

The Golden Eggs

A PERSPECTIVE ON
EDUCATION ECOSYSTEM



Dr. PREM PRAKASH PATHAK

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©Dr. Prem Prakash Pathak

Contact : pvdas.rgm@gmail.com

Mobile : +91 895 646 7539 / 994 498 1907

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DEDICATION

This book is dedicated to

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Founder — Acharya of the International Society

for Krishna Consciousness

CONTENTS

Foreward - I	i
Foreward - II	ii
Advance praise for the book	iv
Acknowledgement	v
Preface	vii
Chapter 1: Education ecosystem	1
Chapter 2: Expansion of education ecosystem	9
Chapter 3: Improving interschool interaction	12
Chapter 4: Model for interaction between working professional and student	15
Chapter 5: Need of a mentor with professional experiences	21
Chapter 6: Looking beyond conventional career	27
Chapter 7: Accelerated experiential learning	31
Chapter 8: Motivation to do good	34
Chapter 9: Soft skills are key to success	36
Chapter 10: Skills beyond genetic makeup	39
Chapter 11: Process of acquiring skills beyond our genetic make up	44

Chapter 12: Natural intelligence vs artificial intelligence	46
Chapter 13: Soft skills vs technical know-how	52
Chapter 14: Permanent vs temporary soft skills	60
Chapter 15: The toughness tests	69
Chapter 16: Objects of knowledge	71
Chapter 17: Knowing the supreme	75
Chapter 18: Power of observation	80
References	104
Appendix: Brief description about Survey on Education Ecosystem	108

Brajsunder Das
Vice-Chairman & Director, ISKCON
Bhagavata Mahavidyalaya



FOREWARD - I

The goal of education is to solve problems of life. We as a community have identified several problems of life and human society and are trying to solve them. Bhagavad Gita suggests that real and permanent problems of human life are birth, old age, disease, and death. Nobody wants to suffer due to disease or old age. Everyone wants to live comfortably and happily and does not want to die. But these events are forced on to us. Therefore, education should enable its students to find solutions to temporary and permanent problems of life. Bhagavad Gita has solutions to our temporary and permanent problems. Therefore, there is a need to study Bhagavad Gita carefully under the guidance of a person who has studied it in disciplic succession.

The Golden Eggs, authored by Dr. Prem Prakash Pathak, connects contemporary scientific understanding with the teachings of Bhagavad Gita and other Vedic Literatures. He has provided several examples from the scientific world and correlated them with the teaching of Bhagavad Gita. Dr. Prem Prakash Pathak has perspectives of the scientific world due his degree in science and on Bhagavad Gita as he has studied it under guidance of a bonafide spiritual master. His perspective on the education ecosystem will help its reader to understand actual goal of education.


(Brajsunder Das)

Ruchir Sharma
*Information Governance and
Risk Professional*



FOREWARD - II

One ordinary day there was a person on my door - with a smile on his face, and a book in his hands. I welcomed him in - and we talked for about half an hour that day - where I knew that my personality is going to change, going forward. The meetings grew frequent and longer - and every interaction has been enlightening, challenging and setting in a bit of peace in my core at the same time. It's the intellect, the peace, the clarity of thoughts - that had kept me glued to this person - who is Dr. Prem Prakash Pathak. And I am Ruchir Sharma - an Information Governance and Risk Professional by vocation.

Since the day Prem approached me with the idea of penning down his beliefs coupled with fact-based research in the space of education - I had been excited to see the work product. And I need to admit, that the work product indeed has the characteristics of Prem in it - optimistic to the core, fact based and attempting to look at the contemporary problems and issues with wisdom and knowledge derived from scriptures that date back ages, but have not match to date.

Being a parent myself, I feel the anxiety of education for my child. Having lived in various parts in India and abroad - the question about how to get the best of education for my child always remains paramount. Again, being brought up and studied all along in India - I can easily associate myself with the issues and challenges. I believe that western solutions cannot be an answer to

Indian problems - so looking towards the west for all our problems is definitely not wise. So, when Prem started to look into this aspect from his perspective - I knew something interesting would come out. And though the suggested solutions and not each very unique - there is an element that I am sure has never been explored to this depth - looking within.

For all of us from this country, and with all of its problems - we know for sure that there is a history which was truly illustrious. If we can't build on anything contemporary, we could at the very least the scriptures to seek inputs on what values and learnings we could pull in to address few of the issues that we see today with the current education system. This book is an attempt to understand the broad base issues with the current education ecosystem based on observations and backed up with a targeted survey amongst professionals. This approach provides credibility that is required for a topic to ensure that the topics addressed are indeed that the ones that need attention.

The book provides references to the Vedic literature in the context of the scope of the topic - Education ecosystem. This, in itself, requires deep knowledge and understanding of these literature - for which Prem holds an authoritative position. Anecdotes, examples and parallels to the what could be cited from our day to day life, is what gives a reader ability to relate and conceptualize some of the seemingly difficult concepts presented in Vedic literature.

I hope this attempt to provide a detailed perspective on Education ecosystem would give readers new perspectives on solutions and start a discussion on how best to utilize our own resources, as Indians to get our own unique solutions to our own unique problems.


(Ruchir Sharma)

ADVANCE PRAISE FOR THE BOOK

School education helps us to make our basic foundation strong. However, to cope up with fast changing world, the existing education system definitely needs fresh look time to time. This book nicely attempts to uncover many insights which forces us to think and act for a better education ecosystem. Great efforts by the author, kudos!! – **Sumit Roy, Intellectual Property Professional**

This book is practical, non-preachy, thought provoking and provides access to depth of Vedic culture and its practicality. This is a handy guide not only for students but also for anybody who want to face exam of life. It aims towards the most exalted part of education for complete satisfaction of human beings. – **Swathi Prabhu, homemaker and kids' coach.**

ACKNOWLEDGEMENT

The concept of writing this book started with a survey on education ecosystem to know the views of the working professionals. It was really very difficult to get response from working professionals. Initially I thought getting 1000 responses would not be difficult but later I could not get more than 352 responses. I wanted to have feedback directly from working professionals rather than taking help from the commercial survey collecting firms. I would like to acknowledge all my friends of Sainik School, Goalpara; B. Borooah College, Guwahati; Tezpur University, Assam; and my colleague who personally helped me to get responses from working professionals of varied background and locations. I would like to specially thank H.G. SriKeshav das Prabhu ji, my spiritual mentor, who listened patiently to the broad concept of my book and permitted me to write the book.

I would like to acknowledge my friends and colleague who gave their constructive feedback about the content of the book and helped me to complete it. Mr. Gaurav Sharma was the first person to encourage me on the content of the book. Mr. Rajesh Kumar read my entire book and suggested several improvements to increase the readability of the book. Mr. Gaurav Chopra helped me with several corrections and asked me very relevant questions which helped me to improve on my preface of the book. I would like to acknowledge Mrs. Swathi and Dr. Anuradha Sharma for their discussion and feedback on entire content of the book. Mr. Sumit Roy, Mr.

Rabindra Nath Sharma, H. G. Jaganmohini DD, and Dr. Manu Prakash Pathak all encouraged me to complete this book are also duly acknowledged.

I would like to acknowledge His Grace Hari Mohan Das Prabhu ji who helped me to understand books of His Divine Grace A. C. Bhaktivedanta Prabhupada.

I would also like to acknowledge my family members, specially my daughter Aditi, my son Gaurharidas and my niece Madhavi for supporting me during the write up of this book. These young children were my constant source of inspiration for completing this book. I hope they would be benefitted by reading this book when they are grownups.

I would like to thank H.G. Brajsunder das prabhu ji for reading my book and providing his valuable FOREWARD for it.

I would like to specially thank Mr. Ruchir Sharma for editing, giving suggestions on overall presentation of the book, and giving encouraging FOREWARD for this book.

Prem Prakash

Dr. Prem Prakash Pathak

25 December 2020

Guwahati, Assam

PREFACE

Let me begin with a Sanskrit verse used for paying obeisance to teachers from whom we learn. The Sanskrit verse says (Romanisation of actual Sanskrit text)

*om ajñâna-timirândhasya
jñânâñjana-ûalâkayâ
caksur unmlîta yena
tasmai úrî-gurave namah*

Translation: *I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisance unto him.*

This Sanskrit verse says that we are born without much knowledge about the external world, the self, the purpose of the birth, the goal of life, etc. We get enlightened about these things from teachers. We pay our obeisance to such teachers who gave us a proper vision to see this world, ourselves, and understand our birth's purpose and goal.

Students are the golden eggs in an education ecosystem which acts like a nest for them. Therefore, the education ecosystem should provide all types of required support to help them grow into a well-developed human being. Students are compared with eggs because they get their second birth from education. The first birth is physical, where we get our body developed within the womb of the mother. The second birth is intellectual that provides us a proper vision to see this world and even experience phenomena and things that are beyond our physical eyes. A chemist looking at a test-tube see structure

of chemical entity whereas others see it as a colored or a transparent liquid only. An orthopedic looking at an injured shoulder could understand that it needs Bankart repair while the patient had no idea about the problem. A Vedantist, an expert in Vedic science, see and feels the presence of soul and super-soul in all moving and non-moving living bodies whereas I see only their external appearances. Our sense organs such as eyes, ears, nose, tongue, and skin help us to gather information that becomes usable knowledge after being processed by our intellectual capability. People with different intellectual capabilities perceive this world differently. An animal sees everything as a source of their enjoyment without caring for the ownership. A civilized human being can distinguish between what belongs to them from substance they do not have their ownership. A Vedantist sees everything as a property of the Supreme Lord. Therefore, he uses things which have been set aside as his quota in the service of the Supreme Lord. A proper education ecosystem will train the students to have multivariate vision of this world. The broader vision will help them to process the information gathered by their sense organs and derive knowledge which is helpful in defining a purpose of human life and make a beneficial contribution to the existence. One of the essential goals of education is to earn our livelihood. The education ecosystem should enable an early earning of primary livelihood. Students should be able to earn while they learn, at least after 18 years of age. The early earning of primary livelihood can become possible by providing students with a real-time working environment which will enable them to make better decisions and prepare themselves accordingly.

Children are the future of this world and the whole of humanity. We all need to take care of them by developing an ecosystem that can take care of each one of them. Every child can become a great personality, so the parents' economic condition should not hinder his path. The school infrastructure

may not be able to change due to several limitations, but people's participation can change the way students get their education. People's participation will expand the existing education ecosystem that mostly includes student, parent, teachers, and educational content providers. The expanded education ecosystem will involve working professionals in providing real world experience to the students. The expansion of the education ecosystem to include working professionals will benefit students from all types of school. Therefore, I surveyed working professionals to know their views about the existing education ecosystem. The result of the survey motivated me to complete this book.

Our body needs changes as we grow. Accordingly, we try to satisfy the body's demands. Apart from the basic bodily demands, our mind has an eternal tendency to enjoy the objects of sense enjoyment. As our senses are never satisfied, we get into a state of anxiety and dissatisfaction. This dissatisfaction affects all domains of our interaction, like our interaction with family, friends, office colleagues, and even our performances at work. We should have a higher purpose in life other than just making our livelihood. The higher or lower purpose of life can be very personal and may depend on an individual's choice. I would like to propose to seek guidance from Vedic literatures in selecting a higher purpose of life.

According to Vedic scriptures, three modes of nature, namely - the mode of goodness, passion and ignorance, affect our endeavors. I recommend that students learn about these three modes of nature and its influence on our decision-making capability. Students should also understand the importance of being in the mode of goodness and its impact on our overall performance in life.

The success of humanity depends on how each individual performs his prescribed duty. I agree with the view of some

great people who say – “together, we can do a marvelous task if it does not matter who gets the credit.” The Vedic literature suggests us a principle that we need to perform our duty without being affected by the dualities of success and failure. This principle is difficult for many to understand. This book provides the story of a saint who selected 24 teachers to show how we can derive principles of life from simple day to day observations.

The book contains references to several Vedic literature and scientific documents. Readers can read them to have a detailed understanding of the subject. I hope this book will make all readers, especially students of all ages, think about a change in the education ecosystem. They will also get some insight into life’s purpose from various viewpoints and some sources in selecting a higher life goal.

Prem Prakash

Dr. Prem Prakash Pathak

25 December 2020

Guwahati, Assam

CHAPTER 1

If you are allowed to ask one question - what would you ask?

EDUCATION ECOSYSTEM

The world is looking forward to designer babies (1). Human beings desirous of becoming parents will be able to purchase genetic code from professionals who promise to deliver the baby of their choice (2). These designer babies might possess high IQ (Intelligence quotient), creativity, desired physique such as handsome & good looking, tall, free from all diseases, and any other feature that parents may desire. Even companies will be able to get designer employees as required for their workforce.

Humans design and produce a machine for their purpose. I do not know if an artificial intelligence-enabled device will have such a feature to have its own purpose. So, the next question is, will these designer babies have a predefined purpose in life selected by the person purchasing the genetic code? Will these designer babies have their own purpose in life? It is tough to say anything about the purpose of life of the future designer babies.

Can we tell about the purpose of our life? What is the purpose of our education? An educational institute will have a purpose which can be understood partially from the book

syllabus and its content. Can we understand the purpose of education for a student from the courses taken by him? Education is a part of the journey called life. Does our birth itself has a purpose? Am I born to act as a growth partner for a multinational company? Am I born to fulfil the dreams of my parents? Am I born to serve my nation? I have heard people saying that the mother who gives birth and where we were born is glorious than heaven, so we should serve them. Globalization has changed this concept. A person may be born in India but takes up citizenship of another country; in that case, his nationality is more important than his birthplace. Should we make another person's dream as ours? One may say that life's purpose keeps changing as we grow and understand the world around us. In that case, our purpose in life is being influenced by the world around us. Does this mean that one should have a fixed purpose in life irrespective of the world's situation? We can ask this question from a different perspective. Are we allowed to have our purpose? Is there anything that influences us in having our purpose in life? The question about the purpose of life or the purpose of education is very difficult to answer to say the least.

All our endeavours start with a purpose near term or long term. Do we start our journey in a mother's womb with a purpose or do we try to define it after a certain period? A company starts with a mission and vision statement, which keeps guiding everyone associated with that company in all decisions they take. Could it be that the entire cosmic creation was started with a mission and vision? There are different types of theories about the creation of this cosmic manifestation. Some group of people believe that it happened automatically while others have faith that there is a creator behind this cosmic

manifestation. There are still others who believe that our life is just a chance combination of some chemical unit and that death is the disintegration of those units and both are being influenced by predefined laws of nature, just like many beautiful designs are created by dunes in deserts by the force of blowing winds and again destroyed. If we have faith in this theory, we may use our existing intelligence to understand how everything happened automatically. In that scenario, does this even matter if we have a purpose or not. If this entire creation does not have a purpose, what purpose we can have being a part of such a creation. However, if we consider the second theory and believe that there is a creator, we may inquire about the creator's purpose. We can even ask about our relationship with the creator. If there is a creator, we may pause and think, aren't we designer babies of the supreme creator? What's our real identity? Who Am I?

The question about the purpose of life may become easy to answer if we can fix our identity. For example, if I make my identity as an employee of a company, my purpose may be to serve the company's purpose. If I make my identity myself as the father of a child, then my purpose may be to become a good parent. If I make my identity as a citizen of a country, then my purpose may be to serve my country in all circumstances. If I make my identity as a servant of my spiritual master, then my purpose may be to serve him. I may make my identity with my body only and choose to make it comfortable in all situations. Some people may identify themselves as part of nature because it gives them everything to sustain their lives. One cannot imagine a life without nature supplying its resources to us. Such people may have a purpose to protect nature. Many of us maintain several identities for ourselves. I am the son of

Mr. X, husband of Y, father of Z, cousin brother of B, a citizen of India, I am a member of DEF society, I am an employee of XYZ Pvt. Ltd., and the list is endless. In such a situation, we may face a conflict of identity and thus conflict of purpose of life. Once we resolve our purpose of life, we will be able to choose a proper life for us. Can our education ecosystem help us in choosing a purpose of life?

Each of us has some views about the purpose of life, which can be refined with some experts' help. We may also get help from the teachings of Bhagavad Gita. The saints of Indian Vedic culture were known for their intelligence in deriving insights from Bhagavad Gita. The Bhagavad Gita will bring positive changes in students' lives of recent times also (3), (4). Bhagavad Gita has helped many successful people in the past to get a meaningful purpose in life. It informs us that our body is conditioned by the influence of three modes of material nature. These are referred to as modes of goodness, mode of passion, and mode of ignorance. Bhagavad Gita informs us that the world we live in is one type of creation and is referred to as a material world. There is another world whose characteristics are different from this world. That world is referred to as a spiritual world. We may not have any idea about the spiritual world, but we can understand by the analogy from this world and reference to Vedic scripture.

The existence of two worlds as mentioned in Bhagavad Gita, material world and spiritual world, with different set of characteristics can be understood from the concept of antimatter. These antimatters are particles that have properties opposite to the matter. The antimatter concept came from the work of the British physicist Paul Dirac, who won a Noble prize for the same (5). The world's most intelligent physicists

are working today on the concept of antimatter, and a large amount of money is also being used for this research. In 1997 the project on antimatter received funding of 7 million Swiss Francs (6). This indicates that understanding of subtle concepts requires efforts from intelligent people and its realization would require investment of money and time. Spiritual scriptures like Bhagavad Gita can guide us into finer aspects of life such as purpose of life. Bhagavad Gita gives us information that certain aspects of our existence can be understood from our genetic makeup, which is studied under behavioural genetic. But there are other aspects of our existence that cannot be understood from our genetic makeup. Our genetic makeup does not influence those aspects of our existence. Can existing education ecosystem effort to teach all aspects of life to its students or it needs an expansion to include others from society to contribute towards education?

In general, success of education is measured from a person's current professional life and his ability to make a livelihood. Therefore, this book provides views of 350+ working professionals on the current education ecosystem. Based on their feedback, I have developed a model for expanding the existing ecosystem to include working professionals. The model has described eight types of interaction between students and the working professionals. This interaction will help students in various ways. Students will be able to get an early vision of different types of conventional and emerging job types. It was interesting to know that multiple working professionals said that it is possible to share a part of their workload with students to train them. Students will also be able to earn some money to pay some of their expenses. This survey has bought in some of the fascinating facts.

Working professionals have voted for developing soft skills rather than marks in the scorecard for becoming successful in career. It means a student need not feel depressed if they could not score very high marks in exams. This world is full of opportunities, but the password to unlock it should have features like subject matter knowledge, general knowledge, lifesaving skill, interpersonal skill, communication skill, entrepreneurial skills, critical thinking, ethics & value, leadership quality, and much more. Students should focus on developing these qualities. Student's interaction with working professionals will be a great help in acquiring these qualities. The school infrastructures are not the same across all regions of the globe. The parent's economic condition often dictates the right to admission to the best school. Does this mean that a student's future is also dependent on their parent's financial situation? Several examples prove that student's success was not dependent on their parent's economic condition. If we consider students as the future of this world, we must try to provide equal opportunity to all students. Can we do something to decrease the gap between the school infrastructures to provide quality education? In the survey with working professionals, I found that if a platform exists for increasing interaction between students across all types of schools, there is a possibility of decreasing this gap.

Through this book, I would like to suggest that students learn about different aspects of our existence. We need an education ecosystem that gives its student clarity on all aspects of human life beginning with the purpose of life. Students should be having clarity about their means of livelihood early in life. They should get clarity about the conditioning of the body. The factors which influences all our decision in life. Is

there a way to get out of such conditioning of the body? How can a parent ensure that his child knows positive and negative aspects of life but selects the right elements from them? How can we train our mind and intelligence to pick up positive aspects from all its observations? Humans have multi-dimensional aspects of existence, which include physical, intellectual, emotional, social, and spiritual. Physical existence includes our body and its need. Intellectual existence is inspired by creativity, new learning, and discovery about the world around us and about ourselves. Emotional existence binds us in relationships with different people, places, objects, and events. Social existence is all about our persona and how others see us. Spiritual existence is about seeing ourselves as an observer of all other aspects of existence. We can be in peace if we are unified in terms of our existence and do not live a life of multi-dimensional existence.

We need to know about our body like a soldier fighting in the battlefield knows about his weapon. He must know about the limit of his weapon, its strength, and its mode of failure. Our body is like a vehicle that would help us reach our destination. Therefore, we must know about the factors which influence the performance of our body. The three modes of material nature influence all our activities. By developing a proper understanding of the three modes of material nature one can surpass the miseries of this world and see success. It is challenging to understand the mechanism by which these three modes of material nature acts on us. We can try to understand it by correlating with artificial neural networks used for programming in artificial intelligence study. All our actions are influenced by three modes of nature just like output of the artificial intelligence study is affected by the types of hidden

layers. Based on the correlation between artificial neural network and influence of three modes of nature on our decisions, I would recommend that students should try to be in a mode of goodness. Understanding the modes of material nature will also help parents appreciate the inclination of their child towards an activity, work or behaviour. I have referred to an event about a saint who accepted 24 teachers. This event has been presented to understand that people in the mode of goodness can draw positive aspects from all their observations. The next question is - Should we be reactive to the influence of material modes of nature on our existence or try to come out from such conditioning? One can take help from spiritual literature like Bhagavad Gita (BG) and Shrimad Bhagavatam (SB) that describe the influence of material nature on our body and the process of overcoming its influence. We need an education ecosystem system that supports us from cradle to grave so that we learn all aspects of life.

***** END *****

CHAPTER 2

What's your education ecosystem?

EXPANSION OF EDUCATION ECOSYSTEM

Students are like golden eggs under incubation in their schools. In the Vedic culture, graduates from the Vedic school, Gurukul, were referred to as Dwij, the twice born. In general, species like birds that are born out of eggs are called “Dwij”. Our first birth is from our parents, but we were ignorant about many things in existence at that time. We take our second birth after education. Therefore, education has an essential role in shaping the students’ future, and teachers play the most crucial part.

Mother is our first teacher. Subsequently, many others become our teachers, and we learn something from each one of them. All these people who help us in learning becomes part of an education ecosystem that grows around us in different forms to provide us the necessary skills to adapt to this new world. The education ecosystem shapes a student’s personality by providing various types of associations - such as people, place, technology and methodology. Among these, people’s associations have the most substantial impact on student’s personalities. Children leave the educational institutes with

several aspirations governed by the things they have developed appreciation for. Under the proper association, children can be trained to appreciate the right things and appropriate ambitions in life.

The world is changing much faster than the educational institutes syllabus. Educational institutes cannot change their syllabus frequently to keep pace with the changing world. Innovations are happening in all technological domains. To put this gap in context – look at the patents filed about new inventions that are useful to the industry – which has been increasing worldwide. 33, 26, 300 patents were filed till 2018 (Fig 1) alone, indicating the world’s competitive nature.

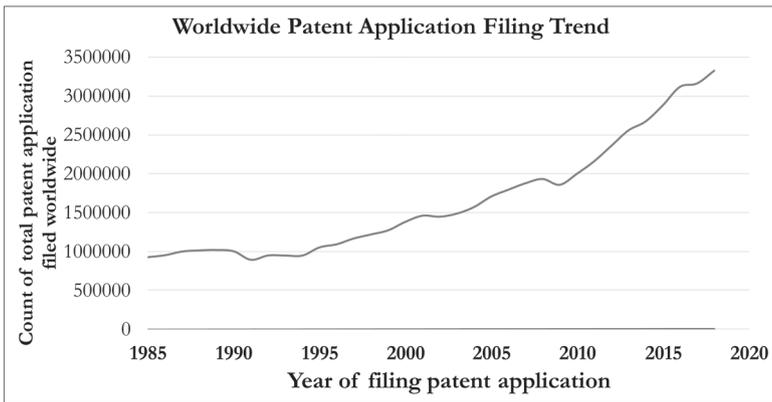


Figure 1: Trend of patent application filing worldwide. Source: WIPO statistics database. Last updated: April 2020. <https://www3.wipo.int/ipstats/index.htm?tab=patent>.

The increase in the world’s total population, competitive business and technical environment, availability of information, increasing computing power, data analytics, machine learning, artificial intelligence, and many others have made the world outside the school very competitive and

complex. The educational institute has to produce students who can fit into this competitive and complex world. Today educational institutes and students both are under pressure to meet the expectation of the world.

Though not at the pace of the world, our education ecosystem has always been expanding to accommodate new contributors to meet the real world's expectations. Education begins with the students interacting with their parents. They meet teachers and other co-students in school. Ministry of Human Resource Development (HRD) is one of the key contributors to the education ecosystem in India. Coaching institutes, educational content providers, the internet for general information, and online teaching platforms have expanded the education ecosystem. There is still a need to expand the educational ecosystem (EES) further to include students from other institutes and working professionals (Fig 2).

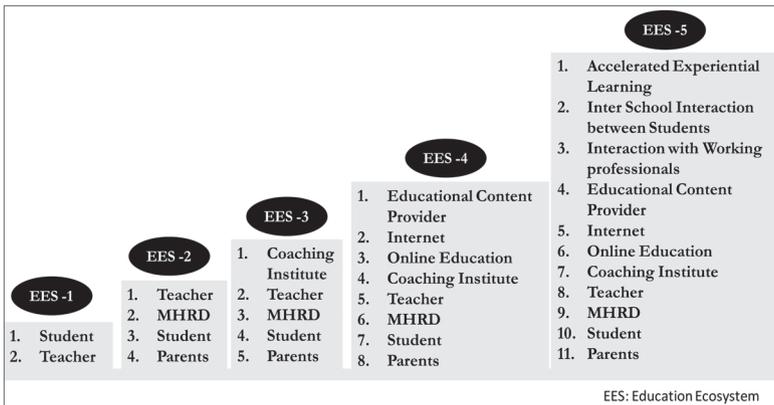


Figure 2: Expansion of education ecosystem

***** END *****

CHAPTER 3

Do I know what my peers learn in their school?

IMPROVING INTERSCHOOL INTERACTION

Students get the opportunity to experience different types of education ecosystems based on the kind of school. Schools/ Educational Institutes include schools managed by government bodies, schools managed by societies formed under India's society and schools operated by private academic bodies. Many institutes develop innovative ideas of teaching methodology and well-trained teachers to impart proper education and training to students. Students of a school can interact with each other within the school, but they have less opportunity to interact with students from different other schools. Current education ecosystem does not include students from different schools. There is a need to expand the education ecosystem to improve interaction between students from other schools. There are several benefits due to the expansion of the education ecosystem to include students from different schools. Interschool exchange may allow students from less privileged schools to interact with students from premier schools. The motivated students from premier school can help other students with lecture notes, project details, and different types of methodology.

If we consider the scenario of two students who studied together, but due to some reasons one of them got admission in a premier engineering institute while other in a local engineering institute. The syllabus may be the same for both the institutes, but the teaching method, class notes, level of discussion, and projects will be completely different. Both these friends share their comments on Facebook or other social media, but as these media are not education-based, there is less opportunity to discuss the educational content. For all types of discussions, a proper forum is needed. We need an appropriate platform where students from different schools can come together, discuss, and share knowledge.

It has been found that learning from peers is faster and comfortable compared to learning from a teacher. Research at Michigan State University showed that students who learned from their peers performed better than those who received instruction from teachers (7). The student who simultaneously learns and teaches develops a better understanding of the subject. Increasing interschool interaction between students will help reduce the gap between the standard of education provided by different schools.

The research was done to understand the working professionals view about the current education ecosystem. 87% of the working professionals feel that students from small towns and villages should interact with students from eminent schools and colleges to facilitate knowledge transfer (Fig. 3). Interschool interaction will help in building a better future for students from remote locations.

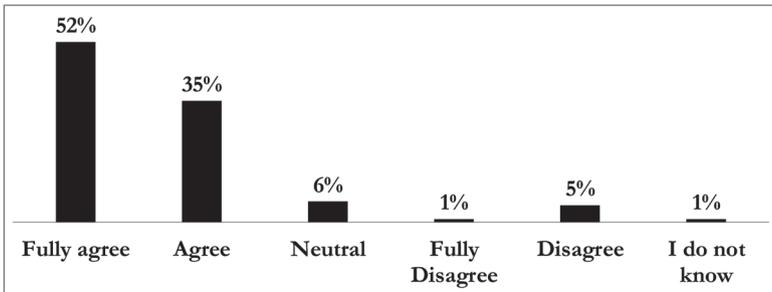


Figure 3: Plot of 352 people's response to the statement "I feel that students from small towns and villages should have facility to interact with students from eminent school and colleges to facilitate knowledge transfer. This will help in building a better future for students from a remote location."

Interschool interaction between students in a seamless manner will help on several fronts. It will open opportunities for students in different ways, which will become more apparent when such a system will come into existence. One can currently think of some of the features such as knowledge sharing, project sharing, sharing of school curriculum, and expansion of alumni network.

a) Knowledge sharing

- I. Students can share their class notes or even recorded videos
- II. Students can participate in teaching or sharing of knowledge.

b) Project sharing

- I. Students can share the project or seek help

c) Sharing of school curriculum

d) Expansion of alumni network

- I. Premier schools have a strong alumni network, which helps them in all future endeavours, including jobs. Students from remote towns and villages will be able to take help from those alumni network.

***** END *****

CHAPTER 4

I know what a cricketer does in the field, do I know what a working professional does daily at work?

MODEL FOR INTERACTION BETWEEN WORKING PROFESSIONAL AND STUDENT

The education ecosystem of sports includes teachers with a sports background. Students get the opportunity to learn from coaches who had professional experience in the sport. They even get a chance to play in an entirely professional environment and get paid for each game. Such a scenario provides the students with a proper understanding of the requirement of the sport and its prospects. A student, based on his ability, can choose between different sports. This type of interaction with a person having professional experience, benefit students in many ways. Many premier educational institutes can afford to hire working professionals as teachers to give their students a better perspective of the actual professional world. Similar to inclusion of teachers with sports background, there is a need to expand the education ecosystem to include working professionals.

The inclusion of working professionals within the education ecosystem will improve students' visibility towards their future careers and lives. There will be a need to define

the mechanism of interaction between working professionals and students. Students need individual, tailor-made help regarding knowledge, skill, and engagement with working professionals to learn the exact skill sets. Therefore, we will have three coordinates defining students' engagement with working professionals (Fig. 4). Depending on the type of education domain, the interaction level may fall in any of the coordinates.

Coordinates for interaction between working professional and student are:

1. Knowledge exchange level (Low, High)
2. Skill learning level (Low, High)
3. Working professional engagement level (Low, High)

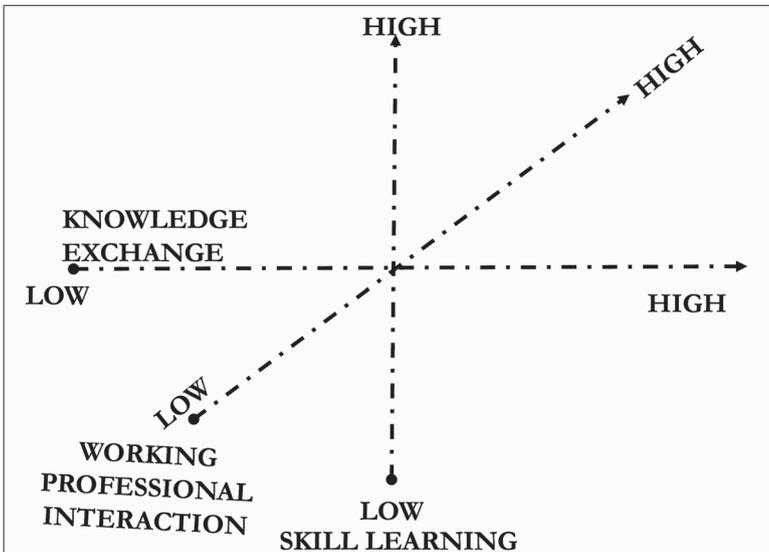


Figure 4: Engagement of students with working professionals.

There could be eight primary types of coordinates for interaction between a student and working professionals.

Knowledge Exchange level	Skill learning level	Working Professional Interaction level	Coordinate	Type of interaction
High	High	High	1	Collaborative
Low	High	High	2	Skill development
High	Low	High	3	Exploration
High	High	Low	4	Consultation
High	Low	Low	5	Motivational
Low	High	Low	6	Problem-solving
Low	Low	High	7	Introduction to new horizon
Low	Low	Low	8	Socialization

Coordinate 1: Collaborative

- Knowledge exchange level high
- Skill learning level high
- Working professional interaction level high

A student's interaction with working professionals can be said collaborative if the knowledge exchange level is high, skill learning level is high and working professional interaction is also high. In this scenario, a student is involved in a real project work with more than a specified time.

Coordinate 2: Skill development

- Knowledge exchange level low
- Skill learning level high
- Working professional interaction level high

A student's interaction with a working professional can be only for skill development purposes. The student takes the help of a working professional to solve a real challenging task either provided by his mentor or school. Such studies can help students in mastering specific skills necessary to become competitive in the real world.

Coordinate 3: Exploration

- Knowledge exchange level high
- Skill learning level low
- Working professional interaction level high

Students can interact with working professionals to explore new domains. In this type of interaction, the working professional has to invest time to provide him all the required knowledge to students.

Coordinate 4: Consultation

- Knowledge exchange level high
- Skill learning level high
- Working professional interaction level low

Working professionals can work as a consultant to a student. In this type of interaction, students invests a lot of time working and learning by taking small consultations from working professionals.

Coordinate 5: Motivational

- Knowledge exchange level high
- Skill learning level low
- Working professional interaction level low

Students need motivation to be the best in their performance. They may need encouragement when they feel low in energy. Working profession can motivate students in several ways.

Coordinate 6: Problem-solving

- Knowledge exchange level low
- Skill learning level high
- Working professional interaction level low

Students can take the help of the working professionals in solving problems and learning new skills.

Coordinate 7: Introduction to new horizon

- Knowledge exchange level low
- Skill learning level low
- Working professional interaction level high

Working professionals have real-time experience of new developments in the work environment. They can share about the new horizon in the work environment with students.

Coordinate 8: Socialization

- Knowledge exchange level low
- Skill learning level low
- Working professional interaction level low

Students can also interact with working professionals for socialization and building their network. Such interaction may not involve a lot of knowledge or skill development or time and effort from both. This type of interaction can help student in learning soft skills

Working professionals can interact with students in several ways. One of the purpose of such interaction could be to provide real-time work environment exposure to students by allowing them to interact with working professionals to understand the real work environment and its requirements to know if it suits their preferences. Students can interact with different professionals to understand their job roles. Mentors or working professionals can give students a chance to be part of the real work-related discussions (maybe a mock drill). If a working professional feels confident about the capability of the students - they may even allow them to work as freelancers on specific projects or work as an intern in their company. If possible, mentors can even train them to be industry-ready by guiding them through the industry requirements.

***** END *****

CHAPTER 5

Do you have a professional mentor?

NEED OF A MENTOR WITH PROFESSIONAL EXPERIENCES

There exists a gap between what a student learns in his educational institutes and actual work requirements. Understanding the in-depth theoretical principles and their historical development cycle is essential to provide intellectual contribution. It acknowledged that students should be motivated to make scholarly contributions, but earning a livelihood is more important at the initial phase of life for many families. Learning is an unending process, and it should continue throughout life, but earning a livelihood should begin at an early stage. There is a need for a system wherein people are self-motivated to make intellectual contributions while caring for their livelihood. Innovation and academic contribution should be the passion for a person and not the only means of making a primary livelihood.

A research was done to understand the working professional view about the utilities of fundamental theories taught in school or colleges and their utilities in their current work profile. Below are the key stats: -

- 50% of working professionals said that the school/ colleges/universities taught in-depth theoretical principles which have no practical utility in their existing work profile (Fig. 5).

- 29% of the working professionals say that theories are helpful in their current job profiles (Fig. 5).

The gap between the fundamental principles taught in schools and requirements in a real work scenario can be reduced by including working professionals in the education ecosystem. In the initial phase, students should be given skill-based learning to make their primary livelihood and does not have to depend on parents' earning for most of their requirements. There is a need to expand the current education ecosystem.

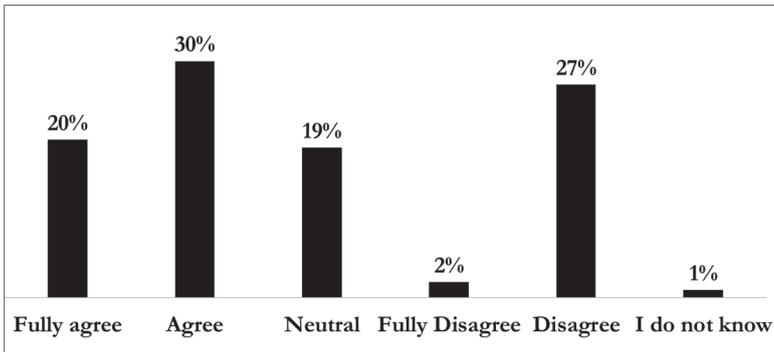


Figure 5: Plot of 352 people's response to the statement "The school colleges/universities taught in-depth theoretical principles which has no practical utility in my current work profile"

It has been observed that even after completing a master's or a PhD, a student finds himself unemployed. Such students have already studied for more than 24 years in educational institutes but cannot make a simple livelihood. There could be many reasons for such a scenario, but this scenario may change if students get the opportunity to learn

to make primary livelihood from schools. In research with working professionals, 75% of the working professionals said that the current school syllabus is not enough to make a student earn his basic standard of living (Fig. 6).

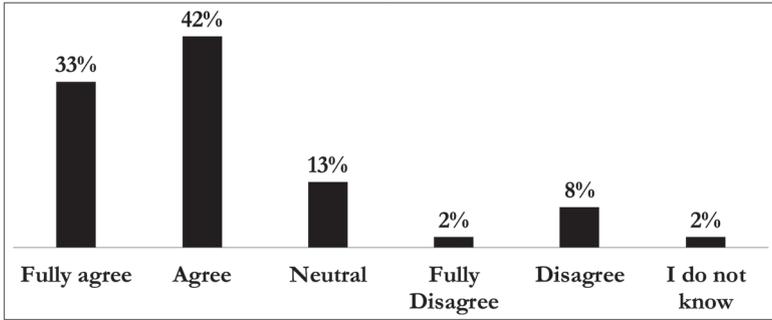


Figure 6: Plot of 352 people's response to the statement "The current school syllabus is not enough to make a student earn his basic standard of living."

Why do 75% of the working professional think that the current school syllabus is not enough to make a student earn his basic standard of living? Is it because of their personal experiences, or is it a general observation? Is it because students learn too much theory and less of utilities? Is it because they do not get enough time to assimilate the ideas and understand their utilities? Is it because the current work environment has become very sophisticated where learning just the basic principles will not help, and too much complex system cannot be part of the regular syllabus? Learning by working is helpful in many ways. Students should be provided the opportunity to learn in association of working professional. In the research, 95% of the working professional said that the students should be offered skill-based education and primary education to earn their basic livelihood early and become self-dependent for future study/life (Fig. 7).

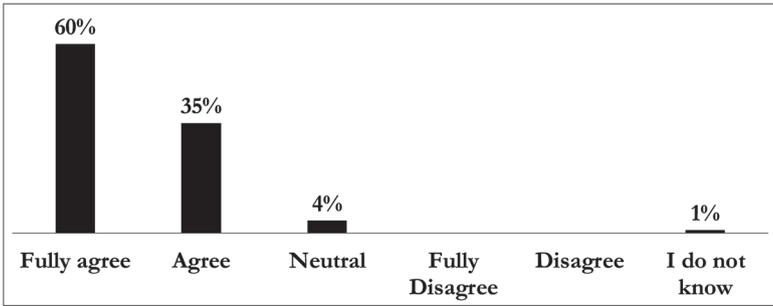


Figure 7: Plot of 352 people’s response to the statement “Students should be provided skill-based education along with basic education to help him earn his basic livelihood at an early stage and become self-dependent for future study/life.”

As a society, we need to make our children learn skills to earn their primary livelihood. There is a need for active participation from working professionals to create an educational ecosystem where students understand textbook theories’ essential utilities and develop skills to use them. Again, similar to above, the need for a mentor with work experience from different background to help students understand the actual utility of their study has been expressed by 95% of the working professionals who participated in the research (Fig 8).

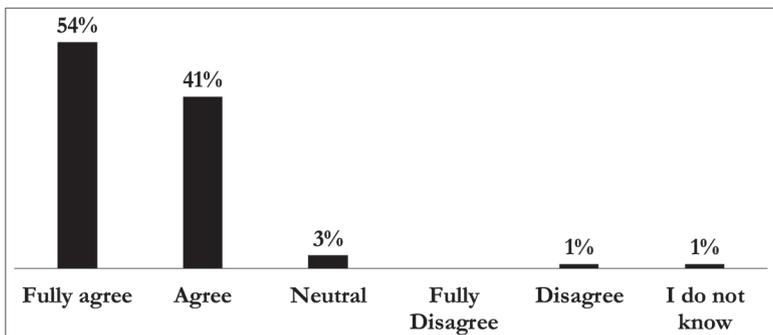


Figure 8: Plot of 352 people’s response to the statement “I feel need of mentors with work experience from different background to help students understand the actual utility of their study.”

These professionals feel the need for mentors with work experience from different backgrounds to help students understand their studies' actual utility. Parents are the first mentor for the students. Those students whose parents have work experience can guide their child for a specific domain only. The world of existing opportunities will expand if students could interact with working professionals from different backgrounds.

Students need a mechanism to interact with a person with experience from outside the school boundaries. An experienced mentor can share the expectations of a company and even guide him in focusing the study on certain areas relevant for the job roles the student desires. Some institutes have placement cells having experienced teachers who support students during a job drive in the institute. The placement cells even give these students brief overview about the campus companies, who have approached recruitment, to help students make well informed and educated decisions in selecting a company. All institutes across the country cannot afford to have placement officers within their campus. A widely accessible platform is a mentor that helps the students to understand different companies' working and their requirements to be included in the education ecosystem. The mentors from such a platform will interact with students through several means, such as recorded video for all students. They can even be engaged in some real-time project, which provides them with on the job experience and awards them with a badge. Mentors can refer the students with these badges through their contacts in several companies for a job. Thus, working professionals involved with the student can help him be industry ready by guiding him properly with the requirements. A working professional who knows

about the jobs exact requirements can help him with the required courses, expertise, or skill sets to be ready for the work.

Many institutes provide courses to become job ready. These courses from different platforms are affordable, available on-demand, updated & trending, delivered by top universities and world-class educators. For most of these courses, the only qualification is the student's ability to pay the fee. These courses are often designed to enable students without any prior subject knowledge to master them. A student invests money along with time. Can working professional help students in selecting a proper course for students under his mentorship?

As an example, lets imagine Mr. Raj is interested in learning data science courses, so he enquired from several portals and found the course fee ranged from 6 thousand INR to 3 lakh INR. The only qualification they asked him was his interest in learning the course on data science and his ability to pay the fee either as cash or in EMI on loan. There was no question or examination to check his aptitude, IQ level, educational background, or any other which would make him a successful contributor in data science. The onus was on him to decide if he wanted to get the course. He would have paid a fee and gained the most demanded course on data science. He thought that he could earn money, the return on investment in education, but he cannot get back the time invested. If he has money and time to do different courses, which one would be the best for him? Many students would face the same dilemma. In such a situation, a discussion with an experienced mentor who is not part of the team offering the online courses would help in the proper investment of time and money by the students.

***** END *****

CHAPTER 6

Learning from experiences of experienced.

LOOKING BEYOND CONVENTIONAL CAREER

Many working professionals feel that they had not visualized their job profiles when they were in school. Many people say that they had no idea about different career paths even after completing matriculation or class 10th exams. Several working professionals only knew about few careers like medical, engineering, lawyer, defence, teaching, and sports even after passing 12th or graduating. In a research with working professionals, 54% said that they could not visualize their current job profile when they were in school, while 24% had visualized their current job when they were in school (Fig 9).

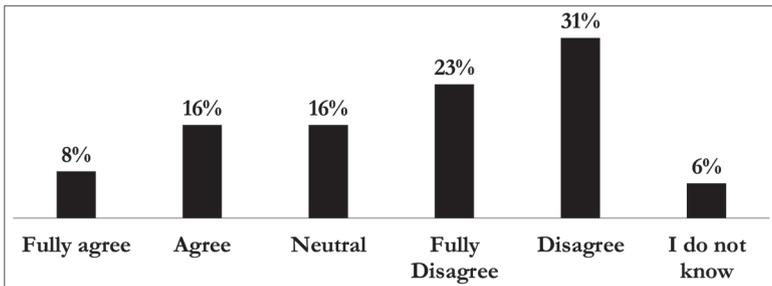


Figure 9: Plot of 352 people's response to the statement "I had visualized my current job profile when I was in school"

Why is that over half of the working professionals could not imagine their existing work profile when they were in school? One reason could be that students are not trained to look for several available options to earn a basic and decent livelihood. When asked what they want to become in the future, many of the students would restrict their options by responding to be a teacher, doctor, or engineer, although they see many other professionals around them. For our research question related to understanding if the working professionals had a clear idea about different career paths other than the conventional while they were students - 73% of responded that they had minimal idea about different career paths till they passed the 12th exam (Fig 10).

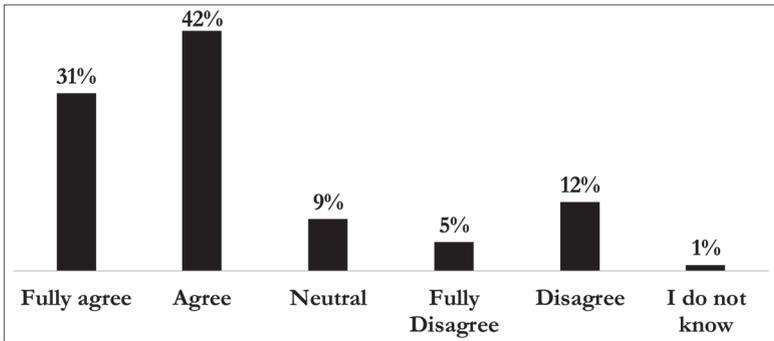


Figure 10: Plot of 352 people's response to the statement, "I had minimal idea about different career paths till I passed my class 12th exam."

56% of the working professional said they did not know about different career paths and their requirement other than Medical, Engineering, Lawyer, Defence, Teaching, and Sports when they passed the 12th exam (Fig. 11). However, after graduation - 59% of the working professional said they came to know different career paths other than the Medical, Engineering, Lawyer, Defence, Teaching, and Sports (Fig. 12).

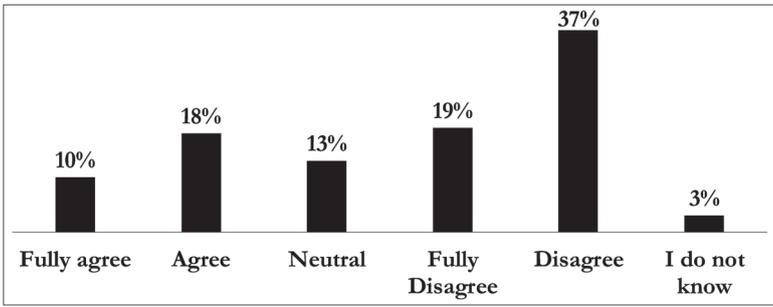


Figure 11: Plot of 352 people's response to the statement "I knew about many career paths, and their requirements, other than Medical, Engineering, Lawyer, Defence, Teaching, and Sports when I passed 12th exam."

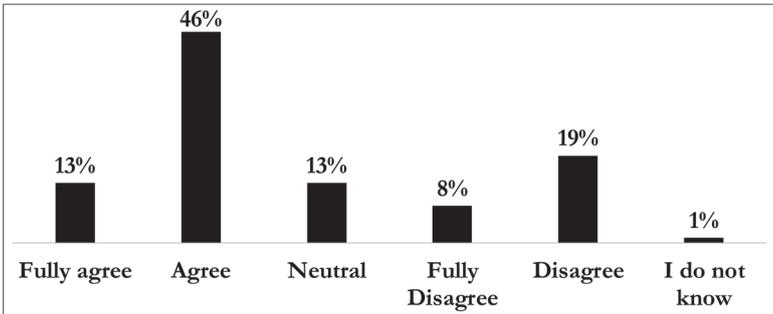


Figure 12: Plot of 352 people's response to the statement "I knew about many career paths, and their requirements, other than Medical, Engineering, Lawyer, Defence, Teaching, and Sports when I completed my graduation."

Does this mean that schools are preparing students to choose one from the very few of the profession? School provides fundamental theories which are applicable across all domain. Does knowing the fundamental ideas of all subjects make one eligible to contribute effectively in any job? Should not a student be provided with the opportunity to understand where these principles will be applicable? Should a student have the possibility to choose where he would like to use the necessary code he learned and then provide training accordingly? Is there a way student get to experience the actual

working environment before choosing a career path? It has been observed that people work in a profession not because they love their work but just to earn their livelihood. It has also been observed that people understood that they are not meant for a job after spending enough time on it. People will contribute more to work if they do what they love and love what they do. A discussion with a working professional will always help students understand different career paths and the existing work environment early in their life.

***** END *****

CHAPTER 7

Would you like to work while you learn?

ACCELERATED EXPERIENTIAL LEARNING

Students can interact with selected working professionals to experience the actual working environment. They can participate in some simulated or real work environment wherein they know existing work processes, daily discussions, meetings, reporting, annual performance discussions, etc. Can a student from senior class contribute to the task of working professionally and get paid? Can we think of an education ecosystem where students have the opportunity to earn while they learn? The other way to ask this question is if working professionals share part of their workload with students with training and pay them for their task? In research with working professionals, 59% feel that senior school/graduate students can do some portions of their current work profile tasks with little training (Fig. 13). There may be a case that the work is complex or confidential that it cannot be shared with students. Professionals cannot share highly complex and confidential work with students without approval from legal. 42% of the working professional say that their task is not very complicated, and students can be trained (Fig. 14). 36% of the active professionals feel that their task involves confidential information and cannot be shared (Fig. 15).

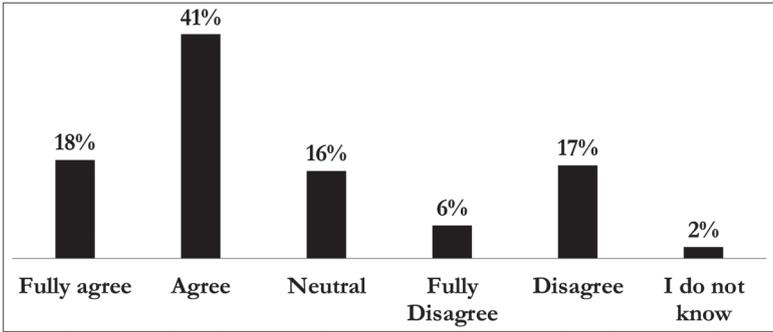


Figure 13: Plot of 352 people's response to the statement "Senior school/graduate student can do some portions of my current work profile tasks with little training."

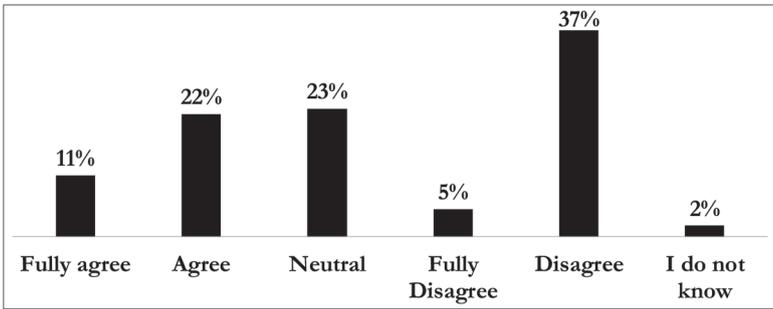


Figure 14: Plot of 352 people's response to the statement, "My work profile is complex and requires exceptional training and years of experience to complete every small task. None of these tasks can be done by senior school/graduate student even after training."

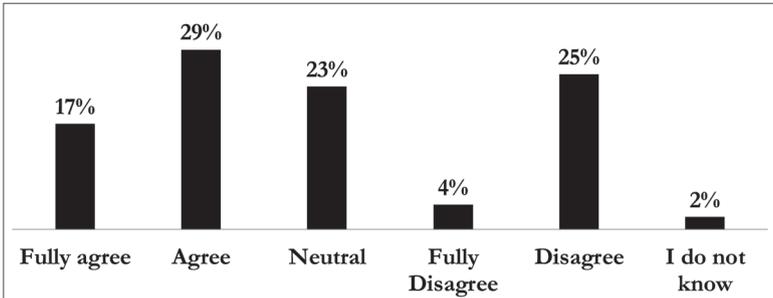


Figure 15: Plot of 352 people's response to the statement "My work profile involves confidential information, and thus there is no possibility to give them to senior school/graduate student."

Several of the functions performed in a company does not require years of technical job experience. Such tasks can be shared with needy students with training. Company increases their employee's productivity by saving their time on some less productive work, saves money by getting it done from low-cost sources and students get an opportunity to interact with a company while earning some economic benefits. All these can be done under the supervision of a mentor. Can corporates and working professionals and educational institutes devise a means to include senior/graduate students as part of the work force of corporate, small industries, consulting farms, etc.? Their involvement will give students a chance to experience a real-world environment, a work experience, and a means to earn some livelihood.

***** END *****

CHAPTER 8

How to remain motivated in difficult times?

MOTIVATION TO DO GOOD

Students need to interact with eminent scientists, authors, and thought leaders worldwide to be motivated to work for a better cause and life. Should the facility to interact with renowned scientists, authors, and thought leaders be available to students from eminent schools only or every student? All the prominent personalities of the world were not born into a wealthy family. Many of them were not the best students in their class. They did not perform well in all the exams. Many could not even complete their graduation. Many had struggled with their personal and family life, and all did not appear in a biography or an autobiography. Students should have a facility to interact with such personalities to learn and achieve their goals despite all the adversities of life. Research with working professionals shows that 93% of them agree that students can become better if given a chance to interact with eminent scientists, authors, and thought leaders worldwide (Fig. 16).

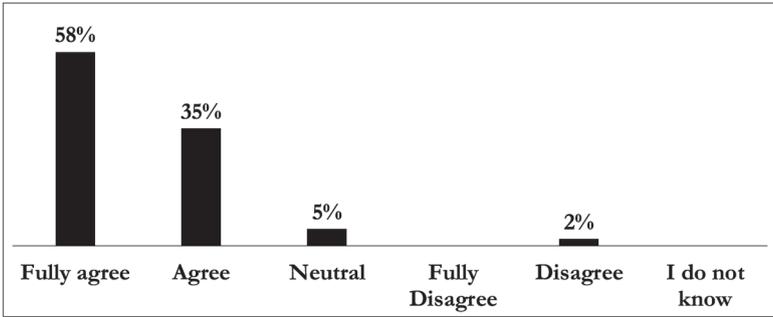


Figure 16: Plot of 352 people's response to the statement "I feel students can become better if given chance to interact with eminent scientist, authors, thought leaders around the globe."

***** END *****

CHAPTER 9

Software Vs Soft skill!

SOFT SKILLS ARE KEY TO SUCCESS

Marks in the exam report card can indicate the student's performance in the exam, but it does not tell everything about him. In a research with working professionals, 79% of them said that their skills like communication skills, handling of emotions etc., learned by interacting with senior people have a significant role in getting their current work profile (Fig 17).

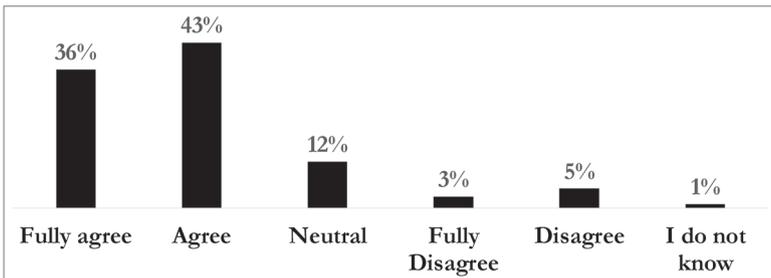


Figure 17: Plot of 352 people's response to the statement "My soft skill like communication skill, handling of emotion, etc., which I learned by interacting with senior people has significant role in getting me the current work profile."

Students should get an opportunity to learn these soft skills along with their regular course work. These soft skills can only be learned in association with people having those skill sets. There is a need to allow students to interact with

working professionals to learn those soft skills. 88% of the working professionals say that a student with average marks in school exam but with excellent soft skill like communication skill, handling of emotions, control over senses, regulated in the habit of enjoyment and study have better chance to perform in the real work environment (Fig 18).

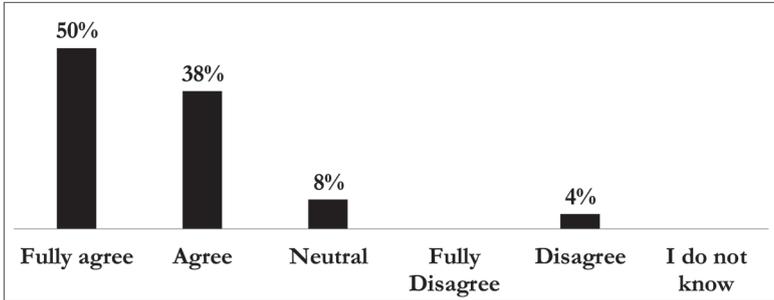


Figure 18: Plot of 352 people’s response to the statement “A student with average marks in school exam but with excellent soft skill like communication skill, handling of emotions, control over senses, regulated in the habit of enjoyment and study has better chance to perform in a real work environment.”

The current world offers many opportunities, but the key to open it should have features like subject matter knowledge, general knowledge, lifesaving skill, interpersonal skill, communication skill, entrepreneurial skills, critical thinking, ethics & value, leadership quality and many more (Fig 19). Students at school learn mostly the subject matter knowledge and few other skills over time from others. These qualities have to be learned practically and can be developed by regular practice. There is a need to expand the educational ecosystem to include the mentors having professional work experience to facilitate all students’ learning these skills.

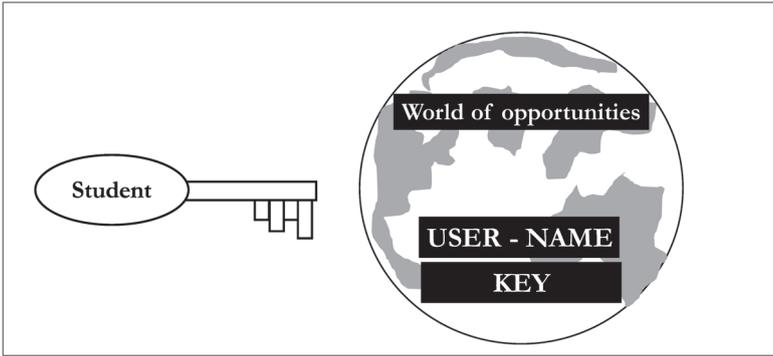


Figure 19: The key to open today's door of opportunity need multiple features like subject matter knowledge, general knowledge, lifesaving skill, interpersonal skill, communication skill, entrepreneurial skill, critical thinking, ethics & value, leadership quality, and much more.

***** END *****

CHAPTER 10

Are we destined by our genetic makeup?

SKILLS BEYOND GENETIC MAKEUP

Education should help us in making our livelihood and to understand our self as a human being. Human beings have multidimensional aspects. Everyone has their domain of desire, hatred, happiness, distress and convictions. These can be linked to individual genetic makeup and is a subject matter of behavioural genetics. Behavioural genetics links genes and behavioural traits of animals, including humans (8). Genetics can also help in understanding food habits (9). However, there are several aspects of a living being which cannot be explained by behavioural genetics. The aspects of living being beyond genetics can be learned, practiced and acquired and therefore should be focus of our endeavour. These skills beyond the genetic makeup can accelerate rate of success in all our endeavours. We can take help and guidance from spiritual scriptures like Bhagavad Gita to understand skills beyond our genetic makeup. Bhagavad Gita clearly explains that some behaviour can be explained from our genetic makeup while there are others which needs to be learned (Fig. 20).

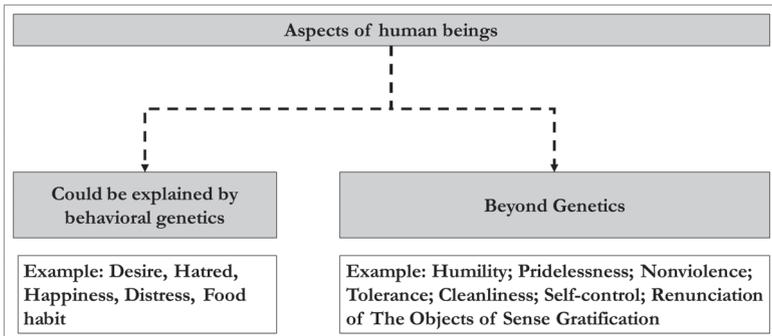


Figure 20: Aspects of human beings - Some can be explained by genetic study while others are beyond genetic

Chapter 13 of Bhagavad Gita as it is, explains that a living being can be understood in two parts. First is the field of activity, and second is the knower of the field of activity. This body is called the field of activity, and one who understands the body is called a knower of the field of activity (Fig. 21).

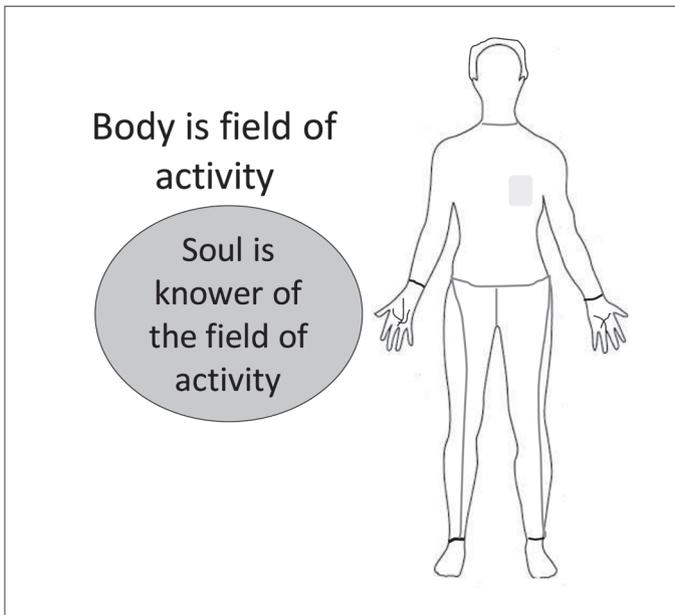


Figure 21: Field of activity and knower of the field of activity

Bhagavad Gita distinguishes between the body and the knower of the body. Knower of the body understands the changes in the body due to genetic makeup. In the absence of the body's knower, changes in the body cannot be felt by anyone. There is a need to understand the difference between the body, the knower of the body and owner of the body.

There is difference between knower of the body and people who claim ownership over the body. Many people claim ownership of this body. The parents claim that they have a right over the body of their offspring. Schools claim the student's body belongs to them, and it should behave as they want for the time they are in school. A company says that they have rights over their employee's body during working hours, and it must work for them as they are paying for it. A country claims ownership over its citizens' bodies and expects them to abide by the country's laws. Thus, ownership of the body keeps changing, but the knower of the body remains the same. For example, if my body secretes ghrelin, a hormone responsible for giving feelings of hunger, I feel hungry, and this is felt only by me. Now in this instance, I may endeavour to eat or restrain myself from eating. Similarly, when I have eaten enough, fat cells secrete another hormone called leptin, and my feeling of hunger goes away. This feeling of satisfaction from hunger is also something which only I feel. Now, although the feeling of hunger is not there, I may stop eating or continue to eat. The production of hormones ghrelin and leptin associated with hunger is called the field of activity, whereas the element that feels the urge and decides to eat or not eat, stop eating or continue to consume is called the knower of the field. Chapter 13 text 6-7 of Bhagavad Gita as it is (10), further explains that

inorganic or organic elements of the body, feeling of “I” the individual associated to the body, intelligence, sense of hearing, seeing, smell, taste, touch, the objects of the senses like sight, odorous elements, elements which gives taste, ability to perceive organoleptic properties of an object, desires to interact with sense objects or hatred towards certain elements, feeling of happiness and convictions are called field of activities and their interaction. All these qualities can be said to be the product of genetic makeup as they depend on the field of activity, the construction of our body.

The question should be - how we can train ourselves to properly utilize our desires, hatred, feelings of happiness and distress, and convictions? One who can understand himself as a knower of the body can make conscious efforts to utilize it correctly while the body's demand may carry away others who do not make distinction between body and knower of the body. Does a student need to learn not to be carried away by the body's order but to use it properly for a better purpose in life? To be successful in any sphere of human endeavour, we must be able to have control over the body's demand. We need to rise above the body's demand and behave like the owner of the body to utilize it to become knowledgeable about higher principles of life. Behavioural genetics teaches about the field of the activity of this body. An extension to this can be an additional question - Can it also teach about the higher principles of life? Students should have access to a source of information about the knower of the body. They should also learn about qualities that are not part of their body's genetic makeup but can make them rise beyond the demands of the body.

Chapter 13 text 8-12 of Bhagavad Gita (10) explains that qualities like humility - not being too anxious to be honoured by others are beyond behavioural genetics. Every person deserves honour and respect for what he is and what he does. But the feeling that my performance at work should not be affected by the fact that I am honoured for it is not the product of genetic makeup. These are actual knowledge which an individual must learn over time from a qualified mentor. Similarly, Bhagavad Gita explains other qualities like tolerance – the ability to bear insult and dishonour from others, a performance which is not impacted by loss or gain or victory or defeat, is also not a product of genetic makeup. Bhagavad Gita mentions several other qualities like self-control – rejecting things that are detrimental to progressive life or philosophical search for life and Absolute Truth – whose existence does not depend on any other fact, are also not the product of genetic makeup. The above-mentioned qualities are not product of our genetic makeup and helps us to raise over the demands of the body. Our education ecosystem should not be limited to the bodily aspects but should go beyond with the help of spiritual scriptures like Bhagavad Gita. All the great personalities who were well-wishers of all living beings possessed qualities beyond their genetic makeup.

***** END *****

CHAPTER 11

Can our life be transformed in association of great people?

PROCESS OF ACQUIRING SKILLS BEYOND OUR GENETIC MAKE UP

We are born with a genetic makeup that gives us the feeling of hunger, our likes and dislikes, hatred and distress, happiness, and many more. We also get information and knowledge about nature's laws like 1st, 2nd, and 3rd laws of thermodynamics, Newton's law of motion, quantum mechanics, biology, the law of the land, principles of economics, taxation, artificial intelligence, data science and many more. Our knowledge about nature's law, principles of science, law of the land etc., is not enough to teach us qualities like humility, tolerance, self-control, and motivation during victory and loss. Bhagavad Gita mentions that qualities like simplicity in dealing with others; pridelessness; humility – not hankering for satisfaction of being honoured by others; nonviolence – not to put others into distress rather distribute knowledge to remove their ignorance of accepting this body as their self; tolerance towards the duality of world like victory and loss, winter and summer and ability to bear unnecessary demands of tongue, belly and genitals; accepting shelter of a bona fide spiritual master; practicing cleanliness of body, thoughts, and activity; steadiness to make progress in spiritual life; practicing self-control in not accepting things which are detrimental to spiritual progress; renunciation of the objects of sense gratification; absence of false ego; the ability to

perceive problems of birth, death, old age, and disease; detachment; freedom from entanglement with children, wife, home and the rest; undisturbed from the path of goal realization due to pleasant and unpleasant events; constant and unalloyed devotion to Lord Shri Krishna; aspiring to live in a solitary place – among people having same spiritual goal of life to serve Lord Shri Krishna with love; detachment from the general mass of people; accepting the importance of self-realization; and philosophical search for the Absolute Truth have been declared by Lord Shri Krishna as knowledge, and besides this whatever there maybe is ignorance (10). The qualities mentioned in Chapter 13 text 8-12 of Bhagavad Gita distinguishes a human being from a programmed machine.

Every organization wants its employee to have these qualities. It is desired that every employee should have even-mindedness amid pleasant and unpleasant events. Every relationship becomes smooth between persons with qualities like humility, pridelessness, nonviolence, tolerance, and simplicity. We need an education ecosystem that can develop these qualities in students. These qualities get transferred through association with people having them. Bhagavad Gita recommends people to approach a bona fide spiritual master to learn the difference between the body and the knower of the body and develop the qualities mentioned above. Why does Bhagavad Gita recommend people to approach a bona fide spiritual master? Anyone can become great by being in the company of great people. Association with people have an impact on every domain of our life. A bona fide spiritual master has qualities mentioned in Chapter 13 text 8-12 of Bhagavad Gita and thus, in his association, one can easily imbibe these qualities within them. In his or her association, it is easy to understand the difference between the body and the knower of the body.

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CHAPTER 12

What controls my behaviour?

NATURAL INTELLIGENCE VS ARTIFICIAL INTELLIGENCE

Artificial intelligence is penetrating all domains of human endeavour. We are happy to see machines performing part of our task using artificial intelligence. Artificial intelligence refers to programming a device to perform a task that involves human intelligence to complete. It is an attempt to mimic human-like thought processes and problem-solving abilities by machine. Research in artificial intelligence consists of understanding the natural intelligence of humans or animals. Have we understood all aspects of human intelligence? Artificial intelligence researchers use several programming mechanisms to mimic natural intelligence (11). Artificial neural network is one of such programming tools used in artificial intelligence study. Artificial neural network methodology is inspired by the natural neural networks in the brain of animals (12). It involves linking inputs from different sources to output via the single or multiple hidden layers (Fig.22).

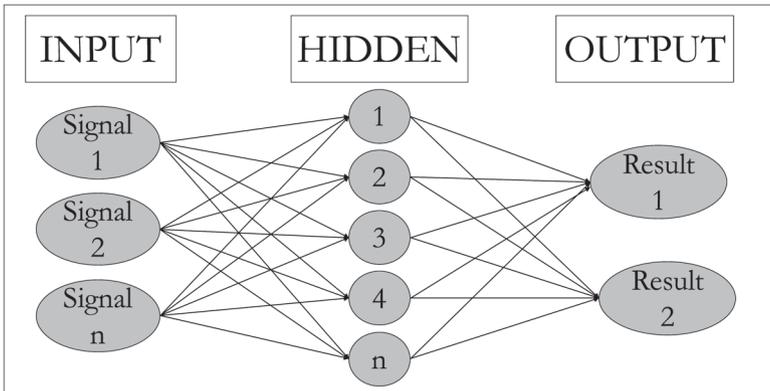


Figure 22: A representation of the artificial neural network showing single input with n nodes, a single hidden layer with n nodes with two desired output.

The hidden layer influences the output of the input signals in an artificial neural network programming. This observation is very similar to the human experience. We can understand it by an example.

Four students looking at a huge multi-floor building may not think of the same aspect of it (Fig. 23). A multi-floor building has several aspects attached to it, like the purpose of the building for which it has been constructed, the engineering part in constructing the building, management of the building's daily affairs, the money involved in managing such a big project, and so many others. The next time we want to construct a similar building, these four students will show interest in different aspects of its construction. These students will be categorized into different task forces based on the work they choose. So, we see that students have been organized into different categories not based on their country, place of birth, or anything that depends on their birth but on the types of work they choose, motivation for the work, and their experiential educational qualification to support the work.

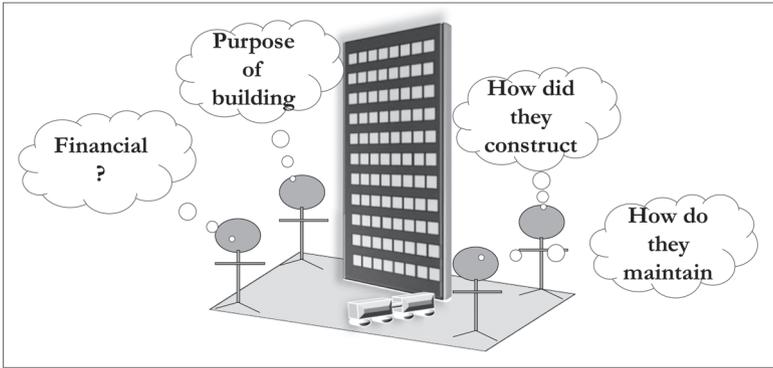


Figure 23: Four persons looking at a multi-floor building think about different perspectives depending upon their experiential educational background and motivations.

BG4 text 13 (10) says that modes of material nature and work associated with them help categorize human beings' occupational class into four classes. These four classes include thinkers and people making plans, people who implement the programs in the real world, people who manage all kinds of work by providing support and protection, and people who look after the finance parts of the work. All these classes of people can be trained through the education system. One person may not remain in one class throughout his life, but by training, education, motivation, and association with people can provide support in all different spheres of societal development. We see graduates from premier engineering institutions take to Indian Administrative Service (IAS) or Indian Police services (IPS) become leaders in an organization and operate the overall business. There is no limitation to the possibilities if proper education and association is provided to a student.

The modes of material nature mentioned in BG14 text 5 are three in number: (1) Sattvam, (2) Rajas, and, (3) Tama. Sattvam is translated as the mode of goodness, Rajas translated as the mode of passion. Tama is translated as mode of ignorance. According to the Vedic literatures, these three modes

of material nature are the basic building blocks of this material world. This can be understood by the analogy of electron, proton, and neutron as the basis of all elements of periodic table (13). Further analogy can be given to the five nucleobases—adenine (A), cytosine (C), guanine (G), thymine (T), and uracil (U) which are the basis of our entire genetic makeup. Similarly, everything in this world can be understood as different configuration of the three modes of nature (SB Canto 3 Chapter 26 (14)). We can understand these three modes of material nature (Sattvam, Rajas, and Tama) from their impacts as mentioned in different Indian Vedic literature like Bhagavad Gita (BG) and Shrimad Bhagavatam (SB) but not otherwise due to lack of enough scientific research to understand them. These three modes of material nature are understood to be the factor behind the conditioning of our body, which makes us attached to this body and motivates us to be involved in different types of work (BG14 text 5 (10)).

We can provide an analogy of the artificial neural network of artificial intelligence discussed above to understand it. The three modes of material nature present as dynamic mixtures of different proportions and keep changing based on our association with different people, food, thoughts, or work environments. The ratio of these three modes of material nature influences a person's views and actions about a perceivable observation (Fig. 24).

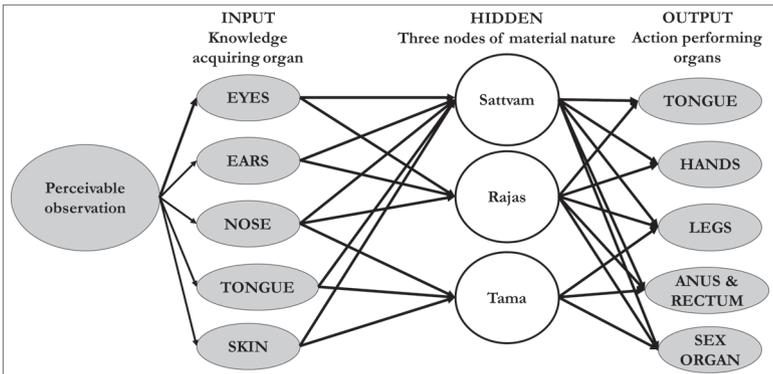


Figure 24: A perceivable observation is taken input through sense organs and processed based on a person's state of three modes of nature and produces different out in the form of action.

The influence of nature's mode on a person's behaviour under a given circumstance will become apparent when we experience them and learn more about them. A student or any person may not be successful in all their endeavours. They all have experienced failure, rejections, hatred, loneliness, and defeat in life. A person dominated by a mode of goodness, others dominated by a mode of passion or ignorance will react differently, and their course of actions will not be the same. The same is true when we make our plans, decide on a goal, give charity, help a friend, achieve our objectives, or defeat our opponent. We are all conditioned by the predominant mode of nature in our existence.

Seeds of different varieties sown in a fertile land give different types of fruits. The grounds provide equal opportunity to all the seeds. Similarly, an educational institute offers equal opportunity to its students, but they imbibe different aspects. How are students going to use the knowledge in their life? The predominant modes of material nature in a person makes him comfortable in using his potentials in a particular way. All the perceivable observations gathered by knowledge acquiring sense (Eyes, Ears, Nose, Tongue, and Skin) are influenced by

the proportions of modes of material nature before being acted upon them by the action performing organs (Fig 24). A sincere student can learn several lessons just by observing the world around him. But the conclusion of observation will be influenced by the mixtures of modes of nature within him (Fig 24). The modes of material nature are present as a dynamic mixture within all living entities, with one of them dominating others. The characteristics behaviour shown by an individual towards a perceivable observation depends on the modes of material nature dominating at that particular instance. A person in the mode of goodness will behave differently from a person in the mode of passion or ignorance. Thus, there is a need for an educational ecosystem to help students understand the three modes of material nature to make the best utilization of their potentials.

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CHAPTER 13

When intelligence is being embedded in machine, what should students learn in school?

SOFT SKILLS VS TECHNICAL KNOW-HOW

All our scientific progress and endeavour are dovetailed towards improving our predictability for an event. We want to predict the behaviour of both man and machine. Loads of data is collected daily from the various business sectors to predict human behaviour. Tools like data science and machine learning are being used to analyse millions of data to predict a person's choice towards a particular goods or services. In any circumstances prediction of human behaviour is very difficult. Sometimes we even fail to justify our behaviour on certain occasions. Management of human behaviour is the most challenging task in any type of work environment. Vedic literatures contain rich source of knowledge which can be utilized to understand why a person behaves in a particular way. It gives lot of emphasis on acquiring soft skills rather than technical know-how. A technical know-how can be learned by doing a six-month certification or a diploma course but acquiring a soft skill takes years of conscious effort. The soft skill mentioned in Vedic literatures have been discussed briefly in Chapter 13 text 8-12 of Bhagavad Gita and are called the real knowledge. The topic of Chapter 13 text 8-12 of Bhagavad Gita has been covered in chapter 10, 11 and 12 of this book.

It is being predicted that emergence of artificial learning will remove human beings from the repetitive types of jobs, but these machines cannot replicate soft skills of human beings. Therefore, person having high quality of soft skills will be in demand in future whereas technical skill related task will be overtaken by artificial intelligence enabled machines. In a survey on education ecosystem, 88% of the working professionals said that soft skills have played significant role in their professional success (Fig. 17). Our education ecosystem should focus on developing these soft skills in students. Learning of Soft skills will become challenging in future when most of the education will become virtual. A student perusing MBA (Master of Business Administration) degree course via online mode often could not develop interpersonal soft skills that are acquired by being in association of student and teacher. In the year 2020, during the COVID19 pandemic lockdown period, all the schools were closed, and children were forced to learn online. It was realized that students were left behind in development of interpersonal soft skill. The list of soft skill can be memorised by a student and they can even be trained to practice them in their daily life. But how can we ensure that students acquire these soft skills completely and like them over other non-productive traits like procrastination, lethargy and involvement in harmful activity. Our education ecosystem should analyse different methods via which they can help student in inclining towards best soft skills. Just as a patient wants to get cured of its disease and tries all types of methods made available to them, education ecosystem should explore all possible methods of understanding about soft skill and skills beyond our genetic makeup.

Vedic literature suggests that modes of material nature, namely Sattvam (mode of goodness); Rajas (mode of passion); and Tama (mode of ignorance) influences a person's inclinations towards a particular type of behavioural soft skill. Therefore,

it becomes important to learn about the different types of qualities exhibited by a person under the influence of different modes of material nature. Shrimad Bhagavatam 11 canto chapter 25 (14) and Chapter 14, 17, and 18 chapters of Bhagavad Gita as it is (10) provides details about the influence of modes of nature on a person. A student in the mode of goodness most likely possess qualities which can make him a great contributor for the betterment of our society. A brief explanation to the qualities shown by a person dominated by Sattvam (mode of goodness) is presented below.

Followings are the qualities shown by a person dominated by Sattvam (mode of goodness)

1. Mind and sense control

Mind has two prime functions of selection and rejection and keeps oscillating over its decision to select it or reject it. Our intelligence provides logical arguments to the mind for its decision. Therefore, one needs a strong undivided focus on achieving their goals without being affected by the mind's flickering nature. A flickering mind always provides an obstacle in the path to success. The mind is said to be subordinate to intelligence (BG3 text 42 (10)). Still, it is challenging to be controlled (BG6 text 34 (10)). Our knowledge acquiring senses (Eyes, Ears, Nose, Tongue, and Skin) are attached to their respective objects. Sometimes these organs become addicted to some of their objects and provide obstacles in the path of success. These sense organs are said to be inferiors to mind and intelligence. If the mind is too focused on one of its uncontrolled sense organ, it can take away one's intelligence (BG2 text 67 (10)). It means although our intelligence has all the logic to prove that a particular object of sense is detrimental to our progress in life, we would still fail to control our actions. The enjoyment obtained from the interaction of sense organs with their objects are transient - and has a beginning and an

end. Therefore, it is said that an intelligent man uses them very wisely and does not delight in them (BG5 text 22 (10)). The mode of goodness in a person helps him control his mind and senses so that he can focus on his goal and lead a progressive life.

2. Tolerance

All living entities, including animals, face delusion due to dualities of desire and hate (BG7 text 27 (10)). Victory is sweet, while defeat is bitter. Similarly, honour by others brings happiness, whereas insult becomes unbearable. Every one of us has to face the dualities in some form or the others. Tolerance means the ability of a person to bear these dualities and continue our progress with determination. An example is a small boy named Prahalad, who tolerated all kinds of dualities in the path of his spiritual progress and made success. A student has to develop this quality to tolerate the dualities in all forms to make progress in his life. In Vedic culture, tolerance has a bigger perspective concerning our bodily demands. Nectar of instruction text 1 (15) states a person who can tolerate the urge to speak, the mind's demands, the actions of anger, and the urges of the tongue, belly, and genitals is qualified to make guide people all over the world. Mode of goodness helps a person in becoming tolerant to the dualities of this world.

3. Discrimination

An intelligent person can choose the best among the best by the power of his discrimination. The human body is called a city of nine gates. These gates are various opening in our body one mouth, two nostrils, two ears holes, two eyes sockets, and two openings for excretion. Manifestation of mode of goodness illuminates all these nine gates of the body with knowledge (BG14 text 11 (10)). In the mode of goodness, one can see things, hear, taste, and speak in proper perspective.

One becomes cleansed outside and inside. This quality is essential for students to develop.

4. Sticking to one's prescribed duty

A machine does not have the freedom to disobey the command, but a human being can do it. Whatever organization a person works, he has some prescribed duties. Similarly, in Vedic culture, there were some prescribed duties for the person doing different occupational responsibilities. These duties were to be followed across all kingdom by all human beings. It is expected that a person should stick to the prescribed duties for the overall organization's smooth running. A person in a mode of goodness has a high probability of being attached to his prescribed duties and perform them in all possible circumstances. An organization would need persons with such a quality.

5. Truthfulness

Every organization expects its people to have quality of truthfulness in them. Mode of goodness in a person makes him inclined towards truthfulness. The Vedic culture was previously learned by hearing (Shruti) from a spiritual master. Therefore, it was expected and utmost important that one speaks truth, as he heard from his predecessor. Truthfulness of the Vedic sages have preserved the vast knowledge of Vedic culture till today.

6. Mercy

Mercy, a divine quality in man, means to have compassion towards other fellow beings, including animals and small creatures (BG16 text 2 (10)). This quality keeps harmony and balance in any civilization or organization. A person in the mode of goodness very quickly develops this quality.

7. Careful study of the past and future

It is expected from all society leaders that they learn from their past to act in the present with a vision for the future. A person in the mode of goodness does the analysis of past and future in the right perspective.

8. Satisfaction in any condition and with oneself

The sky is limitless, and a bird flies according to the capacity of its wings. Similarly, there is no limit to what a person can do and achieve with his enormous potential. One should move ahead of the ladder of success with the feeling of satisfaction at each step. A person who is not satisfied in his current situation will not find peace within himself in any stage of success. Mode of goodness brings satisfaction within a person, and he remains satisfied in any condition and with oneself. Everyone is born with a unique quality, and there is none similar to him. So, one who is satisfied with what he is, can have a progressive life.

9. Renunciation of sense gratification

Our senses act like sensors for the need of the body. Anyone who likes to keep the body fit and in proper shape would know the importance of regulating demands of senses. One has to practice renunciation of sense gratification. Sense gratification means misusing the function of our sense organs. A person habituated in misusing the sense organs becomes too engrossed with it that he finds difficulty making progress towards brighter realms of life.

10. Faith in the spiritual master

We owe to our teachers from whom we have learned. Life is a journey that involves learning at each step from a teacher in some form. A child cannot be trained if he does not have faith in his teacher. Therefore, one should choose a teacher

in whom he can put his trust. In Vedic culture, a spiritual master comes in disciplic succession and has fixed faith in absolute truth. It is expected that a person should have confidence in his teacher or spiritual master, to make progress in life, especially spiritual life.

11. Being embarrassed at improper action

A sober person hesitates to be involved in improper action as he feels embarrassed by it. This quality is found in the person in the modes of goodness. Teachers and parents often depend on presence of this quality in a student to correct him. This quality holds us back from performing an improper action. A student who lacks this quality needs to be controlled by other harsh methods such as physical punishment.

12. Humbleness

A person in the mode of goodness is not puffed up with his success. He may be a highly qualified and successful person but remains approachable by others and is gentle in his dealing.

Shrimad Bhagavatam 11 canto chapter 25 (14) states that a person in the mode of passion has lot of material desire for sensual enjoyment. He put in an undesired level of endeavour to enjoy this world and is audacious. This type of person often shows dissatisfaction even in gain, false pride, and always praying for advancement in this world. They often consider themselves different and better than others, show rash eagerness to fight, and are fond of hearing themselves praised, and tend to ridicule others. Advertising one's prowess and justifying one's actions by one's strength are qualities of the person in the mode of passion.

A person in a mode of ignorance exhibits intolerant anger, stinginess and speaks without scriptural authority. They show violent hatred and live as a parasite. These people show hypocrisy, chronic fatigue, quarrel, lamentation, delusion,

unhappiness, and depression. They tend to lament for what they have and what they could not. Procrastination of work without any valid reason is seen in people dominated by mode of ignorance. A person influenced by the mode of ignorance likes to sleep more than required by the body and are lazy. They also have false expectations and are very much fearful.

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CHAPTER 14

How to retain skills?

PERMANENT VS TEMPORARY SOFT SKILLS

Habits of successful personalities are no longer a secret to this world. But it is difficult for many people to acquire them. Vedic literature Mahabharat narrates the story of a character known as Duryodhana who says that he knows what good behaviour is but does not have any inclination towards them. Further he says that, he also knows what is called a bad behaviour but cannot refrain himself from them. We will find many students facing the dilemma of Duryodhana. In general, people say that if one practices a behaviour for a certain number of days, it becomes his habit. But how can we ensure that soft skills learned by practicing for long time remains with students and they use it for beneficial work.

As discussed in previous chapters of this book, our behaviour is representation of dominance of a particular type of modes of material nature within us. The three modes of material nature (Sattvam-mode of goodness, Rajas-mode of passion, and Tama-mode of ignorance) are the subtle building blocks of this entire cosmic creation and everything within it. This information is vividly available in Vedic literatures but not much information is available in modern scientific literatures. The scientific community has not done enough experiments to formulate an equation to understand role of

these subtle mode of material nature in formation of this cosmos.

The modes of material nature can be understood as particles of very subtle nature which are even subtler than particles of standard model of particle physics (16). A research on subtle elementary particle is not new to the scientific community. For hundreds of years we only knew about electrons, protons, and neutrons which display some measurable behaviours. But with the advancement in quantum field theory, we are discussing about elementary particles with no measurable internal structures. It requires lot efforts and billions of dollars annually in maintaining Large Hadron Collider used for discovery of Higgs boson in 2012 (17). Our life is short, and we cannot wait for scientific community to prove the existence of subtle particles of material modes of nature. The Vedic literature is an authentic source of information which has been relied upon by all the intellectual people. It presents facts of this world in a very simple language which can be understood by common people.

Vedic literature suggests that concentration of a mode of material nature keeps changing within us and therefore our behaviours and inclinations. A human being is sometimes dominated by mode of goodness, sometimes by mode of passion and mode of ignorance. Therefore, we see a mixed type of behaviour from the same people. However, by conscious effort, one can choose to be in the mode of goodness and live a progressive life. How can a person remain in a mode of goodness most of the time? One can take help from instruction provided in Bhagavad Gita to remain in a mode of goodness. Our food habit; penance of body, speech, and thought process; determination; knowledge; intelligence; and working style can be changed in proper association so that we remain in a mode of goodness.

1. Food habit

We are what we eat. Food is more than just a source of essential nutrients and energy needed to maintain our body. What we eat controls us in more than one way. Food has been categorized into three types based on its impact on its consumers.

a. Sattvam (mode of goodness)

People in the mode of goodness enjoy food that increases life duration, purifies one's existence, and gives strength, health, happiness, and satisfaction. These foods are sweet, juicy, fattening, and palatable.

b. Rajas (mode of passion)

People in the mode of passion enjoy foods that are too bitter, too sour, too salty, too pungent, and too hot. Food that causes pain, distress, and disease is said to be in mode of passion.

c. Tama (mode of ignorance)

Food cooked more than 3 hrs before eating, tasteless, stale, putrid, decomposed, and unclean. This type of food increases the mode of ignorance.

2. Penance of body, speech, and mind

Penance gives us strength and improves our potentials for performance. Penance can be performed by body, speech, and mind. Bodily penance includes obeying orders of superiors like father, mother, spiritual masters, teachers, and supreme lord, maintaining cleanliness of body, practice celibacy, and nonviolence. Penance of speech includes speaking truthfully and beneficially, avoiding speech that offends others and reading scriptures related to the Supreme lord. Maintaining serenity, simplicity, gravity, self-control, and purity of thoughts are

penance of mind. Performer of penance has been categorized into three types based on his motivation for doing it.

a. Sattvam (mode of goodness)

People perform these three types of penance not to get any benefit for themselves but as a duty towards the creator of this cosmic manifestation

b. Rajas (mode of passion)

These penances are performed to gain respect, honour, and reverence. These are neither stable nor permanent.

c. Tama (mode of ignorance)

These penances performed for self-torture or to destroy or injure others.

3. Gift or charity

People often give charity or gifts to others for various reasons. The influence of three modes of nature can be understood depending on the nature of dealing between one who gives charity and his objective.

a. Sattvam (mode of goodness)

Gift or charity given out of love & and a sense of duty at proper time and place to a worthy person, and without expectation of return.

b. Rajas (mode of passion)

Gifts or charity given with the expectation of some return or some other benefits, or in grudging mood are said to be in mode of passion.

c. Tama (mode of ignorance)

Gifts or charity given at a wrong place and time to an unworthy person without respect and contempt are said to be in the mode of ignorance.

4. Work/Action

Living beings are always involved in some form of work or action and cannot remain without any work or activity. The mode of nature influences the objective of doing a job or effort. One can understand the dominance of a mode of nature within himself from his motivation towards work.

a. Sattvam (mode of goodness)

Work done according to duty without any attachment, love, or hate and is ready to renounce the fruit of the action for better cause. Workers in the mode of goodness are always enthusiastic and committed. They are not moved easily by temporary success or failure.

b. Rajas (mode of passion)

Work done with too much effort with a focus to enjoy the result of action. They do not acknowledge the other's efforts in it, and under the influence of false ego, thinks that they are the only doer. Workers in the mode of passion are greedy, envious, impure, and are easily moved by temporary happiness and distress.

c. Tama (mode of ignorance)

Performing a task without the proper knowledge of future consequences, which inflicts injury and is impractical, are said to be in mode of ignorance. Workers in the mode of ignorance do not obey authority, obstinate, and have a cheating propensity. They keep procrastinating work without valid reasons, are lazy and morose. They are expert in insulting others.

5. Knowledge

In general, people see through their eyes. But we can see things about which we know. For example, we can open our mobile phone, but we will fail to see a transistor if we do not know about it. A doctor can see within our body without

opening it through his knowledge about it. The modes of nature affect our ability to acquire knowledge. Knowledge which we have gained is categorized into three classes depending on its ability to make us aware of this creation and ourselves.

a. Sattvam (mode of goodness)

The knowledge by which one sees a common feature in all creatures. He sees one undivided spiritual nature in all existence. Thus, he can embrace all creatures and treat them as he treats himself. Such knowledge is said to be in a mode of goodness.

b. Rajas (mode of passion)

The knowledge by which one sees everyone as different and having no common feature, thus treating them differently, is influenced by the mode of passion.

c. Tama (mode of ignorance)

The knowledge which does not help one to know the real truth is said to be in the mode of ignorance.

6. Intelligence

Intelligence helps us in categorizing the information and making it distinct from others. It further supports us in choosing what is best for us by way of discrimination. Modes of nature impacts our ability to discriminate one thing from another. The prevalence of a particular mode of nature in a person can be known by his ability to discriminate.

a. Sattvam (mode of goodness)

Intelligence under the mode of goodness can discriminate between what ought to be done and what ought not to be done. It can differentiate what is to be feared and what not be feared, what will bring bondage, and what will liberate us from bondage.

b. Rajas (mode of passion)

Intelligence influenced by the mode of passion fails to distinguish between authorized and unauthorized action.

c. Tama (mode of ignorance)

Intelligence by which one considers authorized actions to be unauthorized and unauthorized to be authorized is said to be in a mode of ignorance. Such a person being in illusion moves in the wrong direction.

7. Determination

The mode of nature influences the determination with which we do any task. A firm determination and for proper purpose can help us in achieving anything we desire.

a. Sattvam (mode of goodness)

People in the mode of goodness have unbreakable determination, which is sustained with steadfastness. He can control his mind, life air, and acts of senses. Life air, also known as *Prana Vayu* in Ayurveda, is one of the five principle air which moves our body just like a pneumatic machine.

b. Rajas (mode of passion)

People in the mode of passion have determinations that do not go beyond sense enjoyments and economic development.

c. Tama (mode of ignorance)

A person in a mode of ignorance have determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness, and illusion.

8. Happiness

Happiness is at the centre of everything we do. The modes of nature affect the way we derive satisfaction from different activities or objects.

a. Sattvam (mode of goodness)

Happiness in the mode of goodness appears to be like poison initially but is like nectar at the end and awakens one to self-realization. For example, lot of effort is needed to maintain a proper sleep cycle so that we can wake up early in the morning and go for exercise. Waking up early in the morning may seem to be difficult and feels like taking up poison but its result, a healthy body, is desired objective for everyone. During the COVID19 pandemic of year 2020 everyone understood the importance of a healthy body with strong immune system and became health conscious.

b. Rajas (mode of passion)

The happiness in the mode of passion is derived from contact of senses with sense objects, which appear like nectar at first but poison at the end. For example, eating too salty dish may be palatable to the tongue but it can result into several health issue.

c. Tama (mode of ignorance)

Persons in the mode of ignorance enjoy happiness derived from being lazy, sleeping, and remaining in illusion. These types of happiness are devoid of self-realization and is in delusion from beginning till end.

Students can perform better in their life if they try to remain in the mode of goodness. Bhagavad Gita explains that persons involved in financial growth-related activity can perform better if they are in mixed mode of passion and ignorance. Military generals, soldiers, leaders of the society, and people in similar types of job requirement can perform better if dominated by modes of passion. People involved in intellectual types of work would perform better if dominated by modes of goodness. It is difficult to present an equation which can give ratio of modes of nature in relation to work

profile, but we can take guidance from the available information and an expert in this field. Students need to be involved in intellectual activity of reading, analysing, memorizing and research, would perform better if dominated by mode of goodness. Therefore, it is important that we have an education ecosystem that fosters modes of goodness in students. These students have great potential and are the future of the world. We need an education ecosystem that helps students in understanding mode of material nature and its influence on their lives. So that they can acquire necessary soft skill permanently within them.

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CHAPTER 15

When do we need to give our best?

THE TOUGHNESS TESTS

Year 2020 ended up in fear and anxiety due to the novel coronavirus (COVID19), which infected more than 53 million people worldwide and caused the death of more than 1 million people (Till 14 Nov 2020) (18). The entire world came together to fight a common problem - COVID19. The fear of COVID19 in the initial days was so intense that some thought entire humanity would be wiped out as dinosaurs millions of years back. But we regained hope towards the end of the year 2020. I feel the human race is like a designer baby of the creator, so nothing can destroy it unless they do it themselves. The COVID19 pandemic taught the importance of duty with detachment. We witnessed the life of doctors, nurses, police officers, and several other people involved as frontline fighters of COVID19. They performed their duty with great dedication and detachment to their personal and family life, including their comfort and results of their work as success or failure. The entire world owes to them for their commitment to duty with detachment. It shows that even if a small percentage of the population learns to perform their duty with detachment, we can win all challenges.

A machine can perform its task till it breaks down. It does not have a freedom to make conscious choice like human. We still need to know if an artificial intelligence enabled machine will have freedom of choice with respect to the performance of a task. Human being enjoys the freedom of choice. Therefore, it is expected that he makes use of his conscious freedom for the betterment of this world. The soft skill or technical skill acquired by our education, experience, and association with others will be tested at the time of need. We need to perform our work as a matter of our duty with sincerity, enthusiasm, proper vision about the purpose of the work, and detachment from its results. Detachment to the results of the action means not being affected by the success or failure. Students often gets demotivated by temporary failure and get puffed up by small achievement. While we should celebrate all success but must learn to embrace failure with positivity and remain equipoised in both situation with regards to our work. Therefore, our education ecosystem must teach student all types of skill with the responsibility of its performance when needed.

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CHAPTER 16

What should I study for final exam?

OBJECTS OF KNOWLEDGE

How does a new-born see this world? The new-born cries and put others into a feeling of joy. Parents try to interact with him and wait to see his reactions. Are we born like a new computer without any OS or we have some program preloaded? There are researches which shows that a new-born starts to develop memory from the womb of the mother (19). Shrimad Bhagavatam also confirms that some people carries memories from the womb of their mother. After the birth a new-born starts to witness several activities and prepares himself to interact and respond to the people around him. Is this a task of an individual person or we can understand it in further details.? According to Bhagavad Gita, any action we perform with this body or mind has five factors, namely the body, the performer - soul, the various senses for acquiring knowledge and action, our endeavour, and ultimately the super soul (BG18 text 14 (10)).

Soul + Body + Senses + Endeavour + Super soul = Action

An action can be performed by the living being characterized by the presence of the soul. The body can be

defined as the body of the individual acting. It can also be expanded to include the world around us. As in the case of any business decision, one must consider several factors like economics of the work, business scenario, political conditions, technical feasibility, human resource availability, and Nature's conditions. The senses are organs of the individual body, but it can be expanded to include any means of acquiring knowledge and performing action. All our endeavour becomes successful due to combined effort from body, senses, and Super soul. The Super soul can be understood as expansion of the Supreme creator within each of the individual beings. Just as an owner of an organization want to be aware of all the activities in the domain under his control. Similarly, the Supreme creator has mechanism to be aware of entire cosmos.

A person's endeavours start with inspiration for work, which depends on the knowledge and the object of knowledge. The object of knowledge defines our way of living. For some people, the object of knowledge is limited to four things, namely food, shelter, sensuous enjoyment in different forms, and fighting our fears. These four types of object of knowledge is more prevalent among people who think that this world has formed automatically without any creator or foundation and has no purpose or cause and is moved by sexual desire. Most of these people believe that the prime necessity of human civilization is to gratify the senses. Bound by a network of millions of desires and absorbed in lust and anger, they experience immeasurable anxiety until the end of their life (BG16 (10)). These people who do not believe in a Supreme creator who created this world for a purpose fail to find a proper

purpose for their own life other than sense enjoyment. So, they are self-centred either as individuals or as a small group and infringe upon others' rights for their sense of enjoyment. There are other groups of people who believe that this world was created for its creator's purpose. These people believe in a Supreme creator because of many reasons. The general observation that life comes from life even if we think of test-tube babies. There is a lot of variety in the world around us, and everything has a purpose. Even a small endeavour is first visualized mentally and is passed through the process of thinking, feeling, and willing. So, there must be a creator who would have gone through a similar process before creating this cosmos and fine-tuned its parameters to be as it is now. This world is very fine-tuned with its parameters. For example, the value of gravitational constant (G) derived is $6.67430(15) \times 10^{11} \text{ m}^3\text{kg}^{-1}\text{s}^{-2}$ and the same is true for all other constants like mass of electron and proton (20). The composition of our body is also fine-tuned with several physical and biological parameters. There are infinite fine-tuned parameters associated with this cosmos, making people think that there must be a supreme person who fine-tuned it for sustaining life.

We need an education ecosystem that teaches its student to select a proper object of knowledge. This objects of knowledge should not be limited to four basic necessity of life, namely (1) procuring food to sustain life, (2) making arrangement for proper rest to rejuvenate our body, (3) involvement in procreation activities, and (4) safe guarding ourselves. To avoid congestion in road traffic people, climb an overbridge, choose to travel via metro or even prefer to use air mode. Similarly, one who has found an object of knowledge

beyond the four-basic necessity of life are not affected by short comings in the fulfilment of these basic necessities. Few people choose to help others in fulfilment of their basic needs while others get involved in intellectual pursuits of understanding the working of this Universe in a mechanical way. Shrimad Bhagavatam suggests that object of knowledge for human beings is to know the Supreme creator whose intellectual product is this entire cosmos. It further recommends that human being should try to know if we have any relationship with that Supreme creator. Knowing the Supreme creator is the highest intellectual pursuits one can have in his life. Bhagavad Gita suggest that one who knows the Supreme creator knows everything. Just like all the purposes of a small pond is fulfilled by a river.

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CHAPTER 17

Who is Supreme?

KNOWING THE SUPREME

Hubble Space Telescope has enabled us to see 13.2 billion light-years from Earth (21), but we could not see any one superior to human beings on earth. Does this imply that the Supreme being stays further away than 13.2 billion light years from Earth? One can even interpret that there is no one superior to human beings on earth. Both the viewpoints are waiting for further justification. Due to lack of any measurable evidence one cannot scientifically accept or deny the existence of someone superior to human being. Therefore, existence of a Supreme person who is also the Supreme creator of this cosmic manifestation become the matter of faith and believe.

The scientific discovery process starts with faith or believe in a postulate. A scientist tends to have faith in a postulate which has been presented very methodically taking care of all the essential concepts. The question is should educational ecosystem teach students to explore about the Supreme person. The topics regarding existence of Supreme persons are not considered into the mainstream of education due to existence of various viewpoints. If there are many postulates for explaining an observed phenomenon, the scientific community tries to explore all of them. For example, there are many theories regarding origin of life on earth. Live

sciences list down 7 major theories about origin of life on earth, namely – (1) Electric spark theory; (2) Clay theory; (3) Deep sea vent theory; (4) Ice theory; (5) Nucleotide theory – gene first; (6) Metabolism first theory; and (7) Life from space (22). Scientists are exploring all the theories on origin of life; they do not fight with each other or try to enforce one theory on others. Rather they are together trying to discover the truth. We can manage what we can measure. We have been able to do research on origin of life using various means such as electric sparks to synthesize amino acid, playing with clay or work with nucleotide bases because we can control them. Therefore, we have been able to measure our progress on research on origin of life. But a research on existence of Supreme person who created this entire cosmic manifestation will have to be done differently because we cannot measure his potencies. If there exists such a Supreme person, he must be superior to all his created beings and possess immeasurable potencies. How can we plan an experimental work to measure potencies of the Supreme person? Vedic literatures suggest that we should learn to surrender submissively to the Supreme person with an attitude to serve Him rather than trying to challenge his potencies. A student who wants to know about the Supreme person will surely try to explore all the possible theories defined to know Him. But as we are limited by time and resources, we would need help from someone who has been trying to explore about the Supreme person.

The Vedic literature has clearly defined characteristics of Supreme person who can be the creator of this cosmos. Anyone cannot raise himself to that level by any means to become the creator of this universe by his bodily, mental, or intellectual capacities. It is illogical to think that this cosmos' creator can be a product of a fitness club or a nutritionist advice, or an educational institute. There are several yogic power described in Vedic literature like a) becoming smaller

than smallest and taller than the tallest; b) becoming heavier than a mountain; c) becoming lighter than air; d) ability to get any desired object from anywhere in the world; e) ability to bear the bodily needs like hunger and thirst; f) ability to touch hot objects; g) ability to read the mind of others; h) ability to hear long-distance sound; i) ability to see very far away objects as it is; j) ability to subdue others; and many more. People desirous of those yogic power would follow a prescribed methodology for several years to attend them. Many people having a fraction of such yogic power described themselves as the cosmos' creator and were accepted as such by people without proper knowledge about the creator. With the advancement of technology, even a common man can have many of the mentioned yogic power in few dollars. For example, the ability to hear long-distance sound and see far away objects is possible by mobile phone device. Due to globalization, one can get the desired objects from anywhere in the world. People cannot become lighter than air but can fly in the air with the help of airplanes. Therefore, a person with one or all of the Yogic power cannot be called the creator of this world. A creator must be the source of all the yogic power.

According to Vishnu Purana 6.5.47, the Supreme controller and creator of this cosmos is full of six opulence—all strength, fame, wealth, knowledge, beauty, and renunciation. That creator of this universe, who is the cause of all causes, is known as Govind, as mentioned in Brahma Samhita 5th chapter (23). Govind is also known as Krishna as he is all attractive. Krishna is present with his expansion within everything and outside it, and thus He controls everything. Krishna is one of the prime factors controlling all our actions as Super soul.

In his book “nectar of devotion”, Sri Rup Goswami described 64 qualities of Lord Krishna to establish him as the Supreme creator of this universe (24). He has enumerated the

transcendental qualities of the Lord as follows: (taken from book Nectar of devotion by His Divine Grace Srila A.C. Bhaktivedanta Swami Prabhupada, founder Acharya of International Society for Krishna Consciousness)(1) beautiful features of the entire body; (2) marked with all auspicious characteristics; (3) extremely pleasing; (4) effulgent; (5) strong; (6) ever youthful; (7) wonderful linguist; (8) truthful; (9) talks pleasingly; (10) fluent; (11) highly learned; (12) highly intelligent; (13) a genius; (14) artistic; (15) extremely clever; (16) expert; (17) grateful; (18) firmly determined; (19) an expert judge of time and circumstances; (20) sees and speaks on the authority of the Vedas, or scriptures; (21) pure; (22) self-controlled; (23) steadfast; (24) forbearing; (25) forgiving; (26) grave; (27) self-satisfied; (28) possessing equilibrium; (29) magnanimous; (30) religious; (31) heroic; (32) compassionate; (33) respectful; (34) gentle; (35) liberal; (36) shy; (37) the protector of surrendered souls; (38) happy; (39) the well-wisher of devotees; (40) controlled by love; (41) all-auspicious; (42) most powerful; (43) all-famous; (44) popular; (45) partial to devotees; (46) very attractive to all women; (47) all-worshipable; (48) all-opulent; (49) all-honourable; (50) the supreme controller. The Supreme Personality of Godhead has all these fifty transcendental qualities in fullness as deep as the ocean. In other words, the extent of His qualities is inconceivable. Besides all of the above-mentioned fifty qualities, Lord Krishna possesses five more, which are sometimes partially manifested in the persons of Lord Brahma or Lord Úiva. These transcendental qualities are as follows: (51) changeless; (52) all-cognizant; (53) ever fresh; (54) saccid-ânanda (possessing an eternal blissful body); (55) possessing all mystic perfections. Krishna also possesses five other qualities, which are manifest in the body of Narayana, and they are listed as follows: (56) He has inconceivable potency. (57) Uncountable universes generate from His body. (58) He is the

source of all incarnations. (59) He is the giver of salvation to the enemies whom He kills. (60) He is the attractor of liberated souls. All these transcendental qualities are manifested wonderfully in the personal feature of Lord Krishna. Besides these sixty transcendental qualities, Krishna has four more, which are not manifested even in the Narayana form of Godhead, what to speak of the demigods or living entities. They are as follows. (61) He is the performer of wonderful varieties of pastimes (especially His childhood pastimes). (62) He is surrounded by devotees endowed with the wonderful love of Godhead. (63) He can attract all living entities all over the universe by playing on His flute. (64) He has a wonderful excellence of beauty that cannot be rivalled anywhere in the creation.

A student would need to put in efforts to understand various viewpoints regarding the Supreme person. The influence of mode of material nature, as discussed in previous chapters, cannot be ignored in this endeavour also. The mode of goodness is considered to be most favourable for an intellectual pursuit. Education ecosystem should provide essential facility to student to explore the most essential domain of our existence – the search for the Supreme person.

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CHAPTER 18

Why do we have so many varieties in the creation?

POWER OF OBSERVATION

Education is a process of making us a conscious observer. It gives a meaning to all our observations. A child sees many things around him like daily sunset and sunrise, stars in the sky, variety of living and non-living creatures. He may become inquisitive about some of them but will fail to recognise them due to lack of knowledge. Our eyes are just a medium to make an impression on our brain about the things under vision. We actually see them if we have a knowledge about it. It is said that chance favours a prepared mind. All the scientific discoveries are the results of a careful observations of the phenomenon by a trained mind. A proper education changes our perception about all that we observe. For example, a chemist, a biologist, a physicist, a traveller, a child, and a Vedantist standing on a seashore may have an impression of the same sea formed on their retina and transmitted to the brain. But all these people see the sea differently. The chemist may look at the sea as a source of valuable minerals. A chemist knows that 60 percent of the magnesium metal and many of the magnesium salts produced in the United States are extracted from sea water electrolytically (25). The biologist will be reminded about the rich flora and fauna of sea. The physicist may think about the vastness of the sea in terms of volume of

water. For the traveller, the seashore may be just another place to visit and enjoy. The child may just enjoy with the tides. The Vedantist may be reminded of the phrases of the Vedas which says that the supreme lord is an ocean of mercy. He may look at sea and enjoy transcendental bliss by being reminded of his worshipable Supreme lord. All these observers may stand together at seashore enjoying their vision. They need not fight among themselves because they have different understanding about the same subject. Our education ecosystem should provide enough training to students so that they understand the power of careful observation. These students learn to respects other's perspectives about the same observation.

Our surroundings have a lot of lessons for a careful observer. One can become knowledgeable in different subjects by just being a careful observer of the events around him. A sincere student can learn a lot from the story of a saint who accepted 24 teachers for his life (14). He observed the events around him carefully to derive principles of life. The saint selected following 24 teachers for his life: 1) the earth; 2) air; 3) sky; 4) water; 5) fire; 6) moon; 7) sun; 8) pigeon; 9) python; 10) the sea; 11) moth; 12) honeybee; 13) elephant; 14) honey thief; 15) the deer; 16) the fish; 17) the prostitute Pingala, 18) the Kurara bird; 19) the child; 20) the young girl; 21) arrow maker; 22) serpent; 23) spider; and 24) wasp.

I have presented below the lesson derived by the saint based on his observations. Additionally, I have enjoyed adding an explanation to the saint's observations.

1) Lessons from the earth: The saint learned tolerance from the earth. We will always encounter several impediments in the path of our success. If we get involved with them or get affected by their impact, it hinders our success. The most common people who will cause hindrance are those who are related to us in some way. People living on the earth are harming

the planet and exploiting its resources for their use and do not care about other living inhabitants. But the earth tolerates everything. The saint says that one should think that everyone here is acting helplessly under the direction of the supreme controller. Therefore, we should learn to tolerate their behaviour and progress towards our ultimate goal, just as the earth keeps providing everyone's necessities. Mountains and trees are part of the planet, and it teaches to live for the benefit of others. We get into trouble when we expect from others but get liberated when we live for others. Thus, we should maintain our self-sustenance with minimum skill and not get involved in too much unnecessary sense of enjoyment and focus on acquiring real knowledge about oneself.

People generally use their senses to understand their physical requirements and satisfy them to maintain their own life. Some people use their own experiences to understand the pain of others and help them. Recently during COVID19, many people came out of their houses to feed people on the road and in need and even animals on the street. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of International Society for Krishna Consciousness, travelled throughout the world on the order of his spiritual master to alleviate people's suffering by teaching them the love of Shri Krishna. Similarly, we will find people donating their fortune for other's welfare. Government also realizes that successful people should use their wealth for the welfare of others. In all corporate divisions, we have a corporate social responsibility (CSR) division which uses part of their profit to work for society. Government provides tax benefits to those who offer donations in the government sponsored funds. We need to teach students tolerance to their discomforts and work for the benefit of others.

2) Lesson from air/wind: The wind carries various aromas but is not affected by them. Similarly, a person on the

path of self-realization should not get entangled with good or bad that comes his way; instead, he should act like wind and be fixed on his goal.

3) Lesson from the sky: The sky is all-pervading but does not mix with anything. Similarly, the individual soul and the super soul are all-pervading because they are present simultaneously in all moving and non-moving forms of life. The wind keeps moving clouds from one place to another in the sky, but the sky is not affected by such acts. The soul and super soul are not affected by their presence in different types of life forms.

To become successful in any endeavour, we should not be affected by the constantly changing environment around us. In the recent COVID19 times, we saw several people came up with various innovative ideas in different fields such as science, business, communication, teaching, and governance when the whole world was living with fear and anxiety. Many of the things that are being used across the globe today were produced during world war (26). The devotional service of devotees of the Lord are not affected by the external condition of the world. Similarly, people who understand the eternal nature of the soul and super soul achieve success in their endeavour without being affected by temporary success or failure.

4) Lesson from water: Water, by its nature, is pure and gentle and relieves and heals people in many ways who come in its contact. Similarly, a saintly person should be pure and gentle and lives in such a way that others get purified by coming in his connection. A saintly person's life reminds everyone about the glories of supreme lord Sri Krishna and thus purifies all who come in his contact.

In general, people are burning with so many desires of enjoying this world through sensuous pleasure. Sometimes they

become obsessed for these pleasures and cannot have a proper sleep or focus their mind on any productive activity (27). Some use all their intelligence, bodily prowess, name, fame, money, everything to obtain only temporary sensuous pleasure. The desire to enjoy this world is like a fire that keeps burning all the time and is never satisfied by supplying it with its demand. Instead, it burns very vigorously after that (BG3 text 39 (10)). Such people feel relieved of their burning desires upon coming in contact with a saintly person who constantly chants glories of Lord Shri Krishna and is devoid of endeavouring for the pleasure of his senses. Students get a lot of opportunities to interact with people with lots of desires, which are endless. These students accept that life is meant for enjoyment of senses, and that is the only way to be happy. But the result is contrary to their expectations. Therefore, our education ecosystem should provide student an opportunity to interact with saintly people who are devoid of any endeavour for the pleasure of their sense organs.

5) Lessons from Fire: A saintly person is like a fire which, although being desire-less mercifully accepts offering from others as their spiritual master to burn to ashes their past and future sinful reactions. Fire does not have its shape but takes the shape of things it burns. Similarly, the supreme creator enters the body of different life forms by His potency and appears to take their identity.

We are easily puffed up by getting praise from others, but a person who knows the supreme person's greatness, sings His glories, are devoid of such tendencies. In the beginning, students are controlled by the mechanism of reward and punishment (28), motivating students to do things that are rewarded and refrain from doing something for which is punishable. Vedas also mentions reward and punishment principles to encourage people to do good and refrain from

harmful activity. These reward and punishment methods are suitable for children like people who do not understand the importance of their duty. Intelligent and responsible people should not be dependent on the reward for the performance of their task. Bhagavad Gita recommends training grownups for doing their prescribed duty without any expectation of reward. It says that the principles that regulate attachment and aversion of the senses and their objects are stumbling blocks on the path of self-realization (BG3 text 34 (10)). These principles can be learned from such saintly people who know these principles. These saints are like fire, which can burn our desires for rewards. Our education ecosystem should teach students to do their work as a duty without unnecessary expectation of rewards.

6) Lessons from the moon: Waxing and waning of the moon does not affect the moon. Similarly, various body changes from birth to death are of the body and do not affect the soul.

Material changes should not perturb us because it does not change our real identity as part and parcel of Supreme Lord Krishna (BG15 text 7 (10)). Our journey is not limited to just our body, but it continues even after the destruction of the body. If we look back into our past, we will be able to clearly understand that there is one part that has been changing but there is one part that has observed these changes and is not the part of the change. Like I can recognize myself as a school student feel the energy I had in those times, but I also realize my body is not the same; it has changed. Some people call this as memory function of the mind. But the observed phenomenon of past life memories proves that memories are not limited to the present body, but the soul carries them from one body to another (29). Dr. Jim Tucker from the Division of Perceptual Studies, University Virginia, has done many studies on the past life memories. The most famous among them is

James Leininger (30), who identified himself as a World war – II pilot. Our consciousness at the time of death determines our destiny in the future body (BG8 text 6 (10)). Therefore, we should not plan too much for this body as it will not be permanent and will keep us in a state of anxiety all the time. We need to learn to perform our duty without attachment to temporary failure or success with proper focus on the task's purpose. These tasks should be performed to please the Supreme Lord Krishna (BG9 text 27 (10)).

7) Lesson from Sun: Sun evaporates a large amount of water but also returns them. A saintly person also accepts material objects, but he returns them to the proper person. But he is not entangled when accepting the material objects or when he distributes them to the needy persons.

We also accept many things from others, but we should know that we are not the actual proprietor. Everything existed before our appearance and will continue to exist even after our disappearance. Therefore, we should be ready to share our luxury with the right person in need of it. We should not misuse anything in our possession like our body, energy, intelligence, money, or natural resources by utilizing everything for our temporary bodily needs only.

8) Lessons from pigeon: A pigeon's children were caught in a net by a hunter. The pigeon also got trapped in the net while trying to save the children along with his wife. The saintly person concluded that one who is too much attached to family life would suffer a lot along with them.

Anyone working will experience that although they are working for the family, they need to be detached from family to serve them in a better way. Some people stay away from family for months and years together to keep them happy with their needs fulfilled. Our wife and children became part of our journey called life. Is serving their needs my objective in life?

Have I been born as a human being just to take care of our family, nation, or a company? All these are temporary and keeps changing. Do I have any other higher purpose in life as a human being to be fulfilled? Vedic literatures suggest that birth in the human form of life is very rare, although we are currently 7.5 billion. But we should know that the population of other life forms is far more than 7.5 billion. For example, the population of insect on earth is 10 quintillion (10,000,000,000,000,000,000). The Vedic literatures suggest that our capacity as human beings should be utilized to inquire about the Universe's Creator and make an endeavour to understand our relationship with Him and learn to love Him. Lord Shri Krishna declares in Bhagavad Gita that he is the original creator of everything (BG10 text 8 (10)). Therefore, we should use our intelligence and energy to understand Lord Shri Krishna and our relationship with Him.

9) Lesson from Python: A python does not make much endeavour for its maintenance but accepts whatever he gets in his way. The saintly person concluded that he should remain like a python. He should not put all his endeavour into satisfying the needs of body, mind, intelligence, and ego but instead, use it for his spiritual advancement.

10) Lesson from Sea: The sea is never disturbed by the rivers pouring its water constantly in the rainy season or reducing it in the summer season. A saintly person is not affected by lots of luxury or its absence and continues to perform his task.

Students need to learn that their endeavour for life's goal should not be impacted by the presence or absence of luxury in their life. We are all enjoying the luxury of independence because many people gave away their life's luxury to fight for our country's freedom. Similarly, many scientists are working day and night to combat the challenges of this world. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, founder Acharya of the International Society for Krishna Consciousness,

translated and gave purport to thousands of slokas without being affected by any external conditions. Students need to be trained from the beginning to take the responsibility for their task and perform it in all conditions of life.

11) Lesson from Moth: A moth is attracted by fire and gets burned by it. Similarly, a person with too much attraction for sex life will find himself in miserable condition.

Any thoughtful person will know that any enjoyment received through senses is temporary and has a beginning and end, so we should not be unnecessarily engaged in them. Instead we should be involved in concentrating on Supreme to derive unlimited bliss (BG5 text 21-22 (10)). The enjoyment received through intelligence has more duration than pleasure received through the senses. For example, a person can enjoy the intellectual work output for several years, but the satisfaction of sense organs like the tongue lasts for a few hours, or the joy of touch may last for few minutes. But the enjoyment on the level of soul is limitless. A person who is satisfied within can be the best asset for any organization. For example, woods in the forest catch fire when they are dry, not when wet. Similarly, people tend to fight over small matters when they have dissatisfaction within. A person taking pleasure in the soul remains satisfied within himself and can embrace all types of people and spread happiness everywhere. We need to develop spiritually satisfied students. We need an education ecosystem that caters to the spiritual satisfaction of students.

12) Lesson from a honeybee: The saintly person concluded two crucial principles from the honeybee's life. Honeybee collects a minimum amount of juice from each flower to convert it into honey. This behaviour teaches that a saintly person should collect essence from all the religious scripture. A greedy honeybee collects and prepares a large amount of

honey, ultimately taken away by others. A saintly person should never store or collect more than his requirement.

The need of today's economy is that no one should lock up their money or opulence with them but keep it rolling. No one recommends the tendency to collect and store more than the required. We have access to abundant information or knowledge in all fields, so we should get trained to get the essence of all the information/knowledge. Broadly we will find two types of literature - one that encourages us to enjoy our body, mind, intelligence, and ego. In contrast, others encourage us to surrender everything we have in our possession, including body, intellect, and ego, for the supreme creator's service. Vedic literature concludes that an intelligent person should collect as much as is necessary to maintain the human form of life and rest we should try to devote to the loving service of the Supreme Creator. We need an education ecosystem to teach both of these principles properly.

13) Lesson from Elephant: An elephant is trapped in a ditch because of its strong attraction for the she-elephant. A saintly person also falls into the clutches of family life once attracted by sexual pleasures.

In recent times we found many people who declared themselves saintly but got imprisoned for illicit sexual relations. The desire for sex life is most challenging to control. Therefore, Vedic culture has the marriage ceremony wherein one can have a responsible sex life. The legal age of marriage for a boy is 21 years, and that for a girl is 18 years. It implies that this is the legal age for their sex life also. Vedic culture focuses on training students to control sex desires and utilize this potency in the most meaningful way. There is a need for an education ecosystem that teaches students to control their sexual desires and use this potency in a meaningful way. Vedic literature recommends that our tongue, belly, and genitals come in the

same line in our body. The best way is to start by controlling our tongue by regulating what we eat. We should also contain the quantity of our eating to help in controlling the sex desires. Vaishnava thought of school recommends that all that we eat should be offered to Lord Vishnu or Shri Krishna and honouring the food item as a blessing from Him to control all our senses, including sexual desires. Lancet's report estimated that in 2015, India's pregnancy rate per 1000 women aged 15-49 was 144.7, and the rate of unintended pregnancy was 70.1 per 1000 women aged 15-49 years. The report states that abortions accounted for one-third of all pregnancies, and nearly half of pregnancies were unintended (31). Can the abortion rates and unintended pregnancies be reduced by teaching students the proper utilization of their sexual desires?

14) Lessons from honey thief: A greedy honeybee takes lots of labour to collect and store honey, which is ultimately taken away by the honey thief without much effort. Similarly, a greedy man spends his life collecting objects for his sense gratification, which he cannot use.

In Vedic culture, students and sanyasi were dependent on the hard-earned money of the householder. The students and sanyasi were able to perform their tasks without being in anxiety about their sustenance. There is a need for an education ecosystem where every person of society can contribute to needy students' education financially or intellectually. We also need to support sanyasi involved in preserving the Vedic knowledge and culture by preaching about it in many forms.

15) Lesson from Deer: A deer is attracted by music played by a hunter and loses its life. A saintly person should be careful in his listening habit.

Music carries energy in the form of sound waves. These sound waves have a profound impact on their listeners. Therefore, Indian classical music system has different ragas

for different emotional moods (32). The study recommends the use of ragas as strong mood-inducing stimuli. We can feel the impact of sound and music from the film industry in creating a particular type of feeling as we watch the movie. Vedic cultures suggest recitation of different shlokas in the Sanskrit language daily for proper development of the brain. In a study, MRI scans of people were taken who memorized ancient Sanskrit mantra. The study of MRI scans revealed that memorizing ancient mantras impacts the size of the brain region associated with cognitive function (33). These Sanskrit shlokas are written with a specific number of words counts and produce specific frequencies when pronounced correctly. According to Katapayadi Sankhya, the shlokas were represented by specific numerical values to check the correct usage and pronunciation of the verses. For example, one the of the shloka

***Gopibhagya madhuvrata srngisodadhisandhiga |
Khalajivitakhatava galahalarasandhara | |***

(meaning: Oh Krishna, the fortune of the Gopis, the destroyer of the Madhu demon, protector of cattle, the one who ventured the ocean-depths, destroyer of evildoers, one with plow on the shoulder and the bearer of nectar, may (you) protect (us)!)

According to Katapayadi Sankhya, this shloka provides Pi's value up to 32 decimal places (31415926535897932384626433832792) (34).

The Vedic literature suggests that the chanting of the following mantra with 32 words (when written in sanskrit) profoundly impacts the level of our consciousness. The mantra is

**Hare Krishna Hare Krishna, Krishna Krishna Hare Hare |
Hare Ram Hare Ram, Ram Ram Hare Hare | |**

There is a need to realize the importance of reciting this Sanskrit mantra in association with people who have proper knowledge about them to support the appropriate development of students' brains and consciousness.

16) Lessons from Fish: A fish is trapped due to its desire to enjoy its tongue. A saintly person should control his tongue by controlling his urge to speak and taste. If the tongue is controlled, all our senses can be controlled.

The importance of controlling the tongue is mentioned while discussing lessons from the elephant. Additionally, we can say that tongue has the urge to speak. Our tongue needs training to produce good sound with the correct pitch to convey the proper meaning of words. We may often want to say the right thing, but if the pitch and tone of voice is not accurate, the substance may be construed differently. Students need training in making proper use of tongue. Vedic literatures suggest that the most glorious use of the tongue is to sing Supreme Creator Lord Shri Krishna's glories.

17) Lessons from the prostitute Pingala: A story of the prostitute Pingala teaches that one who hankers after sense gratification can never find peace within himself.

If we contemplate on the object of sense gratification, we develop an attachment to them. This attachment transforms into lust, and if it is not satisfied, anger develops. Once a person develops anger, complete delusion arises, which leads to bewilderment of memory. When memory is bewildered, our intelligence is lost, and we fall trap of material sense enjoyment (BG2 text 62-63 (10)). Students should be trained to withdraw their senses from a sense object just like a tortoise pulls its limbs inside its shell (BG2 text 58 (10)).

18) Lesson from the Kurara bird: Other birds attacked a bird because he had a piece of meat in his mouth. The bird

left the piece of meat from its mouth and found that the other birds stopped attacking it. The saintly person concluded that attachment to material possession is a source of many miseries. One who can give up material possessiveness and attachment can experience peace.

19) Lesson from the child: A child is entirely dependent on his parents and has no anxiety for anything. A saint who enjoys the life of the soul and finds love on a spiritual platform can wander anywhere on earth like a child.

A small child is wholly dependent on his parents for all their needs and do not bother about it. When he grows up, he starts feeling that now he is the controller of his destiny. Thus, he develops lot of anxiety within himself. Lord Shri Krishna recommends that we learn to depend upon Him by surrendering ourselves to Him. In this way, we will become free from all types of anxiety (BG18 text 57-65 (10)).

20) Lesson from the young girl: The young girl was wearing bracelets while doing household activities. The bracelets on her hands were making sound by colliding with each other. She broke all bracelets accepts one in each hand to stop those sounds. The saint learned that if many people stay together, there will be quarrels between them. To avoid conflicts, one should live alone.

More than two people may engage themselves in a healthy argument or an unhealthy argument. It is better to live alone rather than wasting time in harmful arguments. But we should learn to engage in healthy debates.

21) Lesson from the arrow maker: An arrow maker was so focused on his work that he did not notice the procession of the king passing by him with his vast army accompanying him with the loud sound of kettle drums and other music. The Saint concluded from this observation that a person whose

consciousness is fixed on the supreme creator, Lord Shri Krishna, does not see any duality or internal and external reality. The dualities in the form of loss and victory, profit and loss, summer and winter. The internal reality are the experiences of past sense gratification, hopes for future enjoyments. External reality refers to the material sense gratifications such as food, drink, and sex life.

22) Lesson from serpent: A serpent does not build his hole but stays in holes prepared by other creatures. A devotee of the supreme lord has a fixed purpose in his life; therefore, he always strives to achieve that rather than utilizing his time in sense enjoyment.

The example of snake not taking the trouble of building its own home but utilizing the hole created by others is very relevant in today's business and technology scenario and applies to the education system. Earlier education was dependent on memorizing the subject and its content because it was not possible to carry the books all the time. Now that information has increased several-fold, and new contents are being created every moment, we need to modify the way we learn. There is a need to devote some percentage in understanding the information retrieval process along with memorization of concepts. In real life, what matters is the retrieval of the information at the time of need.

23) Lesson from spider: A spider creates the web from its mouth and again dissolves it in its mouth. The supreme creator similarly creates this entire cosmos, sets its rule, and dissolves it within himself at the time of annihilation.

The saint's observation and conclusion are reported as big crunch theory (35) (36). The big crunch theory is part of another theory called "Big-bounce," which proposes that the universe undergoes a cycle of expansion (Big-bang) and

contraction (Big crunch). This theory does not see any purpose in this gigantic phenomenon of contraction and expansion of the universe, nor it proposes the role of any supreme person behind it. It is like observing the vehicle's movement on the road, ignoring the presence of any person driving it, and ignoring the fact that these people in the vehicle move with a purpose on the road. Thus, one may observe that with the sun's rising, traffic on the road increases for five days a week and reduces with the sun's setting every day. The theory of the big bang and big crunch without accepting the involvement of a Supreme person behind it suggests that there are only 7 billion people on the earth who can think and have intelligence in this entire cosmos. Among them, there are only a few super-intelligent people who understand the entire phenomenon. When there are natural calamities like earthquake, tsunami, eruption of a volcano, or shifting of the tectonic plate, which brings about changes in the earth's landscape, no one else but the human beings suffers anxiety, fear, depression, and feeling of loss. Only human beings are worried about the big crunch of the Universe. It will finish all their plans of sensuous enjoyment, economic development, political success, and merits of achievements if it happens today. The great cosmic manifestation with so many beautiful phenomena that can only be understood with very complex mathematical expressions by a few intelligent people has no purpose or brain behind it? If such a great creation has no purpose, then how can we have a meaningful purpose in life? It is like a person working in a company with no vision and mission of its own, no management bodies to run it, no managing director, and no owner, but there are ample resources to utilize and manipulate. All the people working in such a company can have their purpose or form a group to have a collective purpose and fight among each other if the purposes oppose each other. Sometimes these people may decide and elect someone as their leader and

then ask him to give them a purpose to work and live in such a company. There also exists an education system which produces workforces for such a company.

The Vedic culture has an education system that teaches its students about mathematics, physics, arts & craft, various engineering branches, medical science, astronomy, astrology, war techniques, the science of cooking, and many others with the view that there is a Supreme Creator of this universe. The Supreme Creator creates and annihilates this universe with a purpose. We are all part of his creation who loves all his created beings moving, non-moving, and non-living things. That Supreme Creator has allocated a quota for everyone to enjoy, and one should not encroach upon another's share (37). The Vedic education system trains its student to work for their society according to their specific work inclination to live happily and peacefully on this earth with a loving service attitude towards the creator of this universe. It teaches that the entire cosmic manifestation revolves around the will of the Supreme Creator; therefore, His loving service should be the centre of all our activities.

Most of the education system prevalent throughout the world has removed the supreme creator of the cosmic manifestation from the centre of human civilization. It has transformed this society into multicentre creation with no common purpose. For some people, their ego is the centre of the creation; for some, their sense of pleasure like eating, enjoying flesh of animals, enjoying intoxication, sleeping, or sex life, while for some, their intellectual understanding of this purposeless creation is the centre of life. Thus, we are forcing people to define their purpose to live in this purposeless creation without any owner or creator. We have made advancements in all the fields of human endeavour with lot of planning and evolving intelligence. But still, we fail to understand that this

entire creation has a person behind it who has a purpose for the creation and destruction of this universe.

There is a need for an education ecosystem that puts the loving service to the Supreme Creator as a common purpose to live to make everyone live happily with peace and prosperity. It may be difficult for some people to accept the loving service to a person they do not know. To love a person, we must have some idea about him, his place of residence, our relationship with him, and the process through which we can relate with him. Lord Shri Krishna informs us in Bhagavad Gita that he is the source of all creation. This cosmos in which we live is like a reflection of His abode (BG15 text 1-6 (10)). He said that the actual nature of the world we live in is dark, and therefore, it needs light to be illuminated, so we have Sun energy either directly as sunlight or indirectly as coal, petroleum products, or plants. But the abode of Lord Krishna does not need any source of external light. He advertises us to make our endeavour to reach His abode, which is free from the miseries of this world. He also says that many people have returned to His abode in the past by following His instructions. We are all part and parcel of Lord Shri Krishna, and we should not be struggling here, but we are fighting every day to live on this earth. The living body is covered with a subtle covering of mind, intelligence, and false ego followed by another covering made with the combination of five gross elements, namely- Earth, Fire, Water, Air, and Ether. The living entity has been conditioned to believe that they are this body and not something separate from it, although there is much evidence to think otherwise. They carry different conceptions of life from one body to another, just as air carries aroma. The example of air carrying the aroma is provided to understand that just as air is not affected by transferring aromas from one place to another, the living entity – the soul is not affected while transmigrating from one body to another.

While in the human body, a living entity may like to eat one type of food item while in one body, but will like another type of food item once in another animal's body, because the sense organs like tongue, nose, and other sense changes with the body. We need to have an education ecosystem that trains students to see these types of changes, as mentioned in Bhagavad Gita Chapter 15 and also evident from the phenomenon of past life memories (29). Like a father supplies rice and other foodstuffs to their children to gets energy from it to work. Lord Krishna says that the splendour of the Sun comes from Him. We know that Sun contains lot of hydrogen, and it generates energy by nuclear fusion of hydrogen nuclei into helium in its core. The Sun fuses 500 million metric tons of hydrogen each second. Such a gigantic nuclear fusion reactor in open space and its appropriate distance from earth that make it inhabitable is not by mere chance. It may have taken some time to form the system as a whole like we take some time to build a nice 100 story apartment, but there is a brain behind it. No one has accepted that he is the source of the Sun except Lord Krishna in Bhagavad Gita. The importance of the Sun can be understood from the fact that no life can exist on earth in the absence of it. The petroleum, coal, photovoltaic, O₂ from plant, vegetation on earth, and all energy sources is due to Sun. We can eat, but digestion of food happens due to many biochemical processes inside the body to extract nutrients and energy for running our body. Once the system of digestion of a person goes out of order, his life duration is said to decrease. One may think that this process is auto-build inside the body as a part of the evolution of life. But who is the source of this complex digestive process which sustain all types of living body on earth? Lord Krishna says that HE is the source of this digestive process. It has been suggested that our digestion becomes easy by proper movement of air inside the body. Many research and teachings in Yoga suggest that Pranayama's

breathing exercise improves our digestion (38). Thus, Bhagavad Gita informs us that Lord Shri Krishna is the source of Sun, which provides energy for all externally and for the digestive system, which gives us energy internally.

We, as a living being, are part and parcel of Him only. The human being has a very high memory capacity. Our brain's memory capacity is around 2.5 petabytes (1 petabyte = 1 000 000 GB) (39). 2.5 petabytes of data will run for 300 years as a TV show. Professor Paul Reber from Northwestern University states that our brain stores memories of different types –like long term, short term, and some which are not important (39). All our acts, such as seeing, reading, hearing, or performing an activity, get stored in our memory. The memory, knowledge, and use of the memory by recalling relevant parts of it at the appropriate time seems to be very mysterious and not properly understood (40). Lord Krishna says that he lives in everyone's heart and provides remembrance, knowledge, and forgetfulness. So, we can now understand that there are two places of memory. One is the local memory centre in the brain defined by the neurons, and Lord Krishna controls the other. While we have done much research on the brain to understand the memory, we do not have any means to extend our research to Lord Krishna's connection to our memory. For this to happen, we will first have to accept the statement of Bhagavad Gita as true and proceed with experimentation. The experiments on past life memories suggest that our memories extend beyond our body. We can understand this by accepting the statement of Lord Krishna in Bhagavad Gita that he is the source of our remembrance.

Any observation that we make or do any prediction takes lot of effort, money, time, and collective intellectual endeavours. For example, the existence of gravitational waves was predicted by Albert Einstein in 1916, but the first proof

of its existence came 20 years after his death in 1974 (41). The gravitational waves are ‘ripples’ in space-time caused by some of the most violent and energetic processes in the Universe. Laser Interferometer Gravitational-Wave Observatory was built to study the gravitational waves, which cost more than 1 billion US dollars. There may be a process to improve our memory, knowledge, and recall of it at appropriate times, but we should know that Lord Krishna is regulating these three important functions of our lives. Therefore, our prime object of knowledge should also be Lord Krishna, as he is the provider of all types of knowledge in this creation.

So to live a purposeful life in a world which was created with a purpose (maybe by Big bang or any other process), destroyed with a purpose (may be by Big crunch or any other process), and maintained with a purpose, we need to understand that there is a Supreme person who created this universe and rewinds it within himself just as spider makes and rewinds its web.

24) Lesson from wasp: The saint once observed that a wasp trapped a weaker insect into its hive. The weaker insect kept thinking about its captor out of fear and gradually developed characteristics similar to the wasp. So, he concluded that the existence of one achieve is according to one’s source of constant concentration.

There is a class of insects called parasitoid, and a lot of them are hymenopterans, which includes ants, bees, and wasps. These parasitoid insects make other insects like caterpillars, spiders, and worm their slave for days until they die. According to some estimates, there are 1,20,000 species of such insects. The saint might have observed such wasp very closely for several days, just like a modern scientist, for example, Charles Darwin and Gregor Mendel. The scientists’ conclusions have led to the understanding of our body, but the saint’s conclusion

has a much more profound impact on the whole human existence. It suggests that one's existence is according to one's source of constant concentration. The source of constant concentration may be a role model in our life. People try to follow their role models or great personalities footsteps (BG3 text 21 (10)). These role models may be any person. It may be someone's father, mother, relatives, a film star, politician, spiritual leaders, scientists, anyone. It is the duty of the people who become famous among the general mass to teach the right principles. My personal experience is that if a film star who continues to work as a hero who wins over the evil forces starts doing the role of bad elements in his movie, people tend to think it is okay to have some bad qualities in life. It may be just a display of his acting capability for an actor, but it may be a life-changing experience for his fans. There is a need for an education ecosystem that teaches and helps its students select the right role model in life. The government and the mass communication media also need to think about what they frequently display to the public. Someone may believe that by making people aware of bad elements constantly, they may stop its propagation. But according to another view, it may lead to a constant concentration of people's minds on bad elements and increase bad elements. It is great art and science to display good and bad elements while making people concentrate on good elements and be encouraged to do good, which we can see in the Vedic literature. The great book Ramayana and Mahabharata depicts Lord Ram and Lord Krishna's life, who defeated several bad elements. This book contains both the elements' narrations but has been encouraging people to become good and do good to society for years.

When we concentrate and meditate on something, all our energies get dovetailed for that single purpose. What could be the best use of the power of concentration? Anything that we do pertaining to this body will be lost with this body and

washed away by the waves of time. People who do not understand the soul's presence and its journey beyond the body may limit the power of concentration to the body. Bhagavad Gita gives us a better use of our ability to concentrate. It suggests that our consciousness at the time of death determines our destiny in the future body (BG8 text 6 (10)). Therefore, it suggests us to practice concentration on Lord Krishna so that we get benefitted from His teachings and concentrate our mind on Him at the time of death. As we discussed previously, Lord Krishna is the source of all energy. By regularly meditating on Him, we can derive energy for doing all our activity pertaining to the body and soul's need. The Vedic literatures suggest that it is best to chant the Supreme Lord's holy names in the current time to counteract the impact of bad thoughts on us. Bad thoughts are detrimental to the progress of personal life and society as a whole. One of the most straightforward processes recommended to concentrate our mind on Lord Krishna is chanting the following mantra a fixed number of times daily. The mantra is *Hare Krishna Hare Krishna, Krishna Krishna Hare Hare; Hare Ram Hare Ram, Ram Ram Hare Hare*.

The saint learned several philosophies of life from the 24 teachers mentioned above, which focused on doing our duty with detachment from the fruit of our action and devotion to Lord Shri Krishna. Vedic literatures focus on devotional service to Lord Shri Krishna because he is known as the source of all creation and master of all. It will be challenging to understand the bodily features of Lord Shri Krishna with our current level of understanding of medical science. Medical science has understood many aspects of our human body and the other organism, but they have not yet reached a conclusion, and research is still going on. In the recent epidemic spread of COVID19 (18), in the year, 2020 people around the world realized that collective understanding of the human body still needs improvement. In such a scenario, if we read about a

person who produces sweat, which can fill the entire ocean or about a person who can generate millions of universe from the pore of his hair will surely put the reader into a state of disbelief. Let's think about the size of this Universe, as we know, which is approximately 93 billion light-years in diameter. We still have no idea about all the stars and planets and if any human being can ever reach the other end of this Universe. In such a scenario, if there is a creator of this Universe, he will have to very much powerful than anyone we might know. If literature provides some information about the Supreme Creator, it is worth exploring.

Our education ecosystem should provide a facility to learn about the Supreme Creator of this Universe. It has been observed that those who had some idea about the Supreme Creator have made significant selfless contribution in the progress of entire humanity, and it is the result of their hard work and dedication that we have these excellent Vedic literatures with the vast amount of information. Think about passing a message to all the people of this earth, which will be given to generations after that. There will be many challenges in doing it. During the COVID19 (18) government tried to pass on several messages to many people and realized the difficulties in it. The Vedic culture has preserved the knowledge of Vedic literature by percolating it to people's roots in different ways. Some information is for the well-being of the body and society while others for the soul's progress. There is a need to understand them in the right perspective. The best of that knowledge is that we need to learn to do our duty as a devotional service to Supreme Creator Lord Shri Krishna without attachment to its results as success, failure, or mixed.

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APPENDIX

A survey was conducted to know the views of working professionals on our education ecosystem. Working professionals from various work domains were contacted to participate in the survey. A total of 352 working professionals from 49 different types of work domain participated in the survey. 30 percent of them have working experience between 1-5 years, 21 percent have working experience between 5-10 years, 25 percent have working experience between 10-15 years and 24 percent of them have working experience of more than 15 years.

These working professionals were reached out through personal contacts, contacts of my friends, and through social media like LinkedIn and Facebook. This helped me to reach out to working professionals across different states of India.

The results of the survey have been discussed in various chapters of this book.

The views of working professionals were collected on the following survey statements.

1	I had visualized my current job profile when I was in school
2	I had very little idea about different career paths till I passed my class 12th exam.
3	I knew about many career paths, and their requirements, other than Medical, Engineering, Lawyer, Defense, Teaching, and Sports when I passed 12th exam.
4	I knew about many career paths, and their requirements, other than Medical, Engineering, Lawyer, Defense, Teaching, and Sports when I completed my graduation.
5	I selected my graduation course based on requirements of my dream work profile.
6	My current job profile is based completely on my graduation degree.
7	I had to do professional course(s) after my school to get my first Job.
8	My school/graduation percentage has very important role in getting me the current work profile.
9	My soft skill like communication skill, handling of emotion, etc which I learned by interacting with senior people has very important role in getting me the current work profile.
10	A student with average marks in school exam but with excellent soft skill like communication skill, handling of emotions, control over senses, regulated in the habit of enjoyment and study has better chance to perform in real work environment.
11	The school/colleges/universities taught in depth theoretical principles which has no practical utility in my current work profile.
12	The current school syllabus is not enough to make a student earn his basic standard of living.
13	Students should be provided skill-based education along with basic education to help him earn his basic livelihood at early stage and become self-dependent for future study/life.

14	I feel that students from small towns and villages should have facility to interact with students from eminent school and colleges to facilitate knowledge transfer. This will help in building better future for students from remote location.
15	I feel need of mentors with work experience from different background to help students understand actual utility of their study.
16	I feel students can become better if given chance to interact with eminent scientist, authors, thought leaders around the globe.
17	Some portions of my current work profile tasks can be done by senior school/graduate student with little training.
18	My work profile is complex and requires very special training and years of experience to complete every small task. None of these tasks can be done by senior school/graduate student even after training.
19	My work profile involves confidential information and thus there is no possibility to give them to senior school/graduate student.
20	I can contribute to the growth of the students around world by sharing my work experiences and mentoring them.



ABOUT THE AUTHOR

Prem Prakash Pathak completed his Ph.D. from CSIR-CDRI, Lucknow. He is a gold medallist in M.Sc. Polymer science from Tezpur University, Assam, India. He has authored several scientific publications and has been an inventor himself. He won a Gold medal in essay competition organized by All India Science and Spiritual Quest (AISSQ) organized by Bhaktivedanta Institute, Kolkata. He has an interest in helping innovators in their work through his analysis of patents.

ABOUT THE BOOK

This book presents the author's perspective on education ecosystem. The author has developed a model for interaction between student and working professionals based on the results of a survey on education ecosystem. The process of education is a means to search for answers to questions of an inquisitive mind. When intelligence is being embedded in machine, what should students learn in school? How can we have accelerated experiential knowledge? Is this world a product of the Big Bang with no creator, no brain behind it, and is produced without any meaning? What purpose can I have in the world whose cause of creation and destruction is unknown? Is my purpose in life linked to my identity? As a student or a parent, we must have an answer to these questions.



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