चांद भी। एक ही सी चांदनी है डालता।। मेह उन पर बरसता एक सा, एक -सा। उन पर हवाएं बही। (Hindi, Poem No. 6, फूल और काटों, p. 16)
11. सब धर्मों को समान दृष्टि से देखूंगा। (Hindi, L.No 14, अशोक का शस्त्र -त्याग, p. 50)



12. ਲਾਲਾ ਜੀ ਨੇ ਹਰਿਦ੍ਰਵਾਰ ਮੇਂ ਅਛੂਤੋ ਕੇ ਉਦਧਾਰ ਕੇ ਲਿਏ ਏਕ ਸਹਾਨ ਸਮੇਲਨ ਕਿਆ। ਦੇਸ਼ ਸੇ ਲੁਆਲੂਟ ਸਿਟਾਨੇ ਕੇ ਲਿਏ ਪਰਯਾਪਤ ਧਨ ਝੁਕਟਾ ਕਿਆ ਔਰ ਸੰਘ ਭੀ ਚਾਲੀਸ ਹਜ਼ਾਰ ਰੁਪਏ ਦਾਨ ਦਿਏ।  
(Hindi, L.No. 19, ਲਾਲਾ ਲਾਜਪਤਰਾਏ, p. 71)
13. ਸਮ੍ਰਿਤਿ ਥੀ ਸ਼ਤ੍ਰੁ ਸਿਤ੍ਰ ਮੇਂ ਦੋਨੇ ਉਸਕੋ ਏਕ ਸਮਾਨ , ਹਰ ਘਾਯਲ ਕੋ ਪਾਨੀ ਦੇਨਾ ਹੋਤਾ ਉਸਕਾ ਪਹਲਾ ਕਾਮ। (Hindi, Poem No. 21, ਕੋਝੀ ਨਹੀਂ ਬਗਾਨਾ, p.77)
14. ਅਘਲ ਅਲਾ ਨੂਰ ਕਹੀਂ ਹੈ ਕੁਦਰਤ ਕੇ ਸਬ ਕੰਦੇ ਸਬ ਜਗ ਫੈਲਾ ਨੂਰ ਉਸੀ ਕਾ ਕੌਨ ਖਲਾ ਕੌਨ ਸੰਦੇ। (Hindi, Poem No. 21, ਕੋਝੀ ਨਹੀਂ ਬਗਾਨਾ, p.78)
15. ਉਹ ਜਾਤੀ ਅਤੇ ਵਰਗ ਦੇ ਵਿਰੁਧ ਸਨ। ਲੋਕ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ ਤੋਂ ਬਹੁਤ ਪ੍ਰਭਾਵਿਤ ਹੋਏ। (Social Studies, L.No. 12, ਦੱਖਣੀ ਭਾਰਤ ਵਿੱਚ ਰਾਜਨੀਤਿਕ ਪ੍ਰਗਤੀਆਂ (700:1200 ਈ.), p. 123).
16. ਸਮਾਜ ਵਿੱਚ ਇਸਤਰੀਆਂ ਦਾ ਬਹੁਤ ਸਤਿਕਾਰ ਕੀਤਾ ਜਾਂਦਾ ਸੀ। ਉਹਨਾਂ ਨੂੰ ਸਿੱਖਿਆ ਵੀ ਦਿੱਤੀ ਜਾਂਦੀ ਸੀ। ਉਹ ਜੀਵਨ ਦੀਆਂ ਸਮਾਜਿਕ ਅਤੇ ਧਾਰਮਿਕ ਰਸਮਾਂ ਪੂਰਾ ਕਰਨ ਸਮੇਂ ਭਾਗ ਲੈਂਦੀਆਂ ਸਨ। ਉਹਨਾਂ ਨੂੰ ਆਪਣੇ ਪਤੀ ਦੀ ਚੋਣ ਕਰਨ ਦਾ ਅਧਿਕਾਰ ਪ੍ਰਾਪਤ ਸੀ। (Social Studies, L.No. 17, ਸਮਾਜਿਕ ਤਬਦੀਲੀ ਗਤੀਸ਼ੀਲ ਅਤੇ ਸਥਿਰ ਭਾਈਚਾਰੇ , p.171).
17. ਭਗਤੀ ਲਹਿਰ ਦੇ ਸੰਤਾਂ ਨੇ ਇਸ ਬੁਰਾਈ ਨੂੰ ਸਮਾਜ ਵਿੱਚੋਂ ਖਤਮ ਕਰਨ ਲਈ ਬਹੁਤ ਸਾਰੇ ਕਦਮ ਚੁੱਕੇ। ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਇੱਕ ਲੰਗਰ ਪ੍ਰਥਾ ਸ਼ੁਰੂ ਕੀਤੀ, ਜਿਸ ਵਿੱਚ ਸਾਰੀਆਂ ਜਾਤੀਆਂ ਦੇ ਲੋਕ ਬਿਨਾਂ ਕਿਸੇ ਭੇਦ ਭਾਵ ਦੇ ਹਿੱਸਾ ਲੈਂਦੇ ਸਨ। (Social Studies, L.No. 17, ਸਮਾਜਿਕ ਤਬਦੀਲੀ-ਗਤੀਸ਼ੀਲ ਅਤੇ ਸਥਿਰ ਭਾਈਚਾਰੇ, p. 174).
18. ਸੂਫੀ ਮਤ ਦੇ ਅਨੁਯਾਈ ਕੇਵਲ ਇੱਕ ਅਲੱ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਰੱਖਦੇ ਸਨ। ..... ਉਹ ਦੂਸਰੇ ਧਰਮਾਂ ਦਾ ਵੀ ਸਤਿਕਾਰ ਕਰਦੇ ਸਨ। ਉਹ ਜਾਤ ਪਾਤ ਦੇ ਵਿਰੁਧ ਸਨ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 178).
19. ਉਸ ਨੇ ਵੱਖ-ਵੱਖ ਧਰਮਾਂ ਦੇ ਪਰਸੀ, ਜੈਨ , ਹਿੰਦੂ ਅਤੇ ਈਸਾਈ ਵਰਗ ਦੇ ਲੋਕਾਂ ਲਈ ਇਬਾਦਤਖਾਨੇ ਦੇ ਦਰਵਾਜ਼ੇ ਖੋਲ ਦਿੱਤੇ ਸਨ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 179).
20. ਉਹ ਦੂਸਰੇ ਧਰਮਾਂ ਦਾ ਵੀ ਸਤਿਕਾਰ ਕਰਦੇ ਸਨ। ਉਹ ਜਾਤੀ ਪ੍ਰਥਾ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਕਰਦੇ ਸਨ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 180).
21. ਰਾਮਾਨੁਜ ਦੀ ਦੱਖਣੀ ਭਾਰਤ ਵਿੱਚ ..... ਉਹਨਾਂ ਨੇ ਜਾਤ-ਪਾਤ ਦਾ ਵਿਰੋਧ ਕੀਤਾ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ , p. 181).
22. “ਨਾ ਕੋ ਹਿੰਦੂ, ਨਾ ਕੋ ਮੁਸਲਮਾਨ” (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ , p. 185).



23. ਸਰੰਤ ਅਤੇ ਪੰਗਤ ਸੰਸਥਾਵਾਂ ਦਾ ਵਿਸਤਾਰ ਕੀਤਾ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 187).
24. ਹਰੇਕ ਖਾਲਸਾ ਜਾਤ-ਪਾਤ ਅਤੇ ਉਚ ਨੀਚ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਰੱਖੇਗਾ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 189).
25. ਲੋਕਤੰਤਰੀ ਸਮਾਜ ਵਿੱਚ ਕਿਸੇ ਵੀ ਆਧਾਰ ਤੇ ਕਿਸੇ ਨਾਲ ਕੋਈ ਵਿਤਕਰਾ ਨਹੀਂ ਕੀਤਾ ਜਾਂਦਾ। ਕਾਨੂੰਨ ਦੀ ਨਜ਼ਰ ਵਿੱਚ ਅਮੀਰ, ਗਰੀਬ, ਆਦਮੀ, ਔਰਤ ਸਭ ਬਰਾਬਰ ਹਨ। .....ਜਾਤ ਪਾਤ ਜਾਂ ਜਨਮ ਦੇ ਆਧਾਰ ਤੇ ਕਿਸੇ ਨੂੰ ਵੱਧ ਸਹੂਲਤਾਂ ਪ੍ਰਾਪਤ ਨਹੀਂ ਹੁੰਦੀਆਂ। (Social Studies, L.No. 21, ਲੋਕਤੰਤਰ ਅਤੇ ਸਮਾਨਤਾ, p. 217).
26. ਧਰਮ ਦੇ ਆਧਾਰ ਤੇ ਕੋਈ ਵਿਤਕਰਾ ਨਾ ਹੋਵੇ ਅਤੇ ਸਭ ਧਰਮਾਂ ਦਾ ਬਰਾਬਰ ਸਨਮਾਨ ਕੀਤਾ ਜਾਵੇ। (Social Studies, L.No. 22, ਲੋਕਤੰਤਰ ਸੰਸਥਾਤਮਕਾ ਅਤੇ ਪ੍ਰਤੀਨਿਧਤਾ, p.227)
27. ਸਿਧਾਂਤਕ ਤੌਰ ਤੇ ਆਦਮੀ ਅਤੇ ਔਰਤ ਸੰਵਿਧਾਨ ਦੁਆਰਾ ਦਿੱਤੇ ਗਏ ਅਧਿਕਾਰਾਂ ਅਤੇ ਕਰਤਵਾਂ ਦੇ ਆਧਾਰ ਤੇ ਵੀ ਸਮਾਨ ਹਨ। ..... ਸੰਵਿਧਾਨ ਦੁਆਰਾ ਦੋਹਾਂ ਧਿਰਾਂ ਨੂੰ ਸਮਾਨ ਅਧਿਕਾਰ ਸੌਂਪੇ ਗਏ ਹਨ। (Social Studies, L.No. 25, ਲਿੰਗ-ਅਸਮਾਨਤਾ, p. 255)
28. ....ਲੋਕਤੰਤਰੀ ਰਾਜ ਹੈ। ਜਿਸ ਵਿੱਚ ਔਰਤ ਨੂੰ ਚੋਣਾਂ ਵਿੱਚ ਬਰਾਬਰ ਛੋਟ ਪਾਉਣ ਦਾ, ਮਾਤਾ ਪਿਤਾ ਦੀ ਜਾਇਦਾਦ ਵਿੱਚ ਬਰਾਬਰ ਹਿੱਸਾ ਲੈਣ ਦਾ ਅਧਿਕਾਰ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਦਾਜ ਨੂੰ ਗੈਰ ਕਾਨੂੰਨੀ ਬਣਾਉਣਾ ਵੀ ਔਰਤ ਦੀ ਸਮਾਨਤਾ ਤੇ ਹੀ ਜ਼ੋਰ ਦਿੰਦਾ ਹੈ। (Social Studies, L.No. 25, ਲਿੰਗ-ਅਸਮਾਨਤਾ, p. 259).

### Non Violence

1. ਲਛਮਣ ਦੇਵ ਨੇ ਝੱਟ ਇੱਕ ਸੂਕਦਾ ਤੀਰ ਛੱਡਿਆ। ਹਿਰਨੀ ..... ਤੜਫ ਤੜਫ ਕੇ ਮਰ ਗਈ। ਨਾਲ ਹੀ ਉਸ ਦੇ ਛਲਨੀ ਹੋਏ ਪੇਟ ਵਿੱਚ ਦੋ ਬੱਚੇ ਨਿਕਲੇ। ਉਹ ਵੀ ਉਸ ਦੀਆਂ ਅੱਖਾਂ ਸਾਹਮਣੇ ਦਮ ਤੋੜ ਗਏ। ..... ਉਸ ਨੇ ਤੀਰ ਕਮਾਨ ਨਦੀ ਵਿੱਚ ਵਗਾ ਮਾਰੇ। ਉਸ ਨੇ ਫੈਸਲਾ ਕੀਤਾ ਕਿ ਉਹ ਅੱਗੇ ਤੋਂ ਕਿਸੇ ਜੀਵ ਨੂੰ ਬੇਦੋਸ਼ ਨਹੀਂ ਮਾਰੇਗਾ। (Punjabi, L.No. 12, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ, p. 47).
2. ਉਹ ਸੱਚ ਅਤੇ ਅਹਿੰਸਾ ਬਾਰੇ ਖੋਜ ਅਤੇ ਪ੍ਰਚਾਰ ਕਰਨਾ ਚਾਹੁੰਦੇ ਸਨ। (Punjabi, L.No. 27, ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ, p. 117).
3. जब तक मेरे शरीर में प्राण रहेंगे ... अहिंसा ही मेरा धर्म होगा। (Hindi, L.No 14, अशोक का शस्त्र-त्याग, p.50)
4. लोग इन बेजुबान पक्षियों को क्यों मारते हैं ऋ वे इन्हें जीने का अधिकार क्यों नहीं देते? आखिर वे भी भी तो मनुष्यों की तरह परमात्मा के बनाये हुए जीव हैं। उनका जीने का अधिकार हमें छीन नहीं लेना चाहिए। (Hindi, L.No.25, उड़ती चिड़िया का निशाना, p. 98)

## Charity

1. Two girl students, from her school in Karnal were sponsored by her every year as part of the NASA Space School Foundation Programme. (English, L.No. 4, Reaching the Stars, p. 24)
2. ਮਾਤਾ ਜੀ ਆਪਣੇ ਹੱਥੀ ਸਮਾਜ-ਸੇਵਾ ਦੇ ਕੰਮ ਕਰਦੇ ਤੇ ਆਪਣੇ ਪੁੱਤਰ ਨੂੰ ਵੀ ਨਾਲ ਲਾਈ ਰੱਖਦੀ ਸੀ। ਉਹ ਉਸ ਨੂੰ ਦਰੱਖਤ ਲਾਉਣ , ਗਰੀਬਾਂ ਨੂੰ ਰੋਟੀ ਖੁਆਉਣ , ਰਾਹੀਆ ਨੂੰ ਪਾਣੀ ਪਿਆਉਣ ..... ਦੀ ਪ੍ਰੇਰਨਾ ਦਿੰਦੀ ਰਹਿੰਦੀ ਸੀ। (Punjabi, L.No. 16, ਭਗਤ ਪੂਰਨ ਸਿੰਘ ਪਿੰਗਲਵਾੜਾ, p. 65)
3. ਪਿੰਗਲਵਾੜੇ ਨੂੰ ਚਲਾਉਣ ਲਈ ਸਾਰਾ ਧਨ ਪਿੰਗੜਵਾੜੇ ਦੇ ਸੇਵਕਾਂ ਦੁਆਰਾ ਦਾਨ ਦੇ ਰੂਪ ਵਿੱਚ ਮੰਗ ਕੇ ਇੱਕਠਾ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। (Punjabi, L.No. 16, ਭਗਤ ਪੂਰਨ ਸਿੰਘ ਪਿੰਗਲਵਾੜਾ, p. 67)
4. ਉਹਨਾਂ ਦਾ ਸੁਭਾਅ ਦਾਨੀ ਸੀ ..... ਵੇਲੇ ਤਤਪਰ ਰਹਿੰਦੇ ਸਨ। ਲਾਲਾ ਜੀ ਦੇ ਇਹਨਾਂ ਗੁਣਾਂ ਕਰਕੇ ਹੀ ਲੋਕ ਉਹਨਾਂ ਨੂੰ ‘ਪੰਜਾਬ ਕੇਸਰੀ’ ਕਹਿੰਦੇ ਸਨ।। (Punjabi, L.No. 23, ਲਾਲਾ ਲਾਜਪਤ ਰਾਏ, p. 98)
5. इन्होंने उनकी सेवा के लिए धन इकट्ठा किया और स्वयं भी दान दिया। अनाथ बालकों और बालिकाओं के लिए अनाथालय खोले। (Hindi, L.No. 19, लाला लाजपत राय, p. 70)
6. ਸ਼ੇਰ ਸ਼ਾਹ ਸੂਰੀ ਨੇ ..... ਸੜਕਾਂ ਦੇ ਦੋਹੀ ਪਾਸੀ ਛਾਂਦਾਰ ਰੁੱਖ ਲਗਵਾਏ ਗਏ। ਯਾਤਰੀਆਂ ਲਈ ਆਰਾਮ ਘਰ ਬਣਾਏ ਗਏ। ਉਸ ਨੇ ਗਰੀਬਾਂ, ਵਿਧਵਾ ਸਿੱਖਿਆ ਸੰਸਥਾਵਾਂ ਅਤੇ ਵਿਦਵਾਨਾਂ ਨੂੰ ਦਾਨ ਦਿੱਤਾ।। (Social Studies, L.No. 14, ਲਾਲਾ ਲਾਜਪਤ ਰਾਏ, p.142).
7. हरेक मुसलमान नुं आपनी नेक कमाई विंचे जकात (दान) देना चाहीदा है।। (Social Studies, L.No. 18, मुगल साम्राज, p. 178).

## Sacrifice

1. He starved himself for the baby boy's shake. (English, L.No. 10, The Child's Return-II, p. 68)
2. "Everyone dies, but very few get a chance to die for the country." (English, L.No. 11, A Letter From a Son to His Mother, p. 77)
3. ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਦੋ ਵੱਡੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਬਾਬਾ ਜ਼ੋਰਾਵਰ ਸਿੰਘ ਅਤੇ ਬਾਬਾ ਫਤਿਹ ਸਿੰਘ ਨੂੰ ਸਰਹਿੰਦ ਵਿਖੇ ਨੀਹਾਂ ਵਿੱਚ ਚਿਣਵਾ ਕੇ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ ਗਿਆ ਸੀ। (Punjabi, L.No. 12, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ, p. 46)
4. ਕਰਤਾਰ ਸਿੰਘ ਨੇ 13 ਸਤੰਬਰ ਨੂੰ ਫਾਂਸੀ ਦੀ ਸਜ਼ਾ ਸੁਣਾ ਕੇ ਜੱਜਾਂ ਦਾ ਧੰਨਵਾਦ ਕੀਤਾ ਤੇ ਕਿਹਾ, “ ਮੈਂ ਫਿਰ ਪੈਦਾ ਹੋ ਕੇ ਵੀ ਹਿੰਦੁਸਤਾਨ ਦੀ ਆਜ਼ਾਦੀ ਲਈ ਲੜਾਗਾਂ”। (Punjabi, L.No. 20, ਕਰਤਾਰ ਸਿੰਘ ਸਰਾਭਾ, p. 85)



5. एक वर्ष का समय बीतने पर जब भगवान फिर साधु के वेश उनकी कुटिया में लौतकर आये तो ..... पारस पत्थर वास्तव में वही पड़ा था। गुरु जी के मोह त्याग में भगवान बहुत प्रसन्न हुए। (Hindi, L.No. 4, गुरु रविदास, p. 10)
6. बुरी नजर के वहम को हटाने के लिए समझदार पंजवियों ने अब यह रिवाज त्याग दिया है। (Hindi, L.No. 5, फुलकारी, p. 13)
7. जान हथेली पर रखकर अपने सिद्धान्तों पर दृढ़ रहे। मानव- जाति की रक्षा के लिए उन्हें अपने जीवन का बलिदान करना पड़ा। (Hindi, L.No. 9, मीरी पीरी के मालिक, p. 27)
8. जिस सेना ने तुम्हारी पिता, भाई, पुत्र .....खड़ी है। आज उसी से तुम्हें लोहा लेना है। तुम प्रण करो कि जननी जन्म-भूमि को पराधीन न होते देखने से पहले तुम सदा के लिए अपनी आँखें वे बंद कर लोगी। (Hindi, L.No. 14, अशोक का शस्त्र - त्याग, pp. 48,49)
9. मैं अपने देशवासियों में वीरत्व की भावना जगाता हूँ और उन्हें अपने भाई-बहनो के बलिदान की याद भी दिलाता हूँ। (Hindi, L.No. 18, जलियाँवाला बागः एक आत्मकथा, p. 67)
10. ਗੁਰੂ ਜੀ ਨੂੰ ਦਿੱਲੀ ਲਿਆਂਦਾ ਗਿਆ ਅਤੇ ਮੁਸਲਮਾਨ ਬਣ ਲਈ ਕਿਹਾ। ਗੁਰੂ ਜੀ ਨੇ ਅਜਿਹਾ ਕਰਨ ਤੋਂ ਨਾਂਹ ਕਰ ਦਿੱਤੀ। ਇਸ ਕਰਕੇ ਗੁਰੂ ਜੀ ਨੂੰ ਤਸੀਹੇ ਦਿੱਤੇ ਗਏ ਅਤੇ 11 ਨਵੰਬਰ 1675 ਈ: ਨੂੰ ਦਿੱਲੀ ਦੇ ਚਾਂਦਨੀ ਚੌਕ ਵਿਖੇ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ ਗਿਆ। (Social Studies, L.No. 14, ਮੁਗਲ ਸਾਮਰਾਜ, p. 152).
11. ਸ਼੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਹਿੰਦੂਆਂ ਦੇ ਧਰਮ ਦੀ ਰੱਖਿਆ ਲਈ 11 ਨਵੰਬਰ, 1675 ਈ: ਨੂੰ ਦਿੱਤੀ ਵਿੱਚ ਆਪਣਾ ਬਲੀਦਾਨ ਦਿੱਤਾ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 188)

### **Self Control**

1. ਕੁੜੀ ਦਾ ਮੈਂ ਸਿੱਧਾ -ਸਾਦਾ ਵਿਆਹ ਕਰੂੰ ਤੇ ਮੁੰਡੇ ਦੇ ਵਿਆਹ ਤੇ ਆਪਾ ਕੁਸ਼ ਲੈਣਾ ਨੀ। ..... ਖੇਤੀ ਅਜੇ ਬਲਦਾਂ ਨਾਲ ਚੱਲੀ ਜਾਂਦੀ ਐ। ਮੈਂ ਲੋਕਾ ਵਾਂਗ ਦੇਖੇ -ਦੇਖੀ ਅੱਡੀਆਂ ਚੁੱਕ ਕੇ ਫਾਹਾ ਨੀ ਲੈਣਾ। (Punjabi, L.No. 6, ਬਲਦਾ ਵਾਲਾ ਪਿਆਰਾ ਸਿੰਘ, p. 21)
2. कोई भी बुरी घटना उसके डाक्टोर्ल नहीं कर सकती थी। (Hindi, L.No. 2, परमात्मा जो करता है, अच्छा ही करता है, p. 3)

## Wisdom

1. Birbal was quick to understand the plot..... Birbal secretly constructed an understand tunnel in the compound of his house. He got a big heap of fire wood put at the mouth of the tunnel . He entered the heap in the presence of Akbar and other ministers ..... After six months he come to the court with long hair and a beard.....The minister and the barber were at once asked and send to jail. (English, L.No. 5, Birbal Hits Back, pp. 30,31)
2. ਇਸ ਲਈ ਲੋਕਾਂ ਦਾ ਸੂਝਵਾਨ ਹੋਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਇਸ ਦਾ ਭਾਵ ਬਹੁਤ ਪੜ੍ਹੇ ਲਿਖੇ ਹੋਣਾ ਨਹੀਂ ਸਗੋਂ ਰਾਜਨੀਤਿਕ ਤੌਰ ਤੇ ਪਰਪੱਕ ਹੋਣਾ ਹੈ। ਅਜਿਹੇ ਲੋਕ ਹੀ ਆਪਣੇ ਸੂਝਵਾਨ ਪ੍ਰਤੀਨਿਧੀਆਂ ਦੀ ਚੋਣ ਕਰਕੇ ਦੇਸ਼ ਦੀ ਸ਼ਾਸਨਪ੍ਰਣਾਲੀ ਨੂੰ ਵਧੀਆ ਢੰਗ ਨਾਲ ਚਲਾ ਅਤੇ ਪ੍ਰਤੀਨਿਧ ਦੀ ਕਾਰਵਾਈ ਤੇ ਕੰਟਰੋਲ ਕਰ ਸਕਦੇ ਹਨ। (Social Studies, L.No. 21, ਲੋਕਤੰਤਰ ਅਤੇ ਸਮਾਨਤਾ, p. 219)

## Courage

1. Here was one brave girl who really had crossed the shores and skies to fulfill her motto, "Follow your dream". (English, L.No 4, Reaching for the stars, p. 24)
2. You remember how grand uncle fought the raiders in 1947-48. His unit was one of the first to land at Srinagar and fight the Pakistan infiltrators . ..... he was severely wounded in the battle but never left his post till the enemy was soundly defeated. (English, L.No 11, A Letter From a Son to His Mother, p. 77)
3. He killed three enemy soldiers single handed and saved the life of uncle Joginder Singh who was lying wounded in the minefield. (English, L.No. 11, A Letter From a Son to His Mother, p. 77)
4. ਉਸਦਾ ਖੂਨ ਖੋਲ ਉਠਿਆ। .....ਇਹ ਸਾਕੇ ਸੁਣ ਕੇ ਉਹ ਦਾ ਰੋਹ ਜਾਗ ਪਿਆ। ਉਸ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਕਿਹਾ ਕਿ ਉਹ ਉਹਨਾ ਦਾ ਹੀ ਬੰਦਾ ਹੈ। ਇਸ ਲਈ ਲਈ, ਉਹ ਗੁਰੂ ਜੀ ਦੀ ਆਗਿਆ ਅਨੁਸਾਰ ਹਰ ਕੁਰਬਾਨੀ ਕਰਨ ਲਈ ਹਮੇਸ਼ਾ ਤਿਆਰ ਰਹੇਗਾ। (Punjabi, L.No. 12, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ, p. 47)
5. ਇਸ ਦਿਹਾੜੇ ਕਲੀਧਰ ਨੇ, ਪਰਖੇ ਸਿੱਖੀ ਦੇ ਵਣਜਾਰੇ । ਸਿਰ ਤਲੀਆਂ' ਤੇ ਧਰ ਕੇ ਨਿੱਤਰੇ, ਸਿਦਕੀ-ਸੂਰੇ, ਪੰਜ-ਪਿਆਰੇ। (Punjabi, L.No. 15, ਵਿਸਾਖੀ, p. 61)
6. अशेष रक्त तोल दो। स्वतन्त्रता का मोल दो, कड़ी यूगो की खोल दो, डरो नहीं, मरो वही, बड़े चलो, बड़े चलो। (Hindi , L.No. 11, बड़े चलो, बड़े चलो, p. 36)

7. इस प्रकार अंग्रेज सरकार भारतीयों के आजादी प्राप्त करने के .....परन्तु अन्त में शहीदों का खून रंग लाया और भारत आजाद हो गया। (Hindi, L.No.18, जलियावालाबागः एक आत्मकथा, p. 66)
8. लाला जी सच्चे देशभक्त, भारतीय संस्कृति के .....। उनमें साहस और शौर्य कूट-कूट कर भरे थे। (Hindi, L.No.19, लाला लाजपतराय, p. 69)
9. एक बालक रेल की पटरियों के बीच खेल रहा है। दूसरी ओर से गाड़ी बहुत तेजी से आ रही थी। वह बड़े साहस के साथ नीचे कूद पड़ा। उसने बालक को बचा लिया। यदि क्षण की देरी ..... कुचला जाता। (Hindi, L.No. 28, थॉमस एडिसन, p. 108)
10. राहगीर पग बढ़ा-बढ़ा कर, ..... हिम्मत और विश्वास जगाकर मंजिल को पा जाते हैं। (Hindi, L.No. 30, साक्षरता अभियान, p. 115)
11. ਗੁਰੂ ਜੀ ਨੂੰ ਦਿੱਲੀ ਲਿਆਂਦਾ ਗਿਆ ਅਤੇ ਮੁਸਲਮਾਨ ਬਣ ਜਾਣ ਲਈ ਕਿਹਾ। ਗੁਰੂ ਜੀ ਨੇ ਅਜਿਹਾ ਕਰਨ ਤੋਂ ਨਾਂਹ ਕਰ ਦਿੱਤੀ।। (Social Studies, L.No. 14, ਮੁਗਲ ਸਾਮਰਾਜ, p. 152).

### Service

1. He saw the lion lying on the ground and crying with pain. The lion saw Androcles and held out his paw Androcles saw a big thorn stuck in its paw. He at once pulled out the thorn. The lion was relieved (English, L.No. 6, Kindness Always Repays, p. 37)
2. Also it's a great feeling to be able to do something for the land where you are born. I feel very proud and privileged ..... In no way could I have served my country in a better way. (English, L.No. 7, Let's Meet Them, pp. 46,47)
3. I want to open a clinic in our village, as there is no hospital there. The villagers have to go very far for proper medical treatment. (English, L.No. 7, Let's Meet Them, p. 48)
4. At such times it is not fear that feels my mind but a sense of pride, that I am here to protect my country. (English, L.No. 11, Let's Meet them, p. 76)
5. ਕਈ ਵਾਰ ਉਹ ਆਖਦਾ “ਧਰਤੀ ਤਾਂ ਸਾਡੀ ਮਾਂ ਹੈ, ਜਿੰਨੀ ਸੇਵਾ ਕਰੋਗੇ, ਉਨਾ ਹੀ ਫਲ ਦਿੰਦੀ ਆ”। (Punjabi, L.No. 6, ਬਲਦਾਂ ਵਾਲਾ ਪਿਆਰਾ ਸਿੰਘ, p. 22)
6. 26 ਸਾਲ ਦੀ ਉਮਰ ਵਿੱਚ ਭਗਤ ਜੀ ..... ਪ੍ਰਣ ਲਿਆ ਕਿ ਉਹ ਉਮਰ ਭਰ ਕੁਆਰਾ ਰਹਿ ਕੇ ਲੋੜਵੰਡ ਤੇ ਬੇਸਹਾਰਾ ਲੋਕਾਂ ਦੀ ਸੇਵਾ ਕਰੇਗਾ। (Punjabi, L.No 16, ਭਗਤਪੂਰਨ ਪਿੰਗਲਵਾੜਾ, p. 60)



7. ਮੱਠੁਖ ਅਜਿਹੇ ਵੀ ਹੁੰਦੇ ਹਨ ਜਿਹੜੇ ਆਪਣੇ ਸੁੱਖ ਆਰਾਮ ਦੀ ਪਰਵਾਹ ਨਾ ਕਰਦੇ ਹੋਏ ਦੂਜਿਆਂ ਲਈ ਜਿਉਂਦੇ ਹਨ। .....ਉਹਨਾਂ ਨੇ ਆਪਣੀ ਸਾਰੀ ਉਮਰ ਬੇ-ਸਹਾਰਾ ਲੋਕਾਂ ਦਾ ਸਹਾਰਾ ਬਣਨ ਦੁਖੀ ਲੋਕਾਂ ਦਾ ਦੁੱਖ ਦੂਰ ਕਰਨ ਲਈ ਲਾ ਦਿੱਤੀ।। (Punjabi, L.No. 16, ਭਗਤਪੂਰਨ ਪਿੰਗਲਵਾੜਾ, p. 65)
8. ਇੱਥੇ ਉਹਨਾਂ ਦਾ ਕੰਮ ਭੁੱਖਿਆ ਨੂੰ ਰੋਟੀ ਦੇਣਾ, ਬੇਸਹਾਰੇ ਅਪਾਹਜਾਂ ਨੂੰ ਸੰਭਾਲਨਾ ਤੇ ਹਸਪਤਾਲ ਤੋਂ ਉਹਨਾਂ ਦਾ ਇਲਾਜ ਕਰਾਉਣਾ ਹੁੰਦਾ ਸੀ। ਉਹ ਰੋਗੀਆਂ ਦੇ ਲਿੱਬੜੇ ਹੈ ਮੈਲੇ ਕੱਪੜੇ ਪੋਚੇ ਤੇ ਉਹਨਾਂ ਨੂੰ ਨਹਾਉਂਦੇ ਵੀ ਸਨ। (Punjabi, L.No. 16, ਭਗਤਪੂਰਨ ਸਿੰਘ- ਪਿੰਗਲਵਾੜਾ, p. 66)
- 9। ਜਨ-ਸਾਧਾਰਣ ਆਂਵ ਸਾਧੂ- ਸੰਤੋਂ ਕੀ ਸੇਵਾ ਮੇਂ ਉਨ੍ਹੇ ਵਿਸ਼ੇਸ਼ ਆਨੰਦ ਮਿਲਤਾ ਥਾ। ਗੁਰੂ ਜੀ ਕਾ ਵ੍ਰਫ਼ ਵਿਸ਼ਵਾਸ ਥਾ ਕਿ ਈਸ਼ਵਰ ਕੀ ਭਕਤਿ ਕੜੇ ਭਾਗਯ ਮੇਂ ਪ੍ਰਾਪਤ ਹੋਤੀ ਹੈ। (Hindi , L.No. 4, ਗੁਰੂ ਰਵਿਦਾਸ, p. 10)
10. ਏਕ ਬਾਰ ਗੁਰੂ ਰਵਿਦਾਸ ਜੀ ਕੀ ਸੇਵਾ ਭਾਵਨਾ ਕੋ ਦੇਖਕਰ ਭਗਵਾਨ ਸ੍ਵਯੰ ਸਾਧੂ ਕੇ ਵੇਸ਼ ਮੇਂ ਉਨਕੀ ਕੁਟਿਆ ਮੇਂ ਪਧਾਰੇ। ਗੁਰੂ ਜੀ ਨੇ ਸਾਧੂ ਕਾ ਖ਼ੂਬ ਆਦਰ ਸਤਕਾਰ ਕਿਆ। ਸਾਧੂ ਨੇ ਉਨਕੇ ਸੇਵਾ ਭਾਵ ਮੇਂ ਪ੍ਰਸੰਨ ਹੋਕਰ ਉਨ੍ਹੇਂ ਏਕ ਪਾਰਸ ਪਥਰ ਭੇਂਟ ਕਿਆ। (Hindi, L.No. 4, ਗੁਰੂ ਰਵਿਦਾਸ, p. 10)
11. ਜੇਲ ਮੇਂ ਕਬ ਕੁਝ ਲੋਗ ਖੇਲ-ਤਮਾਸ਼ਾ ਦੇਖਤੇ ਹੀ ਹੈਂ, ਤੋਂ ਮੈਂ ਕਯੋਂ ਨ ਦਿਖਾ ਕਰ ਮਾਂ ਕੀ ਦਵਾ ਕਰੂੰ। (Hindi, L.No. 7, ਛੋਟਾ ਜਾਦੂਗਰ , p. 19)
12. ਪ੍ਰਤਿਭਾ ..... ਅਪਨੀ ਪ੍ਰਜਾ ਕੀ ਭਲਾਈ ਕਰੂੰਗਾ। ਸਬ ਪ੍ਰਾਣਿਯੋਂ ਕੋ ਸੁਖ ਔਰ ਸ਼ਾਂਤਿ ਪਹੁੰਚਾਨੇ ਕਾ ਪ੍ਰਯਤ ਕਰੂੰਗਾ। (Hindi, L.No. 14 , ਅਸ਼ੋਕ ਕਾ ਸ਼ਸ਼ਤ੍ਰ-ਤਿਆਗ, p. 50)
13. ਉਨ੍ਹੋਂਨੇ ਅਪਨਾ ਬਹੁਤ-ਸਾ ਸਮਯ ਸੇਵਾ-ਕਾਰਯ ਮੇਂ ਬਿਤਾਨਾ ਆਰੰਭ ਕਰ ਦਿਆ ਔਰ ਪਰੋਪਕਾਰ ਕੇ ਅਨੇਕ ਕਾਰਯ ਕੀਏ। ਦੇਸ਼ ਕੇ ਭਿੰਨ-ਭਿੰਨ ਭਾਗੋਂ ਮੇਂ ਕਈ ਬਾਰ ਅਕਾਲ ਪੜਾ.....। ਲਾਲਾ ਜੀ ਅਕਾਲ ਪੀੜਿਤੋਂ ਕੀ ਰਕਸ਼ਾ ਕੇ ਲੀਏ ਸਦੈਵ ਉਦਯਤ ਰਹੇ। (Hindi, L.No. 19, ਲਾਲਾ ਲਾਜਪਤ ਰਾਯ, p. 70)
14. ਉਨ੍ਹੋਂਨੇ ਅਪਨਾ ਤਨ, ਮਨ ਔਰ ਧਨ ਕਾਲੇਜ ਕੀ ਸੇਵਾ ਮੇਂ ਅਰਪਣ ਕਰ ਦਿਆ। (Hindi, L.No. 19 , ਲਾਲਾ ਲਾਜਪਤ ਰਾਯ, p. 70)
15. ਰਕਤ-ਦਾਨ ਕਰਨੇ ਵਾਲਾ ਬਯਕਤਿ ਅਪਨੇ ਲਾਭ ਕੇ ਲੀਏ ਰਕਤ-ਦਾਨ ਨਹੀਂ ਕਰਤਾ। ਉਸਕਾ ਧ੍ਯੇਯ ਤੋਂ ਮਾਨਵਤਾ ਕੀ ਸੇਵਾ ਕਰਨਾ ਹੈ। (Hindi , L.No. 20, ਰਕਤ ਦਾਨ, p. 74)

16. गुरुघर का इक सेवाद्वर..... संगत की सेवा करता भाई कहैया था उस का नाम , गुरुवाणी का भक्त अनोखा करता जनसेवा का काम। (Hindi , Poem No. 21, कोई नहीं बगाना, p. 76)
17. भेदभाव बिन सेवारत जो उसके सिर प्रभु हाथ धरे। (Hindi , L.No. 21, कोई नहीं बगाना, p. 78)
18. ਪਰਮਾਤਮਾ ਦੀ ਸੇਵਾ ਕਰਨ ਲਈ ਪ੍ਰੇਰਨਾ ਅਤੇ ਸ਼ਰਦਾ ਦਾ ਹੋਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 78)
19. ਜਨਤਾ ਦੀ ਤਹਿ ਦਿਲੋਂ ਅਤੇ ਇਮਾਨਦਾਰੀ ਨਾਲ ਸੇਵਾ ਕਰੋ। (Social Studies, L.No. 24, ਜਨਤਕ ਸੰਚਾਰ ਅਤੇ ਲੋਕਤਤਰ, p. 246)

### Purity

1. ਭਾਈ ਲਹਿਣੇ .....ਮੰਤਰ ਮੁਗਧ ਹੋਏ ਨੇ ਅੱਖਾਂ ਮੀਟ ਲਈਆਂ। ਭਾਈ ਲਹਿਣਾ ਸ਼ਬਦਾਂ ਦੀ ਉਸ ਅਗੰਮੀ ਫੁਹਾਰ ਵਿੱਚ ਭਿਜਿਆ ਰਹਿਣਾ ਚਾਹੁੰਦਾ ਸੀ। ਉਹ ਫੁਹਾਰ ਭਾਈ ਲਹਿਣਾ ਦੀ ਆਤਮਾ ਨੂੰ ਧੋ ਰਹੀ ਸੀ। ..... ਇਹ ਗੁਰਬਾਣੀ ਦੀ ਸ਼ਕਤੀ ਸੀ। (Punjabi, L.No. 10, ਆਖਰੀ ਪੈਂਡੇ ਤੋਂ ਪਹਿਲਾ , p. 39)
2. बच्चो , प्रातः काल जल्दी उठो , सैर या व्यायस ...। साफ कपड़े पहनने चाहिए। नियमित रूप से शरीर के सभी अंगों की रक्षा सफाई करनी चाहिए। हाथ धोकर शुद्ध भोजन एवं जल का प्रयोग करना चाहिए। (Hindi , L.No. 8 , हमारा स्वास्थ्य, p. 24)
3. ਉਨਾਂ ਨੇ ਲੋਕਾਂ ਨੂੰ ਸਿੱਖਿਆ ਦਿੱਤੀ ਕਿ ਮੁਕਤੀ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਇੱਕੋ ਇੱਕ ਸਾਧਨ , ਈਸ਼ਵਰ ਨੂੰ ਸਾਫ ਦਿਲ ਨਾਲ, ਸਨੇਹ ਕਰਨਾ ਹੈ।। (Social Studies, L.No. 12, ਦੱਖਣੀ ਭਾਰਤ ਵਿੱਚ ਰਾਜਨੀਤਿਕ ਪ੍ਰਗਤੀਆਂ (700-1200 ਈ:), p. 123)
4. ਸੰਤ ਰਵੀਦਾਸ ..... ਉਹਨਾਂ ਨੇ ਨਾਮ ਦਾ ਜਾਪ ਕਰਨ ਅਤੇ ਮਨ ਦੀ ਸ਼ੁੱਧੀ 'ਤੇ ਜ਼ੋਰ ਦਿੱਤਾ। ਉਹਨਾਂ ਨੇ ਤੀਰਥ ਯਾਤਰਾ, ਮੂਰਤੀ ਪੂਜਾ, ਵਰਤ ਰੱਖਣ ਅਤੇ ਜਾਤ-ਪਾਤ ਦਾ ਖੰਡਨ ਕੀਤਾ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 183).

### Patience

1. You need to be very patient and nice with your patients . Never let them feel you have no time for them. You need to be very prompt in responding to calls from patients. (English, L.No. 7, Let's Meet Them, p. 48)

2. ਜਿੰਨੀ ਬੇਰਹਿਮੀ ਨਾਲ ਦਿੱਲੀ ਦੇ ਹਾਕਮਾਂ ਵੱਲੋਂ ਬੰਦਾ ਬਹਾਦਰ ਨੂੰ ਤਸੀਹੇ ਦਿੱਤੇ ਗਏ , ਉਸ ਤੋਂ ਵੀ ਵਧੇਰੇ ਸਬਰ ਨਾਲ ਉਸ ਨੇ ਇਹ ਜੁਲਮ ਸਹਿਆ। ਉਹ ਡੋਲਿਆ ਨਹੀ, ਘਬਰਾਇਆ ਨਹੀਂ। ਅੰਤ ਸਮੇਂ ਤੱਕ ਉਸ ਦੇ ਚਿਹਰੇ ਉਤੇ ਜਲਾਲ ਅਤੇ ਸ਼ਾਂਤੀ ਸੀ। (Punjabi, L.No. 12, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ , p.49)
3. ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਨੇ ਅਪਮਾਨਭਰੀ ਭਾਤੀ ਕੀ ਔਰ ਧਿਆਨ ਨ ਦੇਕਰ ਸ਼ਾਂਤ - ਭਾਵ ਸੇ ਕਹਾ ਪੈਦੇ ਖਾਓ। ਤੂ ਬਹਾਦੁਰ ਆਦਮੀ ਹੈ। ..... ਤਲਵਾਰ ਚਲਾ। (Hindi, L.No. 9, ਮੀਰੀ ਪੀਰੀ ਕੇ ਮਾਲਿਕ, p. 28)
4. ਕੰਪਨੀ ਵਾਲੇ ਧਰ ਸਮਝਕਰ ਕਿ ਕਹ ਸਮਧ ਨਫ਼ਟ ਕਰ ਰਹਾ ਹੈ , ਉਸੇ ਕਾਮ ਸੇ ਅਲਗ ਕਰ ਦੇਤੇ ਥੇ। ਇਤਨਾ ਸਭ ਹੋਤੇ ਹੁਏ ਭੀ ਉਸਨੇ ਧੈਰਧ ਨਹੀਂ ਹੋਤਾ । ਧਧਪਿ ਉਸਕੇ ਪਾਸ ਰੁਪਧਾ ਪੈਸਾ ਸ਼ੀਘ ਹੀ ਸਮਾਪਤ ਹੋ ਗਧਾ , ਪਰਨਤੂ ਉਸਨੇ ਅਪਨੇ ਭੀਤਰ ਕਮੀ ਅਨੁਭਵ ਨਹੀਂ ਕੀ। (Hindi, L.No. 28, ਥਾਮਸ ਡੀਡੀਸਨ, p. 108)

### Duty

1. They said, “ is it right for someone to be idle ?” “Certainly not! “ said the Jinn .... I want you to work for man, you shouldn’t sit idle”. (English, L.No. 1, How the Camel got its hump, pp. 2,3)
2. An announcement was made for any doctor on the train to attend to the sick passenger ..... doctor gave the patient some medicine and the patient was feeling better ..... I just did my duty. (English, L.No. 7, Lets Meet Them, p. 47)
3. He was severely wounded in the battle but never left his post till the enemy was soundly defeated. (English, L.No. 11, A Letter From a Son to His Mother, p. 77)
4. “The safety , honour and welfare of your country comes first , always and every time. The honour, welfare and comfort of the men you command comes next. Your own ease, comfort and safety comes last, always and every time”. (English, L.No. 11, A Letter From a Son to His Mother, p. 78)
5. ਇਸ ਨਿਸ਼ਕਾਮ ਸੇਵਾ ਤੋਂ ਮਿਲਦੀ ਸੰਤੁਸ਼ਟੀ ਬਾਰੇ ਉਹਨਾਂ ਨੇ ਲਿਖਿਆ ਹੈ, “ਇਹ ਕੰਮ ਕਿਉਂਕਿ ਮੇਰੀ ਆਤਮਾ ਨੂੰ ਪ੍ਰਸੰਨ ਕਰਦਾ ਸੀ, ਸੋ ਮੈਂ ਖਿੜੇ -ਮੱਥੇ ਇਹ ਡਿਉਟੀ ਨਿਭਾਉਂਦਾ ਰਿਹਾ ਹਾਂ”। (Punjabi, L.No. 16, ਭਗਤ ਪੂਰਨ ਸਿੰਘ-ਪਿੰਗਲਵਾੜਾ, p. 67)
6. ਕੈਦ ਦੇ ਸਮੇਂ ਨੂੰ ਵੀ ਉਹਨਾਂ ਨੂੰ ਵਿਅਰਥ ਨਹੀਂ ਜਾਣ ਦਿੱਤਾ। ਆਪਣੀ ਪ੍ਰਸਿੱਧ ਸੈਜੀਵਨੀ ‘ਮਾਈ ਐਕਸਪੈਰੀਮੈਂਟਸ ਵਿੱਚ ਟਰੱਥ’ ਉਹਨਾਂ ਨੇ ਕੈਦ ਵਿੱਚ ਹੀ ਲਿਖੀ। (Punjabi, L.No. 27, ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ, p. 118)



7. ਸਮਾਜਿਕ ਵਿਗਿਆਪਨ ਆਮ ਤੌਰ ਤੇ ਵਪਾਰਿਕ ਜਾਂ ਸਰਕਾਰੀ ਸੰਸਥਾਵਾਂ ਵੱਲੋਂ ਸਮਾਜਿਕ ਜ਼ਿੰਮੇਵਾਰੀ ਨਿਭਾਉਣ ਅਤੇ ਸਮਾਜ ਸੇਵਾ ਹਿਤ ਕੀਤੇ ਜਾਂਦੇ ਹਨ। (Social Studies, L.No. 24, ਜਨਤਕ ਸੰਚਾਰ ਅਤੇ ਲੋਕਤੰਤਰ, p. 249).

### **Renunciation**

1. ਗੁਰੂ ਜੀ ਬਚਪਨ ਮੇਂ ਹੀ ਸੰਤ ਪ੍ਰਕ੍ਰਿਤਿ ਕੇ ਥੇ। ਉਨਕਾ ਅਧਿਕਾਂਸ਼ ਸਮਧ ਈਸ਼ਰ ਖਕਿਤ ਔਰ ਸਾਧੁ - ਸੰਤੋ ਮੇਂ ਕ੍ਰਿਤੀਤ ਹੋਤਾ ਥਾ। (Hindi, L.No. 4, ਗੁਰੂ ਰਵਿਦਾਸ, p. 9)
2. ਉਹਨਾਂ ਨੇ ਲੋਕਾਂ ਨੂੰ ਸਿੱਖਿਆ ਦਿੱਤੀ ਕਿ ਮੁਕਤੀ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਇੱਕੋ-ਇੱਕ ਸਾਧਨ, ਈਸ਼ਵਰ ਨੂੰ ਸਾਫ ਦਿਲ ਨਾਲ ਸਨੇਹ ਕਰਨਾ ਹੈ। (Social Studies, L.No. 12, ਦੱਖਣੀ ਭਾਰਤ ਵਿੱਚ ਰਾਜਨੀਤਿਕ ਪ੍ਰਗਤੀਆ (700-1200 ਈ:), p. 123).
3. ਸ਼ੰਕਰਾਚਾਰੀਆਂ ..... ਉਹਨਾਂ ਨੇ ਲੋਕਾਂ ਨੂੰ ਸੰਦੇਸ਼ ਦਿੱਤਾ ਕਿ ਮੁਕਤੀ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਗਿਆਨ ਮਾਰਗ ਇੱਕ ਚੰਗਾ ਸਾਧਨ ਹੈ। ਉਹਨਾਂ ਨੇ 'ਅਦਵੈਤ' ਫਿਲਾਸਫੀ ਦਾ ਸੰਦੇਸ਼ ਦਿੱਤਾ, ਜਿਸ ਦਾ ਅਰਥ ਹੈ ਕਿ ਪ੍ਰਮਾਤਮਾ ਅਤੇ ਉਸ ਦੀ ਰਚਨਾ ਇੱਕ ਹੈ। (Social Studies, L.No. 17, ਸਮਾਜਿਕ ਤਬਦੀਲੀ-ਗਤੀਸ਼ੀਲ ਅਤੇ ਸਥਿਰ ਭਾਈਚਾਰੇ, p. 123)
4. ਮਾਧਵ ਦੱਖਣੀ ਭਾਰਤ ਵਿੱਚ ਕ੍ਰਿਸ਼ਨ ਦੀ ਭਗਤੀ ਦਾ ..... ਉਹਨਾਂ ਦਾ ਵਿਸ਼ਵਾਸ ਸੀ ਕਿ ਗਿਆਨ, ਕਰਮ ਅਤੇ ਭਗਤੀ ਸ਼ਕਤੀ ਪ੍ਰਾਪਤ ਕਰਨ ਦੇ ਤਿੰਨ ਸਾਧਨ ਹਨ। (Social Studies, L.No 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 178).

### **Self Relization**

1. The Gaint's heart was filled with pity. "How selfish I have been !" He decided..... knock down the wall so that the children could once again come and play in his garden. (English, L.No. 2, Selfish Gaint, p. 10)
2. ਸ਼ੁਕਰਾਤ ਦਾ ਵਿਸ਼ਵਾਸ ਸੀ ਕਿ ਗਿਆਨ ਬੰਦੇ ਦੇ ਅੰਦਰ ਹੀ ਹੁੰਦਾ ਹੈ, ਜਿਸ ਨੂੰ ਗੱਲ-ਬਾਤ ਰਾਹੀਂ ਬਾਹਰਲੇ ਆ ਕੇ ਵਰਤਿਆ ਜਾ ਸਕਦਾ ਹੈ। (Punjabi, L.No. 4, ਮਹਾਨ ਚਿੰਤਕ: ਸ਼ੁਕਰਾਤ ਦੀ ਕਹਾਣੀ, p. 14)

### **Justice**

1. ਉਸ ਦੇ ਇਨਸਾਫ ਪੰਸਦ ਅਤੇ ਗਰੀਬਾਂ ਦੇ ਹਮਦਰਦ ਹੋਣ ਕਾਰਨ ਉਹ ਆਮ ਮਨੁੱਖ ਲਈ ਆਸ ਦੀ ਕਿਰਨ ਬਣ ਗਿਆ ਸੀ। ..... ਸਾਧਾਰਨ ਲੋਕਾਂ ਦੇ ਦਿਲ ਜਿਤੋਂ ਲਏ। (Punjabi, L.No. 12, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ, p.48)

2. मानव –जाति के कल्याण और आत्म –रक्षा के लिए युद्ध आवश्यक था। गुरु साहब ने समय की चुनौती को स्वीकार किया। (Hindi , L.No. 9 , मीरी पीरी के मालिक, p. 28)
3. लाला जी सच्चे देशभक्त , भारतीय संस्कृति के प्रेमी , सत्यवादी , वीर तथा अन्याय के घोर विरोधी थे। (Hindi , L.No. 19 , लाला लाजपत राय , p. 69)
4. चोला-राज बहूत ਸ਼ਕਤੀਸ਼ਾਲੀ ਹੁੰਦਾ ਸੀ।..... ਉਸ ਕੋਲ ਬਹੁਤ ਸਾਰੀਆਂ ਸ਼ਕਤੀਆਂ ਹੁੰਦੀਆਂ ਸਨ।..... ਉਹ ਰਾਜ ਪ੍ਰਬੰਧ ਦੀ ਨਿਗਰਾਨੀ ਕਰਦਾ, ਨਿਆਂ ਕਰਦਾ.....।(Social Studies, L.No. 12, ਦੱਖਣੀ ਭਾਰਤ ਵਿੱਚ ਰਾਜਨੀਤਿਕ ਪ੍ਰਗਤੀਆਂ (700-1200 ਈ.), p. 122)
5. ਉਹ ਇਸਲਾਮੀ ਕਾਨੂੰਨਾਂ ਅਨੁਸਾਰ ਨਿਆਂ ਬਾਰੇ ਰਾਜੇ ਨੂੰ ਸਲਾਹ ਦਿੰਦਾ ਸੀ। (Social Studies, L.No. 14, ਮੁਗਲ ਸਾਮਰਾਜ, p. 145)
6. ਹਰੇਕ ਖਾਲਸਾ ਸ਼ਾਸਤਰ ਪਾਰਣ ਕਰੇਗਾ ਅਤੇ ਧਰਮ ਯੁੱਧ ਲਈ ਹਮੇਸ਼ਾ ਤਿਆਰ ਰਹੇਗਾ।(Social Studies, L.No. 18, ਪਾਰਮਿਕ ਵਿਕਾਸ, p. 189)

### **Faith**

1. I can't deny either , so I think it might be That science made me from a monkey and God is keeping me. (English, L.No. 4, The Master Plan, p. 98)
2. ਪੂਜਾ-ਪਾਠ ਸਮੇਂ ਘੜੇ ਦੇ ਪਾਣੀ ਨੂੰ ਲੋਕ ਕੁੰਭ ਦਾ ਜਲ ਕਹਿੰਦੇ ਹਨ। ਸ਼ਰਧਾਲੂ ਇਸ ਪਾਵਨ ਜਲ ਨੂੰ ਅੰਮ੍ਰਿਤ ਸਮਝ ਕੇ ਪੀਂਦੇ ਹਨ ਤੇ ਇਹ ਪਰੰਪਰਾ ਅੱਜ ਵੀ ਜਾਰੀ ਹੈ।।(Punjabi, L.No. 11, ਘੜੇ ਦਾ ਪਾਣੀ, p.42 )
3. .......उसके मंत्री का परमात्मा पर अटूट विश्वास था। परमात्मा जो करता है, अच्छा ही करता है वह ऐसा मानता भी था और इस पर अमल भी करता था। (Hindi, L.No. 2, परमात्मा जो करता है, अच्छा ही करता है, p. 3)
4. अंगहीन होने के कारण आप तो बच जाते परन्तु मुझे भले-अच्छे मनुष्य का मौत से छुटकारा पाना संभव न होता। इसलिए मानना पड़ता है कि यह सब कुछ परमात्मा ने भलाई के लिए ही किया है। (Hindi, L.No. 2, परमात्मा जो करता है, अच्छा ही करता है, p. 3)
5. उनका अधिकांश समय ईश्वर भक्ति और साधु-संतो के सत्संग में व्यतीत होता था। उनकी मान्यता थी कि ईश्वर एक है और उसी को वह अपना गुरु मानते थे। (Hindi, L.No. 4, गुरु रविदास, p.9)

6. अब वे उसकी जगह काले धागे से ओउम् बना देती है। हिन्दी या पंजाबी में कढ़ा हुआ यह ओउम् यही सिखाता है कि प्रत्येक शम्भु कार्य करते समय हमें भगवान का नाम लेना चाहिए। (Hindi, L.No. 5, फूलकारी, p. 13)
7. माँ को अपने बेटे की योग्यता पर पूजा विश्वास था।.....उसकी सहायता करती। वह कहती थी इंडीसन एक दिन अवश्य ही महान वैज्ञानिक बनेगा। उसका नाम संसार में चारों ओर फैल जायेगा। (Hindi, L.No. 28, थामस एंडीसन, p. 108)
8. ਉਹਨਾਂ ਨੇ ਈਸ਼ਵਰ ਦੀ ਭਗਤੀ ਕਰਨ ਤੇ ਜ਼ੋਰ ਦਿੱਤਾ। ਉਨਾਂ ਨੇ ਲੋਕਾਂ ਨੂੰ ਸਿੱਖਿਆ ਦਿੱਤੀ ਕਿ ਮੁਕਤੀ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਇੱਕੋ - ਇਕ ਸਾਧਨ , ਈਸ਼ਵਰ ਨੂੰ ਸਾਫ ਦਿਲ ਨਾਲ ਸਨੇਹ ਕਰਨਾ ਹੈ। (Social Studies, L.No.12, ਦੱਖਣੀ ਭਾਰਤ ਵਿੱਚ ਰਾਜਨੀਤਿਕ ਪ੍ਰਗਤੀਆ (700-1200ਈ:), p. 123)
9. ਉਹ ਇੱਕ ਅੱਲਾ ਨੂੰ ਮੰਨਦੇ ਸਨ। ਉਹਨਾਂ ਅਨੁਸਾਰ ਅੱਲਾ ਸਰਵ ਸ਼ਕਤੀਮਾਨ ਹੈ ਅਤੇ ਉਹ ਹਰ ਜਗ੍ਹਾ ਮੌਜੂਦ ਹੈ। ਅੱਲਾ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਉਹ ਪ੍ਰੇਮ ਭਾਵਨਾ ਤੇ ਜ਼ੋਰ ਦਿੰਦੇ ਹਨ। (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 180).
10. ਭਾਰਤੀ ਲਹਿਰ .....ਇੱਕ ਪ੍ਰਮਾਤਮਾ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਰੱਖਣਾ । ਗੁਰੂ ਤੇ ਵਿਸ਼ਵਾਸ ਕਰਨਾ। ਆਤਮ ਸਮਰਪਣ ਕਰਨਾ (Social Studies, L.No. 18, ਧਾਰਮਿਕ ਵਿਕਾਸ, p. 180)

### **Hardwork**

1. Nothing is difficult if you try hard. (English, L.No. 7, Let's Meet Them, p. 44)
2. We seem to want the peach, That always dangles just beyond our reach. Yet, like the fox , we must not be upset, When sometime things are just too hard to get. (English, Poem No. II, The Fox and The Grapes, p. 93)
3. ਕੰਮ ਕਾਰ ਵਿੱਚ ਰੁੱਝੇ ਸਾਰੇ ਵਿਹਲਾ ਕਿੱਥੇ ਜਾਵੇ? .....ਨੱਕ ਰਗੜ ਕੇ ਆਖਰ ਪਿੱਛਾ, ਰੱਬ ਨੂੰ ਆਖ ਛੁਡਾਇਆ। ਪੰਜ ਰੁਪਈਏ 'ਸੁਥਰਾ' ਛੱਡੇ, ਕੰਮ ਵੱਲ ਧਿਆਨ ਲਗਾਇਆ। (Punjabi, Poem No. 13, ਵਿਹਲਾ, p. 52 )
4. ਵਿਸਾਖੀ ਦਾ ਤਿਉਹਾਰ ਸਾਨੂੰ ਇਹ ਵੀ ਪ੍ਰੇਰਨਾ ਦਿੰਦਾ ਹੈ ਕਿ ਮਿਹਨਤ ਮੁਸ਼ਕਤ ਦਾ ਫਲ ਜ਼ਰੂਰ ਮਿਲਦਾ ਹੈ।..... ਮਿਹਨਤ ਨੂੰ ਬੂਰ ਪੈਂਦਾ ਹੈ । ਇਸ ਲਈ ਇਹ ਤਿਉਹਾਰ ਮਨੁੱਖ ਨੂੰ ਮਿਹਨਤ ਕਰਨ ਦੀ ਪ੍ਰੇਰਨਾ ਦੇਣ ਵਾਲਾ ਤਿਉਹਾਰ ਹੈ। ਹੱਥਾਂ ਦੀ ਮਿਹਨਤ ਸਦਕਾ ਹੀ ਹਰ ਮਨੁੱਖ ਜੀਵਨ ਵਿੱਚ ਅਨੇਕਾਂ ਤਰ੍ਹਾਂ ਦੇ ਰੰਗ ਰਸ ਮਾਣਦਾ ਅਤੇ ਖੁਸ਼ੀਆਂ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ। (Punjabi, L.No. 15, ਵਿਸਾਖੀ, p. 62 )



5. मनुष्य अपने जन्म और व्यवसाय से ही महान नहीं बनता ..... चलते हुए निरन्तर कर्म में लीन रहने पर महान् बनता है। (Hindi, L.No. 4 , गुरु रविदास , p. 10)
6. मेहनत करना बहुत अच्छी बात है। काम कोई हो, छोटा - बड़ा नहीं होता।(Hindi , L.No. 5, फूलकारी , p. 14)
7. न हाथ एक शस्त्र हो, न हाथ एक अस्त्र हो,..... हटो नहीं, डटो वहीं, बढ़े चलो , बढ़े चलो। (Hindi, L.No. 11, बढ़े चलो , बढ़े चलो, p. 35)
8. एडीसन बहुत ही परिश्रमी थे। ..... वे आराम तो करना ही नहीं जानते थे। उनकी धारक थी कि यदि तुम देर तक सोते रहोगे तो समय हाथ से निकल जायेगा। वे दिन-रात में बीस-बीस घण्टे काम करते थे। इतने सारे परिश्रम के कारण ही उन्हें सफलता मिली। (Hindi, L.No. 28, थामस एडीसन, p. 109)
9. रखे निरन्तर यह कम नारी, मेहनत लाती है धन मान.....श्रम करना है धर्म हमारा, कभी नहीं घबरायेंगे। (Hindi, L.No. 30, साक्षरता अभियान, p. 115)

**CLASS - VIII    P.S.E.B.**

Value ⇨	Contentment	Truth	Humility	Unity	Peace	Equality	Non Violence
Subject ⇩							
<b>English</b>	Poem No. III , p. 44, L.No. 12, p.91, Poem No. VI, p. 111	L.No. 6, p. 38, L.No. 6, p. 39, L.No. 10, p. 76	L.No. 12, p. 90, Poem No. IV, p. 111	L.No. 6, p. 37, L.No. 6, p. 40, L.No. 12, p. 91	L.No. 12, p. 90	L.No. 12, p. 90, L.No. 12, p. 91, L.No. 14, p. 103	
<b>Punjabi</b>	Poem No. 5, p. 18, L.No. 8, p. 30	L.No. 28, p. 135	L.No. 8, p. 31	L.No.3, pp.10,11, L.No.4, p. 14	L.No. 4, p. 15	L.No. 8, p. 31	
<b>Hindi</b>		L.No. 3, p. 7, L.No. 10, p. 43, L.No. 10, p. 44	L.No. 3, p.7, L.No. 4, p. 12, L.No. 17, p. 76	Poem No. 1, p. 1, L.No. 8, p.33, Poem No. 21, p. 94, L.No. 24, p. 106	Poem No.1 p. 1	L.No. 4, p. 14, L.No. 8, p. 35, Poem No. 16, p. 71, Poem No. 21, p. 94	L.No. 7, p. 43
<b>Social Studies</b>				L.No.12, p. 140, L.No. 15, p. 152, L.No. 17, p. 173, L.No. 21, p. 196, L.No. 25, p. 231, L.No. 25, p.232	L.No. 22, p. 206, L.No. 23, p. 218	L.No.9, pp. 119,120, L.No.11, p. 136, L.No.13, p. 144, L.No.16, p.162,	L.No. 22, p. 206

	<b>Contentment</b>	<b>Truth</b>	<b>Humility</b>	<b>Unity</b>	<b>Peace</b>	<b>Equality</b>	<b>Non-Violence</b>
<b>Social Studies</b>						L.No.17, p. 170, L.No. 17, p.172, L.No.17, p. 173, L.No. 18, p.180, L.No. 25, p.232, L.No. 26, p.236, L.No. 29, p.251, L.No. 30, p. 256	

Value ➡	Detachment	Charity	Sacrifice	Self control	Wisdom	Courage	Service
Subject ↓							
<b>English</b>			L.No. 2, p. 8, L.No. 6, p. 38	L.No. 12, p. 91	L.No. 1, p. 2, L.No. 3, p. 16, L.No. 12, p. 91	L.No. 2, p. 8, L.No. 8, p. 55, L.No. 9, p. 61, L.No. 9, p. 62,	L.No. 5, p. 33, Poem No. III, p. 44
<b>Punjabi</b>		L. No. 4, p. 14	Poem No. 1, p. 1, L.No. 4, p. 15, Poem No.17, p.75	L.No. 4, p. 15, L.No.8, p. 30		Poem No. 1, p. 1, L.No. 4, p. 15, L.No. 6, pp. 21,22, Poem No. 17, p. 75	L.No. 8, p. 32, L.No. 18, p. 79
<b>Hindi</b>		L.No. 4, p. 13	L.No. 19, p. 88	L.No. 28, p. 131		Poem No.1, p. 1, L.No. 2, p. 4, L.No .4, p. 12, L.No.15, p. 68, L.No. 19,P.88	L.No. 8, p. 34, L.No. 10, pp. 43,44
<b>Social Studies</b>		L.No. 16, p. 165, L.No. 17, p. 171	L.No.15, p.152			L.No. 15, p. 157, L.No. 22, p. 209	L.No. 23,p. 219

Value ⇨	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject ⇩								
<b>English</b>	L.No. 6, p. 38	L.No. 6, p. 9, Poem No. III, p. 44, L.No. 11, p. 83	L.No. 2, p. 8, L.No. 12, p. 90	Poem No. III, p. 44, L.No. 12, p. 90	L.No. 12, p. 91	L.No.5, p. 33, L.No. 11, p. 82 L.No. 13, p.96, L.No. 14, pp. 104,105		L.No. 9, p. 61, L.No. 11, p. 82
<b>Punjabi</b>		L.No. 8, p. 30	L.No. 6, p. 23				L.No.3, p. 9	Poem No. 5, p. 17
<b>Hindi</b>	L.No.22, P.96	L.No. 29, p. 136, Poem No. 31, p. 143	L.No. 2, p. 5, L.No. 29, p. 136			L.No. 4, p. 13, Poem No. 16, p. 71		L.No. 12, p. 51, Poem No. 26, p. 119, L.No. 29, p. 135
<b>Social Studies</b>			L.No. 26, p. 236			L.No.24,p.228, L.No.25,p.231, L.No.28,p. 245		



**Contentment**

1. Strike, strike at the root of penury in my heart ..... Give me the strength to raise my mind high above daily trifles. (English, Poem No. III, This is My Prayer to Thee, p. 44)
2. He had become a Sthitaprajna , a soul untouched by the storms and stress of the external world. His end came peacefully. The spirit passed into the external spirit the light blended into the light of immortality. (English, L.No. 12, Saint Ravidas, p. 91)
3. I am content with what I have, Little be it or much . And, Lord, contentment still I crave, Because. Thou savest such. (English, Poem No. VI, He That is Down Needs Fear No Fall, p. 111)
4. ਸਿਦਕ, ਲਗਨ ਦੇ ਤਕੜੇ ਖੰਭੀ, ਉੱਡਣਾ ਉੱਚ-ਅਸਮਾਨੀ । ਥਲ, ਸਾਗਰ ਵੀ ਰੋਕ ਸਕਣ ਨਾ, ਤੇਰੀ ਸਹਿਜ - ਰਵਾਨੀ। (Punjabi, Poem No. 5, ਉਦਮ ਕਰੀ ਜ਼ਰੂਰ, p. 18 )
5. ਆਪ ਨੇ ਸਾਰੀ ਜ਼ਿੰਦਗੀ ਤਪ-ਤਿਆਗ ਤੇ ਸਬਰ-ਸੰਤੋਖ ਨਾਲ ਗੁਜ਼ਾਰੀ ਅਤੇ ਸਾਰੇ ਮਨੁੱਖਾਂ ਨੂੰ ਪ੍ਰੇਮ ਪਿਆਰ ਦਾ ਸਬਕ ਪੜ੍ਹਾਇਆ। (Punjabi, L.No. 8, ਬਾਬਾ ਫਰੀਦ , p. 30 )

**Truth**

1. The middle stripe is white and has a navy blue wheel with twenty four spokes at the centre . This stands for purity truth and modesty. (English, L.No. 6, Our National Symbols, p. 38)
2. The words ‘SATYAMEVA JAYATE’ Truth alone triumphs ) are inscribed below on the base of the emblem. (English, L.No. 6, Our National Symbols, p. 39)
3. Why should not all be truthful like Harish Chandra? ..... To follow truth and to go through all the ordeals Harishchandra went through was the one ideal it inspired in me. (English, L.No. 10, Childhood, p. 76)
4. ਸੋਨੰ : ਹਾਂ ਭੈਣੀ , ਮੇਂ ਵੀ ਪੜ੍ਹ ਕੇ ਮਾਸਟਰ ਜੀ ਬਣਾਗਾਂ ਅਤੇ ਬੱਚਿਆਂ ਨੂੰ ਚੰਗੀ ਸਿੱਖਿਆ ਦਿਆਗਾ , ਚੋਰੀ ਨਾ ਕਰੋ, ਝੂਠ ਨਾ ਬੋਲੋ, ਨਸ਼ਾ ਨਾ ਵਰਤੋਂ.....। (Punjabi, L.No. 28, ਵੱਡੀ ਭੈਣ ਜੀ , p. 135 )
5. संसार में जितने भी महान् पुरुष हुए हैं, उन्हें सच्चाई , धर्म और अच्छी बातों को प्रचार करने के लिए निरन्तर नगर- नगर और गांव गांव घूमना पड़ा है। (Hindi, L.No. 3, अगुलिमाल, p. 7)

6. महात्मा गांधी सत्य और अहिंसा के पुजारी थे। वे सत्य को ईश्वर मानते थे, जो सब में समाया हुआ है। (Hindi, L.No. 10, बापू गांधी के प्रेरक प्रसंग, p. 43)
7. महात्मा गांधी आजविन सच्चाई के रास्ते पर दृढ़ता से चले। अन्त में सत्य की जीत हुई 'सत्यमेव जयते'। (Hindi, L.No. 10, बापू गांधी के प्रेरक प्रसंग, p. 44)

### Humility

1. Ravidas was a humble person. Unlike most the scholars and the priest of his time, he did not boast of his knowledge. (English, L.No. 12, Saint Ravidas, p. 90)
2. He that is low, no pride, He that is humble ever shall have God to be his guide. (English, Poem No. IV, He that is Own Needs Fear No Fall, p. 111)
3. ਓਹਨਾਂ ਨੂੰ ਸਿੱਖਿਆ ਦਿੱਤੀ ਸੀ ਕਿ ਸਭ ਨਾਲ ਪ੍ਰੇਮ-ਪਿਆਰ ਕਰੋ ਤੇ ਸਭ ਦਾ ਭਲਾ ਮਨਾਉ। ਜੇ ਕੋਈ ਬੁਰਾ ਵੀ ਕਰੇ ਤਾਂ ਵੀ ਭਲਾਈ ਵਾਲਾ ਵਿਹਾਰ ਕਰਕੇ ਉਸ ਦਾ ਦਿਲ ਜਿੱਤਣ ਦਾ ਯਤਨ ਕਰਨਾ ਨੇਕੀ ਹੈ। ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹੰਢਾਇ.....। (Punjabi, L.No. 8, ਬਾਬਾ ਫਰੀਦ, p.31)
4. महात्मा बुद्ध ने अपनी शान्त दृष्टि उस पर डाली। उनकी दृष्टि में डर के स्थान पर प्यार और करुणा थी। (Hindi, L.No. 3, अगुलिमाल, p. 7)
5. आप केवल वीर ही नहीं अपितु उदार हृदय और नम्र स्वभाव के भी थे। आप अपनी प्रजा से बहुत प्यार करते थे। दीन दुखिया के के लिए भी आपके हृदय में दया की भावना थी। (Hindi, L.No. 4, महाराज रणजीत सिंह, p. 12)
6. इस प्रसिद्धि का क्यूरी दम्पति पर कोई असर नहीं हुआ।..... मेरी क्यूरी सादगी और नम्रता से अपने काम में जुटी रहीं..... साधारण वेशभूषा में रहती। (Hindi, L.No. 17, मेरी क्यूरी, p. 76)

### Unity

1. It reminds that the whole country is one single unit and makes us recall the unlimited sacrifices made by millions of Indians to get freedom. (English, L.No. 6, Our National Anthem, p. 39)
2. Our National Symbols ..... They encourage and inspire to remain united, and to uphold the glorious traditions and values that the great Indian culture stands for. (English, L.No. 6, Our National Anthem, p. 40).

3. Thus he inaugurated a great movement to reform and unit the people of the nations. He forcefully said that untouchability was a sin against humanity. (English, L.No. 12, Saint Ravidas, p. 91).
4. ਜਿਥੇ ਇਹ ਮੇਲਾ ਆਪਸੀ ਰਿਸ਼ਤਿਆ ਵਿੱਚ ਨਿੱਘ ਵਧਾਉਂਦਾ ਹੈ.....: ਹਰ ਵਰਗ ਦਾ ਸਾਂਝਾ, ਸ਼ਾਨ ਭਰਾਵਾਂ ਦੀ ਆਉ, ਰਲ-ਮਿਲ ਮਾਣੀਏ, 'ਮੇਲਾ ਛਿੰਝ ਛਰਾਹਾਂ ਦੀ'। (Punjabi, L.No. 3, ਛਿੰਝ ਛਰਾਹਾਂ ਦਾ, pp. 10,11).
5. ਇਹ ਵੱਡਾ ਆਕਾਰੀ ਧਰਮ-ਗ੍ਰੰਥ ਮਨੁੱਖੀ ਏਕਤਾ ਤੇ ਸਰਬ-ਸਾਂਝੀ ਵਾਲਤਾ ਦਾ ਪ੍ਰਤੀਕ ਹੈ। ਬਾਬਾ ਫਰੀਦ (ਪੰਜਾਬ), ਕਬੀਰ ਤੇ ਰਾਮਾ ਨੰਦ (ਯੂ.ਪੀ.), ਬੇਣੀ (ਬਿਹਾਰ), ਨਾਮਦੇਵ, ਤ੍ਰਿਲੋਚਨ, (ਮਾਹਾਰਾਸ਼ਟਰ) .....ਸਾਰੇ ਸੰਤ ਭਗਤ ਵੱਖਰੇ-ਵੱਖਰੇ ਇਲਾਕਿਆ ਦੇ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਸਾਰਿਆਂ ਦਾ ਸੁਨੇਹਾ ਰੱਬੀ ਏਕਤਾ ਦਾਹੀ ਹੈ। (Punjabi, L.No. 4, ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 14).
6. हम चलेंगे सार्थसाथ डाल हाथो मे हाथ.....हो हो मन मे है विश्वास पूरा है विश्वास हम चलेंगे एक दिन। (Hindi, L.No. 1, होंगे कामयाब, p. 1).
7. कबूतर नीचे उतर आए और शिकारी के जाल मे फंस गए..... कपोतबज चित्रग्रीव ने उन्हे धैर्य बंधवाया। उन्हे साहस से इकटठा मिलकर उड़ने को कहा। उन्होने परस्पर सहयोग किया। वे जाल को उड़ा कर ले गए और दूर निकल गए। (Hindi, L.No. 8, सहयोग, p. 33).
8. हिन्दु, मुस्लिम, सिक्ख, ईसाई, क्या न सभी है भाई भाई, जन्म भूमि है सब की माई। क्यों न कोटि कठों से मिल फिर जय वितान तारो? (Hindi, Poem No. 21, यह हठ और न ठारो, p. 94).
9. मुहल्ले के सभी अहंभाव मिटाकर इकट्ठे हो जाते हैं। चारो तरफ एकता का मधुर वातावरण होता है। (Hindi, L.No. 24, लोहड़ी का त्योहार, p. 106).
10. ਅਜਿਹਾ ਪਹਿਲਾ ਵਿਦਰੋਹ ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਦੀ ਸਥਾਪਨਾ ਤੋਂ ਪਿਛੋਂ ਜਲਦੀ ਹੀ ਬੰਗਾਲ ਵਿੱਚ ਹੋਇਆ। ਇਸ ਵਿਦਰੋਹ ਵਿੱਚ ਕਿਸਾਨਾਂ, ਸੰਨਿਆਸੀਆ ਅਤੇ ਫਕੀਰਾਂ ਨੇ ਮਿਲਕੇ ਭਾਗ ਲਿਆ। ਉਹਨਾਂ ਨੇ ਹੱਥਿਆਰ ਚੁੱਕ ਲਏ ਅਤੇ ਅੰਗਰੇਜ਼ੀ ਸੈਨਿਕ ਟੁਕੜੀਆਂ ਨੂੰ ਬਹੁਤ ਪ੍ਰੇਸ਼ਾਨ ਕੀਤਾ। (Social Studies, L.No. 12, ਪੇਂਡੂ ਜੀਵਨ ਅਤੇ ਸਮਾਜ, p. 140).
11. ਇਸ ਵਿਦਰੋਹ ਨੂੰ “ਭਾਰਤੀ ਸੁਤੰਤਰਤਾ ਦਾ ਸੰਗਰਾਮ” ਕਿਹਾ ਹੈ ਕਿਉਂਕਿ ਇਸ ਵਿੱਚ ਭਾਰਤ ਦੇ ਵੱਖ-ਵੱਖ ਵਰਗਾਂ, ਧਰਮਾਂ ਅਤੇ ਜਾਤੀਆਂ ਦੇ ਲੋਕਾਂ ਨੇ ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਤੋਂ ਛੁਟਕਾਰਾ ਪਾਉਣ ਲਈ ਮਿਲਕੇ ਸੰਘਰਸ਼ ਕੀਤਾ। (Social Studies, L.No. 15, 1857 ਈ. ਦਾ ਵਿਦਰੋਹ, p. 152).



12. 1898 ਈ. ਵਿੱਚ ਬਨਾਰਸ ਵਿਖੇ ਸੈਟਰਲ ਹਿੰਦੂ ਕਾਲਜ ਸਥਾਪਤ ਕੀਤਾ ਗਿਆ, ਜਿੱਥੇ ਹਿੰਦੂ ਧਰਮ ਦੀ ਸਿੱਖਿਆ ਦੇ ਨਾਲ -ਨਾਲ ਦੂਜੇ ਧਰਮਾਂ ਦੀ ਵੀ ਸਿੱਖਿਆ ਦਿੱਤੀ ਜਾਂਦੀ ਸੀ।(Social Studies, L.No. 17, ਇਸਤਰੀਆਂ ਅਤੇ ਸੁਧਾਰ, p. 173).
13. ਭਾਰਤੀ ਲੋਕਾਂ ਵਿੱਚੋਂ ਜਾਤੀਵਾਦ, ਪ੍ਰਾਂਤਵਾਦ ਅਤੇ ਧਾਰਮਿਕ ਭੇਦਭਾਵ ਨੂੰ ਖਤਮ ਕਰਕੇ ਰਾਸ਼ਟਰੀ ਏਕਤਾ ਦੀ ਭਾਵਨਾ ਪੈਦਾ ਕਰਨ।(Social Studies, L.No. 21, ਰਾਸ਼ਟਰੀ ਅੰਦੋਲਨ, 1885-1919 ਈ., p. 196)
14. ਭਾਰਤੀ ਸੰਵਿਧਾਨ ਵਿੱਚ ਸੰਵਿਧਾਨ ਦੇ ਆਦਰਸ਼- ਸੰਪੂਰਨ ਪ੍ਰਭੂਸਤਾ ਸੰਪਨ, ..... ਸਮਾਨਤਾ, ਭਾਈਚਾਰਾ, ਰਾਸ਼ਟਰ ਦੀ ਏਕਤਾ ਅਤੇ ਅੰਖਡਤਾ, ਗਣਰਾਜ ਆਦਿ ਸ਼ਾਮਲ ਕੀਤੇ ਗਏ ਹਨ।(Social Studies, L.No. 25, ਧਰਮ ਨਿਰਪੱਖਤਾ ਦੀ ਮੱਹਤਤਾ ਅਤੇ ਆਦਰਸ਼ ਲਈ ਕਾਨੂੰਨ, p. 231)
15. ਭਾਰਤੀ ਸੰਵਿਧਾਨ ਵਿੱਚ ਨਾਗਰਿਕਾਂ ਵਿੱਚ ਭਾਈਚਾਰੇ ਦੀ ਭਾਵਨਾ ਵਿਕਸਤ ਕਰਨ ਲਈ ਉਤਸ਼ਾਹਿਤ ਕੀਤਾ ਗਿਆ ਹੈ। ..... ਕਿਉਂਕਿ ਭਾਰਤ ਵਿੱਚ ਵੱਖ-ਵੱਖ ਧਰਮਾਂ ਅਤੇ ਜਾਤੀਆਂ ਦੇ ਲੋਕ ਵੱਸਦੇ ਹਨ।(Social Studies, L.No. 25, ਧਰਮ ਨਿਰਪੱਖਤਾ ਦੀ ਮੱਹਤਤਾ ਅਤੇ ਆਦਰਸ਼ ਲਈ ਕਾਨੂੰਨ, p. 232).

### Peace

1. It is the sacred duty of a human to bring peace to the troubled hearts rather than cause pain and death..... Even the insect in grass is no less than the human child. (English, L.No. 12, Saint Ravidas , p. 90)
2. ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ..... ਗੁਰਬਾਣੀ ਤੇ ਸ਼ਾਂਤੀ ਦੇ ਪੁੰਜ ਸਨ।(Punjabi, L.No. 4, ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 15)
3. होगी शान्ति चारों ओर होगी शान्ति चारों ओर ... हो हो मन में है विश्वास पूरा है विश्वास होगी शान्ति चारों ओर एक दिन।(Hindi, Poem No. 1, होगे कामयाब, p. 1)
4. ਮਹਾਤਮਾ ਗਾਂਧੀ ਜੀ ਨੇ ਅੰਗਰੇਜ਼ੀ ਸਰਕਾਰ ਦਾ ਦਿਲ ਜਿੱਤਣ ਲਈ ਸ਼ਾਂਤੀ ਅਤੇ ਅਹਿੰਸਾ ਦੀ ਨੀਤੀ ਅਪਨਾਈ।(Social Studies, L.No. 22, ਭਾਰਤੀ ਸੁਤੰਤਰਤਾ ਲਈ ਸੰਘਰਸ਼: 1919-1947, p. 206)
5. ਭਾਰਤ ਇਸ ਵਿੱਚ ਵੀ ਵਿਸ਼ਵਾਸ ਕਰਦਾ ਹੈ ਕਿ ਸਾਰੇ ਅੰਤਰ ਰਾਸ਼ਟਰੀ ਝਗੜਿਆਂ ਦਾ ਨਿਪਟਾਰਾ ਸ਼ਾਂਤਮਈ ਢੰਗ ਨਾਲ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ।(Social Studies, L.No. 23, ਸੁਤੰਤਰਤਾ ਤੋਂ ਬਾਅਦ ਦਾ ਭਾਰਤ, p. 218)

### Equality

1. We are the children of the same loving father . The love that is there in the human breast is the same that fills the use with fragrance , the rainbow with beauty,

- ..... love every creature that walks on earth because all forms are sacred. (English, L.No. 12, Saint Ravidas, p. 90)
2. He told people that the distinctions of caste, Colour and creed were man-made. All were equal in the eyes of God. He explored the weaker section of the society not to bow down to the wishes of the high caste people. (English, L.No. 12, Saint Ravidas , p. 91)
  3. In democratic countries, all are equal before the law and have a voice in deciding how and by whom they shall be governed. (English, L. No. 14, Our Civilization - II , p. 103)
  4. ਉਹ ਪਿਆਰ ਦੀ ਮੂਰਤ ਸਨ ਤੇ ਹਰ ਹਿੰਦੂ ਮੁਸਲਮਾਨਾਂ ਨੂੰ ਬਰਾਬਰ ਪਿਆਰ ਸਤਿਕਾਰ ਦਿੰਦੇ। (Punjabi, L.No. 8, ਬਾਬਾ ਫਰੀਦ, p. 31).
  6. सभी जातियों के लोग सेना में अफसर थे। (Hindi, L.No. 4, महाराजा रणजित सिंह, p.14).
  7. आप सभी धर्मों को आदर की दृष्टि से देखते थे। आप बिना किसी भेद भाव से सभी उत्सवों और पर्वों में भाग लेते थे। (Hindi, L.No. 4, महाराजा रणजित सिंह, p. 14).
  8. आपके सभी सहपाठी समान, है उनमें कोई बड़ा छोटा नहीं। (Hindi, L.No. 8, सहयोग, p. 35).
  9. आगे बढ़ने वाले युग मे, मैं न पीछे रह पाऊँगी। बेटा बेटी अब समान है, पढ़ लिखकर बनते महान् है। (Hindi, L.No. 16, मैं भी पढ़ने जाऊँगी, p.71).
  10. मन्दिर क्या है नहीं तुम्हारे ? मस्जिद जिनकी , क्या वे न्यारे? मठ विहार किसके है सारे? सभी तुम्हारी गौरव महिमा निज को पहचानो । फिर लड़ते हो क्यों आपस में ? (Hindi, Poem No. 21, यह हठ और न ठानो, p. 94).
  11. ਜਿਉਂ ਹੀ ਭਾਰਤ ਦੇ ਲੋਕਾਂ ਨੇ ਪੱਛਮੀ ਸਭਿਆਚਾਰ, ਇਤਿਹਾਸ ਅਤੇ ਦਰਸ਼ਨ ਸ਼ਾਸਤਰ ਬਾਰੇ ਜਾਣਕਾਰੀ ਪ੍ਰਾਪਤ ਕੀਤੀ ਤਾਂ ਉਹਨਾਂ ਵਿੱਚ ਆਜ਼ਾਦੀ, ਬਰਾਬਰੀ ਅਤੇ ਭਾਈਚਾਰੇ ਦੀ ਦੀ ਭਾਵਨਾ ਪੈਦਾ ਹੋਈ। (Social Studies, L.No. 9, ਕਿੱਥੋਂ , ਕਦੋਂ ਅਤੇ ਕਿਵੇਂ , pp. 119, 120)
  12. ਸਾਰੇ ਸਾਮਰਾਜ ਵਿੱਚ ਕਾਨੂੰਨ ਦਾ ਸ਼ਾਸਨ ਲਾਗੂ ਕਰ ਦਿੱਤਾ ਗਿਆ, ਜਿਸ ਅਨੁਸਾਰ ਸਾਰੇ ਭਾਰਤੀ ਲੋਕਾਂ ਨੂੰ ਬਿਨਾਂ ਧਰਮ ਜਾਂ ਜਾਤੀ ਦੇ ਭੇਦ ਭਾਵ ਦੇ ਕਾਨੂੰਨ ਦੀ ਨਜ਼ਰ ਤੋਂ ਬਰਾਬਰ ਸਮਝਿਆ ਜਾਣ ਲੱਗਾ। (Social Studies, L.No. 11, ਪ੍ਰਸ਼ਾਸਨਿਕ ਬਣਤਰ, ਬਸਤੀਵਾਦੀ ਸੈਨਾ ਅਤੇ ਸਿਵਲ ਪ੍ਰਸ਼ਾਸਨ ਦਾ ਵਿਕਾਸ, p. 136)



13. ਔਰਤਾਂ ਖੇਤੀ ਦੇ ਕੰਮਾਂ ਵਿੱਚ ਵੀ ਮਰਦਾਂ ਦੀ ਸਹਾਇਤਾ ਕਰਦੀਆਂ ਹਨ ਜਿਵੇਂ ਕਿ ਜਮੀਨ ਪੱਧਰੀ ਕਰਨਾ, ਫਸਲਾਂ ਬੀਜਣਾ, ਨਦੀਨ ਕੱਢਣੇ, ਫਸਲਾਂ ਕੱਟਣੀਆਂ ਆਦਿ ਹਨ। (Social Studies, L.No. 13, ਬਸਤੀਵਾਦ ਅਤੇ ਕਬਾਇਲੀ ਸਮਾਜ , p. 144)
14. ਇਸਤਰੀਆਂ ਦੀ ਸਿੱਖਿਆ ਦਾ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਬੰਧ ਕੀਤਾ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ। (Social Studies, L.No. 16, ਸਿੱਖਿਆ ਅਤੇ ਅੰਗਰੇਜ਼ੀ ਰਾਜ, p. 162)
15. ਉਹਨਾਂ ਨੇ ਸਮਾਜ ਵਿੱਚ ਇਸਤਰੀਆਂ ਦੀ ਸੁਧਾਰ ਸਥਿਤੀ ਸੁਧਾਰਨ ਲਈ ਕਿਹਾ ਕਿ ਸਮਾਜ ਉਦੋਂ ਤੱਕ ਉੱਨਤੀ ਨਹੀਂ ਕਰ ਸਕਦਾ ਜਦੋਂ ਤੱਕ ਇਸਤਰੀਆਂ ਨੂੰ ਪੁਰਸ਼ਾਂ ਦੇ ਬਰਾਬਰ ਅਧਿਕਾਰ ਨਹੀਂ ਦਿੱਤੇ ਜਾਂਦੇ। (Social Studies, L.No. 17, ਇਸਤਰੀਆਂ ਅਤੇ ਸੁਧਾਰ , p. 170)
16. ਸਿੰਘ ਸਭਾ ਦੇ ਪ੍ਰਚਾਰਕਾਂ ਨੇ ਸਮਾਜ ਵਿੱਚ ਪ੍ਰਚਲਿਤ ਜਾਤੀ ਪ੍ਰਥਾ , ਛੂਤ ਛਾਤ ਅਤੇ ਹੋਰ ਸਮਾਜਿਕ ਬੁਰਾਈਆਂ ਦਾ ਜ਼ੋਰਦਾਰ ਸ਼ਬਦਾਂ ਵਿੱਚ ਖੰਡਨ ਕੀਤਾ। ਇਸ ਲਹਿਰ ਨੇ ਇਸਤਰੀਆਂ ਨੂੰ ਪੁਰਸ਼ਾਂ ਦੇ ਬਰਾਬਰ ਅਧਿਕਾਰ ਦੇਣ ਲਈ ਜ਼ੋਰਦਾਰ ਪ੍ਰਚਾਰ ਕੀਤਾ। (Social Studies, L.No. 17, ਇਸਤਰੀਆਂ ਅਤੇ ਸੁਧਾਰ, p. 172)
17. ਉਹਨਾਂ ਨੇ ਇਸਤਰੀ ਸਿੱਖਿਆ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ ਅਤੇ ਕਈ ਸਕੂਲ ਅਤੇ ਲਾਇਬ੍ਰੇਰੀਆਂ ਸਥਾਪਿਤ ਕੀਤੀਆਂ। ਉਹ ਇਸਤਰੀਆਂ ਨੂੰ ਸਮਾਜ ਵਿੱਚ ਬਰਾਬਰ ਦਾ ਦਰਜਾ ਦਿੱਤੇ ਜਾਣ ਦੇ ਪੱਖ ਵਿੱਚ ਸਨ। (Social Studies, L.No. 17, ਇਸਤਰੀਆਂ ਅਤੇ ਸੁਧਾਰ, p. 173)
18. ਉਹਨਾਂ ਨੇ ਜਿਹੜੇ ਸਥਾਨਾਂ ਦਾ ਦੌਰਾ ਕੀਤਾ ਉੱਥੇ ਕਿਹਾ ਕਿ ਸਕੂਲ, ਸੜਕਾਂ ਅਤੇ ਪਬਲਿਕ ਖੂਹ ਅਛੂਤਾ ਲਈ ਖੋਲ ਦਿੱਤੇ ਜਾਣ ਅਤੇ ਸਾਰੇ ਮਨੁੱਖਾਂ ਨੂੰ ਬਰਾਬਰ ਸਮਝਣਾ ਚਾਹੀਦਾ ਹੈ। (Social Studies, L.No. 18, ਜਾਤੀ ਪ੍ਰਥਾ ਨੂੰ ਚੁਣੌਤੀ, p. 180)
19. ਸਾਡੇ ਸੰਵਿਧਾਨ ਦੇ ਵੱਖ-ਵੱਖ ਅਨੁਛੇਦਾਂ ਰਾਹੀਂ ਧਰਮ, ਜਾਤ, ਲਿੰਗ, ਨਸਲ ਆਦਿ ਦੇ ਭੇਦ ਭਾਵ ਨੂੰ ਖਤਮ ਕੀਤਾ ਗਿਆ ਹੈ। (Social Studies, L.No. 25, ਧਰਮ ਨਿਰਪੱਖਤਾ ਦੀ ਮਹੱਤਤਾ ਅਤੇ ਆਦਰਸ਼ ਲਈ ਕਾਨੂੰਨ , p. 232)
20. ਸਾਡਾ ਫਰਜ਼ ਬਣਦਾ ਹੈ ਜਦੋਂ ਕਾਨੂੰਨ ਸਭ ਨੂੰ ਬਰਾਬਰ ਮੰਨਦਾ ਹੈ ਤਾਂ ਅਸੀਂ ਕਿਸੇ ਨਾਲ ਵਿਤਕਰਾ ਨਾ ਕਰੀਏ। ਕਿਸੇ ਨਾਲ ਛੂਤ ਛਾਤ ਨਾ ਕਰੀਏ। ਕਿਸੇ ਨਾਗਰਿਕ ਨਾਲ ਰੰਗ, ਨਸਲ, ਜਾਤ ਅਤੇ ਲਿੰਗ ਦੇ ਆਧਾਰ ਤੇ ਵਿਤਕਰਾ ਨਾ ਕਰੀਏ। (Social Studies, L.No. 26, ਮੁੱਢਲੇ ਅਧਿਕਾਰ ਅਤੇ ਮਨੁੱਖੀ ਅਧਿਕਾਰਾਂ ਵੱਜੋਂ ਮੁੱਢਲੇ ਕੱਰਤਵ, p. 236)
21. ਭਾਰਤ ਵਿੱਚ ਜਾਤੀਵਾਦ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ ਕੁੱਝ ਉਚਿੱਤ ਪ੍ਰਬੰਧ ਕੀਤੇ ਗਏ ਹਨ। ਜਾਤੀ ਤੇ ਆਧਾਰਿਤ ਵਿਤਕਰੀਆਂ ਅਤੇ ਭੇਦ ਭਾਵ ਦੀ ਮਨਾਹੀ ਹੈ। ਸਭ ਨੂੰ ਬਰਾਬਰ ਸਮਝਿਆ ਗਿਆ ਹੈ। ਭਾਰਤੀ ਸੰਵਿਧਾਨ ਦੇ ਅਨੁਛੇਦ 14 ਤੋਂ 18 ਤੱਕ ਸਮਾਨਤਾ ਦਾ ਅਧਿਕਾਰ ਦਿੱਤਾ ਗਿਆ ਹੈ। (Social Studies, L.No. 29, ਸਮਾਜਿਕ ਅਸਮਾਨਤਾਵਾਂ ਅਤੇ ਸਮਾਜਿਕ ਨਿਆਂ ਦੇ ਪ੍ਰਭਾਵ , p. 251)

22. ....ਕਾਨੂੰਨ ਦੀਆਂ ਦੁਨੀਆਂ ਵਿੱਚ ਉੱਚ-ਨੀਚ, ਅਮੀਰ -ਗਰੀਬ, ਰੰਗ, ਨਸਲ, ਜਾਤ, ਜਨਮ, ਧਰਮ ਦੇ ਆਧਾਰ ਤੇ ਕੋਈ ਭੇਦ ਭਾਵ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਛੂਤ -ਛਾਤ ਦੀ ਸਮਾਪਤੀ ਕਰ ਦਿੱਤੀ ਹੈ। ਇਸਦੇ ਵਿੱਰੁਧ ਸਜ਼ਾ ਦੇਣ ਦੇ ਕਾਨੂੰਨ ਬਣਾ ਦਿੱਤੇ ਹਨ। (Social Studies, L.No. 30, ਸਮਾਜਿਕ ਖੇਤਰ ਵਿੱਚ ਸਰਕਾਰ ਦੇ ਯਤਨ ਅਤੇ ਇਨ੍ਹਾਂ ਦਾ ਪ੍ਰਭਾਵ, p. 256)

### **Non Violence**

1. ਮਹਾਤਮਾ ਗਾਂਧੀ ਸਤ੍ਯ ਔਰ ਅਹਿੰਸਾ ਕੇ ਪੁਜਾਰੀ ਥੇ..... ਵੇ ਸਬ ਕੋ ਸਮਾਨ ਸਮਝਤੇ ਥੇ। ਵੇ ਸਬ ਸੇ ਪ੍ਧਾਰ ਕਰਤੇ ਥੇ। ਉਨਕੇ ਲਿਏ ਅਹਿੰਸਾ ਕਾ ਸਤਲਬ ਕਾਧਰਤਾ ਥਾ। (Hindi, L.No. 7, ਬਾਪੂ ਗਾਂਧੀ ਕੇ ਪ੍ਰੇਰਕ ਪ੍ਰਸੰਗ, p. 43)
2. ਮਹਾਤਮਾ ਗਾਂਧੀ ਜੀ ਨੇ ਅੰਗਰੇਜ਼ੀ ਸਰਕਾਰ ਦਾ ਦਿਲ ਜਿੱਤਣ ਲਈ ਸ਼ਾਂਤੀ ਅਤੇ ਅਹਿੰਸਾ ਦੀ ਨੀਤੀ ਅਪਨਾਈ। (Social Studies, L.No. 22, ਭਾਰਤੀ ਸੁੰਤਰਤਾ ਲਈ ਸੰਘਰਸ਼: 1919-1947, p. 206)

### **Charity**

1. ਆਪਨੇ ਲੋਕ ਭਲਾਈ ਦੇ ਹੋਰ ਵੀ ਬਹੁਤ ਸਾਰੇ ਕੰਮ ਕੀਤੇ।.....ਲਾਹੌਰ ਵਿੱਚ ਬਾਉਲੀ ਬਣਵਾਈ ਤਰਨਤਾਰਨ ਵਿੱਚ ਯਤੀਮਾਂ ਤੇ ਕੋਹੜੀਆਂ ਲਈ ਹਸਪਤਾਲ ਖੋਲਿਆ। ਦਸਵੰਦ ਦੀ ਪ੍ਰਥਾ ਵੀ ਆਰੰਭ ਕੀਤੀ। (Punjabi, L.No. 4, ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 14)
2. ਮਹਾਰਾਜ ਰਾਜੀਤ ਸਿੰਘ ਦੀ ਦਯਾਲੂਤਾ ਔਰ ਦਾਨਸ਼ੀਲਤਾ ਕੇ ਕਾਰਣ ਲੋਕ ਆਪਕੋ ਪਾਰਸ ਕਹਤੇ ਥੇ। ਏਕ ਦਿਨ ਆਪ ਘੋੜੇ ਪਰ ਚਫਕਰ ਲਾਹੌਰ ਦੀ ਏਕ ਸੜਕ ਸੇ ਗੁਜਰ ਰਹੇ ਥੇ।.....ਉਸਕੀ ਬਾਤ ਸੁਨਕਰ ਮਹਾਰਾਜ ਕਾ ਹੁਦਯ ਫ਼ਰਿਤ ਹੋ ਉਠਾ। ਉਨ੍ਹੋਨੇਂ ਅਪਨੇ ਮੰਤ੍ਰੀ ਕੋ ਆਦੇਸ਼ ਦਿਯਾ ਕਿ ਇਸ ਬੁਢਿਆ ਕੋ ਤੋਲ ਕੇ ਬਰਾਬਰ ਸੋਨੇ ਦੀ ਮੋਹਰੇਂ ਦੀ ਜਾਏ। (Hindi, L.No. 4, ਮਹਾਰਾਜ ਰਾਜੀਤ ਸਿੰਘ, p. 13)
3. ਇਸ ਮਿਸ਼ਨ ਨੇ ਸਮਾਜ ਦਾ ਸੁਧਾਰ ਕਰਨ ਲਈ ਅਨੇਕਾਂ ਸਕੂਲ, ਕਾਲਜ, ਲਾਇਬਰੇਰੀਆਂ, ਹਸਪਤਾਲ ਅਤੇ ਯਤੀਸ ਖਾਨੇ ਸਥਾਪਤ ਕੀਤੇ। (Social Studies, L.No. 16, ਸਿੱਖਿਆ ਅਤੇ ਅੰਗਰੇਜ਼ੀ ਰਾਜ, p. 165)
4. ਈਸ਼ਵਰ ਚੰਦ ਵਿਦਿਆ ਸਾਗਰ ਇੱਕ ਹੋਰ ਸਮਾਜ ਸੁਧਾਰਕ ਸੀ। ਉਹਨਾ ਨੇ ਇਸਤਰੀਆਂ ਦੀ ਭਲਾਈ ਲਈ ਸਖਤ ਮਿਹਨਤ ਕੀਤੀ ਅਤੇ ਲੜਕੀਆਂ ਨੂੰ ਭੜਾਉਣ ਲਈ ਆਪਣੇ ਖਰਚੇ ਤੇ ਬੰਗਾਲ ਵਿੱਚ ਲਗਭਗ 25 ਸਕੂਲ ਸਥਾਪਤ ਕੀਤੇ। (Social Studies, L.No. 17, ਇਸਤਰੀਆਂ ਅਤੇ ਸਮਾਜ, p. 171)



## Sacrifice

1. This brave soldier died for his country. He was awarded the Param Vir Chakra posthumously. (English, L.No. 2, Abdul Hamid, p. 8)
2. The stripe on the top is saffron in colour and stands for sacrifice and gallantry. (Eng. L.No. 6, Our National symbols, p. 38)
3. 'ਭਗਤ ਸਿੰਘ' ਜਿਹੇ ਪੁੱਤਰ ਤੇਰੇ, 'ਊਧਮ ਸਿੰਘ', 'ਸਰਾਭੇ', ਡੁੱਲੇ ਖੁਨ ਦਾ ਬਦਲਾ ਉਸ ਨੇ ਤੋਲ ਲਿਆ ਵਿੱਚ ਛਾਬੇ। ..... 'ਲਾਜਪਤ' ਜਿਹੇ ਬਣ ਗਏ ਤੇਰੀ, ਲਾਜ-ਪੱਤ ਦੇ ਰਾਖੇ। 'ਸ਼ਿਵਾ' ਅਤੇ 'ਪ੍ਰਤਾਪ' ਤੇਰੇ ਨੇ, ਲਿਖੇ ਸ਼ਹੀਦੀ ਸਾਕੇ। (Punjabi, Poem No.1, ਜੈ ਭਾਰਤ ਮਾਤਾ, p. 1)
4. ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ..... ਉਥੇ ਦੇਸ, ਧਰਮ ਲਈ ਕੁਰਬਾਨੀ ਦੇਣ ਤੋਂ ਵੀ ਨਹੀਂ ਝਿਜਕੇ। (Punjabi, L.No. 4, ਸ਼੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 15)
5. ਏਸ ਮਿੱਟੀ ਦੇ ਨਾਲ ਹੈ ਮੋਹ ਸਾਨੂੰ, ਨਾਲ ਲਹੂ ਦੇ ਏਸ ਨੂੰ ਰੰਗਦੇ ਰਹੇ। ..... ਖੈਰ ਦੇਸ ਦੀ ਫੇਰ ਵੀ ਮੰਗਦੇ ਰਹੇ। (Punjabi, Poem No. 17, ਗੁਲਾਬ ਦੀ ਫਸਲ, p. 75)
6. ਕਾਨ੍ਹਕਾਰੀ ਭਗਤ ਸਿੰਘ ਦੀ ਸ਼ਹੀਦੀ ਨੇ ਭਾਰਤ ਦੇ ਕਾਨ੍ਹਿ ਲਾ ਦੀ ਥੀ। ਨਕਸ਼ੇਕਰ ਨੇ ਹੱਸਦੇ ਹੱਸਦੇ ਦੇਸ਼ ਦੇ ਲਿਏ ਪ੍ਰਾਣ ਚੁੱਕਾਏ ਕਰ ਦਿਏ। ..... ਸੁਤੰਤਰ ਭਾਰਤ ਦੇ ਨਕਸ਼ੇਕਰ ਹੀ ਉਨਕੇ ਧਿਆਨ ਅਤੇ ਭਰੋਸੇ ਦੇ ਪ੍ਰੇਰਣਾ ਲੇਕਰ ਸ਼ੋਭਾ ਅਤੇ ਭੈਰਵ ਕਾ ਅੰਤ ਕਰ ਸਕਦੇ ਹਨ। (Hindi, L.No. 19, ਸ਼ਹੀਦ ਭਗਤ ਸਿੰਘ, p.88)
7. ਉਸਨੇ ਤਾਤੀਆਂ ਟੋਪੇ ਦੀ ਮਦਦ ਨਾਲ ਗਵਾਲੀਅਰ ਦੇ ਕਿਲ੍ਹੇ ਤੇ ਕਬਜ਼ਾ ਕਰ ਲਿਆ। ਪਰੰਤੂ ਉਹ ਬਹਾਦਰੀ ਨਾਲ ਲੜਦੀ ਹੋਈ ਵੈਰੀਆਂ ਹੱਥੋਂ ਸ਼ਹੀਦੀ ਪ੍ਰਾਪਤ ਕਰ ਗਈ। (Punjabi, L.No. 15, 1857 ਈ.ਦਾ ਵਿਦਰੋਹ, p. 152)

## Self control

1. He had become a sthitaprajna a soul untouched by the storms and stresses of the external world. His end came peacefully. (English, L.No. 12, Saint Ravidas, p. 91)
2. ਆਪ ਨੂੰ ਤੱਤੀ ਤਵੀ' ਤੇ ਬਠਾਇਆ ਗਿਆ ਤੇ ਸੀਸ ਉੱਤੇ ਗਰਮ-ਗਰਮ ਰੇਤ ਪਾਈ ਗਈ। ਪਰ ਆਪ ਪ੍ਰਭੂ-ਭਾਣੇ ਨੂੰ ਅਡੋਲ ਰਹਿ ਕੇ ਮੰਨਦੇ ਰਹੇ। (Punjabi, L.No. 4, ਸ਼੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 15)
3. ਸ਼ੇਖ ਫਰੀਦ ਉੱਚੀ ਕਰਨੀ ਵਾਲੇ ਫਕੀਰ ਸਨ ਤੇ ਆਪ ਦਾ ਜੀਵਨ ਬੜਾ ਹੀ ਸਰਲ ਸਾਦਾ.....। ਕੱਚਾ ਕੋਠਾ, ਜੁਆਰ ਦੀ ਰੋਟੀ, ਓਬਲੇ ਹੋਏ ਛੋਲੇ ਤੇ ਸਾਧਾਰਨ ਕਬੀਲੀ ਉਹਨਾਂ ਦੀ ਸਾਰੀ ਦੋਲਤ ਸੀ। (Punjabi, L.No. 8, ਬਾਬਾ ਫਰੀਦ, p. 30)



4. बच्चे मे कितना त्याग, कितना सदभाव और कितना विवेक है? दूसरो को खिलौने लेते और मिठाई खाते देखकर इसका मन.....। इतना जब्त इससे हुआ कैसे। वहा भी अपनी बुढिया दादी की याद बनी रही। (Hindi, L.No. 28, ईदगाह p. 131)

### Wisdom

- 1 Hiding his fear , the monkey in a calm voice, “ why didn’t you tell me earlier? I have place my heart in the hollow of the tree. Let’s rush to the tree to bring the heart. I can do any thing to save my friends wife . (English, L.No. 1, The Monkey and The Crocodile, p. 2)
- 2 “O King, you are great but without your ministers and courtiers you would not be able to manage your kingdom. I would request you to give them a special reward of five hundred coins each.....The king looked at Gopal and said, “ No!” (English, L.No. 3, Say No, p. 16)
- 3 People listened spellbound to his voice which uttered words of wisdom in a simple and clear language. (English, L.No. 12, Saint Ravidas, p. 91)

### Courage

1. The brave hero falldown. He is badly wounded. He orders his soldiers,” Move forward; fight on!.(English, L.No. 2, Abdul Hamid, p. 8)
2. Chanura, one of his wrestlers, challenged Krishna to a fight..... The two brothers could never turn down a challenge..... In the arera Krishna and Balram were tussling with wrestlers who were many time more powerful then they were..... Both the wrestles fell down and died. (English, L.No. 8, Krishna’s Childhod, p. 55)
3. “The Punjabi’s are very..... and will never shoe their back in battle,” he added. They have boldly faced the successive invasions by the foreigners in the past. (English, L.No. 9, The Punjab- A Glimpse, p. 61)
4. They had assembled there to protest against Rowlatt Act which curved the personal freedom of the Indian people. (English L.No. 9, The Punjab-A Glimpse, p. 62)
5. ਚੰੜੀ ਬਣ ਕੇ ਰਣ ਵਿੱਚ ਜੂਝੀ, ਤੇਰੀ ਝਾਂਸੀ ਰਾਣੀ। ਜੈ ਭਾਰਤ, ਜੈ ਭਾਰਤ ਮਾਤਾ। (Punjabi, Poem No. 1, ਜੈ ਭਾਰਤ ਮਾਤਾ, p. 1)

6. ਮੁਗਲ ਹਕੂਮਤ ਨੇ ਆਪ ਨੂੰ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਤਸੀਹ ਦਿੱਤੇ। ਆਪ ਨੂੰ ਤੱਤੀ ਤਵੀ' ਤੇ ਬਠਾਇਆ ਗਿਆ ਤੇ ਸੀਸ..... ਗੁਰੂ ਜੀ ਨੇ ਇਸਲਾਮ ਧਰਮ ਧਾਰਨ ਕਰਨ ਤੇ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ। (Punjabi, L.No. 4, ਸ਼੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p.15)
7. ਰੌਲਾ ਪੈ ਗਿਆ, “ਓਏ, ਕੋਈ ਤਰਨਾ ਜਾਣਦੈ? ਕਰੋ ਕੋਈ ਹਿੰਮਤ।.....ਮਾਂ ਕੁਰਲਾ ਰਹੀ ਸੀ।..... ਬਲਜੀਤ ਨੇ ਝੱਟ ਝੀਲ ਵਿੱਚ ਛਾਲ ਮਾਰ ਦਿੱਤੀ।..... ਉਹ ਫੁਰਤੀ ਨਾਲ. ਬੱਚੇ ਨੂੰ ਉਸਦੀ ਕਮੀਜ ਤੋਂ ਫੜ ਕੇ ਪਾਣੀ ਦੇ ਉਪਰ ਲੈ ਲਈ। (Punjabi, L.No. 6, ਦਲੇਰੀ, pp. 21,22)
8. ਟੋਟੇ ਜਿਗਰ ਦੇ ਸਾਹਮਣੇ ਕਰਨ ਟੋਟੇ, ਮਾਵਾਂ ਡੱਕਰੇ ਝੋਲੀ ਪਵਾਉਂਦੀਆਂ ਨੇ। ਉੱਚਾ ਸੁੱਟ ਕੇ ਬੋਚਦੇ ਨੇਜਿਆ' ਤੇ ਭੋਰਾ ਫੇਰ ਵੀ ਨਹੀਂ ਘਬਰਾਉਂਦੀਆਂ ਨੇ। (Punjabi, Poem No. 17, ਗੁਲਾਬ ਦੀ ਫਸਲ, p. 75)
9. ਨਹੀਂ ਫਰ ਕਿਸੀ ਕਾ ਆਜ..... ਨਹੀਂ ਭਯ ਕਿਸੀ ਕਾ ਆਜ ਹੋ ਹੋ ਮਨ ਮੇਂ ਹੈ ਵਿਸ਼ਵਾਸ ਪੂਰਾਂ ਹੈ ਵਿਸ਼ਵਾਸ, ਨਹੀਂ ਫਰ ਕਿਸੀ ਕਾ ਆਜ ਕੇ ਦਿਨ। ( Hindi, Poem No. 1, ਹੋਗੇਂ ਕਾਮਯਾਬ, p. 1)
10. ਇਸ ਯੁਧ ਮੇਂ ਸ਼ਤ੍ਰੂ ਕੇਂ ਟੈਕਾਂ ਕੇ ਕੜ੍ਹੇ ਗੋਲੇ ਮੇਜਰ ਭੂਪੇਂਦ੍ਰ ਸਿੰਹ ਕੇ ਟੈਂਕ ਪਰ ਭੀ ਲਗੇ ਪਰਨ੍ਤੂ ਉਨ੍ਹੇਂਨੇਂ ਸਾਹਸ ਨ ਛੋੜਾ ਔਰ ਸ਼ਤ੍ਰੂਆਂ ਕੇ ਛਕਕੇ ਛੁੜਾ ਦਿਏ। (Hindi, L.No. 2, ਰਾਜ ਮੇਂ ਜੂਝਾ ਵੀਰ ਸਪ੍ਰਤ, p. 4)
11. ਪਿਤਾ ਕੇ ਸ੍ਰਯੂ ਕੇ ਉਪਰਾਨ੍ਤ ਭੀ ਰਾਜੀਤ ਸਿੰਹ ਨੇ ਸਾਹਸ ਨਹੀਂ ਛੋੜਾ। ਅਪਨੀ ਯੋਗਤਾ ਔਰ ਵੀਰਤਾ ਸੇ ਅਪਨੇ ਅਧਿਕਾਰ ਕੋ ਸ੍ਥਿਤ ਰਖਾ। ( Hindi, L.No. 4, ਸਾਹਾਰਾਨਾ ਰਾਜੀਤ ਸਿੰਹ, p. 12)
12. ਉਸ ਕਿਸ਼ੋਰ ਕੇ ਚੇਹਤੇ ਪਤ ਇਨ ਕਠੋਰ ਸ਼ਬਦਾਂ ਕਾ ਕੋਝ ਪ੍ਰਭਾਵ ਨ ਹੁਆ। ਵਹ ਨਿਡਰ ਹੋਕਰ ਲਮ੍ਬੇ-ਲਮ੍ਬੇ ਡਾਗ ਭਰਤਾ ਹੁਆ ਪਿੰਜਰੇ ਕੇ ਪਾਸ ਗਯਾ। ( Hindi, L.No. 15, ਪਿੰਜਰੇ ਕਾ ਸ਼ੇਰ, p. 68)
13. ਵਹ ਸ਼ਹੀਦਾਂ ਕਾ ਸਮਾਟਲਕ ਰਾਸ਼ਟ੍ਰੀਯਤਾ ਔਰ ਬਲਿਦਾਨ ਕਾ ਪ੍ਰਤੀਕ ਬਨ ਗਯਾ ਹੈ। ਯਹ ਹਮਾਰੀ ਦਿਲ ਮੇਂ ਦੇਸ਼ ਭਕ੍ਤਿ, ਸਾਹਸ, ਨਿਡਰਤਾ, ਲਾਗ ਔਰ ਬਲਿਦਾਨ ਕੀ ਭਾਵਨਾ ਜਗ ਰਹਾ ਹੈ। ( Hindi, L.No. 19, ਸ਼ਹੀਦ ਭਗਤ ਸਿੰਹ, p. 88)
14. ਝਾਂਸੀ ਦੀ ਰਾਣੀ ਅੰਗਰੇਜ਼ਾ ਵਿਰੁੱਧ ਬੜੀ ਬਹਾਦਰੀ ਨਾਲ ਲੜੀ। ਤਾਂਤੀਆ ਟੋਪੇ ਨੇ ਉਸ ਦੀ ਸਹਾਇਤਾ ਕੀਤੀ। (Social Studies, L.No. 15, 1857 ਈ: ਦਾ ਵਿਦਰੋਹ, p. 157)
15. ਅਕਾਲੀਆਂ ਨੇ ਸਰਕਾਰ ਦਾ ਵਿਰੋਧ ਕੀਤਾ ਜਿਸ ਕਰਕੇ ਸਰਕਾਰ ਨੇ ਅਕਾਲੀਆਂ ਨੂੰ ਕੈਦ ਕਰ ਲਿਆ।.....ਸਰਕਾਰ ਨੇ ਅਕਾਲੀਆਂ ਉੱਤੇ ਲਾਠੀ ਚਾਰਜ ਦਾ ਹੁਕਮ ਦਿੱਤਾ। ਪਰੰਤੂ ਅਕਾਲੀਆਂ ਨੇ ਹਿੰਮਤ ਨਾ ਹਾਰੀ। ਅੰਤ ਸਰਕਾਰ ਨੇ 17 ਫਰਵਰੀ 1922 ਈ. ਨੂੰ ਅਕਾਲੀਆਂ ਨੂੰ ਚਾਬੀਆਂ ਸੌਂਪ ਦਿੱਤੀਆਂ। (Social Studies, L.No. 22, ਭਾਰਤੀ ਸੁੰਤਰਤਾ ਲਈ ਸੰਘਰਸ਼: 1919-1947, p. 209)



## Service

1. When reached the King, He fainted and fell to the ground. The King and the hermit removed the man's clothing and found a large wound in his stomach.....The king washed and covered it with his handkerchief. The king re-dressed the wound until at last the bleeding stopped. (English, L. No. 5. Three Questions, p. 33)
2. Strike, strike at the root of penury in my heart, .....Give me the strength to make my love fruitful in service. (English, Poem No. III, This is My Prayer to Thee, p. 44)
3. ਦੋਵੇਂ ਉਸ ਦੇ ਘਰ ਚਲੇ ਗਏ। ਉਸ ਨੇ ਆਦਰ ਨਾਲ ਫਕੀਰਾਂ ਨੂੰ ਬਿਠਾਈਆ, ਅੱਗ ਬਾਲ ਕੇ ਪਾਣੀ ਗਰਮ ਕੀਤਾ ਤੇ ਹੱਥ-ਪੈਰ ਧੁਆ ਕੇ ਸਰਦਾ-ਬਣਦਾ ਭੋਜਨ ਖੁਆਇਆ। .....ਅਰਾਮ ਲਈ ਕੱਪੜੇ ਵੀ ਵਿਛਾ ਦਿੱਤੇ। (Punjabi, L.No. 8, ਬਾਬਾ ਫਰੀਦ, p. 32)
4. “ਧੀਏ! ਮਾਪੇ ਤਾਂ ਰੁੱਤ-ਰੁੱਤ ਦਾ ਫਲ ਨੇ ਮੁੜ ਨੀ ਲੱਭਦੇ ਜੀਹਦੇ ਘਰ ਬੁੱਢੇ ਮਾਪੇ ਨੇ, ਉਹਨੂੰ ਤੀਰਥੀ ਜਾਣ ਦੀ ਕੀ ਲੋੜ ਐ.....(Punjabi, L.No. 18, ਉਹ ਸੋਚਦੀ, p. 79)
5. ਸੇਵਾ-भाव से उसकी बीमारी आदि में सहायता करनी चाहिए। उनकी सुख -सूविधाओं का पूरा ध्यान रखें। ( Hindi, L.No. 8, सहयोग, p. 34)
6. माता-पिता.....आज्ञा का पालन करना, उनकी सेवा करना हमारा धर्म है। पुत्र का अर्थ है, नरक से बचाने वाला। नरक तुल्य बुढ़ापे में माता-पिता की सेवा करके ही हम सच्चे पुत्र कहला सकते हैं। ( Hindi, L.No. 10, बापू गाँधी के प्रेरक प्रसंग, pp. 43, 44)
7. ਭਾਰਤ ਯੂ.ਐਨ.ਓ ਦੇ ਮੈਂਬਰ ਦੇਸ਼ਾਂ ਵਿੱਚੋਂ ਇੱਕ ਮਿਹਨਤੀ ਮੈਂਬਰ ਹੈ। ਇਸ ਦੀਆਂ ਸੇਨਾਵਾਂ ਨੇ.....ਵਿੱਚ ਯੂ.ਐਨ.ਓ ਦੁਆਰਾ ਸ਼ਾਂਤੀ ਬਣਾਈ ਰੱਖਣ ਦੇ ਮਿਸ਼ਨ ਵਿੱਚ ਸੇਵਾ ਕੀਤੀ। ਭਾਰਤੀ ਲੋਕਾਂ ਨੇ ਯੂ.ਐਨ.ਓ ਦੀਆਂ ਬਹੁਤ ਸਾਰੀਆਂ ਸੰਸਥਾਵਾਂ ਅਤੇ ਅੰਗਾਂ ਦੀ ਵੀ ਸੇਵਾ ਕੀਤੀ ਹੈ। (Social Studies, L.No. 23, ਸੁੰਤਰਤਾ ਤੋਂ ਬਾਅਦ ਦਾ ਭਾਰਤ, p. 219)

## Purity

1. The middle strip is white and has a navy blue wheel with twenty- four spokes at the center. This stands for purity, truth and modesty. (English, L.No. 6, Our National Symbols, p. 36)
2. हमारी सफाई नियमित रूप से होनी चाहिए। चाहे ब्रुश पर टूथपेस्ट लगा कर करो या टूथ पाउडर। दातुन से भी हमारी सफाई की जा सकती है। .....भोजन खाने के बाद और रात को सोने से पहले करना चाहिए। (Hindi, L.No. 22, दाँत कुछ कहते हैं, p. 96)

## Patience

1. The National Anthem is sung immediately after the hoisting of the Tricolor,.....It is instrumental in spreading the message of patience, tolerance and national and national unity. (English, L.No. 6, Our National Symbols, p. 39)
2. Strike, strike at the root of penury in my heart. Give me the strength lightly to bear my joys and sorrows. (English, Poem No. III, This is My Prayer to Thee, p. 44)
3. "Brother and sisters of America, we believe not only in universal toleration, but we accept all religions as true..... (English, L.No. 11, Two Memorable Speeches, p. 83)
4. ਸ਼ੇਖ ਫਰੀਦ ਉੱਚੀ ਕਰਨੀ ਵਾਲੇ ਫਕੀਰ ਸਨ ਤੇ ਆਪ ਦਾ ਜੀਵਨ ਬੜਾ ਹੀ ਸਰਲ, ਸਾਦਾ, ਸਬਰ-ਸੰਤੋਖ ਤੇ ਗਰੀਬੀ ਵਾਲਾ ਸੀ। (Punjabi, L.No. 8, ਬਾਬਾ ਫਰੀਦ, p. 30)
5. परिश्रम, कर्तव्यपरायणता, धैर्य आदि अनेक गुणों का उसमें अपने आप ही विकास हो जाता है जो महानता की ओर ले जाते हैं। (Hindi, L.No. 29, महानता की ओर, p. 136)
- 6। कारज धीरे होत है, काहे होत अधीक । समय-पाय तरुवर फले, केतक सीचों नीरा। ( Hindi, Poem No. 31, दोहावली, p. 143)

## Duty

1. It has caught fire and flames are rising to the sky.....He is badly wounded. But he doesn't lose heart. He orders his soldier, "Move forward, fight on!" (English, L.No. 2, Abdul Hamid, p. 8)
2. It is the sacred duty of human being to bring peace to the troubled hearts rather than cause pain and death. Love all things, great and small. Even the insect in grass is no less than the human child. (English, L.No. 12, Saint Ravidas, p. 90)
3. "ਤੂੰ ਆਪਣੀ ਜਾਨ ਦੀ ਪਰਵਾਹ ਨਾ ਕਰਦੇ ਹੋਏ ਮੇਰੇ ਲਾਲ ਨੂੰ ਬਚਾ ਲਿਆ। ਮੈਂ ਤੇਰਾ ਅਹਿਸਾਸ ਕਦੇ ਨਹੀਂ ਭੁਲਾਂਗੀ।"..... "ਕਿਉਂ ਸ਼ਰਮਿੰਦਾ ਕਰ ਰਹੇ ਉ ਆਂਟੀ ਜੀ.....। ਇਹਨਾਂ ਪੈਸਿਆਂ ਨੂੰ ਆਪਣੇ ਕੋਲ ਈ ਰੱਖੋ। ਇਹ ਤਾਂ ਮੇਰਾ ਫਰਜ਼ ਸੀ।"। (Punjabi, L.No. 6, ਦਲੇਰੀ, p. 23)
4. जिस व्यक्ति के शरीर का कोई भी अंग ठीक न हो यहाँ तक कि आँखों से देख भी न सकता हो, उसे याद हो कि उसने 'सैल्यूट' करना है। कर्तव्यपरायणता की ऐसी उदाहरण मिलना कठिन है। (Hindi, L.No. 2, रण में जूझा वीर सपूत, p. 5)



5. परिश्रम, कर्तव्यपरायणता, धैर्य, आदि अनेक गुणों का उसमें अपने आप ही विकास हो जाता है जो महानता की ओर ले जाते हैं। (Hindi, L.No. 29, महानता की ओर, p. 136)
6. ਸਾਡਾ ਕਰਤਵ ਹੈ ਕਿ ਅਸੀਂ ਕਿਸੇ ਵੀ ਪ੍ਰਕਾਰ ਦਾ ਮੱਠੂਖੀ ਸ਼ੋਸ਼ਣ ਨਾ ਕਰੀਏ। ਕੰਮ ਬਦਲੇ ਤਨਖਾਹ ਕੰਮ ਦੇ ਘੰਟੇ, ਬਾਲ ਮਜ਼ਦੂਰੀ ਅਤੇ ਧਰਮ ਨਸਲ ਜਾਤੀ ਆਦਿ ਦਾ ਕੋਈ ਵੀ ਵਿਤਕਰਾ ਨਾ ਕਰੀਏ। (Social Studies, L.No. 26, ਮੁੱਢਲੇ ਅਦਿਕਾਰ ਅਤੇ ਮੱਠੂਖੀ ਅਧਿਕਾਰ ਵੱਜੋਂ ਮੁੱਢਲੇ ਕਰਤਵ, p. 236)

### **Renunciation**

1. Strike, strike at the root of penury in my heart..... And give me the strength to surrender my strength to They will with love. (English, Poem No. III, This is My Prayer to Thee, p. 44)
2. He had desire to have more and more of spiritual knowledge and longed to beautify his soul.(English, L.No. 12, Saint Ravidas, p. 90)

### **Self realization**

1. He got the divine Knowledge direct from within.....and as his spiritual knowledge grew, he got the halo of a saint. He started drawing religious enthusiasts more and more around him. (English, L.No. 12, Saint Ravidas, p. 91)
2. He told them that they should feel the strength of the spirit within them and get rid of all weak thoughts from their minds. (English, L.No. 12, Saint Ravidas, p. 91)

### **Justice**

1. He not only forgave him but said he would send his servants and his own doctor to look after him, and he promised to give back He man his property. (English, L.No. 5, Three Questions, p. 33)
2. The future beckons to us.....justice and fullness of life to every man and women. (English, L.No. 11, The Memorable Speeches, p. 82 )
3. If today I have a quarrel with another man, I do not get beaten merely because I am physically weaker and he can knock me down I go to, and the law will decide as fairly as it can between the two of us.....Moreover, the law protects me from robbery and violence.(English, L. No. 13, Our Civilization-I, p. 96)
4. There is nothing particularly civilized in getting into a train..... living rightly and maintaining justice equally between man and man. (English, L.No. 14, Our Civilization-II, pp. 104, 105 )

5. ਸਾਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਹ ਏਕ ਕੁਸ਼ਲ ਪ੍ਰਸ਼ਾਸਕ ਤਥਾ ਚਾਧ ਪ੍ਰਿਧ ਰਾਜਾ ਥੇ। (Hindi, L.No. 4, ਸਾਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਹ, p. 13)
6. ਚਾਚੀ ਪਚਾਧਾਤ ਪ੍ਰਧਾਨ ਹੈ, ਗਾਓ ਅਪਨੇ ਕੀ ਬਨੀ ਸ਼ਾਨ ਹੈ, ਮੈਂ ਭੀ ਏਕ ਕਕੀਲ ਕਨੂੰਗੀ, ਨਧਾਧ ਸਭੀ ਕੀ ਫਿਲਕਾਊਂਗੀ। (Hindi, Poem No. 16, ਮੈਂ ਭੀ ਪਫ਼ਨੇ ਜਾਊਂਗੀ, p. 71)
7. ਕਾਨੂੰਨ ਦੀ ਪੈਰਵੀ ਲਈ ਨਿਆਪਾਲਿਕਾ ਦਾ ਗਠਨ ਕੀਤਾ ਗਿਆ ਹੈ। ਨਿਆਪਾਲਿਕਾ ਨੂੰ ਆਜ਼ਾਦ ਅਤੇ ਨਿਰਪੱਖ ਬਣਾਇਆ ਗਿਆ ਹੈ। ਜੇਕਰ ਕੋਈ ਸੰਸਥਾ ਸੰਵਿਧਾਨ ਅਨੁਸਾਰ ਕੰਮ ਨਹੀਂ ਕਰਦੀ ਤਾਂ ਉਸਨੂੰ ਗੈਰ ਸੰਵਿਧਾਨ ਘੋਸ਼ਿਤ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। (Social Studie, L.No. 24, ਸੰਵਿਧਾਨ ਅਤੇ ਕਾਨੂੰਨ, p. 228)
8. ਭਾਰਤੀ ਸੰਵਿਧਾਨ ਵਿਚ ਸੰਵਿਧਾਨ ਦੇ ਆਦਰਸ਼- ਸੰਪੂਰਨ ਪ੍ਰਭੂਸਤਾ ਸੰਪਨ, ਧਰਮ ਨਿਰਪੱਖ ਸਭ ਨੂੰ ਬਰਾਬਰ ਨਿਆ, ਸੁੰਤਰਤਾ.....ਸ਼ਾਮਿਲ ਕੀਤੇ ਗਏ ਹਨ। (Social Studies, L.No. 25, ਧਰਮ ਨਿਰਪੱਖਤਾ ਦੀ ਮਹੱਤਤਾ ਅਤੇ ਆਦਰਸ਼ ਲਈ ਕਾਨੂੰਨ, p. 231)
9. ਭਾਰਤੀ ਸੰਵਿਧਾਨ ਅਨੁਸਾਰ ਆਪਣੇ ਨਾਗਰੀਕਾਂ ਨੂੰ ਇਨਸਾਫ਼ ਦੁਆਉਣ ਦੀ ਵਿਵਸਥਾ ਕੀਤੀ ਗਈ ਹੈ। ਕਿਸੇ ਕੇਸ ਵਿੱਚ ਜੇਕਰ ਇਹ ਲੱਗੇ ਕਿ ਇਨਸਾਫ਼ ਠੀਕ ਨਹੀਂ ਹੋਇਆ ਤਾਂ ਕੋਈ ਨਾਗਰਿਕ ਉੱਚ ਅਦਾਲਤ ਦਾ ਦਰਵਾਜ਼ਾ ਖੜਕਾ ਸਕਦਾ ਹੈ। (Punjabi, L.No. 28, ਨਿਆਪਾਲਿਕਾ ਦੀ ਕਾਰਜ ਵਿਧੀ ਅਤੇ ਵਿਸ਼ੇਸ਼ ਅਧਿਕਾਰ, p. 245)

### **Faith**

1. ਬਾਬਾ ਬਾਲਕ ਰੂਪ ਜੀ.....। ਜਾਨ-ਮਾਲ ਦੀ ਸੁੱਖ-ਸਾਂਦ ਲਈ ਮੰਨਤਾ ਮੰਗਦੀਆਂ ਹਨ ਅਤੇ ਸੁੱਖਣਾਂ ਲਾਹੁੰਦੀਆਂ ਹਨ। ਲੋਕ ਵਾਜਿਆਂ- ਗਾਜਿਆਂ ਨਾਲ ਰਿਸ਼ਤੇਦਾਰਾ ਸਮੇਤ ਹਾਜਰੀਆਂ ਭਰਦੇ ਹਨ। (Punjabi, L.No. 3, ਛਿੱਤ ਛਰਾਹਾਂ ਦੀ, p. 9)

### **Hard Work**



1. The Punjabi are very hardworking. They will never stretch their hands before anybody for alms..... (English, L.No. 9, The Punjab – A Glimpse, p. 61)
2. To bring freedom and opportunity to the common man, to the peasants and workers of India, to fight and end poverty..... and to create social, economic and political institutions which will ensure justice and fullness of life to every and woman. (English, L.No. 11, Two Memorable Speeches, p. 82)
3. “We have hard work ahead. There is no resting for anyone of us till we redeem our pledge in full,..... We are citizens of a great country,....., and we have to live up to that high standard” (English, L.No. 11, Two Memorable Speech, p. 82)

4. ਜੇ ਕੁੱਝ ਲੋਚੇ ਮਨ ਵਿੱਚ ਸੱਜਣਾ, ਉੱਦਮ ਕਰੀ ਜ਼ਰੂਰ। ਬਿਨ ਉੱਦਮ ਹੱਥ ਸੱਖਣੇ ਰਹਿਮਣ, ਉੱਦਮ ਥੀਂ ਭਰਪੂਰ। (Punjabi, Poem No. 5, ਉੱਦਮ ਕਰੀ ਜ਼ਰੂਰ, p. 17)
5. उन्होंने अपनी प्रतिभा, योगता ओर लगातार परिश्रम से भारत का मस्तक ऊँचा उठाया है। (Hindi, L.No.12, आर्य भट्ट, p. 51)
6. जिंदगी धुप छाँह का खेल खेलता जा। बति जो गई बात वह छोड़ लहर को मत पीछे मोड़.....जिंदगी तेज नदी की धार तैरता जा। (Hindi, Poem No. 26, गीत तू गा, p. 119)
7. सांसार के जितने भी बड़े-बड़े काम हुए हैं, वे सब ऐसे परिश्रमी लोगों के हाथ से हुए हैं।.....रेल, तार,.....बड़े-बड़े भवन, बड़े-बड़े ग्रंथ जो आज देखाने और पढ़ने को मिलते हैं, ये सब परिश्रमी लोगों की देन हैं। (Hindi, L.No. 29, महानता की ओर, p. 135)

**CLASS - IX P.S.E.B**

Value ➡	Contentment	Truth	Humility	Unity	Peace	Equality	Non-violence
Subject ↓							
<b>English Main Course Book</b>				Poem No. V, p. 125; L.No. 12, pp. 128,129, L.No. 12, p. 131		Poem No. II, p. 49	L.No. 6, p. 51
<b>English Literature</b>	L.No. 1 p. 1, L.No. 6, pp.37,38						L.No. 5, p. 29
<b>Punjabi (Vangi)</b>			ਕਹਾਣੀਆਂ-L .No. 5, p. 156	ਕਹਾਣੀਆਂ-L .No. 1, p. 13, L No. 4, p. 149		ਕਹਾਣੀਆਂ-L.No. 4, p. 146	
<b>Punjabi (Sahit-Mala)</b>	ਆਧੁਨਿਕ-ਕਾਵਿ-ਧਨੀ ਰਾਮ ਚਾੜ੍ਹਕ, p. 81		ਵਾਰਤਕ-ਭਾਗ-ਸਮਯ ਦਾ ਅਰਘ੍ਯ,p. 149, ਬੇਬੇ, p. 185	ਆਧੁਨਿਕ-ਕਾਵਿ-ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫਿਰ, p. 108, ਅਮ੍ਰਿਤਾ-ਪ੍ਰੀਤਮ, p. 131	ਵਾਰਤਕ-ਭਾਗ-ਬੇਬੇ, p. 184	ਆਧੁਨਿਕ-ਕਾਵਿ-ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ, p. 86	



Value 	Contentment	Truth	Humility	Unity	Peace	Equality	Non violence
Subject 							
<b>Punjabi (Noval)</b>			L.No. 7, p. 53			L.No. 1, p. 1	
<b>Hindi</b>	कहानी — L.No. 3, p. 54, L.No. 3, p.55 , निबन्ध — L.No. 1, p. 87	कविता- 1, p. 2		कविता -3, p. 9, कविता -No. 3, p. 10	निबन्ध-L.No.4, p. 115	कविता- I, p. 3, कविता- 3, p. 10	कविता- 1, p. 1
<b>Social Studies</b>		L.No. 2, pp. 35,36		History- L.No. 2, p. 31, L.No. 3, p. 67, L.No. 6, p. 128, L.No. 9, p. 171, L.No. 9, p. 195, L.No. 3, p. 54,  Civics- L.No. 5, p. 246	History- L.No. 2, p. 32, L.No. 2, p. 39, L.No. 2, p. 53, L.No. 5, p. 79,  Civics- L.No. 2, p. 219	History- L.No. 1, p. 5, L.No. 1, p. 11, L.No. 3, p. 67, L.No. 8, p.161, L.No. 9, p.195,  Civics- L.No. 3, p. 227, L.No. 3, p. 228	History- L.No. 2, p. 35,

Value ⇨	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ⇩							
<b>English (Main Course Book)</b>	L.No. 9, p. 87	Poem No. III, p. 77, L.No. 12, p. 128	L.No.12, p. 129			L.No. 1, p. 1, L.No. 5, p. 39, Poem No. IV, p. 95, L.No. 12, p.128, L.No. 12, p.129, L.No. 13, p. 139	
<b>English (Literature)</b>		L.No. 1, p. 2, L.No. 6, p. 37					L.No. 5, p. 29
<b>Punjabi (Vangi)</b>		ਇਕਾਂਗੀ- L.No. 1, p. 8, L.No. 1, p. 9		ਇਕਾਂਗੀ- L.No. 1, p. 10			ਕਹਾਣੀਆਂ- L.No. 9, p. 162
<b>Punjabi (Sahit- Mala)</b>					ਆਧੁਨਿਕ- ਕਾਵਿ-ਭਾਈ ਵੀਰ ਸਿੰਘ, p. 73, ਵਾਰਤਕ- ਭਾਗ-ਸਮਯ ਦਾ ਅਰਘ, p. 148	ਅਧੁਨਿਕ-ਕਾਵਿ, ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ, p. 86	ਆਧੁਨਿਕ- ਕਾਵਿ- ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ, p. 91

Value ⇨	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ⇩							
<b>Punjabi (Noval)</b>	L.No. 7, p. 53,		L.No.3, p.2 4, L.No. 4, p. 35, L.No. 6, p. 46		L.No. 2, p. 8	L.No. 4, p. 33, L.No. 4, p. 34, L.No. 6, p. 46, L.No. 6, p. 48	
<b>Hindi</b>		कविता- 6, p.23, एकांकी- L.No. 1, p. 166	कविता- 5, p. 18, कविता- 5, p. 19, कविता - 6, p. 23, निबन्ध- L.No. 4, p. 111, एकांकी- L.No. 1, p. 142, L.No. 1, p. 157		कविता- 1, p. 3, कहानी L.No. 1, p. 31	कविता-5, p. 19, निबन्ध-L.No. 1, p. 86, एकांकी-L.No. 1, p. 142, एकांकी-L.No. 1, p. 166, एकांकी- L.No. 2, p. 178	कविता-6, p. 24, कहानी-L.No. 2, p. 46, एकांकी – L.No. 1, p. 148
<b>Social Studies</b>		History- L.No. 3, p. 63	History- L.No. 2, p. 35, L.No. 2, p. 45, L.No. 8, p. 161,  Civics- L.No. 1, p. 215		History- L.No. 1, p. 5, L.No. 3, p. 66	History- L.No. 2, p. 45	History- L.No. 8, p. 157,  Civics- L.No. 1, p. 212, L.No. 1, p. 216

Value ⇨	Purity	Patience	Duty	Renunciation	Self realization	Justice	Faith	Hard work
Subject ⇩								
<b>English (Main Course Book)</b>			L.No.4, p.32, Poem No. VI p.148, Poem No.VI, p. 150		L.No.1, p. 1, L.No. 7, p.67	L.No. 2, p. 9, L.No.12, p. 128	L.No. 1, p. 1, L.No. 1, p. 2, Poem No. I, p. 28, L.No.8, p. 82, L.No. 12, p.128	Poem No. I, p. 28
<b>English (Literature)</b>						L.No. 1, p. 4		L.No. 10, p. 68, L.No. 10, p. 69
<b>Punjabi (Vangi)</b>							ਇਕਾਂਗੀ- L.No. 1, p. 5	ਇਕਾਂਗੀ- L.No. 9, p. 90

Value ➡	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject ↓								
<b>Punjabi (Sahit-Mala)</b>		ਆਧੁਨਿਕ- ਕਾਵਿ- ਧਨੀ ਰਾਮ ਚਾੜ੍ਹਕ, pp. 81,82, ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫਿਰ, p. 107, ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫਿਰ, p. 108,  ਵਾਰਤਕ- ਭਾਗ- ਸਮਯ ਦਾ ਅਰਘ, p. 148, ਜੱਟ ਦਾ ਆਰਟ, p. 160	ਵਾਰਤਕ- ਭਾਗ- ਸਮਯ ਦਾ ਅਰਘ, p. 150, ਬੇਬੇ, p. 186	ਆਧੁਨਿਕ-ਕਾਵਿ- ਭਾਈ ਵੀਰ ਸਿੰਘ, p. 74, ਵਾਰਤਕ-ਭਾਗ, ਸਮਯ ਦਾ ਅਰਘ, p. 149			ਵਾਰਤਕ-ਭਾਗ, ਸਮਯ ਦਾ ਅਰਘ, p. 149	ਆਧੁਨਿਕ- ਕਾਵਿ- ਧਨੀ ਰਾਮ ਚਾੜ੍ਹਕ, p. 81, ਡਾ. ਦੀਵਾਨ ਸਿੰਘ ਕਾਲੇਪਾਣੀ, p. 97, ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫਿਰ, p. 107



Value ➡	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject ↓								
<b>Punjabi (Novel)</b>		L.No. 6, p. 45	L.No. 3, p. 26			L.No. 4, p. 34		
<b>Hindi</b>	कविता-1, p. 1, कविता-1, p. 3	कविता-4, p. 13	कहानी- L.No. 1, p. 37, कहानी- L.No. 5, p. 79	कहानी-1, p. 1	निबन्ध- L.No. 1, p. 84	निबन्ध-5, p. 19, कहानी- L.No. 2, p. 41, L.No. 2, p. 51, L.No. 3, p. 56	कविता-4, p. 25, एंकाकी- L.No. 2, p. 177	कहानी- L.No. 2, p. 46, L.No. 3, p. 56, L.No. 3, p. 60, निबन्ध – L.No. 1, p. 83
<b>Social Studies</b>			History- L.No. 2, p. 32, Civics- L.No. 1, p. 215, L.No. 2, p. 222			History- L.No. 4, p. 77, Civics- L.No. 2, p. 221	History- L.No. 1, p. 12, L.No. 1, p. 19, L.No. 2, p. 36, L.No. 2, p. 46, L.No. 3, p. 63, L.No. 8, p. 161	History- L.No. 1, p. 5, Civic- L.No. 1, p. 216

## CLASS - IX P.S.E.B.

### Contentment

1. In Sicily there once lived a boy who was always happy although he was very poor.....He laughed merrily at everything and all through his trousers he was cheerful and happy. (English, Literature, L.No. 1, The Magic Violin, p. 1)
2. ....While the Postmaster, experiencing the contentment of a man who has performed a good deed, looked on from the doorway of his office. (English, Literature, L.No. 6, A Letter to God, pp. 37,38)
3. ਇਸ ਦਾ ਵਾਸੀ ਇੱਕ ਕਿਰਤੀ ਹੈ,.....ਸੰਤੋਖ ਜਿਦਾ ਸਰਮਾਇਆ ਹੈ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਧਨੀ ਰਾਮ ਚਾੜ੍ਹਕ, ਸੁਰਗੀ ਜੀਉੜੇ, p. 81)
4. कोंगड़ा की एक लोक कथा पर आधारित इस कहानी में परिक्षम की कमाई को महत्व..... मेहनत की कमाई दो हमें वास्तव में हमें मानसिक संतोष प्रसन्नता और समृद्धि- प्रदान करती है। (Hindi, L.No. 3, कहानी, रानी मेहतो, p. 54)
5. अरे ओ जीवन के साधको अगर किनारे पर भरी हुई सीपियो में ही तुम्हे संतोष आ जाए तो समुह के अन्तराल में छिपे हुए मौक्तिक कोष को कौन बाहर लाएगा। (Hindi, L.No. 3, कहानी, रानी मेहतो, p. 54)
6. लेखक ने इस लोक कथा द्वारा बच्चों को..... संतोष करने का सफलतापूर्वक संदेश दिया है। (Hindi, L.No.3, कहानी, रानी मेहतो, p. 55)
7. अरे हो जीवन के साधको। अगर किनारे पर बरी हुई आ जाए तो समुह के अन्तराल में छिपे हुए मौक्तिक कोष को कौन बाहर लाएगा। (Hindi, L.No. 1, निबन्ध, हिम्मत और जिंदगी, p. 87)

### Truth

1. यहाँ पर हमने कबीर की उन साखियों का संग्रह किया है। जो हमें धर्म के मार्ग पर चलने के लिए और जीवन सत्य को पहचानने की दृष्टि देती है। (Hindi, Poem No. 1, दोहावली, p. 2)
2. ਮਹਾਤਮਾ ਬੁੱਧ ਦੇ ਚਾਰ ਸੱਚ ਅਤੇ ਅਸ਼ਟ ਮਾਰਗ ਨੇ ਲੋਕਾਂ ਨੂੰ ਨਵਾਂ ਰਸਤਾ ਦਿਖਾਇਆ। (Social Studies, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ ਯੋਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 35,36)

3. ਜੈਨ ਧਰਮ ਦੇ ਅਸਲ ਮੋਢੀ ਵਰਧਮਾਨ ਮਹਾਂਵੀਰ (599-529 ਈ. ਪੂਰਵ) ਨੇ ਸੱਚ ਗਿਆਨ, ਸੱਚ ਵਿਸ਼ਵਾਸ ਤੇ ਸੱਚ ਆਚਰਨ ਅਪਣਾਉਣ ਦੇ ਤਿੰਨ ਰਤਨਾਂ ਦਾ ਗਿਆਨ ਦਿੱਤਾ। (Social Studies, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ ਯੋਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 36)

### Humility

1. ਪਰ ਉਹਨਾਂ ਵਿੱਚ ਇੱਕ ‘ਮਲਿੰਗਟਨ’ ਨਾਂ ਦਾ ਅੰਗਰੇਜ਼ ਅਫਸਰ ਵੀ ਸੀ ਜਿਸਦਾ ਵਤੀਰਾ ਭਾਰਤੀਆਂ ਵੱਲ ਬੜਾ ਨਿਰਮਤਾ, ਸਨੇਹ, ਨਿੱਘ ਤੇ ਹਲੀਮੀ ਵਾਲਾ ਸੀ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 5, ਨਮਸਕਾਰ, p. 156)
2. ਮੂੰਹੋਂ ਮਿੱਠਾ ਬੋਲ, ਸਨੇਹ ਅਤੇ ਹਿਤ ਨਾਲ ਵਰਤਣ ਦਾ.....। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਸਮਝ ਦਾ ਅਰਘ, p. 149)
3. ਬੇਬੇ ਕੌੜਾ ਨਹੀਂ ਬੋਲਦੀ। ਮੂੰਹ ਦੀ ਮਿਠਾਸ ਨਾਲ ਹੀ ਜਬਾ ਜਮਾਂ ਛਡਦੀ ਹੈ।.....ਹਰ ਇੱਕ ਇਹ ਦੇ ਨਾਲ ਮਿੱਠਾ ਬੋਲਣ ਦਾ ਜਤਨ ਕਰਦਾ ਹੈ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਬੇਬੇ, p. 185)
4. ਇਸ ਲਈ ਤੁਸੀਂ ਆਪਣੇ ਇਹਨਾਂ ਦੋਸਤਾਂ ਨਾਲ ਈਰਖਾ ਕਰਨ ਦੀ ਬਜਾਏ ਖਿਡਾਰੀਆਂ ਵਾਲੀ ਦਲੇਰੀ ਨਾਲ ਇਹਨਾਂ ਤੋਂ ਅੱਗੇ ਲੰਘਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਨੀ ਹੈ.....ਸਾਰੇ ਲੋਕ, ਸਾਰਾ ਦੇਸ਼ ਤਰੱਕੀ ਵੱਲ ਦੌੜੇਗਾ। (Punjabi, ਨਾਵਲ, L.No. 1, p. 4)
5. “ਮਿਠਤੁ ਨੀਵੀਂ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ”। (Punjabi, ਨਾਵਲ, L.No. 7, p. 53)

### Unity

1. For the world to be happy and prosperous, one must learn to co-exist with others in a spirit of mutual respect and understanding. (English, Main Course Book, Poem No.V, The Nightangle and The Glow-Worm, p. 125)
2. You would abhor to do me wrong, Taught you to sing, and me to shine, that’ you with music, I with light, Might beautify and cheer the night. (English, Main Course Book, Poem No.V, The Nightangle and The Glow-Worm, p. 125)
3. The followers of Sri Satguru Ram Singh Ji continue..... to spread the message of universal brotherhood, national unity, secularism. (English, Main Course Book, L.No.12, Three Great Indians , pp. 128,129)
4. Udam Singh was all for the unity and solidarity of the country. (English, Main Course Book, L.No.12, Three Great Indians, p. 131)
5. ਜਿਉਂ ਹੀ ਸ੍ਰੀ ਰਾਮ ਚੰਦਰ ਤੇ ਲਛਮਣ ਵਾਲੀ ਝਾਕੀ ਮਸੀਤ ਦੇ ਦਰਵਾਜ਼ੇ ਅੱਗੇ ਪਹੰਚੀ। ਗੁਲਾਬ ਦੇ ਫੱਲਾਂ ਦਾ ਇੱਕ ਵੱਡਾ ਸਾਰਾ ਸਿਹਰਾ ਘੁੰਮਦਾ ਹੋਇਆ ਮਸੀਤ ਦੀ ਛੱਤ ਤੋਂ ਆਇਆ ਤੇ ਰਾਮ, ਲਛਮਣ



- ਦੇਹਾਂ ਭਰਾਵਾਂ ਦੇ ਗਲਾਂ ਵਿੱਚ ਪੈ ਗਿਆ। ਇਸ ਕੋਮਲ ਰੱਸੇ ਨੇ ਦੁਹਾਂ ਸਿਰਾਂ ਨੂੰ ਆਪੋ ਵਿੱਚ ਜੋੜ ਦਿੱਤਾ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 1, ਰੱਬ ਅਪਣੇ ਅਸਲੀ ਰੂਪ ਵਿੱਚ, p. 13)
6. ਉਹਨਾਂ ਜਦੋਂ ਰਲ ਕੇ ਜਦੋਂ ਤ੍ਰਿੰਝਣੀ ਬੈਠਣਾ ਤਾਂ ਪਹਿਰ ਦੇ.....1 ਇੱਕਠੀਆਂ ਤੀਆਂ ਗਾਉਣੀਆਂ, ਪੀਘਾਂ ਝੁਲਦੀਆਂ। ਰਲ ਕੇ ਉਹ ਬੜੇ ਸੁਹਣੇ ਫੁਲਹਿਰੇ ਬੋਈਏ ਗੁੰਦਦੀਆਂ ਹਨ ਸਨ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No.4, ਮੇਰਾ ਓਜੜਿਆਂ ਗੁਆਂਢੀ, p. 149)
  7. ਜੇ ਹੱਥ ਆਇਆ ਭਾਰਾ ਦਾਣਾ, ਚਵਾਂ ਨੇ ਰਲ ਮਿਲ ਕੇ ਦਾਣਾ, ਇੱਕ ਢੁੰਡੇ ਇੱਕ ਚੁੱਕ ਲਿਆਵੇ, ਮਿਲਵਾਂ ਉੱਦਮ ਜੱਥੇਬੰਦੀ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫ਼ਿਰ, ਕੀੜੀ, p. 108)
  8. ਘੁਲ ਮਿਲ ਘੁਲ ਮਿਲ, ਰਲ ਮਿਲ ਰਲ ਮਿਲ....., ਮੁਲਕ ਦੀ ਆਭਾ, ਝਿਲ ਮਿਲ ਝਿਲ ਮਿਲ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਅਮ੍ਰਿਤਾ-ਪ੍ਰੀਤਮ, ਅਸਾਂ ਜੁਆਨਾਂ, p. 131)
  9. ਏਕਤਾ ਮੈਂ ਹੀ ਕਵਿ ਸਾਕਸ਼ਾਤ ਈਸ਼ਵਰ ਕੇ ਦਰਸ਼ਨ ਕਰਤਾ ਹੈ ਜਿਸਕਾ ਅਰਥ ਹੈ ਕਿ ਹਮ ਸਾਮੀ ਮੈਂ ਈਸ਼ਵਰ ਹੈ ਯਾ ਹਮ ਸਾਮੀ ਹੀ ਈਸ਼ਵਰ ਹੈ ਯਾ ਹਮ ਸਾਮੀ ਹੀ ਈਸ਼ਵਰ ਕੇ ਰੂਪ ਹੈ। (Hindi, Poem No.3, ਏਕਤਾ, p. 9)
  10. ਰਕਬਾ ਪਰਸਪਰ ਮੇਲ ਮਨ ਸੇ ਓਡ ਕਰ ਅਵਿਵੇਕਤਾ ਮਨ ਕਾ ਮਿਲਨ ਹੀ ਮਿਲਨ ਹੈ ਹੋਤੀ ਤਸੀ ਸੇ ਏਕਤਾ। (Hindi, Poem No.3, ਏਕਤਾ, p.10)
  11. ਹੈ ਕਾਰਯ ਏਸਾ ਕੌਨ ਸਾ-ਸਾਥੇ ਨ ਜਿਸਕੋ ਏਕਤਾ ਨਹੀਂ ਦੇਤੀ ਅਦਭੁਤ ਅਲੌਕਿਕ ਸ਼ਕਿਤ ਕਿਸਕੋ ਏਕਤਾ। (Hindi, Poem No. 3, ਏਕਤਾ, p. 10)
  12. ਇਰਵਾਨੀ, ਯੂਨਾਨੀ, ਕੁਸ਼ਾਨ, ਪਾਰਥੀਅਨ ਅਤੇ ਸ਼ਕ ਜਾਤ ਦੇ ਲੋਕ ਭਾਰਤ ਦੇ ਸਮਾਜ ਵਿੱਚ ਮਿਲ ਜੁਲ ਕੇ ਰਹਿਣ ਲੱਗੇ। (Social Studiess, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ-ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 53)
  13. ਇਹਨਾਂ ਨੇ ਸਮਾਜਿਕ ਬੁਰਾਈਆਂ ਦਾ ਵਿਰੋਧ ਕੀਤਾ ਹਿੰਦੂ-ਮੁਸਲਮਾਨਾਂ ਨੂੰ ਆਪਸੀ ਵੈਰ ਖਤਮ ਕਰਕੇ ਇੱਕ ਦੂਜੇ ਸਦੇ ਨੇੜੇ ਲਿਆਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ। (Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਮੱਧਕਾਲੀਨ ਸੰਸਾਰ, p. 67)
  14. ਏਸ਼ਿਆਈ ਅਤੇ ਅਫ਼ਰੀਕਾ ਦੇਸ਼ ਵਿੱਚ ਸੁੰਤਰਤਾ ਦੇ ਸਵਾਲ ਉੱਤੇ ਅੱਟੁਟ ਏਕਤਾ ਸੀ। (Social Studiess, ਇਤਿਹਾਸ, L.No. 6, 1919 ਤੋਂ ਦੂਸਰੇ ਵਿਸ਼ਵ ਯੁੱਧ ਦਾ ਸੰਸਾਰ, p. 128)
  15. ਕਾਂਗਰਸ ਦਾ ਮੁੱਖ ਉਦੇਸ਼ ਜਾਤ, ਧਰਮ ਅਤੇ ਪ੍ਰਾਂਤਿਕ ਭੇਦ-ਭਾਵ ਨੂੰ ਖਤਮ ਕਰਕੇ ਏਕਤਾ ਦੀ ਭਾਵਨਾ ਪੈਦਾ ਕਰਨਾ ਅਤੇ ਲੋਕਾਂ ਵਿੱਚ ਮੇਲ-ਜੋਲ ਵਧਾਉਣਾ ਸੀ। (Social Studiess, ਇਤਿਹਾਸ, L.No. 9, ਭਾਰਤ ਦਾ ਸੁੰਤਰਤਾ ਸੰਗਰਾਮ, p. 171)

16. ਗਾਂਧੀ ਜੀ ਦਾ ਵਿਚਾਰ ਸੀ ਕਿ ਛੂਤ-ਛਾਤ ਨੂੰ ਖਤਮ ਕੀਤੇ ਬਿਨਾਂ ਸਵਰਾਜ ਪ੍ਰਾਪਤ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ਕਿਉਂਕਿ ਰਾਸ਼ਟਰੀ ਏਕਤਾ ਦੇ ਲਈ ਰਾਸ਼ਟਰੀ ਸੰਤਤਰਤਾ ਅਤਿ ਜ਼ਰੂਰੀ ਹੈ।(Social Studiess, ਇਤਿਹਾਸ, L.No. 9, ਭਾਰਤ ਦੀ ਸੰਤਤਰਤਾ ਸੰਗਰਾਮ, p. 195)
17. ਦੇਸ਼ ਦੀ ਸੰਤਤਰਤਾ ਪ੍ਰਾਪਤੀ ਤੋਂ ਬਾਅਦ ਭਾਰਤ ਸਰਕਾਰ ਵੱਖੋ-ਵੱਖ ਉਪਰਾਲਿਆਂ ਰਾਹੀਂ ਰਾਸ਼ਟਰੀ ਏਕਤਾ, ਭਾਈਚਾਰਾ; ਭਾਰਤ ਮਾਤਾ ਪ੍ਰਤੀ ਭਗਤੀ ਭਾਵਨਾ ਭਰਨ ਦੇ ਯਤਨ ਕਰਦੀ ਹੈ।(Social Studiess, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 5, ਭਾਰਤ ਇੱਕ ਰਾਸ਼ਟਰ, p. 246)

### **Peace**

1. ਜਿਥੋਂ ਕਲਹ ਕਲੰਦਰ ਵੱਸੋ ਉਥੇ ਘੜਿਓ ਪਾਣੀ ਨੱਸੇ।(Punjabi, ਸਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਬੇਬੇ , p. 184)
2. इन हालातो में भी गुरु साहब शान्त चित रहे और अपना मानसिक सन्तुलन बनाए रखा। (Hindi, L.No. 4, निबन्ध, हिन्द की चादरः तेग बहादुर जी, p.115)
3. ਪ੍ਰਾਤਾਂ ਦੇ ਪ੍ਰਬੰਧ ਲਈ ਸੂਬੇਦਾਰ ਅਤੇ ਰਾਜਪਾਲ ਸਨ। ਰਾਜ ਵਿੱਚ ਸ਼ਾਂਤੀ ਸਥਾਪਿਤ ਕਰਨਾ ਅਤੇ ਸਮਾਜ ਭਲਾਈ ਰਾਜੇ ਦੇ ਮੁੱਖ ਕਰਤਵ ਸਨ।(Social Studiess, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ-ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 32)
4. ਲਾਊਸੀ ਨੇ ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਅਤੇ ਅੰਦਰੂਨੀ ਸ਼ਾਂਤੀ ਉੱਤੇ ਜ਼ੋਰ ਦਿੱਤਾ।(Social Studiess, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ-ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 39)
5. ਲਯੂਕ੍ਰੀਟਿਅਸ ਨੇ ਆਨ ਦੀ ਨੇਚਰ ਆਫ ਥਿੰਗਸ ਵਿੱਚ ਦੱਸਿਆ ਹੈ ਕਿ ਦੈਵੀ ਤਾਕਤਾਂ ਦਾ ਵਿਸ਼ਵਾਸ ਆਤਮਾ ਦੀ ਸ਼ਾਂਤੀ ਵਿੱਚ ਰੁਕਾਵਟ ਹੈ। ਉਹ ਪਵਿੱਤਰਤਾ ਅਤੇ ਸ਼ਾਂਤੀ ਦਾ ਪੁਜਾਰੀ ਸੀ।(Social Studiess, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ-ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 53)
6. ਬਿਸਮਾਰਕ ਇੱਕ-ਦੱਮ ਸ਼ਾਂਤੀ ਦਾ ਪੁਜਾਰੀ ਬਣ ਗਿਆ ਅਤੇ ਭਵਿੱਖ ਵਿਚ.....ਉਸਨੇ ਇੱਕ ਸੰਧੀ ਵਿਵਸਥਾ ਬਣਾਈ ਜਿਸਨੂੰ ਅੰਤਰ-ਰਾਸ਼ਟਰੀ ਰੋਕ ਸੰਤੁਲਨ ਕਹਿੰਦੇ ਹਨ।(Social Studiess, ਇਤਿਹਾਸ, L.No. 5, ਪਹਿਲਾਂ ਵਿਸ਼ਵ ਯੁੱਧ, p. 79)
7. ਦੇਸ਼ ਵਿਚ ਅਮਨ ਅਤੇ ਸ਼ਾਂਤੀ ਦੀ ਵਿਵਸਥਾ ਬਣਾਈ ਰੱਖਣ ਲਈ ਵਿਧਾਨਪਾਲਿਕਾ ਨੂੰ ਕਾਨੂੰਨਾਂ ਦਾ ਨਿਰਮਾਣ ਕਰਨਾ ਪੈਂਦਾ ਹੈ।(Social Studiess, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 2, ਸਰਕਾਰ, p. 219)

## Equality

1. Remember, no men are strange, no countries foreign, Beneath all uniforms, single body breathes..... we all shall lie. (English, Main Course Book, Poem No. II, p. 49)
2. “ਭੇਣੇ ਮੇਰਾ ਧਰਮ ਅੱਜ ਕੋਈ ਨਹੀਂ.....।” (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 4, ਮੇਰਾ ਉਜੜਿਆ ਗੁਆਂਢੀ, p. 146)
3. ਪੰਜਾਬ ਨਾ ਹਿੰਦੂ ਨਾ ਮੁਸਲਮਾਨ, ਪੰਜਾਬ ਸਾਰਾ ਜੀਂਦਾ ਗੁਰੂ ਦੇ ਨਾਮ’ ਤੇ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ, ਜਵਾਨ ਪੰਜਾਬ ਦੇ, p. 86)
4. ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ। ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ। (Punjabi, ਨਾਵਲ, L.No. 1, p. 1)
5. ਹਿੰਦ ਸਧੇ ਰਾਸ ਕਹਿ, ਮੁਸਲਮਾਨ ਖੁਦਾਈ। ਕਹੈ ਕਵੀਰ ਸੋ ਜੀਵਤਾ, ਦੁੜੈ ਮੈਂ ਕਦੇ ਨ ਜਾਏ। (Hindi, Poem No. 1, ਦੋਹਾਕਾਵਲੀ, p. 3)
6. ਦਯਾ ਦਿਲ ਮੈਂ ਰਾਖਿਏ, ਤੂ ਕਧੋਂ ਨਿਰਦੜੈ ਹੋਏ। ਸਾਏ ਕੇ ਸਬ ਜੀਵ ਹੈ ਕੀੜੀ ਕੁੰਜਰ ਸੋਏ। (Hindi, Poem No.1, ਦੋਹਾਕਾਵਲੀ, p. 3)
7. ਭਗਵਾਨ ਕਹਾਨੇ ਹੈ ਸੰਘ ਹੀ ਭੇਦ ਭਾਵੋਂ ਕੋ ਤਜੇ ਹੈ ਰੂਪ ਮੇਰਾ ਹੀ ਸੁਝੇ ਸਰਬ ਭੂਤੋਂ ਮੈਂ ਭਜੇ। (Hindi, Poem No. 3, ਏਕਤਾ, p. 10)
8. ਸਮੂਹ ਵਿਚ ਇਸਤਰੀ ਅਤੇ ਪੁਰਸ਼ਾਂ ਦਾ ਦਰਜਾ ਬਰਾਬਰ ਦਾ ਸੀ। (Social Studies, ਪੂਰਵ ਇਤਿਹਾਸ, L.No. 1, ਪੂਰਵ ਇਤਿਹਾਸ (ਜਾਣ ਪਛਾਣ) ਅਤੇ ਕਾਂਸੇ ਯੁੱਗ ਦੀਆਂ ਸਭਿਆਤਾਵਾਂ ਦਾ ਵਿਕਾਸ, p. 5)
9. ਵਰਤਮਾਨ ਸਮੇਂ ਦੀਆਂ ਕੁਝ ਜਨਜਾਤੀਆਂ ਦੇ ਅਧਿਐਨ ਤੋਂ ਇਹ ਪਤਾ ਚਲਦਾ ਹੈ ਕਿ ਉਸ ਸਮੇਂ ਦੇ ਲੋਕਾਂ ਦਾ ਸਮਾਜਿਕ ਦਰਜਾ ਇਕ ਬਰਾਬਰ ਸੀ। ਆਪਸ ਵਿਚ ਸਮਾਜਿਕ ਭਿੰਨਤਾ ਨਹੀਂ ਸੀ। (Social Studies, ਇਤਿਹਾਸ, L.No. 1, ਪੂਰਵ ਇਤਿਹਾਸ(ਜਾਣ ਪਛਾਣ) ਅਤੇ ਕਾਂਸੇ ਯੁੱਗ ਦੀਆਂ ਸਭਿਆਤਾਵਾਂ ਦਾ ਵਿਕਾਸ, p. 11)
10. ਜਦੋਂ ਭਾਰਤੀ ਅੰਦੋਲਨ ਸ਼ੁਰੂ ਹੋਇਆ ਤਾਂ ਧਰਮ ਸੁਧਾਰਕਾਂ ਨੇ ਜਾਤ-ਪਾਤ ਦਾ ਪੂਰੀ ਤਰ੍ਹਾਂ ਖੰਡਨ ਕੀਤਾ। (Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਮੱਧਕਾਲੀਨ ਸੰਸਾਰ, p. 67)
11. ਸ਼੍ਰੀ ਸਤਿਗੁਰੂ ਰਾਮ ਸਿੰਘ ਜੀ ਨੇ ਭਾਰਤ ਵਿਚ ਸਵੈਰਾਜ ਸਥਾਪਿਤ ਕਰਨ ਧਰਮ ਪ੍ਰਸਾਰ ਸਮਾਜਿਕ ਕਰੀਤੀਆਂ ਨੂੰ ਦੁਰ ਕਰਨ ਅਤੇ ਆਰਥਿਕ ਸਮਾਨਤਾ ਲਈ ਇਨਕਲਾਬੀ ਅੰਦੋਲਨ ਸ਼ੁਰੂ ਕੀਤਾ। (Social Studies, ਇਤਿਹਾਸ, L.No. 8, ਭਾਰਤੀ ਜਾਗ੍ਰਤੀ, p. 161)



12. ਰਾਸ਼ਟਰੀ ਅੰਦੋਲਨ ਸਮੇਂ ਸਾਰੀਆਂ ਜਾਤਾਂ ਦੇ ਲੋਕਾਂ ਨੇ ਭਾਰਤ ਦੀ ਰਾਸ਼ਟਰੀ ਏਕਤਾ ਦਾ ਦਿਖਾਵਾ ਕਰਦੇ ਹੋਏ ਮਿਲ ਕੇ ਅੰਗਰੇਜ਼ੀ ਸਰਕਾਰ ਦਾ ਵਿਰੋਧ ਕੀਤਾ। ਉਹਨਾਂ ਨੇ ਆਪਣੀ ਰਾਸ਼ਟਰੀ ਨੇਤਾਵਾਂ ਦੇ ਸੱਦੇ ਉੱਤੇ ਜਾਤੀ ਭੇਦ-ਭਾਵ ਨੂੰ ਭੁਲਾ ਕੇ ਅੰਦੋਲਨ ਵਿੱਚ ਹਿੱਸਾ ਲਿਆ। (Social Studies, ਇਤਿਹਾਸ, L.No. 9, ਭਾਰਤ ਦਾ ਸੁਤੰਤਰਤਾ ਸੰਗਰਾਮ, p. 195)
13. ਸੰਵਿਧਾਨ ਦੇ ਅਨੁਸਾਰ ਸਾਰੇ ਨਾਗਰਿਕਾਂ ਨੂੰ ਬਿਨਾਂ ਕਿਸੇ ਰੰਗ, ਭੇਦ ਭਾਵ ਦੇ ਬਰਾਬਰ ਦੇ ਮੌਲਿਕ ਅਧਿਕਾਰ ਦਿੱਤੇ ਗਏ ਹਨ। (Social Studies, ਇਤਿਹਾਸ, L.No.9, ਭਾਰਤ ਸੁਤੰਤਰਤਾ ਸੰਗਰਾਮ, p. 195)
14. ਸਭ ਲੋਕ ਕਾਨੂੰਨ ਦੀਆਂ ਨਜ਼ਰਾਂ ਵਿੱਚ ਬਰਾਬਰ ਹੁੰਦੇ ਹਨ। ਬਿਨਾਂ ਕਿਸੇ ਭੇਦ ਭਾਵ ਤੋਂ ਹਰੇਕ ਨਾਗਰਿਕ ਨੂੰ ਵਿਕਾਸ ਕਰਨ ਤੋਂ ਸਮਾਨ ਮੌਕੇ ਦਿੱਤੇ ਜਾਂਦੇ ਹਨ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 3, ਸਰਕਾਰ ਦੀਆਂ ਕਿਸਮਾਂ, p. 227)
15. ਸਮਾਜਿਕ ਸਮਾਨਤਾ ਤੋਂ ਭਾਵ ਹੈ ਰਾਜ ਕਿਸੇ ਵੀ ਨਾਗਰਿਕ ਨਾਲ ਬਿਨਾਂ ਕਿਸੇ ਜਾਤ-ਪਾਤ ਧਰਮ ਲਿੰਗ ਸਥਾਨ ਦੇ ਭੇਦ-ਭਾਵ ਤੋਂ ਸਮਾਨ ਵਿਵਹਾਰ ਕਰੇ। ਸਾਰੇ ਲੋਕ ਕਾਨੂੰਨ ਦੀ ਨਜ਼ਰ ਵਿੱਚ ਬਰਾਬਰ ਹੁੰਦੇ ਹੋਣ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 3, ਸਰਕਾਰ ਦੀਆਂ ਕਿਸਮਾਂ, p. 228)

### **Non Violence**

1. Love and Kindness can change a man better than violence can . (English, Main Course Book, L.No. 6, The Bishop's Candel sticks -I, p. 51)
2. I realized my mistake and vowed I would never aim a gun at animals and birds again. And by doing so, I would be able to make up for all the harm I had done to them to them . (English, Literature, L.No.5, I Become a Great Friend of Animals and Birds, p. 29)
3. हिन्दुओं के द्रत तीर्थ जनेऊ, मूर्ति—पूजा..... जीव हत्या आदि का इन्होंने खुल कर विरोध किया। (Hindi, Poem No. 1, दोहावली, p.1)
4. ਉਹਨਾਂ ਦੇ ਅਹਿੰਸਾ ਦੇ ਮਾਰਗ ਨੂੰ ਰਾਜਾ ਅਸ਼ੋਕ ਨੂੰ ਦਿੱਗ ਵਿਜੈ ਤੋਂ ਧਰਮ- ਵਿਜੇਤਾ ਬਣਾ ਦਿੱਤਾ। (Social Studies, ਇਤਿਹਾਸ, L.No.2, ਮੁੱਢਲੇ ਲੋਹ- ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 35)

### **Detachment**

1. He no longer had any desire to leave the prison, but only hoped for his last hour to come. (English, Main Course Book, L.No. 9, God Sees the Truth but Waits-II , p. 87)
2. “ਆਪ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਇਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ”। (Punjabi, ਨਾਵਲ, L.No. 7, p. 53)

## Charity

1. Charity he says, should be seasoned with human feelings and divine qualities of love, sympathy and brotherhood. (English, Main Course Book, Poem No. III, Sympathy , p. 77)
2. My sorrow passed- I paid him back..... Then stood erect and spoke my thanks And blessed his charity. (English, Main Course Book, Poem No. III, Sympathy , p. 77)
3. .... to help the poor and the needy..... (English, Main Course Book, L.No. 12, Three Great Indians, p. 128)
4. I was so hungry that I could not have slept even if..... Can you spare me a copper coin or two? The boy put his hand into his pocket and took out the three copper coins that were his wages for three years. (English, Literature , L.No.1, The Magic Violin, p. 2)
5. But he stuck to his resolution: he asked for money from his, employees, he himself gave a part of his salary, and several friends of his were obliged to give something for an act of charity. (English, Literature , L.No. 6, A Letter to God, p. 37)
6. "ਹੇ ਮਨ, ਲੋਭ, ਮੋਹ, 'ਹੰਕਾਰ ਛੱਡ, ਦਾਨ ਪੁੰਨ ਕਰ, ਤੀਰਥ ਤੇ ਰਾਮ ਦੇ ਚਰਨੀਂ ਲੱਗ"। (Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 1 , ਬੇਬੇ ਰਾਮ ਭਜਨੀ, p. 8)
7. ਚਿੜੀ ਚੁੰਜ ਭਰ ਲੈ ਗਈ, ਨਦੀ ਨਾ ਘਟਿਓ ਨੀਰ। ਦਾਨ ਦੀਏ ਧਨ ਨਾ ਘਟੇ, ਕਹਿ ਗਏ ਭਗਤ ਕਬੀਰ। (Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 1, ਬੇਬੇ ਰਾਮ ਭਜਨੀ, p. 9)
8. वृक्ष अपनी अन्तिम साँसे तक भी प्रकृति को कुछ ना कुछ देने क प्रयास करते हैं। (Hindi, Poem No. 6, प्रतिदान, p. 23)
9. बनवीर : 'शय्या के समीप जाका' यही है मेरे मार्ग का कंटक आज मेरे नगर में स्त्रियो ने दीपदान किया है। मैं भी .....यह मेरा दीपदान है। (Hindi, L.No. 1, एंकाकी, दीपदान, p. 166)
10. ਗਰੀਬ ਨੂੰ ਪੁੰਨ ਸਮਝ ਕੇ ਭਿੱਖਿਆ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ। (Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਮੱਧਕਾਲੀਨ ਸੰਸਾਰ, p. 63)

## Sacrifice

1. Rani Laxmi Bai died fighting bravely for the sake of her country. (English, Main Course Book, L.No. 12, Three Great Indians, p. 129)

2. "ਝੰਡਾ ਉੱਚਾ ਰਹੇ ਹਮਾਰਾ!ਜਿਹ ਹੈ ਹਮ ਕੇ ਜਾਨ ਸੇ ਪਿਆਰਾ, ਕਰੋ ਬੁਲੰਦ ਜਿਹ ਕੌਮੀ ਨਾਹਰਾ-ਝੰਡਾ ਉੱਚਾ ਰਹੇ ਹਮਾਰਾ। (Punjabi, ਨਾਵਲ, L.No. 3, p. 24)
3. "ਅਪਣੇ ਵਤਨ ਕੇ ਹੈ ਪਰਵਾਨੇ ਆਜ਼ਾਦੀਏ-ਸ਼ਮੂ ਪਰ ਜਲ ਜਾਏਂਗੇ!.....ਅੰਗਰੇਜ਼ ਕੇ ਛੱਕੇ ਛੁੜਾ ਜਾਏਂਗੇ। (Punjabi, ਨਾਵਲ, L.No. 4, p. 35)
4. ਕਬੀਰ ਜੋ ਤੁਹਿ ਸਾਧ ਪਿਰਮ ਕੀ ਸੀਸੁ ਕਾਟਿ ਕਰ ਗੋਇ।। ਖੇਲਤ ਖੇਲਤ ਹਾਲ ਕਰਿ ਜੋ ਕਿਛੁ ਹੋਇ ਤ ਹੋਇ। (Punjabi, ਨਾਵਲ, L.No. 6, p. 46)
5. ਔਰੰਗਜੇਬ ਕੇ ਜੁਲਮੋ ਸੇ ਤਰਸਤ ਹਿੰਦੂਆਂ ਮੇਂ ਨਵੀਂ ਚੇਤਨਾ ਲਾਨੇ ਕੇ ਲਿਯਾ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਹ ਆਨੰਦਪੁਰ ਸਾਹਿਬ ਮੇਂ ਲੋਗੋ ਸੇ ਆਲ ਬਲਿਦਾਨ ਕੀ ਮਾਂਗ ਕਰਕੇ ਉਸ ਖਾਲਸਾ ਪੰਥ ਕੀ ਨੀਵ ਭਾਲੀ.....(Hindi, Poem No. 5, ਪੌਚ ਸਰਜੀਵੇ, p. 18)
6. ਜਿਸਕਾ ਅਦਭੁਤ ਯਾਗ ਦੇਸ਼ ਕੀ ਮਰਯਾਦਾਨ ਚੇਤਨਾ ਮੇਂ ਕਰ ਦੇ ਨਵਰਕਤ ਸੰਚਾਰ। (Hindi, Poem No. 5, ਪੌਚ ਸਰਜੀਵੇ, p. 19)
7. ਜਬਕਿ ਮਨੁਖ ਅਪਨੀ ਕੂਰਤਾ ਕਾ ਪ੍ਰਦਰਸ਼ਨ ਕਰਕੇ ਦੁਖੀ ਕੋ ਔਰ ਦੁਖੀ ਕਰਨੇ ਮੇਂ ਆਨੰਦ ਅਨੁਭਵ ਕਰਤਾ ਹੈ ਇਸ ਦ੍ਰਿਸ਼ਟਿ ਸੇ ਹਮੇਂ ਵ੍ਰਕਸ਼ੋ ਸੇ ਪ੍ਰੇਰਨਾ ਲੇਨੀ ਚਾਹਿਏ ਔਰ ਭੀਤਰ ਵ੍ਰਕਸ਼ੋ ਕੀ ਸੀ ਯਾਗ ਭਾਵਨਾ ਕੋ ਜਗਾਨਾ ਚਾਹਿਏ। (Hindi, Poem No. 6, ਪ੍ਰਤਿਦਾਨ, p. 23)
8. ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਨੇ ਅਪਨਾ ਬਲਿਦਾਨ ਦਿਯਾ ਥਾ ਮੁਗਲ ਸਮਰਾਟ ਔਰੰਗਜੇਬ ਕੇ ਅਨਿਆਏ ਔਰ ਅਧਰਮ ਪੂਰਵ ਕੇ ਵਧਵਹਾਰ ਨੇ ਉਸ ਯੁਗ ਕੇ ਹਿੰਦੂ ਸਮਾਜ ਮੇਂ ਅਸੁਰਕਸ਼ਾ ਔਰ ਚਿੰਤਾ ਕਾ ਵਾਤਾਵਰਣ ਬਨਾ ਰਖਾ ਥਾ। (Hindi, L.No.4, ਨਿਬੰਧ, ਹਿੰਦ ਕੀ ਚਾਦਰ: ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਜੀ, p. 111)
9. ਇਸ ਪ੍ਰਕਾਰ ਰਾਜਸਥਾਨ ਕੀ ਸ਼ੂਰਵੀਰਤਾ ਤਥਾ ਯਾਗ - ਭਾਵਨਾ ਕਾ ਲੇਖਕ ਨੇ ਏਕ ਏਸਾ ਉਦਾਹਰਣ ਹਮਾਰੇ ਸਮਕਸ਼ ਪ੍ਰਸਤੁਤ ਕੀਯਾ ਹੈ। (Hindi, L.No.1, ਏਕਾਂਕੀ, ਦੀਪ ਦਾਨ, p. 142)
10. ਪੰਨਾ : ਸੁਲਾ ਟੁੰਗੀ ਉਸ ਕੋ । ਉਸੀ ਕੋ ਸੁਲਾ ਟੁੰਗੀ ਜੋ ਮੇਰੀ ਆਂਖੋ ਕਾ ਤਾਰਾ ਹੈ..... ਚੰਦਨ .....। ਚੰਦਨ ਕੋ ਸੁਲਾ ਟੁੰਗੀ ਸਾਮਲੀ। (ਸਿਸਕਿਯੋਂ) ਚੰਦਨ ਕੋ ਸੁਲਾ ਟੁੰਗੀ ਉਸ ਨਵੇਂ ਸੇ ਲਾਲ ਕੋ ਹਥਾਰੇ ਕੀ ਤਲਵਾਰ ਕੇ ਨੀਚੇ ਰਖ ਟੁੰਗੀ। (Hindi, L.No.1, ਏਕਾਂਕੀ, ਦੀਪਦਾਨ, p. 157)
11. 30 ਵਰ੍ਹੇ ਦੀ ਉਮਰ ਵਿਚ ਸਿਧਾਰਥ ਨੇ ਘਰ ਤਿਆਗ ਕੇ ਉਰਵੇਲਾ ਵਿਚ ਘੋਰ ਤੱਪ ਕੀਤਾ ਅਤੇ ਪਿਪਲ ਦੇ ਰੁੱਖ ਥੱਲੇ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕੀਤਾ ਤੇ ਬੁੱਧ ਕਹਾਏ। (Social Studies, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ-ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 35)
12. ਸ਼ਪਾਰਟਨਾ ਮਾਵਾਂ ਵੀ ਬਹੁਤ ਬਹਾਦਰ ਸਨ। ਉਹ ਆਪਣੇ ਪੁੱਤਰ ਦੇ ਬਲੀਦਾਨ ਵਾਸਤੇ ਸਦਾ ਤਿਆਰ ਰਹਿੰਦੀਆਂ ਸਨ। ਉਹ ਪੁੱਤਰਾਂ ਦੀ ਵੀਰਤਾ ਉੱਤੇ ਅਭਿਆਨ ਕਰਦੀਆਂ ਸਨ। (Social Studies,



ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ-ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 45)

13. ਸਾਦਾ ਜੀਵਨ ਜੀਓ, ਸ਼ਰਾਬ ਅਤੇ ਨਸ਼ੀਲਿਆਂ ਵਸਤੂਆਂ ਦਾ ਤਿਆਗ ਕਰੋ। (Social Studies, ਇਤਿਹਾਸ, L.No. 8, ਭਾਰਤੀ ਜਾਗ੍ਰਿਤੀ, p. 161)
14. ਤਿਆਗ ਦੀ ਭਾਵਨਾ ਵੀ ਬੱਚਾ ਆਪਣੇ ਵੱਡਿਆਂ ਕੋਲੋਂ ਸਿੱਖਦਾ ਹੈ ਅਤੇ ਦੂਸਰਿਆਂ ਨਾਲ ਪ੍ਰੇਮ ਦਾ ਵਿਵਹਾਰ ਕਰਦਾ ਹੈ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 1, ਮਨੁੱਖ ਇੱਕ ਸਮਾਜਿਕ ਪ੍ਰਾਣੀ, p. 212)
15. ਸਮਾਜ ਵਿੱਚ ਰਹਿਣ ਵਾਲੇ ਮਨੁੱਖ ਲਈ ਆਤਮ-ਸੰਜਮ ਅਤੇ ਆਤਮ ਤਿਆਗ ਵਰਗੇ ਗੁਣਾਂ ਦਾ ਹੋਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਇਹਨਾਂ ਗੁਣਾਂ ਦੁਆਰਾ ਹੀ ਇੱਕ ਨਾਗਰਿਕ ਆਪਣੇ ਨਿੱਜੀ ਹਿੱਤਾਂ ਨੂੰ ਸਮਾਜ ਦੇ ਹਿੱਤ ਕੁਰਬਾਨ ਕਰ ਸਕਦਾ ਹੈ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 1, ਮਨੁੱਖ ਇੱਕ ਸਮਾਜਿਕ ਪ੍ਰਾਣੀ, p. 215)

### **Self Control**

1. ਹੇ ਮਨਾਂ, ਜੇ ਦੁਨੀਆਂ ਛੱਡੀ ਤੇ ਫਿਰ ਦੁਨੀਆਂ ਦੀਆਂ ਚੀਜ਼ਾਂ ਨਾਲ ਕੀ ਵਾਸਤਾ? ‘ਹੇ ਰਾਮਾ ! ਹੇ ਰਾਮਾ ! ਮਨ ਵਿਚ ਵਸ ਪੈ। (Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 1, ਬੇਬੇ ਰਾਮ ਭਜਨੀ, p. 10)

### **Wisdom**

1. ‘ਗਯਾਨੀ’ ਸਾਨੂੰ ਹੇੜਦਾ ਤੇ “ ਵਹਿਮੀ ਢੋਲਾ” ਅਖਦਾ ਏ “ਮਾਰੇ ਗਏ ਜਿਨ੍ਹਾਂ ਲਾਈਆਂ ਬੁੱਧੋਂ ਪਾਰ ਤਾਰੀਆਂ।” (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ- ਕਾਵਿ, ਭਾਈ ਵੀਰ ਸਿੰਘ, ਵਲਵਲਾ, p. 73)
2. ਹਰ ਕਿਸੇ ਨੇ ਆਪੋ ਆਪਣਾ ਖਾਤਾ ਰੱਖਿਆ ਹੋਇਆ ਹੈ, ਉਸੇ ਵਿੱਚ ਉਹ ਆਪਣੀ ਹੱਥੀ ਆਪਣੇ ਸੁਭ ਕਰਮਾਂ ਦਾ ਸਮਯ ਲਿਖਦਾ ਜਾਂਦਾ ਹੈ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਸਮਯ ਦਾ ਅਰਘ, p. 148)
3. ਨੰਦ ਸਿੰਘ ਨੇ ਆਪਣੇ ਸੁਭਾਅ....., “ਵਿੱਦਿਆ ਤਾਂ ਤੀਸਰਾ ਨੇਤਰ ਐ। ਇਹਦੇ ਬਿਨਾਂ ਤਾਂ ਮਨੁੱਖ ਅਗਿਆਨੀ ਹੁੰਦੇ।” (Punjabi, ਨਾਵਲ, L.No. 2, p. 8)
4. ਪਾਠੇ ਲਾਗਾ ਜਾਏ ਥਾ ਲੋਕ ਵੇਦ ਕੇ ਸਾਥਿ ਆਗੇ ਥੈਂ ਸਤਗੁਰੂ ਸਿਲ੍ਹਾ, ਦੀਪਕ ਦੀਯਾ ਹਾਥਿ।। (Hindi, Poem No. 1, ਦੋਹਾਕਲੀ, p. 3)
5. ਸਹਜ ਈਸ਼ਵਰ ਪਾਸ ਕਰ ਲੇਨਾ ਕੋਈ ਚੀਜ਼ ਨਹੀਂ ਅਸਲ ਚੀਜ਼ ਹੈ ਬੁਧਿ ਕਾ ਵਿਕਾਸ ਜੋ ਕੁਝ ਪੜ੍ਹੇ ਉਸਕਾ ਅਭਿਪ੍ਰਾਯ ਸਮਝੀ। (Hindi, L.No.1, ਕਹਾਨੀ, ਕਢੇ ਭਾਈ ਸਾਹਬ, p. 31)
6. ਬੁੱਧੀਧਾਰੀ ਜੀਵ ਜਾਂ ਬੁੱਧੀਧਾਰੀ ਮਨੁੱਖ ਤੋਂ ਸਾਡਾ ਭਾਵ ਪੂਰਵ ਇਤਿਹਾਸ ਉਸ ਮਨੁੱਖ ਦੇ ਨਾਲ ਹੈ। ਜਿਸ ਨੇ ਆਪਣੇ ਜੀਵ ਨੂੰ ਸੁਖਾਲਾ ਬਣਾਉਣ ਵਾਸਤੇ ਆਪਣੀ ਬੁੱਧੀ ਦਾ ਪ੍ਰਯੋਗ ਕਰਨਾ ਸ਼ੁਰੂ ਕੀਤਾ

ਅਤੇ ਨਵੀਆਂ-ਨਵੀਆਂ ਖੋਜਾਂ ਕੀਤੀਆਂ। (Social Studies, ਇਤਿਹਾਸ, L.No.1, ਪੂਰਵ ਇਤਿਹਾਸ (ਜਾਣ ਪਛਾਣ) ਅਤੇ ਕਾਂਸੇ ਯੁੱਗ ਦੀਆਂ ਸੱਭਿਆਤਾਵਾਂ, p. 5)

7. ਬੁੱਧੀ ਦੇ ਵਿਕਾਸ ਦੇ ਨਾਲ ਸੰਸਕ੍ਰਿਤਿਕ ਵਿਕਾਸ ਵੀ ਹੋਇਆ ਅਤੇ ਚੰਗਾ ਜੀਵਨ ਬਤੀਤ ਕਰਨ ਦੀ ਮਨੁੱਖ ਦੀ ਕੋਸ਼ਿਸ਼ ਹੌਲੀ-ਹੌਲੀ ਉਸਨੂੰ ਸਖਾਈ ਜੀਵਨ ਵਿੱਚ ਖਿੱਚ ਰਹੀ ਸੀ। (Social Studies, ਇਤਿਹਾਸ, L.No.1, ਪੂਰਵ ਇਤਿਹਾਸ (ਜਾਣ ਪਛਾਣ) ਅਤੇ ਕਾਂਸੇ ਯੁੱਗ ਦੀਆਂ ਸੱਭਿਆਤਾਵਾਂ, p. 5)
8. ਕੁੱਝ ਗੁਲਾਮ ਸ਼ਿਲਪ ਕਲਾ ਵਿੱਚ ਆਪਣੀ ਬੁੱਧੀ ਨੂੰ ਵਿਕਸਿਤ ਕਰਨ ਵਿੱਚ ਵੀ ਸਫਲ ਹੋਏ। ਕੁੱਝ ਗੁਲਾਮਾਂ ਨੇ ਰਾਜਿਆਂ ਦੇ ਅੰਗਰੱਖਿਅਕਾਂ ਦੇ ਰੂਪ ਵੀ ਕੰਮ ਕੀਤੇ। (Social Studies, ਇਤਿਹਾਸ, L.No.3, ਮੱਧਕਾਲੀਨ ਸੰਸਾਰ, p. 66)

### Courage

1. Teach him to close his ears to a howling mob and to stand and fight if he thinks he is right. (English, Main Course Book, L.No.1, Grooming of a Boy, p.1)
2. He takes his critically ill younger brother, across his young and raw shoulders to the nearest hospital,.....succeeds in the mission and earns the title of 'Bahadur' the Brave. (English, Main Course Book, L.No.5, Journey By Night, p.39)
3. One should go on lighting one's way to one's goal without being tempted, afraid or discouraged. (English, Main Course Book, Poem No. IV, Excelsior, p. 95)
4. His brow was sad, .....And Like a silver clarion rung The accents of that unknown tongue, Excelsior. (English, Main Course Book, Poem No. IV, Excelsior, p. 95)
5. The lovers of liberty refused to be cowed down by this repression but continued to fight with great enthusiasm. (English, Main Course Book, L.No.12, Three Great Indians, p. 128)
6. Rani Laxmi Bai died fighting bravely for the sake of her country. (English, Main Course Book, L.No.12, Three Great Indians, p.129)
7. Surrounded from all side by such eminent warriors as Drona, Karna,.....Abhimanyu, without the least sign of nervousness, fought with incredible courage and skill. (English, Main Course Book, L.No. 13, The Death of Abhimanyu, p. 139)
8. ਇਹ ਬੇਪਰਵਾਹ ਪੰਜਾਬ ਦੇ, ਮੌਤ ਨੂੰ ਮਖੌਲਾਂ ਕਰਨ, ਮਰਨ ਥੀਂ ਨਹੀਂ ਡਰਦੇ!.....ਜਾਨ ਕੋਹ ਆਪਣੀ ਵਾਰ ਦਿੰਦੇ,.....ਖਲ੍ਹੇ ਜਾਣ ਡਾਂਗਾ ਮੌਢੇ'ਤੇ



- ਉਲਾਰਦੇ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਅਧੁਨਿਕ-ਕਾਵਿ, ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ, ਜਵਾਨ ਪੰਜਾਬ ਦੇ, p. 86)
9. “ਹਮ ਇਨ ਰਜਵਾੜੋਂ ਕੋ ਬਤਾ ਦੇਣਾ ਚਾਹਤੇ ਹੈਂ ਕਿ ਅਬ ਜਨਤਾ ਜਾਗ ਉੱਠੀ ਹੈ। ਸਦੀਓਂ ਸੇ ਇਨਹੋਂ ਨੇ ਹਮੇਂ.....ਜਲੀਲ ਕੀਆ ਹੈ। ਲੇਕਿਨ ਜਬ ਕੋਈ ਕੌਮ.....ਫੌਜੋਂ ਭੀ ਹਥਿਆਰ ਡਾਲ ਦੇਤੀ ਹੈਂ। (Punjabi, ਨਾਵਲ, L.No. 4, p. 33)
10. ਮੈਂ ਇਨਕੋ ਬਤਾ ਦੇਨਾ ਚਾਹਤਾ ਹੂੰ ਕਿ .....ਲੰਬੀ ਨੀਦੋਂ ਸੇ ਜਗਾ ਦੀਆਂ ਹੈ.....। ਕਿਸੀ ਭੀ ਜ਼ੁਲਮ ਸੇਂ ਅਤਿਆਚਾਰ ਸੇ ਦਬਾਅ ਨਹੀਂ ਸਕਤੇ। (Punjabi, ਨਾਵਲ, L.No.4, p. 34)
11. ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਦਾ ਚਾਉ॥ ਸਿਰੁ ਧਰਿ ਤਲੀਗਿਲੀ ਮੇਰੀ ਆਉ॥ (Punjabi, ਨਾਵਲ, L.No.6, p. 46)
12. ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਨੇ ਅੱਗੇ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਫੜਿਆ ਹੋਇਆ ਸੀ, ਉਹਨਾਂ ਵਿਚੋਂ ਜਿਹੜਾ ਵੀ ਸ਼ਹੀਦ ਹੋ ਕੇ.....ਪਿਛਲਾ ਸਿੰਘ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਸੰਬਾਲ ਲੈਂਦਾ। ਜਿਵੇਂ-ਜਿਵੇਂ ਸਿੰਘ ਸ਼ਹੀਦ ਹੋ ਰਹੇ ਸਨ ਉਵੇਂ-ਉਵੇਂ ਉਹਨਾਂ ਦੇ ਚਿਹਰਿਆਂ ਉੱਤੇ ਜਲਾਲ ਵਧ ਰਿਹਾ ਸੀ। (Punjabi, ਨਾਵਲ, L.No. 6, p. 48)
13. युग दृष्टा-यग सृष्टा साहस का ज्वलन्त सूर्य ले हाथ आहान कर रहा- जागो वीरो जागो जूझना ही जीवन है, जीवन से मत भागो! (Hindi, Poem No. 5, पॉच मरजीवे, p. 19)
14. साहस की जिन्दगी सबसे बड़ी जिन्दगी ..... बिल्कुल निडर बेखोफ होती है। (Hindi, L.No.1, निबन्ध, हिम्मत और जिन्दगी, p. 86)
15. राजस्थान की स्त्रियो की शूरवीरता के किस्सों के अनुरूप .....। धाय माँ उसे न केवल बहुत चालाकी से राजमहल से बाहर सुकुशल निकलवा देती है अपित इस कार्य के लिए पुत्र की बलि देती है। (Hindi, L.No.1, एंकाकी, दीपदान, p. 142)
16. पन्ना : ‘साहस से) नही ऐसा नहीं होगा कूर नराधम, नारकी ले मेरी कटार का प्रसाद ले। ‘आक्रमण करती है) उसकी चोट बनवीर की ढाल पर सुनाई देती है। (Hindi, L.No.1, एंकाकी, दीपदान, p. 166)
17. सुखदेवः और देश की निद्रा टूटेगी। राष्ट्र जागृत होगा। नींद से जागा हुआ शेर बहुत खूँखार होता है ना। बस शेर-सा उठेगा मेरा हिन्देस्तान और इन गोरी चमड़ियो का निशान तक नहीं मिलेगा। (Hindi, L.No.2, एंकाकी, आग ही आग, p. 178)
18. ਸਪਾਰਟਨਾਂ ਮਾਵਾਂ ਵੀ ਬਹੁਤ ਬਹਾਦਰ ਸਨ। ਉਹ ਆਪਣੇ ਪੁੱਤਰ ਦੀ ਬਲੀਦਾਨ ਵਾਸਤੇ ਸਦਾ ਤਿਆਰ ਰਹਿੰਦੀਆਂ ਸਨ। ਉਹ ਆਪਣੇ ਪੁੱਤਰਾਂ ਦੀ ਵੀਰਤਾ ਉੱਤੇ ਅਭਿਮਾਨ ਕਰਦੀਆਂ

ਸਨ। (Social Studies, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ-ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 45)

### Service

1. ....looked at the grouse lying there, tied up and hardly breathing. I took them out, untied them, bathed their wounds , got some brown bread out of my knapsack and fed the birds. (English, Literature, L.No. 5, I Become a Great Friend of Animals and Birds, p. 29)
2. “ਡਾਕਟਰੀ ਠੀਕ ਏ। ਪਰ ਇੱਕ ਗੱਲ ਹੋਈ ਏ। ਸ਼ਹਿਰ ਛੱਡ ਕੇ ਇਹ ਪਿੰਡਾਂ ਵਿੱਚ ਜਾ ਵੜੀ ਏ।..... “ਮੈਂ ਹੁਣ ਬਸ ਆਪਣੇ ਇਲਾਕੇ ਵਿੱਚ ਹੀ ਫਿਰਦੀ ਹਾਂ ਜਿਨ੍ਹਾਂ ਦੀ ਮੈਂ ਧੀ ਹਾਂ।” (Punjabi, ਵੰਨਗੀ, L.No. 9 ,ਕਹਾਣੀਆਂ, ਨਮਸਕਾਰ, p. 162)
3. ਇਹ ਬਲਦ ਮੁੜ ਮੁੜ ਮੇਰੀ.....ਬੰਦੇ ਦੀ ਸੇਵਾ ਵਿੱਚ ਸਾਰਾ ਹੱਡ-ਜੋਰ ਲਾਉਂਦਾ ਗੋਡਿਆਂ ਭਾਰ ਬਹਿ ਕੇ ਭਰੀ ਗੱਡ ਮੌਢੇ ਆਪਣੇ ਤੇ ਉਲਾਰਦਾ.....ਮਜ਼ੂਰੀ ਨਹੀਂ ਮੰਗਦਾ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਪ੍ਰੋ. ਪੂਰਨ ਸਿੰਘ, ਗਰਾਂ ਦਾ ਮਹਿਨਤੀ ਬਲਦ, p. 91)
4. पतझड़ हो या बसन्त वृक्ष देते ही हैं, सदा सर्वदा, कभी परिन्दों को आसरा तो कभी मानव को आश्रय। (Hindi, Poem No. 6, कविता, प्रतिदान, p. 24)
5. मैं आपका सेवक हूँ। यह रकम पान-सुपारी .....जब तक जीता रहूंगा हज़ूर की जान को दुआए देता रहूंगा। (Hindi, L.No. 2, कहानी, अठन्नी का चोर, p. 46)
6. सोना : मुझे किसी से ईर्ष्या नहीं है। मैं जैसी हूँ अच्छी हूँ। राज-सेवा में जीवन जा रहा है- यही मेरे भाग्य की बात है। (Hindi, L.No. 1, एकांकी, दीपदान, p. 148)
7. ਸਵਾਮੀ ਜੀ ਨੇ, ਨਵੀਨ ਹਿੰਦੂ ਧਰਮ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ। ਉਹਨਾਂ ਨੇ ਲੋਕ ਸੇਵਾ ਸਮਾਜ ਸੁਧਾਰ ਮੁਫਤ ਦਵਾਈਆਂ ਦੇਣ ਲਈ ਦਵਾਖਾਨੇ, ਹਸਪਤਾਲਾਂ ਅਤੇ ਸਕੂਲਾਂ ਆਦਿ ਦੀ ਸਥਾਪਨਾ ਕਰਵਾਈ। (Social Studies, ਇਤਿਹਾਸ, L.No. 8, ਭਾਰਤੀ ਜਾਗ੍ਰਤੀ, p. 157)
8. ਮਨੁੱਖ ਸਿੱਖਿਆ ਦਾ ਪਹਿਲਾ ਪਾਠ ਆਪਣੇ ਪਰਿਵਾਰ ਵਿੱਚ ਰਹਿਕੇ ਸਿੱਖਦਾ ਹੈ। ਜਿਹੜੇ ਗੁਣ ਮਨੁੱਖ..... ਸਹਿਯੋਗ, ਸੇਵਾਭਾਵ, ਸਹਿਨਸ਼ੀਲਤਾ , ਦੂਸਰਿਆਂ ਦਾ ਭਲਾ ਮੰਗਣਾ,.....ਆਦਿ ਗੁਣ ਮਨੁੱਖ ਨੂੰ ਪਰਿਵਾਰ ਵਿੱਚ ਸਿੱਖਣ ਦੇ ਮੌਕੇ ਮਿਲਦੇ ਹਨ। (Social Studies, ਇਤਿਹਾਸ, L.No.1, ਮਨੁੱਖ ਇੱਕ ਸਮਾਜਿਕ ਪ੍ਰਾਣੀ, p. 212)
9. ਇੱਕ ਚੰਗਾ ਨਾਗਰਿਕ ਦੇਸ਼ ਭਗਤੀ ਦੀ ਭਾਵਨਾ ਨਾਲ ਭਰਿਆ ਰਹਿੰਦਾ ਹੈ ਇੱਕ ਦੇਸ਼ ਭਗਤ-----  
-ਉਹ ਨਿਜ ਸੁਆਰਥ ਭਾਵਨਾ ਨਾਲ ਦੇਸ਼ ਦੀ ਸੇਵਾ ਕਰਨ ਲਈ ਹਮੇਸ਼ਾ ਤਿਆਰ ਰਹਿੰਦਾ ਹੈ। (Social Studies, ਇਤਿਹਾਸ, L.No.1, ਮਨੁੱਖ ਇੱਕ ਸਮਾਜਿਕ ਪ੍ਰਾਣੀ, p. 216)

## Purity

1. जब तक मनुष्य का मन शुद्ध नहीं है जब तक इसका चरित्र ऊँचा नहीं है बाह्य आडम्बरो का कोई लाभ नहीं है। (Hindi, Poem No.1, दोहावली, p. 1)
2. कबीर संगति साध की कदे न निरफल होई चंदन होसी बाँवना नीबं न कहसी कोई।  
(Hindi, Poem No.1, दोहावली, p.3)

## Patience

1. ਦੇ ਟੁੱਟੇ ਖੁੱਸੇ ਮੰਜੇ ਨੇ, ਕੁਝ ਲੀੜੇ ਅੱਪੋਰਾਣੇ ਨੇ,.....ਸੁੱਟ ਸੁੱਟ ਕੇ ਤ੍ਰੇਰਲ ਪਿਆਰਾਂ ਦੀ, ਚੁੰਬੇ ਦੀ ਕਲੀ ਖਿੜਾਂਦੀ ਹੈ।(Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਧਨੀ ਰਾਮ ਚਾੜ੍ਹਕ, ਸੁਰਗੀ ਜੀਉੜੇ, pp. 81,82)
2. ਆਪਣੀ ਧੁਨ ਵਿਚ ਮਸਤੀ ਅੰਦਰ, ਨਹੀਂ ਛੱਡਦੀ ਉਦਮ ਦੀ ਵਾਦੀ, ਔਖੀ ਹੈ, ਸੌਖੀ ਹੋ ਜਾਵੇ।ਵਧਦੀ ਜਾਵੇ ਵਧਦੀ ਜਾਵੇ।(Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫਿਰ, ਕੀੜੀ, p. 107)
3. ਧੁਨ ਦੇ ਪੱਕੇ, ਧੀਰਜ ਵਾਲੇ, ਤੋਰ ਨਾ ਛੱਡਣ,.....। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਅਧੁਨਿਕ-ਕਾਵਿ, ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫਿਰ, ਕੀੜੀ, p.108)
4. ਮਨੁੱਖ ਨੂੰ ਚਾਹੀਦਾ ਹੈ, ਆਪਣੇ ਸਮਯ ਨੂੰ ਰਤਨ ਜਵਾਹਰ ਯਾ ਧਨ ਜਾਣ ਕੇ ਉਸਦਾ ਅਰਥ ਕਰੇ,.....। ਇਸਦਾ ਜਿਨ੍ਹਾਂ ਸਮਯ ਸ਼ੁਭ ਉਪਦੇਸ਼ ਲੱਗਦਾ ਹੈ, ਉਨ੍ਹਾਂ ਹੀ ਸਾਰਥਕ ਹੁੰਦਾ ਹੈ, ਜੀਵਨ ਅਮਰ ਅਵਸਥਾ ਬਣ ਜਾਂਦੀ ਹੈ।(Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਸਮਯ ਦਾ ਅਰਥ, p. 148)
5. ਜਦ ਜੇਠ ਰਾੜ ਦਿਆਂ ਧੁੱਪਾਂ ਸਰੀਰ ਵਿਚੋਂ ਮੁਸਿਆਈ ਕੱਢਣ ਲੱਗਦੀਆਂ ਹਨ, ਜੱਟ ਸਲੰਘ ਫੜ ਕੇ ਕਣਕਾਂ ਦੀਆਂ ਭਰੀਆਂ ਗਾਹਣ ਲਈ ਖੋਲਦਾ ਹੈ।.....ਜੱਟ ਦਾ ਲਾਣ ਨਾ ਹਵਾ ਨਾਲ ਸੁਕਦਾ ਹੈ ਨਾ ਟੇਵੀ ਧੁੱਪ ਨਾਲ।(Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਜੱਟ ਦਾ ਆਰਟ, p. 160)
6. ਜਿਹੜੇ ਇਹ ਪੱਚੀ-ਪੱਚੀ ਸਿੰਘਾਂ ਦੇ ਜੱਥੇ ਆਉਂਦੇ ਉਹਨਾਂ ਨੇ ਬੜੇ ਤਸੀਹੇ ਝੱਲੇ। ਇਹਨਾਂ ਨੂੰ ਜੈਤੋ ਜਿਸ ਥਾਂ ਉੱਤੇ ਕੈਦ ਰੱਖਿਆ ਸੀ, ਉਹ ਨਰਕ-ਕੁੰਡ ਵਰਗੀ ਸੀ। (Punjabi, ਨਾਵਲ, L.No.6 , p. 45)
7. जबकि कवि बराबर इस कविता द्वारा संदेश दे रहा है कि किसी एक घटना से हमें निराश होकर अपना धैर्य आत्म विश्वास और आगे बढ़ने की इच्छा का त्याग नहीं कर देना चाहिए। (Hindi, Poem No.4, कविता, जीवन नहीं मरा करता है, p. 13)



## Duty

1. The work in hand is the most important work and the PRESENT is the most important time to do it. 'Now or Never' must be our guiding Principle in life. Never put off till tomorrow, they say, what you can do today. (English, Main Course Book, L.No. 4, Budgeting Your Time, p. 32)
2. Those who go on doing their duty to the best of their capacity and ability are the true servants of God. God is always kind and helpful to them ..... save them from any kind of embarrassment. (English, Main Course Book, Poem No. VI, The Ballad of Father Gilligan, p.148)
3. "He that hath made the night of stars . For souls who tire and bleed, sent one of His great angels down To help me in my need". (English, Main Course Book, Poem No.VI, The Ballad of Father Gilligan, p. 150)
4. ਸਾਈਂ ਇਸ ਜ਼ਰਾ ਆਇਕੇ, ਸਭਨਾਂ ਮਿਲੀਦੇ ਧਾਇ, ਆਦਰ ਕਰ ਹੁਲਸਾਈਏ, ਚਿੱਤ ਕਿਸੇ ਨਹਿੰ ਢਾਇ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਬਾਗ, ਸਮਯ ਦਾ ਅਰਘ, p. 150)
5. ਗ਼ਮੀ ਵੇਲੇ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਜਾਂਦੀ ਹੈ, ਇਹਦੇ ਬੁਲਾਣ ਵਿੱਚ ਬਣਾਉਣਾ ਹਨੀਂ ਹੋਂਦੀ, ਦਰਦ ਤੇ ਹਿੱਤ ਹੋਂਦਾ ਹੈ,.....ਮੂੰਹ ਪੂੰਝ ਕੇ, ਹੋਰ ਪਾਸੇ ਧਿਆਨ ਦਵਾਉਂਦੀ ਹੈ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਬੇਬੇ, p. 186)
6. "ਕੋਈ ਗੁਸਤਾਖੀ ਹੋਵੇ ਤਾਂ ਮਾਫ਼ ਕਰਨਾ ਜਨਾਬ! ਆਪ ਸਾਡੇ ਉਸਤਾਦ ਓ, ਆਪ ਜੀ ਦਾ ਅਦਬ ਕਰਨਾ ਸਾਡਾ ਫਰਜ਼ੇ-ਅੱਵਲ ਹੈ। (Punjabi, ਨਾਵਲ, L.No. 3, p. 26)
7. भाई साहब ने मुझे गले लगा लिया और बोले-कनकौबे उड़ाने को मना नहीं करता मेरा जी ललचाता है । लेकिन करू कया खुद बेराह चलू तो तुम्हारी रक्षा कैसे करू ? यह कर्तव्य भी तो मेरे सिर है । (Hindi, L.No. 1, कहानी, बड़े भाई साहब, p. 37)
8. सभी छोटे बहन-भाई खेलने खाने मे मस्त रहते है और माँ की तरह गम्भीर स्वभाव के कारण ही अपनी ही धुन में समस्य कर्तव्य निभाती है । (Hindi,L.No. 5, कहानी, दो हाथ, p. 79)
9. ਪ੍ਰਾਤਾਂ ਦੇ ਪ੍ਰਬੰਧ ਲਈ ਸੂਬੇਦਾਰ ਜਾਂ ਰਾਜਪਾਲ ਸਨ। ਰਾਜ ਵਿੱਚ ਸ਼ਾਂਤੀ ਸਥਾਪਿਤ ਕਰਨਾ ਅਤੇ ਸਮਾਜ ਭਲਾਈ ਰਾਜੇ ਦੇ ਮੁੱਖ ਕਰਤੱਵ ਸਨ। (Social Studies, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹ-ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 32)
10. ਇਕ ਚੰਗਾ ਨਾਗਰਿਕ ਅੱਛਾ, ਪੜ੍ਹਿਆ ਲਿਖਿਆ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਪੜ੍ਹੇ ਲਿਖੇ ਨਾਗਰਿਕ ਨੂੰ ਆਪਣੇ ਅਧਿਕਾਰ ਅਤੇ ਕਰਤੱਵ ਦਾ ਪੂਰਨ ਗਿਆਨ ਹੁੰਦਾ ਹੈ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 1, ਮਨੁੱਖ ਇਕ ਸਮਾਜਿਕ ਪ੍ਰਾਣੀ, p. 215)

11. ਰਾਜਾ ਵਿਚ ਸੰਵਿਧਾਨ ਲਿਖਤੀ ਅਤੇ ਕਠੋਰ ਬਣਾਇਆ ਜਾਂਦਾ ਹੈ ਇਸ ਲਈ ਕਿ ਕੇਂਦਰ ਜਾਂ ਰਾਜ ਸਰਕਾਰ ਇਸ ਦੀ ਪਾਲਣਾ ਕਰਨ ਅਤੇ ਉਲੰਘਣਾ ਨਾ ਕਰਨਾ ਨਿਆਂਪਾਲਿਕਾ ਦਾ ਕੱਰਤਵ ਹੁੰਦਾ ਹੈ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 2, ਸਰਕਾਰ, p. 222)

### **Renuciation**

1. ਲੋ ਅਰਸ਼ਾਂ ਦੇ ਵਾਲੀ ਵੰਨੇ ਹੋਰ ਲਾਲਸਾ ਨਹੀਂ ਗਿੱਠ ਥਾਉਂ ਧਰਤੀ ਤੋਂ ਲੀਤੀ ਵਧਾਂ ਟਿਕਾਂ ਇਸ ਮਾਹੀ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਭਾਈ ਵੀਰ ਸਿੰਘ, ਕਿੱਕਰ, p. 74)
2. ਹਰਿ ਮਹਿਮਾ ਸਮ ਧਨ ਨਹੀਂ, ਕੋਈ ਧਨ ਜਗ ਜਾਣ। ਸਦਾ ਰਹੇ ਗੁਣ ਸੁਭ ਕਰੇ, ਅੰਤ ਕਰੇ ਕਲਯਾਣ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਸਮਯ ਦਾ ਅਰਘ, p. 149)
3. ਗ੍ਰਹਸਥ ਹੋਏ ਹੁਏ ਭੀ ਧੇ ਸੰਸਾਰ ਸੇ ਵਿਰਕਤ ਰਹੇ ਭਕਤ ਹੋਏ ਕੇ ਸਾਥ -ਸਾਥ ਭਨਮੇ ਸਮਾਜ-ਸੁਧਾਰ ਕੀ ਭਾਵਨਾ ਭਰੀ ਹੁੰਦੀ ਥੀ। (Hindi, Poem No.1, ਕਵਿਤਾ, ਦੋਹਾਕਲੀ, p. 1)

### **Self -Realization**

1. Teach him to have faith in his own ideas, even if everyone tells him they are wrong. (English, Main Course Book, L.No.1, Grooming of a Boy, p. 1)
2. This poor body is the Temple of the slung living God. (English, Main Course Book, L.No.7, The Bishop's Candelsticks-II, p. 67)
3. ....ਜਿਸਕਾ ਮਨ ਧਰ ਜਾਨਕਰ ਸੰਤੁਸ਼ਟ ਹੈ ਕਿ ਦਿਨ ਭਰ ਕਾ ਸਮਧ ਉਸਨੇ ਅਢੇ ਕਾਮ ਮੇ ਲਗਾਧਾ ਹੈ.....। (Hindi, L.No. 1, ਨਿਬੰਧ, ਹਿੰਮਤ ਔਰ ਜਿੰਦਗੀ, p. 84)

### **Justice**

1. In India, in those days of British rule, usually received two-third of the salary paid to a European professor. He refused to touch any part for his salary for three years. (English, Main Course Book, L.No. 2, Plants also Breathe and Feel, p. 9)
2. He strongly opposed child marriage female foeticide,.....dowry system religions fanaticism, cow slaughter and casteism. (English, Main Course Book, L.No.12, Three Great Indians, p. 128)
3. At last the magistrate cried, 'Stop, boy stop! you shall go free. The farmer gives you the thousand pieces of silver and I give you your freedom. (English, Literature, L.No. 1, The Magic Violin, p. 4)
4. ....ਲੰਬੀ ਨੀਂਦੇ ਸੇ ਜਗਾ ਦੀਆ ਹੈ। ਅਬ ਇਸੇ ਥਪਕ ਕਰ ਤੁਮ ਸੁਲਾ ਨਹੀਂ ਸਕਤੇ। ਕਿਸੀ ਭੀ ਜੁਲਮ ਸੇ, ਅਤਿਆਚਾਰ ਸੇ ਦਬਾਅ ਨਹੀਂ ਸਕਤੇ। (Punjabi, ਨਾਵਲ, L.No. 4, p. 34)
5. ਅਨਧਾਧ ਸੇ ਸੁਕਿਤ ਦਿਲਾਨੇ ਕੋ..... ਸੁਝੇ ਚਾਹਿਏ ਸ਼ੀਸ਼ ਏਕ ਉਪਹਾਰ। (Hindi, Poem No. 5, ਕਵਿਤਾ, ਪਾਂਚ ਮਰਜੀਏ, p. 19)

6. कहानी के शेख साहब की तरह न्यायप्रिय बन कर चोरी करने वाले गरीब लोगो को सजा सुनाना अपना पहला कर्तव्य समझते हैं। (Hindi, L.No. 2, कहानी, अठन्नी का चोर, p. 41)
7. शेख साहब न्यायप्रिय आदमी थे..... वे केवल न्याय करते थे। (Hindi, L.No. 2, कहानी, अठन्नी का चोर, p. 51)
8. राजब बाण - बट्ट दिन-भर राज-पाट का काम देखता , न्याय करता अपना दीवान लगाता और दोपहर गए राजसी काम से निपत अपने झोपड़े में लौट आता। (Hindi, L.No. 3, कहानी, रानी मेहतो, p. 56)
9. ਵਪਾਰੀਆਂ ਨੇ ਰਾਜਿਆਂ ਦੀਆਂ ਸੈਨਾਵਾਂ ਦੇ ਨਿਰਮਾਣ ਵਿਚ ਸਹਾਇਤਾ ਦਿੱਤੀ। ਇਸ ਧਨ ਨਾਲ ਰਾਜਾ ਆਪਣੇ.....ਅਤੇ ਲੋਕ ਨੂੰ ਨਿਆਂ ਦੇ ਸਕੇ।(Social Studies, ਇਤਿਹਾਸ, L.No. 4, ਆਧੁਨਿਕ ਕਾਲ ਦਾ ਅਰੰਭ, p. 77)
10. ਨਿਆਂਪਾਲਿਕਾ ਨਾਗਰਿਕਾਂ ਦੇ ਅਧਿਕਾਰ ਦੀ ਰੱਖਿਆ ਕਰਦੀ ਹੈ। ਵਿਅਕਤੀ ਦੇ ਉੱਪਰ ਹੋਣ ਵਾਲੇ ਅਤਿਆਚਾਰ ਤੋਂ ਉਸਨੂੰ ਬਚਾਉਂਦੀ ਹੈ।.....ਦੇਸ਼ ਦੇ ਨਾਗਰਿਕਾਂ ਨੂੰ ਬਿਨਾਂ ਪੱਖਪਾਤ ਛੇਤੀ ਅਤੇ ਸਸਤੇ ਮੱਲ ਤੇ ਨਿਆਂ ਮਿਲ ਸਕੇ।(Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 2, ਸਰਕਾਰ, p. 221)

### **Faith**

1. Teach him to have faith in his own ideas, even if everyone tells him they are wrong. (English, Main Course Book, L.No. 1, Grooming of a Boy, p. 1)
2. Teach him always to have sublime Faith in himself, because then he will always have sublime faith in mankind. (English, Main Course Book, L.No. 1, Grooming of a Boy, p. 2)
3. Our master himself has joy fully taken upon him the bonds of creation. He is bound with us all for even. (English, Main Course Book, Poem No. I, Open Thy Eyes and See Thy God, p. 28)
4. "It seems that only God can know the truth , it is to Him alone we must appeal and from Him alone except mercy". (English, Main Course Book, L.No. 8, God Sees the Truth but Waits-I, p. 82)
5. In his teachings, he exhorted the people to believe in one God, lead a simple.....(English, Main Course Book, L.No.12, Three Great Indians, p.128)
6. ਬੇਬੇ ਚਾਹੁੰਦੀ ਹੋ ਕਿ ਰਾਮ ਦਾ.....।ਬੇਬੇ ਹਮੇਸ਼ਾ ਰਾਮ ਦਾ ਨਾਮ ਜਪਣ ਵਿਚ ਮਗਨ ਰਹਿੰਦੀ ਹੈ।(Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 1, ਬੇਬੇ ਰਾਮ ਭਜਨੀ, p. 5)



7. ਇਸ਼ਵਰ ਦੀ ਅਰਾਧਨਾ, ਨਾਮ ਦੀ ਮਹਿਮਾ ਅਤੇ ਸਤਸੰਗ ਕਰਨ ਤੇ ਆਪਣੇ ਆਪ ਨੂੰ ਅਗਰ ਕਰ ਕੇ ਆਪਣਾ ਲੋਕ ਅਤੇ ਪਰਲੋਕ ਸੁਧਰੇ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਸਮਯ ਦਾ ਅਰਘ, p. 149)
8. ਚੁੰਕਿ ਇਸੇ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਸਮਯ ਬਦਲੇਗਾ ਐਰ ਫਿਰ ਤਗੇਗੀ ਇਸਕੀ ਸਧਦਾ ਤਸਕੇ ਘਰ ਆਗੋਨ ਮੇ। (Hindi, Poem No. 4, ਕਵਿਤਾ, ਪ੍ਰਤਿਦਾਨ, p. 25)
9. ਭਗਤ: ਇਸਲਿਏ ਕਿ ਅਭੀ ਤਸੇ ਅਪਨੇ ਬਨਾਏ ਹੁਏ ਸਨੁਘੋਂ ਪਰ ਵਿਸ਼ਵਾਸ ਹੈ.....। (Hindi, L.No. 2, ਏਂਕਾਕੀ, ਆਗ ਹੀ ਆਗ, p. 177)
10. ਮੁਰਦਿਆਂ ਨੂੰ ਵੱਡੀਆਂ ਕਬਰਾਂ ਵਿੱਚ ਦਬਾਉਂਦੇ ਸਨ..... ਉਹਨਾਂ ਦਾ ਵਿਸ਼ਵਾਸ ਸੀ ਕਿ ਮਰਨ ਤੋਂ ਬਾਅਦ ਵੀ ਮਨੁੱਖ ਨੂੰ ਇਹਨਾਂ ਵਸਤੂਆਂ ਦੀ ਲੋੜ ਹੁੰਦੀ ਹੈ। ਉਹ ਮਨੁੱਖ ਦੀ ਰੂਹ ਨੂੰ ਜਿਊਂਦਾ ਸਮਝਦੇ ਸਨ। (Social Studies, ਇਤਿਹਾਸ, L.No. 1, ਪੂਰਵ ਇਤਿਹਾਸ (ਜਾਣ ਪਛਾਣ) ਅਤੇ ਕਾਂਸੇ ਯੁੱਗ ਦੀਆਂ ਸਭਿਆਤਾਵਾਂ, p. 12)
11. ਉਹ ਇਹ ਵੀ ਵਿਸ਼ਵਾਸ ਕਰਨ ਲੱਗੇ ਸਨ ਕਿ ਜਿਹੜੇ ਮਰ ਚੁੱਕੇ ਪੁਰਵਜਾਂ ਦੇ ਸਰੀਰ ਧਰਤੀ ਵਿੱਚ ਦੱਬੇ-ਹਨ। ਉਹ ਸਾਡੀਆਂ ਫਸਲਾਂ ਨੂੰ ਵੱਧਣ ਵਿੱਚ ਮੱਦਦ ਕਰਨਗੇ। (Social Studies, ਇਤਿਹਾਸ, L.No. 1, ਪੂਰਵ ਇਤਿਹਾਸ (ਜਾਣ ਪਛਾਣ) ਅਤੇ ਕਾਂਸੇ ਯੁੱਗ ਦੀਆਂ ਸਭਿਆਤਾਵਾਂ, p. 12)
12. ਮਿਸ਼ਰ ਦੇ ਲੋਕ ਕੁਦਰਤ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਰਖਦੇ ਸਨ। ਉਹ ਸੂਰਜ ਦੀ ਪੂਜਾ.....ਕੁਦਰਤ ਕਰੋਪੀ ਤੋਂ ਬਚਣ ਵਾਸਤੇ ਵੀ ਹੜ੍ਹ ਦੇਵਤਾ ਦੀ ਪੂਜਾ ਕਰਦੇ ਸਨ। (Social Studies, ਇਤਿਹਾਸ, L.No. 1, ਪੂਰਵ ਇਤਿਹਾਸ (ਜਾਣ ਪਛਾਣ) ਅਤੇ ਕਾਂਸੇ ਯੁੱਗ ਦੀਆਂ ਸਭਿਆਤਾਵਾਂ, p. 19)
13. ਜੈਨ ਧਰਮ ਦੇ ਅਸਲ ਮੋਢੀ ਵਰਧਮਾਨ ਮਹਾਵੀਰ (599-529) ਈ. ਪੂਰਵ ਨੇ ਸੱਚ ਗਿਆਨ ਸੱਚ ਵਿਸ਼ਵਾਸ ਤੇ ਸੱਚ ਆਚਰਨ ਅਪਨਾਉਣ ਦੇ ਤਿੰਨ ਰਤਨਾਂ ਦਾ ਗਿਆਨ ਦਿੱਤਾ। (Social Studies, ਇਤਿਹਾਸ, L.No.2, ਮੁੱਢਲੇ ਲੋਹੇ ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 36)
14. ਯੂਨਾਨੀ ਲੋਕ ਪਖੰਡਾਂ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਕਰਦੇ ਸਨ, ਨਾ ਹੀ ਉਹਨਾਂ ਸਮਾਜ ਵਿੱਚ ਕੋਈ ਪੰਡਤ ਹੁੰਦਾ ਸੀ। ਪਰਿਵਾਰ ਦਾ ਮੁੱਖੀ ਯੋਗ ਆਦਿ ਕਰਦਾ ਸੀ। (Social Studies, ਇਤਿਹਾਸ, L.No. 2, ਮੁੱਢਲੇ ਲੋਹੇ-ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ), p. 46)
15. ਇਸਲਾਮ ਦੇ ਅਨੁਸਾਰ ਹਰ ਮਨੁੱਖੀ ਨੂੰ ਸਰਵ ਸ਼ਕਤੀਮਾਨ ਅੱਲ੍ਹਾ ਵਿੱਚ ਅਤੇ ਈਸ਼ਵਰ ਦੇ ਪੈਰੀਘਰ ਮੁਹੰਮਦ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ। (Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਮੱਧਕਾਲੀਨ ਸੰਸਾਰ, p. 63)
16. ਇੱਕ ਪਰਮਾਤਮਾ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਕਰੋ। (Social Studies, ਇਤਿਹਾਸ, L.No. 8, ਭਾਰਤੀ ਜਾਗ੍ਰਤੀ, p. 161)



## Hardwork

1. He is there where the tiller is tilling the hard ground and where the path marker is brealing stones. (English, Main Course Book, Poem No. I, Open Thy Eyes and See Thy God, p. 28)
2. One can have high position through hardwork. No doubt , there are some worries but it gives you power. (English, Literature, L.No.10, The Diamond Maker, p. 68)
3. If one succeeds, the hardwork pays. (English, Literature , L.No. 10, The Diamond Maker, p. 69)
4. ....ਜੋ ਵੀ ਕੰਮ ਪੂਰੀ ਲਗਨ ਤੇ ਮਿਹਨਤ ਨਾਲ ਕੀਤਾ ਜਾਵੇ ਉਹ ਸਿਰੇ ਚੜ੍ਹ ਜਾਂਦਾ ਹੈ। (Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 9, ਗਉਮੁਖਾ-ਸ਼ੇਰਮੁਖਾ, p. 90)
5. ਜੋ ਚੱਕੀ ਫੇਰ ਮੁਸ਼ੱਕਤ ਦੀ, ਆਪਣੇ ਹੱਡ ਪੀਹ-ਪੀਹ ਖਾਂਦਾ ਹੈ, ਪਰਭਾਤੇ ਨਿਕਲ ਜਾਂਦਾ ਹੈ, ਸੰਝ ਪਿਆਂ ਘਰ ਆਂਦਾ ਹੈ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਧਨੀ ਰਾਮ ਚਾੜ੍ਹਕ, ਸੁਰਗੀ ਜੀਉੜੇ, p. 81)
6. ਪਾਣੀ ਵਗਦੇ ਹੀ ਰਹਿਣ, ਕਿ ਵਗਦੇ ਸੁੰਹਦੇ ਨੇ, ਖੜੋਂਦੇ ਬੁਸਦੇ ਨੇ; ਕਿ ਪਾਣੀ ਵਗਦੇ ਹੀ ਰਹਿਣ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਡਾ. ਦਵਿਨ ਸਿੰਘ ਕਾਲੇਪਾਣੀ, ਵਗਦੇ ਪਾਣੀ, p. 97)
7. ਵਧਦੀ ਜਾਵੇ, ਵਧਦੀ ਜਾਵੇ,.....ਤੁਰਿਆ ਰਹਿਣਾ, ਤੁਰਿਆ ਰਹਿਣਾ, ਹੋਲੀ, ਪਰ ਹਫ਼ਣਾ ਨਹੀਂ ਬਹਿਣਾ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਆਧੁਨਿਕ-ਕਾਵਿ, ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫ਼ਿਰ, ਕੀੜੀ, p. 107)
8. इसके लिए लाल साहब ने परिक्षम..... मैं सारा दिन मजदूरी करता हूँ..... । (Hindi, L.No. 2, अठन्नी का चोर, p. 46)
9. उस राजा के राज में सभी खुश थे। सब परिक्षम करते सबके घर अनाज से भरे रहते और लोग कहते काँगड़ा में लक्ष्मी का वास है। (Hindi, L.No. 3, कहानी, रानी मेहतो, p. 56)
10. राजा और भी परिक्षम से रस्से बनाने में लग जाता। (Hindi, L.No. 3, कहानी, रानी मेहतो, p. 60)
11. परिक्षम सफलता की कुँजी है। हमे जीवन में चुनौती स्वीकर कर लेनी चाहिए हिम्मत हार कर हम जीवन नहीं जी सकते। (Hindi, L.No. 1, निबन्ध, हिम्मत और जिन्दगी, p. 83)
12. ਮਨੁੱਖ ਨੇ ਮਿਹਨਤ ਕਰਕੇ ਧਰਤੀ ਉੱਤੇ ਹੌਲੀ-ਹੌਲੀ ਨਦੀ ਤੇ ਪਾਣੀ ਦੇ ਕਿਨਾਰੇ ਖੇਤੀ ਕਰਨੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ। (Social Studies, ਇਤਿਹਾਸ, L.No. 1, ਪੂਰਵ ਇਤਿਹਾਸ (ਜਾਣ ਪਛਾਣ) ਅਤੇ ਕਾਂਸੇ ਯੁੱਗ ਦੀਆਂ ਸਭਿਆਤਾਵਾਂ, p. 5)

13. ਇਕ ਚੰਗਾ ਨਾਗਰਿਕ ਮਿਹਨਤ-ਮਜ਼ਦੂਰੀ ਕਰਨ ਵਿੱਚ ਦ੍ਰਿੜ ਵਿਸ਼ਵਾਸ ਰੱਖਦਾ ਹੈ। ਉਸ ਲਈ ਘਾਲ ਕਰਨਾ ਤੇ ਮਿਹਨਤ ਭਰਿਆ ਜੀਵਨ ਬਤੀਤ ਕਰਨਾ ਮਾਣ ਅਤੇ ਫਖਰ ਵਾਲੀ ਗੱਲ ਹੁੰਦੀ ਹੈ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 1, ਮਨੁੱਖ ਇੱਕ ਸਮਾਜਿਕ ਪ੍ਰਾਣੀ, p. 216)

**CLASS - X P.S.E.B.**

Value ⇨	Contentment	Truth	Humility	Unity	Peace	Equality	Non-Violence
Subject ⇩							
<b>English (Main Course Book)</b>	Poem I, p. 28 Poem II, p. 43	Poem No. II, p. 43, Poem No. VII, p. 171,		L.No 6, p. 72, Poem No. VII, p. 171	L.No. 3, p. 34	L.No. 6, p. 74	L.No. 2, p. 21, L.No. 6, p. 73
<b>English Literature</b>	L.No. 7, pp. 40,41						
<b>Punjabi (Vangi)</b>	ਕਹਾਣੀਆਂ- L.No. 12, p. 223, L.No. 12, p.227		ਇਕਾਂਗੀ- L.No. 2, p. 30, ਕਹਾਣੀਆਂ- L.No. 8, p. 183	ਕਹਾਣੀਆਂ- L.No. 8, p. 183		ਇਕਾਂਗੀ-L.No. 7, p. 112, ਕਹਾਣੀਆਂ- L.No. 8, p. 183	
<b>Punjabi (Sahit- Mala)</b>	ਗੁਰਮਤਿ-ਕਾਵਿ- ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 23, ਭਾਈ ਗੁਰਦਾਸ ਜੀ, p. 27		ਗੁਰਮਤਿ-ਕਾਵਿ- ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 19, ਭਾਈ ਗੁਰਦਾਸ ਜੀ , p. 30, ਸੂਫੀ-ਕਾਵਿ, ਸ਼ਾਹ ਹੁਸੈਨ, p. 40, ਵਾਰਤਕ ਭਾਗ- ਹਿਆਉ ਨ ਕੈਹੀ ਨਾਹਿ, p. 168	ਸੂਫੀ-ਕਾਵਿ- ਬੂਲੇ ਸ਼ਾਹ, p. 43	ਗੁਰਮਤਿ ਕਾਵਿ- ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 22, ਵਾਰਤਕ ਭਾਗ- ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਇ, p. 169	ਗੁਰਮਤਿ-ਕਾਵਿ- ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, p. 8, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, p. 15, ਭਾਈ ਗੁਰਦਾਸ ਜੀ p. 30, ਸੂਫੀ-ਕਾਵਿ, ਸ਼ੇਖ ਫਰੀਦ ਜੀ, p. 37,	

Value ⇨	Contentment	Truth	Humility	Unity	Peace	Equality	Non-Violence
Subject ⇩							
<b>Punjabi (Sahit-Mala)</b>						ਵਾਰਤਕ-ਭਾਗ, ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਕੂਕਾ, p. 178, ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ, pp. 198,199	
<b>Punjabi (Noval)</b>	L.No. 9, p. 67	L.No. 15, p. 99	L.No. 15, p. 101			L.No. 8, p. 56 , L.No. 10, p. 71	L.No. 14, p. 93
<b>Hindi</b>	ਨਿਬੰਧ-L.No. 1, p. 85	ਕਹਾਣੀ- L.No. 1, p. 32	ਕਵਿਤਾ -7, p. 30	ਕਵਿਤਾ -2, p. 12, ਕਵਿਤਾ -5, p. 24		ਕਵਿਤਾ-2, pp. 11,12,	ਲਘੁਕਥਾਏਂ - L.No. 5, p. 80
<b>Social Studies</b>	L.No. 3, p. 27	L.No. 3, p. 21		L.No. 1, p. 6, L.No. 14, p. 203	L.No. 10, p. 127, L.No. 13, p. 185, L.No. 13, p. 196, L.No. 14, p. 201	L.No. 3, p. 20, L.No. 3, p. 24, L.No. 4, p. 31, L.No.10, p. 128, L.No. 10, p. 132, L.No. 13, p. 173,	



Value ⇨	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ⇩							
<b>English</b>		L.No. 1, p. 2, L.No. 1, p. 4, L.No. 2, p. 20, L.No. 6, p. 72,	L.No. 1, p. 7, L.No. 6, p. 72, L.No. 4, p. 48, L.No. 4, p. 49,	L.No. 3, p. 34	Poem No. IV, p. 100, Poem No. IV, pp. 100,101	Poem No. VII, p. 171	
<b>Punjabi (Vangi)</b>			ਇਕਾਂਗੀ- L.No. 3, pp. 58,59	ਕਹਾਣੀਆਂ- L.No. 9, p. 192, L.No. 12, p. 223		ਇਕਾਂਗੀ- L.No. 4, p. 64, ਕਹਾਣੀਆਂ- L.No. 12, p. 135	ਇਕਾਂਗੀ - L.No. 2, p. 37, ਕਹਾਣੀਆਂ- L.No. 8, pp. 184,185
<b>Punjabi (Sahit-Mala)</b>	ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, p. 11, ਵਾਰਤਕ-ਭਾਗ-ਹਿਆਉ ਨ ਕੇਹੀ ਠਾਹਿ, p. 168		ਗੁਰਮਤਿ-ਕਾਵਿ-ਭਾਈ ਗੁਰਦਾਸ ਜੀ, pp. 29,30	ਸੂਫੀ-ਕਾਵਿ-ਸ਼ਾਹ ਹੁਸੈਨ, p. 40	ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, p. 15, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 21, ਸੂਫੀ-ਕਾਵਿ, ਸ਼ੇਖ ਫਰੀਦ, p. 35, ਸ਼ਾਹ ਹੁਸੈਨ, p. 39	ਬੀਰ- ਕਾਵਿ, ਸ਼ਾਹ ਮੁਹੰਮਦ, p. 69	ਗੁਰਮਤਿ-ਕਾਵਿ - ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 22, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 23, ਵਾਰਤਕ-ਭਾਗ, ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਕੁਕਾ, p. 182

Value ⇨	Detachment	Charity	Sacrifice	Self-control	Wisdom	Courage	Service
Subject ⇩							
<b>Punjabi (Noval)</b>			L.No. 10, p. 73, L.No. 14, p. 93			L.No. 9, p. 68	
<b>Hindi</b>	कविता-4, p. 21	कविता -4, p. 21, निबन्ध - L.No. 1, p. 85	कविता -1, p. 4, कविता - 3, p. 15, कहानी- L.No. 3, p. 60, एंकाकी – L.No. 1, p. 160	कविता -6, p. 27	कविता - 7, p. 30	कविता -3, p. 14, कविता -3, p. 15, कविता -6, p. 27 निबन्ध – L.No. 6, p. 132, L.No. 7, p. 139	कविता -1, p. 4, कहानी- L.No. 4, p. 65, L.No. 4, p. 66, निबन्ध – L.No. 1, p. 85, L.No. 8, p. 149, L.No. 8, p. 150
<b>Social Studies</b>		L.No. 3, p. 20	L.No. 3, p. 25, L.No. 4, p. 47, L.No. 5, p. 65			L.No. 5, p. 58, L.No. 5, p. 64	L.No. 3, p. 19

Value ⇨	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject ⇩								
<b>English Main Course Book</b>		Poem No. I, p. 28	L.No. 6, p. 73	L.No. 3, p. 34, L.No. 6, p. 72	L.No. 3, p. 31, L.No. 3, p. 32	L.No. 2, p. 20, L.No. 6, p. 72	L.No. 3, p. 35	
<b>Punjabi (Vangi)</b>		ਕਹਾਣੀਆਂ- L.No. 9, p. 193, L.No. 12, p. 227	ਕਹਾਣੀਆਂ -L.No. 2, p. 134, ਇਕਾਂਗੀ- L.No. 4, p. 65	ਇਕਾਂਗੀ- L.No. 4, p. 71				ਇਕਾਂਗੀ- L.No. 7, p. 107
<b>Punjabi (Sahit-Mala)</b>	ਵਾਰਤਕ- ਭਾਗ- ਹਿਆਉਂ ਨ ਕੈਹੀ ਠਾਇ, p. 189	ਸੂਫੀ-ਕਾਵਿ, ਸ਼ੇਖ ਫਰੀਦ, p. 37, ਵਾਰਤਕ- ਭਾਗ, ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ, p. 170			ਗੁਰਮਤਿ- ਕਾਵਿ- ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 18, ਸੂਫੀ-ਕਾਵਿ- ਸ਼ਾਹ ਹੁਸੈਨ, p. 40, ਬੁੱਲੇ ਸ਼ਾਹ, p. 43		ਗੁਰਮਤਿ-ਕਾਵਿ- ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 18, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 21	
<b>Punjabi (Noval)</b>	L.No. 10, p. 39				L.No. 15, p. 101			



Value ⇨	Purity	Patience	Duty	Renunciation	Self-realization	Justice	Faith	Hard work
Subject ⇩								
<b>Hindi</b>	निबन्ध-1, p. 91, L.No.3, p. 110, L.No. 4, p. 113, L.No. 8, p. 151,	कविता -3, p. 17	कहानी - L.No. 3, p. 61, निबन्ध- L.No. 1, p. 87,	निबन्ध-L.No. 8, p. 151	कविता - 6, p. 27		अन्ताकथाएँ, - L.No. 1, p. 9, निबन्ध – L.No. 4, p. 115	लगुकथाएँ,- L.No. 5, p. 79, निबन्ध - L.No. 2, p. 99
<b>Social Studies</b>			L.No. 10, p. 136	L.No. 3, p. 26, L.No. 4, p. 31		L.No. 10, p. 132, L.No. 11, p. 153, L.No. 11, p. 159	L.No. 3, p. 21, L.No. 5, p. 57	

**Contentment**

1. Adverse situation may be seen ugly and unwelcome on the face of it.....If one starts looking for the usefulness in a given unfortunate, useless situation, the apparent bitterness of the circumstances vanishes in course of time. It is all in the conditioning of mind. (English, Main Course Book, Poem No. I, Sweet are the Uses of Adversity, p. 28)
2. Sweet are the uses of adversity, which like the toad, ugly and venomous....., Sermons in stones, and good in everything. (English, Main Course Book, Poem No.I, Sweet are the Uses of Adversity, p. 28)
3. Those who have lesser cares and ambitions in life are the most contented people. (English, Main Course Book, Poem No. II, Character of a Happy Man, p. 43)
4. This man is free from servile bond of hop to rise, or fear to fall, Lord of himself, though not of Lands,..... yet hath all. (English, Main Course Book, Poetry II, Character of a Happy Man, p. 43)
5. I would not change my way of life for yours', said she, 'we may live roughly, but at least we are free from anxiety .....Though a peasant's life is not a fat one, it is a long one. We shall never glow rich, but we shall always have enough to eat. (English, Reader, L.No. 7, How Much Land Does a Man Need, pp. 40,41)
6. ਤਜੁ ਜਿਹੜਾ ਗਰੀਬੀ ਕਰ ਕੇ ਜੱਟ ਤੋਂ ਕੰਮੀ ਬਣ ਜਾਂਦਾ ਹੈ। ..... ਇਹਨਾਂ ਸਾਰੇ ਹਾਲਾਤਾਂ ਵਿੱਚ ਵੀ ਤੇਜੁ ਹਮੇਸ਼ਾ ਚੜ੍ਹਦੀ ਕਲਾ ਵਿੱਚ ਰਹਿੰਦਾ ਹੈ। ਆਪਣੀ ਗਰੀਬੀ ਦੇ ਰੋਣੇ ਨਹੀਂ ਰੋਂਦਾ ਸਗੋਂ ਹਰ ਗੱਲ ਵਿੱਚੋਂ ਹਾਸਾ ਪੈਦਾ ਕਰਦਾ ਹੈ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 12, ਡੂੰਘਾ, p. 223)
7. ਉਹ ਸਾਰੀ ਉਮਰ ਹੱਸਦਾ ਰਿਹਾ ਸੀ। ਦੁੱਖ ਵਿੱਚ ਵੀ ਤੇ ਸੁੱਖ ਵਿੱਚ ਵੀ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 12, ਡੂੰਘਾ, p. 227)
8. ਸਹਜੁ ਅਨੰਦੁ ਰਖਿਓ ਗ੍ਰਿਹ ਭੀਤਰਿ ..... ਹਰਖ ਨਹੀ ਜਾਨਿਓ।। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਮਾਨ ਮੋਹ ਅਰੁ ਲੋਭ ਵਿਕਾਰਾ, p. 23)
9. ਧੀਰਜੁ ਧਰਮੁ ਸੰਤੋਖੁ ਦ੍ਰਿੜੁ ਪੈਰਾ ਹੇਠਿ ਰਹੈ ਲਿਵ ਲੀਵੀ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਸਭ ਨੂੰ ਨੀਵੀ ਧਰਤਿ ਹੈ, p. 27)
10. “ਦਇਆ ਕਪਾਹ ਸੰਤੋਖ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ।। ..... ਨਾਂ ਏਹੁ ਤੂਟੇ ਨਾ ਮਲੁ ਲਗੈ, ਨਾ ਏਹੁ ਜਨੈ ਨ ਜਾਇ।। (Punjabi, ਨਾਵਲ, L.No. 9, p. 67)

11. ਮੈਂ ਸੋਚਾ ਕਰਦਾ ਥਾ ਕਿ ਮੇਰੀ ਮਨੁੱਖਤਾ ਮੇਂ ਅੱਬ ਕੋਈ ਅਪੂਰਨਤਾ ਨਹੀਂ ਰਹੀ। ਮੁੜੇ ਅੱਬ ਕੁਝ ਨ ਚਾਹਿਓ  
ਜੋ ਚਾਹਿਓ ਵਹ ਸੱਬ ਮੇਰੇ ਪਾਸ ਹੈ - ਮੇਰਾ ਘਰ ਮੇਰਾ ਪੜ੍ਹੋਸ ਮੇਰਾ ਨਗਰ ਔਰ ਮੈਂ। ਵਾਹ, ਕੈਸੀ ਸੁਨਦਰ,  
ਕੈਸੀ ਸੰਗਠਿਤ ਕੈਸੀ ਪੂਰਨ ਹੈ ਮੇਰੀ ਸਿਥਿਤ। (Hindi, L.No. 1, ਨਿਬੰਧ-ਮੈਂ ਔਰ ਮੇਰਾ ਦੇਸ਼, p. 85)
12. ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਸਮਾਜ ਵਿੱਚ ਪਰਚਲਤ ਖੋਖਲੇ ਰੀਤੀ ਰਿਵਾਜਾਂ ਅਤੇ ਪਾਖੰਡਾਂ ਦੀ ਜ਼ੋਰਦਾਰ  
ਸ਼ਬਦਾਂ ਵਿੱਚ ਨਿੰਦਿਆਂ.....ਉਹਨਾਂ ਦੇ ਮੱਤ ਅਨੁਸਾਰ ਸਭਨਾਂ ਪਾਖੰਡਾਂ ਨੂੰ ਛੱਡ ਕੇ ਸਤ,  
ਸੰਤੋਖ ਅਤੇ ਖਿਮਾ ਆਦਿ ਸਦਗੁਣਾਂ ਨੂੰ ਅਪਨਾਉਣਾ ਚਾਹੀਦਾ ਹੈ। (Social Studies, ਇਤਿਹਾਸ,  
L.No. 3, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ, p. 27)

### **Truth**

1. Those who are truthful and modest and do not fall a prey to pride and  
vices.....are truly happy. (English, Main Course Book, Poem No. II,  
Character of a Happy Man, p. 43)
2. Where words come out from the depth of truth; where tireless striving it's a arms  
towards perfection. (English, Main Course Book, Poem No. VII, Where the Mind  
is Without Fear, p. 171)
3. How happy is he born or taught That serveth is not another's will;.....And  
simple truth his utmost skill. (English, Main Course Book, Poem No. II,  
Character of a Happy Man, p. 43)
4. ਸੱਚ-ਝੂਠ ਦਾ ਨਿਤਾਰਾ ਬੁੱਧੀ - ਬਖ਼ੋਕ.....ਸਭ ਮੱਠੁਖਾ ਨੂੰ ਪਿਆਰ ਕਰਨਾ ਹੀ ਸੱਚ ਦਾ ਸਾਕਾਰ  
ਰੂਪ ਹੈ। (Punjabi, ਨਾਵਲ, L.No. 15, p. 99)
5. ਪਰਿਣਾਮਸਵਰੂਪ ਝੂਠੀ ਪ੍ਰਤਿਭਾ ਕਾ ਜਿਸ ਦਿਨ ਸਰੇਬਾਜ਼ਾਰ ਪਰਦਾ ਗਿਰਤਾ ਹੈ। ਤੋ ਸਚਾਈ ਹਮੇ ਸ਼ਰਮ ਸੇ  
ਚੇਤਨਾਸ਼ੂਨ੍ਯ ਬਨਾ ਦੇਂਦੀ ਹੈ ਇਸਲਿਓ ਹਮੇ ਚਾਹਿਓ ਝੂਠੀ ਸ਼ਾਨ ਕੇ ਬਦਲੇ.....ਧਰਤੀ ਜੀਵਨ ਜੀਨੇ ਕਾ  
ਅਧਿਆਸ ਕਰੋ ਔਰ ਅਪਨੀ ਚਾਦਰ ਕੇ ਅਨੁਰੂਪ ਪੌਥ ਫੈਲਾਓ। (Hindi, L.No. 1, ਕਹਾਨੀ, ਪਰਦਾ, p.  
32)
6. ਕਾਮਰੂਪ ਵਿੱਚ ਇੱਥੇ ਗੁਰੂ ਜੀ ਨੇ ਨੂਰ ਸ਼ਾਹ ਨਾ ਦੀ ਜਾਦੂਗਰਨੀ ਨੂੰ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਕਿ ਸੱਚੀ ਸੁੰਦਰਤਾ  
ਉੱਚੇ ਚਰਿਤਰ ਵਿੱਚ ਹੀ ਹੈ। (Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ  
ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ, p. 21)

### **Humility**

1. (ਨਿਮਰਤਾ ਨਾਲ) ਮਹਾਤਮਾ ਜੀ, ਥੋਡੇ ਵਰਗੇ, ਮਹਾਤਮਾਵਾਂ ਦਾ ਸਦਕਾ ਸਾਡਾ ਵੀ ਬਲਾ ਹੈ  
ਜੂ। (Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 2, ਮਹਾਤਮਾ, p. 30)



2. ਮਾਸੀ ਦਾ ਸੁਬਾਓ ਬਹੁਤ ਮਿਲਾਪੜਾ ਤੇ ਮਿੱਠਾ ਸੀ। ਅਸੀਂ ਤਾਂ ਉਸ ਨੇ ਮੁੱਲ ਹੀ ਲੈ ਲਏ। Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 8, ਮੜੀਆਂ ਤੋਂ ਦੂਰ, p. 183)
3. ਮਿਠ ਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਰਆਮੀ ਮੋਰਾ।। ..... ਕਉੜਾ ਬੋਲਿ ਨ ਜਾਨੈ ਪੂਰਨ ਭਗਵਾਨੈ ਅਉਗੁਣ ਕੋ ਨ ਚਿਤਾਰੇ ।। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਮਿਠ ਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ, p. 19)
4. ਵਡੁ ਪਰਤਾਪੁ ਨ ਆਪੁ ਗਣਿ ਕਰਿ ਅੰਗਮੇਉ ਨਾ ਕਿਸੈ ਰਵਾਏ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਦੇਖਿ ਪਰਾਈਆ ਚੰਗੀਆ, p. 30)
5. ਕਹੈ ਹੁਸੈਨ ਫਕੀਰ ਨਿਮਾਣਾ , ਛਡਿ ਦੇ ਖੁਦੀ ਤੇ ਗੁਮਾਨ। Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਸੂਫੀ-ਕਾਵਿ , ਸ਼ਾਹ ਹੁਸੈਨ, ਆਪ ਨੂੰ ਪਛਾਣੁ , p. 40)
6. ਮੱਨੁਖ ਧਰਮ ਦੇ ਰਾਹ ਉਤੇ ਅਨੇਕਾਂ .....ਮਨ ਵਿੱਚ ਕੋਮਲਤਾ ਨਹੀਂ ਆਈ, ਤਾਂ ਉਹ ਪ੍ਰਭੂ ਦੀ ਹਜ਼ੂਰੀ ਤੋਂ ਅਜੇ ਬੜੀ ਵਿੱਥ' ਤੇ ਹੈ। Punjabi, ਸਾਹਿ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਹਿਆਉ ਨ ਕੈਹੀ ਨਾਹਿ, p. 168)
7. .... ਪਰ ਚੇਤੇ ਰਖੀ ਇਸ ਦਾ ਹੰਕਾਰ ਨਹੀਂ ਕਰਨਾ। ਤੂੰ ਪੜਿਆ ਹੁਣੈ- ਹਰਿ ਜੀ ਹੰਕਾਰ ਨਾ ਭਾਵਈ। (Punjabi ,ਨਾਵਲ, L.No. 15, p. 101)
8. तरु की झुकी डालिया से नित, सीखो शीश झुकाना। सूरज की किरणो से सीखो, जगना और जगाना। (Hindi, Poem No. 7, सीखो, p. 30)

### Unity

1. The people of this country believe in the unity of life, anywhere and everywhere 'Vasudhev Kutumbukam', the entire universe is one family. (English, Main Course Book, L.No. 6, Some Glimpse of Ancient Indian Thought and Practices, p. 72)
2. Where the world has not been broke up into fragments by narrow domestic walls. (English, Main Course Book, Poem No. VII, Where the Mind is Without Fear, p. 171)
3. ਇਹ ਫਰਕ ਵਾਲੀ ਬਿਮਾਰੀ ਤਾਂ ਹੁਣੇ ਚੱਲੀ ਏ। ਉੱਪਰ ਸਾਡੇ ਪਾਕਿਸਤਾਨ ਵਿੱਚ ਤਾਂ ਹਿੰਦੂਆ ਨੂੰ ਗੁਰੂ ਘਰ ਨਾਲ ਬੜਾ ਪਿਆਰ ਸੀ। ਜੇ ਇੱਕ ਪੁੱਤਰ ਨੂੰ ਸਿੱਖ ਨਹੀਂ ਸਨ ਬਟਾਂਦੇ ਤਾਂ..... Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 8, ਮੜੀਆਂ ਤੋਂ ਦੂਰ, p. 183)
4. ਕਿਤੇ ਰਾਮਦਾਸ ਕਿਤੇ ਫਤਹਿ ਮਹੰਮਦ.....ਮਿਟ ਗਿਆ ਦੋਹਾਂ ਦਾ ਝਗੜਾ ਨਿਕਲ ਪਿਆ ਕੁੱਝ ਹੋਰ। (Punjabi , ਸਾਹਿਤ-ਮਾਲਾ, ਸੂਫੀ-ਕਾਵਿ, ਬੁਲੇ ਸ਼ਾਹ, ਮੇਰੀ ਬੁੱਕਲ ਦੇ ਵਿੱਚ ਚੋਰ, p. 43)

5. ਦੇਹਰਾ ਸਸੀਤ ਸੋਝੀ ਪੂਜਾ ਔ ਨਿਵਾਜ ਔਝੀ ਮਾਨਸ ਸਕੈ ਏਕ ਪੈ ਅਨੇਕ ਕੋ ਖਮਾਤ ਹੈ । । ਦੇਵਤਾ ਅਦੇਵ  
ਜਚਲ ਗਥਰਵ ਤੁਰਕ ਹਿੰਦੂ ਨਿਆਰੇ ਨਿਆਰੇ ਦੇਸਨ ਕੇ ਖੇਸ ਕੋ ਖਮਾਤ ਹੈ । (Hindi, Poem No. 2,  
ਮਾਨਸ ਕੀ ਏਕ ਜਾਤ, p. 12)
6. ਦੇਸ਼ ਜਾਤਿਯੋਂ ਕਾ ਕਥ ਹੋਗਾ, ਨਵ ਮਾਨਵਤਾ ਮੇ ਰੇ ਏਕਾ, ਕਾਲੇ ਬਾਦਲ ਮੇ ਕਲ ਕੀ, ਸੋਨੇ ਕੀ ਰੇਖਾ ।  
(Hindi, Poem No. 5, ਕਾਲੇ ਬਾਦਲ, p. 24)
7. ਭਾਰਤ ਦੀ ਏਕਤਾ, ਸੁੰਤਰਤਾ ਅਤੇ ਉਨਤੀ ਪੰਜਾਬੀਆਂ ਦੇ ਬਲ ਤੇ ਨਿਰਭਰ ਰਹੀ ਹੈ । (Social  
Studies, ਇਤਿਹਾਸ, L.No. 1, ਪੰਜਾਬ ਦੀਆਂ ਭੂਗੋਲਿਕ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਅਤੇ ਉਹਨਾਂ ਦਾ ਇਸ ਦੇ  
ਇਤਿਹਾਸ ਉੱਤੇ ਪ੍ਰਭਾਵ, p. 6)
8. ਪੰਡਤ ਨਹਿਰੂ ..... ਹਰੇਕ ਦੇਸ਼ ਨੂੰ ਦੂਜੇ ਦੇਸ਼ ਦੀ  
ਪ੍ਰਭੂਸਤਾ ਅਤੇ ਏਕਤਾ ਦਾ ਮਾਨ ਸਨਮਾਨ ਕਰਨਾ, ਪ੍ਰਸਧਰ ਹਮਲਾ ਨਾ ਕਰਨਾ ਇਕ ਦੂਜੇ ਦੇ ਮਾਮਲੇ  
ਵਿੱਚ ਦਖਲ ਨਾ ਦੇਣਾ, ਆਪਸੀ ਸੰਬੰਧਾਂ ਵਿੱਚ ਸਮਾਨਤਾ ਅਤੇ ਪ੍ਰਸਧਰ ਲਾਭ ਪਹੁੰਚਾਉਣਾ ਅਤੇ  
ਸ਼ਾਂਤਮਈ ਸਰਹੱਦ ਨੂੰ ਸਵੀਕਾਰ ਕਰਨਾ । (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 14, ਭਾਰਤ  
ਦੀ ਵਿਦੇਸ਼ ਨੀਤੀ ਅਤੇ ਸਯੁਕਤ ਭਾਰਤ, p. 203)

### Peace

1. His eyesight was threatened, disease afflicted him but he never lost his calm. He  
testified that he was of often amazed by the depth of this peace. This he assured us  
he had found in God. (English, Main Course Book, L.No. 3, Secret of Happiness,  
p. 34)
2. God watches over you and cares for you and will bring you through all  
difficulties. Then you will have total peace of mind. (English, Main Course Book,  
L.No. 3, Secret of Happiness, p.34).
3. ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਂਦ ਨ ਆਵੈ..... ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ  
ਜੀਉ । । (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਮੇਰਾ ਮਨ ਲੋਚ  
ਗੁਰਦਰਸਨ ਤਾਈ, p. 22)
4. ਕਿਸੇ ਨੂੰ ਕੋੜਾ ਬਚਨ ਬੋਲ ਕੇ, ਕਿਸੇ ਦੀ ਨਿੰਦਾ ਕਰਕੇ ਅਸੀਂ ਆਪਣੀ ਹੀ ਸ਼ਾਂਤੀ ਗਵਾ ਬੈਠਦੇ  
ਹਾਂ । Punjabi, ਸਾਹਿਤ- ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਇ, p. 169)
5. ਹਰੇਕ ਦੇਸ਼ ਦੀ ਸਰਕਾਰ ਸਮਾਜ ਵਿੱਚ ਕਨੂੰਨੀ ਵਿਵਸਥਾ ਅਤੇ ਸ਼ਾਂਤੀ ਸਥਾਪਿਤ ਕਰਦੀ ਹੈ । (Social  
Studies, ਇਤਿਹਾਸ, L.No. 10, ਭਾਰਤੀ ਸੰਵਿਧਾਨ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ, p. 127)



6. ਸ਼ਰੋਮਣੀ ਆਕਲੀ ਦਲ ਭਾਰਤ ਦੀਆਂ ਵੱਖ-ਵੱਖ ਕੌਮਾਂ ਅਤੇ ਫਿਰਕਿਆਂ ਵਿੱਚ ਸ਼ਾਂਤੀ ਆਪਸੀ ਪ੍ਰੇਮ-ਭਾਵ ਭਾਈਚਾਰਾ ਮਿੱਤਰਤਾ ਅਤੇ ਸਰਬਤ ਦੇ ਭਲੇ ਵਿੱਚ ਦਿੜ੍ਹ ਵਿਸ਼ਵਾਸ ਰਖਦਾ ਹੈ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 13, ਭਾਰਤੀ ਲੋਕਤੰਤਰ ਦਾ ਸਰੂਪ, p. 185)
7. ਭਾਰਤ ਹਮੇਸ਼ਾ ਸ਼ਾਂਤੀ ਖੰਸਦ ਦੇਸ਼ ਰਿਹਾ ਹੈ ਭਾਰਤ ਹਥਿਆਰਬੰਦੀ ਅਤੇ ਸੈਨਿਕ ਸ਼ਕਤੀ.....ਮਾਨਵਤਾ ਦੀ ਰੱਖਿਆ ਅਤੇ ਵਿਸ਼ਵਸ਼ਾਂਤੀ ਲਈ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਹਥਿਆਰ ਦੌੜ ਨੂੰ ਘਟਾਇਆ ਜਾਵੇ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 13, ਭਾਰਤੀ ਲੋਕਤੰਤਰ ਦਾ ਸਰੂਪ, p. 196)
8. ਵਿਸ਼ਵਸ਼ਾਂਤੀ ਅਤੇ ਸੁੱਰਖਿਆ ਨੂੰ ਬਨਾਈ ਰਖਣ ਲਈ ਅਤੇ ਮਾਨਵ ਜਾਤੀ ਨੂੰ ਯੁੱਧ ਦੇ ਭਿਆਨਕ .....ਭਾਰਤ ਨੇ ਉਸ ਖਤਰੇ ਤੋਂ ਬਚਾਉਣ ਲਈ ਪੂਰਨ ਸਹਿਯੋਗ ਅਤੇ ਸ਼ਲਾਘਾਯੋਗ ਭੂਮਿਕਾ ਨਿਭਾਈ ਹੈ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 14, ਭਾਰਤ ਦੀ ਵਿਸ਼ੇਸ਼ ਨੀਤੀ ਅਤੇ ਸੰਯੁਕਤ ਰਾਸ਼ਟਰ, p. 201)

### Equality

1. Lord Rama's eating of the tested berries from a Bheel woman is a sufficient proof of the fact that there was never any discrimination on the basis of caste, creed or profession of a person in ancient India. (English, Main Course Book, L.No. 6, Some Glimpses of Ancient Indian Thought and Practices , p. 74)
2. Woman in this great Land was never looked upon .....considered a devi (goddess) , the mother of mankind, the ardhhanisimi , the inseparable but equal wheel of the ratha (chariot) of life. (English, Main Course Book, L.No. 6, Some Glimpses of Ancient Indian Thought and practices , p. 74)
3. .... ਇਹ ਜਮਹੂਰੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦਾ ਦੇਸ਼ ਏ। ਇਹਦੇ ਵਿੱਚ ਲਿਖਤੀ ਤੌਰ ਤੇ ਸਾਰਿਆ ਦੇ ਹੱਕ ਬਰਾਬਰ ਨੇ। Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 7, ਨਾਇਕ, p. 112)
4. .... ਗੁਰਦਵਾਰੇ ਜਾਵੇਗੇ ਕਿ ਮੰਦਰ? ਮਾਸੀ ਨੇ ਜਵਾਬ ਦਿੱਤਾ: “ਪੁੱਤਰ ਕੋਈ ਫਰਕ ਨੀ ਦੇਵੇ ਥਾਂ ਚਲੇ ਚੱਲਾਂਗੇ । ਸਵੇਰੇ ਗੁਰਦਵਾਰੇ ਸ਼ਾਮੀ ਮੰਦਰ” (Punjabi , ਵੰਨਗੀ , ਕਹਾਣੀਆਂ, L.No. 8, ਮਝੀਆਂ ਤੋਂ ਦੂਰ, p. 183)
5. ਆਪ ਸਭ ਮਨੁੱਖਾਂ ਨੂੰ ਬਰਾਬਰ ਸਮਝਦੇ ਸਨ ਅਤੇ ਨੇਕ ਕਰਨੀ ਉੱਤੇ ਜੋਰ ਦਿੰਦੇ ਸਨ। (Punjabi, ਸਾਹਿਤ- ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, p. 8)
6. ਗੁਰੂ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ।। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, ਗਗਨ ਮੈਂ ਥਾਲੁ, p. 15)
7. ਦੇਖਿ ਪਰਾਈਆ ਚੰਗੀਆ ਮਾਵਾ ਭੈਣਾ ਧੀਆ ਜਾਣੈ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵੀਰ-ਕਾਵਿ, ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ, , ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਦੇਖਿ ਪਰਾਈਆ ਚੰਗੀਆ, p. 30)

8. ਇਕ ਫਿਕਾ ਨਾ ਗਲਾਇ.....ਸਭ ਅਮੋਲਵੇ ।(Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਸੂਫੀ-ਕਾਵਿ, ਸ਼ੇਖ ਫਰੀਦ ਜੀ, ਸਲੋਕ, p.37)
9. ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਹਿੰਦੁਸਤਾਨ ਵਿੱਚ ਇੱਕ ਬੜੇ ਮਹਾਨ ਸੁਧਾਰਕ ,.....ਸਮਾਜ ਵਿੱਚ ਮਰਦ ਤੇ ਇਸਤਰੀ ਦੀ ਸਪੁਰਨ ਤੇ ਮੁੱਕਮਲ ਏਕਤਾ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ।(Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਕੂਕਾ, p. 178)
10. ਜਾਤ ਜਨਮ ਤੇ ਅਸਲ ਨਸਲ ਨੂੰ ਕੋਈ ਕਦੇ ਨਾ ਛਾਣੇ , ....ਸਭ ਕੋਈ ਆਪਣੀ ਜਾਣੇ।(Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ, pp. 198,199)
11. ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ।। ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ।।(Punjabi, ਨਾਵਲ, L.No. 8, p. 56)
12. ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਹਾ ਉਪਜਿਆ ਕੋਣ ਭਲੇ ਕੋ ਮੰਦੇ।(Punjabi, ਨਾਵਲ, L.No. 8, p. 60)
13. ‘ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ’।(Punjabi, ਨਾਵਲ, L.No.10, p. 71)
14. ਕੀਤਾ ਭੜਓ ਸੁੰਡੀਯਾ ਸਨਿਆਸੀ ਕੀਤਾ ਜੋਗੀ ਭੜਓ, ਕੀਤਾ ਬ੍ਰਹਮਚਾਰੀ ਕੀਤਾ ਜਤੀ ਅਨਮਾਨਬੋ।  
ਹਿੰਦੂ ਤੁਰਕ ਕੀਤਾ ਰਾਫਜੀ ਇਸਾਮ ਸਾਫੀ, ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ।(Hindi, Poem No. 2, ਮਾਨਸ ਕੀ ਏਕ ਜਾਤ, p.11,12)
15. ਮਾਨਵ-ਮਾਨਵ ਮੇ ਕੋਈ ਭੇਦਭਾਵ ਔਰ ਫ਼ੈਸ ਨਹੀ ਹੈ ਜੋ ਕੁਝ ਹੈ ਵਹ ਕੇਵਲ ਪਰਮਾਤਮਾ ਕਾ ਪ੍ਰਸਾਰ ਹੈ  
ਓਟੇ-ਫਟੇ ਪੇਡ ਪਰਵਤ, ਕੀਟ ਪਤੰਗੇ ਜੀਵ, ਜੜ ਚੇਤਨ ਸਬੀ ਮੇ ਏਕ ਹੀ ਆਤਮਾ ਰਮਨ ਕਰਤੀ ਹੈ।(Hindi, Poem No. 2, ਮਾਨਸ ਕੀ ਏਕ ਜਾਤ, p.11).
16. ਗਿਆਨ ਪ੍ਰਾਪਤੀ ਪਿਛੋਂ ਜਦੋਂ ਗੁਰੂ ਨਾਨਕ ਸਹਿਬ ਜੀ ਸੁਲਤਾਨਪੁਰ ਲੋਧੀ ਵਾਪਸ ਪੁੱਜੇ ਤਾਂ ਉਹਨਾਂ ਨੇ ਕੇਵਲ ਕਿਹਾ ‘ਨਾ ਕੋਈ ਹਿੰਦੂ ਨਾ ਕੋਈ ਮੁਸਲਮਾਨ’.....ਇਹਨਾਂ ਸ਼ਬਦਾਂ ਦਾ ਇਹ ਵੀ ਅਰਥ ਇਹ ਵੀ ਸੀ ਕਿ ਹਿੰਦੂਆਂ ਅਤੇ ਮੁਸਲਮਾਨਾਂ ਵਿੱਚ ਕੋਈ ਵੀ ਫਰਕ ਨਹੀਂ ਅਤੇ ਉਹ ਇੱਕ ਸਮਾਨ ਹਨ।(Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ, p. 20)
17. ਗੁਰੂ ਸਹਿਬ ਨੇ ਉੱਥੇ ‘ਸੰਗਤ’ ਅਤੇ ‘ਪੰਗਤ’ ਦੀ ਨੀਂਹ ਰੱਖੀ ਜਿਸ ਨਾਲ ਮਨੁੱਖ ਜਾਤੀ ਵਿੱਚੋਂ ਉਚ ਨੀਚ ਦਾ ਫਰਕ ਮਿਟ ਗਿਆ।(Social Studies, ਇਤਿਹਾਸ, L.No.3, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ, p. 24)
18. ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਦੇ ਸਮੇਂ ਵਿੱਚ ਇਹ ਪ੍ਰਥਾ ਵਿਸਤ੍ਰਿਤ ਰੂਪ ਵਿੱਚ ਜਾਰੀ ਰਹੀ ਉਹਨਾਂ ਦੇ ਲੰਗਰ ਵਿੱਚ ਖਤਰੀ, ਬ੍ਰਹਮਣ, ਵੈਸ਼, ਸ਼ੂਦਰ ਨੂੰ ਕਿਸੇ ਭੇਦਭਾਵ ਦੇ ਇਕੋ ਹੀ ਪੰਗਤ ਵਿੱਚ ਇੱਕਠਿਆਂ ਲੰਗਰ ਛਕਣਾ



ਪੈਂਦਾ ਸੀ। (Social Studies, ਇਤਿਹਾਸ, L.No. 4, ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਤੋਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਤੱਕ ਸਿੱਖ ਗੁਰੂਆਂ ਦਾ ਯੋਗਦਾਨ, p. 31)

19. ਸਮਾਜਵਾਦੀ ਰਾਜ ਦਾ ਭਾਵ ਹੈ ਕਿ ਭਾਰਤ ਵਿਚ ਨਾਗਰਿਕਾਂ ਨੂੰ ਆਪਣਾ ਵਿਕਾਸ ਕਰਨ ਲਈ ਸਮਾਨ ਅਵਸਰ ਮਿਲਣਗੇ ਗਰੀਬ ਅਤੇ ਅਮੀਰ ਵਿੱਚ ਵਧੇਰੇ ਅੰਤਰ ਨਹੀਂ ਹੋਵੇਗਾ , ਕਿਸੇ ਦਾ ਸ਼ੋਸ਼ਣ ਨਹੀਂ ਕੀਤਾ ਜਾਵੇਗਾ। (Social Studies, ਇਤਿਹਾਸ, L.No. 10, ਭਾਰਤ ਸੰਵਿਧਾਨ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ, p. 128)
20. ਕਿਸੇ ਵੀ ਨਾਗਰਿਕ ਨਾਲ ਧਰਮ ਜਾਤ, ਨਸਲ ਲਿੰਗ ਵੰਸ਼ ਜਨਮ-ਸਥਾਨ ਜਾਂ ਨਿਵਾਸ ਸਥਾਨ ਦੇ ਅਧਾਰ ਤੇ ਵਿੱਤਕਰਾ ਨਹੀਂ ਕੀਤਾ ਜਾਵੇਗਾ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 10, ਭਾਰਤ ਸੰਵਿਧਾਨ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ, p. 132)
21. ਰਾਜਨੀਤਿਕ ਸਮਾਨਤਾ ਤੋਂ ਭਾਵ ਹੈ ਕਿ ਸੰਵਿਧਾਨ ਅਨੁਸਾਰ ਸਾਰੇ ਨਾਗਰਿਕ ਸਮਾਨ ਹਨ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਕਿਸੇ ਵਿਤਕਰੇ ਦੇ ਸਾਮਾਨ ਰਾਜਨੀਤਿਕ ਅਧਿਕਾਰ ਦਿੱਤੇ ਹਨ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 13, ਭਾਰਤੀ ਲੋਕਤੰਤਰ ਦਾ ਸਰੂਪ, p.173)

### **Non Violence**

1. He might have sufficient reason and understanding to abolish war. Whether that will be so, whether and when he will have a better understanding of his fellowmen... that remains to be seen. (English, Main Course Book, L.No. 2, Where is Science Taking US? , p. 21)
2. We still need to be taught to love the entire mankind as our kith and kin and respect the sanctity of life through total nonviolence. (English, Main Course Book, L.No. 6, Some Glimpses of Ancient Indian Thought and Practices , p. 73)
3. ਹਮ ਗਾਂਧੀ ਜੀ ਕੇ ਪੁਜਾਰੀ ਹੈ। ਹਮ ਇਸ ਰਾਜ ਕੇ ਬਤਾ ਦੇਨਾ ਚਾਹਤੇ ਹੈ ਕਿ ਹਮਾਰੇ ਅਹਿੰਸਾ ਕੇ ਹਥਿਆਰ ਕੇ ਸਾਮਨੇ ਉਸ ਕੀ ਤੋਪੋਂ, ਬੰਦਕੂਂ ਕੇ ਮੂੰਹ ਭੀ ਬੰਦ ਹੋ ਜਾਏਗੇ। (Punjabi, ਨਾਵਲ, L.No. 14, p. 93)
4. “ਸਿਰਫ਼ ਏਕ ਚੀਜ਼-ਹੱਥੀ ਹੋਂ ਇਨਸਾਨਿਯਤ ਨਹੀਂ ਹੈ-ਗ਼ਰੂਰ ਕੇ ਜਿਸ ਫੇਰ ਪਰ ਤੂੰ ਸਪਨੇ ਕੇ ਸਹਲ ਬਨਾ ਰਹਾ ਹੈ-ਬਹੱਥੀ ਸਿਵਾਏ ਤਵਾਹੀ ਕੇ ਕੁਝ ਨਹੀਂ ਅਬ ਭੀ ਸੱਮਲ ਜਾ-ਨਾਦਾਨ ਨਹੀਂ ਤੋਂ.....(Hindi, L.No. 5, ਲਘੁਕਥਾਏਂ-ਅਹਸਾਸ, p. 80)

## Detachment

1. ਚੜਾ ਭੰਨੂ ਪਲੰਘ ਸਿਉ ਮੁੰਧੇ ਸੁਣ ਬਾਹੀ।। ਸੁਣ ਬਾਹਾ ਏਤੇ ਵੇਸ ਕਰੇਦੀਏ ਮੁੰਧੇ ਸਹੁ ਰਾਤੇ ਅਵਰਾਹਾ।। .....ਅੰਮਾਲੀ ਹਉ ਖਰੀ ਸੁਚਜੀ ਤੈ ਸਹ ਏਕਿ ਨ ਭਾਵਾ।। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, ਮੋਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ, p. 11)
2. ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰ ਤਜਿ ਤ੍ਰਿਸਨਾ , .....ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ, ਹਰਿ ਵਾਸਨਾ ਸਮਾਈ । (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਹਿਆਉ ਨ ਕੇਹੀ ਠਾਹਿ, p. 168)
3. मत व्यथित हो पुण्य । किसको, सुख दिया संसार ने। स्वार्थमय सबको बनाया, है यहाँ करतार ने। (Hindi, Poem No. 4, मुरझाया फूल, p. 21)

## Charity

1. ....Her face is thin and worn , ..... her little boy is lying ill he has fever, and is asking his mother to give him oranges....., will you not bring her the ruby out of my sword hilt . (English, Main Course Book, L.No. 1, The Happy Prince , p. 2)
2. He is trying to finish a play for the Director of the Theatre, but he is too cold to write anymore . There is no fire in the grate, and hunger has made him Paint ..... He ordered the Swallow to pluck out one of them and take it to play wright. He will sell it to the Jeweller, .....finish his play . (English, Main Course Book, L.No. 1, The Happy Prince , p.4).
3. The advance for which the world is waiting , beyond any doubt, .....advance in charity, in understanding , .....mercy. (English, Main Course Book, L.No. 2, Where is science Taking US, p. 20)
4. Our philosophy and thought teach use ..... . to give away in charity in the real spirit , of detachment . (This does not belong to me) is the real spirit behind . (English, Main Course Book, L.No. 6, Some Glimpses of Ancient Indian Thought and Practices, p. 72)
4. विश्व मे हे पुण्य! तू सबके हृदय भाता रहा। दान कर सर्वस्व फिर भी, हाथ हर्षाता रहा। (Hindi, Poem No. 4, मुरझाया फूल, p. 21)
5. अपने नगर में घूम फिर वहाँ के विशाल समाज का संपर्क पा वहाँ के संचित-ज्ञान भंडार का उपयोग कर, उसे अपनी सेवाओं का ज्ञान दे, उसकी सेवाओं का सहारा पा और इस तरह एक

मनुष्य से एक भरा - पूरा नगर बन कर मैं खड़ा हुआ था। (Hindi, L.No. 1, निबन्ध, मैं और मेरा देश, p. 85)

6. ਉਹ ਸਵੇਰੇ ਸ਼ਹਿਰ ਦੇ ਨਾਲ ਵਗਦੀ ਹੋਈ ਵੇਈ ਨਦੀ ਵਿੱਚ ਇਸ਼ਨਾਨ ਕਰਦੇ ਪ੍ਰਮਾਤਮਾ ਦਾ ਨਾਮ ਸਿਮਰਦੇ ਅਤੇ ਆਪਣੀ ਆਮਦਨ ਦਾ ਕੁੱਝ ਹਿੱਸਾ ਲੋੜਵੰਦ ਨੂੰ ਦਾਨ ਕਰਦੇ। (Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ, p. 20)

### Sacrifice

1. The poor little Swallow grew colder and colder, but he would not leave the Prince, he loved him too well. (English, Main Course Book, L.No. 1, The Happy Prince , p. 7)
2. Dadhichi took no time in laying down his life so that his bones could be made into an invincible weapon. This victory of the good over evil is the rare of the rare examples of greed, renunciation and sacrifice that this culture teachers. (English, Main Course Book, L.No. 6, Some Glimpses of Ancient Indian Thought and Practices, p. 72)
3. I had my hair cut off and sold it because I had to buy a Christmas present for you . (English, Main Course Book, L.No. 4, A Gift for Christmas, p. 48)
4. I sold the watch to get the money to by your combs. (English, Main Course Book, L.No. 4, A Gift for Christmas , p. 49)
5. ਕੁਰਬਾਨੀ ਕਰਨੀ ਪੈਂਦੀ ਏ। ਮਾਪਿਆਂ ਨੂੰ ਹਰ ਭਾਤ ਦੀ ਕੁਰਬਾਨੀ ਤਨ ਦੀ, ਮਨ ਦੀ, ਧਨ ਦੀ,.... । (Punjabi, ਇਕਾਂਗੀ, L.No. 3, ਬੇਵਸੀ, pp. 58,59)
6. ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਹੋਏ ਤਾ ਜੁ ਹੋਇ ਨਿਤਾਣਾ । ....ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਚਲਣੁ ਜਾਣਿ ਜੁਗਤਿ ਮਿਹਮਾਣਾ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ, pp. 29,30)
7. ‘ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਦੀ ਛਡਿ ਆਸ’। (Punjabi, ਨਾਵਲ, L.No. 10, p. 73)
8. ਹਮ ਅਪਨੇ ਦੇਸ਼ ਕੇ ਲੀਏ, ਅਪਨੇ ਵਤਨ ਕੇ ਲੀਏ, ਅਪਨੇ ਲੋਗੋ ਕੇ ਲੀਏ, ਔਰ, ਸਭ ਸੇ ਪੇਸ਼ਤਰ ਅਪਨੀ ਆਜਾਦੀ ਕੇ ਲੀਏ , ਤਨ ਮਨ ਧਨ ਸਬ ਕੁੱਝ ਕੁਰਬਾਨ ਕਰਨੇ ਕੋ ਤੈਆਰ ਹੈ। (Punjabi, ਨਾਵਲ, L.No. 14, p. 93)
9. जाके प्रिय न राम-वैदेही तजिए ताहि कोटि बैरी सम जद्यपि परम स्नेही .....तुलसी सो सेव भांति परम हित पूज्य प्रान ते प्यारे। (Hindi, Poem No. 1, विनय एंव भक्ति, p. 4)



10. जिस दिन सुभाष ने बर्मा में, मॉंगी उनसे कुरबानी थी। बोले, “स्वतन्त्रता की खातिर” बलिदान तुम्हे करना होगा। (Hindi, Poem No. 3, खूनी हस्ताक्षर, p. 15)
11. देश को स्वतन्त्र कराने का एक जोश था। माताओं ने मुस्कराकर अपनी सन्तान को स्वाधीनता की बेदी पर बलिदान होने को भेजा। (Hindi, L.No. 3, कहानी, उंगली का ईशारा, p. 60)
12. हिन्दुस्तान की तवारीख कर रही है कि राखी के धागो ने हज़ारों कुर्बानियाँ कराई है। (Hindi, L.No. 1, एंकाकी, राखी का मुल्य, p. 160)
13. ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਆਤਮ ਤਿਆਗ ਜਾਂ ਹਉਮੈ ਤਿਆਗ ਨੂੰ ਬਹੁਤ ਮਹੱਤਵ.....ਤਿਆਗ ਜਾਂ ਆਤਮ ਸਮਰੱਥਤ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। (Social Studies, ਇਤਿਹਾਸ, ਪਾਠ-1, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ, p. 25)
14. ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੋਲ ਕਸ਼ਮੀਰੀ ਪੰਡਤਾਂ ਨੇ ਫਰਿਆਦ ਕੀਤੀ ਕਿ.....ਉਹਨਾਂ ਦੀ ਬੇਨਤੀ ਨੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਆਤਮ -ਬਲਿਦਾਨ ਦਾ ਨਿਸਚਾ ਕੀਤਾ। (Social Studies, ਇਤਿਹਾਸ, L.No. 4, ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਤੋਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਤੱਕ ਸਿੱਖ ਗੁਰੂਆਂ ਦਾ ਯੋਗਦਾਨ, p. 47)
15. ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਧਰਮ ਦੀ ਰੱਖਿਆ ਲਈ ਆਪਣੇ ਸਾਰੇ ਹੀ ਸੁਖਾਂ ਦਾ ਤਿਆਗ ਕਰ ਦਿੱਤਾ। ਉਹਨਾਂ ਨੇ ਆਪਣੇ ਪਿਤਾ ਚਾਰੇ ਪੁੱਤਰ ਮਾਤਾ ਅਤੇ ਆਪਣੇ ਪਿਆਰੇ ਸਿੱਖਾਂ ਨੂੰ ਕੁਰਬਾਨ ਕਰ ਦਿੱਤਾ। (Social Studies, ਇਤਿਹਾਸ, L.No. 5, ਗੁਰੂ ਗੋਬਿੰਦ ਜੀ ਦਾ ਜੀਵਨ, ਖਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਅਤੇ ਸ਼ਖਸੀਅਤ, p. 65)

### **Self Control**

1. Everyone noted that the carried about himself sense of peace poise, an inner strength and confidence that was truly remarkable. (English, Main Course Book, L.No. 3, Secret of Happiness, p. 34)
2. ਇਸ ਕਹਾਣੀ ਤੋਂ ਇਹ ਪ੍ਰੇਰਣਾ ਮਿਲਦੀ ਹੈ ਕਿ ਮਨੁੱਖ ਨੂੰ ਆਈ ਮੁਸੀਬਤ ਤੋਂ ਘਬਰਾਉਣਾ ਨਹੀਂ ਚਾਹੀਦਾ। ਸਗੋਂ ਆਤਮ ਵਿਸ਼ਵਾਸ ਅਤੇ ਜਿੰਦਾਦਿਲੀ ਨਾਲ ਉਸ ਦਾ ਮੁਕਾਬਲਾ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 9, ਇੱਕ ਪੈਰ ਘੱਟ ਤੁਰਨਾ, p. 192)
3. ... ਇਹਨਾਂ ਸਾਰੇ ਹਾਲਾਤਾਂ ਵਿੱਚ ਵੀ ਤੇਜ਼ ਹਮੇਸ਼ਾ ਚੜਦੀ ਕਲਾ ਵਿੱਚ ਰਹਿੰਦਾ ਹੈ। ਆਪਣੀ ਗਰੀਬੀ ਦੇ ਰੋਣੇ ਨਹੀਂ ਰੋਂਦਾ ਸਗੋਂ ਹਰ ਗੱਲੋਂ ਵਿੱਚੋਂ ਹਾਸਾ ਪੈਦਾ ਕਰਦਾ ਹੈ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 12, ਡੂੰਘਾ, p. 223)
4. ਸਾਈਂ ਜਿਨਾਂਦੜੇ ਵਲ ਤਿਨਾਂ ਨੂੰ ਗਮ ਕੈਂਦਾ, .....ਵੇ ਲੋਕਾ। (Punjabi, ਸਾਹਿਤ ਮਾਲਾ, ਸੂਫੀ-ਕਾਵਿ, ਸ਼ਾਹ ਹੁਸੈਨ, ਸਾਈਂ ਜਿਨਾਂ ਦੇ ਵੱਲ, p. 40)

5. मुँह से कभी उफ न कहते हैं , संकट का चरण न गहते हैं, जो आ पड़ता सब सहते हैं, उद्योग-  
निरत नित रहते हैं। (Hindi, Poem No. 6, वीर, p. 27)

### Wisdom

1. Nature is the true teacher and human knowledge and wisdom acquired through intellectual or bookish sources is useless. Nature alone can help us see and understand the inherent beauty of things around us. Our intellect deprives us of the aesthetic enjoyment of nature and takes us away from her. (English, Main Course Book, Poem No. IV, The Tables Turned, p. 100)
2. Book !'t is dull and endless strife; come hear the woodland linnet, How sweet his music! On my life, there's more of wisdom in it. ....She has a world of ready wealth, Our minds and hearts to bless S Pontaneus as wisdom breathed by health,..... (English, Main Course Book, Poem No. IV, The Tables Turned, pp. 100,101)
3. ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ।। ਜੋ ਤਿਸ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ।। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, ਗਗਨ ਮੈਂ ਥਾਲ, p. 15)
4. ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ। ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ ਗੋਲੇ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕ, p. 21)
5. ਫਰੀਦਾ ਜੇ ਤੂੰ ਅਕਲਿ ਲਤੀਫ,.... ਸਿਰੁ ਨੀਵਾਂ ਕਰਿ ਦੇਖੁ।। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਸੂਫੀ-ਕਾਵਿ, ਸ਼ੇਖ ਫਰੀਦ, ਸਲੋਕ, p. 35)
6. ਰੱਬਾ! ਮੇਰੇ ਹਾਲ ਦਾ ਮਹਿਰਮ ਤੂੰ .. ਮੈਂ ਨਾਹੀ ਸਭ ਤੂੰ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਸੂਫੀ-ਕਾਵਿ, ਸ਼ਾਹ ਹੁਸੈਨ, ਸਭ ਕਿਛੁ ਮੇਰਾ ਤੂੰ, p. 39)
7. सत्यपुरुषो के जीवन से सीखो चरित्र निज गढ़ना। अपने गुरु से सीखो बच्चो उत्तम विद्या पढ़ना। (Hindi, Poem No. 7, सीखो, p. 30)

### Courage

1. Where the mind is without fear and the head is held high ; .....(English, Main Course Book, Poem No. VII, Where the Mind is Without Fear, p. 171)
2. ਸਤਨਾਮੀ ਸਾਧੂ ਵੀ ਜੋਰ ਜੁਲਮ ਵਿਰੁਧ ਆਵਾਜ਼ ਬੁਲੰਦ ਕਰ ਰਹੇ ਹਨ। ਲੋਕਾਂ ਨੂੰ ਜਗਾ ਰਹੇ ਹਨ। (Punjabi, ਇਕਾਂਗੀ, L.No. 4, ਜਫਰਨਾਮਾ, p. 64)

3. ਉਹ ਹਰ ਕੁਰਬਾਨੀ ਕਰਨ ਲਈ ਤਿਆਰ ਸੀ। ਉਸ ਦੀ ਕਲਮ ਕਾਗਜ਼ਾ ਤੇ ਸ਼ੋਅਲੇ ਲਿਖਣ ਲੱਗੀ।..... ਹਨੇਰੇ ਕਮਰੇ ਵਿੱਚ ਚਾਨਣ ਆਉਣ ਦੇ ਆਸਾਰ ਸਨ।(Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 2, ਕਲਮ ਜਾਗ ਪਈ, p. 135)
4. ਸਿੰਘਾਂ ਸਾਰਿਆਂ ਬੈਠ ਗੁਰਮਤਾ ਕੀਤਾ, ‘ ਚੱਲੋ ਹੁਣੇ ਫਰੰਗੀ ਨੂੰ ਮਾਰੀਏ ਜੀ। .....ਅਸੀਂ ਕਾਸ ਤੇ ਉਸ ਤੋਂ ਹਾਰੀਏ ਜੀ।(Punjabi, ਸਾਹਿਤ ਮਾਲਾ, ਬੀਰ-ਕਾਵਿ, ਸ਼ਾਹ ਮੁਹੰਮਦ, ਸਿੰਘਾਂ ਦਾ ਜੰਗ ਲਈ ਗੁਰਮਤਾ, p. 69)
5. ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ, ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ।(Punjabi, ਨਾਵਲ, L.No. 9, p. 68)
6. युवाचित जिसके रक्त में उबाल है। उसे अपने देश के लिये प्राणों की बाजी लगाती हुए देश की रक्षा का प्रण लेना चाहिए। (Hindi,Poem No.3, खूनी हस्ताक्षर, p. 14)
7. वह खुन कहो किस मतलब का, जिसने उबाल सका नाम नहीं। वह खुन कहो किस मतलब का, आ सके देश के काम नहीं। (Hindi, Poem No.3, खूनी हस्ताक्षर, p. 15)
8. सूरमा नहीं विचलित होते, क्षण एक नहीं धीरज खोते, विघ्नों को गले लगाते हैं, कौंटो में राह बनाते हैं। (Hindi, Poem No.6, वीर, p. 27)
9. इस नरसंहार को देखकर ऊधम सिंह को खून खौल उठा। उन्होंने नरसंहार से लोगो से बदला लेने की भीषम प्रतिज्ञा ..... उसी वीर साहसी भारत माता के सपूत की कहानी है। (Hindi, L.No.6, निबन्ध, शहीद ऊधम सिंह, p. 132)
10. जिन्होंने खालसा पन्थ की ऐतिहा घटना को स्वयं साक्षात् दखा था और उन क्षणों में शौर्य और ऐतिहासिक.....वही हमें जीवन में आगे बढ़ने की किन्ही उच्च मूल्यों को अपनाने की ओर शोषण और अत्याचार के खिलाफ लड़ने की ताकत देती। (Hindi, L.No. 7, निबन्ध, मैं और मेरा देश, p. 139)
11. श्री गुरु गोबिन्ध सिंह जी ने विदेशी हमलो की क्रूरता से दनी कुचली भारत की जनता को झकझोर गुलामी की जंजीर तोड़ने के लिए वाहन किया तो मानवता की सोई हुई शक्ती को जगाया। (Hindi, L.No. 7, निबन्ध, खालसा का निर्माण स्थल :श्री आनन्दपुर साहिब, p. 139)
12. ਖਾਲਸੇ ਦੇ ਸੰਗਠਨ ਨਾਲ ਸਿੱਖਾਂ ਵਿੱਚ ਦਲੇਰੀ ਬਹਾਦਰੀ, ਨਿਡਰਤਾ, ਹਿੰਮਤ ਅਤੇ ਆਤਮ- ਬਲੀਦਾਨ ਦੀਆਂ ਭਾਵਨਾਂ ਜਾਗ ਪਈਆਂ।(Social Studies, ਇਤਿਹਾਸ, L.No. 5, ਗੁਰੂ ਗੋਬਿੰਦ ਜੀ ਦਾ ਜੀਵਨ, ਖਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਅਤੇ ਸ਼ਖਸੀਅਤ, p. 58)



13. ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਬਾਲ ਅਵਸਥਾ ਵਿੱਚ ਹੀ ਅਕੌੜ ਵਿੱਚ ਘਿਰ ਗਏ ਉਹਨਾਂ ਨੇ ਫਿਰ ਵੀ ਅਸਪਾਰਣ ਦਲੇਰੀ ਨਿਡਰਤਾ ਅਤੇ.....ਉਹਨਾਂ ਨੇ ਕਿਸੇ ਡਰ ਦੇ ਬਿਨਾਂ ਔਰੰਗਜ਼ੇਬ ਨੂੰ ‘ਜ਼ਫਰਨਾਮਾ’ ਵਰਗਾ ਖਤ ਲਿਖਿਆ।(Social Studies, ਇਤਿਹਾਸ, ਪਾਠ-5, ਗੁਰੂ ਗੋਬਿੰਦ ਜੀ ਦਾ ਜੀਵਨ, ਖਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਅਤੇ ਸ਼ਖਸੀਅਤ, p. 64)

### Service

1. ਪਰਮਾਤਮਾ ਦਾ ਭਜਨ ਕਰਿਆ ਕਰ, ਸਾਧੂ ਸੰਤਾਂ ਦੀ ਸੇਵਾ ਕਰਿਆ ਕਰ ਤੇ ਉਹਨਾਂ ਵਿੱਚ ਨਿਹਚਾ ਧਾਰ।(Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 2, ਮਹਾਤਮਾ, p. 37)
2. ਇਸ ਕਰਮ ਦਾ ਅਸਰ ਆਮ ਸੇਵਕਾਂ ਤੇ ਤਾਂ ਪੇਣਾ ਹੀ ਸੀ,.....। ਇਹੋ ਭਾਵਨਾ ਵਾਲੇ ਜਿਉੜਿਆਂ ਜਿਹੀ ਸੇਵਾ ਸਦਕਾ ਹੀ ਗੁਰੂ ਘਰ ਆਬਾਦ ਨੇ। Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 8, ਮੜੀਆਂ ਤੋਂ ਦੂਰ, pp. 184, 185)
3. ਸੇਵਾ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ॥ (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਮੇਰਾ ਮਨ ਲੋਚੈ ਗੁਰਦਰਸਨ ਤਾਈ, p. 22)
4. ਸੇਵਕ ਕੀ ਉੜਕਿ ਨਿਬਹੀ ਪ੍ਰੀਤਿ।। ਜੀਵਤੁ ਸਾਹਿਬੁ ਸੇਵਿਉ ਅਪਨਾ ਚਲਤੇ ਰਾਖਿਉ ਚੀਤਿ।(Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਮਾਨ ਮੋਹ ਅਰੁ ਲੋਭ ਵਿਕਾਰ, p. 23)
5. ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਨੇ ਆਪਣੇ ਦੇਸ਼ ਤੇ ਜਾਤੀ ਦੇ ਲੋਕਾਂ ਦੀ ਸਰੀਰਿਕ, ਆਤਮਿਕ ਤੇ ਭਾਈਚਾਰਕ ਦਸ਼ਾ ਨੂੰ ਉੱਚਾ ਕਰਨ ਦਾ ਜਤਨ ਕੀਤਾ।(Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਕੂਕਾ, p. 182)
6. ਏਸੋ ਕੋ ਤਦਾਰ ਜਗ ਸਾਹੀਂ। ਬਿਨੁ ਸੇਵਾ ਜੋ ਫ਼ਕੈ ਦੀਨ ਪਰ ਰਾਮ ਸਰਿਸ ਕੀਤ ਨਾਹੀਂ।।  
.....ਤੁਲਸੀਦਾਸ ਸਭ ਭਾਂਤਿ ਸਕਲ ਸੁਖ ਜੋ ਚਾਹਿਸਿ ਮਨ ਮੇਰੇ.....। (Hindi, Poem No. 1, ਬਿਨਯ ਏਕ ਭਕਤਿ, p. 4)
7. हमे इन रिश्तो को पुनः समझना होगा। साथ ही दूसरों की सेवा करके अकेलापन दूर किया जा सकता है। ऐसा विकल्प भी कहानी देती है। (Hindi, L.No. 4, कहानी, अकेली, p. 65)
8. किसी के घर में मुण्डन हो, छठी हो, जनेऊ हो, शादी हो या गमी, बुआ पहुँच जाती और छाती फाड़ कर काम करती मानो वह दूसरों के घर नहीं, अपने ही घर में काम कर रही हो। (Hindi, L.No. 4, कहानी, अकेली, p. 66)



9. अपने नगर में धूम-फिरकर वहाँ के विशाल समाज का संपर्क पा, वहाँ के संचित ज्ञान भंडार का उपयोग कर उसे अपनी सेवाओं का दान दे उसकी सेवाओं का सहारा पा और इस तरह एक मनुष्य से एक भरा पूरा नगर बन कर मैं खड़ा हुआ था। (Hindi, L.No. 1, निबन्ध, मैं और मेरा देश, p. 85)
10. .... आपने भूखे साधुओं को 20 रुपये से खाना खिलाकर सच्ची सेवा व सच्चा सौदा किया। (Hindi, L.No. 8, निबन्ध, श्री गुरु नानक देव जी, p.149)
11. इसी समय के दौरान ही आपने करतारपुर नगर बसाया कई स्थानों पर उचीत उपदेश द्वारा भटके हुए जन मानस को सुरुचिपूर्ण मार्ग.....तथा योगी सिद्धों को जन-सेवा का उपदेश दिया। (Hindi, L.No. 8, निबन्ध, श्री गुरु नानक देव जी, p. 150)
12. ਮਹਿਤਾ ਕਾਲੂ ਜੀ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਵਪਾਰ ਵਿੱਚ ਪਾਉਣਾ ਚਾਹਿਆ ਮਹਿਤਾ ਜੀ ਨੇ ਉਸਨੂੰ ਵੀਹ ਰੁਪਏ ਦਿੱਤੇ ਅਤੇ ਕਿਸੇ ਮੰਡੀ ਵਿੱਚ ਖਗ ਅਤੇ ਮੁਨਾਫੇ ਵਾਲਾ ਸੱਚਾ ਸੌਦਾ.....ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਸਾਰੀ ਰਕਮ ਦੀ ਰਸਦ ਲਿਆ ਕੇ ਭੁੱਖੇ ਸਾਧੂਆਂ ਨੂੰ ਰੋਟੀ ਖੁਆ ਦਿੱਤੀ। (Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ, p. 19)

### Purity

1. ਜੇ ਦੂਜਿਆਂ ਨਾਲ ਖਰਵਾ ਬੋਲਦੇ ਰਹੀਏ, ਤਾਂ ਇਸ ਵਾਦੀ ਨਾਲ ਸਾਨੂੰ ਆਪ ਨੂੰ ਹੀ ਨੁਕਸਾਨ ਹੁੰਦਾ ਹੈ, ਆਤਮਕ ਭੀ, ਸਰੀਰਕ ਭੀ ਤੇ ਭਾਈਚਾਰਕ ਭੀ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਹਿਆਉਂ ਨ ਕੈਹੀ ਠਾਇ, p. 189)
2. ਰਾਸ਼ਟ੍ਰਪਤਿ ਨੇ ਕਹਾ, “ ਦਾਦਾ ਆਜ  
 ਸਰਵੋਤਮ ਉਪਹਾਰ ਤੁਸਨੇ ਹੀ ਸੁਝੇ ਭੇਂਟ ਕੀਯਾ ਹੈ ਕਿਉਂਕਿ ਇਸਨੇ ਤੁਹਾਰੇ ਹਰਦਯ ਕਾ ਸ਼ੁਭ ਪ੍ਰਧਾਰ ਹੈ ।  
 (Hindi, L.No. 1, ਨਿਬੰਧ, ਮੈਂ ਆਰ ਮੇਰਾ ਦੇਸ਼, p. 91)
3. हृदय को उज्ज्वल ओर और निष्कलंक रखने का सबसे अच्छा उपाय यही है कि बुरी संगति की छूत से बचो। (Hindi, L.No. 3, मित्रता, p. 110)
4. मनुष्य की सारी कृपाओं का मूल स्रोत मन है इस इसलिए शास्त्रों में कहा गया है कि “ मन पूंत्त समाचरेत्” मन को पवित्र बनाओ। मन को पवित्र बनाने से आध्यात्मिक उन्नति भी होती है। (Hindi, L.No. 4, निबन्ध, मानसिक उन्नति, p.113)

5. ਗੁਰੂ ਜੀ ਦੁਆਰਾ ਸ੍ਰਿਸ਼ਟਿ, ਜੀਵ ਔਰ ਬ੍ਰਹਮ ਕੇ ਸੰਬੰਧ, ਅਕਾਲ ਪੁਰੁਸ਼ ਕਾ ਰੂਪ ਔਰ ਪ੍ਰਭੂ ਕਾ ਨਾਮ ਜਪਨੇ ਕਾ ਪ੍ਰੋਤਸਾਹਨ ਆਦਿ ਵਿਸ਼ਯ ਲਿਖੇ ਗਏ ਹਨ। (Hindi, L.No. 8, ਨਿਬੰਧ, ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, p. 151)

### Patience

1. If one starts looking for the usefulness in a given unfortunate, useless situation, the apparent bitterness of the circumstances vanishes in course of time. It is all in the conditioning of mind. (English, Main Course Book, Poem No. I, Sweet are the Uses of Adversity, p. 28)
2. ਮਨੁੱਖ ਨੂੰ ਆਈ ਮੁਸੀਬਤ ਤੋਂ ਘਬਰਾਉਣਾ ਨਹੀਂ ਚਾਹੀਦਾ। ਸਗੋਂ ਆਤਮ ਵਿਸ਼ਵਾਸ ਅਤੇ ਜਿੰਦਾਦਿਲੀ ਨਾਲ ਉਸ ਦਾ ਮੁਕਾਬਲਾ ਕਰਨਾ ਚਾਹੀਦਾ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 9, ਇੱਕ ਪੈਰ ਘੱਟ ਤੁਰਨਾ, p. 193)
3. ਉਹ ਸਾਰੀ ਉਮਰ ਹੱਸਦਾ ਰਿਹਾ ਸੀ। ਦੁੱਖ ਵਿੱਚ ਵੀ ਤੇ ਸੁੱਖ ਵਿੱਚ ਵੀ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 12, ਡੂੰਘਾ, p. 227)
4. ਰੁਖੀ ਸੁਖੀ ਖਾਇ ਕੈ .....ਤਰਸਾਏ ਜੀਉ।। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਸੂਫੀ-ਕਾਵਿ, ਸ਼ੇਖ ਫਰੀਦ, ਸਲੋਕ, p. 37)
5. ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ,.....ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਵਾਰਤਕ-ਭਾਗ, ਹਿਆਓ ਨ ਕੈਹੀ ਠਾਹਿ, p. 170)
6. चाकू- छुरी कटारियों से, वे अपना रक्त गिराते थे, फिर उसी रक्त की सहाई में, वे अपनी कलम डुबते थे। (Hindi, Poem No. 3, खूनी हस्ताक्षर, p.17)

### Duty

1. Consider it a divine and blessed duty to feed the birds flying in the sky, the animals moving about on this earth and the insects living in small holes inside the earth. (English, Main Course Book, L.No. 6, Some Glimpses of Ancient Indian Thought and Practices, p. 73)
2. ਰੱਬ ਉਗਾਹ ਹੈ, ਮੈਂ ਮਿਹਨਤ, ਦਿਆਨਤ ਦਾਰੀ ਤੇ ਸੱਚਾਈ ਨਾਲ ਆਪਣਾ ਫਰਜ਼ ਨਿਭਾਇਆ ਹੈ। (Punjabi, ਇਕਾਂਗੀ, L.No. 4, ਜਫ਼ਰਨਾਮਾ, p. 65)
3. ਉਸ ਨੂੰ ਉਸ ਦਾ ਫਰਜ਼ ਯਾਦ ਕਰਾਇਆ ਗਿਆ ਹੈ ਕਿ ਕਿਸੇ ਸਮੇਂ ਦੀ ਮੰਗ ਅਨੁਸਾਰ ਲਿਖੇ। ਉਹ ਨਿਡਰ ਹੋ ਕੇ ਲਿਖੇ, ਕਿਸੇ ਦੇ ਦਬਾਉ ਹੇਠ ਆ ਕੇ ਚੁੱਪ ਕਰਕੇ ਨਾ ਬੈਠ ਜਾਵੇ। (Punjabi, ਵੰਨਗੀ, ਕਹਾਣੀਆਂ, L.No. 2, ਕਲਮ ਜਾਗ ਪਈ, p.134)

4. मैं एक सिसर्च स्चलर हूँ बनारस विश्वविद्यालय में पिछले पाँच वर्षों में भारतीय संस्कृति ..... तुम वक्ता हो , देश के उदार के लिए कुछ करते .....? (Hindi, L.No. 3, कहानी, उग्ली का इशारा, p. 61)
5. इस अनुभव की छाया मे मैं सोचता हूँ कि मेरा कर्तव्य है कि मुझे निजी रूप मे सारे संसार का राज्य क्यों न मिलता हो, मैं कोई ऐसा काम न करूँ, जिससे मेरे देश की स्वतन्त्रता को, दुसरे शब्दों में उसके सम्मान को धक्का पहुँचे। (Hindi, L.No. 1, निबन्ध, मैं और मेरा देश, p. 87)
6. ਰਾਜ ਲੋਕਾਂ ਦੇ ਜੀਵਨ ਨੂੰ ਉਚਾ ਕਰਨ ਅਤੇ ਸਿਹਤ ਸੁਧਾਰਨ ਨੂੰ ਆਪਣਾ ਲਾਜ਼ਮੀ ਕਰਤੱਵ ਸਮਝੋ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 10, ਭਾਰਤੀ ਸੰਵਿਧਾਨ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ, p. 136)

### Renunciation

1. He gave us his secret by saying that if one will do as he did, “immense herself over a long period in the grace of God”, he will enter into a profound calm that nothing can destroy. (English, Main Course Book, L.No. 3, Secret of Happiness, p.34).
2. Dadhichi took no time in laying down his life so that his bones could be made into an invincible weapon. This victory of the good over evil is the rarest of the rare examples of greed, renunciation and sacrifice that this culture teaches. (English, Main Course Book, L.No. 6, Some Glimpses of Ancient Indian Thought and Practices, p. 72)
3. ....ਤੂੰ ਖੁਸ਼ੀਆਂ ਦੇਣ ਵਾਲਾ , ... ਹਾਜ਼ਰ, ਮੁਕਤੀ ਦਾਤਾ ਔਰ ਰਹਿਮ ਕਰਨ ਵਾਲਾ ਹੈ। (Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 4, ਜਫ਼ਰਨਾਮਾ, p. 71)
4. गुरु जी द्वारा .....मन से प्रभु का नाम जपने का प्रोत्साहन आदि विषय लिखे गये हैं। (Hindi, L.No. 8, निबन्ध, श्री गुरु नानक देव जी, p. 151)
5. ਗੁਰੂ ਜੀ ਨੇ ਲੋਕਾਂ ਨੂੰ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਕਿ ਉਹ ਸੱਚੇ ਮਨ ਨਾਲ ਨਾਮ ਜਪਣ ਚੰਗੇ ਕੰਮ ਕਰਨ ਤਾਂ ਕਿ ਮਰਨ ਉਪਰੰਤ ਉਹਨਾਂ ਦੀ ਆਤਮਾ ਨੂੰ ਮੁਕਤੀ ਪ੍ਰਾਪਤ ਹੋ ਸਕੇ। (Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ, p. 26)
6. ਬਾਉਲੀ ਦੀਆਂ 84 ਪੌੜੀਆਂ.....ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਵਚਨ ਕੀਤਾ ਕਿ ਜੇਕਰ ਕੋਈ ਸਿੱਖ-ਜਪੁਜੀ ਸਹਿਬ ਦਾ ਪਾਠ ਕਰਕੇ 84 ਵੀਂ ਪੌੜੀ ਤੇ ਇਸ਼ਨਾਨ ਕਰੇਗਾ.....। (Social Studies, History, L.No. 4, ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਤੋਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਤੱਕ ਸਿੱਖ ਗੁਰੂਆਂ ਦਾ ਯੋਗਦਾਨ, p. 31)



## Self-Realization

1. The greatest day in any individual's life is when he begins for the first time to realize himself. (English, Main Course Book, L.No. 3, Secret of Happiness, p. 31).
2. The important thing to emphasize is that it is a source of inward power by which weak personalities can become strong; divided personalities can become unified; hurt minds can be healed; and the secret of peace and poise attained. (English, Main Course Book, L.No. 3, Secret of Happiness, p. 32)
3. ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ ਮਨੁ ਸੀਤਲਾਇਆ।। ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ ਜੀਉ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, p. 18)
4. ਬੰਦੇ ਆਪਿ ਨੂੰ ਪਛਾਣੁ, ਜੇ ਤੋਂ ਆਪਣਾ ਆਪਿ ਪਛਾਤਾ, ਸਾਈਂ ਦਾ ਮਿਲਣ ਆਸਾਨੁ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਸੂਫੀ-ਕਾਵਿ, ਸ਼ਾਹ ਹੁਸੈਨ, ਆਪ ਨੂੰ ਪਛਾਣੁ, p. 40)
5. ਮੇਰੀ ਬੁੱਕਲ ਦੇ ਵਿੱਚ ਚੋਰ ਨੀ,..... ਮੇਰੀ ਬੁੱਕਲ ਦੇ ਵਿੱਚ ਚੋਰ। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਸੂਫੀ-ਕਾਵਿ, ਬੁੱਲੇ ਸ਼ਾਹ, ਮੇਰੀ ਬੁੱਕਲ ਦੇ ਵਿੱਚ ਚੋਰ, p. 43)
6. “ਹੁਣ ਤੂੰ ਆਪਣੀ ਆਤਮਾ ਤੋਂ ਸੁਆਲ-ਜੁਆਬ ਪੁੱਛਿਆ ਕਰ, ਤੇਰੇ ਹਰ ਸੁਆਲ ਦਾ ਜੁਆਬ ਮਿਲ ਜਾਇਆ ਕਰੇਗਾ। (Punjabi, ਨਾਵਲ, L.No. 15, p. 101)
7. गुण बड़े एक से एक प्रखर, हैं छिपे मानवों के भीतर, मेंहदी में जैसे लाली हो, बत्ती बर्तिका - बीच उजियाली हो (Hindi, Poem No. 6, बीर, p. 27)

## Justice

1. The advance for which the world is waiting, beyond any doubt; .....forbearance tolerance, justice and mercy. (English, Main Course Book, L.No. 2, Where is Science Taking us? p. 72)
2. ....the young sons of Sri Guru Gobind Singh? They choose to be bricked alive for the sake of their faith and the cannos of justice and true liberty. (English, Main Course Book, Some Glimpses of Ancient Indian Thought and Practices, p. 72)
3. ਸਾਰੇ ਭਾਰਤੀ ਨਾਗਰਿਕ ਕਾਨੂੰਨ ਦੇ ਸਾਹਮਣੇ ਸਮਾਨ ਹਨ ਅਤੇ ਉਹਨਾਂ ਦੇ ਸਮਾਨ ਕਾਨੂੰਨ ਲਾਗੂ ਹੁੰਦੇ ਹਨ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 10, ਭਾਰਤੀ ਸਵਿੰਧਾਨ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ, p. 132)
4. निआपालिका ਦੀ सुतंतरता लਈ मूल सिपांत है कि निआपालिका नुं विधान पालिका अते कारजपालिका तें सुतंतर रखा जावे। (Social Studies, नगारिक शासतर, L.No. 11, केंदरी सरकार, p. 153)

5. ਰਾਜ ਦੀ ਵਿਧਾਨ ਪਾਲਿਕਾ ਨੂੰ ਕਨੂੰਨੀ, ਵਿੱਤੀ ਕਾਰਜਪਾਲਿਕਾ ਸਵਿੱਧਾਨਿਕ ਸੋਧਾ ਚੋਣਾ ਅਤੇ ਨਿਆਂ ਸੰਬੰਧੀ ਮੱਹਤਵਪੂਰਨ ਸ਼ਕਤੀਆਂ ਪ੍ਰਾਪਤ ਹਨ। (Social Studies, ਨਾਗਰਿਕ ਸ਼ਾਸਤਰ, L.No. 11, ਕੇਂਦਰੀ ਸਰਕਾਰ, p. 159)

### **Faith**

1. Get a deep, unshakable faith in the fact that are not alone, but that God watches over you and cares for you and will bring you through all difficulties. (English, Main Course Book, L.No. 3, Secret of Happiness, p. 35)
2. ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ। ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ।। ..... ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨਾ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾੜਾ ਜੀਉ।। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ, p. 18)
3. ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕ ਨਾਦਿਕ ਖਸਮ ਹਮਾਰੇ ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਕੁ ਹਮ ਬਾਰਿਕ ਤੁਮਰੇ ਧਾਰੇ।। (Punjabi, ਸਾਹਿਤ-ਮਾਲਾ, ਗੁਰਮਤਿ-ਕਾਵਿ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕੁ, p. 21)
4. जब दुशासन द्रौपदी का चीर-हरण करने लगा तो वह भगवान श्री कृष्णा का स्मरण करने लगी। तब प्रभु ने स्वयं हस्तिनापुर आकर द्रौपदी की लाज बचाई। (Hindi, L.No. 1, अन्ताकथाएँ, द्रौपदी, p. 9)
5. अपने गुरु के प्रति क्षद्वा और विश्वास रखते हुए हमें यथा सम्भव प्रत्येक ज्ञान को अपने निजी अनुभव का विषय बनाना चाहिए। (Hindi, L.No. 4, निबन्ध, मानसिक उन्नति, p. 115)
6. ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਕੁਰਕੁਸ਼ੇਤਰ ਪੁੱਜੇ ਉੱਥੇ ਸੂਰਜ ਗ੍ਰਹਿਣ ਲੱਗਾ ਤੇ ਬਹੁਤ ਲੋਕ ਇੱਕਠੇ ਹੋਏ ਸਨ....., ਸੂਰਜ ਗ੍ਰਹਿਣ ਅਤੇ ਚੰਨ ਗ੍ਰਹਿਣ ਸੰਬੰਧੀ ਝੂਠੇ ਵਹਿਮਾਂ ਭਰਮਾਂ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਕਰਨਾ ਚਾਹੀਦਾ। (Social Studies, ਇਤਿਹਾਸ, L.No. 3, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ, p. 21)
7. ਖਾਲਸਾ ਕੇਵਲ ਇਕ ਈਸ਼ਵਰ ਵਿਚ ਵਿਸ਼ਵਾਸ ਕਰੇਗਾ। ਉਹ ਕਿਸੇ ਦੇਵੀ ਦੇਵਤੇ ਅਤੇ ਮੂਰਤੀ ਪੂਜਾ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਕਰੇਗਾ। (Social Studies, ਇਤਿਹਾਸ, L.No. 5, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਜੀਵਨ, ਖਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਅਤੇ ਸਖਸ਼ੀਅਤ, p. 57)
8. ਖਾਲਸਾ ਆਪਣੇ ਅਸੂਲਾ ਮੁਤਾਬਿਕ ਹਿੰਦੂਆਂ ਦੇ ਪੁਰਾਣੇ ਵਹਿਮਾਂ ਭਰਮਾਂ ਵਿਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਰੱਖਦਾ। ਉਸੇ ਤਰ੍ਹਾਂ ਖਾਲਸਾ ਨੇ ਯੱਗ ਬਲੀਆਂ ਵਸਤਾਂ, ਮੂਰਤੀ ਪੂਜਾ ਅੰਧ ਵਿਸ਼ਵਾਸਾਂ ਨਾਲੋਂ ਨਾਤਾਂ ਤੋੜ ਲਿਆ। (Social Studies, ਇਤਿਹਾਸ, L.No. 5, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਜੀਵਨ, ਖਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਅਤੇ ਸਖਸ਼ੀਅਤ, p. 57)

### **Hard work**

1. ਸੂਤਰਧਾਰ : ਲੋੜ ਹੈ ਲੋੜ ਹੈ ਉਹਨਾਂ ਨਾਇਕਾਂ ਦੀ ਜੋ ਸਮੇਂ ਦੀਆਂ ਚੁਣੌਤੀਆਂ ਨੂੰ ਕਬੂਲ ਕਰਨ, ਜੋ ਸੁਪਨਿਆਂ ਵਿੱਚ ਸਮਾਂ ਜਾਇਆ ਨਾ ਕਰਨ ਸਗੋਂ ਅਸਲੀਅਤ ਨੂੰ ਖੁੱਲੀਆਂ ਅੱਖਾਂ ਨਾਲ ਦੇਖਣ। (Punjabi, ਵੰਨਗੀ, ਇਕਾਂਗੀ, L.No. 7, ਨਾਇਕ, p. 107)
2. .... ਜਨਾਬ ਮੁੜੇ ਭੀ ਸਫਲਤਾ ਚਾਹਿਓਂ ਤੋ ਚਲਤੇ-ਚਲਤੇ ਇਤਨਾ ਸੁਨਤੇ ਜਾਇਓ ਕਿ ਮੇਹਨਤ ਕਾ ਕੋਓਂ ਸ਼ਾਰਟਕਟ ਇਸ ਦੁਨਿਆ ਮੇਂ ਨਹੀਂ ਹੈ। (Hindi, L.No. 5, ਲਗੁਕਥਾਓਂ, ਸ਼ਾਰਟਕਟ, p. 79)
3. ਜੀਵਨ ਕੀ ਮਿਠਾਸ ਸ਼ਰਮ ਮੇਂ ਹੈ ਵਿਸ਼ਰਾਮ ਮੇਂ ਨਹੀਂ ਜਿੰਦਗੀ ਕਾ ਜਾਧਕਾ ਕੜੀ ਮੇਹਨਤ ਮੇਂ ਹੈ, ਆਰਾਮ ਚੈਨ ਮੇਂ ਨਹੀਂ। (Hindi, L.No. 2, ਨਿਬੰਧ, ਕਾਮ ਯਾ ਆਰਾਮ, p. 99)



## APPENDIX-IV

### PAGE WISE ORIGINAL PUNJABI/HINDI VERSION OF ITALICISED EXPRESSIONS (CHAPTER V)

Page No.	Value	Original Punjabi/ Hindi Version
169	Contentment	ਗੁਟਰ-ਗੁੰ, ਗੁਟਰ-ਗੁੰ
169	Contentment	ਸੱਚੀ ਹਮਦਰਦੀ
169	Contentment	ਵਿਸ਼ਵ ਮਹਾਤਮਾ
169	Contentment	ਕੀੜੀ
169	Contentment	ਉਦਮ ਕਰੀ ਜ਼ਰੂਰ
169	Contentment	ਬਾਬਾ ਫਰੀਦ
169	Contentment	ਆਧੁਨਿਕ-ਕਾਵਿ- ਧਨੀ ਰਾਮ ਚਾੜ੍ਹਕ
169	Contentment	ਭੰਮੁ
169	Contentment	ਗੁਰਮਤਿ-ਕਾਵਿ- ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ
169	Contentment	ਭਾਈ ਗੁਰਦਾਸ ਜੀ
169	Truth	ਤਾਰੇ
169	Truth	ਮੇਰਾ ਹਿੰਦੁਸਤਾਨ
169	Truth	ਵਿਸ਼ਵ ਮਹਾਤਮਾ
169	Truth	ਸਾਵਧਾਨ, ਹੋਸ਼ਿਆਰ!
169	Truth	ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ
169	Truth	ਵੱਡੇ ਭੈਣ ਜੀ
169	Humility	ਮੇਰੀ ਮਾਂ
169	Humility	ਕ੍ਰਿਸ਼ਨ ਤੇ ਸੁਦਾਮਾ
169	Humility	ਹੰਕਾਰਿਆ ਸੋ ਮਾਰਿਆ
169	Humility	ਗੀਤ ਉਹ ਦੱਸੋ ਕਿਹੜਾ
169	Humility	ਵੱਡੇ ਕੰਮ ਦੀ ਭਾਲ



Page No.	Value	Original Punjabi/ Hindi Version
170	Humility	ਵਿਸ਼ਵ ਮਹਾਤਮਾ
170	Humility	ਬਾਬਾ ਬੁੱਢਾ ਜੀ
170	Humility	ਅਲੋਕ ਸੁਖੀ ਗੁਆਂਢੀ ਦੁੱਖੀ! ਨਾ ਬਾਈ ਨਾ!
170	Humility	ਭਾਰਤ ਰਤਨ: ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ
170	Humility	ਸੋਨੇ ਰੰਗੀਆਂ ਧੁੱਪਾਂ
170	Humility	ਪੁਲਾੜ ਪਰੀ : ਸੁਨੀਤਾ ਵਿਲੀਅਮਜ਼
170	Humility	ਬਾਬਾ ਫਰੀਦ
170	Humility	ਨਮਸਕਾਰ
170	Humility	ਸਮਝ ਦਾ ਅਰਘ
170	Humility	ਬੇਬੇ
170	Humility	ਮਹਾਤਮਾ
170	Humility	ਮੜੀਆਂ ਤੋਂ ਦੂਰ
170	Humility	ਗੁਰਮਤਿ-ਕਾਵਿ- ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ
170	Humility	ਭਾਈ ਗੁਰਦਾਸ ਜੀ
170	Humility	ਸੂਫੀ-ਕਾਵਿ-ਸ਼ਾਹ ਹੁਸੈਨ
170	Humility	ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ
170	Unity	ਮੇਰਾ ਸਕੂਲ
170	Unity	ਬਾਗ਼ ਦੀ ਸੈਰ
170	Unity	ਕੀੜੀ ਤੇ ਹਾਥੀ

Page No.	Value	Original Punjabi/ Hindi Version
170	Unity	ਅੱਬੂ ਦੀ ਕੁੱਕੜੀਆਂ
170	Unity	ਰੇਲ ਗਡੀ ਆਈ
170	Unity	ਸਾਡਾ ਨਵਾਂ ਘਰ
170	Unity	ਈਦ
170	Unity	ਮੱਧੂ ਮਗਰਮੱਛ ਤੇ ਪੰਛੀ
170	Unity	ਪਤੰਗ ਚੜਾਈਏ
170	Unity	ਗੁਟਰ-ਗੁੰ, ਗੁਟਰ-ਗੁੰ
170	Unity	ਮੇਰਾ ਹਿੰਦੁਸਤਾਨ
170	Unity	ਸੱਚੀ ਹਮਦਰਦੀ
170	Unity	ਏਕਤਾ ਦਾ ਗੀਤ
170	Unity	ਤਿਰੰਗਾ
170	Unity	ਆਪਣੇ ਆਪਣੇ ਥਾਂ ਸਾਰੇ ਚੰਗੇ
170	Unity	ਕੀੜੀ
170	Unity	ਸੋਨੇ ਰੰਗੀਆਂ ਧੁੱਪਾਂ
170	Unity	ਵਿਸਾਖੀ
170	Unity	ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ
170	Unity	ਛਿੰਝ ਛਰਾਹਾਂ ਦਾ
170	Unity	ਸ਼੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ
170	Unity	ਰੱਬ ਅਪਣੇ ਅਸਲੀ ਰੂਪ ਵਿੱਚ
170	Unity	ਆਧੁਨਿਕ-ਕਾਵਿ- ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫਿਰ
170	Unity	ਅਮ੍ਰਿਤਾ-ਪ੍ਰੀਤਮ

Page No.	Value	Original Punjabi/ Hindi Version
170	Unity	ਮੜੀਆਂ ਤੋਂ ਦੂਰ
170	Unity	ਸੂਫੀ-ਕਾਵਿ-ਬੁੱਲੇ ਸ਼ਾਹ
170	Unity	ਮੱਧਕਾਲੀਨ ਭਾਰਤ
170	Unity	ਲੋਕਤੰਤਰ ਅਤੇ ਸਮਾਨਤਾ
170	Unity	ਪੇਂਡੂ ਜੀਵਨ ਅਤੇ ਸਮਾਜ
170	Unity	1857 ਈ. ਦਾ ਵਿਦਰੋਹ
170	Unity	ਇਸਤਰੀਆਂ ਅਤੇ ਸੁਧਾਰ
170	Unity	ਰਾਸ਼ਟਰੀ ਅੰਦੋਲਨ, 1885-1919 ਈ:
170	Unity	ਧਰਮ ਨਿਰਪੱਖਤਾ ਦੀ ਮੱਹਤਤਾ ਅਤੇ ਆਦਰਸ਼ ਲਈ ਕਾਨੂੰਨ
170	Unity	ਮੁੱਢਲੇ ਲੋਹ- ਯੁੱਗ ਦਾ ਸਮਾਜ (1200 ਈ. ਪੂਰਵ ਤੋਂ 600 ਈ. ਤੱਕ)
170	Unity	ਮੱਧਕਾਲੀਨ ਸੰਸਾਰ 1919 ਤੋਂ ਦੂਸਰੇ ਵਿਸ਼ਵ ਯੁੱਧ ਤੱਕ ਦਾ ਸੰਸਾਰ
171	Unity	ਭਾਰਤ ਦਾ ਸੰਤਤਰਤਾ ਸੰਗਰਾਮ
171	Unity	ਪੰਜਾਬ ਦੀਆਂ ਭੂਗੋਲਿਕ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਅਤੇ ਉਹਨਾਂ ਦਾ ਇਸ ਦੇ ਇਤਿਹਾਸ ਉੱਤੇ ਪ੍ਰਭਾਵ
171	Unity	ਭਾਰਤ ਦੀ ਵਿਦੇਸ਼ ਨੀਤੀ ਅਤੇ ਸਯੁੱਕਤ ਭਾਰਤ
171	Peace	ਗੁਟਰ-ਗੁੰ, ਗੁਟਰ-ਗੁੰ
171	Peace	ਮਾਤਾ ਗੁਜਰੀ ਜੀ
171	Peace	ਬਾਬਾ ਬੁੱਢਾ ਜੀ
171	Peace	ਸ਼੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ
171	Peace	ਬੇਬੇ
171	Peace	ਗੁਰਮਤਿ -ਕਾਵਿ-ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ

Page No.	Value	Original Punjabi/ Hindi Version
171	Peace	ਧਾਰਾ ਪੰਜਾਬ
171	Peace	ਓਲਿੰਪਿਕ ਖੇਲੋਂ ਦੀ ਕਥਾ
171	Peace	ਹੋਗੇ ਕਾਮਯਾਬ
171	Peace	ਹਿੰਦ ਦੀ ਚਾਦਰ: ਤੇਗ ਬਹਾਦਰ ਜੀ
172	Equality	ਮੇਰਾ ਪਿੰਡ
172	Equality	ਸ਼੍ਰੀ ਹਰਿਮੰਦਰ ਸਹਿਬ ਦੇ ਦਰਸ਼ਨ
172	Equality	ਮੇਰੇ ਨਿਸ਼ਾਨੇ
172	Equality	ਸਾਡਾ ਨਵਾਂ ਘਰ
172	Equality	ਬਾਬੇ ਭਕਨੇ ਦੀਆਂ ਪਿਆਰੀਆਂ ਗੱਲਾਂ
172	Equality	ਏਕਤਾ ਦਾ ਗੀਤ
172	Equality	ਹਾਕੀ ਖਿਡਾਰਨ: ਅਜਿੰਦਰ ਕੌਰ
172	Equality	ਵਿਸ਼ਵ ਮਹਾਤਮਾ
172	Equality	ਵੱਡੇ ਕੰਮ ਦੀ ਭਾਲ
172	Equality	ਭਾਰਤ ਰਤਨ: ਡਾ.ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ
172	Equality	ਫੁੱਲਾਂ ਦਾ ਸਨੇਹਾ
172	Equality	ਭਗਤ ਪੁਰਨ ਸਿੰਘ ਪਿੰਗਲਵਾੜਾ
172	Equality	ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ
172	Equality	ਮੇਰਾ ਉਜੜਿਆ ਗੁਆਂਢੀ
172	Equality	ਆਧੁਨਿਕ-ਕਾਵਿ- ਪ੍ਰੋ. ਪੁਰਨ ਸਿੰਘ
172	Equality	ਨਾਂਇਕ
172	Equality	ਮੜੀਆਂ ਤੋਂ ਦੂਰ



Page No.	Value	Original Punjabi/ Hindi Version
172	Equality	ਗੁਰਮਤਿ-ਕਾਵਿ-ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ
172	Equality	ਭਾਈ ਗੁਰਦਾਸ ਜੀ
172	Equality	ਸੂਫੀ -ਕਾਵਿ- ਸ਼ੇਖ ਫਰੀਦ ਜੀ
172	Equality	ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਕੂਕਾ
172	Equality	ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ
172	Equality	ਵੈਦਿਕ ਸਭਿਅਤਾ
172	Equality	ਪੇਂਡੂ ਵਿਕਾਸ ਅਤੇ ਸਥਾਨਕ ਸਰਕਾਰ
172	Equality	ਦੱਖਣੀ ਭਾਰਤ ਵਿੱਚ ਰਾਜਨੀਤਿਕ ਪ੍ਰਗਤੀਆਂ (700:1200 ਈ.)
172	Equality	ਸਮਾਜਿਕ ਤਬਦੀਲੀ ਗਤੀਸ਼ੀਲ ਅਤੇ ਸਥਿਰ ਭਾਈਚਾਰੇ
172	Equality	ਧਾਰਮਿਕ ਵਿਕਾਸ
172	Equality	ਲੋਕਤੰਤਰ ਅਤੇ ਸਮਾਨਤਾ
172	Equality	ਲੋਕਤੰਤਰ ਸੰਸਥਾਤਮਕਾ ਅਤੇ ਪ੍ਰਤੀਨਧਤਾ,
172	Equality	ਲਿੰਗ-ਅਸਮਾਨਤਾ
172	Equality	ਕਿੱਥੋਂ , ਕਦੋਂ ਅਤੇ ਕਿਵੇਂ
172	Equality	ਪ੍ਰਸ਼ਾਸਨਿਕ ਬਣਤਰ, ਬਸਤੀਵਾਦੀ ਸੈਨਾ ਅਤੇ ਸਿਵਲ ਪ੍ਰਸ਼ਾਸਨ ਦਾ ਵਿਕਾਸ
172	Equality	ਬਸਤੀਵਾਦ ਅਤੇ ਕਬਾਇਲੀ ਸਮਾਜ
172	Equality	ਸਿੱਖਿਆ ਅਤੇ ਅੰਗਰੇਜ਼ੀ ਰਾਜ
172	Equality	ਇਸਤਰੀਆਂ ਅਤੇ ਸੁਧਾਰ
172	Equality	ਜਾਤੀ ਪ੍ਰਥਾ ਨੂੰ ਚੁਣੌਤੀ
172	Equality	ਧਰਮ ਨਿਰਪੱਖਤਾ ਦੀ ਮੱਹਤਤਾ ਅਤੇ ਆਦਰਸ਼ ਲਈ ਕਾਨੂੰਨ
172	Equality	ਮੁੱਢਲੇ ਅਧਿਕਾਰ ਅਤੇ ਮਨੁੱਖੀ ਅਧਿਕਾਰਾਂ ਵੱਜੋਂ ਮੁੱਢਲੇ ਕੱਰਤਵ

Page No.	Value	Original Punjabi/ Hindi Version
172	Equality	ਸਮਾਜਿਕ ਅਸਮਾਨਤਾਵਾਂ ਅਤੇ ਸਮਾਜਿਕ ਨਿਆਂ ਦੇ ਪ੍ਰਭਾਵ ਸਮਾਜਿਕ ਖੇਤਰ ਵਿੱਚ ਸਰਕਾਰ ਦੇ ਯਤਨ ਅਤੇ ਇਨ੍ਹਾਂ ਦਾ ਪ੍ਰਭਾਵ
172	Equality	ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ
172	Equality	ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਤੋਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਤੱਕ ਸਿੱਖ ਗੁਰੂਆਂ ਦਾ ਯੋਗਦਾਨ
172	Equality	ਭਾਰਤ ਸੰਵਿਧਾਨ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ
172	Equality	ਭਾਰਤੀ ਲੋਕਤੰਤਰ ਦਾ ਸਰੂਪ
172	Equality	ਪਿਆਰ ਪੰਜਾਬ
172	Equality	ਲੋਹੜੀ
172	Equality	ਗੁਰੂ ਰਵਿਦਾਸ
172	Equality	ਫੁਲਕਾਰੀ
172	Equality	ਫੂਲ ਔਰ ਕਾਟੋ
172	Equality	ਅਸ਼ੋਕ ਕਾ ਸ਼ਸ਼ਤਰ -ਤਿਆਗ
172	Equality	ਲਾਲਾ ਲਾਜਪਤਰਾਯ
172	Equality	ਕੋਈ ਨਹੀਂ ਬਗਾਨਾ
172	Equality	ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਹ
172	Equality	ਸ਼ਹਯੋਗ
172	Equality	ਮੈਂ ਭੀ ਪੜ੍ਹਨੇ ਜਾਊਂਗੀ
172	Equality	ਧਰੁ ਹਠ ਔਰ ਨ ਠਾਨੋ
173	Non-violence	ਬਾਪੂ ਗਾਧੀ ਕੇ ਤੀਨ ਬੰਦਰ

Page No.	Value	Original Punjabi/ Hindi Version
173	Non-violence	ਹੰਸ ਕਿਸਕਾ
173	Non-violence	ਅਸ਼ੋਕ ਕਾ ਸ਼ਸ਼੍ਰ-ਤ੍ਯਾਗ
173	Non-violence	ਤੜੱਤੀ ਚਿੜਿਯਾ ਕਾ ਨਿਸ਼ਾਨਾ
173	Non-violence	ਬਾਪੂ ਗਾਂਧੀ ਕੇ ਪ੍ਰੇਰਕ ਪ੍ਰਸੰਗ
173	Non-violence	ਦੋਹਾਕਲੀ
173	Non-violence	ਅਹਸਾਸ
173	Non-violence	ਸੱਜਣਾ! ਸਜੱਣ ਬਣ
173	Non-violence	ਵਿਸ਼ਵ ਮਹਾਤਮਾ
173	Non-violence	ਫੁੱਲਾ ਦਾ ਸਨੇਹਾ
173	Non-violence	ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ
173	Non-violence	ਗਾਂਧੀ ਜੀ ਦਾ ਸਾਬਰਮਤੀ ਆਸ਼ਰਮ
174	Detachment	ਭਾਰਤ 600 ਈ: ਪੂਰਵ ਤੋਂ 400ਈ. ਪੂਰਵ ਤੱਕ
174	Detachment	ਮੁਰਜ਼ਾਯਾ ਫੂਲ
174	Charity	ਸੱਜਣਾ! ਸਜੱਣ ਬਣ
174	Charity	ਬਿੱਲੂ ਡਾਕਟਰ
174	Charity	ਬਾਬੇ ਭਕਨੇ ਦੀਆਂ ਪਿਆਰੀਆਂ ਗੱਲਾਂ
174	Charity	ਮਿਹਨਤ ਦਾ ਮੁੱਲ
174	Charity	ਸਾਡਾ ਪਾਰਸ ਸਾਡਾ ਪਾਸਤਸ਼ਾਹ
174	Charity	ਭਾਰਤ ਰਤਨ: ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ
175	Charity	ਬੇਬੇ ਰਾਮ ਭਜਨੀ



Page No.	Value	Original Punjabi/ Hindi Version
175	Charity	गुरुपव
175	Charity	लाला लाजपत राये
175	Charity	महाराजा रणजित सिंह
175	Charity	प्रतिदान
175	Charity	दीपदान
175	Charity	मुरझाया फूल
175	Charity	मैं और मेरा देश
175	Charity	मोरीआ अਤੇ सुंग काल,
175	Charity	हरसवरोपन काल (600 ਤੋਂ 650 ਈ.)
175	Charity	ਧਾਰਮਿਕ ਵਿਕਾਸ
175	Charity	ਮੁਗਲ ਸਾਮਰਾਜ
175	Charity	ਸਿੱਖਿਆ ਅਤੇ ਅੰਗਰੇਜ਼ੀ ਰਾਜ
175	Charity	ਇਸਤਰੀਆਂ ਅਤੇ ਸਮਾਜ
175	Charity	ਮੱਧਕਾਲੀਨ ਸੰਸਾਰ
175	Charity	ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਉਹਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ
175	Sacrifice	ਝਾਂਸੀ ਦੀ ਰਾਣੀ
175	Sacrifice	ਸਾਡਾ ਦੇਸ਼
175	Sacrifice	ਪਟਿਆਲਾ
175	Sacrifice	ਦਮੁਕਾ ਬੀਜਣ ਵਾਲਾ
175	Sacrifice	ਮਾਤਾ ਗੁਜਰੀ ਜੀ

Page No.	Value	Original Punjabi/ Hindi Version
175	Sacrifice	ਸ਼ਹੀਦ ਉਧਮ ਸਿੰਘ
175	Sacrifice	ਹਿੰਦ ਵਾਸੀਆਂ ਨੂੰ ਅੰਤਿਮ ਸੰਦੇਸ਼
175	Sacrifice	ਤਿੰਨਰਗਾ
175	Sacrifice	ਤਿੰਨ ਇਨਕਲਾਬੀ ਸ਼ਹੀਦ ਭਗਤ ਸਿੰਘ, ਰਾਜਗੁਰੂ ਤੇ ਸੁਖਦੇਵ
175	Sacrifice	ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ
175	Sacrifice	ਕਰਤਾਰ ਸਿੰਘ ਸਰਾਭਾ
175	Sacrifice	ਜੈ ਭਾਰਤ ਮਾਤਾ
175	Sacrifice	ਗੁਲਾਬ ਦੀ ਫਸਲ
175	Sacrifice	ਸ਼੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ
175	Sacrifice	ਬੇਵਸੀ
175	Sacrifice	ਗੁਰਮਤਿ-ਕਾਵਿ- ਭਾਈ ਗੁਰਦਾਸ ਜੀ
176	Sacrifice	ਪ੍ਰਾਰਥਨਾ
176	Sacrifice	ਜਧ ਜਵਾਨ!ਜਧ ਕਿਸਾਨ
176	Sacrifice	ਕੁਮਾਰੀ ਕਾਲੀਬਾਈ
176	Sacrifice	ਗੁਰੂ ਰਵਿਦਾਸ
176	Sacrifice	ਫੁਲਕਾਰੀ
176	Sacrifice	ਮੀਰੀ ਪੀਰੀ ਕੇ ਮਾਲਿਕ
176	Sacrifice	ਅਸ਼ੋਕ ਕਾ ਸ਼ਸ਼ਤਰ - ਤ੍ਯਾਗ
176	Sacrifice	ਜਲਿਯਾੱਵਾਲਾ ਬਾਗ਼: ਏਕ ਆਤਮਕਥਾ
176	Sacrifice	ਸ਼ਹੀਦ ਭਗਤ ਸਿੰਘ

Page No.	Value	Original Punjabi/ Hindi Version
176	Sacrifice	ਪਾਂਚ ਸਰਜੀਵੇ
176	Sacrifice	ਪ੍ਰਤਿਦਾਨ
176	Sacrifice	ਹਿੰਦ ਦੀ ਚਾਦਰ: ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ
176	Sacrifice	ਦੀਪ ਦਾਨ
176	Sacrifice	ਵਿਨਯ ਏਵ ਭਕਿਤ
176	Sacrifice	ਖ਼ੂਨੀ ਹਸਤਾਖ਼ਰ
176	Sacrifice	ਤੰਗਲੀ ਕਾ ਈਸ਼ਾਰਾ
176	Sacrifice	ਰਾਖੀ ਕਾ ਮੁਲ੍ਯ
176	Self-Control	ਬਲਦਾ ਵਾਲਾ ਪਿਆਰਾ ਸਿੰਘ
176	Self-Control	ਸ਼੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ
176	Self-Control	ਬਾਬਾ ਫ਼ਰੀਦ
176	Self-Control	ਬੇਬੇ ਰਾਮ ਭਜਨੀ
177	Self-Control	ਇੱਕ ਪੈਰ ਘੱਟ ਤੁਰਨਾ
177	Self-Control	ਭੰਮੁ
177	Self-Control	ਸੂਫ਼ੀ-ਕਾਵਿ-ਸ਼ਾਹ ਹੁਸੈਨ
177	Self-Control	ਪਰਮਾਤਮਾ ਜੋ ਕਰਤਾ ਹੈ , ਅਛਾ ਹੀ ਕਰਤਾ ਹੈ
177	Self-Control	ਈਦਗਾਹ
177	Self-Control	ਵੀਰ
177	Wisdom	ਪਹੀਏ ਉੱਤੇ ਦੁਨੀਆਂ ਘੁੰਮੇਂ
177	Wisdom	ਮੇਰੇ ਨਿਸ਼ਾਨੇ



Page No.	Value	Original Punjabi/ Hindi Version
177	Wisdom	ਬੀਰਬਲ ਦੀ ਸਿਆਣਪ
177	Wisdom	ਗੱਲਾਂ ਵਿੱਚ ਆਇਆ ਆਪਣਾ ਆਪ ਗੁਆਇਆਂ
177	Wisdom	ਆਧੁਨਿਕ- ਕਾਵਿ- ਭਾਈ ਵੀਰ ਸਿੰਘ
177	Wisdom	ਸਮਝ ਦਾ ਅਰਥ
177	Wisdom	ਗੁਰਮਤਿ ਕਾਵਿ- ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ
177	Wisdom	ਸੂਫੀ-ਕਾਵਿ- ਸ਼ੇਖ ਫਰੀਦ
177	Wisdom	ਸ਼ਾਹ ਹੁਸੈਨ
178	Courage	ਬੁਰਾਏ ਨਹੀਂ, ਭਲਾਏ
178	Courage	ਸਾਹਸੀ ਦੀਪਾ
178	Courage	ਧਿਆ ਪੰਜਾਬ
178	Courage	ਸਾਥੀ ਹਾਥ ਬਢਾਨਾ
178	Courage	ਜਧ ਜਵਾਨ! ਜਧ ਕਿਸਾਨ
178	Courage	ਕੁਮਾਰੀ ਕਾਲੀਭਾਏ
178	Courage	ਬਢੇ ਚਲੋ, ਬਢੇ ਚਲੋ
178	Courage	ਜਲਿਆਵਾਲਾਬਾਗ: ਏਕ ਆਤਮਕਥਾ
178	Courage	ਲਾਲਾ ਲਾਜਪਤਰਾਧ
178	Courage	ਥਾਮਸ ਏਡੀਸਨ
178	Courage	ਸਾਖਰਤਾ ਅਭਿਆਨ
178	Courage	ਪਿੰਜਰੇ ਕਾ ਸ਼ੇਰ
178	Courage	ਹੋਗੇਂ ਕਾਮਯਾਬ

Page No.	Value	Original Punjabi/ Hindi Version
178	Courage	रण में जूझा वीर सपूत
178	Courage	माहाराजा रणजीत सिंह
178	Courage	शहीद भगत सिंह
178	Courage	पाँच मरजीवे
178	Courage	हिम्मत और जिन्दगी
178	Courage	दीपदान
178	Courage	आग ही आग
178	Courage	खूनी हस्ताक्षर
178	Courage	वीर
178	Courage	शहीद ऊधम सिंह
178	Courage	खालसा का निर्माण स्थल श्री आनन्दपुर साहिब
179	Service	श्रवण कुमार
179	Service	प्रार्थना
179	Service	जय जवान! जय किसान
179	Service	गुरु रविदास
179	Service	छोटा जादूगर
179	Service	अशोक का शस्त्र-त्याग
179	Service	लाला लाजपत राय
179	Service	रक्त दान

Page No.	Value	Original Punjabi/ Hindi Version
179	Service	सहयोग
179	Service	बापू गांधी के प्रेरक प्रसंग
179	Service	प्रतिदान
179	Service	अठन्नी का चोर
179	Service	दीपदान
179	Service	विनय एवं भक्ति
179	Service	अकेली
179	Service	मैं और मेरा देश
179	Service	श्री गुरु नानक देव जी
179	Purity	इन्हे अपनायें
179	Purity	य का प्रयोग
179	Purity	अनुनासीक का प्रयोग
179	Purity	हमारा स्वास्थ्य
179	Purity	दात कुछ कहते हैं
179	Purity	दोहावली
179	Purity	मैं और मेरा देश
179	Purity	मित्रता
179	Purity	मानसिक उन्नति
179	Purity	श्री गुरु नानक देव जी

Page No.	Value	Original Punjabi/ Hindi Version
179	Purity	ਦਾਦੀ ਮਾਂ ਦੀਆਂ ਬਾਤਾਂ
179	Purity	ਮੱਧੂ ਮਗਰਮੱਛ ਤੇ ਪੰਛੀ
179	Purity	ਏਕਤਾ ਦਾ ਗੀਤ
179	Purity	ਹੰਸੂ-ਹੰਸੂ ਕਰਦੀ ਮਹਿਕ
179	Purity	ਚੰਗਾ ਭੋਜਨ
179	Purity	ਦੁਰਘਟਨਾਵਾਂ ਤੇ ਬਣਾਓ
180	Purity	ਆਖਰੀ ਪੈਂਡੇ ਤੋਂ ਪਹਿਲਾ
180	Purity	ਹਿਆਉਂ ਨ ਕੈਹੀ ਠਾਇ
180	Purity	ਆਧੁਨਿਕ-ਕਾਵਿ-ਧਨੀ ਰਾਮ ਚਾੜ੍ਹਕ
180	Purity	ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫਿਰ
180	Purity	ਸਮਯ ਦਾ ਅਰਘ
180	Purity	ਜੱਟ ਦਾ ਆਰਟ
180	Purity	ਇੱਕ ਪੈਰ ਘੱਟ ਤੁਰਨਾ
180	Purity	ਭੁੰਮੁ
180	Purity	ਸੂਫੀ-ਕਾਵਿ- ਸ਼ੇਖ ਫਰੀਦ
180	Purity	ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ
180	Patience	ਆਧੁਨਿਕ-ਕਾਵਿ- ਧਨੀ ਰਾਮ ਚਾੜ੍ਹਕ
180	Patience	ਗੁਰਮੁਖ ਸਿੰਘ ਮੁਸਾਫਿਰ
180	Patience	ਸਮਯ ਦਾ ਅਰਘ
180	Patience	ਜੱਟ ਦਾ ਆਰਟ
180	Patience	ਇੱਕ ਪੈਰ ਘੱਟ ਤੁਰਨਾ



Page No.	Value	Original Punjabi/ Hindi Version
180	Patience	ਭੁੰਮੁ
180	Patience	ਸੁਫੀ-ਕਾਵਿ- ਸ਼ੇਖ ਫਰੀਦ
180	Patience	ਹਿਆਓ ਨ ਕੈਹੀ ਠਾਹਿ
181	Renunciation	ਦੋਹਾਕਲੀ
181	Renunciation	ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ
181	Renunciation	ਸਮਯ ਦਾ ਅਰਘ
181	Renunciation	ਆਧੁਨਿਕ-ਕਾਵਿ, ਭਾਈ ਵੀਰ ਸਿੰਘ
181	Renunciation	ਜਫਰਨਾਮਾ
182	Self –realization	ਗੁਰਮਤਿ-ਕਾਵਿ-ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ
182	Self –realization	ਸੁਫੀ-ਕਾਵਿ-ਸ਼ਾਹ ਹੁਸੈਨ
182	Self –realization	ਬੁੱਲੇ ਸ਼ਾਹ
182	Self –realization	ਵੀਰ
182	Justice	ਸ਼ਰਕਾਰ
182	Justice	ਆਧੁਨਿਕ ਕਾਲ ਦਾ ਅਰੰਭ
182	Justice	ਪਹੁ ਫੁਟਾਲੇ ਤੋ ਪਹਿਲਾਂ
182	Justice	ਪਾਂਚ ਸਰਜੀਵੇ
182	Justice	ਅਠਨੀ ਕਾ ਚੋਰ
182	Justice	ਰਾਜੀ ਮੇਹਤੋ
183	Faith	ਪ੍ਰਾਰਥਨਾ

Page No.	Value	Original Punjabi/ Hindi Version
183	Faith	रेणुका झील
183	Faith	गुरुपव
183	Faith	परमात्मा जो करता है, अच्छा ही करता है
183	Faith	गुरु रविदास
183	Faith	फुलकारी
183	Faith	थामस एडीसन
183	Faith	प्रतिदान
183	Faith	आग ही आग
183	Faith	द्वैपदी
183	Faith	मानसिक उन्नति
184	Hard work	गर्भमुखा-मेरमुखा
184	Hard work	आधुनिक-कावि- यनी राम चाड़क
184	Hard work	डा. दविान सिंघ कालेपाही
184	Hard work	गुरुमुख सिंघ मुसादिर
184	Hard work	अठन्नी का चोर
184	Hard work	रानी मेहतो
184	Hard work	हिम्मत और जिन्दगी

