

TMNP is an organization that promotes knowledge through non-educational means for Gifted children. The organization carries out various activities with the aim of inculcating the ancient culture and eternal values of Indians in the children. Questions-puzzles based on the stories from the Mahabharata, Ramayana, Puranas, ensures extra reading, good moral values are inculcated with learn while play method. We are publishing this booklet for the same purpose. The answers to some of the questions are not given in the book on purpose, because the children should try to find out the answers on their own. Find answers with the help of parents and teachers. So let's get enlightened by searching through stories

Tribal Mensa Nurturing Program

Moral Stories (Part 1)

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Dhruvabala

King Uttanpada had two queens named Suruchi and Suniti. Queen Suruchi was more beautiful of the two. She was also the favorite queen of King Uttanpada. Queen Suruchi had a son named Uttam and Queen Suniti had a son named Dhruva. Queen Suruchi was envious by nature and thus she did not let King Uttanpada meet Queen Suniti and Dhruva.

Once King Uttanpada had seated his son Uttam on his lap and was talking lovingly to him. Dhruva saw this and he too felt like sitting on his father's lap. But the King ignored Dhruva completely due to Queen Suruchi's pressure. Queen Suruchi saw this and said to Dhruva, "You might be the elder of the King's sons but don't even dream of receiving the same love as my son. For that you will have to be born as my son. Therefore, it is better that you pray sincerely to the gods that you should be born as my son in the next life.

The 5-year-old Dhruva was deeply hurt by his stepmother's words. He started to cry and ran over to his mother Queen Suniti. Suniti consoled him saying, "Don't cry Son, Narayan is just, and He will never cause us any grief. Praying to Him, Singing His praises always brings us success! Upon hearing this, Dhruva asked, "Who is this Narayan? Where can I meet Him? Queen Suniti Smiled and replied, "He is the Supreme Lord Himself. One can meet him after several years of difficult meditation, prayers and asceticism. It is not that easy."

Dhruva kept this in his mind and one night, when everyone was asleep, he slipped out of the palace into the forest in search of Narayan. Seeing his yearning for the Lord, Sage Narad met him and taught him the Vasudeva mantra and told him to meditate by the banks of the river Yamuna, in Madhavana.

Initially, Dhruva's mind was distracted, but soon enough he started to get great happiness from meditation, prayers and a life of asceticism. He started living on dried grass, water and sometimes no food at all. His meditation and asceticism slowly and steadily enabled him to concentrate standing on just his toe. His prayers were heard by the lord and the Supreme Lord Narayan appeared to Dhruva.

Dhruva's happiness knew no bounds when the lord appeared. Lord Narayan was pleased with him and granted him the boon of permanence. Dhruva was ever grateful to the lord and he became the star Dhruva.



Questions:

1. Do you think you should have the qualities that Dhruva had?

Yes

No

2. Who do you consider the Ideal Queen?

Suniti

Suruchi

3. Which qualities did Dhruva have:

Patience

Cunningness

Willingness

Proactiveness

4. What would you like from below?

Permanence

A boon /A power

5. What does it mean to meditate about something?

6. Write down 5 questions that you like about this story.

7. Which things do you want permanently in your life?

8. What does it mean to 'Meditate in the forest'?

9. What does it mean when 'Sage Narada met him'?

10. What could the word 'Narayan' mean ?

Moral of the story

Anything is possible with persistence and hard work.



Samudramanthan

Once upon a time, the Sage Durvas was returning from Vaikuntha, the abode of the gods, when he came across Lord Indra. Seeing him, Sage Durvas presented him with a garland that the Supreme Lord Vishnu himself had presented to him. But Lord Indra was oblivious to what was happening around him and put that garland onto Airavat, his elephant. Airavat removed the garland and trampled upon it.

This angered the Sage and he bestowed a curse upon Indra saying, “your pride and selfishness will lead to the destruction of your wealth as well as your godly properties”. This curse started acting immediately and all the pious activities within on that were within Lord Indra’s purview stopped. Consequently, the Gods started becoming weaker and the Demons started becoming stronger. The demons started creating chaos everywhere. They started troubling the good and innocent people on earth. It became hard even for the gods to overcome the hold of the demons

Seeing this, Lord Indra and the other gods Beseeched Lord Vishnu. Lord Vishnu Said “Make a truce with them since they are more powerful at the moment, take the help of the demons to churn the Kshirsagarand & retrieve the nectar that would make the you immortal. “Agree to all the conditions of the demons and bear in mind that along with the nectar, the churning will also initially yield poison. So beware, be alert and be attentive. Don’t be overcome by greed nor by fear.”

According to Lord Vishnu’s advice, the Gods started the churning with the demons. As the Lord had said, initially poison came out of the churning. Lord Shankar drank it. Upon drinking it was absorbed in his throat and he came to be known about as ‘Neelkanth’. As the churning of Kshirsagarcontinued, many precious things came out of it. Finally, the much-coveted pot of nectar came out. A fight started between the Gods and the demons about who would get the nectar of immortality.

To solve this fight Lord Vishnu took on his Mohini avatar and presented himself at the scene. Seeing this avatar, the demons could not comprehend what to do. Mohini took on responsibility of distributing the nectar and divided the gods and demons into two sections. By the time she was done distributing the nectar to the Gods, the pot was over.

The demons realized that they had been cheated and started a battle with the gods again. But the Gods had gained their strength and immortality back and easily defeated the demons. The gods regained their wealth and restored their purview everywhere.



Questions

1) Whose Side would you choose?

Gods Demons Neither

2) Ist it wise to have such pride as Lord Indra?

Yes,
No
Don't Know

3) Do you feel it is okay to insult a person who is elder to us?

Yes,

No

Don't Know

4) Match the following:

Gods
Demons
Poison
Nectar



Sadness
Ultimate happiness
Good
Evil

5) How can we relate this story to our current time?

6) What can be the possible reasons for pride?

7) What are you proud of?

8) If you purposefully insult someone, would you apologise?

9) Why do you think Lord Vishnu took on Mohini avatar?

10) What does the nectar signify?

Moral of the story

We should never be too proud of our good deeds.



The Search for Sita

The evil and cruel Ravana had abducted Sita from her forest. Both Lord Ramachandra and Lakshmana set out to search for her. They were making their way forward, searching for clues and signs left behind by Sita and by talking to people who had seen Ravana in the forest. In time they met Sugriva, the king of the land called 'Kishkindha'. His rightful throne was usurped by his brother Vali. Lord Ramachandra helped Sugreeva get his place on the throne back by helping Sugreeva defeat Vali. As a token of gratitude, Sugreeva vowed to help Lord Ramachandra in any way necessary in His quest.

King Sugreeva's minister Hanuman was a warrior who was knowledgeable of all the sciences and was extremely strong and wise as well. He was deemed to be the appropriate choice to cross the sea over Ravana's Kingdom Lanka in the search for Sita.

Hanuman had to face a lot of obstacles and hardships on his way to Lanka. But in every instance, he made his way out of the obstacle and proceeded towards Lanka. Even after he entered Lanka it was not an easy task to search for Sita. Lanka was a huge and enchanting kingdom. Hanuman saw the beauty of that kingdom. He observed many residents of Lanka, many women in the kingdom. He searched for Sita in each and every house in Lanka, but in vain. He started feeling disappointed as he could not find Sita even after searching so hard. He thought to himself "The fact that I cannot find Sita after searching for her so hard must mean that she is not alive now. How can I say with certainty that the evil Ravana has not killed Sita? Even so, what shall I say to Sugriva and Lord Ramachandra when I go back?"

That Sita is no more? Or shall I end my own life? Or shall I avenge Sita by killing Ravana and bringing her back to Lord Ramachandra?" When all these thoughts were going through his mind, Hanuman realized that none of them would achieve any good. This was because, if Lord Ramachandra was informed that Sita was no more, he would end his own life. Since Lord Ramachandra is no more, Lakshman would end his life. Seeing this, both the brothers Bharata and Shatrughna would end their lives. The sorrow of losing all the sons would engulf Kausalya, Sumitra, Kaikeyi and they too would end their lives.

Hanuman thought "This one act of mine will cause the destruction of the entire Ishwaku lineage and hence telling this to Lord Ramachandra will not be appropriate. If a person strives towards what he wants until his last breath, he is sure to attain it. It is not suitable for me to end my life. Also, Lord Ramachandra has not commanded me to kill Ravana, therefore killing him would also be inappropriate. Nothing doing, I shall try again and I shall not return until I find Sita. Hanuman resolved to search in the Ashokavana, return her to Lord Ramachandra and proceeded towards Ashokavana.



Questions:

Q1) Do you agree with the philosophy of reaching to a conclusion without taking complete efforts for it?

Yes, No Can't say

Q2) If you take efforts but don't succeed, do you get disappointed like Hanuman in the story?

Yes No Can't say

Q3) What virtues mentioned below can be observed in the story?

- Coping
- Determination
- Patience
- Strong willpower.

Q4) What would you do if you were given a responsibility similar to Hanuman's responsibility in the story?

- I would try to complete it
- I would quit trying to complete it
- I would always live with the disappointment
- I would run away from the situation.

Q5) What does it mean to 'Search' for something?

Q6) List the main Virtues that Hanuman has.

Q7) What does 'taking up the responsibility' of something mean?

Q8) What does it mean to 'try'?

Q9) What does it mean to 'avenge'?

Q10) List the responsibilities that you have taken up.

Moral of the story

One should be diligent than just crying.



Ravana is given a warning.

Hanuman found Sita in Ashokvana . Upon meeting Sita he told Sita that he \ was an ambassador of Lord Ramachandra. Sita did not believe him at first. However, when Hanuman narrated the entire story of how Lord Ramachandra chose him and how he overcame the obstacles to travel to Lanka, Sita believed that he was indeed Lord Ramachandra's ambassador.

Having found her, Hanuman wanted to rescue Sita immediately and return her safely to Lord Ramachandra. But Sita declined. Hanuman assured her that he would complete his duty of conveying the news of her safety to Lord Ramachandra and would return soon alongside the Lord with a huge army to rescue her and to avenge her abduction by Ravana.

Before leaving Lanka, Hanuman thought that it would be wise to judge how strong the strength of the enemy was. Also, It was equally important that the enemy should know the strength of the army of Lord Ramachandra that would soon be at the gates of Lanka.

For this, Hanuman started to destroy Ashokvan piece by piece. Gradually he started to lay waste to a larger part of Lanka. This alerted the army and they mounted an attack on Hanuman. Hanuman destroyed one third of Ravana's army single handedly and could thus judge the strength and number of their armed force. Having accomplished this, he allowed himself to be captured so that he would get an audience with the king of Lanka,Ravana.

He was presented in the court in front of Ravana. Ravana asked him "Who are you, where do you come from?". Hanuman replied "I am Hanuman, and the ambassador of Lord Ramachandra, whose wrath you have incurred. I am here to warn you that if you do not release Sita safely and immediately, you will only further anger Lord Ramachandra and bring destruction to yourself and your brothers in arms.Lord Ramachandrapossesses the strength and forcethat surpass any other God. You do not stand a chance in front of Him. Think again before you act Ravana". Hanuman said this bravely and fearlessly and warned Ravana of the consequences that would follow if he did not obey.



Questions:

Q1) Do you feel you are as fearless as Hanuman?

Yes No Don't Know

Q2) Can you face certain things without any fear ?

Yes No Don't Know

Q3) Do you feel like you should have a spark in you before speaking like Hanuman?

Yes No Don't Know

Q4) What virtues do you think does Hanuman impart in the above story ?

- How to speak to someone
- How to be strategic
- How to tell tall tales
- How to face a situation fearlessly

Q5) Do you think it can be a good idea to destroy something? What can be the reasoning behind it?

Q6) What are the things necessary to build trust about yourself in another person's mind?

Q7) What does it mean to have a conversation? What are its uses? Do you have conversations with your family members?

Q8) Strength can be displayed through action. But can we establish our dominance using speech?

Q9) Why do we fear something? What can be the reasons behind it?

Q10) What does it mean to cope with failure? What solutions can enable you to do so?

Moral of the story

Success is not final and failure is not fatal, it is the courage to continue that counts



The one who poisoned Kaikeyi's thoughts

The Four princes Lord Rama, Lakshman, Bharat and Shatrughna got married. Many years passed and King Dasharatha started thinking of crowning Rama as the next king. He told his thoughts to his guru Vashishtha, his prime minister Sumanta and all the citizens of Ayodhya. Everyone agreed with the King's decisions and preparations for the coronation ceremony were afoot. There was happiness and cheer in every household, and everyone was eagerly awaiting the coronation of Lord Rama and the establishment of Rama Rajya in Ayodhya.

Meanwhile, Queen Kaikeyi's close aide Manthara was constantly reminding her of days past. All these days Queen Kaikeyi had no objection to Lord Rama's coronation as King but as days passed Manthara kept reminding Kaikeyi of one thing that finally maddened Kaikeyi.

Manthara kept reminding Queen Kaikeyi was that "At the time of marriage, the King had promised you that he will make your son the king when the time comes. But now, your son Bharat lies sidelined while Rama will be coronated king. At such a time how can you be so calm and happy? Wake up and smell the roses! It's time to ask King Dasharatha for the two boons that he owes you.

Spurred on by Manthara's words Queen Kaikeyi was filled with hatred and jealousy. She shed all her royal jewelry, disheveled her hair and proceeded to the chamber of mourning. When King Dasharatha realized her absence at the royal banquet, he went to her palace, but she was nowhere to be found. When he came to know that she was in the chamber of mourning, he went there and tried to reason with her but to no avail.

Finally, she said "I have helped you win a war and for that you owe me two boons. I demand both those boons now." When the King agreed, Kaikeyi demanded that "Firstly, My son Bharat should be crowned king instead of Rama, and secondly Rama should be given ordinary clothes and be banished to the forest for 14 years .

Upon hearing this, Dashratha was deeply saddened and speechless. He agreed to crown Bharat as King but refused to banish Rama to the forest. He asked queen Kaikeyi to take back this boon.

Upon hearing this, Queen Kaikeyi got even more furious and said that a Surya Vanshi King like you should lay down his life to keep their word but you ask me to take back my boon ?

King Dashratha was helpless before Queen Kaikeyi's insistence and slowly the news of the entire incidence swept all over Ayodhya. Everybody gathered around. Queen Kaikeyi herself pronounced to Lord Rama that it is King Dasharatha's order that he be banished from the kingdom, and thus banished Lord Rama to the forest.



Questions

Q1) What is your opinion about the behavior of people like Manthara ?

- Always behave like that
- Never behave that way
- Sometimes behave that way

Q2) Would you change your opinion based on someone else's opinion?

- Yes
- No
- Can't Say

Q3) Do you think it is alright to be helpless as King Dashratha ?

- Yes
- No
- Can't Say

Q4) Do you think it was right to falsely pronounce that it is 'King Dashratha's order that Lord Rama be banished from Ayodhya?'

Q5) What does poisoning someone's thoughts mean?

Q6) What strategy will you use to prevent people like Manthara to influence you?

Q7) How will you oppose a person like Manthara?

Q8) What does 'Banishing Lord Rama' mean?

Q9) Can you pledge that you will not play the role of Manthara in anyone's life under any circumstance?

Q10) What can you say about the personalities of King Dasharatha and Queen Kaikeyi?

Moral of the Story

Do not be a Victim to other's Words.



Sudama

Sudama was Lord Srikrishna's childhood friend and classmate in the ashrama of Sage Sandipani. Sudama was very poor. His family did not even have enough money for food. His entire family used to live in a small hut. They did not even have good clothes to wear. But these circumstances never made Sudama sad. He was happy by chanting the Lord's name.

Once, his wife said "You have a friend as great as the Lord Srikrishna. If he comes to know about our circumstances, he will definitely help us in some way. So, it would be a good idea to meet him once and tell him about what we are going through." Sudama ignored his wife's advice once. But when she kept on saying this to him, he thought to himself "Maybe this will be a good opportunity to meet my friend." With this thought in mind, Sudama decided to go and meet Lord Shrikrishna. He gathered a fistful of rice flakes left in the house to give his friend and set off on the journey to Dwarka.

After a long and arduous journey Sudama finally reached Dwarka. Lord Shrikrishna recognized him from afar and ran to greet him. The lord was very happy to meet his old friend again. He hugged Sudama lovingly and took him to the palace. There, he made him sit on a special chair. The lord washed Sudama's feet to ease the fatigue of travel. He offered Sudama delicious food, and both of them started to remember their childhood days in the ashram of Sage Sandipani. Everyone who was watching was astounded seeing that the Lord himself is paying such respect to a man in such torn clothes.

Lord Shrikrishna treated Sudama like a king and made all his arrangements in the palace itself. Come next day, it was time for Sudama to take Lord Shrikrishna's leave.

Lord Shrikrishna asked Sudama "What have you brought for me from your home?" Sudama felt embarrassed about the fistful of rice flakes that he had brought for the Lord. Lord Shrikrishna had realized this and had purposefully asked him this question and finally got the pouch of rice flakes from Sudama's torn clothes.

Lord Shrikrishna happily ate the rice flakes that Sudama had brought for him. He further remarked that "I have never eaten anything tastier than these rice flakes!"

Lord Shrikrishna did not give Sudama anything. Sudama had also not asked for anything in return. Sudama returned home empty handed. But upon his arrival, he could not believe his eyes. His hut was transformed into a palace with fountains and gardens. His wife was waiting to greet him, laden with jewellery and ornaments. Without saying a word, the Lord Shrikrishna had done all of this for Sudama. Sudama thanked the lord in his mind and again started chanting the Lord's name.



Questions:

Q1) Do you have a friendship like Lord Shrikrishna and Sudama did?

Yes, No Can't Say

Q2) Should Sudama have been treated in the way the Lord treated him?

Q3) Do you find it acceptable that Sudama was not sad or dissatisfied although his circumstances were poor and bad?

Q4) What qualities do you seek in a friend?

Q5) Do qualities like financial status and educational background come in the way of friendship?

Q6) Why is the Sun called 'Mitra'?

Q7) Try to find the meaning of the underlined words.

Q8) In which field can a person afford to be poor but in which field should one always be wealthy?

Q9) How do you think should you use the wealth that you have?

Q10) Would you like to be Sudama or Lord Shrikrishna?

Moral of the Story:

A friend in need is a friend indeed



One hundred and five

The Kauravas had taken the kingdom of the Pandavas by in a dishonest and fraudulent manner. Due to this the Pandavas were living in the forest. Even so, they had acquired a lot of effective divine weapons by meditation and prayers. The Kauravas always used to try and show the Pandavas that they were inferior. The Pandavas were spending their days in poverty, hence Duryodhana thought of flaunting his wealth in front of the Pandavas and trying to embarrass the Pandavas. On the pretext of building cowsheds for the hundreds of cows in the forests, the Kauravas went there along with their wives, servants, elephants, horses, army and more such wealth.

In the forest, Duryodhana sent some of his servants to build a playhouse at the banks of the river that was near the residence of the Pandavas. When the servants went there, they were chased away by the soldiers of the Gandharva Chitrasen who was bathing in the river.

The soldiers reported this to Duryodhana. The Kauravas grew even more furious. They decided to attack Chitrasen so that they could demonstrate their strength to their sons and wives as well as the Pandavas. But attacking the army of the Gandharvas was not an easy feat. Both armies fought long and hard. Finally, the army of the Kauravas either ran away or hid in fear. Taking advantage of this, Chitrasen Gandharva captured the children and the wives of the Kauravas.

Upon seeing this, some Kaurav soldiers went to the Pandavas and pleaded for their help. But some Pandavas were unwilling to help the Kauravas. At last Dharmaraj Yudhisthir said "At other times the Kauravas maybe hundred in number and we may be five, but when faced with a foreign enemy we must stand as a hundred and five". Saying this, he commanded Bhima and Arjuna to free the children and wives of the Kauravas. Both Bhima and Arjuna did so as a matter of principle.



Questions

Q1) Do you agree with what Dharmaraj Yudhisthir says?

Yes No Can't Say

Q2) If you were the Pandavas, then would you have saved the same Kauravas who troubled you?

Yes No Can't Say

Q3) What do you think one should do in such a situation?

One should not save One should trouble them more

One should save One should not do anything

Q4) Do you agree with the idea of Kauravas of flaunting their wealth in front of Pandavas who were living in a poor circumstance?

Yes No Can't Say

Q5) Have you ever thought of teasing someone purposefully in such a manner?

Yes No Can't Say

Q6) What is cunningness? What does it achieve?

Q7) What does the metaphor 'A Hundred Kauravas opposite Five Pandavas' stand for?

Q8) What does "Wealth" stand for?

Q9) What is the true wealth of man?

Q10) How should one fulfill our duties as students?

Moral of the Story

United we stand , Divided we fall



Suvarnamruga

Ravana was not sure that he would be able to conquer Lord Ram and Lakshman, who were well known for their brave deeds, and then kidnap Sita. Thus, he thought of a cunning plan to do so. He called upon the enchanted demon Maricha, who could take up the form of any living being and forced him to participate in his plan to kidnap Sita. Fearing for his life, the demon Maricha agreed to Ravana.

Maricha took on the form of a golden deer (suvarnamruga) and started to wander near Lord Ram's hut. As soon as Sita saw the beautiful golden fur of the deer, she requested Lord Rama to bring it to her.

Upon hearing this, Lakshman said, "Brother Rama, I have neither seen nor heard of any such deer. It seems to me that this may be an enchanted deer. I request you not to go after it".

Lord Rama was of the same opinion as Lakshman. He tried convincing Sita also. But Sita was also insistent about it. Finally, to satisfy her request, Lord Rama went after the deer. Before stepping out of their hut, He advised Lakshman, "Until I come back you are not to leave Sita alone. If the deer is real, I will catch it, if it is enchanted, it will die at my hands".

As Lord Rama went after the deer, Maricha in the form of the deer ran far and wide and led Lord Rama away from the hut. Finally, Lord Rama struck him with his arrow and Maricha's true form emerged. In that form, he imitated Lord Rama's voice and screamed "Lakshman help me at once! I have been deceived."

Upon hearing a voice like Lord Rama's Sita became anxious and beseeched Lakshman to go and help Rama. However, Lakshman said "This voice is not of Lord Rama's, but it comes from some cunning magic. It is impossible that my brother will get hurt from any demon. I shall protect you and not leave your side until he returns".

Hearing this Sita flew into a rage and accused Lakshman of wishing ill of Lord Rama so that he could take undue advantage of Sita. Lakshman who was pure hearted and regarded Lord Rama and Sita as Father and Mother, was extremely heart by this and he left the hut in search of Lord Rama.

Ravana's plan had succeeded. Sita was now alone in the hut. Ravana took on the garb of a Sage and came to ask for alms. As soon as Sita stepped out of the hut to offer him alms, Ravana revealed his true form and kidnapped her.



Questions

Q1) What do you think about being insistent about something?

One should always be insistent

One should never be insistent

One should be insistent

Sometimes one should be insistent based on the circumstances

Q2) Is it alright to be adamant about something even when we know the consequences?

Yes

No

Can't Say

Q3) Do you feel it is okay to go to any length to fulfill an insistence?

Yes

No

Can't Say

Q4) Have you ever done any such insistence ?

Yes

No

Can't Say

Q5) Can you explain the different meanings of 'Suvarnamruga'?

Q6) Why should one not cross the Lakshmanresha ?

Q7) Discuss the different types of Lakshmanresha that you encounter in your life.

Q8) What does 'Mayavi' mean?

Q9) Discuss why relationships exist and their effects on people.

Q10) Discuss the importance of planning.

Moral of the Story

Wrong insistence can cause crisis



Upamanyu's Devotion to his Guru

The Sage AyodDhaoumya had a disciple named Upamanyu. Upamanyu was given the responsibility of taking the cows of the Sage's ashram to pasture for grazing and he carried out this responsibility with complete diligence. One day the Sage decided to test Upamanyu. The Sage called him and asked him "You are very healthy and well built, what do you eat?" Upamanyu answered "Gurudev, I ask for alms and have food."

"Really! Tomorrow onwards you should bring all the alms you get to me and you should only eat the share that I give to you" the Sage said. Upamanyu agreed and from the next day started bringing all the alms to the Sage. The Sage used to eat all the food brought in alms and thus there was no more food leftover for Upamanyu. Even after a few days, there was no change in Upamanyu's health. Seeing that he was as strong and healthy as before, the Sage asked Upamanyu "How is it that you are so strong and healthy even though you don't get anything to eat?" Upamanyu replied "Gurudev, once I give all the alms that I have collected to you, I set out again to ask for alms and have my food from that". The Sage said "This is wrong. Doing this, you consume the portion of alms that others deserve. From tomorrow you shall not ask for alms a second time". "As you command Gurudev", Upamanyu said.

A few days passed by and there was still no change in the health and strength of Upamanyu. The Sage called him again and asked him, "As per my command you don't eat anything. How are you still strong and healthy?". Upamanyu replied "When I take the cows out to pasture for grazing, I drink their milk and make do". Upon hearing this, the Sage said "If you drink the milk of the cows, then what will be left for their calves? You drinking the cows' milk is wrong. From tomorrow, this should stop." Upamanyu diligently obeyed this command also. The Sage wanted to see whether or not this disciple of his passes the test that he was going through, which is why he was being stubborn and coldhearted.

Although drinking milk was stopped, there was still no change in Upamanyu's strength and health. The Sage realized this and asked him "Now that you don't ask for alms, nor do you drink milk, how is it that it has had no effect on your health and strength?". Upamanyu replied "When the calves drink the cows' milk, a few drops of milk spill from their mouth, I drink those few drops and make do. "This is also wrong Upamanyu! Stop doing this at Once!" the Sage said. Upamanyu agreed to this too. Now Upamanyu had nowhere to turn to for food. Once, when he had taken the cows out to the pasture for grazing, he became hungry and he could not control the intense hunger. To satisfy that hunger he ate the leaves of the Rui tree. Upon eating it, he lost his vision and became blind. Unable to see anything, he was wandering in the forest when he came upon a well and fell into it.

Back at the ashram, the Sage started wondering why Upamanyu was taking such a long time to return from the pastures. He decided to go and search for Upamanyu. The Sage started searching for his disciple far and wide, calling out his name "Upamanyu! Upamanyu!". Upon hearing his Guru calling out to him, Upamanyu responded to him from inside the well. The Sage helped him climb out of the well. On hearing the events that had transpired, the Sage beseeched Ashwinikumar, the healer of the gods who restored Upamanyu's eyesight. Realising that Upamanyu had always obeyed his Guru's command diligently, Upamanyu was blessed and honored by the Sage.



Questions

Q1) Do you obey the commands of your elders?

Always Never Sometimes

Q2) What would you do if you were also ordered not to have food?

I will never not eat at all

I will eat regardless

I Will hide and eat

To obey the orders I will eat only the amount of food I need to survive

Q3) Do you feel that you should have similar devotion towards your Guru as Upamanyu ?

Q4) What does the word 'Guru' mean?

Q5) What is the importance of a Guru in our lives?

Q6) Has anyone in your family or relatives accepted a Guru? If yes, ask them more information about their Guru.

Q7) Can Books, a place beautiful in nature's glory, an experience takes the place of a Guru?

Q8) List fifteen Guru-disciple pairs from historical and mythological times.

Q9) Try and find the meaning of the underlined words.

Q10) Find out how Vivekananda had taken a test of Ramakrishna.

Moral of the story

A disciple must always be obedient



Paundrak – The False Krishna

In the times of Shrikrishna, there was another false krishna moving about. In the state of Chedi and from the Family of Paundrakas, there was a king named Vasudev. Without knowing his own capacity and limitations, he began saying that he was a manifestation of Lord Vishnu. He started spreading lies such as “ I am the real Krishna and the One in Dwaraka is the False one. “Since he regarded himself as a manifestation of Lord Vishnu, he began to mimic Lord Vishnu. He even started to wear the insignia of Lord Vishnu’s symbols and weapons such as Shankha, Chakra, Gada and Padma.

He didn’t just stop there. He wanted to propagate himself to increase his importance. To reduce the dominance of the true Lord Krishna, whom everybody loved and worshipped, he was ready to do anything and to go to any lengths.

For this, he sent a messenger to Lord Krishna with a message that stated, “I am the manifestation of Lord Vishnu and thus you should surrender your name Vasudev, your insignia and weapons, otherwise war is inevitable.” Upon hearing this message, Lord Krishna smiled and sent a reply that “I will come with all my insignia and weapons to your land tomorrow itself, so beware.

The next day, Lord Krishna with all his insignia and weapons travelled to Paundraka’s land on his glorious eagle (Garuda). To help Paundrak in this battle, the king of Kashi had arrived with a large army of his own. Both armies stood in front of Lord Krishna. Paundrak Vasudev came forth with the insignia such as the flag of the Garuda (Garudadhwaja).

Lord Krishna fatally wounded Paundrak with a swift arrow. He used the Gada, Sudarshan chakra to annihilate the remaining army. Upon seeing the death of Paundrak, the king of Kashi prepared for battle, but he too was no match for the Lord’s arrows that severed his head from his body.

In this manner, the liar and the person responsible to encourage it were both defeated by the Lord.



Questions:

Q1) Do you think it is right to showcase yourself as you are not in reality?

YES NO I DON'T KNOW

Q2) Should we understand our capacity and act accordingly?

YES
ALWAYS
NEVER
SOMETIMES ACT AS IF WE HAVE MORE THAN OUR CAPACITY
ALWAYS ACT AS IF WE HAVE MORE CAPACITY

Q3) If we act or behave like others on the outside, we become like them. Do you agree?

YES NO I DON'T KNOW

Q4) Do you agree with Paundrak Vasudev's thought that he should increase his own importance by reducing Lord Krishna's importance?

YES NO MAYBE

Q5) If someone is indulging in falsehood, would you help him like the king of Kashi did in this story?

YES NO MAYBE

Q6) Do you agree that everyone is special in their own way and that competition is unnecessary?

YES NO MAYBE

Q7) Have you ever pretended to be someone that you are not ?

YES NO MAYBE

Q8) Why does one feel the need to portray oneself to an extent of proving someone wrong? List all the possibilities.

Q9) Find the meaning of the underlined words.

Q10)What would you do if you come across a familiar person pretending in such a manner?

Moral of the story

Do not pretend



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Moral Story No. : 011

King Dilip and Nandini the Cow

Ayodhya had a king named Dilip . One day he and his wife Sudakshina were travelling from Ayodhya to the Sage Vasishtha’s abode in the Himalayas. The Sage Vasishtha was the king’s ancestral Guru.

Upon reaching the abode of Sage Vasishtha, both of them prayed to the Sage and beseeched him to give them blessings and advice. They said “Gurudev, it has been many years since we got married. However, we do not have a child. Due to this, we are worried about the future of our kingdom”. The Sage meditated for a while and said “Oh king, you have once ignored the heavenly Kamadhenu cow . You have incurred her curse . That is why you do not have a child”.

“Yes Gurudev, this has happened unknowingly by me. I did not do it purposely . But what is the solution to this curse?” the king asked. The Sage replied “ I will tell you now. Nandini, the daughter of the Kamadenu is in my cow shed. Serve her. If she is pleased with your service, then she will free you from the curse that has been put upon you by her mother” .

As instructed by Sage Vasishtha, both the king and queen decided to live in the Sage’s ashram and started to serve Nandini from the next day. The queen used to clean the cow shed and the king used to take Nandini to graze in the pastures. Both of them served Nandini diligently and continuously for twenty-one days.

On the twenty second day as usual, King Dilip took Nandini for grazing. When she was grazing in a forest, the king got engrossed in the beauty of the nature around him. He could not keep track of where Nandini wandered off while grazing. She had turned towards a valley while wandering. King Dilip was engrossed in the beauty of the waterfalls nearby when suddenly he heard a lion’s roar, and he suddenly came to his senses. He ran towards the sound of the lion’s roar and saw a lion sitting on Nandini’s back. The king immediately drew his bow and arrow and took aim at the lion. But try as he might, he could not release the arrow. His hand became stiff. Seeing this, the lion started laughing in a human voice and said to the king “You cannot kill me. I am Bhagavati Parvati’s servant and the protector of this forest. No weapon can have an effect on me. I am hungry for the past three days. This healthy cow has provided me with a good source of food”. The king said “Eat me, but let Nandini go. This is my service towards my Guru. This is my vow. The responsibility to protect this cow is mine”. “Then why do you worry so much? You can find many cows that look like Nandini around here, choose such a cow and tie it in your Guru’s ashram” the lion said. “No, I don’t believe in behaving in such a deceptive manner. Instead of being deceptive towards my Guru and living, you eat me and satiate your hunger”, said the king and he pulled Nandini aside. Then he lay himself down in front of the lion. But instead of the roar and the jump of the lion a voice was heard that said “get up oh king!”. The lion had vanished and Nandini was speaking in a human voice, saying” King, the lion was not real, I had created him from Maya. I wanted to test you whether you falter from your service, but you did not do so. I am pleased with you. Now make a cup from the leaves of a tree , collect my milk in it and both you and the queen partake it. This will fulfill your wish for a child”. Upon hearing this, the king said, “I cannot do this goddess Nandini. Your calf has the first right to your milk. Then, my Guru has a right and after that if he orders me to, only then can I partake your milk”. “King, you have proved yourself worthy in the second test also. Your wish will surely be fulfilled. You are truly



an ideal student and server. I am pleased with you". Saying this Nandini and the king started walking towards Sage Vasishtha's ashrama.

Questions:

Q1) Do you feel that it is necessary to take up a service or a vow in order to successfully complete something, just like the King in the Story?

YES NO CAN'T SAY

Q2) When completing the responsibility given to us, is it alright to sometimes not care about our life ?

YES NO

Q3) Have you ever completed a responsibility given to you like it was a vow you had taken?

YES NO

Q4) Just like the king in the whom all can you be of service to?

Q5) Have you seen such a person who does selfless service, who takes up responsibilities in your family? Do you get inspiration from that person?

Q6) Search for the meaning of the underlined words in the story and write the name of a person you know that has those qualities. example: service: Mother

Q7) In this story if you were in the place of King Dilip , what would you have done ?

Moral Of the story

Finish the task that you have taken up



Dharmaraja's Justice

Once upon a time a commoner named Gopal came to DharmarajYudhishtir's court seeking a solution to a problem. DharamarajYudhishtir was masterful in finding a solution to whatever problems arose in his kingdom. Gopal kept a pot full of gold in front of Dharmaraja and said "Maharaj, I found this pot of gold in my brother Bhupal's land. I had bought a piece of land from him. When I was digging the land to build a house, I found this gold. I took it to Bhupal asked him to take it back, but he refused".

Dharmaraj was astonished! He called Bhupal and asked him "Why did you refuse to take the pot of gold back from Gopal?"

"Maharaj my stand is very simple. When I sold this land to Gopal, everything on it and in it became his. Him finding a pot of gold in the land is a matter of his fortune. How can I take his fortune? To do so would be a sin. That is why I did not accept this pot of gold." Bhupal said.

Gopal said "But Maharaj, man earns money by working hard for it. That is his true wealth. If I get free wealth like this that wealth will lead me down a bad path. Such ill gotten wealth leads to a corrupt mind, addictions and all these things ultimately bring about the destruction of man. That is why I do not want such free wealth. Whatever I get through my hard work is what I will accept."

"Exactly Maharaj, I agree with what Gopal says, if I accept the pot of gold, the same fate will befall me. That is why I don't want the pot of gold."

Dharmaraj smiled upon hearing both their arguments. He was pleasantly surprised that such honest people are there in his kingdom. He now started to think about how to solve their problem. He said "Gopal, do you have a son eligible for marriage?" Gopal said he did. Dharmaraj asked Bhupal whether he had a daughter who was eligible for marriage. Bhupal said he did. Dharmaraj said "Both of you should get your son and daughter married to each other and share the wealth of the pot of gold for the marriage and their well-being. "Both Gopal and Bhupal agreed with Dharmaraja and the courtiers praised him for his sense of Justice.



Questions:

Q1) Do you agree with the thoughts of Gopal and Bhupal about hard work and wealth ?

YES NO DON'T KNOW LITTLE BIT

Q2) If you get such free wealth, you will....

Accept happily Will never accept it Will take only a little bit

Q3) What do you think Dharmaraj did to find to solution to the brothers' problem?

He understood the situation

He looked at the situation from both points of view

He looked at only one point of view and gave a solution

He did not look whether the solution could be implemented realistically and solved the solution

Q4) What is the meaning of the names Bhupal and Gopal? Does that have any relevance in the story ? If yes, How so ?

Q5) What direction has been given about how man should obtain wealth?

Q6) 'Bhupal and Gopal go to Dharmaraja for Justice'. What does this statement imply?

Q7) What is your definition of wealth?

Q8) If such a problem comes to you to be solved what justice will you do ?

Q9) Do you agree with the statement 'Every problem has a solution' ?

Q10) What qualities of an honest man are seen in this story ?

Moral of the story

Common sense must prevail while solving a problem



Matsya Avatar

The Vedas are the source of endless and exuberant knowledge. When the world will come to an end and will get created again, the knowledge of the Vedas has to exist. Once upon a time, the demon Hayagreeva stole the Vedas from Lord Bramha. Hayagreeva used to live at the bottom of the sea. The time for the end of the world was nearing and thus it became inevitable to get the Vedas back from Hayagreeva.

King Satyavrat used to rule his kingdom in the South of India. He was a devotee of Lord Vishnu. He used to practice asceticism by only drinking water and not having any food as a form of prayer towards Lord Vishnu. Once, he found a small fish while having a bath in the river. He kept him in a small container. But the fish quickly grew as big as the container. The king then kept the fish in a larger container. However, the fish soon outgrew that also. The King had to transfer the fish to a lake. The fish soon covered the size of the entire lake. Seeing this, the king transferred the fish to the sea.

The king thought that surely Lord Vishnu must have taken this form for some purpose. He. Prayed to the Lord and asked "Have you taken the form of this fish? I do not understand. Please guide me, oh Lord". Upon hearing his prayers, Lord Vishnu said "Yes, I have. The world will come to an end on the seventh day from today. At that time, a huge ship will come to you. Until that time, you should gather all the plants, trees, seeds, animals, insects etc. You should climb onto the ship with all these beings. There will be a great storm and flood. During this, there will be darkness all around and the ship will sway. But do not fear because I will always be there to support the ship in turbulent times.

And so, it happened. On the seventh day, Huge storms started, it started raining heavily and the sea crossed its limits and swept onto the land. There was water everywhere. King Satyavrat did as he was told. Lord Vishnu in the form of the huge fish supported the ship during the entire time of the great flood and storm. When it was over, The huge fish dove to the depths of the sea. There, the lord Vishnu conquered the demon Hayagreeva and retrieved the Vedas from him.



Questions.

Q1) Do you agree with the kind of theft that the demon Hayagreeva did?

Yes No Can't Say

Q2) To defeat the demon Hayagreeva, the lord took on the form that could survive in water. According to this analogy, do you agree that you should have the ability to face an anticipated situation ?

Yes No A little ability is enough

Q3) King Satyavrat not only believed what the lord said, but also acted upon it. Do you feel both are equally important?

Yes No Only belief is enough

Q4) Do you agree that to understand anything completely, one has to go into the depth of it?

Yes No Only superficial understanding is enough

Q5) What does the word 'Ved' mean?

Q6) What is the metaphorical meaning of the term 'stole the Vedas'?

Q7) Describe the words 'Satyavrat' and 'Bhakt'.

Q8) What is the difference between being born and taking an avatar?

Q9) What is the meaning of 'Retrieved the Vedas'?

Q10) What does the word Hayagreeva mean?

Moral of the Story

Preservation of knowledge is useful for generations to come



Kurma Avatar

Once upon a time, the Sage Durvas was returning from Vaikuntha, the abode of the gods, when he came across Lord Indra. Seeing him, Sage Durvas presented him with a garland that the Supreme Lord Vishnu himself had presented to him. But Lord Indra was oblivious to what was happening around him and put that garland onto Airavat, his elephant. Airavat removed the garland and trampled upon it.

This angered the Sage and he bestowed a curse upon Indra saying, “your pride and selfishness will lead to the destruction of your wealth as well as your godly properties”.

Lord Indra and the other gods Beseeched Lord Vishnu. Lord Vishnu Said “Make a truce with them since they are more powerful at the moment, take the help of the demons to churn the Kshirsagar and retrieve the nectar that would make you immortal. “Agree to all the conditions of the demons and bear in mind that along with the nectar, the churning will also initially yield poison. So beware, be alert and be attentive. Don’t be overcome by greed nor by fear.”

According to Lord Vishnu’s advice, the Gods started the churning with the demons. They made a churning staff out of the Mandar Mountain and asked Sarparaja Vasuki to act as the rope with which to churn the Kshirsagar. Thus, began the churning of the Kshirsagar by the gods and the demons. But the Mandar mountain had no support underneath it and slowly began to sink into the Kshirsagar. It was very important that Mandar mountain remain intact so that the churning be completed. No one could come up with a solution.

Seeing this, Lord Vishnu took on the form of Kurma that is a tortoise and proceeded to the bottom of the Kshirsagar. There he supported the Mandar mountain on his back so that the churning could be completed. Lord Vishnu had taken this form so that the work of the gods and demons could take place properly.



Questions

Q1) Which attributes of the tortoise do you wish you had?

Speed Stability Longevity

Q2) Just as churning buttermilk yields butter, churning of something so that we get it means thinking about it from all angles. For that we need to be stable like a tortoise. Do you agree?

Yes No Can't Say

Q3) Would you give any type of support to see something through?

Yes No Never Always

Q4) A tortoise can hold its breath longer, it has more endurance. Due you think you should have such endurance?

Yes No Somewhat

Q5) Find the meanings of the following words in the story and elaborate :

Oblivious Wealth Anger Nectar Churning

Q6) What metaphorical significance does Samudramanthan have ?

Q7) What are the 14 ratnas that came out of Samudramanthan?

Q8) What all aspects come to mind when you are asked to gather information about a tortoise?

Q9) Why is a tortoise painted or sculpted on the floor of a temple?

Q10) What does the word 'Kurma' mean?

Moral of the Story

Stability is necessary for any big venture



Narasinha Avatar

Hirnyaksha and Hiranyakashyapu were two demon brothers. Lord Vishnu took the Varaha Avataar for killing Hiranyaksha and took Narasinha Avatar for killing Hiranyakashyapu.

Hiranyakashayapu decided to avenge his brother's death. In his mind, he started regarding Lord Vishnu as his sworn enemy. He became a strict ascetic to increase his powers. He began to meditate without regard to food or water. Lord Bramhawa pleased with his meditation and granted him a boon.

After such intense meditation, Hiranyakashapu's body started shining like gold. He had become stronger. He bowed before Lord Bramha and said "In this world that you have created, I should not be killed by anyone, not by a God or by man, not by a demon or an animal. Not living nor nonliving. It should be unable to kill me during the day or at night, inside the house or outside it, in the sky or on the ground. It should be unable to kill me by any weapon, I should get power over men, demons and gods" Lord Bramha said "tathastu" and his boon was granted.

By the power of this boon, Hiranyakashyapu won over the worlds of men, demons and gods. In his kingdom, people started worshipping him instead of the gods. Hiranyakashyapu ensured that it was done so everywhere. Whoever worshipped God was tortured and killed. People were very terrified of him and beseeched Lord Vishnu to kill him.

Hiranyakashyapu did not spare even his own son Pralhad. Pralhad was very pious devotee of lord Vishnu. Hiranyakashyapu could not bear this and he tortured Pralhad in many ways like running him over with elephants, pushing him over a cliff, having him face poisonous snakes, solitary confinement with no food or water, abandonment at sea, pushing him in fire. When Pralhad was unscathed by all these forms of tortures, Hiranyakashayapu grew even more angry.

He said to Pralhad "I myself am God. Your Vishnu is nowhere." Upon hearing this Pralhad replied, "No, Father Lord Vishnu is the only Supreme Power. He is the only Supreme Lord of the entire world. He is manifested everywhere."

This further angered Hiranyakashyapu and he said, "If that is true then he must be present in this pillar also and he will have to manifest himself in front of me." Saying this he shattered the pillar with his weapon. The sound was earth shattering. Slowly, a figure that had the body of a man and the head of a lion emerged from the pillar. His features were fearsome and graceful. He was strong and menacing. His teeth and nails were sharp and shining. He was the Narsinha avatar of Lord Vishnu.

Seeing this vicious avatar of lord Vishnu, all the demons in Hiranyakashapu's palace ran away. Hiranyakashyapu lifted his weapon. In response Narsinha roared tremendously. He lifted Hiranyakashyapu with ease and took him to entrance of the palace. There He put him on His lap. Narsinha roared again and proceeded to tear open Hiranyakashapu's chest.

Narsinha even annihilated all the demons in the palace. The anger of Narsinha knew



no bounds. To calm him down, young Pralhad bowed in front of him. Narsinha calmed down and blessed young Pralhad.

Questions:

Q1) Is the thought 'I am the greatest' right?

Yes No Depends

Q2) Is it right to meditate and pray for abilities to get revenge?

Yes No Depends

Q3) Do you think Hiranyakashyapu behaved appropriately with his son?

Yes No Can't Say

Q4) Do you think Narasinha killed Hiranyakashyapu without violating the boon granted by Bramha?

Yes No Can't Say

Q5) What does 'Hiranyakashyapu' mean?

Q6) What does 'Hiranyaksha' mean?

Q7) What does the word 'Bhagawan' mean?

Q8) What does ashirwad and blessings mean?

Q9) What Ashirwad do you expect from elders?

Q10) How can you describe terror?

Moral of the Story

An idea has to be fought with an idea



Vaman Avatar

Prahlad's son Vimochan, and further on Vimochan's son Bali took up the reigns of the kingdom. Even though they were from the demon clan, they were all devotees of Lord Vishnu because of Prahlad's teachings. Even so, Bali wanted to take revenge of the fact that Lord Indra had defeated him many a times in battle. He wanted to defeat Lord Indra and establish his own power. For that he began a yajna called Vishwajit yajna. From that he got divine weapons, armour, horses and chariots. Using these he attacked Lord Indra and soon could rule over all of Lord Indra's kingdom. He then began the Ashwamedh yajna to show his gratitude to Lord Vishnu for this success.

Even though King Bali had made an offering to Lord Vishnu, it was for a battle fought out of revenge. Hence King Bali had to be taught a lesson. For this purpose, Lord Vishnu took the Vaman avatar. He was born as the son of Aditi. When his thread ceremony was done, this boy that is Vaman went to meet King Bali.

At that time, King Bali was performing the Ashwamedh Yajna at the banks of the river Narmada. King Bali respectfully greeted the young BramhinVaman and asked what he wanted from the king as King Bali felt he could give Vaman anything that was asked.

Vaman smiled and asked King Bali for enough land to put three footsteps. King Bali was astonished and encouraged Vaman to ask for more. Vaman replied "One should not ask for more than what is required. Please grant me enough land to put three footsteps of mine.

King Bali agreed and gave him the land. Bali's Guru Shukracharya thought that this might be Lord Vishnu's avatar and he told King Bali that if that is so, he might occupy the entire universe in two steps. In that case, where would he keep another step? Guru Shukracharya asked Bali to take back his grant.

King Bali disagreed with his Guru saying it was against his principles. King Bali and his Queen washed Vaman's feet. What happened next astonished them completely. Before their very eyes, Vaman increased in size. With one step he covered the earth entirely. With his second step he covered Heaven and the remaining universe entirely.

Vaman then asked King Bali "Where shall I keep my third step oh king? ". King Bali replied saying "Lord, if you wish you may place your foot on my head."

Vaman proceeded to do so and said "Remember, when one becomes filled with unwanted pride about their birth, deeds, wisdom, power and money, one brings on destruction on oneself. By the touch of Lord Vishnu's feet, King Bali's head became pure. As a punishment for his deeds, he was sent to hell and given the duty of the gatekeeper of hell. In addition, he was made immortal.



Questions

Q1) What quality do you think should one imbibe from King Bali?

Always keeping one's word
Respecting everyone
Doing a deed for revenge
Having unwanted pride for his power

Q2) Do you agree that a wise person should not ask for more than what he needs

Yes No Can't Say

Q3) Do you agree that unnecessary pride about Birth, Deeds, Power, Wisdom and Wealth bring about certain destruction?

Yes No Can't Say

Q4) Do you feel you have pride about your things?

Yes No A little Can't say

Q5) What would you do after defeat?

Accept defeat Take revenge Depends

Q6) What gives rise to ego?

Q7) Who is a true Guru?

Q8) Which 24 Gurus are mentioned in Avadhoot Geeta?

Moral of the story

Extremity of any deed is always bad



Dhrutarashtra's Blind Pride

The king of Hastinapur Shantanu and his Queen Satyawati had two sons named Chitrangad and Vichitravirya. King Shantanu died when both his sons were very young. Hence both of them were raised by Bheeshma. When Chitrangad grew up, Bheeshma made him the king. But soon thereafter, he was killed in battle against the Gandharvas. Thereafter, Bheeshma made Vichitravirya the king. Now Bheeshma was concerned about Vichitravirya's marriage.

At that time the king of Kashi held the swayamvar of his three daughters Amba, Ambalika and Ambika. Bheeshma entered the swayamvara and defeated all the other kings single handedly. He abducted the daughters of the king of Kashi and brought them to Hastinapur. Of the three, Amba told Bheeshma that she wanted to marry King Shalva. Upon hearing this Bheeshma sent her to King Shalva. Bheeshma then married Ambika and Ambalika with King Vichitravirya. Vichitravirya led a married life with both his queens, but he could not beget an heir to the throne. In time, king Vichitravirya succumbed to leprosy and died.

Realizing the possibility of the end of the dynasty, King Vichitravirya's mother Satyawati asked Bheeshma to sire an heir for the dynasty. But Bheeshma refused citing his principles and his vows of celibacy. Upon hearing this Satyawati called upon Vedavyas. She narrated the whole situation to him and made the same request to him. Vedavyas agreed to order obey her. In time Ambika gave birth to a blind son named Dhrutarashtra and Ambalika gave birth to Pandu who was jaundiced since birth.

In due course of time, Dhrutarashtra got married to Gandhari. But she decided to tie a cloth over her eyes and remain blind lifelong since her husband was also blind. Pandu went off into the forest because of his curse and Dhrutarashtra inherited the throne. Despite Gandhari's pleas, Dhrutarashtra imprisoned Gandhari's father and her entire family for life. Even though he was elderly and wise Dhrutarashtra did not say any just things besides Gandhari, even Vidura used to advise him on the just course of action but he did not heed his advise also. He only listened to the advice of Duryodhana and Shakuni. He knew that both of them were treading the path of injustice but he still he favored his son. The result of ignoring his sons' bad behavior was the war of Mahabharata.



Questions

Q1) Do you feel it appropriate to be blindfolded when you have the ability to see?

Yes No Can't Say

Q2) Do you agree that the wise and experienced Dhritarashtra did not act justly?

Yes No Can't Say

Q3) Do you feel it is alright to overlook anybody's wrong deeds due to greed?

Yes No Can't Say

Q4) If someone advises you for your betterment you will:

Only Listen
Ignore
Listen and act upon it
Listen and do what you feel is right

Q5) If someone tells you things that are not beneficial for you , you will :

Only Listen
Ignore
Listen and act upon it
Listen and do what you feel is right.

Q6) What is the original name of Mahabharat?

Q7) The number 18 is very significant in Mahabharat. Why so?

Q8) How big is 'EkAukshani' army?

Q9) List the characteristics of Gandhari and Vidur.

Q10) What does it mean that 'Dhritarashtra was blind'?

Moral of the Story

A baseless pride of anything is bad



The compassion of Rantideva

Rantideva was a compassionate and a generous king. He used to see Lord Srihari in all living beings. He used to always help the poor and needy. He had large stores of food and clothing to donate to the needy. He always felt that helping anyone in need was serving the Lord himself. Many years passed in prosperity. The citizens of the kingdom continued to shower the king with love and praise.

But in due time, a drought struck the kingdom. The kingdom suffered from heavy losses of crops, many domestic animals died, and many families faced dire hunger. People flocked to the palace of king Rantideva for his help. The king prayed to the Lord that he may have the strength to help the people of his kingdom. He used to donate as much food and provisions as possible, but circumstances grew more dire as days passed by.

A time came when the king Rantideva himself had nothing left to eat. Even he could not feed his own family. This was because no one in his family would partake food unless the people of the kingdom were given food. It would happen sometimes that the people would get food, but none would be left for the king and his family. Even then he was satisfied. But as the circumstances worsened, nobody could help, the drought kept raging on, many people died and the king himself became weak.

At such a time, suddenly someone brought some kheer made of flour, Milk, and Ghee to the palace. As the hungry king was about to eat the kheer, a poor hungry man came to the door of the palace. The king welcomed him and gave him some kheer to eat. Once he left, another man approached the palace and requested some food for himself and his dog. The king gave the remaining kheer to the second man.

Now the king had nothing left to eat. He only had some water left. As he was about to drink the water, a man approached and pleaded the king for some water to quench his thirst. The king gave him all the remaining water as a service to the Lord Srihari. When he was gone, he prayed to the lord to give him strength and capability to help his subjects in their time of pain and suffering.

Lord Vishnu was pleased with his devotion and blessed him. King Rantideva got all of his prosperity back and he became one of the most revered Yogis, constantly engaged in meditation.



Questions

Q1) Do you feel you should be as generous as king Rantideva ?

Yes No Can't Say

Q2) Do you feel it is right that Rantideva showed equal generosity to all?

Yes No Can't Say

Q3) Do you feel that praying for strength to help those in pain and need is appropriate?

Yes No Can't Say

Q4) If someone asks for food when you yourself are starving, would you give food to that person?

Yes No A little bit Would shoo him away Would give all food

Q5) What is your definition of compassion?

Q6) Does committing an action automatically imply compassion? If so, what action do you think of?

Q7) Have you committed any such action?

Q8) What would you do if you had the power to do away with people's sadness?

Q9) Which book contains the story of Rantideva?

Q10) What does the word 'Rantideva' mean?

Moral of the Story

One must always be compassionate



Jadabharat

In the olden days, it was customary to complete one's family duties and go to the forest to spend one's remaining life there in meditation and prayer. This was called Vanaprasthashrama. This was applicable to one and all, be it a king or a commoner.

King Bharat handed over the reigns of his kingdom to his son and went to the banks of the river Gandaki. There he built a hut for himself and started living a life of meditation and prayer there.

Once it so happened that a deer got lost from its herd and came to the river, near the king's hut, to drink water. Suddenly he heard a lion roar nearby. The deer got scared and jumped in the river. She gave birth to a baby while in the river and somehow managed to come out to the other side but died soon after due to exhaustion. The baby deer was floating in the river unassisted. Bharat saw all this from his hut.

He immediately rushed towards the baby deer and rescued it from the river. He brought it into his hut. As time passed, he started to love the deer as he would love his own child. By this time the baby deer had turned into a fully-grown beautiful deer. King Bharat's mind became engrossed with the thoughts of the deer instead of that of God. He used to wait for the deer's return whenever it used to wander off.

After a few years, King Bharat's end drew near. As he was awaiting death, the deer was also beside him and was shedding tears. While dying, King Bharat's last thoughts were those of the deer and not of God. As a result, he was reincarnated as a deer. But he remembered the deeds of his previous life. He started thinking about when he would be free from this form as a deer. He wandered off from the herd and went to Pulah Ashram. There, he could listen to the teachings of great sages in peace. In due course he departed the bodily form of the deer.

He was then reincarnated in a wealthy household. But he had not forgotten his deeds of the past two lives. Therefore, he stayed away from everyone. He never spoke to anyone. He obeyed everyone and everything. People used to call him mad and curse him. But he still did not respond. He was always in a meditative state. People even tried to sacrifice him, but he was saved. He was completely unaware of his surroundings.

Once King Rahuguna was passing by in his palequin. He forcibly employed Bharat to carry the Palequin. Bharat started to tread carefully so as to avoid stepping over insects and other life forms on the ground. If needed he even jumped over rocks. This caused great discomfort to King Rahuguna. He got angry and scolded Bharat.

Upon hearing this scolding Bharat spoke for the first time and told King Rahuguna that he could scold him as much as he wanted because it was only towards the body which would go away one day. What would be eternal is God towards whom he was praying.

Upon hearing this, King Rahuguna got down from the Palequin and asked for forgiveness. King Bharat who would have attained freedom two lives before, had to undergo reincarnations due to a small mistake.



Questions

Q1) Was it Appropriate for Bharat to save the baby deer?

Yes No Can't Say

Q2) What should have Bharat done with the baby deer ?

Saved It Tamed it Left it in the forest Should not have saved it

Q3) Is it alright to engage one's mind in something else once you have given up everything to meditate and pray towards god?

Yes No Can't Say

Q4) Do you agree with Bharat's thought that even insects should not get hurt?

Yes No Can't Say

Q5) Do you agree that we should carry out even our smallest actions carefully?

Yes No Can't Say

Q6) What things do you feel like immersing your thoughts in ?

Q7) What will be your last thought while dying?

Q8) What would you do if people called you mad?

Q9) Do you feel it necessary to undertake teachings under the guidance of a Guru? If yes, how should the Guru be?

Q10) Which book has the story of Jadabharat?

Q11) How many Ashramas are there like Vanaprasthashrama?

Q12) If something bad is happening would you just observe or take some actions? Why?

Moral of the Story

**Enjoy but don't indulge because
even your smallest actions can have great repercussions.**



Puranjana's Story

Once upon a time there was a king named Puranjana. He searched far and wide for a place to stay. But he did not find any place to his liking. He wanted a place that had every possible facility. Finally, he found such a city in the Southern part of the Himalayas. There were huge palaces, gardens and ponds in that city. That city had nine doors. Puranjana found that city to his liking and he started living there. Once, a beautiful lady came there with her servants. She happened to meet Puranjana. Puranjana asked for her hand in marriage. She replied "I am the princess of this land. If you become the king of this land, only then shall I become your queen and all my servants will become your servants too." Puranjana agreed and married her. He became completely involved in her. So much so that he would do whatever she would do. He lost all of his individual views, thoughts, consciousness and became her slave. He even had to lose the kingdom because of this. He suffered huge losses in war. Puranjana was banished from the land. Even then, he could not stop thinking of her. Even while dying, he kept on thinking of her. Due to this, he was reincarnated as a beautiful lady. She married a king. She had great love for the king. Upon the death of the king, she grieved for him and followed him onto the funeral pyre. At that time, a Brahmin stopped her and said "What is this condition of yours my friend? You are caught in the circle of life and death because of your past deeds. You brought upon death in the last life by getting involved in a woman, and you bring destruction upon yourself in this life by being involved in a man. None of this is permanent. Don't die in this way. Make the supreme truth your life's goal! Wake up!"



Questions

Q1) is it necessary for man to have his own thoughts, opinions, and conscience?

Yes No Can't Say

Q2) Do you think it is right to be dependent on someone and become a slave ?

Yes No Can't Say

Q3) Is it right to behave keeping in mind that nothing is permanent?

Yes No Can't Say

Q4) Have you experienced great loss/sadness while chasing small things that give happiness?

Yes No Can't Say

Q5) How can one decide if a place is suitable to reside?

Q6) What do you think will happen if you lose your own opinion, thoughts, and conscience?

Q7) Do you find it agreeable to be someone else's slave? What would you do if this happened?

Q8) What do you think is permanent?

Moral of the Story

Everything is Temporary



King Parikshit

Once, King Parikshit set upon a hunt. The hunt became very interesting and he lost track of time. After a long time, he felt thirsty. After searching the forest for a long time for water, he came upon a small Ashram of the Sage Shamik. There was only the Sage meditating there. No one else could be seen at the ashram. The king was so weak with thirst that he didn't realise that the Sage was in deep meditation. He asked the Sage "May I have some water to drink?". Sage Shamik was meditating and had no consciousness of his physical senses. Therefore, he could not hear what the king had asked. But the king asked him, nonetheless. Not hearing any reply, the king assumed that the Sage was pretending to meditate. To test his assumption, the king tied a dead snake around the Sage's neck. In due time, Sage Shamik's son, Shrunji, who had gone to retrieve water from a river, returned and realized all that had happened. As the king was leaving, Shrunji bestowed a curse upon the king that he would die on the seventh day from a snake bite.

In some time, Sage Shamik came out of his meditative state and saw Shrunji in tears. Upon asking, Shrunji narrated the entire incident to the Sage. Upon hearing this, the Sage said "You have not done the right thing, son. One should not be so harsh. Kings are different by nature. They bear the burden of ruling the kingdom and thus their minds are occupied differently. Besides it is necessary for this kingdom to have a king like Parikshit. Be that as it may, may the lord forgive you. Now everything is in His hands."

Upon returning to the palace, King Parikshit felt remorse for his actions. He felt sure that death was the only suitable punishment for his actions. He called Janamejaya and handed over the reins of the kingdom to him. He decided to spend his remaining days in the company of great sages. He left the palace and headed towards the forest. On his way he came upon Sage Vedavyas's Son Shukamuni who imparted knowledge to the king.



Questions

Q1) Do you feel that the assumption that King Parikshit made was appropriate?

Yes No Can't Say

Q2) Do you agree with what the king did to test his assumption?

Yes No Can't Say

Q3) Have you ever committed any act in anger just like Shrungi ?

Yes No Sometimes

Q4) Have you ever felt remorse for your deeds after committing them?

Yes No Always Sometimes

Q5) Do you felt it appropriate that Sage Shamik showed his son the right path?

Yes No Can't Say

Q6) Do you feel it necessary to accept the end of anything?

Yes No Can't Say

Q7) Do you feel like teasing someone? If yes, Why?

Q8) What do you think would happen if a curse is bestowed in a fit of rage? Do you endorse it ?

Q9) Is it right to feel remorse for a certain action? What does it indicate?

Q10)What would you like to keep yourself involved with?

Moral of the Story

Death is certain hence accept it and be happy.



Lord Shrikrishna is accused of robbery

Satrajita was a commander in the kingdom of Dwarka. He worshipped Lord Suryanarayan with great devotion. Lord Suryanarayan was pleased with his devotion and gave him a pearl called Syamantaka. It was not only beautiful, but it also yielded some gold every day. Satrajita showed it to Lord Shrikrishna. Lord Shrikrishna asked for the Syamantak pearl. But Satrajita refused. One day Satrajita's brother Prasena wore it and went out for hunting. He did not return. Upon hearing that Satrajita accused Lord Shrikrishna of having killed Prasena to get the pearl. Lord Shrikrishna decided to search for the pearl. Upon searching, he found Prasena's body in a cave. But it did not have any pearl around its neck. Further, he came upon a dead Lion. Going ahead he saw a young boy with the pearl in his neck. His name was Jambawan. Upon enquiry, he said "The lion killed Prasena, I killed the lion, therefore the pearl now belongs to me. I won't give it back." A battle ensued between Lord Shrikrishna and Jambawan. Lord Shrikrishna defeated Jambawan and obtained the pearl.

Lord Shrikrishna returned the pearl to Satrajita and narrated the entire incident. Satrajita felt very bad that he accused Lord Shrikrishna and he surrendered before the lord. He further married off his daughter Satyabhama to Lord Shrikrishna.



Questions

Q1) Do you feel it is alright to accuse someone?

Yes No Can't Say

Q2) If you accuse someone out of suspicion, does it mean that it is the truth ?

Yes No Can't Say

Q3) If you are accused of some thing you will :

Disprove it Stay quiet Agree to it

Q4) Do you think that satrajita did right when he agreed that his accusation was false and asked forgiveness from Lord Shrikrishna?

Yes No Can't Say

Q5) Have you ever regretted accusing someone?

Yes No Can't Say

Q6) Make a list of all the things that you can learn from Lord Suryanarayan that is the Sun.

Q7) If asked for something, do you endorse not giving it?

Q8) In your opinion , how can one decide one's right over something?

Q9) In your opinion, what should you do, before accusing someone?

Moral of the Story

**Do not Accuse anyone about anything without knowing the reality.
Always apologize if proven wrong.**



Shrikrishna's mediation

The Pandavas lost their kingdom while gambling. They started to make efforts to gain their kingdom back. They tried to adopt the path of diplomacy and dialogue, but it failed. They had asked for only five village but Kauravas refused to give them even a needlepoint worth of land. The Pandavas realized that war was inevitable. But Lord Shrikrishna wanted to try and solve this dilemma by diplomacy one last time . This was so that no one would get the chance to say that war would have been averted if lord Shrikrishna had intervened.

Yudhishthira asked the lord to not go since he felt that if Lord Krishna went as the envoy of the Pandavas, the Kauravas would insult him and would try to harm him.

Lord Shrikrishna asked Yudhishthira not to worry about any such thing as He had planned for any such event. Lord Shrikrishna went to Hastinapura and entered the court after the lunch, when all the kings were present. Even many Sages had come from far and away to see Lord Shrikrishna. Lord Shrikrishna payed his respects to everyone present and sat next to Dhritarashtra. He said "Even though I have come as the envoy of the Pandavas, even you are my own and therefore I take your well being into consideration too. The Kauravas won the kingdom of the Pandavas by unfair means. According to the conditions set at that time , they have undergone thirteen years of exile and anonymity . Now that they have returned, should their kingdom not be returned to them? Even now, I do not hear the language of diplomacy from your side. Refusing even five villages indicates that you war. Do you agree with your sons' behavior? King Dhritarashtra?"

King Dhritarashtra replied that his sons do not heed his advice. Upon hearing this Lord Shrikrishna replied "As king you have all the powers, you should have imprisoned them for their deeds"

Upon hearing this, Duryodhan, Dushasan and Shakuni got furious. They left the meeting and started to plot how to kill Lord Shrikrishna. But the Lord was well prepared.

Seeing that the Kauravas would not listen to any reason, Lord Shrikrishna said that he would give them six days to convey their decision to the Pandavas. Otherwise the seventh day would see the dawn of war.



Questions

Q1) How should any situation be resolved?

Diplomatically Peacefully In anger

Q2) Do you agree with Kauravas' decision to refuse the demand of Pandavas?

Yes No Can't Say

Q3) Do you feel that it is alright to act cunningly?

Yes No Depends

Q4) If a problem will have great consequences, do you feel you should try your utmost to resolve those consequences?

Yes No Can't Say

Q5) Do problems get solved by straightforward methods

Yes No Can't Say

Q6) If a problem does not get solved in a straightforward manner, one has to use violence, would you agree?

Yes No Depends

Q7) Do you agree with the Kauravas' stance? Why?

Q8) What do you think is counselling?

Q9) Do you endorse hatching cunning plots to kill other people?

Q10) Gather more information about lord Shrikrishna's mediation?

Q11) In which book is this story written?

Moral of the Story

Try to solve a problem with Dialogue initially



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Moral Story No. : 024

Here is the Sun and here is Jayadrata

The war between the Kauravas and Pandavas raged on for thirteen days. Arjun had killed the warriors that he had sworn he would kill. But he soon realized an atmosphere of sadness spread in the camp of the Pandavas. He came to know of the brutal killing of Abhimanyu by cunning methods by the Kauravas. He was overcome with sorrow that turned into anger. He swore that he would avenge Abhimanyu's death by killing Jayadrata before the end of the next day. Otherwise he proclaimed that he would burn himself to ashes.

When the next day dawned, Lord Shrikrishna told Arjuna that he had made a very hasty decision by not consulting his brothers. The Kauravas were planning to make a war formation called a 'Shakat' that would protect Jayadrata from Arjuna.

Upon hearing this Arjuna said "I have no fear when I know you are by my side". Arjun entered the battlefield and made ready by sounding his Devadutt conch. Dushasa was awaiting him with his army of elephants. Arjuna's arrows pierced the heads of the elephants and Dushasana was defeated. Arjun charged into the Kaurava army. Suddenly, the three sons of King Boj attacked Arjun, but even they were defeated by him. The Kings of Avanti Vind and Anuvind rushed to attack Arjuna. But Arjuna beheaded them instantly. Now Arjuna charged towards Jayadrata. There was only sometime left before the sun set. If Arjun did not find Jayadrata in this time, he would have to sacrifice his own life. Arjun did not understand what to do. At this time Lord Shrikrishna employed a brilliant tactic. Using his Sudarshan Chakra He covered the Sun and the illusion of an eclipse was formed. Lord Shrikrishna said "Arjun, your vow is broken, the sun has set." Arjun set down his Bow and started to make a pyre. Sorrow spread across the Pandav army. Even the Kauravas gathered to see Arjun jump into flames. Arjun paid his respects to Lord Shrikrishna and started to proceed towards the pyre. Jayadrata was watching all this intently.

Upon seeing Jayadrata without his protective formation, lord Srikrishna further said to Arjuna "What use is it if a warrior does not take his weapons to his funeral pyre, burn them too." Saying thus, he threw his weapons at Arjuna and removed the Sudarshan Chara that was covering the Sun. Lord Srikrishna immediately said "Arjun, Here is the Sun, and Here is Jayadrata! Complete your vow.!"

Upon Seeing the sun, Arjuna beheaded Jayadrata with his Bow and arrow. His vow was complete.



Questions

- Q1) Do you approve of the methods used to kill Abhimanyu that flouted the rules of war?
Yes No Can't Say
- Q2) Do you agree with the vow that Arjun took in a fit of rage ?
Yes No Can't Say
- Q3) Do you agree that we should take a vow and leave the responsibility on God ?
Always Never Only take a vow Never even take a vow
- Q4) Do you agree with the befitting reply that Lord Shrikrishna gave to those who behaved in a cunning manner?
Yes No Can't Say
- Q5) For how many days did the war in Mahabharat rage on?
- Q6) What was the relation between Abhimanyu and Arjun?
- Q7) What was the name of Abhimanyu's mother?
- Q8) Which formation was created to kill Abhimanyu?
- Q9) List the rules of war followed in the war in Mahabharat
- Q10) Do you endorse a pledge made in a fit of rage? Why?

Moral of the Story

Do not take a vow for something that is beyond your capacity



The habit of Playing Dyoot

DharmarajYudhishtir had a habit of playing Dyoot, a game of dice. The kauravas knew this. They took advantage of this fact. Shakuni and Duryodhana invited the Pandavas to play the game of dice. All the Pandavas came to Hastinapur. In that game of dice DharmarajYudhishtir gambled away his kingdom, his wife, his brothers, everything. Draupadi was insulted in front of everyone as a result. Dhritarashtra allowed them to go to Indraprastha solely so that they could be invited to come and gamble again.

After all that had happened initially, Yudhishtir agreed to the invitation of the game of dice for a second time. Upon hearing this, Bhishma was furious. Gandhari, Bhishma, Drona, and all the elders were crestfallen. Shakuni and Duryodhan's plan to entice the Pandavas in the game of dice and make them lose everything succeeded.

The game of dice started for the second time. Dhritarashtra sat on his throne. The game was laid out. Both Kauravas and Pandavas took their seats. Shakuni laid out the terms of the game as "the one who loses the game shall forfeit his kingdom and spend twelve years in the forest and one year in anonymity. If anyone recognizes them while in anonymity, they shall spend twelve more years in the forest."

Yudhishtir agreed to these conditions also.

The Pandavas lost and they were banished to the forest for twelve years.

Dhritarashtra had also unnecessarily heaped praises for his sons. They in turn never acted in a just manner. He always felt bad that the Pandavas were given half the kingdom. The name and glory of the Pandavas was always something that he coveted. Yudhishtira got trapped by the kauravas because of his habit of playing dice. His habit of playing dice did not go unpunished.



Questions

Q1) Do you think it is alright for man to have bad habits?

Yes No Can't Say

Q2) Should one learn from one's bad habits and leave them?

Yes No Can't Say

Q3) Do you think one should take advantage of someone's bad habits?

Yes No Can't Say

Q4) Do you think it is right that others should be affected by your bad habits?

Yes No Can't Say

Q5) Do you agree making the same mistake twice? Why?

Q6) What is your opinion about being jealous and envious about ones' position and name in society?

Q7) How do you judge whether a habit is good or bad?

Q8) Who ruled the kingdoms of Hastinapur and Indraprastha?

Q9) What do you think would happen if your parents spoilt you ?

Moral of the Story

Any bad habits can destroy you and others so restrain from it.



The Salvation of Ahalya

Lord Rama and Lakshaman did many heroic deeds under the guidance of Sage Vishwamitra. After journeying far and wide, they came upon a desolate ashram. In one of the rooms was a figure of a woman sitting still with her head between her knees. The figure almost seemed like a rock. When Lord Rama enquired about the Ashrama, Sage Vishwamitra replied "This is the ashram of Sage Gautam and the figure sitting there is his wife Ahalya. She was so beautiful that even Lord Indra wished that she would be his wife. But she married Sage Gautam. Even then Lord Indra had this desire in him.

One day, Lord Indra took on the form of Sage Gautam. He ensured that the Sage was not in his ashram and started taking advantage of Ahalya. Ahalya realized that her husband who was usually very composed would not behave in such a manner. She even recognized Lord Indra but somewhere she felt happy that Lord Indra himself was enticed by her beauty and did not stop Him. Indra's purpose was fulfilled, and he exited the ashram. There, he chanced upon the real Sage Gautam. He realized what had happened. He bestowed a curse upon Indra as well as Ahalya. He said to Ahalya "The beauty which you are so proud of will wither away and you will become as languid as a stone." When she asked for a remedy, he said "In due course of time, a great person will come here. The touch of his feet will bring you salvation." Sage Vishwamitra told Lord Rama that he himself was the great person mentioned by Sage Gautam and directed him to touch the stone. Upon doing so, Ahalya's beauty returned and she returned to her lively self.



Questions

Q1) What do you feel about having desires?

One should always desire One should never desire
Always desire only good things Only desire bad things

Q2) Do you agree that if you depend on ill means to fulfill your desire the consequence is always bad?

Yes No Can't Say

Q3) Is it alright to feel egoistic about our beauty, wealth, intelligence, and power?

Yes No Can't Say

Q4) Do you feel we should face the consequences of our actions?

Yes No Can't Say

Q5) When you know you can make a mistake, is it okay to continue doing so?

Yes No Can't Say

Q6) What is the difference between Pride and Ego?

Q7) What do you feel are worth of pride and what things are worth of Egoism? Why?

Q8) How many Kand are there in Ramayana? Name all of them.

Q9) Which Kand has the story of Ahalya ?

Moral of the Story

You have to pay a heavy price for mistakes committed in false pride.



Bharat

Queen Kaikeyi asked for her boons from King Dasharatha and banished Lord Rama to the forest while making her son Bharat the King. While all of this was happening in Ayodhya, Bharat and Shatrughna were in the kingdom of Kekaya. As soon as they returned to Ayodhya, they came to know that Lord Ram had been banished to the forest. Bharat was overcome with anger. Meanwhile Queen Kaikeyi was ecstatic upon hearing that Bharat had returned and started to take him towards the throne and telling him that it would be finally his. Bharat's anger became uncontrollable. He became tremendously angry at his mother. It became impossible for him to forget how his mother had done all this against his wishes and caused the death of his father and sorrow to all the subjects of the Kingdom of Ayodhya. He said to queen Kaikeyi "How can I call you my mother, you are more of an enemy to me. It would be better if you sacrifice your own life after all you have done."

After Bharat calmed down a little, he decided to bring back Lord Rama back to Ayodhya. Accordingly, he set out in search of Lord Rama.

Meanwhile, as Lord Rama, Sita and Lakshmana were journeying in the forest Lakshmana sensed an army coming towards them. He told Lord Rama "Brother I think the oncoming army is that of Bharat. It is possible he has sent an army to ensure you don't return to claim the throne".

Lord Rama heard him out but asked him not to think of Bharat in this manner.

Soon, Bharat approached Lord Rama. He touched the Lord's feet and paid his respect. He then beseeched the Lord to return to Ayodhya. But Lord Rama refused to do so. Instead he told Bharat that he was now the rightful king and he should look after the well being of Ayodhya. When Bharat spoke ill of Kaikeyi in front of Lord Rama, Lord Rama said "This is not appropriate. She is your mother. Promise me that you will not talk to her in such a way from now." Bharat agreed.

Finally, Bharat requested Lord Rama to accept the 'Paduka' that is footwear that he had brought for Lord Rama. Bharat said that he would take those back to Ayodhya and keep them in the place of the throne, but he would never sit on the throne himself.

Lord Rama was pleased with Bharat's intentions. He gave him the Paduka and agreed to return to Ayodhya after fourteen years.

Bharat did not even set foot in Ayodhya. He swore that he would not enter Ayodhya until Lord Rama returns. Upon returning, He established Lord Rama's Paduka in a temple near Ayodhya. Not only that, he started living in the same contains that Lord Rama, Lakshmana and Sita faced in the forest. He did not partake any comfort or wealth and administered the kingdom as a servant of Lord Rama.



Questions

Q1) Do you feel that the way in which Bharat spoke to Queen Kaikeyi was right ?

Yes No Depends

Q2) Do you feel that Bharat's action of refusing to be King and requesting Lord Rama to return was right?

Yes No Depends

Q3) Do you agree with Lakshmana's instinct of doubting Bharat's intention.?

Yes No Maybe

Q4) Do you feel we should behave Like Lord Rama advised Bharat?

Yes No Can't Say

Q5) Do you agree with Bharat's action of staying in the same condition as Lord Rama?

Yes No Can't Say

Q6) Do you feel you should imbibe Bharat's merit of working entirely for others?

Yes No Depends

Q7) Do you feel like serving someone in such a stoic manner? Why?

Q8) However your mother is, do you feel it is right to say bad things about her?

Q9) Whom would you like to emulate, Ram or Bharat? Why?

Q10) Where was Bharat living outside Ayodhya?

Moral of the Story

Perform Selfless Duty for Deserving people.



Ravana

Lord Bramha's Son Sage Pulastya begot a son named Vishravas .Vishravas was the father of Kuber. Kuber was the ruler of Lanka. In addition, only he possessed the Pushpak Vimana. But due to the desire for Sage Vishravas, Kekasi gave birth to demons.

These demons were Ravana and Kumbhakarna. Malini, their wife gave birth to Vibhishana and Raka gave birth to Shurpanakha ,Khar and Dooshana.

Upon this, Kuber grabbed Lanka from his stepbrothers and took away the PushpakViman also. Ravana was always filled with jealousy and ill thoughts. He sought a boon from Lord Bramha only for selfish reasons!

Shurpanakha was Ravana's step – sister , but the two were very close. When Ravana undertook asceticism, it was Shurpanakha who served him. Her husband's name was Vidyutjiwha.

Once, a battle ensued amongst the demons. It raged on for a long time. In the battle ,Vidyutjiwha and Ravana were fighting side by side. But in that battle Vidyutjiwha was killed by Ravana by mistake.

Shurpanakha was extremely saddened. Ravana consoled her and allowed her to marry any other man she liked. He asked Khar and Dooshan to help her in her quest. During this same time, she came to Dandakaranya and she happened to meet Lord Rama.Ramayana ensued further but the root cause was Ravana himself.



Questions

Q1) Do you feel it right to take something forcibly away from someone that which he has earned by hard work ?

Yes No Can't Say

Q2) Would you Support Ravana who was filled with jealousy and ill thoughts?

Yes No Can't Say

Q3) Do you agree that even if you have tremendous strength, it is of no use if your head is not in the right place.

Yes No Can't Say

Q4) Do you feel it is alright to have a goal that involves destroying other people's lives for your own selfish reasons?

Yes No Can't Say

Q5) What was the name of Ravana's father?

Q6) How were Ravana and Bramhadeva related?

Q7) Name the siblings of Ravana.

Q8) How many sons did Ravana have and what were their names?

Q9) What is your opinion about obtaining a boon for selfish reasons?

Q10) Do you endorse the behavior of Ravana who was very learned but had an inappropriate attitude.

Moral of the Story

Mere Muscle power is of no use if you don't use your brain



Sanjay

One of the most important characters in Mahabharat is Sanjay. Even though he was in the Kaurava's camp, he never got along with their ideology. Hence, he was always on the side of the Pandavas. Sanjay was the son of Gavalyagana. Gavalyagana had studied the Vedas in depth from Sage Vedavyasa. After that he became a respected minister in the court of King Dhritarashtra.

Due to this, naturally, Sanjay also was in the Kaurav camp. He worked as the envoy of the Kauravas. But he always stood for what was Just. He only worked as an envoy as his duty. That is why Sage Vedavyas himself gave him divine vision by which he could narrate the eighteen-day long war between the Kauravas and pandavas to King Dhritarashtra. Not just this, along with Arjun, Sanjay also could hear the Lord's advice told through the Bhagvad Geeta and he too could witness the Viswaroop and Chaturbhuj forms of the Supreme Lord.

Sanjay was famous for speaking his mind. He always gave Dhritarashtra suitable advice. On the one hand he was informing Dhritarashtra about Shakuni's cunningness and on the other hand he was informing Dhritarashtra about Duryodhana's ill treatment of the Pandavas.

The blind Dhritarashtra used to visualize everything happening on the battlefield as narrated by Sanjay. Sage Vedavyas had granted him divine vision so he could narrate the unfolding events as they were. After the War between the kauravas and Pandavas, Sanjay stayed for many years in Yudhisthir's Kingdom. In due time, he took Sanyas with Dhritarashtra, Gandhari, and Kunti. After his death. He went off into the Himalayas, never to return.



Questions

Q1) Do you agree that even if you are with evil forces due to inevitable circumstances, you can still act in a matter that is just?

Yes No Can't Say

Q2) Do you think a man should be able to speak his mind?

Yes No Sometimes

Q3) What would you do if you had divine vision like Sanjay?

- Would have narrated as it is Would have told what was in your mind
- Would have added something to facts Would never have told anything
- Would have only told what is good Would have only told what is bad

Q4) What does 'standing for Justice' mean in your opinion?

Q5) To whom had Sage Vedavyas offered divine vision before Sanjay?

Q6) Do you think one should have the ability to freely speak one's mind? Why ?

Q7) Who was the minister with similar capabilities as Sanjay in the Kaurav camp?

Q8) What would you like to see if you were granted divine vision?

Q9) How do you decide whether an advice is suitable or not?

Q10) Just like Sanjay, describe the information broadcasting media of today's times.

Moral of the Story

Always convey the truth without altering it in any way



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Moral Story No. : 030

Shriram Avatar

Before Shriram 's avatar,Ravan and Kumbhakaran were causing a havoc on earth. They neglected the dharma of demons and ethics. They made living a lavish life their only aim. Burning the ashrams of Sages, interfering in the yajnas of Sages by Spilling blood and flesh in the holy rituals, abducting girls and women were things that they indulged in frequently. To stop this chaos and harassment, Shriram took an avatar on earth. For that he showed everyone that he was like a man. There is a special reason behind him taking the help of the Vanarsena to help him conquer Ravana and Kumbhakarna.

This is because Ravana and Kumbhakarna had prayed for many years and asked for a special boon from Lord Bramha. This was that excepting man and monkey, no one would be able to defeat them. That is why the two brothers startedtroubling even the gods.There did not exist a man that could conquer Both Ravana and Kumbhakarana before Shriram. Ravana fought a battle with the monkey king Vali and lost. In this circumstances Lord Shriram took the help of the Vali's army and defeated Ravana and Kumbhakarna.

Even though this is the main reason for the Avatar, lord Rama preached many life lessons during the duration of the Avatar. Hepreached that one should never hurt anyone by ones words or actions. He gave the message that even bad things have some good things hidden in them which we should imbibe. He also showed that everyone has to face situations in life as a result of his own actions. One should look up to Lord Shriram as an ideal and learn how to live life from Him.



Questions

Q1) Would you like to go into the Kingdom of the demons ?

Yes No Depends

Q2) Do you agree that one should never hurt anyone by words or actions ?

Yes No Depends

Q3) Do you agree that there is always something good even in bad things and we should imbibe that ?

Yes No Cant Say

Q4) Do you agree that we are responsible for the circumstances that befall us ?

Yes No Can't Say

Q5) What does the word Avatar mean?

Q6) What are the types of Avatar?

Q7) What is the meaning of the words 'Ram' and 'Ravan'?

Q8) Do you feel that any good or bad circumstance that befalls you is due to your own deeds? Why?

Q9) What does the word 'dharma' mean?

Q10) What is your definition of principled behavior?

Moral of the Story

Always be true to your principles



Jarasandha is Conquered

Yudhistir decided to perform the Rajasu Yajna. When he told Lord Krishna about it, he replied that even I wish that you perform the Rajasu Yajna, but the main obstacle in your path is the Cruel and powerful King of the Magadha Kingdom named Jarasandha. That cruel king has vowed to sacrifice a hundred kings in front of god. Up until now he has captured 86 kings and their kingdoms. Once he captures 14 more, he will sacrifice them together. Therefore, in this Yajna, all the kings need to declare you as the greatest king which does not seem possible under these circumstances. Hence, I shall take Bhima and Arjuna to conquer Jarasandha and to clear the way for the Rajasu Yajna.

“But how will this be accomplished?” Yudhistir asked. Lord Shrikrishna replied, either by the path of Dharma or by the path of cunningness. If the enemy does not understand the language of Dharma, answering him using cunningness becomes our Dharma.

Accordingly, Lord Shrikrishna, Bhim and Arjun went to the kingdom of Magadha, disguised as Bramhins.

Lord Shrikrishna Told Jarasandha “We have come to your door as seekers. Hence, fulfill the wishes of us three Bramhins. Jarasandha asked what their wishes were.

Lord Shrikrishna said “Our wishes are not much. We only wish that you should respectfully free the 86 Kings in your captivity, or fight bare fist with one of us”.

Upon hearing this Jarasandha said “Freeing the Kings is out of the question. But if any one of you want to die at my hands, they are most welcome. I am ready to fight”.

As Jarasandha said this, Bhimasen surged forward and engaged in combat with Jarasandha. The combat lasted for a long time. Finally, according to Lord Shrikrishna’s indication, Bhimasen broke Jarasandha’s legs and threw them in two opposite directions. He then proceeded to break Jarasandha’s body into two. Thus, Jarasandha was conquered and all the kings in his captivity were released.



Questions

Q1) Do you agree with Jarasandha's behavior?

Yes No Can't Say

Q2) Do you feel that it was right to use cunningness to wit to win against a cunning King like Jarasandha?

Yes No Depends

Q3) What among the following would you do in life?

Troubling and harassing others
Freeing others from trouble and Harassment

Q4) Do you feel that when a Justly deserved thing is denied when asked for properly, you should use other means to obtain it?

Yes No Depends

Q5) Find about more the name Jarasandha and describe it in your own words.

Q6) What according to you decides the path of Dharma and Adharma.?

Q7) List down other yajnas like the Rajasu Yajna.

Q8) Write about the difference in combat using weapons and a fistfight.

Q9) List down the Kings that reined during Mahabharat

Q10) Which 'parva' of Mahabharat narrates this story?

Moral of the Story

When things don't move through proper channels, byroads must be used



Shrikrishna Avatar

Ugrasen was the King of Mathura, by the river Yamuna. He had many Sons. One of them was Kans. Kans was very cruel. He thought "How long is my old father going to rule? Kans's father in law Jarasandha as well his brothers Keshi and Sunama helped him. Together they imprisoned Ugrasen. Kans became King of Mathura. The people of Mathura were very afraid of Kans. Nobody dared to speak a word against him.

There were many Kshatriya clans in Mathura. The Yadavas were one such clan. They resided at the base of the Govardhan mountain. Their leader was Vasudeva. He was extremely brave and virtuous. The brother of Ugrasen Devak had given his daughter Devaki's hand in marriage to Vasudev.

Kans suspected that Vasudev would try to free Ugrasen. Kans came to know that as a punishment for his ill treatment of his subjects, Lord Vishnu would take an Avatar as the eighth son of Devaki and would kill him. As a result, Kans imprisoned Vasudev and Devaki. Kans killed six of Devaki's sons the moment they were born.

However, he could not kill the Seventh Son Balaram and the eighth son Shrikrishna of Devaki. Kans went to great lengths to kill them. He arranged for a wrestling bout and connived to have Shrikrishna killed at the hands of the wrestlers Chanur and Mushtik. However, Shrikrishna killed them both and then conquered Kans.

In this way, Lord Shrikrishna's life story has a lot to teach us. Our duty itself is our dharma is a message that Lord Shrikrishna has given to the world. He has given the same advice to Arjun when he was by the side of the Pandavas. It is not wrong to reply in a cunning manner because the Kauravas themselves acted cunningly in the first place. One should not act cunningly by themselves. Telling a truth or a lie depends on the circumstances is something that Lord Shrikrishna has shown the world.

Every deed committed by the demons was for selfish reasons. But The lord takes an avatar and demonstrates that His every action, although unfathomable, is never for himself, but for the well being of others. This is exactly what Shrikrishna has shown.



Questions

Q1) Do you approve of Kans's deed of imprisoning his own father?

Yes No Can't Say

Q2) Do you feel it was right that Kans imprisoned Vasudev and Devaki and killed their sons?

Yes No Depends

Q3) Kans imprisoned Vasudev and Devaki and killed their sons. This itself means he was –

Intelligent Fearful Both None

Q4) Do you agree with Lord Shrikrishna's teaching that 'our Duty is our dharma'?

Yes No Depends

Q5) Do you agree with Shrikrishna's policy of behaving in the same manner as the other person?

Yes No Depends

Q6) Do you agree that lying or telling the truth depends on the circumstances?

Yes No Depends

Q7) Write the meaning of the word 'Shrikrishna'.

Q8) Which are the famous temples of Lord Shrikrishna in India?

Q9) From the beginning till the end of Shrikrishna Avtar, list all the places where He resided.

Q10) How many Geetas did Shrikrishna tell? What are their names?

Moral of the Story

Always do your Duty



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Moral Story No. : 033

Sugreev and Vali

Lord Shriram and Lakshman reached the kingdom of Kishkindha in the search for Sita. There they met Hanuman. Upon enquiry, Hanuman came to know of the abduction of Sita. Hanuman told Lord Rama that Sugreev had seen that the king of Lanka Ravana was taking a woman across the sky in his chariot and that she threw some of her jewellery towards the mountain. Hanuman also told Rama that the king of Kishkindha Vali had banished Sugreeva from the kingdom because of a misunderstanding, and has captured his wife. Accordingly, Hanuman took Lord Rama to meet Sugreev. It was decided that if Rama helped Sugreev conquer Vali, then Sugreev would help Lord Rama search for Sita. Both of them swore a pact to this effect in front of a fire lit by Hanuman. But Lord Rama wondered why there was an enmity between Sugreev and Vali to begin with.

Sugreev said that "There was great brotherly love between us. But the Demon named Mayavi came to the gates of the kingdom and commenced a battle with Vali. Even I attacked the demon Mayavi with Vali. He was afraid of both of us and ran inside a cave. Vali entered the cave so that the demon would not escape and told me to wait outside. Many days passed but Vali did not emerge from the cave. One day I saw a river of blood flowing from the cave. Seeing this, I assumed that the demon had killed Vali and I placed a huge stone at the mouth of the cave so the demon would not escape. I returned to the kingdom with a heavy heart. Even Vali's ministers assumed that he was dead. Since Vali's son was very young, I was entrusted with looking after the kingdom till he becomes old enough to be king. Accordingly, I was coronated. But in due time, Vali emerged from the cave having removed the stone I had placed. He had killed the demon! He saw that I was coronated and assumed that I had placed the stone at the cave so I could become king. I tried to reason with him but to no avail. He captured my wife, and violently banished me from the kingdom. That is why I have come to stay on this mountain". "Does Vali not come to harass you here?" Lord Rama asked.

Sugreev replied that Vali does not do so since he had killed the demon Dudumbhi and his head had rolled into the ashram of a Matanga Sage. The Ashram became unholy because of the spilt blood and the Sage bestowed a curse on Vali that he would die immediately if he ever came to this area again.

Lord Rama reassured Sugreev that he would definitely help him avenge the humiliation caused by Vali on account of abduction of his wife by killing him.

Sugreev was happy to receive Lord Rama's support. Upon Lord Rama's advice he challenged Vali to a fist fight. Lord Rama planned to kill Vali with a single arrow during the fight. The fight started. A time came when Sugreev was exhausted, but Lord Rama and Lakshmana were nowhere to be seen. Sugreev retreated in fear. There Lord Rama clarified the misunderstanding and told Sugreev that since both of them looked so similar it was impossible to distinguish between them in combat. In such circumstances, if he had killed Sugreev, indeed the unthinkable would have happened. Lord Rama advised Sugreev to fight Vali again but this time wearing a garland so that he would be distinguishable.

Sugreev did so and finally Lord Rama killed Vali. What Vali did was not justice therefore punishment can be meted out to such people by any means. Therefore, Lord Rama killed Vali in such a way.



Questions

Q1) Do you feel it is right to assume things without considering the facts first?

Yes No Cant Say

Q2) Do you agree with Vali's behavior?

Yes No Depends

Q3) What would you do if someone close to you committed a mistake?

Would make him understand Would punish him
Would violently banish him Would understand his point of view

Q4) Do you feel that Lord Shriram should have shot the arrow without making certain wether it was vali or Sugreev ?

Yes No Can't Say

Q5) Do you feel that you should have the quality of helping one another?

Yes No Can't say

Q6) Write down instances in which you have helped people in need.

Q7) Write down instances where you have received help when you needed it.

Q8) Can you recall any instances where you were repeatedly misunderstood?

Q9) Can you recall any intances where you repeatedly misunderstood someone?

Q10) Do you recall any problems that have arisen because people did not understand each other and the situation properly?

Moral of the Story

Misconception of a situation creates trouble



Nachiket

Once upon a time, there was a Sage named Vajrashravasa. He had a son named Nachiket. Vajrashravasa was well known for his generous deeds. He used to perform great Yajnas. He used to donate money, cows, food and other things to the poor after these great Yajnas. Nachiket was a sharp minded, obedient son.

Once, during such a yajna, he saw that the cows that his father was donating were old and incapable of giving milk. Nachiket thought to himself that this is cheating the poor. Donating good things that can be utilized is donation in its true sense. He thought "What if I make my father donate me to someone? I am young, strong and useful too! Definitely this will help to eliminate all the sins of my father.

Nachiket made such a request to his father. Vajrashravasa was engrossed in some work and did not pay attention to him. When Nachiket pleaded repeatedly to him, Vajrashravasa lost his temper. In a fit of rage, he said "I donate you to the God of death". Immediately he recognized the grave mistake he had made in anger, but in those days, it was imperative to do as you spoke. Accordingly, Nachiket consoled his father and set out for Yamaloka.

Upon reaching Yamaloka, he waited at the gates for three days for Yamaraj to appear. During this time, he did not eat anything nor drink any water. When Yamaraj realized that a Brahmin boy is waiting at the gates, he immediately welcomed him inside and asked for his forgiveness. As penance for the trouble caused to Nachiket, Yamaraj granted him three boons.

Nachiket was a brilliant child. The first boon he asked of Yamaraj was that "Grant my father peace of mind. Let him not feel sadness." Yamaraj was astonished to hear this request but he granted this boon immediately and assured him that he would return to his father soon.

As the next boon, Nachiket asked Yamaraj to teach him how to perform Yajnakarma. Yamaraj was astonished and happy. He immediately did so and was happy to see Nachiket's intelligence and memory.

As the last boon, Nachiket asked Yamaraj to tell him the way to reach Vishnulok. Yamaraj was shocked. He said that this subject is difficult even for the Gods to understand. Ask for anything, great wealth, family, long life, strength, anything but this subject. But Nachiket was unmoved. He said "I do not want all these worldly things. I know they are not permanent. What use do I have of them?"

Upon hearing this, Yamaraj was moved by Nachiket's perseverance.

He said "Nachiket! There are two ways of life – Shreyas (One that is beneficial for you) and Preyas (one that is easily obtainable.) Many people choose Preyas way of life since Shreyas way of life is full of hardships. But those who are willing to sacrifice things that are dear to them for their own benefit are the real wise people." Upon hearing this, Nachiket obtained Bhramhadnyan he returned to his father. He lived on earth for many years and went on to Bramhalok.



Questions

Q1) Do you feel it is right to donate to people?

Yes No Sometimes

Q2) Do you feel that the thing that is donated should be of use to the recipient?

Yes No Depends

Q3) Do you feel it necessary that you should be of help to others?

Yes No Depends

Q4) Do you feel that you should have the quality of apologizing to those younger to you?

Yes No Depends

Q5) Do you feel it is right to ask for a boon for others' benefit ?

Yes No Depends

Q6) Do you agree that intelligence and memory are necessary to obtain any knowledge?

Yes No Depends

Q7) Do you feel you should have the virtue of being steadfast and not wavering from your goal ?

Yes No Sometimes

Q8) Which Upanishad has the conversation between Yama and Nachiket?

Q9) What will you choose between Shreyas and Preyas? Why?

Q10) Do you agree that one has to forego one's favorite things for one benefit?

Moral of the Story

One should always be focused and not waver from our goals.



Yaksha

Once, the demons attacked the Gods. The battle between them ensued for ages. When it was felt that the demons were winning, the Gods got scared. The Leader of the gods, Lord Indra, beseeched Lord Vishnu to help them.

The next day, the Gods won the war. The demons retreated. The Gods were ecstatic. So much so that they forgot that it was Lord Vishnu who had helped them win the war. They forgot to pay their respect to Him. The next day when festivities were being conducted to celebrate winning the war, a black ugly Yaksha appeared. Everybody was upset with the ugly form of the demi god.

Everyone was wondering who he was. But no one had the courage to come forth and ask.

Agnideva, was asked to enquire about the Yaksha.

As Agnideva approached the Yaksha, the Yaksha himself asked "Who are you? What powers do you possess?" Came the reply "I am Agnideva and I can burn anything on this earth." The Yaksha laughed and plucked a blade of grass. He challenged Agnideva to burn it. Agnideva gathered all his strength and tried to burn the blade of grass. But to no avail. He returned and said, "I don't understand who this Yaksha is."

Next Vayudeva approached the Yaksha. The Yaksha himself asked "Who are you? What powers do you possess?" Came the reply "I am Vayudeva and I can make anything fly anything on this earth by my breath." The Yaksha laughed and plucked a blade of grass. He challenged Vayudeva to make it fly. Vayudeva gathered all his strength and tried to blow the blade of grass. But to no avail. He returned in despair.

The Gods turned to Lord Indra for help. Lord Indra assured them that he would find out who the Yaksha was. Lord Indra approached the Yaksha. As he neared the Yaksha, he vanished. Lord Indra was confused and became fearful. He realized that this was some divine power. Suddenly, there appeared a lady who was wearing divine jewellery and was the embodiment of beauty herself. Lord Indra recognized her as Uma, the daughter of the Himalayas and asked her who the Yaksha was. Uma laughed and said "Did you not recognize Him? Lord Indra, He was none other than the Supreme Lord Vishnu Himself. It was because of Him that you won the war against the demons".

Upon hearing this, Lord Indra realized his mistake and he prayed to Lord Vishnu for forgiveness. All the other Gods also prayed to Lord Vishnu and asked for forgiveness. "Do not fear, my only intention was that you understand your mistake" said the Supreme Lord and went to his heavenly abode.



Questions

Q1) Do you feel that it is right to be overconfident about your success once you obtain success?

Yes No Sometimes

Q2) Do you feel it is alright to keep on feeling sorry for yourself when you have lost?

Yes No Depends

Q3) Do you feel it is right to forget the one due to whom you got success ?

Yes No Depends

Q4) Do you feel it necessary to be thankful towards someone?

Yes No Sometimes

Q5) What do you think about your capacity ?

You should be proud of it You should be grateful for it

Q6) Do you endorse improving on your mistake by asking for forgiveness once you realise it?

Yes No Depends

Q7) Which Upanishad is this story written in ?

Q8) What does Yaksha mean?

Q9) What are the other name of Indra

Q10) Write the names of the five elements and their properties.

Moral of the Story

Always be grateful to your supporters



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Moral Story No. : 036

Indra – Virochana

Once, the creator of the universe, Prajapati announced that the soul is free of sin. It is ageless and it is without death. The soul does not experience sadness, hunger or thirst. One must search for the soul and understand it. The one who does so gains the capability to win the world and he can obtain what he wishes. Both the Gods and the Demons heard this announcement. Both of them thought that “we should search for the soul so that the world will be ours.” Hence, Lord Indra, the king of the Gods and King Virochana of the demons both went to Prajapati and respectfully asked him to impart the knowledge about the soul to them. Prajapati accepted them as his students and kept them as his students for 32 years.

At the end of their education, Prajapati called both of them and told them “The person you see in the pupils of your eyes, is Brahman himself. Indestructible and fearless. Go. See for yourself in the vessel of water and tell me what you see.” The next day Prajapati asked both of them to share their experiences. Both of them replied “We saw ourselves from head to toe.” Prajapati asked both of them to dress in festive clothing and observe themselves again in the vessel of water. Both of them did so. Again, they told Prajapati that they observed themselves from head to toe in the vessel of water.” “Good, This in itself is Atma, Indestructible and fearless.” Brahman replied.

Virochana told the demons that “This body itself is the soul. We should understand it, serve it and worship it. This knowledge is supreme; therefore, it will lead to us ruling all three Lokas.” Lord Indra was different than Virochana. He realized that whatever He had learnt about the Atma until now had a glitch in it somewhere. He became restless. He thought that if a body dressed in festive clothing is reflected as it is in the vessel of water, then there will be no reflection seen when the body is destroyed. In such a case, how can the Atma be said to be ageless and without death?

Lord Indra returned to Prajapati and said “ I do not see anything different between the body and its reflection in the vessel of water. Kindly guide me and impart to me the true knowledge of the Atma. Prajapati was happy and He accepted Lord Indra as his student for 32 more years. After this time, Prajapati called him and told him that “ The one that resides in our dreams is Atma”. Lord Indra was satisfied and started to proceed towards his heavenly abode. On his way, a doubt again rose in his mind as to how can something in our dreams be the Atma? “We undergo happiness, sadness, efforts, Strains, Stress and all sorts of experiences in our dreams. How can this happen to Atma that is free of Sin and fearless.?”

Lord Indra returned to Prajapati and requested him to reveal the true nature of the Atma. Prajapati again accepted him as a student for 32 years. After this time, Prajapati told Lord Indra that “A person who is truly happy and is happy even when he is fast asleep should be assumed to be Atma. “Lord Indra was satisfied and headed back home.

On his way home, another question started pestering him. That was “How can Atma realise itself when in deep sleep? He is not aware of his being. In that case, How can a sleeping person be deemed as Atma?”

Again, Lord Indra returned to Prajapati and sought to clarify his doubts. This time Prajapati was very happy that Lord Indra had done so and asked Indra to stay back as a



student for 5 years. After 5 years, Prajapati called Lord Indra and told him that “Your constant efforts and intelligence have made you eligible to seek the ultimate truth.” Thus, Prajapati imparted the Supreme knowledge to Lord Indra. Lord Indra returned to heaven to impart this knowledge to all the other Gods. Now he had no doubts in his mind. The Gods god the Supreme knowledge and they started living with the full comprehension about themselves. Since Virochan was satisfied with the knowledge that the body itself was Atma, the demons still live with this misconception.

Questions

Q1) Do you feel that you should always try and pursue knowledge?

Yes No Sometimes

Q2) When you obtain certain knowledge, do you feel necessary to question it?

Yes No Sometimes

Q3) Of the following what do you think is the most dangerous ?

Incomplete Knowledge No Knowledge Wrong Knowledge

Q4) What Qualities are necessary to obtain knowledge ?

Sharp Intelligence Hard work Niether Both

Q5) Do you feel it necessary to as questions until your doubts aree cleared ?

Yes No Depends

Q6) Do you agree with the statement that ‘Superficial knowledge is permanent?’

Yes No Sometimes

Q7) Do you agree that superficial knowledge is permanent?

Q8) How many Prajapatis are there? Write down their names.

Q9) What decides whether one becomes a god or a demon?

Q10)What do you feel is Knowledge?

Moral of the Story

Ask Questions till your Doubts are clarified



The conversation between Bhrugu and Varun

Varuna's Son Bhrugu once requested his father to teach him Bramhadnyana. His father replied, "Food, lifeforce (Prana), eyes, ears, mind and speech are the steps to understand Bramha". Varuna also told Brugu that "Bramha is the creator of the entire universe , everything survives due to Bramha and that is where the entire universe is destroyed." Varuna asked Bhrugu to achieve Bramhadnyana by prayer , meditation and asceticism. According to his father's instructions Bhrugu meditated and he realized that food is Bramha He reasoned that this was so because Food enabled plants and animals to survive and take birth. Also, they are transformed in life due to food and at they end they end up as food. Brugu narrated his experience to his father. Varuna calmly asked him to meditate more.

Upon more meditation, this time he realized that life force (prana) was Bramha. He reasoned that this was so because Prana causes the creation of life, sustains it and once prana leaves it disappears into prana itself. Brugu narrated his experience to his father. Varuna calmly asked him to meditate more and asked him to introspect if there could be anything more than Prana.

Bhrugu persevered and started meditation again. He realized that the mind is Bramha. He reasoned that this was so since the mind creates the universe, sustains it and ends there itself. Bhrugu was happier and narrated this experience to his father. Varuna heard him out and encouraged him to introspect more.

Bhrugu did so. Upon meditating more he realized that knowledge is Bramha since it creates the Universe, sustains it and ends there itself. Upon narrating his experience to his father again he was advised to meditate more.

Bhrugu meditated unwaveringly and with more resolve. This time he experienced Bramha himself. He realized that the happiness itself is Bramha When Varuna came to know of this he was ecstatic.

He welcomed his son and said "Son, this itself is godliness. Now I need not teach you anything about Bramha. You have learnt it and experienced it too."



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Moral Story No. : 037

Questions

Q1) What according to you is necessary to obtain knowledge ?

Food Prana Eyes Mind Ears Speech

Q2) Do you think knowledge can be obtained if none of the above qualities are present ?

Yes No Depends

Q3) Do you feel you should always strive to attain knowledge?

Yes No Depends

Q4) Do you feel perseverance is necessary to attain knowledge?

Yes No Depends

Q5) What does the word 'Upanishad' mean?

Q6) How many Upanishadas are there? Name all of them.

Q7) Which Upanishad is this story from?

Q8) In your opinion, what are the steps to understanding something?

Q9) What does the word 'food' mean?

Q10) What is Anand ?

Moral of the Story

We can achieve wisdom through determination and consistent efforts



Three words beginning with 'Da'

Once upon a time the Gods, Humans and Demons went to Lord Bramha for his teachings. In due time they wished to imbibe the lessons that Bramha wished to teach. First, the Gods prayed to Bramha . As an answer to their Prayers LordBramha only uttered 'Da'. The heavens have all sorts of pleasures and comforts.All the Gods partake the comforts and pleasures without fear of ageing . Therefore, the Gods concluded that 'Da' meant 'daman that is control over one's senses. They thanked lord Bramha and started to head back. Lord Bramha asked whether they had understood the meaning of his teaching. The gods replied that meaning of lord Bramha's teaching was control over the senses. LordBramha agreed and advised them to adhere to His teaching, and they good shall befall them.

Next, the Humans prayed to Bramha. As an answer to their Prayers LordBramha only uttered 'Da'.The humans concluded that since we always commit acts with selfish motives lord LordBramha 's words mean dana that is to be giving and generous. They thanked Lord Bramha and started to head back.Lord Bramha asked whether they had understood the meaning of his teaching. The humans replied that meaning of lord Bramha's teaching was to be giving and generous.. Lord Bramha agreed and advised them to adhere to His teaching and good shall befall them.

Then,the Demons prayed to Lord Bramha . As an answer to their Prayers Lord Bramha only uttered 'Da'. The demons thought that since we always commit acts of cruelty, we always get angry, Lord Bramha has given this teaching to keep them away from such behavior and that the word Da signifies 'Daya' meaning mercy. They thanked Lord Bramha and started to head back.Lord Bramha asked whether they had understood the meaning of his teaching. Lord Bramha asked whether they had understood the meaning of his teaching.The demons replied that meaning of lord Bramha's teaching was to be merciful towards all living beings. Lord Bramha agreed and advised them to adhere to His teaching and good shall befall them.



Questions

Q1) Do you feel it necessary to follow the rule to learn something new?

Yes No Depends

Q2) Do you endorse acting upon the advice of elders?

Yes No Depends

Q3) Do you feel Daman meaning Control is necessary?

Yes No Sometimes

Q4) Do you support donating generously?

Yes No Sometimes

Q5) Do you feel humans should have the virtue of mercy?

Yes No Depends

Q6) Do you agree that even if the story is the same for everyone , the advice differs depending on their own nature ?

Yes No Sometimes

Q7) Find the meaning of the 'Da'.

Q8) Find the exact meaning of Daman, Dana and Daya.

Q9) Which Upanishad is this story from?

Q10) Find the various names of Lord Bramha.

Moral of the Story

The same thing applies to everybody by their very nature



Who is the Greatest organ of all?

Once all the organs got into an argument about who was the greatest amongst them. When they could not reach a decision, they approached Lord Bramha for a solution. Lord Bramha told them that “Whoever can render the body useless by stepping out shall be considered as the greatest.”

First, Speech (Mouth) remained out of the body for a year. After returning, she asked the others whether they noticed any difference when she was gone. The other organs said “No, the body was functioning just as a dumb person does his work, breathes due to prana, sees, hears with his ears and thinks with his mind. Your absence did not make a significant difference”. Hearing this, speech returned to the body.

Next, Vision, (Eyes) remained out of the body for a year. After returning, they asked the others whether they noticed any difference when he was gone. The other organs said “No, the body was functioning just as a blind person does his work, breathes due to prana, speaks with his mouth, hears with his ears and thinks with his mind. Your absence did not make a significant difference”. Hearing this, vision returned to the body.

Next, hearing (Ears) remained out of the body for a year. After returning, he asked the others whether they noticed any difference when he was gone. The other organs said “No, the body was functioning just as a deaf person does his work, breathes due to prana, sees with his eyes and thinks with his mind. Your absence did not make a significant difference”. Hearing this, hearing returned to the body.

Next, thoughts (Mind) remained out of the body for a year. After returning, he asked the others whether they noticed any difference when he was gone. The other organs said “No, the body was functioning just as a mindless person does his work, breathes due to prana, sees with his eyes, speaks with his mouth and hears with his ears. Your absence did not make a significant difference”. Upon this, hearing returned to the body.

Finally, Prana (Breath) started to leave the body. Immediately all the organs felt their own energy going away with it. All the organs pleaded Prana to stay and conceded that he was the greatest and no one would survive without him. One cannot speak, see, hear nor think without prana. Therefore, prana itself is great.



Questions

Q1) Do you feel it is necessary to know what is the important quality in you ?

Yes No Depends

Q2) Do you feel it necessary to take care of that important quality ?

Yes No Sometimes

Q3) Do you feel it necessary to know what qualities are not important within you?

Yes No Sometimes

Q4) According to you, which organ is the greatest?

Speech (Mouth) Vision (Eyes) Hearing (Ears)

Thoughts (Mind) Prana (Breath)

Q5) What does Upanishad mean?

Q6) What are the four parts of the Vedas?

Q7) What do you think will happen if there is no Prana in us?

Q8) What is the meaning of the word Prana?

Q9) What parameters will you use to judge whether something is great or not?

Q10) Which Upanishad has this story?

Moral of the story

We must always remember what we are dependent upon



Dharmaraj and Yaksha

Only a few days remained for 12-year Vanavas of the Pandavas to come to an end. They were searching for a village where they could spend the next one year in anonymity. One day, as they were proceeding through the forest, Yudhisthir felt thirsty. He sent Sahadev to fetch water. Sahadev went to a lake and started to fill his vessel with water. Suddenly a Yaksha who was the protector of that forest said “Stop and answer my questions to my satisfaction. Only then you may proceed. Otherwise you will meet certain death.” Sahadev replied “How can I waste time answering your questions when my brother is thirsty?”. Thus, he proceeded to fill water. As he did so he collapsed. When a lot of time went by without Sahadev returning, Nakul went to search for him. As Nakul did not return, Bheem went to search for them, and Arjun went to search for all of them. Finally, when Yudhisthir reached the lake in search of his brothers he saw what had happened. The Yaksha told Yudhisthir to answer his questions first. Yudhisthir agreed. The Yaksha started asking questions.

Yaksha: “What is the best kind of gain?”

Yudhisthir: “Great health”

Yaksha: “What is the greatest form of wealth?”

Yudhisthir: “Knowledge”

Yaksha: “What is the greatest Dharma?”

Yudhisthir: “Daya (mercy)”

Yaksha: “Which enemy is the most difficult to defeat?”

Yudhisthir: “One’s Anger”

The Yaksha was pleased at the answers that Yudhisthir gave. He asked him some more questions which Yudhisthir answered promptly. Thereupon the Yaksha was pleased and brought the four Pandavas back to life.



Questions

Q1) Do you feel wit is necessary when answering questions?

Yes No Depends

Q2) Do you agree with Dharmaraja's statement that Knowledge is the ultimate wealth?

Yes No Sometimes

Q3) Do you agree that Daya(Mercy is the greatest dharma?

Yes No Depends

Q4) Do you agree that our anger is our worst enemy?

Yes No Sometimes

Q5) Do you feel that it is necessary that our health should be the best?

Yes No Sometimes

Q6) Which time frame or 'Parva' of Mahabharata does this story take place in?

Q7) List all the Questions that the Yaksha asked Yudhishtir from the original story.

Q8) What do you think can be achieved from generous, visionary and wise speech?

Q9) How is knowledge the highest form of wealth? Write your opinion on this topic.

Q10)How is our anger our worst enemy? Write your thoughts on this topic.

Moral of the Story

Sometimes we have to use wit instead of force to overcome a crisis



Setubandhan

As Lanka was recovering from being burned by Hanuman, Ravana's spies told him that Lord Rama had assembled with a vast Vanarsena on the northern coast across the sea. Ravana convened his court and asked his ministers for advice. His Commander Prahasta said, "You are so brave, how can Rama who has been in exile for so long be any match in front of you? He will not even be able to cross the sea and even if he does, he will face certain death." Everybody agreed with Prahasta. Kumbhakarna said "Since you are my brother, I will fight by your side, but you have brought this war upon yourself by abducting Sita. It seems just that you send Sita back." Ravana sought his brother Vibhishana's advice. Vibhishana said "It is now that the ministers and commanders are praising you, but where were all of them when Lanka was burning? We are making a mistake by underestimating the enemy. Rama is also a well accomplished and intelligent warrior. He also has Sugreev's huge army that will fight to the death for him. Considering this, you should return Sita to him and ask for his forgiveness to avoid our total annihilation." Ravana flew into a rage at Vibhishana's opinion. He said "Here I am trying to accomplish something through my conquest, but I have to deal with people like you who are dragging me down. If you are so much in favour of Rama, why don't you go to him instead? I don't want to see your face from today." Thus, Ravana kicked Vibhishana and banished him from Lanka. Vibhishana was saddened and started to go to Lord Rama. Meanwhile, Lord Rama's army was searching for ways to cross the sea and reach Lanka. Varuna, the Lord of the seas appeared and told Lord Rama "Shriram, Even the seas have to obey the rules set by divine powers. But Sugreev's army has Nala and Neel, two warriors who are adept at the craft building bridges. It is easily possible for them to bridge the entire sea. But create that confidence in them." Accordingly, Lord Rama, ordered them to bridge the sea. Hearing this, their confidence increased, and they started their work immediately with the help of the army.



Questions

Q1) What should we do if someone says what we are doing is wrong?

Listen to them Improve upon it Ignore it

Get rid of the person who criticizes

Q2) Do you agree with underestimating someone?

Yes No Sometimes

Q3) Do you agree with how Ravana behaved with Vibhishana?

Yes No Depends

Q4) Along with being talented in something do you feel you need the confidence necessary for it?

Yes No Sometimes

Q5) What does the word 'Setu' mean?

Q6) Write the names of Ravana's brothers, sons and ministers.

Q7) Find the story of the birth of Ravana and his brothers and write it in your own words.

Q8) Do you agree with what Kumbhakarna and Vibhishana said about sending Sita back? Give reasons.

Q9) Do you agree with Ravana's words and his actions? Give reasons.

Moral of Story

We can achieve impossible tasks with teamwork



Shivadhanushya

The king of Mithila, King Janaka had worshipped Lord Shiva and had obtained a divine bow. It was not easy to lift the divine bow. Even many Gods did not possess the eligibility to do so. For his daughter's Swayamvara, King Janaka had imposed the condition of lifting and breaking the divine bow. Only the king who could do so would be eligible to marry his daughter.

The day of the swayamvar was decided. Kings and princes from kingdoms far and wide came to be a part of the swayamvar. But no one was successful in lifting the divine bow. Even Ravana tried to lift the divine bow, he even succeeded to lift it a little bit, but the weight was too much for him and the bow fell on him and he was greatly humiliated. The bow was kept back in its place with the help of 10 helpers.

Around the same time, Sage Vishwamitra had brought Lord Rama and Lakshmana to Mithila. They come to know of the Swayamvar. One by one as all the kings failed to lift the divine bow, King Janaka started worrying whether his daughter would remain unmarried. Just then Lord Rama came to the Swayamvar. He Prayed to His Guru and the ground on which the divine bow was kept. Everybody was now paying attention to Lord Rama now. Everybody was stunned by his looks, his braveness, his vision.

Lord Rama put his left leg forward and lifted the bow with his left hand. He bent it to thread the bow, but the bow broke with his strength. All the great kings were left stunned and accepted defeat.



Questions

Q1) Do you feel that one should judge one's capacity before taking any action?

Yes No Depends

Q2) What do you feel one should do if one does not have the capacity to do something ?

Increase capacity Accept lack of capacity Show that you have capacity

Q3) Do you agree that only those who have the capacity and know thier work should do it.?

Yes No Depends

Q4) What does it mean to 'lift the divine bow'?

Q5) Find the difference between 'Swayamwar' and 'Swayambar'.

Q6) What does 'Pratyancha'mean?

Q7) Find other bows like the Shivadhanushya.

Q8) In which Kand of Ramayana is this story written?

Q9) Write the meaning of the word 'Sita'.

Q10) Understand the story of the birth of Sita and write it in your own words.

Moral of the Story

Work as per your capacity



Moral Story No. : 043

Gopalakala

Lord Shrikrishna spent his entire childhood in Gokul. He tended cows. He drank their milk. He played all his childhood games in Gokul. He acted as a reassurance for all the Gopas. He drove away the Evil Snake Kaliya from the river Yamuna. He unified all the Gopas and taught them to face any danger fearlessly, with perseverance.

Lord Shrikrishna and Balaram used to take the cows out to pasture every day. The sons of the other Gopas used to accompany them and take their own cows to pasture with them. Once the cows started grazing, the boys, Balaram and Lord Shrikrishna used to spend their time chatting and playing games. Lord Srikrishna's flute playing left everyone mesmerized.

In the afternoon, the cows used to drink water and rest in the shade of the trees. Then, Lord Shrikrishna, Balaram and the boys used to open their lunch packs that they had brought from home. Lord Shrikrishna used to combine everyone's lunch and distribute it amongst themselves. Everyone used to accept it happily. That combined food was called Gopalkala.

This Gopalkala has a lot to teach us. It makes us realise the nature of this world. Just as the world has a lot of diversity, so does the Gopalkala. But the one energy that binds them together is the Lord Himself. That is what Lord Shrikrishna has shown us through this act.



Questions

Q1) Do you have food together like lord Shrikrishna and the Gopas?

Yes No Sometimes

Q2) How would you like to live?

With each other like the Gopas Alone

Q3) Would you like it if the diversity in the world ended?

Yes No Depends

Q4) Would you like to live in a world where everyone speaks and behaves in the same manner?

Yes No Sometimes

Q5) Write your thoughts briefly on the topic “ If the diversity in the world ended.....”

Q6) What does the word ‘Gopal’ mean?

Q7) Where did Shrikrishna go from Gokul?

Q8) What is the name of the mountain that Shrikrishna lifted?

Q9) Write the name of the siblings of Shrikrishna.

Q10) Write information about Balaram.

Moral of the Story

The energy that unifies the diversity of the world is God himself



Aghasur

One day Lord Shrikrishna and his friends had taken their cows for grazing into the forest. Everybody was ecstatic to accompany lord Shrikrishna. Among His un unyukhfriends, some of them were wandering around and some were chatting and laughing amongst each other.

The demon Aghasur was the brother of Putana and Bakasura. He was appointed to kill Lord Shrikrishna. He took on the form of a huge python to kill Shrikrishna and his friends and he encircled the entire forest. Aghasur then opened his jaws. His jaws were so huge that one jaw was one the ground while the other touched the sky. He lay there in silence. The Gopas came close and they were fascinated by a python that was this huge. Some said that it was the biggest python while some said it was the guardian of Vrindavan. Thegopas became curious and entered the mouth of the python one by one to explore it further. They had to trad very carefully on the tongue of the python.

Lord Shrikrishna realized what was happening. Showing presence of mind,immediately he entered the mouth of the python. He made himself stick in the throat of the python. This made it impossible for the python to breathe and he started to suffocate. Once his breath stopped, Lord Shrikrishna moved all his friends out of harm's way.



Questions

Q1) Do you feel it is necessary to have presence of mind in all situations?

Yes No Depends

Q2) Do you think you should have lord Shrikrishna's virtue of acting with presence of mind?

Yes No Sometimes

Q3) How do you think a person should always be?

Aware Unaware

Q4) Do you agree with the Gopas' action of entering a place that they were not familiar with?

Yes No To some extent

Q5) Write the name of all the Asuras that Shrikrishna has killed.

Q6) In Shrikrishnavtar , what form did Jay Vijay Asuras take?

Q7) What happens when you keep presence of mind?

Q8) What does the python signify?

Q9) Where is Vrindavan currently located?

Q10) Which book does this story seen in?

Moral of the Story

Presence of mind is of utmost importance



Jay-Vijaya

Vaikuntha is the abode of Lord Vishnu. One day, Bramhadeva's sons Sanak, Sanandan, Sanatan, Sanatkumar decided to obtain Lord Vishnu's Blessings. Due to their meditation and prayer, they looked like small children, even though they were much older by age. They passed the first six doors of Vaikuntha without being stopped. However, when they reached the seventh door of Vaikuntha, two guards of the same age stopped them. The Guards had crowns on their heads and both of them mistook the brothers as small children. The guards were named Jay and Vijaya. They stopped the brothers from crossing the seventh gate.

The four brothers were saddened and a bit angry at this. They said "What you are doing is not right. Is it right to turn away those who seek the blessings of Lord Vishnu?" Why do you differentiate so ? You are not suitable to serve here. Your rightful place is on earth."

Jay and Vijaya realized their mistake. They asked the brothers for forgiveness and asked for a concession that during their stay on earth they may constantly remember and be in the company of Lord Vishnu. At that moment Lord Vishnu himself appeared at the gates. Seeing this, the brothers paid their respects to the Lord and said "Forgive us Lord, for bestowing a curse upon your servants. Let our curse bear no fruit".

Lord Vishnu said "I should be the one asking for your forgiveness. That is because my servants have certainly made a mistake." "Jay and Vijay, you shall be born as demons on earth three times. But fear not since you shall ultimately receive great benefit. When the time is right, I will release you from your curse and you will be eligible for my service again."



Questions

Q1) Do you agree with how Jay and Vijay behaved with the four brothers?

Yes No Somewhat

Q2) Is the behavior of asking for forgiveness once the curse is bestowed by the brothers a good example to follow?

Yes No Depends

Q3) Do feel it is right to judge someone based only on how they look?

Yes No Sometimes

Q4) Write the meaning of the word 'Vaikunth'.

Q5) Write the names of all the worlds like Vaikunth

Q6) Write the name of Bramhadeva's sons.

Q7) What do Jay – Vijay signify according to you?

Q8) Do you feel that it is asking for forgiveness is a good virtue? Give reasons

Q9) Which demons did Jay and Vijay take birth as?

Q10) Find the description of Vaikunth and describe it in your own words.

Moral of the story

Don't judge anyone based on their appearance.



Bheeshmapratidnya (Bheeshma's Vow)

King Shantanu of Hastinapur had a son named Devavrat. Devavrat was very virtuous, and knowledgeable in politics and administration of a kingdom. Once, when king Shantanu had gone to the banks of the river Yamuna for hunting, he asked for a native girl's hand in marriage. The girl asked him to take permission from her father, King Dashraj.

Accordingly, King Shantanu met King Dashraj and expressed his desire to marry his daughter. Upon hearing this, Dashraj said "I agree to this marriage only if you give me your word that her son will be crowned King after you." King Shantanu was crestfallen. He found it difficult to accept this condition especially when Devavrat was so adept at ruling the kingdom. King Shantanu left without saying anything. But it kept on affecting his mind. He grew more and more sad.

Devavrat noticed the change in his father's behavior. He soon found out what had happened. He then sought out King Dashraj and his daughter. He said "King Dashraj, give your daughter's hand in marriage to my father. I give you my word that her son will be crowned king after him."

Upon hearing this, Dashraj said, "Devavrat, you will abide by your word but what will happen when you marry and beget sons of your own? What is the guarantee that they won't fight for the throne?"

Hearing this Devavrat said "Alright, With you as my witness I vow to be celibate (Bramhachari) for life." Since he took this fierce vow, Devavrat came to be known as Bheeshma (the fierce one). He sacrificed so much of his happiness for his father's sake.



Questions

Q1) Do you take vows that are as fierce as Devavrata's vows?

Yes No Sometimes

Q2) Have you been able to complete the fierce vows that you have taken?

Yes No Sometimes

Q3) Should one make such fierce Vows?

Yes No Depends

Q4) Do you agree that one should only make vows that one can fulfil

Yes No Depends

Q5) Who wrote the saga Mahabharat?

Q6) Write the meaning of the word Bheeshma.

Q7) Which Stotra did Bheeshma tell Yudhisthira ?

Q8) How long did Bheeshma live for ?

Q9) What was Bhishma's role in the Kauravarmy?

Q10) Write the names of the children of Sage Vedavyas

Moral of the Story

Make a promise according to your capacity



A Hundred Sins are completed.

Shishupal was born with three eyes and four arms. His mother was about to discard him, but at that very moment there was a heavenly announcement that “This boy will be a brave king one day. “But on whoever’s sight, his extra organs fall away is the person who will take his life.

Shishupal’s mother was Lord Krishna’s paternal cousin. When Lord Shrikrishna came to see Shishupal, Shishupal’s extra organs fell off. Shishupal’s mother realized that Lord Krishna would kill Shishupal. She beseeched lord Shrikrishna to not kill Shishupal. Lord Krishna said “I will pardon his hundred sins. But after that I will kill him”.

The Pandavas decided to perform the Rajasu yajna. In it, the elders are shown respect first. This pooja is called Agrapooja. According to the Pandavas, Lord Shrikrishna should be worshipped first. But Shishupal insisted that he should be worshipped instead of Lord Shrikrishna. He said that since Lord Srikrishna was only a cowherd and Shishupal was a king, only he deserved this honour and that Lord Shrikrishna did not deserve this honour. Thus, he insulted lord Shrikrishna in front of everybody.

When the Pandavas drew their swords to attack Shishupal for his behavior, Lord Shrikrishna stopped them. Lord Shrikrishna used his divine Sudarshan Chakra and beheaded Shishupal. Until now lord Shrikrishna had pardoned his many sins like torturing kings, trying to burn down the kingdom of Dwarka, abducting many women and interrupting many yajnas. Finally, he killed Shishupal.



Questions

Q1) Do you feel it right to forgive sins?

Yes No Depends on the sin

Q2) Do you agree with Shishupal's behavior towards Lord Shrikrishna?

Yes No Sometimes

Q3) Do you feel that the 100 sins that Shishupal committed make him eligible to be killed ?

Yes No Sometimes

Q4) What do you think should happen to you if you commit a sin?

Should be pardoned should be punished
Should be made to understand Should learn from mistake and not repeat it

Q5) Who was Shishupal originally?

Q6) What does the phrase 'A hundred sins are completed' mean?

Q7) Do you feel it is right to insult someone? Give reasons

Q8) What is your opinion about pardoning sins?

Q9) What is the main criteria required to fulfill the Rajasuya Yajna?

Q10) Write the meaning of the word Pooja.

Moral of the Story

Wise is the one who learns from his own mistakes



The Conversation between Shrikrishna and Arjun

Lord Shrikrishna's efforts to avoid war between the Kauravas and Pandavas did not succeed. Duryodhan refused to give the Pandavas a part of the kingdom. Therefore, war remained the only way to regain the kingdom that was rightfully of the Pandavas. The Pandav army numbered 15 Lakh soldiers whereas the Kaurav army numbered 24 Lakh soldiers. Both the sides had the additional help of other kingdoms. This great war was to be fought on the battlefield of Kurukshetra.

The first day of war dawned. Both armies came to the battlefield. Bheeshmacharya was the commander of the Kaurav army, while Drushtadyumna was the commander of the Pandav army. Just as the war was about to start, a problem arose. Arjun, the great Pandav warrior, refused to do battle. He told Lord Shrikrishna that the people in the enemy's army were his own brothers and teachers so he could not kill them.

Lord Shrikrishna did not agree with what Arjun said at all. Kauravashad claimed the entire kingdom of the Pandavas despite them being their brothers. They had also harassed the Pandavas a lot. Despite that, hearing that Arjun still did not want to go to battle against them, Lord Shrikrishna made him see reason. Lord Shrikrishna made him realise his responsibility. His responsibility was to fight against justice. Everyone should realise their own responsibility and should not run away from it. This was the advice that Lord Shrikrishna gave Arjun. This advice came to be known as the 'Bhagvadgita'.



Questions

Q1) Do you agree with what Lord Shrikrishna advised?

Yes No Can't Say

Q2) Do you agree with Arjun's behavior?

Yes No Can't Say

Q3) if you were present on the battlefield, whose side would you fight on

Kauravas Pandavas Neutral

Q4) How much is indicated by 'Aukshahini' army ?

Q5) How many Aukshahini army was in the Mahabharat in total ?

Q6) Do you feel right to behave as per your duty? Give reasons.

Q7) Is it right to not carry out ones's duty at times? Give reasons.

Q8) How many chapters are there in the Bhagvad Geeta?

Q9) Where is Kurukshetra located currently?

Q10) In which time frame (parva) of Mahabharata does Bhagvad Geeta appear?

Moral of the story

Never avoid your responsibilities



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Moral Story No. : 049

Gajendramoksha

Gajendra, the king of elephants lived in the forest on the mountain named Trikoot. There was a great orchard in this forest with many lakes, trees and plants laden with fruits and flowers.

One day, Gajendra came to this orchard with his entire family. Since the weather was really hot, he felt a bit dizzy. He entered a lake to get relief from the heat. He quenched his thirst but just then a strong crocodile caught his leg. The crocodile began dragging him into the water and Gajendra began to struggle to free himself. Seeing this, all the other elephants began to trumpet and began to help Gajendra free himself from the crocodile. But to no avail. Gajendra fought off the crocodile for a long time. Finally, he got exhausted. He realized that his end was near and he prayed to god to free himself from his earthly bonds. The Lord heard Gajendra's prayers. Lord in his Shrihari form with Garuda as his vehicle came to his help. The Lord pulled the crocodile out of the water and beheaded the crocodile with his chakra. In this way, Gajendra was freed from unending pain



Questions

Q1) Should Gajendra have prayed to god without trying himself first?

Yes No Can't Say

Q2) What would you do if in trouble?

Would try Pray to God Wait for others to help Nothing

Q3) Do you think God will save you if you pray for his help?

Yes No Can't Say

Q4) In which book does the story of Gajendramoksha appear?

Q5) What do you think can be learnt from this story?

Q6) What do the elephant and crocodile symbolise?

Q7) Understand the story and describe Gajendra in your own words.

Q8) What does 'Moksha' mean ?

Q9) What would you do when caught in such a problem?

Q10) Understand Gajendra's Prayer for freedom and describe it's meaning.

Moral of the Story

Despite all efforts, if problems persist, pray to God and you will get the solution



How Bhagirath brought Ganga

Ayodhya had a king named Bhagirath. For the salvation of his ancestors, it was necessary for him to bring Ganga to earth from heaven and make it flow over the ashes of his ancestors in front of the ashram of the Sage Kapil. King Bhagirath meditated for many years and pleased Bhagawati Ganga. He requested her to descend on earth. Ganga agreed but said that the force of her descent would destroy earth. She said that her force would first need to be absorbed by lord Shankar. Bhagirath then prayed to Lord Shankar. He did not partake food or water. Lord Shiva was pleased with his asceticism. he agreed to Bhagirath's request of supporting ganga's descent on his head. But ganga was proud of her force. She tried to overcome even Lord Shankar. But Lord Shankar bound her in a braid of his hair. Upon Bhagirath's request, Lord Shankar loosened one hair and let the flow of ganga fall on earth. Bhagirath was very happy.

But now he was faced with the task of routing the flow of Ganga towards the ashram of Sage Kapil. The work of prayers and mantras was over. it was now time to use technology. There was a slope towards the north of the ganga and a hill towards the south. To redirect the flow, he needed to direct the flow towards the south.

Bhagirath dug the hill from the top and created a crater. This created a slope towards the south side. Now, since there was a slope on both north and south side, a dam needed to be built on the north side. Bhagirath accomplished this too. He did this by laying a few stones everyday as per his capacity. Due to this, the water at the source started increasing and started flowing freely towards the south. Bhagirath gave Ganga direction towards the ashes of his ancestors in front of the ashram of Sage Kapil. Thus, he worked hard and attained salvation for his ancestors.



Questions

Q1) Do you feel that God's support and Huan effort is necessary for success?

Yes No God's support is enough Human effort is enough

Q2) Do you feel you have the virtue of making tireless efforts like king Bhagirath ?

Yes No Can't Say

Q3) Do you feel it is right to be proud about ones ability as Ganga was?

Yes No Can't Say

Q4) What is the name of Bhagirath's lineage?

Q5) Write the meaning of the word 'Kapil'.

Q6) What does 'Tapa' mean?

Q7) Write the meaning of the word 'Ganga'.

Q8) What do you think Ganga symbolizes?

Q9) What is Mantra and Tantra?

Q10) Elaborate the phrase 'Bhagirath effort'

Moral of the Story

Where there is a will there is a way



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Moral Story No. : 051

Varah Avatar

Kashyap and Diti gave birth to twin boys. These children were actually demons born as a result of a curse. As soon as they were born, the mountains started to tremble. Storms started that destroyed trees and houses. All the animals were scared and ran for their lives. There was an atmosphere of destruction everywhere.

These two demons were Hiranyaksha and Hiranyakashyapu. They grew not only in size and power but also in ego and pride. They started spreading their terror everywhere. They started doing things such as killing people, animals and troubling sages. One day, Hiranyaksha entered Indraloka. He provoked the gods with a great roar. He was large as a mountain. His hair had matted into locks. His blood-filled teeth frightened even some gods and they hid from his sight. To terrify everyone, Hiranyaksha removed the earth from orbit. Gravity, and Life on earth started to be destroyed because of this. Seeing this, Lord Vishnu took the Varah avatar and brought the earth back into orbit and further killed the demon Hiranyaksha.



Questions

Q1) Do you feel that it is right to spreading terror by killing people, killing animals, troubling sages?

Yes No To a certain extent

Q2) Do you feel that that it is right to be full of ego and pride?

Yes No Sometimes

Q3) Do you feel it is right to hide in times of trouble?

Yes No Depends

Q4) Write the names of the Dashavataras.

Q5) What does Varah mean?

Q6) Write the meaning of Hiranyaksh and Hiranyakashyapu.

Q7) What did Hiranyaksh and Hiranyakashyapu represent?

Q8) What did we understand from Varah avatar?

Q9) Which books elaborate about Varah Avatar?

Q10) Who were Hiranyaksh and Hiranyakashyapu originally ?

Moral of the story

Remedy depends on the problem



Bhakt Prahlad

Hiranyakashyapu was a cruel demon ruling earth. He wished that his rule would extend everywhere. To satiate this egoistic desire, he meditated for many years and obtained a few boons from Lord Bramha .By the power of this boon, Hiranyakashyapu won over the worlds of men, demons and gods. In his kingdom, people started worshipping him instead of the gods. Hiranyakashyapu ensured that it was done so everywhere. Whoever worshipped God was tortured and killed. People were very terrified of him.

Pralhad was his youngest son. Since his birth he was Satvik and calm by nature. He always used to worship Lord Vishnu.Hiranyakshaypu did not like this at all. Even his teachers were told to keep watch on him so that he should not take the name of Vishnu. But to no avail. Singing the Lord's praise, Worshipping him, telling tales of His glory was what Prahlad reveled in . This further angered Hiranyakashyapu. He ordered Prahlad to be punished. He tortured Prahlad in many ways like running him over with elephants, pushing him over a cliff, having him face poisonous snakes, solitary confinement with no food or water, abandonment at sea, pushing him in fire. When Prahlad was unscathed by all these forms of tortures, without wavering from his devotion,Hiranyakashyapu lost his will and Prahlad's persistence won. Seeing this, Lord Vishnu killed Hiranyakashyapu



Questions

Q1) Which of the following qualities do you observe in Prahlad?

Resilience Persistence Devotion

Q2) According to you who is the most persistent?

Hiranyakashyapu Prahlad

Q3) Whose persistence is right in your opinion?

Hiranyakashyapu Prahlad

Q4) Do you feel you have some or any of the virtuous that Prahladhad?

Yes No Can't Say

Q5) Explain the importance of trust, faith and fearlessness in life.

Q6) What does the word 'Prahlad' mean?

Q7) Which book is the above story written in?

Q8) Which Avatar did the Lord take to kill Hiranyakashyapu?

Q9) Do you feel it okay that people maybe terrified of you? Give reasons.

Q10) What was the name of Prahlad's mother?

Moral of the Story

When belief turns into conviction, it gives rise to courage