

# Applied Shaastra Jnaana: Developing Discipline and Consistency

*Ten shlokas from the Bhagavat Geeta to develop self-discipline and consistency*



Achyuta Bhakti  
**DEETS**

श्री नारायणाय नमः ।



Achyuta Bhakti  
**DEETS**

# Applied Shaastra Jnaana: Developing Discipline and Consistency

By Praajna Pattada Hari Kumaara Varma

© Copyrights Achyuta Bhakti Deets

© Copyrights 2022-24 Achyuta Bhakti Deets

**Author:** Praajna Pattada Hari Kumaara Varma

**No. of Pages:** 15

**Publishing of First Edition:** 8 July 2025

This book was drafted on 31 July 2024.

### **About**

This is a short book dealing with a common problem many of us face – maintaining habits and consistency in our day-to-day tasks. Often, it can be noticed that one starts a new habit or daily task with enthusiasm, but within a few days, becomes unable to maintain continuity and gives it up entirely. We may blame ourselves for this and question our capacity. However, our lack of capacity is not at all the case and the real reason stems from improper beliefs in our subconscious minds.

This book highlights such issues and explains how to rewire one's brain to totally improve their consistency and self-discipline. There are many such books which deal with this topic, but this book also highlights the best possible techniques, which have been mentioned directly numerous times in the ancient scriptures.

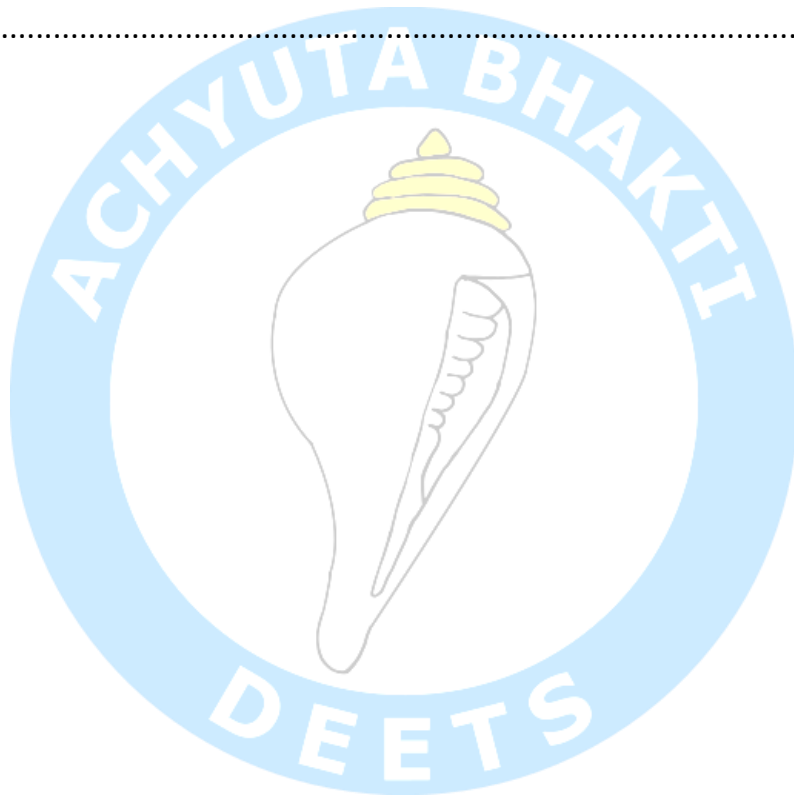
<https://bhaktideets.org>

<https://elib.bhaktideets.org>

Email: [info@bhaktideets.org](mailto:info@bhaktideets.org)

# Contents

<a href="#">Introduction</a> .....	5
<a href="#">The Protocol for Making a New Habit</a> .....	7
<a href="#">Reasons for Lack of Discipline</a> .....	8
• <a href="#">Dislike towards the Process</a> .....	9
• <a href="#">The Perfectionist Mentality</a> .....	11
• <a href="#">Lack of Instant Results</a> .....	12
<a href="#">Methods to Overcome the Flawed Beliefs</a> .....	13
<a href="#">Summary</a> .....	15



# Introduction

श्री नारायणाय नमः ।

Discipline is the ability to obey rules and protocols in order to achieve one's goals. It refers to continuously practising something or having a regular habit, regardless of the situation. It is a key component required for achieving one's goals and having long-term habits.

While this may sound quite easy to practise, it is not the case for numerous people today. Typically, one relies on motivation to start something, such as a new habit, practises it for a few days and then slowly drops it, till one forgets about it. Sometimes, one may remember it and attempt to restart it, but again, it is done for a short duration of time and drops again. One's efforts are usually like bursts of energy rather than a constant flow. Just like a sudden huge spark which appears and diminishes, so is the efforts of an average person today, who applies high efforts to something and suddenly cannot be motivated the same way and so, reduces one's efforts till it falls completely. Does this feel familiar? If so, this book is the right tool for you to learn the right method to fix this issue.

Motivation is never reliable in the long run. One always needs discipline to succeed. While motivation may help one progress initially, but maintaining a habit even in the most difficult situations when nothing seems to motivate one – that's what discipline is and why it is more important than motivation. Most people possess a misconception that the most successful and disciplined personalities are those who are always motivated, no matter what, and that they have unique intellectual qualities. This is in fact, not at all the case. What is true however, is that they remained disciplined and never cared about their motivation. Motivation comes and goes, like seasonal fruits or flowers. One cannot rely on them all the time for their regular appetite. Similarly, discipline and consistency should be the fuel to lead one in practising their habits. Suppose you invest just 50 rupees per day. You will have ₹18,250 by the end of a year. In four years, it will become ₹73,000. This is the power of compounding and why in almost every task, one need not apply bursts of high effort. Rather, consistency is more important. Thus, Warren Buffett has stated:

“We don't have to be smarter than the rest. We have to be more disciplined than the rest.”

—Warren Buffett

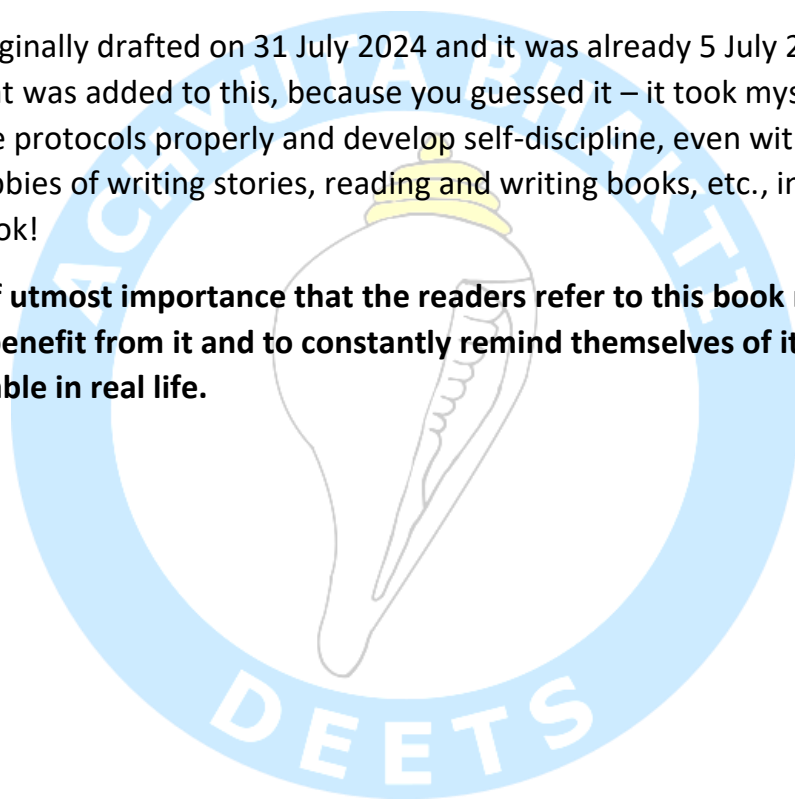
Even a highly intelligent person cannot succeed or use his/her intelligence properly, if one is not disciplined in their habits. There are numerous resources across books and on the internet which claim to provide proper information on developing discipline and not relying on motivation, but none of them have been very explicit in this regard and only few explained the root causes of lack of discipline.

But not-so-surprisingly, we noticed that the same techniques mentioned in these resources were all mentioned in our philosophical books thousands of years ago, by the Rshis, in a much better manner, and many of us failed to understand the meanings of these statements thoroughly for a long time. Thus, we decided to compose this e-book with the objective of providing this knowledge in a clear-cut manner. This book uses just ten important shlokas from the Bhagavat Geeta which are perfectly relevant and explain the same.

One must note that most importantly, this book is strictly not a quick guide which shall change your life and habits within a few days or months. It can take months to one or more years, depending on the person. And that's totally acceptable, as the root cause of one's lack of self-discipline needs time to be annihilated.

This book was originally drafted on 31 July 2024 and it was already 5 July 2025 by the time important content was added to this, because you guessed it – it took myself over two years to follow all these protocols properly and develop self-discipline, even with habits such as practising my hobbies of writing stories, reading and writing books, etc., including writing this particular book!

**Therefore, it is of utmost importance that the readers refer to this book repeatedly, to be actually able to benefit from it and to constantly remind themselves of its protocols, wherever applicable in real life.**



# The Protocol for Making a New Habit

Following is the most ideal method to develop a new habit.

## 1. Plan your Habit or Task

Think carefully as to what you would like to regularly practise, at what time.

## 2. Make a Schedule for your Activities

If you do not plan to manage your time correctly, you will feel a lack of time and be confused with regard to every other habit of yours. Thus, it is extremely necessary to write down a tentative schedule for your daily tasks, so that you will spend much lesser time thinking about what to do. Practising this will make you notice that you save a lot of time and have ample time left.

## 3. Set Reminders

Keep a reminder for new tasks, or remember to always check your schedule to make sure that you will have a habit of doing it.

## 4. Associate something Enjoyable and Keep a Reward

Associate something favourable with the habit and give yourself something fun at the end, so that you can enjoy the process of doing it and not feel it is a burden. Even on days with the worst motivation, you must not skip it and must perform it at least mechanically.

## 5. Use the Pomodoro Technique

It is a highly effective method, especially for activities like studying, by performing the task for a short duration of about 25 minutes and keeping a break for about 5 minutes. Then, one can repeat another round for 25 minutes. This method gives proper rest to the brain, as it is necessary to prevent overloading information to the brain or tiring it, which reduces productivity. Remember, an axe constantly cutting wood at one shot cannot be as efficient as an axe that cuts for some time, is sharpened and then used to continue cutting wood.

## 6. Track your Progress at a Certain Interval

Keep track of your progress and how many days you've been following the habit, at the end of a certain period, such as every week or month. This is important to ensure that you are aware of your progress and know whether any improvements are necessary.

## Reasons for Lack of Discipline

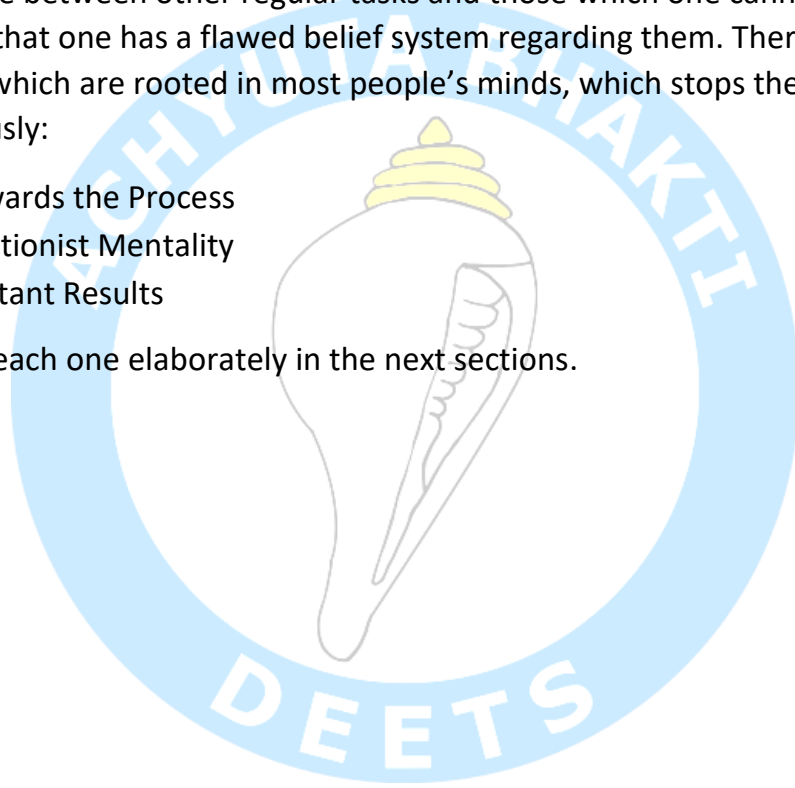
The protocol explained on the previous page seems simple, right? But is it that easy to follow it? If you try it for some time, you might still feel demotivated at one point and your efforts may diminish till you lose track of your habits.

The real reason for lack of discipline is not lack of motivation, but something else entirely – **flawed beliefs**. Think of something you really like and wouldn't mind doing every day. Do you need motivation to do it? Do you need motivation to eat your food? Sure, there are times when one may feel extremely distressed or demotivated to do anything properly, but do your efforts to do it reduce from then on till you stop doing them?

The key difference between other regular tasks and those which one cannot become habituated to, is that one has a flawed belief system regarding them. There are three common beliefs which are rooted in most people's minds, which stops them from practising a habit continuously:

- Dislike towards the Process
- The Perfectionist Mentality
- Lack of Instant Results

We shall explain each one elaborately in the next sections.





## Dislike towards the Process

The first and foremost issue which many face is dislike towards the process of doing a task and favouring the prize or the end result. One may want to obtain a good score in exams or make a habit of studying continuously. But what causes the requirement of motivation? Simply because one is usually under the impression that their work is some sort of punishment and that it is not enjoyable! This is the first and foremost reason one may not like to study or exercise. They feel that it is something they are doing out of compulsion and not something pleasurable.

You do not see the same effect with browsing the internet or on your computer or phone. Why? One word – Dopamine. Your brain secretes a chemical neurotransmitter called 'dopamine', which provides feelings of pleasure and happiness. When you do something like this, there are quick bursts of dopamine secreted and you feel overjoyed. But you feel demotivated when you try to study, work or do something more productive.

The solution to this is that one must develop enjoyable rituals linked to their work. In ancient times, in Gurukulas, one would always perform prayers and with philosophical knowledge, study and obtain knowledge remembering it as a form of bhakti or devotion to Bhagavaan. Japanese students have a similar habit of treating learning as a sacred task and this is exactly why there is extreme interest in academic work among them. The same has to be applied to every habit.

So, in the Mahaabhaarata, Shri Krshna similarly instructs Arjuna to fight the war, when he was demotivated.

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।  
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

“Performing all actions with Me in mind, devoting your mind to spiritualism and without feelings of expectations or ownership, fight without fear.”

—Bhagavat Geeta, Adhyaaya 3, Shloka 30

Instead of thinking that studying, for example, is a burden, think of it as a gateway to success and achieve some benefits. Think of practical applications of what you learn and treat textbooks as treasure maps which guide you towards something valuable. Do not be attached to the results of one's actions, as they are not in our own control. In the Sabha Parva of the Mahaabhaarata, as quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 21. Bheema mentions that one's eligibility, one's efforts and the divine will of Paramaatma is necessary to ascertain success. Obviously, not all of them are fully in our control. Thus, it is necessary that we focus on performing our task and remembering Paramaatma through our actions.

Most importantly, one must also do work which suits one's personality and nature. Remember, there will be times when you feel burdened or will feel bored even with work you may consider your passion. This is quite natural sometimes, but one must create new experiences to overcome such monotony.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

“Making equanimity with both joy and sorrow, profit and loss, victory and defeat, fight the war. In this manner, you will not incur any sins.”

—Bhagavat Geeta, Adhyaaya 2, Shloka 38

Thus, one must entirely forget about whether one gets the results or not, but more so on how they perform their duty. Now, one may ask, isn't desire necessary and important to achieve something? If we do not keep applying efforts despite failure, how can we succeed?

The answer is that this is where motivation is partially required. One surely needs to have the desire to perform actions which are beneficial and even to execute one's responsibilities. Bheema himself says this in the 165th/167th Adhyaaya of the Shaanti Parva of the Mahaabhaarata. Bheeshma asked which among the four Purushaarthas (goals of a person) is the best – dharma (righteousness), artha (making wealth), kaama (desire) and moksha (freedom from the cycle of repeated birth and death). Arjuna explained that artha is necessary, as one can never easily be righteous, achieve moksha or follow their passions when one does not have financial stability and proper livelihood. Vidura answered that it was dharma which was necessary, as only through dharma can one be able to achieve the other three. Bheema, however, explained that it was kaama, desire. This is because one cannot even obtain wealth, practise dharma or achieve moksha, unless one strongly desires to do so! One has to desire to be a dhaarmika to follow dharma properly. This alone can enable one to put in efforts to do the same. The same is applicable for artha and moksha. Contrary to the ideas of the Buddhists that desire is the root of all suffering, desire is actually very much necessary even to sustain life and perform all of one's responsibilities. This is highlighted by Bheema.

However, one must remember not to be swayed by expectations and rely on them as a source of motivation, along with ensuring that one's desires are Saattvika, or righteous, and not very materialistic. You cannot say how many marks you will obtain in an exam. But you can change how well you study and how well you can answer the questions. This must be kept in mind. At the same time, one must not give up the desire for doing better, even when one scores less marks. Rather, one should appreciate any slight improvements and slowly start progressing towards increasing it. Changes will never occur overnight. They take time and effort.

## The Perfectionist Mentality

You tried making a habit. But you could not maintain a streak. You missed it for one day, then two days. It is often believed that one must not break a habit for more than two or three days to ensure proper discipline. But it's been weeks or much longer! Naturally, one loses motivation at this point.

This is the second most common mistake. If maintaining a continuous streak of several days without missing a single day is a first-class result, missing too many days is like a third-class result. But what the mind forgets is that skipping the habit itself is a fourth-class result! It is better to have some benefit out of our actions rather than none or harmful effects! So, it is said:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

“Performing one's own dharma with no perfection is far better than performing another's dharma with perfection. One does not obtain any sins in performing actions suited to their svabhaava (nature).”

—Bhagavat Geeta, Adhyaaya 18, Shloka 47

Did you miss one or two days? It doesn't matter. As human beings, we face various situations and are not divine beings like Devatas to be able to execute all our duties perfectly. Sometimes, there will be genuine reasons due to which we may miss out on time. **But the most important part is to get going no matter at what rate or perfection.** A train's journey cannot be cancelled simply because it was delayed and could not arrive at the destination exactly on time! Similarly, if you feel you couldn't get time the entire day to do something, so feel like procrastinating, do it for namesake for at least a few minutes, such as studying even a few lines or paragraphs from a book. Consider the task complete for the day, so that it will encourage you to continue your consistency.

## Lack of Instant Results

This is perhaps another important factor causing lack of motivation for most people. As explained already, the prime reason many lose hope is due to the habit of being used to bursts of dopamine, that one cannot tolerate seeing that there are not much benefits when one starts a new habit or one has not made much progress. Similar to dislike towards the process of doing the task, one focuses more on the results.

Why has all this been rooted in our minds? It's simply due to the modern-day education system!

"Got less marks in a 3-hour examination of syllabus taught over months? – that's very bad."

"Only an improvement of 10 marks in an exam compared to last time and getting just about 50 or 60 out of 100? – It's not a real improvement at all!"

This is exactly the root cause of why our beliefs are that the results are more important than the process. Rather than focusing on learning, we focus on finding a strategy to get good marks in an examination. We no longer care about learning. We care about how many marks we obtain. This is exactly where it all goes wrong. **This is exactly why again, this book cannot change your life in one or two days. It requires a minimum of a few months, as your beliefs need to be modified completely.**

One must mentally rewire the brain to break free from this loop. Getting 10 marks more than last time? It's a good improvement! Try for 20 or 30 more next time. One must learn to appreciate small changes and observe progress, regardless of whether it is small or big. So, Shri Krishna told Arjuna, in the Bhagavat Geeta:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

"You have the eligibility to perform your actions, but never are entitled to its fruits. Do not consider yourself as the cause for their results nor become attached to inactivity. Being united in yoga, perform your duties by abandoning attachment to them. Being in such equanimity with success and failure, is said to be 'Yoga'."

—Bhagavat Geeta, Adhyaaya 2, Shlokas 47-48

## Methods to Overcome the Flawed Beliefs

Remember, these beliefs would have been deeply rooted in you due to the present-day education system, which is why overcoming these takes a lot of effort and time. Thus, this book will definitely not change you overnight and it is necessary to revisit it from time to time and remind yourself of your flawed beliefs, wherever you find a reason your mind stops you from developing discipline.

You may take months or even years to properly develop self-discipline and stop relying on motivation or other external factors. But as you start doing it, you can slowly observe the changes. Now that you know what is causing demotivation, you can now focus on observing every action in your daily life, where these beliefs may stop you from doing your work and forcibly control your mind, ignoring such flawed beliefs.

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

Shri Bhagavaan said: “One who performs actions while being unattached to the results, is said to be a sanyaasi and a yogi, not one who merely does not perform fire-rituals and is without work.”

—Bhagavat Geeta, Adhyaaya 6, Shloka 1

दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

“Should one abandon actions merely due to sorrow to one’s body and fear, it is Raajasa and would certainly not provide any benefit. Indeed, when one performs their responsibilities, Arjuna, disregarding the results of actions, this form of detachment is Saattvika.”

—Bhagavat Geeta, Adhyaaya 18, Shlokas 8-9

Rajas refers to the quality of being a materialist, someone prone to being overjoyed or highly sorrowful and attached to the results of actions. Sattva, on the other hand, is the force of positive energy, where one is unattached to anything and performs their work, knowing not to have too many expectations. One must remember that good things are always hard, so is anything which is Saattvika. Thus, it is said as follows:

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।  
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

“The bliss which is initially like poison, but whose end result is like amrta (nectar), is said to be Saattvika and is obtained from Aatma-buddhi. When happiness is obtained through association with the sense organs and the objects of sensation, which is like amrta in the beginning but its end result is like poison, is remembered to be Raajasa.”

—Bhagavat Geeta, Adhyaaya 18, Shlokas 37-38

Thus, it is important to forget the idea that whatever you do is a pain or consequence. Consider it something beneficial and learn to enjoy the process of what you do. Remember to drop the perfectionist mentality. If you were unable to do something for a long time and feel like procrastinating, thinking “I’ve wasted so much time, I’ll do every task perfectly tomorrow,” it will never be helpful. Rather, your progression to being consistent in your tasks takes time. So, remember to do your tasks in whatever manner you can. Doing them imperfectly is far better than not doing it at all!



## Summary

Remember, now that you know the root cause for most people's lack of self-discipline, achieving discipline will require totally recasting your mentality and disowning all flawed ideas one would have developed. One must remember that while there is little one can do to change the education system itself, one should not let it harm productivity and one's own happiness.

- Remember that you are doing your responsibilities for your own sake and for good benefits.
- Do not expect or care much about the end result of your actions, but focus on how well you execute them. This is under your control.
- Missed a streak of continuously doing your work? Or feel that your day was not very productive and you didn't do much at all? Do not care and just keep doing it. Doing it is better than not doing it at all.
- Remember, it is always better to imperfectly do your work than abandoning it.
- Track your progress, appreciate small improvements and make changes wherever necessary.
- Keep reminding yourself about these things every now and then, as this process can take a long time to perfectly alter your pre-existing beliefs.
- Make a schedule and follow the other techniques of making habits, as explained on page 7.

We hope this e-book helps and provides good insights on achieving self-discipline.

This document has been provided by Achyuta Bhakti Deets. Visit <https://bhaktideets.org> or <https://elib.bhaktideets.org> for more Shaastra related content.

श्री हरये नमः ।

श्रीकृष्णार्पणमस्तु ॥