

Hindu Religion and Moral Education

Class Eight



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH

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Hindu Religion and Moral Education

Class Eight

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Preface

The aim of secondary education is to make the learners fit for entry into higher education by flourishing their latent talents and prospects with a view to building the nation with the spirit of the Language Movement and the Liberation War. To make the learners skilled and competent citizens of the country based on the economic, social, cultural and environmental settings is also an important issue of secondary education.

The textbooks of secondary level have been written and compiled according to the revised curriculum 2012 in accordance with the aims and objectives of National Education Policy-2010. Contents and presentations of the textbooks have been selected according to the moral and humanistic values of Bengali tradition and culture and the spirit of Liberation War 1971 ensuring equal dignity for all irrespective of caste and creed of different religions and sex.

The present government is committed to ensure the successful implementation of Vision 2021. Honorable Prime Minister, Government of the People's Republic of Bangladesh, Sheikh Hasina expressed her firm determination to make the country free from illiteracy and instructed the concerned authority to give free textbooks to every student of the country. National Curriculum and Textbook Board started to distribute textbooks free of cost since 2010 according to her instruction.

The current version of **Hindu Religion and Moral Education** has been introduced in the line with the National Curriculum 2012. The book priorities application of theories, rules and regulations of Hindu religion in learners' personal life. It also emphasizes on reflecting the rich traditions and cultures of Hindu religion in their day to day practices. In addition, there are discussions about ideals and philosophies of myths, religious personalities, prophets, and saints along with prophesy. It is hoped that these will arouse moral values including honesty, liberal attitudes, dutifulness, courage, tolerance, accommodating nature, respect towards women, secular beliefs, democratic values, patriotism, equity and brotherhood among the learners.

I thank sincerely all for their intellectual labor who were involved in the process of revision, writing, editing, art and design of the textbook.

Prof. Narayan Chandra Saha

Chairman

National Curriculum and Textbook Board, Bangladesh

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Chapter - One

The Nature Of God

How wonderful our nature and environment are! There are endless sky upwards, the living beings, rivers, hills and mountains in the earth. Our world is full of unlimited natural wealth and diversity, such as the rotation of seasons, events of day and night, systematic rotation of planets in their own orbit etc. There are moon, countless planets with the sun, satellites and stars in this cosmos. All of these planets, stars, and satellites are moving in their respective ways. There is no conflict. Everything is moving in a harmony and unity. God is the creator of all things. He is the controller. Otherwise, all these things of this universe would not be able to run in accordance with the rule.

God is one and only. He is formless, eternal and immortal. There is a cause behind every occurrence in this universe. There is even a cause behind every cause. We will find too many causes behind the creation of the universe. The prime cause of creation is God. When God has no shape, He is Brahma. Again He himself is God and exists as soul in all living beings. The wise, hermits (yogi) and devotees have explained and realized the nature of God from their own point of view. People worship God and ask for eternal peace.



At the end of this chapter, we will be able to—

- explain the idea that God is one and only.
- explain the idea of Brahma, God, Bhagavan.
- explain the nature of God according to the vision of wise, ascetic and devotee.
- explain the nature of God and existence as soul.
- explain Sanskrit (vers) from scriptures and a Bengali poem about prayer to God with simple meaning.
- establish the faith and devotion to God through the realization of the nature of God.

Lesson - 1 : God is one and absolute

God has created this universe. He is the controller of all the things of this universe. Gods and goddesses are the representative of His characteristics or power. He is one and absolute. It is said in Shwetashwatar Upanishada about the absoluteness of God

Eko devah Sarvabhuteshu gudhah
 Sarvavyapi Sarvabhutantaratma/
 Karmadyakshah Sarvabhutadhivasah
 Sakshi Ceta kevalo Nirgunasca//



Meaning : God is one and He resides in all living beings. He is omnipresent and He is the supreme souls of all the souls and graciously observes all their actions as an eternal witness. He sees everything, instils consciousness in all living beings. He is the shapeless Brahma.

God is directing this universe through a system. The planets, satellites and stars are moving on specific orbit in the vast endless sky. The living beings and inanimate objects all are moving within a system. The living beings are taking birth, leaving the body after the end of lifetime through death. According to Hindu religion the body is perishable, but the soul of living beings has no destruction.

There is a discipline among all the living being and non-living object of the universe. Without a central controller, all the things of this universe would not be able to run systemetically. If there are more than one God in the universe, the planet and stars cannot move accordingly, and there will be no discipline in all living beings and inanimate objects.

The existence of God can be proved through meditation and impression and wisdom of human being. God is formless. He can not be seen but He is felt through His creations. As electricity can not be seen, its prescnces can be felt only through its work. Piety and honesty bring faith in existence of God, by which the moral knowledge of imagination is revealed. It is mentioned in the Upanishada, 'the sun can not express Him, moon, stars, electricity, even fire can not express him also, (He) is expressed every where and He expresses everything. Again it is said in the Upanisad that animal and inanimate object take brith from where they return again through death or destruction to the place or to whom they are born from . He is Brahma or God.

God is omniscient. He knows everything. So, He blesses virtuous,

gives punishment to criminals and controls everything invisibly. He is the only Controller of everything.

Individual work : Recite the hymn from shwetashwatar Upanishada about the absoluteness of God .

New words : eternal, everlasting, universe.

Lesson 2 : Brahma, God, Bhagavan

God has various names and we call Him by different names. Such as- Brahma (Supreme soul), God and Bhagavan. The sages have imagined God, as Brahma, Supreme soul, Bhagavan and soul (Soul of living beings) and explained His nature. According to the description of sages, we will know about the of Brahma, God, Bhagavan and soul of living beings.



Brahma

According to the Hindu religion, the universe is created by Brahma. Brahma is omniscient almighty, creator of all living beings and inanimate objects. Whatever is occurring in this universe, He is the cause of all these things. To explain formless Brahma, the sages have used symbolic word 'OM'. The meaning of the word Brahma is great'. He is Brahma because He is great and Brahma is formless. Again Brahma has been called truth. That is to say truth is Brahma. Some of the sages have said, Brahma is the sign of joy. Our joy is the joy of Brahma. This Brahma is called again the supreme soul.

Ishwar/ God

The meaning of the word "Ishwar" is Lord. That is to say that He has lordship over all the living beings. When Brahma governs over all the living beings and directs and conducts all works of living beings, He is called Ishwar. The shapeless Ishwar has created Himself for His own contentment according to His own desire.

God Himself is the incarnation. When God comes down to the earth to subdue the devils and establish justice and discipline, He is called incarnation. Fish (Matshya) the Tortoise (Kurma), the Boar (Varaha) the dwarf (Vaman), Ram are some examples of the incarnations of God.

Again, when any characteristic of God takes bodily shape, He is called Deity or god and Goddess, such as - the Durga Goddess of power, the Saraswati Goddess of knowledge, etc. God is unique. The incarnation or God-Goddesses are the different shapes of God. Everything is dalliance or Lila of one God.

Bhagavan

We respect and worship God as the Almighty. We show respect and love Him as He is omnipotent and controller of all the things. We love Him in different ways. The another name of love is affection or fascination; all the living beings are involved in the net of this affection. But we cannot see Him, we can feel Him. God appears as Bhagavan to His devotees. Bhagaban is joyful to the devotees.

The word 'Bhaga' means wealth or virtues, God has six virtues- wealth, heroism (Virya), fame (Yash), beauty (Sree), wisdom, stoicism (Bairagya). Since God has those six bhaga or virtues He is called Bhagavan. Bhagavan responds to His devotees and acts accordingly. So when removing the sorrows of His devotees God takes pity on them and ensures their welfare He is called Bhagavan.

The Soul/ Jivatma

When soul or the supreme soul exists in a living being, it is called living soul. God exist in human being, birds and animals, insects and in everything as living soul. So those who are the devotees to god, treat all the creations equally. They do not envy anybody or anything because to envy the living beings is to envy the God.

Lesson 3 : God in the eyes of Wise, Ascetic and Devotee

The wise, the ascetic and the devotee have realized and described God according to their own point of view. The wise have realized God through wisdom. The ascetics have realized God through meditation and the devotee have realized God through devotion.

He is wise who have tried to realize God through wisdom. Different ways of getting in contact of God and keeping religion have been described in the Gita. These ways are called meditation. Those who worship soul and practice meditation, are called yogi or meditators. On the other hand those who realize nature of God through devotion are called devotees. Now the nature of God in the eyes of the wise, the aecetic and the devotee, are discussed in brief.

God in the eye of wise

Those who leave desires for worldly pleasures and enjoyment, do worships omnipresent and formless Brahma, be happy with their own soul, are called wise. The wise belive that God is Brahma who has created this universe. The wise men work for human being, living beings and for achieving love of God. They do it through the yoga of wisdom. Wisdom means to know, yoga means to be united. So the word 'wise' means the man who is united to know anything.

There are two kinds of wisdom-Vidya (learning) and Avidya (ignorance). On the other hand, learning and ignorance are known as Para (Supreme) and Apara (illusory) also. Knowledge of bhahma is gained through vidya or learning. The presence of God is felt through it. Though knowledge of worldly affairs is acquired through Avidya, knowledge of Brahma is not acquired through it. So in scripture the word 'wise' means the men having knowledge in soul and Brahma.

God-In the eye of Ascetic (Yogi)

Those who seek God with all their heart and soul, leave all their desires, are called yogi. Their main objective is to acheive God.

In the eye of ascetic, God is the Supreme soul. This supreme soul exists in living beings as soul.

So, living being is also God to yogi. The great ascetic and wise Swami Vivekananda mentioned that everything of this universe is multiform exposition of God and here is His eternal speech regarding God **“Jibe prem kore jai jon, sai jon sebesi Ishwar”**. That is to say **“To serve the living beings is serving God”**.



God in the view of devotee

Those who worship the almighty God, living in domestic life and involving in the earthly works, are called the devotees. The devotees feel the presence of God in all living beings and in that way they serve God by serving the living beings.

God is Bhagavan to the devotee. He is witty, joyful and virtuous.



Lesson 4: Existence of God as Atma or soul.

Another name of Ishwar (God) or Brahma is Paramatma (Supreme soul). The living beings have consciousness due to the existence of the Paramatma (Supreme soul). This consciousness is the soul of living beings or supreme soul has no destruction. Body is destroyed only. This destruction of body is called death.

World famous poet Rabindranath Tagore has expressed the activeness of formless Brahma or supreme soul in the living beings as soul in one of his poems:

Simar majhe, asim, tumi vajao apan sur.

Amar madhey tomar prakash tai eto modhur.

The supreme soul resides within the boundary of the body of living beings as soul. So, the life is so much beautiful and sweet due to activeness of God in the living beings. From the above discussion, it is proved that Brahma is God (Ishwar), Bhagavan and soul of living beings, Ishwar (God) are one and none to second.

Group work: Prepare a list describing about different forms of God

New words: Kurma (Tortoise), Bhaga (wealth), Vairagya (stoicism), Sarvajna (omniscient).

Lesson 5 : Praying hymn and Bangla poem

a. Prayerful hymn

drite drimhe ma mitrasya cakshusha
 sarvani bhutani samikshantam/
 mistrasyaham cakshusha sarvani bhutani
 samikshe mitrasya cakshusha samikshamahe//
 (Shukla yajurveda, 36/18).

Meaning : 'O' God, please make me so strong that all the living beings may see me as friends, I may also see them as friends. May we see each other as friends.

Explanation:

In this hymn of Sukla yajurveda, we pray to God. May God make us such strong with wisdom, strength that all the living beings behave with us like friends. We may also behave with everybody like friends. May we not be zealous to anybody. In this way may we all behave friendly with everybody. As a result the life will be peaceful. We expect through this prayerful hymn that a peaceful society will be established through friendship.

b. Bangla praying poem:

antara mama vikasita karo antaratara he –
 nirmala karo, ujjwal karo, sundar karo he//
 jagrata karo, udyata karo, nirbhaya karo he/
 mangala karo, niralasa nihsamshaya karo he//
 yukta karo he savar samge, mukta karo he vandha/
 sanchar karo sakal karme shanta tomar chanda//
 charanapade momo chito, nispan dita karo he/
 nandita karo, nandita karo, nandita karo he//
 (Geetavitan, Rabindranath Tagore)

Translation : Please manifest my mind, o' my intimate. Please make me transparent, bright and beautiful. Please make me conscious, active, and fearless. Please make good for us, energetic and doubtless. Unite me with everybody and free from bondage. Please make me transit in all works and desire. Please make motionless my heart to your foot and please make me delighted, delighted and delighted.

Explanation: Through this poem of Rabindranth Tagore we pray to God for pure, generous and beautiful mind and for consciousness, activeness and for fearlessness. May God make us united and may we have that discipline in our all works as it is in all the creations of God. May we do all works fearlessly and doubtlessly and May we do good for all living beings of the world. May we be united with God through all the good and beautiful works by removing all obstructions. At last it has been prayed to God that we must have deep devotion to God. And may God promote welfare for us and make us joyful.

Note.

Yajurveda : It is a fundamental book of Hindu religion. There are prayer and praiseworthy hymns in it as like as Rigveda. There are two parts of Yajurveda Sukla (White) and Krishna (Black). The main object of description of Yajurveda is sacrifice (Yajna) and method of sacrifice.

Shwetashwatar Upanishada : Shwetashwatar upanisada is one of the best among the twelve main upanishadas. There is the discussion in this upanishada about from where we have taken birth, how we are living and where we will exist after annihilation. The nature of Brahma has also been explained in this upanishada.

Individual work: Write down about the influence of prayerful poem of Rabindranath Tagore.

New words: doubtless, motionless, transit, activeness, fearlessness.

Exercise

Fill in the Blanks:

1. The first cause of creating this universe is _____.
2. The meaning of the word Ishwar is _____.
3. To the devotee Ishwar is _____.
4. The main purpose of sage is to get _____.

Match the parts of the sentence in the left side with those in the right side.

Left side	Right side
1. When God is formless,	He is self born.
2. Brahma is omniscient,	the joy of Brahma.
3. Brahma has no creator,	almighty, creator of all living beings and inanimate objects.
4. Our joy is	He is Brahma

Answer the following questions in brief:

1. Why God is called one and only?
2. Why do we pray to God?
3. What does the word paramatma/supreme soul mean?
4. When is God known as Brahma?

Answer the following questions:

1. Explain the cause of calling God as Bhagavan?
2. Explain the existence of God as soul and nature of God.
3. Explain the realization of God in the eye of devotee.
4. Write Bengali prayer of Rabindranath Tagore from your text and explain it's meaning.

Multiple Choice Questions:

1. To the ascetic, God is
 - a. Brahma
 - b. Bhagavan.
 - c. Paramatma
 - d. Parameshwar
2. Who causes awake consciousness in all living beings?
 - a. Ishwar
 - b. Bhagavan
 - c. Brahma
 - d. Parameshwar.

Read the following passage and Answer the questions number 3 and 4.

Sajal has told his friends that he will not do any sinfull act. He was born innocently in the world. So he wants to die inncently acquiring virtues in the rest of his life.

3. The knowledge from which book has worked in Sajal ?
 - a. Yajurved
 - b. Atharva veda
 - c. Shwetashwatar
 - d. Kathopanishada.
4. The main purpose of Sajal is —
 - i. Spiritual happiness
 - ii. Worldly happiness
 - iii. Eternal happiness

Which one of the following is correct?

- a. i
- b. i and ii
- c. ii and iii
- d. i, ii and iii

Creative Questions

Kavita and Savita are two sisters. Kavita studies enough to know God. She is not attentive to domestic work. She always think about God. On the other hand Savita wants to establish her life by study. Besides reading different scriptures she worships Gods, so that she can live in peace and happiness with all.

1. What are the parts of Yajurveda?
2. Explain the message of Swami Vivekananda about God.
3. Which learning Savita has studied? Explain it in the light of 'God-in the eye of wise' by you.
4. Can Savita be called wise according to scriptures? Give reasons to your answer.

Chapter - Two

The Scripture

The book, in which there is discussion about religion and gracious life, is called scripture. Veda, Upanishad, Ramayan, Mahabharat, Puran, Shrimadbhagavadgita, Shri Shri Candi, etc. are our mentionable scriptures. The Veda is our fundamental and principal scripture. The Veda is eternal and universal. Veda means wisdom. It is the knowledge of ancient sages gained through meditation. This wisdom is the wisdom connected with worldly life and its origin supreme lord, Brahma or God.

The vast religious literature which has been developed based on Veda is called Vedic literature . On the other hand, the Shrimadbhagavadgita known as Gita in brief, which is a part and parcel of Mahabharat which has been recognised as a seperate holy book. In Gita karma or action is termed as sacrifice (Yojna). There is a wonderful co-ordination of action, wisdom and devotion and necessary lesson and advice to lead worldly life, in Gita.



A brief description of vedic literature, the subject matter of four Vedas and their influences on rituals, the four castes of sreemadvagbat Gita, carrying out duties, human qualities to build character and devotion etc. have been discussed in this chapter.

At the end of this chapter we will be able to-

- give introduction of vedic literature in brief.
- describe the subject-matter of our vedas and be able to analyse its influence in religious practice.
- interpret four castes, carrying out duties, similitude, human quality to build up character and the idea of devotion, according to shrimadbhagavadgita.
- reflect the learning of Veda and Shrimadbhagavadgita in life and religious practice.

Lesson 1 : Introduction to Vedic literature

Veda is our original Scripture. 'Veda' means wisdom. Profound effort or ascetic practice is necessary for acquiring wisdom. If anybody wants to acquire wisdom, he has to be absorbed in deep ascetic practice. This is deep ascetic practice is called meditation. The persons who could realize or see the greatness of creation and creator and truth or wisdom were called sages (Rishi). The Veda is the sacred wisdom which was got by meditation of those sages. This is the knowledge connected with universe and life and concerned with the origin of universe and life, supreme lord Brahma or God.

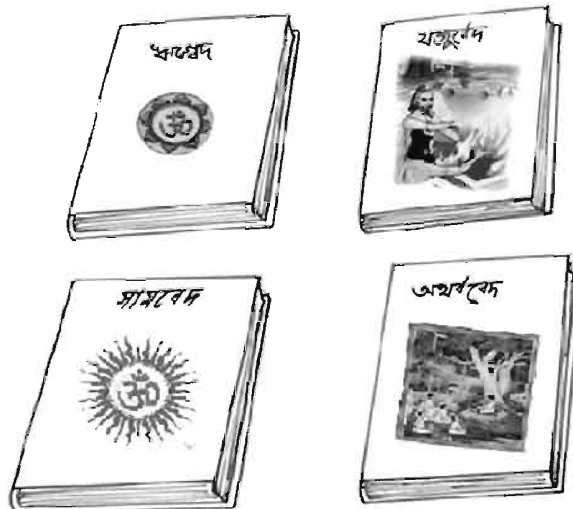
Our life, origin of life, supreme lord, Brahma or God have been described in the Veda or Samhita, Brahmana, Aranyak, Upanishad. Though these books are of different types, they are mutually related to different religious activities. In this way, on the basis of Veda a vast literature has been manifested based on religion. This vast literature is called Vedic literature.

The followings are the subject matters which have been mentioned here as the parts of Vedic literature.

Four vedas

The other name Veda is Samhita. Samhita means collection or compilation. Entire veda or samhitas are divided into four kinds, such as

1. Rigveda-Samhita, 2. Yajurveda-Samhita, 3. Samveda-Samhita and
4. Atharvaveda-Samhita. These Samhitas are collectively called four Vedas.



Brahmana

There are two parts of Veda. The part of the Veda that deals with the application of hymn and explanation of usage is called Brahmana.

The Brahmanas are composed in prose. There are some rules of particular action of ritual, necessary explanation about meaning of Vedic hymn, criticism of antagonistic doctrine etc. in Brahmana.

Aranyaka

Aranyaka and Upanishada are the parts of Brahmana. Activities of Veda are described in Brahmana. On the other hand, Gyan (wisdom) has been discussed in Aranyaka and Upanishada.

The thing that has been composed in Aranya (Forest) is called Aranyaka. Theology is discussed in Aranyaka. Issues such as- objective of sacrifice, the origin of all creations and other spiritual matters are discussed in Aranyaka. Here profound knowledge has been compared with the aranya or forest. That is, where deep spiritual knowledge is called described, is Aranyaka. Aitareya, Brihadaranyaka etc. are mentionable Aranyaka.

Upanishada

Spiritualism which has been introduced in the Aranyaka, has been spreaded and deepened in Upanishada.



The knowledge which is acquired by sitting beside the teacher is called upanishada. But by this statement the subject matter of upanishada is not clear to us. The original entity of living beings is soul. This soul is the part of supreme soul or Brahma. So, the living beings is nothing but Brahma. This Brahma is formless. He is staying in living beings as the soul of living beings. He is the root of everything. This knowledge of Brahma is the subject-matter of Upanishada.

There are more than hundreded upanishadas. Among these, twelve upanishadas are known as ancient upanishada. Rest of those are of the subsequent time. Though it is under the Mahabharata, the shrimadhagavadgita is called the gist of upanishada, which has been recognized as a separate book: Aitareya, Katha, Kena, Chandogya etc. are the mentionable upanishadas.

Individual work:	Four veda	Brahmana	Aranyaka	upanishad
write down two sentences about the scripture mentioned in each of the boxes of the given table.				

Vedanga

There are some more books which are known as helping books for studying veda. These are the parts of studying veda. So, these are called vedangas. Vedangas are the helping books of studying veda. The study of Veda is not complete without the knowledge of Vedangas. The vedangas are composed in the form of theory (sutra). There are six kinds of vedangas, they are Shiksha (training), Kalpa (injunction), Vyakaran (Grammar), Nirukta (dictionary), chanda (Prosody) and jyotish (Astrology). These are- collectively called sharango.

- 1. Shiksha(education):** Here the word Shiksha is not used entirely for earning education or acquiring knowledge. Here Shiksha means phonology, particularly theory of phonetics which is the system of pronunciation of vedic word without any error.

2. **Kalpa (Ritual Instruction):** The ways through which the sacrifice and other rituals are imagined and executed are called Kalpa. It is the ways of performing Vedic sacrifice and rituals perfectly.
3. **Vyakaran (Grammar) :** In Vyakaran or grammar language are analysed and formulated. The origin of words are also analysed here. The study of grammar is necessary for correcting meaning at the time of the using language. As a result grammar is also a vedanga.
4. **Nirukta (Dictionary) :** The origin of words, meanings etc. have been discussed in Nirukta.
5. **Chanda (Prosody):** Chanda (Prosody) is one of the best parts of six vedanga. The knowledge of prosody is very much necessary to recite properly and to understand the meaning of hymns of Veda.
6. **Jyotish (Astrology):** In Vedic era particular Yajna (sacrifice) was held on particular lunar day or depending on stars. In Jyotish (Astrology) there are a discussion on them. To get the benefits from the Yajna (Sacrifice) Jyotish is a must.

Individual work: Write one sentence for each part (Anga) of vedangas.

New words: Four vedas, kalpa, Nirukta, chanda (prosody), Sharanga (six limbs), Jyotish (astrology), Brahmana, Aranyaka, Upanishada, Aitareya, Katha, Kena, Chandogya, depth, absorbed, samhita.

Lesson 2 : Subject-matter of four vedas

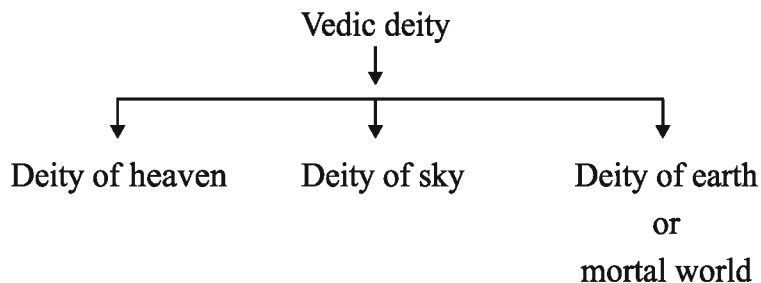
The Veda is the message of God. The sage Manu has said- 'Vedah akhila-dharmamulam' that means - the Veda is the root of all religions. Here, there are some descriptions about truth and different fields of knowledge in the Veda. This truth or knowledge is to be realized through spiritual vision. In the Veda God and goddesses are praised in various ways. The different power of God is called deity. The vedic sages have praised them due to their realization about the unlimited power of God in the nature, such as fire, rain, air, dawn, night, etc.

Their prayer and praise got the poetic forms in the voice of the sages. The sages have got them from God in meditation. So sages have said that they have seen the veda. For this reason, the veda has been called supernatural. So, the veda is not created by any man or person, it is realized in meditation.

The concept of deities are linked with Veda. The subject of Veda is called deity. The sages have highlighted the greatness of deities through different hymns and praises. In the Vedic era the method of worship was based on sacrifice or ritual. At that time the system of worship was not introduced by establishing the image or idol. The sages worshiped by remembering the power of deities and invited them by lighting fire (Agni).

The sages have divided the deities into three classes. They are:

1. The deity of heaven (swarga)
2. The deity of sky (Antariksha)
3. The deity of earth or mortal world.



The deity of heaven: Only the power of deities of heaven is understood. Deities of this type do not come to the earth. They remain far away. Vishnu, Sun, Varun etc. are such type of deities.

The deity of sky : The deities of sky are staying in between the heaven and earth. They come to the earth but do not stay. Indra, Vayu, etc. are these type of deities.

The deity of earth: The deities of earth are seen. They also stay in the earth. Agni (fire) Appa, soma are these type of deity. Other duties are invoked to the earth worshipping with fire. To invite deities through lightening fire and chanting Vedic hymns is called Yajna(Sacrifice)

The chanting vedic sloka at the time of sacrifice is called hymn. There are also songs in it. Some slokas had been sung as music at the time of sacrifice. They were called Sam. Sam means song. There are so many things of life have been mentioned in the Veda.

Group work: Prepare a list of gods and goddesses of heaven, sky and earth.

At first the Veda was undivided. Next time the great sage named Krishna Dvaipayana divided the Veda. He divided Veda into four parts. They are called Samhitas. Samhita means collections or compilations. These Samhitas are 1. Rigveda Samhita, 2. Yajurveda Samhita, 3. Samaveda Samhita and 4. Atharvaveda Samhita. The four Samhitas are discussed here in brief.

Rigveda Samhita :

The word 'Rik' means to sing or praise. The Riks are called hymns also. These Riks or Hymns are three or four lines small poems. Once these hymns of Rigveda were recited just like poems. There are 10,472 hymns in the whole Rigveda Samhita.

The whole Rigveda is divided into ten Mandal. There are some aphorism (suktas) in each and every Mandala. There are some Riks in each and every Suktas/aphorism. There are 1,028 numbers of Suktas/aphorism in Rigveda. In the Suktas/aphorism, deities have been praised and there are some prayers for the peace and happiness to them. For example, Indra is the deity of rains and dew. There is a Rik praising Indra-

Indram vayam mahadhana
Indramarbhe havamahe/
Yujam vritresu vajrinam//

(Rigveda-1st Mandal, 7th sukta, 5th Rik)

Meaning: Indra is our patron. To the enemy, he is thunder. We invite Indra for much wealth or also for less wealth.

Indra is the deity of this hymn. Indra has been praised for our protection and as the owner of thunderbolt for giving the punishment to the enemies and he has been prayed for wealth and property. The sage Madhuchanda is the seer of this hymn.

Yajurveda Samhita

Yajuh means hymns of sacrifice. The ancient sages performed ritual or ceremony of sacrifice by chanting or reciting hymns from Veda. At the time of sacrificial rite, the particular hymn was chanted for particular deity. Thus the Veda in which the hymns of sacrifice were collected and compiled is called Yajurveda Sambita. The method of sacrifice rites have been compiled in Yajurveda. The calendar and idea about seasons was developed based on sacrifice or performed in different ways and duration. Some Yagna or sacrifices were daily, some were performed in the whole week. Some of the sacrifice had been performing for the fortnight where as other had been performing for the whole year and even for twelve years. Different altars or Bedhi were made for different sacrifice on Yagna. Geometry or the science of surveying land was originated from the technique of constructing Bedhi or altar. Rigveda and Samaveda are composed in verse. But in the Yajurveda both the styles of prose and poetry have been used. The Yajurveda is divided into two principal branches. Such as - Black (krishna) Yajurveda, 2. White (Sukla) Yajurveda. The other name of Black (krishna)Yajurveda is Taittiriya Samhita. The another name of white (Sukla) Yajarveda is Vajasaneyi Samhita. There are seven Kanda (divisions) and 2,184 hymns in Black (Krishana) Yajurveda and there are 40 units and 1915 homes in white (Shukla) Yajur Veda.

Samaveda Samhita

The word 'sama' means song. At the time to perform sacrifice, some of Rik or hymns have been sung with musical voice. These types of hymns are called Sama.

The Veda in which those Rik or Hymns have been compiled is called Samaveda Samhita. The knowledge of the ancient song is acquired from the Samaveda. Samveda is the original source of the tune we use in singing songs. The origin of Sharaja (the first tune of natural scale), Rishabha (the second tune of natural scale) etc. were originated from Samaveda. Mainly the hymns of Rikvada have been given shape by tuning up as songs. There are 1810 hymns in Samaveda and most of them were collected from Rikveda except 75 hymns.

Atharvaveda Samhita:

Atharvaveda is the 4th part of the Veda. Atharvaveda Samhita is the collection of various spiritual and worldly knowledge. The ancient name of the Atharvaveda is the Atharvangirasa. Atharva means herbal medicine, peace, nutrition, and many other welfare works. Angirasa means to understand the killing of enemy and the way of bringing the enemy under control, practice, performance, etc. The Atharvaveda has been renowned as indicative of ancient methods and origin of medical science. There are detailed discussions in the atharvaveda about trees, creepers, shrubs etc. as the way of remedy of various diseases. This Atharvaveda is the fundamental origin of medical science which is known as Ayurveda. Besides this the osteology and surgery are mentioned in this Veda.

Atharvaveda Samhita was composed with twenty division (Kanda), 731 Sukta and about 6,000 hymns. Atharvaveda is composed in both prose and prosody. But there are more prosodies in it. Only six of the whole is composed in prose.

Individual work: write down two subject matters of Veda in the given boxes of the table.	Rigveda	Samaveda	Yajurveda	Atharvaveda

New words: intuition, sky (antariksha loka), sukta, surgery, Atharvangirasa, Sharagja(first tune of musical scale), Rishabha (second tune of musical scale).

Lesson 3: The influence of four vedas in ritual performance

The veda is original scripture of Hindus. The Veda is the principal book of the Hindu religion. From that point of view the importance of Veda is unlimited. Besides, people have to depend on vedic literature to know the origin of ancient society and history of India. As a literature, Vedic literature is also important. In Rigveda there is the praise of deity and in Yajurveda there is subjects matter of sacrifice. More over Vedas help to build the society beautifully. The knowledge of creator, nature of universe and life is acquired by studying Veda. There is the particular importance of each and every Veda. We will be able to know about different vedic deities by studying Rigveda Samhita. The unlimited power of God

is realized through the natural power such as fire (Agni), Indra, dawn (usha), night, air, etc. The life can be led by following their hard-working nature as an ideal. Yajurveda is the compilation of sacrificial hymns. From this, we are able to know about the system of worship. Following Yajurveda, the knowledge of the calendar or seasons through the performance of sacrifices at different times is acquired. The sacrifice had been performing spreading over various times and various ways. The Geometry or the science of land survey has been originated through the technique of making altar of sacrifice.

From the Samaveda, we can know about the song and customs of that time. Sama Veda is the foundation or origin of all to the songs of that time. Sama veda increases our sagacity. As a result indiscipline can not be created in our society.

In the Atharvaveda Samhita, there are the discussion on magic, remedy of disease, protection of drought, herbal medicine, peace and hymns concerning to good works and direction. The herbal medicine is very important as the way of keeping good health and to lead beautiful life. The thing which is herbal is nectar (amrita). And is the things which nectar is Brahma. This Atharvaveda is the origin of Ayurveda or medical science. Here, there are detailed description of diseases and elaborate discussion about various trees, creepers and shrubs as the way of cures of those diseases.

So, by studying whole Veda, the knowledge of supreme soul, Vedic deities, sacrifice, music, along with treatment is acquired and the life would become beautiful, free from diseases and adroit. And for this reason it is our obligatory duty to study this books everybody.

Individual work: How will you apply the learning of Veda in the activities of your life?

New words: hard-working, calendar, nature, shrubs.

Lesson 4: The subject-matter of Shrimadbhagavadgita

Eighteen chapters, from 25 to 42 all together under the Bhishmaparva of Mahabharat is known as shrimadbhagavadgita. In short it is called Gita. There are seven hundred verses in total. For this reason, its another name is Saptashati. In the war of Kurukshetra, Lord

Shrikrishna has advised Arjun. These advices have been compiled in a book which is called Gita or Shrimadbhagavadgita. Dhritarashtra and Pandu are two brothers. Dhritarashtra was elder, Pandu was younger. According to the kuru dynasty the sons of Dhritarashtra called Kaurava. But according to the name of Pandu, his sons were called Pandav though they belonged to the same dynasty. There was a war between Kaurav and Pandav for kingdom. Lord Krishna became charioteer of the chariot of Arjun. When the chariot was put between the soldiers of the two parties, seeing his near relatives in the battle field Arjun became discouraged.



He expressed his unwillingness to fight against nearest kith and kin. Then God Shrikrishna had given different advices about karma, wisdom and devotion. Those messages of advices have been described in Shrimadbhagavadgita. Though in the Gita the advices were given to Arjun, those advices were applicable to the people of all ages. Gita is the unprecedented combination of wisdom (Gyanayoga), activities (Karmayoga) and devotion (Bhaktiyoga) adopting the gist of all Upanishad, Gita is not only a scripture but also one of the best philosophical books of the world. It is a daily reading book for the Hindu.

There are some rules for reciting Gita. At first one has to vow to Guru Dev. Then he/she has to vow to Esta Devota (desired God) Then Vishnu, Saraswati, Brahma and Shiva will be vowed respectively by the devotees. Then he/she has to do Karanash or Anganash. The significance of Gita is unlimited. After reciting Gita those significances should be recited as much as possible. The greatest sloka about the significance of Gita has been cited here.

*Sarvopanishado gaavo dogdhaa gopaalanandanah;
Paartho vatsah sudheer bhoktaa dugdham geetaamritam mahat*

Meaning: All the Upanishadas are compared with cow. Sree Krishna is compared with milking man And Argun is compared with calf and the gist of Gita is compared with milk and general people drink it.

Individual work: Write down the subject-matter of Gita.

New word : Kaurava, Pandu, Philosophical.

Lesson 5: Four castes (Caturbarna), performing duty, Similitude and devotion in the Shrimabhagavadgita.

Four castes (Caturvarna)

God has created all men equally. But there are four castes in the society. These are Brahmin, Kshatriya, Vaishya and Shudra. The man who is enlightened with the knowledge of Brahma is called Brahmin. He is influenced by Sattva guna or instinct, good, and real qualities. The person who is involved in warfare and belongs to the ruling class is called Kshatriya. He is influenced by Rajaguna. The person who belongs to the business community is called Vaishya and he is influenced by Rajaguna and Tamaguna. The working classes people influenced by Tamaguna are known as Shudra. This division of cast was done on the basis of the works or duties but not on the basis of birth. The cast was assigned according to the duties that are performed by a particular person in the society. God shrikrishna has said, 'caturvamam maya srishtam guna karma vibhagashah.' It means four divisions of castes are created by Me according to the qualities and nature of professions. It is not that the son of Brahmin must be a Brahmin. The son of Shudra may be a Brahmin if he is influenced by the quality of virtuousness and having knowledge about reality (Sattvaguna). On the other hand, a son of a Brahmin may be known as Shudra, if he is influenced by Tamaguna. So, it can be said that, the division of caste is not hereditary but it is on the basis of quality and performance.

Performing duty

What is done is called deed. And the deeds or activities which are obligatory to do are called Kartava karma or duty. Performing duty is called to carry out duty or kartavapalan. In Shrimadbgavadgita predominance has been given to Karavapalan or carrying out duty. And the kartavapalan or to carry out duty has to be done without the expectation of result. That means to carry out any duty without any desire of any result.

God Shrikrishna has said about this-

“You have right to do your duty but not in its result,
Leave the hope of result, but do your duty.” (Gita, 2/47)

So, Shrikrishna has said to Arjun, "Duty or to carry out duty is religion. As a Kshatriya you have to fight in the battle field is your religion. Fight without any pleasures and interest, and you will get a result. If you do not fight, your religion will be destroyed. Because, to perform one's own duty, is called religion.

*Swadharmam api chaavekshya na vikampitum arhasi;
Dharmyaaddhi yuddhaacchreyo 'nyat kshatriyasya na vidyate.*

SreeKrisna said to Arjun, “Concerning your own duty as a Ksatriya, you should have no other option rather than fighting for righteous war. So there is no scope of hesitation.” Such as "**chatranam adhyanam tapah**", that means study is the only meditation for the students.

Similitude

Samya or Similitude means equality. Sense of equality refers to the treatment of all things in equal manners. God exists in all living beings. So, to see all the living beings in the eye of equality and to behave equally is known as the realization of equality. In the shrimadbhagavadgita it has been said that he is the best, who behaves equally to all in all respect (6/9). It is also said in Shrimadbhagavadgita, that an equal viewer can see the soul in all living beings, and also see all living beings in the soul (6/29). That means an equal vision views all living beings in him and always finds himself in other. So, we will see everybody in equal vision also. We get this learning about equality from the Shrimadbhagavadgita.

Devotion:

Profound respect and love towards God is called devotion. The devotee surrenders himself to God and establishes absolute relation with Him. So, it is to say that devotion is the bridge of relationship between God and devotees; It has been said in Shrimadbhagavad Gita that the devotees will be devoid of all desires and wishes. They will submit the result of their of action (deeds) to God. So devotion grows in his heart who can fully devote himself to God and salvation comes from this devotion.

Individual work: Write about the influence of learning of shrimadbhagavadgita about duty, similarity and devotion.

New words: Sattva, Raja, Tama, Kshatriya, Vaishya, Shudra, interest, meditation, similarity, equal vision.

Lesson 6 : The learning of Shrimadbhagavadgita in formation of behaviour and character in life

The Gita gives us inspiration to stand against injustice. Because, God himself comes on earth as an incarnation to suppress the devils, to protect the honest, and to protect the religion. He has said-

“yada yadahi dharmasya glanirbhavati bharata/
 abhyutthanamadharmasya tadtamanam srijamyaham//
 paritranaaya sadhunam vinashaya ca dushkritam/
 dharma samsthapanarthaya sambhavami yuge yuge//” (4/7-8)

When there is degradation of religion, and flourish of injustices, I myself come to the earth time to time to save the virtuous and to kill the wicked and to establish religion.

It is said in Gita that soul never dies. Only body is destroyed and soul takes another bodily shape. This learning of Gita impresses us not to be afraid of death and to go ahead to work.

It is also said in Gita- 1. Respectful and self restrained person will be able to acquire knowledge, 2. Dispassionate active man will get the salvation. 3. The wise devotee will be able to realize Him in the heart and 4. All the things of the universe exist in God.

From this teaching of Gita we can concentrate on respect and mortification. We get inspiration for avoiding illusion to earthly matter. We become attentive to practice religious work, which means, we try to realize the gist of ontological knowledge avoiding the unusual and meaningless ways. Everything is under the control of God Shrikrishna. We try to love avoiding all discriminations. Everybody can pray to God in their own ways and God response them in all the ways. It is the real message of all religions.

The Gita deals with the matter of knowledges. It is the co-ordination of knowledge, action and devotion. The mind is to be enlightened with the light of wisdom. You have to do your duty for that. This duty will be free from desire. And all the results of action without desire will have to be surrendered to God. This is called devotion. We have to lead our life following the co-ordination of those three qualities. So the Gita has shown how to lead our real life. So in a nutshell the importance of Srimadbhagavadgita in our real life is unlimited.

Individual work: Write five sentences about the learning of Shrimadbhagavadgita.

New words: To flourish, respectful, self-restrained, without any desire, one who practices action (karmayogi) and salvation.

Exercise

Fill in the Blanks:

1. Veda is the sacred knowledge of sages from their _____
2. The gist of all upanishada is _____
3. The best fundamental origin of the music is _____
4. The deity of earth is _____
5. The rule and method of performing sacrifice is collected in _____
6. the ancient name of Atharvaveda is _____

Match the words or part of sentence from right side with left side.

Left side	Right side
1. On the basis of Veda	four vedas (chaturveda)
2. Without the knowledge of vedanga	the science of survey was originated.
3. The Samhitas are called unitedly	but on the basis of qualities and action of
4. From the tecnique of making the altar of sacrifice	duty. compilation
5. The division of caste is not hereditary	the study of veda is not completed.
	there is a vast literature about religion.

Answer the following questions in brief:

1. What do you mean by “Vedic literature”?
2. Explain the subject-matter of Brahmana as an important part of veda.
3. Explain the role of Samaveda Samhita in music practice.
4. How can we know about the calender and servey from the Yajurveda.
5. Explain the learning of Shrimadbhagavadgita about the four castes.

Answer the following Questions:

1. 'The importance of Vedanga is unlimited in the study of Veda' explain the statement.
2. Explain the subject-matter of Rigveda Samhita with example.
3. 'It is necessary for each of us to study four vedas (chaturveda)' - evaluate the statement.
4. 'Shrimadbhagavadgita is the marvelous combination of knowledge, action and devotion' - analyse the statement.
5. Explain the learning of shrimadbhagavadgita about similitude and devotion with exmaple.
6. Analyse the importance and significance of shrimadbhagavadgita in real practice of our life.

Multiple Choice Questions:

1. Samhita means -

a. song	b. sacrifice
c. collection	d. near
2. Which is the main part of Vedanga?

a. Kalpa (Injunction)	b. Figure of Speech
c. Shiksha (education)	d. Nirukta (Dictionary)
3. The deities headed by Indra, vayu etc. on the earth.
 - i. Do not come
 - ii. Stay
 - iii. Come but do not stay.

Which one is correct?

- | | |
|--------|--------------|
| a. i | b. ii |
| c. iii | d. i and iii |

Read the following paragraph and answer the questions no. 4 and 5 :

As Sima had been suffering from reumatic pain for long time, she went to ayurvedic doctor, Jitenbabu, who lived in the village Jagatpur. Sima was cured by the treatment after 6 months.

4. The method of treatment of Jitenbabu belongs to which Veda?
 - a. Rigveda
 - b. Samveda
 - c. Yajurveda
 - d. Atharvaveda
5. The role of that Veda in the religion and in our life is -
 - i. the protection of drought.
 - ii. remedy of disease
 - iii. peace and direction of the hymns for good works

Which is the correct of the following?

- a. i and ii
- b. i and iii
- c. ii and iii
- d. i, ii and iii.

Creative Questions:

Pulinbabu is the man of morality and religion. He is nourishing and bringing up his children accordingly to the due order as he is engaged in the occupation of teaching. But he has no expectation from the children that they will keep him in happiness after settling down. He realises that doing work without any desire to have return is the true religion. He helps to make the students of the school like his own children and the students also respect him like father.

- a. What is called the absorption in deep meditation?
- b. Why is the Veda called spiritual? Explain.
- c. Explain in the light of your text book how the learning of shrimadbhagavadgita has been reflected in the character of Pulin Babu?
- d. Do you think that the salvation of the soul is possible for Pulin Babu? Give reason of your answer.

Chapter - Three

The Nature and Belief of Hinduism

The word 'Dharma' has been formed by the suffix 'mon' with the sanskrit root 'dhri'. That means something which is capable to bear anything, is called Dharma (religion). Not to be zealous, not to steal, to be truthful, to be pure in body and mind, to be self-restrained,- are the five general aspects of Hinduism. On the other hand, the special four characteristics of Hinduism for the identification of religion and irreligion are the sacred Veda, the Smriti(a law book of Hinduism), the behavior of an honest man and the direction of spiritual knowledge. This religion has been flourished gradually with the help of effect of various meditations of many saints for many years. Hinduism is the religion of many years. With the passage of time, new religious thought has entered into this religion. By adopting the rules and regulations of this religion, the life can be made beautiful and peaceful.



According to the quality and profession, the four castes such as Brahmin, Kshatriya, Vishay and Shudra have been made in the social life. The divisions were on the basis of profession, not on the birth. The complete life span of man is supposed to be hundred years. The complete life of a man is divided into four

parts, such as: Brahmacharya (stage of student life), Garhastya (stage of family life), Vanaprastha (stage of life of spiritual meditation) and Sannyasa (stage of asceticism). They are called chaturasram or the four stages of life.

There are divisions of era, such as - Satya, Treta, Dwapar and Kali. There are particular religious functions for particular era, these are called the spirit of the era (Yugadharma). Religious function should be done with pure body and mind. For this, the worship, fasting, prayer, devotion, etc. are to perform as the practice of spiritual rules and regulations. There is arrangement to practice ascetical austerities of Hinduism. The devotees get rid of their sin by practicing ascetical austerities. We can get the benefit or religion through belief in God, worship, festival and by practicing ascetical austerities.

We will come to know about the general characteristics and special characteristics and the development of Hinduism in the first section among these two sections of this chapter and in second section we will come to know about the idea of castes and four stages of life style. The divisions of castes are not hereditary but professional. We will be acquainted with this idea, and we will also know the spirit of the era, practice of ascetical austerities, the story of the vow of Shivaratri (Shivaratri Vrata) and the importance of observing ascetical austerities.

At the end of this chapter we will be able to-

- explain the general and special characteristics of Hinduism.
- describe the development of Hinduism in brief.
- show the expression of general and special characteristics of Hinduism in the practice of life.
- explain the idea of caste and four stages of life.
- explain that the division of caste is not hereditary but professional.

- explain the idea of spirit of the era.
- explain the idea of practicing ascetical austerities.
- describe the story of vow of Shivaratri (Shiva night).
- explain the practice of ascetical austerities, the duty which can be done by practicing ascetical austerities and the importance of observing ascetical austerities.
- expresse that there is no difference amongs castes through proper realization.
- be inspired to practice the austerities.

Section - one

The nature of Hinduism

The characteristics of religion are divided into two divisions in Hindu religious scripture, such as- general chaacteristics and special characteristics.

Lesson 1 : General characteristics of Religion:

The word 'Dharma' has been constructed by the suffix 'mon' with the sanskrit root 'Dhri.' The meaning of the root 'Dhri' is 'to bear'. Then by the word 'Dharma' we mean "the power of bearing". Let us remember the characteristics/aspects of religion described in shantiparva of Mahabharata.

"dharanad dharma ityahudharmena vidhrita prajah/
yah syad dharanasamyuktah sa dharma iti netarah/" (106/14)

That means from the verb 'bear' (dhri+mon) the word dharma (religion) has been originated. The religion is bearing the creation extraordinarily. In brief it is religion which is acquainted with power of bearing. As for example -the religion of man is humanity. And this humanity differentiates human beings from the other animals. To identify this humanity, it has been said in Manusamhita-

'ahimsa satyamasteyam shaucam samyamameva ca/
etat samasikam proktam dharmasya panca lakshanam/" (Manusamhita)(106/14)

That means, - not to be zealous, to be truthful, not to steal, to be self-restrained, to be pure - these five characteristics are identified as the characteristics of humanity or in religion. A man can acquire humanity by practicing these qualities. It is seen that a man who is not zealous to others, does not steal others wealth, maintains truth in life is pure with dress, has sanctity in thought and is self-restrained in every step of life, we will call him the man of humanity. And this type of pure man will be the ideal man in the eye of Hindusim. So these are described as the general characteristics of Hinduism. The religion protects the pious. If the religion is destroyed, man cannot be a treated as human being.

Individual work: Write how will you apply the general characteristics of religion in your earthly life.

New words : Self restrained, humanity.

Lesson 2 and 3: The special characteristics of religion

The special characteristics of religion will be identified after the description of general characteristics of religion. About the special characteristics of religion it has been said in Manusamhita-

"vedah smritih sadacarah svasyaca priyamatmanah/
etaccaturvidham prahuh sakshat dharmasya lakshanam/" (2/12)

That means Veda, Smriti, Sadacara and the message of spiritual knowledge—these four are the special characteristics of religion. Which is religion and which is not religion can be identified by following these four characteristics.

Veda

The Veda is the base of Hindu religion. The Veda is the origin of religious scripture. The meaning of the word Veda is "knowledge". The Vedic sages acquired the message of God through meditation and that messages have been known as the Veda by being collected from time to time. We know that there are four Vedas, such as, Rigveda, Yajurveda, Samaveda and Atharvaveda. (The consent of Veda is to be accepted to judge which is religion and which is not religion.)



Smritishastra

After the Veda, the Smritishastra was composed of advices of all duties. The Smritishastras were composed following Vedic consent in right ways. It is easy to identify the religion and impiety by following the rules and regulations of Smritishastra.

Sadacara (The honest activity)

Sat + acara = Sadacara. Religion is expressed in the behavior of an honest man. When it is not possible to identify the religion and irreligion by the Veda and Smritishastra, it is the religion to follow the rules, and regulation, advices and direction of great men of the society.

The Conscience

As discussed above, when it is difficult to distinguish the piety and impiety by following the Vedas. Smritishastra then we have to depend on our own judgment. Man is conscientious creatures. So, he has to lead his life following his conscience. It may not be right to follow the direction of religion in all respects. Such as - the direction of Shastra is to speak the truth is religion, and to tell lie is a great sin. This advice may not be followed in all respects. If a lie can save a man, this lie will be the religion. In this situation speaking the truth is not religion. In this type of complicated situation, the religion and impiety can be identified by own conscience.

Lesson 4 & 5 : The development of Hinduism

The development of Sanatandharma i.e. Hinduism has been started with the development of human civilization. The thoughtful sages have introduced the ritual rules and regulations for the goodness of the man, even in spiritual thought. In the Vedic age, the religious practice had been ascertained as sacrificial rites. The deities were worshipped through the sacrificial rites in Vedic age. As a result of sacrificial rites, people could have the access to the heaven but they could not get salvation of the soul. So, after the Vedic age, in the age of Upanishada the thought of salvation become predominant. Man started meditating for only one Brahma for the attainment of salvation. That time there was a tendency in the society to leave the family and to take the asceticism. In the course of time, the man could not be satisfied with this thought. In this situation God Shrikrishna appeared. Then that was the era of Dwapar. In the social life instead of asceticism where was a turn to work. He said in explanation, “not to leave duty, you have to do your duty without any desire. You have to do in your mind that the whole universe is the vast working place of God. And here, the man is doing duties of God and the result of duty is also to be paid to God” In Shrimadbhagavad Karmayoga or the action without desire has strongly been described. Man can get salvation through karmayoga. By doing the practice of karmayoga a man can get attainment of salvation.

After this there came devotionalism. The man started worshipping many gods as corporal being. The worship of many deities had been established in the society. As a result the devotees of different deities were divided into different classes. Such as Shakta (worshipper of power), Shoiva (worshipper of Shiva), Baishnav (worshipper of Vishnu), etc. Among the many classes, the impatience was seen among those communities. In this situation Shricatanya was born. He introduced the Vaishnavism, which was the combination of love and devotion. The main target of this religion was to worship God through devotion, - to remove division of casts and to establish peace in the society.

In 19th century there was a great reformation of the customs and rules of Hinduism. In spite of worshipping images there established the thought of absolute Brahma. It was established that man earn also get God through worshipping image. This concept was established through the devotion of Shriramkrishna. Them old and new concept and thoughts were co-ordinated through the efforts of Shriramkrishna and his disciple Swami Vivekananda.

So in brief it can be said that Hinduism was developed and flourished in vedic era through sacrifice rites, and meditation of Brahma. In ancient age Hinduism was developed through the worship of various deities and in the Dwapar era it was developed through Karmayoga of Shrikishna. In the middle age it was developed through the consciousness of Shricaitanya and finally in modern age it has been developed through the co-ordination of all religions by ShriramKrishna.

God is omnipotent, His mode of action is unlimited, there are varieties of ways to get Him. In His worship, any traditional way can be adopted. We should bear in mind that the religion is only for the goodness of man. So in performing religious activaties we should give priority to the welfare of human beings. God exists in the man, so to serve the man is to serve God. We will practice the sacred task of serving others being faithful in the sense of religion and we will be careful for awaking the sense of humanity.

Group work: Write the general charactesisties of religion which enlightened you towares the realization of humanity.

New words: Smritishastra (science of rules and regulations of Hinduism), Vedic scripture, Vedanta (ending of Veda).

Section - Two

Belief of Hinduism

Lesson 1: Division of caste

We have come to know about the special characteristics of Hinduism and the development of Hinduism. Now we will know about the idea of caste.

The Veda is the original scripture of Hindusim. We can know about the four castes, such as Brahmin, Kshatriya, Vaishya and Shudra from the Veda.

The knowledge, intelligence, skills of all men is not same in the society. According to the activities of men of the ancient society, there were divisions of castes in the religion.

Those who were enlightened with knowledge and wisdom were Brahmin. They engaged themselves to acquire knowledge, to distribute knowledge and be acquainted with rules and regulations of religion. On the other hand, the men, who were adept in royal duties and also adept with the power of protecting the country, were called Kshatriya. The people who were interested in trade and commerce producing crops were known as Vaishya. Labour class people were introduced under the caste of Shudra.

Division of caste is professional, not hereditary

In Vedic era caste system was professional or on the basis of activities done by the people. In one of the hymns of Rigveda, a sage said, "I am a sage who is the seer of Vedic hymns. My daughter fries barley and makes powder from it and sells it. My son is a physician." From this it can be understood that at that time caste system was not hereditary. More over Kshatriya King Vishwamitra acquired the qualities of a Brahmin, by dint of meditation. There was also the example of becoming Brahmin from Vaishya in the scripture. In the Shrimadbhagavadgita God Shrikrishna has said, that he has created four casts according to the qualities and activities (Gita 4/13)

But in course of time these caste system has become hereditary. So the child of a Brahmin becomes Brahmin, the child of Kshatriya becomes Kshatriya, and the child of Vaishya and Sudra become Vaishya and Shudra respectively. As a result it is seen that four sons of a same family taking birth with four different

qualities have to be engaged in the same profession. As a result they cannot get perfection in any work. So in modern ages the scholars of Hindu religion have said that this caste system must be on the basis of works. So caste system is on the basis of profession not according to birth.

The hereditary caste system is a barrier for the brotherhood in Hinduism. So due to the changing nature of the society, a great change has been taken place in this caste system. In many cases many conscious families are conducting their family works going against this conservative system. The main objective of professional caste system was to excel in the profession with moral qualities and to ensure the welfare of the society. To the conscious people of the society hereditary caste system is nothing but a superstition. So it is expected that more changes will take place in the view of the caste system.

Individual work: "The caste system is a barrier for the brotherhood in Hinduism" -write five sentences about this statement.

New words: Caste, Brahmin, Kshatriya, Vaishya, Shudra.

Lesson 2 : Ashram Dharma and Yaga Dharma

Ashram Dharma is a special Feature of Hinduism. In ancient time, the sages divided four stages of human life, such as - Brahmacharya (Stage of student life), Garhasthya (Stage of family life), Vanaprastha (Stage of life of spiritual and meditation) and Sannyasa (Stage of asceticism). These four stages of life are called caturashram. The lifetime of a man is calculated roughly by one hundred years. And these one hundred years is divided into four equal divisions of 25 years. 1st 25 years are called Brahmacharya ashram (Stage of student life). At this time one has to study by staying in the house of a teacher. The 2nd stage is up to next 50 years of life which was called Garhasthya (family life). At this time Brahmachari returned to his own house from the house of teacher and lead a family life after marriage. After passing 50 years of their life, they left family life, and went to the forest for practicing religious activities. It was run up to 75 years. That stage of life is called Vanaprastha (Stage of life of spiritual meditation). The last 25 years was the time for asceticism. At that time people went to pilgrimage and thought for God. The activities in those four stages are called Ashram Dharma.

New words: Brahmacharya, Garhasthya, Vanaprastha, Sannyasa, Caturashram.

Yuga Dharma

According to Hinduism, there are four eras (Yuga Dharma)- Satya, Treta, Dwapar and Koli. The primary stage of development of human civilization is known as Satya Yuga. In this era man was profoundly devout. Their lives were full of honest actions. At that time religion was fully authentic. After this, Treta Yuga came. At that time some untruth and sin were manifested in the life style of man. Then one fourth sin and three fourth religions had been existed in the society. Irreligion had become weak due to the excess of religious influence and morality in society.

The next era is called Dwapar Yuga. At that time the influence of religion became weaker. On the other hand, the sin, immorality, oppression, were increased. At that time religion and irreligion become equal. At that time God Shrikrishna appeared himself to destroy miscreants and to relieve the honest man from sadness and to establish religion in the society.

At last Koli Yuga came. At that time, the position of religion was the weakest. On the other hand, irreligion i.e., sinful acts were increased. The piety of the people was about to disappear. In this situation, great lord Shricaitanya came. The flow of love and devotion was created in the society by his effort. People got beck their happiness again.

There are some fixed religious behaviors for people for four Yugas or eras and those are called Yuga dharma.

"tapah praram satyayuge tretayam jnanamuccyate/
dwapare yajnamevahu danamekam kalau yuge/"

That means-the prominent religion was meditation in Satya Yuga; in Treta Yuga the wisdom was prominent; yajna (sacrificial rite) was prominent in Dwapara and the charity is the prominent religious function in Koli Yuga.

Individual work: Write down the characteristics of four era according to Yuga Dharma

New words: Shricaitanya, Treta, Dwapar.

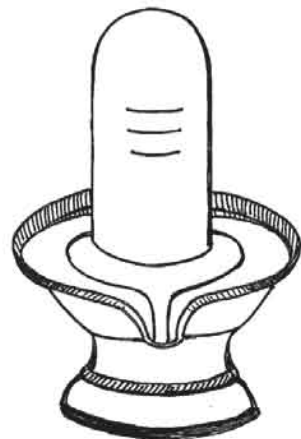
Lesson 3 : Vow and necessary austerities for vow

There are some rules for worshipping and practicing vow, in the field of performing religious activities in Hinduism. Vrata or Vow refers to some religious activities which have been done to acquire virtue or to be free from sin. That means, the aim and objective of performing vow is to perform special rules and regulations to fulfill some desires. The performers of Hindu religious activities perform Vipattarini Vrata (the vow of goddess who saves from danger), Jamaishashthi Vrata (the vow of sixth days of the waxing moon in the month of Jaistha, which is called son-in-law's days), Janmashtami Vrata (the vow of the eighth lunar day of the dark fortnight of the month of Bhadra when Shrikrishna was born), Shivarati Vrata (the vow of the Shiva night i.e. the night of fourteenth lunar day of the month of Falgoon when Shiva is worshipped) etc.

There are some religious rules of performing vows. Devotee must go through mortification or Shanjam on the former day of a vow. And fasting on the day of vow is necessary until the end of the vow. On the particular day or ththi (Lunar day) of the vow, being fasted the devotees worship the particular deities. There are Vrata Kotha or Panchali for every vow. At the time of performing vow the particular Vrata Kotha or Panchali is told or read out and the devotees listen to Vrata Kotha with devotion.

Shivaratri Vrata

Shiva is worshipped in the month of Falgun on Krishna Charturdashi or fourteenth lunar day of black fortnight Shiva is gracious. He removes misfortunes, ugliness and injustice from the universe. So the Vrata or vow which is done to achieve the grace of Shiva is called Shivaratri Vrata.



Shiva is satisfied with the little. For this reason he is called 'Ashutosh'. One day Shiva and Parvati were staying together. Parvati asked Shiva, "How are you satisfied by devotee" Shiva replied "If anybody worship me with a wood apple leaf with devotion and fasting, I will be satisfied. It is not necessary to worship me with many things. O, goddess this is my dear vow. As a result of this vow, the devotees get their desired objects. I always bestow my grace to him/her".

That means Shiva sees devotion of the devotee, but not the excess of offerings. He is satisfied with offering of a small wood apple leaf with devotion.

There are some rules to practice Shivaratrivrata Vow of Shivanight. Such as from former day of Shivaratri the devotee should be self-restrained. He should be pure in body and mind, talking, working and thinking. Observing a religious fast, he should do the work for whole day long remembering Shiva.

Among the ritual works of Shivaratri-there are worships for four times in four Prahars (duration is 3 hours). At the 1st Prahar Shiva is to be bathed with milk. At the 2nd Prahar with curd. At the 3rd Prahar with butter and at the 4th Prahar with honey. After every bathing, worship and meditation will be performed. In this way the whole night is passed through worshipping of Shiva. On the next day after worshipping the devotee takes meal.

Group work: Write down in your note book with your group the aims and objectives to perform Vow.

New wods : Vrata leaf of wood apple, anjali

Lesson 5 : Vrata Katha of Shiva Ratri

There is a story of vow (Vrata Katha) of Shiva night. Let us listen to the Vatra Kotha of Shiva night. It is described in the book named Shiva Rahasya: In ancient time there was a hunter who lived in the city of Banaras. He was short, black and had mud coloured eyes and hairs. That hunter looked very dangerous. And he had trap and weapons with him for catching birds, beasts etc. His profession was to hunt the birds and beasts and to sell their meat. One day he went to forest and hunted enough beasts. After that he started going back home bearing the load of meat. The load was very heavy. He went into deep forest. Due to his weariness, he had laid down under a tree to take rest. Due to extreme weariness, he slept within a very short time. The sun set down. The night came. It was dark due to the fourteenth of lunar day of black fortnight. How he would go back home through this deep darkness, if the beasts of the forest attacked him.

Thinking all these, he hanged the load of meat of hunted beasts with the branch of tree, Then he also climbed up the tree and sat on a branch of that tree. The tree was a wood apple tree. In deep night the body of the hunter was shivering due to cold and hunger. The dew was dropping on him. The trembling of hunter was increased by cold dew.

Co-incidentally, there was a Shivalinga which is the sign of Shiva under that tree. It is general rule that the worship of Shiva should be performed on the fourteenth lunar day of black fortnight of the month of Falgoon (Shivacaturdashi). Shiva is worshipped with the leaf of wood-apple and with water. As hunter was shivering by cold and tightly held the branch of the tree. For that reason the wet leaf of wood apple with dew dropped upon the Shivalinga automatically. And generally the devotees worship Shiva in this manner with water and with leaf of wood-apple in the night of fourteenth lunar day of black fortnight of month of Falgoon (Shivacaturdashi night). That hunter also completed the worship of Shiva with water (dew) and leaf of wood-apple unconsciously. Due to the greatness of the day (tithi) the hunter also acquired the result of virtue of worship shiva. But he himself could not even know that. When the hunter died the messengers of yama, the God of death came to take his soul, because, he had to live in hell for his sin. But the messengers of Shiva came at once. The messengers of Shiva would take him to the abode of Shiva. The messengers of Shiva and the messengers of Yama (God of death) started quarreling. The result of sin was to go to hell but the messengers of Shiva wanted to take him to the abode of Shiva. So, the messengers, of Yama could not come to him due to the messengers of Shiva. Then they went to king Yama to inform him the situation. Then the king Yama went to the abode of Shiva and asked Nandir, the servant of Shiva, why the messengers of Shiva went to take a severe sinner to the abode of Shiva in spite of the abode of Yama (hell). The abode of Shiva can be got only by doing virtuous work but what are the virtuous works for which the hunter can be able to go to the abode of Shiva. Then Nandi informed king Yama that the hunter worshipped shiva with water and leaf of wood apple unknowingly. If a sinner worship Shiva accurately, all of the sins will be destroyed and he will be virtuous and get the abode of Shiva. In this way, the sins of the hunter were destroyed and he became virtuous and got eligibility to get the abode of Shiva.

The king Yama became astonished to listen about the greatness of vow of Shiva Ratri in Shiva Caturdashi. In this way greatness of vow of Shiva Ratri was spread to Kailash, to heaven and in the earth. Since then, the devotees of Shiva have been performing the vow of Shiva Ratri every year.

Lesson 6 : Importance of observing vow

There is a belief in Hinduism, that if a devotee performs a vow, the respective deities will fulfill her desire. “My desire will be fulfilled through the vows”- It is a belief which rises through vrata or vows and to be active to fulfill the desire is a great reward of vows on vrata.

The desire can also be expressed though painting in the vrata or vows. And it is believed in the mind of the devotees that if they paint a granary, they will get a granary in their real life. A hymn of sejunuti Vrata is like this-

ami dei pitulir gula/
amar hok satyi karer gula.//

The deity Laxmi herself will come to the house by stepping upon the painted sign of feet of deity Laxmi step by step. She will give wealth to devotee. The devotee will be happy.

The story of Akshay tritiya vrata (the vow which is observing in the third day of lunar light fortnight of the month of Baishakh) encourages us to donate. The children will be wealthy and will get long life by observing the vow of Aranyashashti (the vow, which is observing in the forest in the sixth day of lunar light fortnight of the month of jaishtha). Up to the seventh generation will be able to enjoy happiness by observing Durvashtami vrata (the vow of grass observing in the eighth day of lunar light fortnight of the month of Bhadra.) and the life of all of the members of the family will be joyful and alive as grass.

Thus the desire of devotee will be fulfilled by observing the vow. The body and mind will be self-restrained by fasting based on the vow. Both body and mind remain sound.

Exercise

Fill in the Blanks:

1. The main Hindu scripture is _____.
2. The caste system of Hinduism is not _____.
3. We should carry_____.
4. In the complex situation, work should be done by the direction of _____.
5. The prince Vishwamitra had acquired Brahmanism by dint of _____.

Match the words or parts of sentence of right side with that of the left side.

Left side	Right side
1. By the effort of meditation of many meditators	religion
2. Particularly the creation has been retained by	the religion is developing
3. Veda, smiritishastra, sadacara and message of wisdom, these four are the	Veda
4. The original scripture of Hinduism is	conscientious
5. The man is	characteristics of religion
	Mahabharat

Answer the following questions in brief:

1. Explain the idea of Sadacara with example.
2. Explain the cause of becoming unwillingness of man to perform sacrificial rite.
3. What does karmayog mean?
4. Explain the main aim of religious action .

Answer the following Questions:

1. Explain the causes of observing general characteristics of Hinduism.
2. Explain the special characteristics of Hinduism.
3. Explain the matter of fanaticism of caste system.
4. Identify the development of Hinduism.
5. Explain the logic to observe Shivaratri.

Multiple Choice Questions:

1. From which root the word Dharma was originated?
 - a. dhri
 - b. gam
 - c. vad
 - d. drish

2. The general characteristics of religion are-
 - a. four
 - b. five
 - c. eight
 - d. ten

3. The religion of man is
 - i. humanity
 - ii. affection
 - iii. humaneness

Which of the following is correct ?

- a. i
- b. i and ii
- c. ii and iii
- d. i, ii and iii

Answer the question no. 4 and 5 by reading the following stem :

Santosh Babu is a teacher. He reads himself, teaches carefully the students. He tries to make the students ideal men. He is living in joy of teaching with all of his family members.

According to Hinduism in which class Santosh babu belongs to ?

- a. Brahmin
- b. Kshtriya.
- c. Vaishya
- c. Shudra

The cause of belonging to Santosh babu of that comuniety is -

- i. profession
- ii. birth
- iii expartness

which is the corrcet of the following?

- a. i
- b. i and ii
- c. ii and iii
- d. i, ii and iii

Creative Questions:

Kalu earns his livelihood by practicing stealing. Many people have tried to make him understand that he should give up this profession but he would not be able to do that. One day he went for stealing. Then he fell down in the river and was struggling with fidgetiness to keep afloat. Sajal had seen Kalu at the time of passing by the river side. Though he knew the work of Kalu, he pulled out Kalu from the river.

- a. Which Parva of Mahabharat has the description about the characteristics of religion?
- b. Explain the causes of telling the origin of Hinduism is Veda.
- c. Explain the special characteristics of religion which has reflected in the behavior of Sajal.
- d. Analyse the character of Kalu according to general characteristics of religion.

Chapter Four

Daily Practice (Nitya Karma) and Positions of Meditation (Yagasana)

The daily practices are absolutely holy duty. We feel well if we perform daily practices and we feel interest in yoga, asceticism and worship to God, action and duties, joy, amusement. By these all worldly and spiritual gains can be attained. So everybody should do Nitya Karma regularly. Body is the original source of spiritual activities. So, it is necessary to practice meditation for everybody for keeping body fit and mind peaceful. There are various types of Yagasana. Among them in this chapter we will know about



Gomukhasana (a seat look like cow's mouth), Bhujangasana (seat looks like serpent) and Vajrasana (a seat by which body will become just like thunder bolt).

At the end of this chapter we will be able to-

- describe the influence of performings daily practice.
- explain the idea of Gomukhasana (a seat as the cow's mouth to look at)
- describe the method of practicing Gomukhasana.
- practice Gomukhasana and describe it.
- explain the idea of Bhujangasna (seat looks like serpent).

- describe the method of practicing Bhujangasna.
- describe the influences of Bhujangasana and practice it.
- explain the idea of Vajrasana (a seat by which body will become just like thunderbolt).
- describe the method of practicing Vajrasana.
- describe the influences of Vajrasana and practice.

Lesson 1 : The influence of performing daily practice (Nitya karma).

Those who are acquainted with performing regular practice (Nitya Karma) their mind will be calm, quiet and satisfied. The body will be well and industrious and their life will be sanctified and transparent. As a result of daily practice (Nitya Karma) a good practice of doing work is formed. They can do all works properly and timely. They do not feel laziness in any work. They are eager to work. As a result, the work becomes very nice as well as success comes to all works. There is a proverb, "A stitch in time saves nine". So, if any work is not done timely, it will bring a lot of hazards.



The benefit of good work can always be seen by (Nitya Karma).

The time is specified to do good work for everybody. The home of the performer of Nitya Karma is always clean, clear, sanctified and pure. If we pray to God after getting up from bed by chanting a hymn with good determination, our laziness will be removed and our whole day will be passed beautifully. The benefit of performing spiritual rites in the morning is more than that of the result

of performing spiritual rites in any time of the day. By offering Namasker to your elders every day, you dare not misbehave or disrespect with your elders. Salutation is the sign of gentleness. For this reason, it is proper to salute the parents, learned, elders, old persons, regularly.



Practicing Yoga every day in the morning keeps our body well. So, by regular practice of Yoga body will be cheerful and burly, strong, powerful, vigorous, spirited and every work can be done properly. All men pray to God for peace of mind. Spiritual consciousness arises in us if we pray to God and worship Him chanting His name and Hymns. As a result we can have God in us. Those who are indifferent to work, cannot concentrate on any work. They are compelled to do their work. They do not do the work spontaneously. As a result they cannot prosper in life. So we all should practice Nitya Karma.

New words: Sadacara (honest behaviour), duties of family, Brahma moment, immortal time, spiritual, absolute meaning, vigorous, spirited, asceticism, indifferent person, worldly

Lesson -2 : The idea of Gomukhasana (seat of gomukh), method of exercise, and benefits.

Idea of Gomukhasana:

At the time of staying in this seat, the position of feet of the person who practices the seat become as like as the mouth of cow of that person, so the name of this seat is called Gomukhasana.

Method of exercise:

Sit straight on the ground spreading two legs. Fold left hand at the elbow, keep up towards the back. The finger of two hands will be just like fishing hook and fix up one hand with another hand. The neck and spinal cord will remain straight. The sight of eye will go to the front side. In this position you have to stay for 30 seconds with normal breathing. After that, disclose the hands, spread two legs forwards on the ground like before. After this the position of left will be the position of right and the position of right



will be the position of left. That means the hands and legs should be changed and the Asana should be done again. After this, you have to take rest for 30 seconds in Shavasana. In this way, it would be done for four times. You have to keep in mind that when the right knee will remain on left knee, right hand will be kept up and when left knee will remain on right knee, left hand will be kept up.

Individual work: Show the Gomukhasana in your practice.

Benefits:

By the exercise of Gomukhasana-

1. The muscle of foot becomes relax, pain of foot removes.
2. Recovers rheumatic pain of knee.
3. It recovers the muscle pain of the back side.
4. Unequal shoulder becomes equal.
5. The joint pain of shoulder removes.
6. The spinal cord becomes soft, bended and spine becomes straight.
7. It cures the troubles of stomach and removes constipation.
8. It increases digestive power.
9. Insomnia goes away.
10. Tension and anxiety of mind go away, mind remains peaceful.

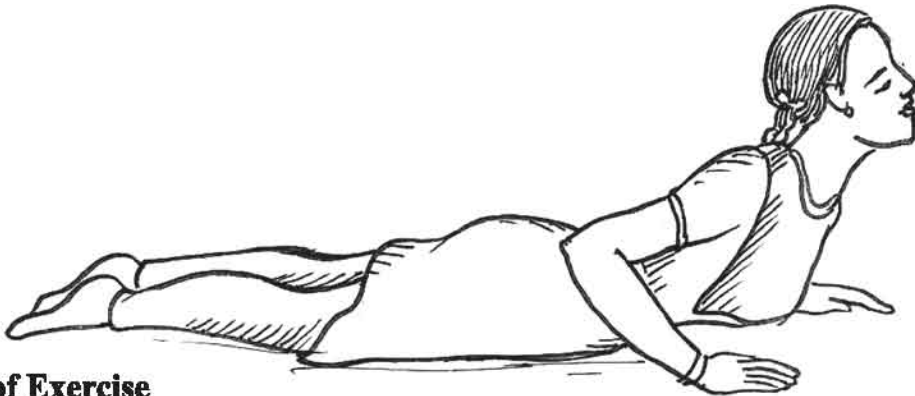
Group work : Prepare a poster writing the usefulness of practising Gomukhasana.

New words: Gomukhasana (seat looks like a cows mouth), knee, hip, rheumatic, muscle, stomach, recover, constipation, soft, joining position.

Lesson -3: The idea of Bhujangasana, method of exercise and effects.

Idea of Bhujangasana:

The word, Bhujanga means serpent. At the time of this Asana the upper portion of the body raises towards up from the waist. At this Asana, the person, who practices, looks like a serpent expanding its hood, becomes like that. So, the name of this Asana is Bhujangasana. It is called Sarpasana also.



Method of Exercise

Relax the muscles of the whole body attach two feet and spread and lie down touching face and chest on the ground. The toes of the legs will be stuck to the ground. The knee, thigh and ankle will remain straight. Two hands will be folded from elbow; two palms of the two hands will be kept on the ground by the side near to ribs. After that keeping the weight of the body on the hands slightly, pull the chin lifts up, bend the neck towards the back and at the same time the lower portion of the body from foot to the navel will be kept attached to the ground. the upper portion of the body will be kept up on the hands with no heavy pressure. Press only on the chest and waist. At this position of whole body will be relaxed for 30 seconds. After this, belly, chest, neck and chin will be kept down attached to the ground and lie down upwards direction in Shavasana and take rest for 30 seconds. In this way, practice this seat and Shavasana for four times. At the time of practicing the breathing will be usual.

Individual work: Show how to practice Bhujangasana.

Benefits:

By practising Bhujanagasana-

1. Spinal cord remains flexible.
2. Bended spinal cord becomes straight and plain.
3. The rheumaticism of spinal cord cures.

4. The muscles of back and waist become strong, and it removes pain.
5. The nerve system becomes vigorous.
6. The dullness of the body goes away, body gains new energy.
7. The heart and lungs become strong.
8. The structure of chest becomes beautiful and beauty of the body increases.
9. The activities of liver and spleen increase, the digestive power increases.
10. The people with the diseases like indigestion, acidity, lack of appetite, gastric, high-blood pressure etc. will get good results from it.
11. The hunchbacked people may get special benefits from it.

Group work: What are the benefits of practicing Bhujangasana? -Prepare a list of those.

New words: Bhujanga (serpent), chin, ribs, attached, vigourless, charm, the person stooping side ways, indigestion, acidity.

Lesson - 4 : Idea of Vajrasana, Method of exercise, and Benefits

Idea of Vajrasana :

According to the Yogashastra (the science of Yoga) by practicing this seat the nerves and muscles of the lower portion of the body become stiff, strong and very steady just like thunderbolt. So the name of this Asana is Vajrasana. This Asana is the only Asana to practice after having meal.



Method of Exercise :

The two legs will be kept in such a way so that the folded knees can be outside the feet and be attached to the hips. In this situation, the big toes of two feet will be attached with each other. Waist, neck and head will remain straight. Two knees will be attached with each other. Without folding, the right elbow will be on the right thigh and left elbow will be set up on the left thigh. In this way, keep the breathing normal, and you have to sit for 30 seconds. After that you have to take rest for 30 seconds in Shavasana. In this way, you have to practice 3 or 4 times repeatedly.

Individula work : Show how to practice Vajrasana.

Benefits:

By the regular practise of Vajrasana -

1. Rheumatic pain in the joint of knee and heal will be removed,
2. The muscles and nerve system becomes vigorous and active.
3. Lack of appetite and insomnia goes away.
4. Restlessness of mind goes away.
5. Health becmoes well and beautiful.
6. After having full meal this seat is to be practiced from 5 to 15 minutes and for this, the food will be digested easily and the digestive power becomes more active.
7. Sitting in the Vajrasana, if hair is combed, no hair will be turned grey. Hair fail will be stopped.

Group works: Make a poster by writing the usefulness of vajrasana.

New words: Vajrasana, steady, neck, joint.

Exercise

Fill in the Blank:

1. Body is the main source of _____ .
2. Salutation is the symbol of _____ .
3. _____ is also called Sarpasana.
4. In the Gomukhasana neck and spinal cord will be _____ .
5. The hairs do not turn grey by combing hairs by sittings in _____ .

Match the words or part of sentences of right side with left side:

Left side	Right side
1. The result of good works by practising daily practice	just like cow's mouth.
2. The knee, thigh and heel remain straight in	religious performance in Vajrasana.
3. In the Gomukhasana, the position of legs, who practices, is	will always be seen.
4. The body is the main source of	Bhujangasana.

Answer the following question in brief:

1. "By performing daily practice (Nitya karma) worldly and spiritual goodness will be gained". Write down the statement with explanation.
2. Write down the steps of the method of practicing Bhujangasana gradually.
3. What are the benefits of practicing Bhujangasana on the spinal cord? Explain.
4. What is the usefulness of practicing Gomukhasana?

Answer the following Questions:

1. Mention some of the daily practices and describe the influence of practicing that.
2. Describe the method of practicing Gomukhasana.
3. How do you exercise Bhujangasana?
4. Describe the method of practicing Vajrasana
5. Explain the influence of practicing Vajrasana on the body and mind.

Multiple Choice Questions:

1. In which time the result of performing spiritual activities is effective?
 - a. morning
 - b. before noon
 - c. noon
 - d. after noon
2. After yoga practice one has to take rest in —
 - a. Sukhasana
 - b. Shavasana
 - c. Bhadrasna
 - d. Virasana
3. By practicing Gomukhasana regularly —
 - i. rheumatism of knee, will be removed
 - ii. Spinal cord becomes strong.
 - iii. remove the disturbance of digestive system, will be removed

Which is the correct of the following?

- a. i and ii
- b. ii and iii
- c. i and iii
- d. i, ii and iii

Read the following passage and Answer the questions Nos. 4 & 5 :

Shreyasi, is the student of class eight. She practices Yogasana along with her study. She practices an Asana by lying with face and chest on the ground. Knee, thigh and heel keeping straight and she gets its benefits also.

4. Which Yogasana does Shreyasi practice?
 - a. Vajrasana
 - b. Shavasana
 - c. Bhujangasana
 - d. Gomukhasana
5. The result of regular practice of Shreyasis Bhujangasana is -
 - i. The beauty of the body increase
 - ii. The digestive power increases
 - iii. The heart and lungs remain strong

Which is the correct answer of the following?

- a. i and ii
- b. ii and iii
- c. i and iii
- d. i, ii and iii

Creative Questions:

1. Mita is in class eight. She is good in studies. However she does not come to school regularly. When the class teacher wants to know the cause behind it, Mita informs that most of the times her mother remains sick. The problem of her mother is that after having meal she feels uneasy and anxiety and cannot digest. She is taking medicine but is not getting good result. After hearing everything, the teacher gives the idea about the method of a Yogasana to Mita for her mother. According to the direction of the teacher, doing exercise and Yogasana Mita's mother is fully cured.
 - a. What does Namosker/salutation stand for?
 - b. Explain the importance of practising daily practice (Nitya Karma).
 - c. In the stem the teacher gives Mita an idea about the practice of the method of practising yogasana, what is that method? Explain it?
 - d. Evaluate the influence of Yogasana on the body and mind of Mita's mother.

2. In a road accident, Ratan Babu was hurt to the waist and back and was about to be lame for the injury of waist and backbone. Though he recovered by treatment but his spinal cord remained bended. He could not walk straightly and suffers from waist pain. For the remedy, he went to the rehabilitation centre for paralysis. The physician gave him necessary physiotherapy and taught him the method of practicing Asana. Ratan Babu was cured by the regular practice of Asana according to the advice of physician. He is now fit both physically and mentally.
 1. What should we do regularly for keeping body and mind well and peaceful?
 2. Why is daily practice or Nitya karma called holy duty? Explain.
 3. By doing which Asana Ratan Babu became well? Describe the method of that Asana.
 4. "Ratan Babu is not only well physically but also mentally. He is well now." - Evaluate the statement in the light of Asana.

Chapter Five

Worship of gods and goddesses

Although God has no form, He emerges in many forms on this earth for the welfare of the mankind. When a certain nature or power of God is expressed through a certain shape or form, that form is called a certain deity or a god. For example, Brahma, Vishnu, Shiva, Durga, Kali, Laksmi, Saraswati, etc are gods and goddesses. Brahma is God of creation, lord Vishnu is God of nurturing and protection and Siva is God of destruction.

According to Hindu scriptures, we find three types of gods and goddesses: Vedic gods, mythological (Puranic) gods and traditional gods.



Vedic gods - Gods who are mentioned in the Vedas are called Vedic gods as Indra, Usha etc.

Puranic gods - Gods who are mentioned in the Puran are called Puranic gods as Durga, Kali, Gonesh etc.

Traditional gods - Gods who are not mentioned in the Vedas and the Scriptures, but are traditionally worshipped by people are called traditional gods as Shitala, Shoni, Monosha etc.

We worship these gods and goddesses. If we worship gods and goddesses, God becomes pleased and the worshipper's wish is fulfilled.

Generally we use the two words worship and festival synonymously. However to worship is to show honour. Expressing honour to Gods through the offerings of flowers, leaves and things is called worship. A festival is a periodic function or celebration. A festival is a joyful celebration. According to the norms of Hindu religion, various functions are held in the worships of different gods and goddesses. These are called festivals. Different arrangements are made for worships. Many items are collected and used in worships. For example, making of the idol; decorating the temple/Mondop; arrangements of musical instruments especially big drum, small drum, bell, percussion, conch shell etc.; exchange of pleasantries among worshippers; eating varieties of dishes; arranging joyful functions; wearing fine dresses, etc.

Festivals make worshipping functions more enjoyable. As a result, devotion, concentration, deep respect towards God and other gods and goddesses grow in our mind. In addition, unity and integrity increase among ourselves.

In this chapter, we will learn about necessary things (upachars) for worships and their significance. We will also learn the introduction, worship procedure, pranam mantras etc. of Narayan Manasa and Shani Dev.

At the end of this chapter we will be able to-

- explain the idea of necessary items for worship
- explain the significance of the use and the necessity of preserving natural items used in worships and religious functions
- describe and explain the introduction to Manasa and her worship procedure
- say, write and explain the meaning of the Pranam mantra of Manasa worship
- describe and explain the learning and impact of Manasa worship
- describe and explain the introduction and worship procedure of Narayana and Shani

- say, write and explain meaning of the Pranam mantras of Narayana and Shani
- analyse and explain the learning and the impact of Narayana and Shani worships in family life
- be inspired to worship Manasa, Narayana and Shani with devotion after realizing the significance of their worship
- be careful to preserve natural ingredients for worship
- take part in the collection of natural ingredients for the worship and in the aesthetic activities regarding worship.

Lesson 1 and 2: The concept of necessary worship-ingredients (Upachara) and the significance of the use of those ingredients

Many gods and goddesses are worshipped in Hinduism. There are many sets of customs and principles for worshipping which are called worship-rules. To conduct the worship of different gods in the proper way and to maintain worship-regulations, different necessary ingredients or Upachars are required. These items are called ingredients (upachara). For example, according to worship customs, offerings have to be offered to the worshipped god or goddess. Different types of fruits, sweets or other kinds of food-stuff are needed for preparing offerings. These are called ingredients for worship or Upacharas. Ingredients are different in respect of different gods and goddesses. But in general, the following items are used for the worship of different gods and goddesses-

1. **Image or idol:** The image or idol of god or goddess is built for worship.
2. **Earthen pitcher or earthen pot:** An earthen or metal pitcher is used as an Upachara. At the worship hour, the pitcher is filled with the water of the river Gangage or with pure and clear flowing water. The pitcher is also called Mongal Ghot. In fact, the pitcher or pot is an auspicious symbol. The pitcher or Ghot represents the mother earth.

Mango leaves and a green coconut are placed on the top of the pitcher. Mango leaves and the coconut indicate the liveliness. The widest top part of the pitcher symbolizes the earth, the deep inside indicates water, the neck of the pitcher indicates fire, the open mouth indicates air.



3. **The lamp:** The lamp is one of the Upachar or ingredients. The light of the lamp drives away darkness and so it is considered to be the symbolizes of knowledge. The lamp symbolizes the light and soul of our life.



4. **The conch shell:** The conch shell is an auspicious Upachar which creates the holy sound of creation. Its harmonious sound calls all to the kingdom of knowledge, kingdom of devotion---Please come, make your obeisance to God, offer yourself to God.



5. **Garlands:** Flower garlands are used as auspicious Upachar to show honour and to decorate idols of gods and goddesses.



6. **Seat:** It is used for gods and goddesses to sit on.

7. **Crown:** Crowns are the symbols of high respect for God and Goddesses.

8. **Betel and nut:** The presence of different Goddesses is imagined in betel. The hard nut is the symbol of our pride which is sacrificed to gods or goddesses after the worship.



9. **Camphor:** Scented camphor is to make the worship pure and fresh.
10. **Ganga Jal/water:** The holy water of the river Ganga is used to give bath gods and goddesses because the water of a Ganga is holy according to Hindu scriptures. The Ganga water has the capacity to cure different diseases. Besides, this water helps to grow spiritual thought and material assets.
11. **Incense stick:** Symbdiues sticks symbolize our desires which are burnt during worship.
12. **Plate:** Different worship items are kept in the plate.
13. **Incense:** Incense is a Upacher which gives out scented smoke when it is burnt. It is thought that this smoke keeps us free from the effect of evil powers.
14. **Sandal wood:** Sandal wood is sweet scented. Sandal wood is rubbed on stone with water and a paste is made. The scent of sandal creates a holy environment. For this reason, flowers and leaves of wood-apple scented with sandal are offered to gods. Sandal wood is an auspicious Upacher for worship.
15. **Vermillion dust:** It is also called Abir which is a kind of reddish powder and is used in worship for gods and goddesses.
16. **Rice:** Rice is used as a material item in worship.
17. **Material offerings (Naivedya):** Flowers, fruits, sweets (Naivedya) are placed before gods as offerings which is a symbol of offering ourselves to God.
18. **Five lamps:** Fives joint oil-lamps are lighted during worship.
19. **Bell:** Bell is used during worship. It is an Upachara that produces auspicious sound.
20. **Turmeric:** Turmeric symbolizes refined thought and it attracts our mind. Besides, turmeric is the symbol of goddesses Durga. It has herbal qualities.
21. **Sacred thread:** Sacred thread is needed for Yajna or sacrifice (Yajna).

Individual work: Write the names of different Upachar or ingredients of worship.

Lesson 3 and 4: Introduction to goddess Manasa and her worship procedure

Introduction to goddess Manasa

Manasa is the Goddess of serpents. She is the mother of serpent species. She saves us from the fear of snakes. She is also known as Goddess of fertility and affluence. Manasa is worshipped in eastern and western India including Bangladesh. Manasa is a traditional goddess. Later, she was considered to be a scriptural goddess. Manasa is also known as Bishahari because she takes away snake-venoms. Advised by Brahma, sage Basistha created snake-mantras and Manasa emerged from his mind through the power of meditation as the authority-goddess of those mantras. Since she got her existence from mind (Mana), she is called Manasa. According to scriptures, she is the wife of sage Jaratkaru, mother of Astik and sister of snake-king Vasuki. Her father is Kashyap Muni and mother is Kadru. She is also known as snake-mother.



Manasa has four hands and she has fair complexion. That is why she has another name Jagadgouri. Her face is beautiful and pleasant like the moon. She wears clothes having the red colour of the morning sun. She has golden ornaments. Several snakes hang around her as her ornaments. She rides a swan. She sits on a swan with a pleasant face. Besides, there are eight snakes around her hands, her crown and her feet.

Worship-procedure of Manasa

The tithi next to the full moon of the Bengali month of Ashar is called Nagpanchami. On the Nagpanchami tithi, Sij cactus is planted in the yard and Manasa worship is done to that. Manasa worship is prescribed to hold on the Panchami tithi of the dark fortnight in the Bengali month of Shrabon. At present, Manasa worship is held in Manasa temples. In the family context, Manasa worship is performed in family temples.

The main objective of this worship is to keep safe from the fear of snakes. Normal worship procedure is followed in case of Manasa worship. In general, as Manasa worship procedure we have to follow the steps such as taking Sankalpa (mental preparation) before the worship starts, placing the idol of Manasa, achmana (rinse of palm and lips with water), chaksudan or invocation of the deity etc. Besides, there are other works such as

meditation on Manasa, reciting invocation mantras and reciting worship mantras. After that the deity has to be bathed by uttering the mantras of bathing. Then the worship begins by reciting Asta nagmantra and ends with offering of flower and Pranam mantra of Manasa.

Lesson 5 and 6: Pranam mantra of Manasa and the teaching and impact of worship of Manasa

Pranam mantra of Manasa

**astikasya munermata bhagini-basukeshtatha /
jaratkaramuneh patni manasadevi namoastute //**

Meaning

I bow in respect to goddess Manasa, who is the mother of sage Astik, sister of Vasuki, the king of Snake and the wife of sage Jaratkaru.

The impact and significance of worship of Manasa

The worship of Manasa reveals the fear of snakes. There are many tales about the importance of Manasa. In these tales the dreadful consequences of not worshipping Manasa and the benefits of worshipping Manasa are described. These stories are mentioned during the worship of Manasa. Many palagans have also been composed on those stories. 'Manasar Bhasan' is such a palagan. Besides, through the worship of Manasa, the followers of Hinduism come to know about different types of snakes. Steps can be taken to remain safe from venomous snakes which reduce the case of snake bites. The learning of this worship is to master the art of winning snakes and through that maintaining peace in society by bringing enemy back to goodness

Individual work: Write down the benefits of worshipping Manasa.

New Words: Jagadgouri, Nagpanchami, invocation.

Lesson 7 and 8: Introduction to god Narayana and his worship procedure

Introduction to god Narayana

According to the thousand names of Vishnu, the 245th name of Vishnu is Narayana. In Hindu religion, Narayana is known as Parabrahma, Paramatma and Parameswar. The term Nara means human being and Ayana means shelter. So, the meaning of Narayana is the shelter of all living beings. In the Bhagavad Gita and in the scripture, Narayana has been mentioned as the supreme God.

According to Hindu scriptures, Bhagaban Vishnu is darkish brown. He has four hands holding four different objects. There are the lotus in one hand, the conch in the other hand, the wheel in the third hand and the club in the another hand. According to the Bhagabad Gita, he is Vishwarup. The name of his wife is goddess Laksmi. Narayana is Vishnuv or Hari. He is the nurturer of this universe. He rides on the Garura.



The objective of Narayan worship: Lord Narayana is the shelter of all beings. The main objective of worshipping Narayana is to receive the blessings of Narayana and to achieve family peace and prosperity.

Time: Narayana worship can be done at any time in any month. Narayana worship is mostly held in the month of Baishakh.

Worship procedure

Narayana worship is performed either to an idol or to shalagram stone or to a copper pot or to water. Shalagram stone is one kind of sea fossil, which is found in the village named Shalagram on the bank of the river Gandaki in India. This fossil is round in shape and black in colour. This stone is also called Narayana wheel. Normal worship-procedure is followed in Narayana worship. Narayan worship is done reciting specially prescribed Mantras. Usually white flowers are used for Narayana worship. Holy Basil or Tulasi leaf is Narayana's favourite

Lesson 9 and 10:

The pranam mantra of Narayana and the teaching and impact of worship of Narayana

The Pranam Mantra of Narayan

om namo brahmanyadevaya gobrahmanahitaya cha /

jagaddhitaya krishnaya govindaya namo namah //

Meaning: Narayana is Brahmanyadev. He is Krishna, He is Govinda. He brings good to the earth, to Brahman and to the whole world. I repeatedly make bow to him.

The teaching and impact of worship of Narayana

Narayana is the nurturer god. So, we get the teaching of nurturing our children and all living beings with care and responsibility from god Narayana. Narayana punishes the evil. So we can also have a lesson from Narayana's worship to punish the evil if it is needed.

By remembering Narayana, sins disappear and heart become sacred. Peace comes to our mind. Narayana is our nurturer and protector. He exists in our body as the soul. Devotees get god Narayana's blessings through the worship and their daily life becomes full of peace and prosperity. Peace prevails in mankind through the worship of Narayana. Devotees worship Narayana and chant about his greatness with devotion for peace.

Individual work: Write down five impacts of worshipping Narayan.

New Words: Shalagram stone, Gandaki fossil, copper pot.

Lesson 11: Introduction to god Shani and his worship procedure

Introduction to god Shani

Shani Dev is an adorable god like other gods and goddesses in Hinduism. Shani is the son of Surya and Chaya. He is one of the nine planets. God Shani removes all the hardship and obstacles in the way of life. So, the Hindus worship Shani to keep themselves free from dangers and obstacles. Shani dev has four hands. His color is blue and wears black clothes. He holds a sword, an arrow and a kharga in hands and rides on a vulture.



Worship of god Shani

Time: According to the name of God, Saturday is the day to observe Shani worship.

Objective: The objective of Shani worship is to satisfy Shani dev, keep away from diseases and have peace of mind.

The worship procedure of god Shani

Usually worship is arranged after sunset in temples or in the house. The regular worship-rules of purity and cleanliness are to be maintained. In households, the lawn is chosen for the worship and it starts with the recitation of Shani dev's Panchali. The worship is also held reciting Mantras. Conventionally Shani worship is not held inside the house. Neighbours are invited to attend. Five types of seasonal fruits and five types of flowers are offered in the worship as Naivedya. In some areas, kedgerree, milk, sugar, candy, banana, gur, sweets and food-item made of flour are arranged. Mug dal is used for preparing kedgerree. Betel-nut, a bowl of honey, maskalai, black til, violet or black flowers are needed as necessary items (Upacharas). Prosad is distributed after worship.

Lesson12: The pranam mantra and the teaching and impact of worship of god Shani

The pranam mantra

**om neelanjanacayaprakhyam ravisuta-mahagraham /
chayaya garvhasambhutam twam namami shanishcaram //**

Meaning

Your body is blue, you are the son of Surya, you have born in the womb of Choyca, you accept my bow in reverence.

The teaching and impact of worship of Shani

Dangers are kept away if we worship Shani. Shani becomes angry at our irresponsibility, loss of purity and our sins. Then we suffer. Our realization comes through sufferings. We again become mindful to responsibilities and purity. As mother sometimes punishes the child for correcting wrongs despite her love, similarly god Shani also corrects us giving sufferings and brings us back to the right path from the evil path. Worshipping Shani on every Saturday is a regular religious work of the Hindus.

Group work: Make a list of the Upachar used for worshipping Shani.

New Words: Nine planets, Panchali.

Exercise

Fill in the Blanks:

1. Usually Shani worship is not held _____ the house.
2. Necessary articles for worship are called _____ or _____ .
3. To worship is to show _____ .
4. The conch shell is an _____ worship-item (upachara).
5. Since she got her existence from _____, she is called Manasa.

Match the word/phrase in the right column with those in the left column.

Left column	Right column
1. A festival is	symbolizes the liveliness.
2. The image of Narayana is	symbolizes the earth.
3. The widest part of the pitcher	Sani.
4. Mango leaves and the coconut	a joyful celebration.
5. The son of Surya and Chaya is	Salagram stone.

Give brief answer to the following questions:

1. Explain why gods and goddesses are worshipped.
2. What do you mean by Naivedya?
3. Explain three benefits of worshipping Narayana.
4. What do you mean by Salagram stone?
5. Mention the items used in the worship of Shani.

Answer to the following Questions:

1. Explain the importance of worshipping Narayana in social life.
2. Explain the necessity of Upacharas in the worship of gods and goddesses and make a list of Upacharas.
3. Describe the impact of Manasa worship in family and social life?

Multiple Choice Questions:

1. In which Tithi is Manasa worship held?
 - a. Sripanchami
 - b. Nagpanchami
 - c. Krishna trayadasi
 - d. Sukla Astami
2. The significance of offering Upacharas in worship is-
 - i. to make worship enjoyable.
 - ii. to increase the concentration of mind.
 - iii. perform worship according to rules of worship.

Which of the following is correct?

- a. i
- b. ii
- c. ii and iii
- c. i, ii and iii

Read the following passage and answer to questions 3 and 4:

Due to the illness of her mother, Aurani had to arrange the worship of Shani on Saturday in their lawn without knowing proper worship rules. Aurani collected four types of fruits and four types of flowers for the worship. The worship was performed with Upacharas and reading Panchali. Prosad was also distributed among people at the end. However Aurani was in doubt whether the worship was held according to proper rules and she suffered from mental anxiety.

3. According to worship rules, how many types of flowers and fruits did Aurani need to offer in Shani worship?
- a. two
 - b. three
 - c. four
 - d. five
4. The causes of Aurani's anxiety are-
- i. irresponsibility
 - ii. performing the worship without any fault
 - iii. the thought that god Shani may be angry.

Which of the following is correct?

- a. i
- b. i and ii
- c. ii and iii
- c. i, ii and iii

Creative Questions:

Manasa worship is arranged every year at Tanmay's house. Celebrations and different arrangements take place in every household of the locality because of this worship. The priest conducted the worship in a brief-upachar version and at a stage, sacrificed an animal and finished the worship. The animal sacrifice raised many questions in Tanmay's mind: Why is the killing of animals and what is the teaching in it? What is the way of peace in this worship for our social life?

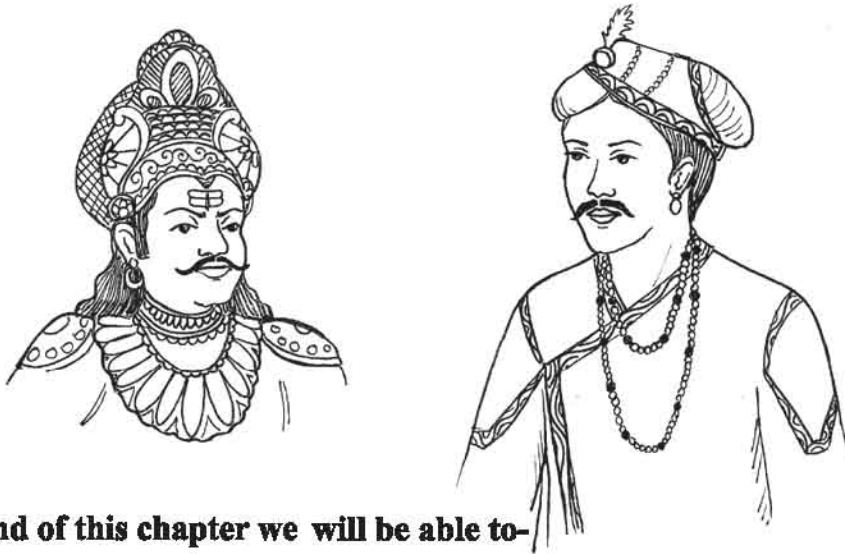
- a. Which goddess is called the mother of serpents?
- b. Explain the necessity of offering upachars in worship.
- c. How did the priest perform the worship of Manasa? Explain in the light of worship rules you have read?
- d. Explain the solutions of the questions in Tanmay's mind in the light of that worship.

Chapter six

Moral Teachings in Religious Stories

Morality is a part of religion. Teaching related to morality is called moral teaching. Whatever teaching we have, that should develop our morality. Otherwise, our teaching becomes worthless.

Moral teachings have been given through stories in religious books of Hinduism. In this chapter, we will discuss and learn the concept of patriotism and moral qualities by religious stories and the significance of patriotism and perseverance in individual, social and national life.



At the end of this chapter we will be able to-

- explain the two concepts of patriotism and perseverance
- describe exemplary stories on patriotism and perseverance from religious books
- explain the moral teachings in the stories
- explain the significance of patriotism and perseverance in individual, social and national life
- practise them in our own life.

Lesson 1: Patriotism

Patriotism means one's love for one's country. The soil, water, light and air of the country where a man is born, nourishes his/her and keep alive. Being grown up, people feel love for their motherland. This feeling of love for the motherland is patriotism. To sacrifice self for the good of the country and the nation is patriotism. Patriotism is a part of religion. Religious book says- "Janani janmabhumi shcha swargadapi gariyasi". That means mother and motherland are superior to heaven. So, a patriot keeps the interest of the country above any self interest. He/she always works for the good of the country and people. A patriot cannot sit idle when the country is in danger. He/she jumps into action even at the risk of her/his own life and does not hesitate to sacrifice life for the country. Patriotism is a great virtue. All the great people born on earth were patriots.

In the ancient age Jona, Bidula, Kartabirjarjun set examples for patriotism. In the present age Mahatma Gandhi, Khudiram, Masterda Surya Sen, Pritilata, Rani Rasmoni, Chittaranjan Das, Bagha Jatin, Rafiq, Salam, Barkat, Jabbar, Bangabandhu Sheikh Mujibur Rahman, Jahanara Imam along with many others proved their patriotism in the sub-continent. Their contribution for the country and people is written in golden letters in the history. People remember them and try to follow their footsteps.

Individual work: Write five sentences on the contribution of a patriot you know.

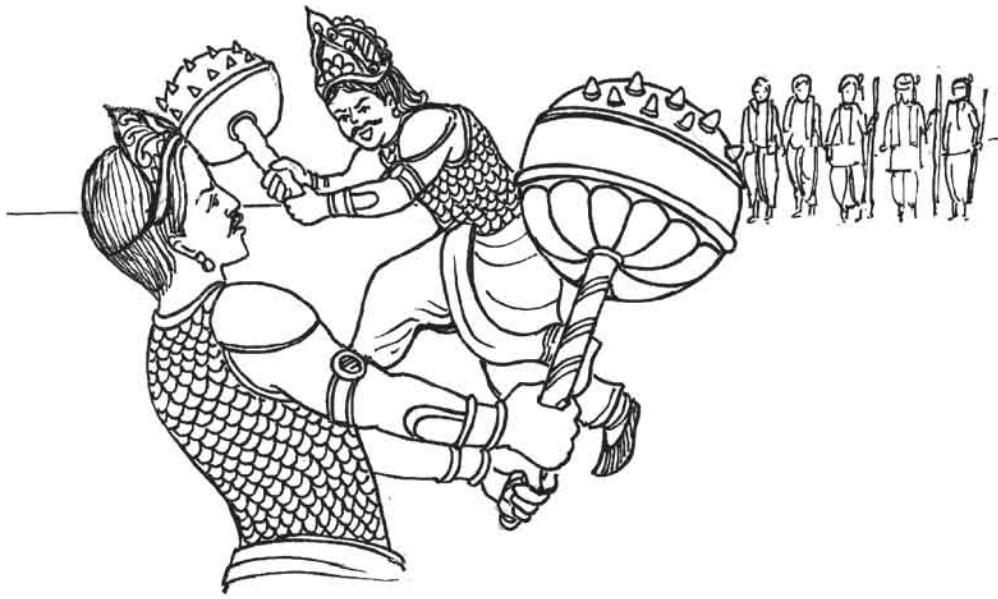
Lesson 2 and 3: The patriotism of Kartabirjarjun

In the ancient time, there was a king who was a descendant of Chandra lineage. His name was Kartabirjarjun. He was not only dutiful but also heroic and patriot. Once he was passing his leisure outside the capital to remove the tiredness of court affairs.

Ravan, the king of Lanka got this news from his spy to take the chance he attacked the kingdom of Kartabirjarjun. A fierce battle started in the leadership of Kartabirjarjun's chief of soldiers. In the mean time, news was reached to Kartabirjarjun. Hearing the news, the king became fired in anger:

"What! My kingdom is under attack! My dear motherland is being massacred by the enemy! I'll go to the battle field immediately".

Thinking this, king Kartabirjarjun postponed his leisure and went to the battle field immediately. On the one side there was the invaders. The other side was invaded, but they were inspired in patriotism. If defeated, the country will be taken by enemies. So, soldiers fought their tooth and nail in the command of Kartabirjarjun. Finally, Kartabirjarjun won the battle. Ravan was defeated and was taken as prisoner by Kartabirjarjun. This news spread to heaven. The news also reached sage Pulastya who was in heaven. Ravan was the grandson of sage Pulastya. So, Pulastya was very sad and he came down from heaven to the court of Kartabirjarjun.



Seeing the great sage Pulastya, Kartabirjarjun offered him proper honour and said, 'I must be very lucky. You've come on your own, which is beyond my expectation,' saying so he prostrated himself before Pulastya.

Being pleased with Kartabirjarjun Pulastya said, "You are favourite of gods. The three worlds are resounding in your praise. Ravan is my grandson. You've defeated him and have taken him prisoner. I want him free, my dear."

Kartabirjarjun said, 'Ravan invaded my country. My patriot soldiers have resisted him.'

Pulastya replied, 'Ravan is defeated to your profound patriotism and heroism'.

Kartabirjarjun said, 'I've the highest respect for you. When you've wanted Ravan free, I'll feel honoured to make him free'.

Ravan was freed.

Ravan confessed his guilt and stood crest fallen

Pulastya said, "May both of you be blessed".

Through the mediation of Pulastya, Ravan made friendship with Kartabirjarjun witlessly by Fire. Pulastya expressed his desire to leave. Kartabirjarjun and Ravan both prostrated themselves before the great sage Pulastya.

Pulastya returned to heaven and Ravan left for his own kingdom.

Kartabirjarjun looked at their departed way. He caught sight of green fields. This is his motherland, his independent kingdom. Pleasure and emotion rolled in from his heart

Lesson of the story: Those who fight selflessly for the freedom of the country are patriots.

<p>Group work: Identify the application of the moral of the story of Kartabirjarjun's patriotism.</p>
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Lesson 4: The importance of patriotism in social and political life

Patriotism is a part of religion. A person inspired with patriotism works for the good of the country and society. They work selflessly for the benefit of others. It is the mission of his life. A person inspired with patriotism does not hesitate to sacrifice riches and even own life. When the country is in crisis, when the country is attacked by foreign enemies, when country's independence is

threatened, when slavery wants to put human beings in chain, when the threat of foreign powers drives the country to disarray, people become initiated to the burning resolution of patriotism and jump into action for people and sacrifice their life for the dignity of the land.

Patriotism springs from the struggle for independence and the realisation of nationalism. The soil of the land becomes red with blood of numerous heroes for the sake of independence. The history of the struggle for liberation in 1971 is a burning example of patriotism. The burning spirit of patriotism inspired millions of Bangalees to sacrifice their lives.

A patriot feels proud of any achievement of the country. In the same way, a patriot becomes concerned and anxious in the bad days of the country and remains prepared for self sacrifice. He/she sacrifices life unflinching to safeguard independence and sovereignty of the country. There are examples of sacrifices by patriots for the country and society in every age. Patriotism has been given much importance in Hindu religious books.

Patriotism is not only safeguarding the country from external enemies but also working for the country's good. Protecting country's assets is also patriotism. Patriotism can also be expressed through accomplishing responsibilities and duties for the development of the country. A patriot plays a strong role as a worthy citizen so that the country may be run by justice and discipline. One has to prepare oneself as a good citizen for the benefit of the country. It is not enough to work for the interest of own self and family, one has to think for the good of the society and the state too. We have to remain ever vigilant for the development of the society and the state. This is also called patriotism. The moral quality called patriotism has to be acquired through sacrifice and pains.

Patriotism makes man generous, inspires to love fellow countrymen, gives inspiration for sacrificing own happiness. Patriotism is an indicator of humanity. One without patriotism cannot be called true human.

Self-centered people usually cannot be patriots. A patriot considers country's assets, interest and dignity as his/her own. So he/she never retreats from sacrificing self for the land, for the people and for the dignity of the country. If one is martyred in protecting the dignity of the country, one will gain eternal heaven.

Subjugation puts men to chain. The advancement of the society is hampered. Subjugated people do not have any role in state affairs. So, the role of patriotism is very important in national life.

So, we will be patriots and remain ready to make supreme sacrifice for the country and countrymen.

Lesson 5: Perseverance

To make repeated efforts with special care and hardship with a view to achieving any special goal is called perseverance. Perseverance is a collection of some qualities. The moral quality named perseverance builds up in the combination of effort, initiative, sincerity, diligence, patience, tolerance, concentration, etc. Perseverance aims at the desired goal of realising a good resolution through hard work and patience. Man becomes great by dint of perseverance and can make impossible possible. Perseverance is the part of religion too. In religious books, perseverance has been considered as special characteristics.

The importance of perseverance is the highest in student life. Student life and perseverance are inseparable. The way to learning is not very smooth. Idle, inactive and frustrated learners never succeed in learning. A perseverant learner can succeed despite low merit. So an unsuccessful learner should not be disheartened and concentrate on studies with doubled zeal. One who is not perseverant, cannot succeed in even a simple task. Success and failure in life largely depend on perseverance. We should remember that the key to success in life is perseverance. People like Rabindranath Tagore, Jagadish Chandra Bose, Kazi Nazrul Islam, Napoleon Bonapart and Robert Bruce became great in the world due to perseverance.

So we all should acquire the noble virtue like perseverance.

Group work: Make a poster writing the impact of perseverance.

Lesson 6: Ekalavya, the perseverant

It was long ago. At that time, there was a dense forest near Hastinapur. There lived the king of Nisadas, Hiranyadhanu. His son was Ekalavya. Ekalavya had a wish that he would go to Hastinapur town and learn the art of using arms and weapons from the famous arms-guru Dronacharya.

That time, Dhritarastra was the king of Hastinapur. Dronacharya taught the art of using arms and weapons to the sons of Pandu namely Yudhishthir, Bhima, Arjun, Nakul, Sahadev and the sons of Dhritarastra including Duryodhan and Duhshasan. The sons of Dhritarastra are known as Kouravs and the sons of Pandu are known as Pandavas.

Once Dronacharya was teaching the Kouravas and The Pandavas the art of archery. Just then Ekalavya appeared in the scene. He had a bow hanging from his shoulder, arrows in hand, feathers in the headband and wearing barks of trees. He prostrated himself before Dronacharya and said, 'Gurudev, I want to learn the art of archery from you.'

Dronacharya looked at him and said, 'What are your particulars?'

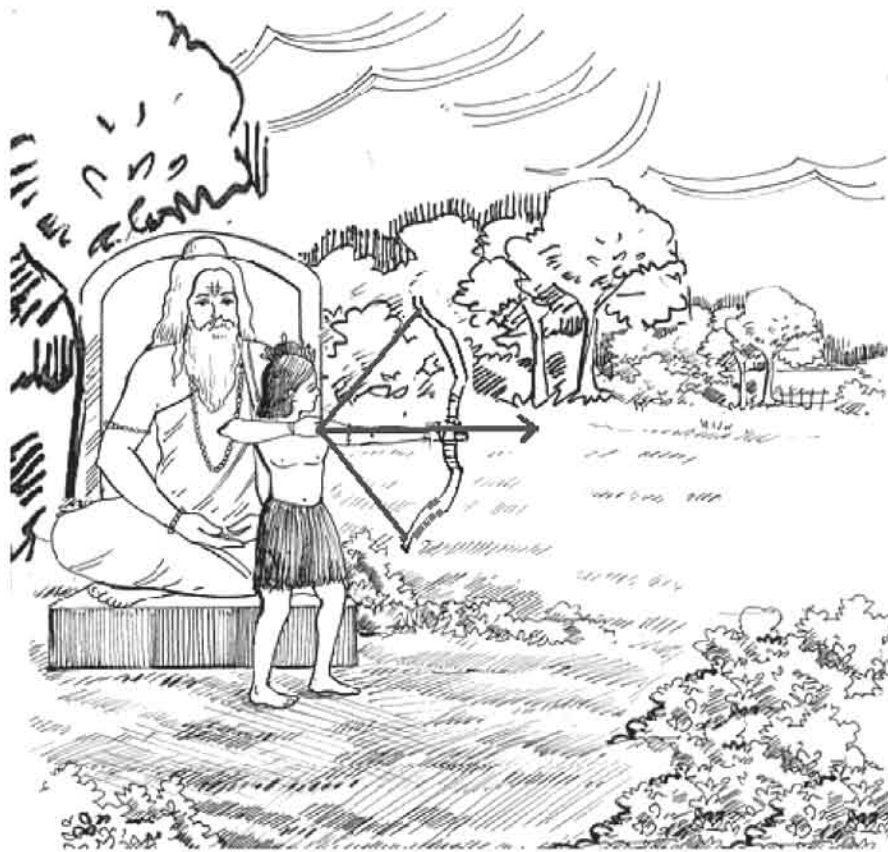
Ekalavya answered, "I belong to the Nisada lineage. People call us Byadh. I live in the forest, at a distance from here."

Dronacharya said, 'My dear, I teach archery only to the royal princes here. It is not possible to teach you.'

Ekalavya was greatly shocked and utterly sad. He went back to the forest in sadness. Going to the deep of the forest, Ekalavya made a hut using leaves and creepers. Then he made an idol of Dronacharya with clay. Acknowledging Dronacharya as Guru in his mind, he continued to practise archery day and night in front of the idol. By absolute perseverance, tireless hard work and non-stop practice, he mastered almost all arts of archery.

At this stage, one day Dronacharya along with Kouravas and Pandavas went to the deep forest to test their learning of archery. They were staying in the camp. They had a trained dog that barked loudly at any unknown person.

It was a coincidence that Ekalavya's training spot was also at a little distance from there. He was in a deep concentration to learn archery. At that moment, the dog showed up and started barking loudly. Ekalavya's concentration broke. He applied seven arrows to close the dog's mouth. In that condition the dog returned to Dronacharya's camp. All present there noticed that the dog was not barking any more. Yudhisthir examined its mouth and found that someone had closed its mouth applying arrows. All became surprised. They followed the dog and reached near Ekalavya's place and returned to report about all to Dronacharya. Dronacharya too became surprised. He thought that none but he himself knew that particular art of archery. However, the same art of archery had been applied upon the dog!



He took Arjun with him and left the camp. Reaching Eklavya's hut, he found that a vyadh youth had been practicing archery in deep concentration. In front of him there was a clay idol of Dronacharya. Being conscious of Dronacharya's appearance, Ekalavya laid his bow and arrow on the ground and approached his Guru. Prostrating himself in front of him, Ekalavya said, 'Gurudev, I'm your disciple. Please order what I should do for you.'

Dronacarya said, 'Dear, where have you learnt this art of archery?'

Ekalavya said in a plain face, 'I've designated you as my guru in my mind. Keeping your idol in front of me, I've learnt all these arts from you through my perseverance and tireless endeavor'.

Dronacarya was astounded. Pandavas stood in awed silence.

It is not an easy task to master such arms skills alone through profound perseverance without learning from an arms guru.

Moral of the story: Perseverance brings success.

Individual work: Show the application of the teaching of perseverance in your practical life.

Lesson 7: The importance of perseverance in individual, social and national life

Perseverance is an inseparable moral quality for the individual, society and the state. The importance of perseverance in the individual life is immeasurable. Without perseverance, learning cannot be internalised. So perseverance is necessary in the formation of personality and learning.

Human being is a social being. He/she has some duties and responsibilities. If everybody in the society performs their respective duties, there will be no clashes and chaos in society. But the performance of one's respective duty does not mean merely the lip service. It needs concentration to the duty, patience, responsibility and dutifulness. And the especial moral quality raised in combination of these qualities is called perseverance. Perseverance helps one to rise high in success. People have done many impossible things by dint of perseverance. None can succeed without perseverance; no nation can reach its desired destination without perseverance. Reaching the highest position of today's world is the consequence of man's long practice of perseverance. The noble history of the present civilization is the history of cumulative perseverance. Great people have contributed to civilization by their life-long hard labour. If people had no perseverance, civilization could not be advanced.

Man has been able to overcome the obstacles of life due to perseverance. Perseverance is the expression of the eternal struggling force in human life. This perseverance makes one enterprising and dutiful. Ignoring one's helplessness man becomes self dependent by dint of perseverance.

Perseverance is a noble virtue. National life becomes prestigious due to this dignified virtue. If every member of a nation becomes perseverant, the nation grows in status and pride.

The more perseverant the nation the more developed it is. To bring dignity and success in national life, all citizens should be perseverant. All statesmen, religious reformers, scientists, litterateur, social reformers who succeeded in life were perseverant.

Individual success is not enough. One should make constant effort to make national life honourable transcending individual life. So to earn a prestigious seat for the nation in the global arena, we all should be perseverant. So perseverance plays a significant role in individual, social and national life

Group work: Identify the impact of perseverance on individual, social and national life.

Exercise

Fill in the Blanks:

1. Mother and motherland are superior to _____ .
2. Self-centered people usually cannot be _____ .
3. Perseverance is the collection of certain _____ .
4. Ekalavya wished to learn archery from teacher (Guru)_____ .

Match the words/phrases from the right column with those of the left.

Left column	Right column
1. Every patriot feels proud	inseparable.
2. Kartabirjarjun was a king	without perseverance.
3. Student life and perseverance are	attacked the kingdom.
4. Civilization would not progress	of the glory of the country.
	of Chandra lineage.

Give brief answer to the following Questions:

1. How is patriotism expressed? Illustrate it with example.
2. 'Patriotism is a noble virtue' --- explain.
3. How did Ekalavya acquire the art of archery? Explain.
4. What teaching do you have from the story of Ekalavya? Explain.

Answer the following Questions:

1. Evaluate the patriotism of Kartabirjarjun.
2. Explain the significance of patriotism in social and national life.
3. 'Perseverance is the key to success in life' --- explain.
4. Explain the significance of perseverance in social and national life.

Multiple Choice Questions:**1. Ravana was the grandson of —**

- a. Kashyap
- b. Pulastya
- c. Chyaban
- d. Durbasa

2. Who was the king of Nisadas?

- a. Hiranaksya
- b. Hiranyakashipu
- c. Hiranyadhnu
- d. Hiranyamanu

3. Patriotism means—

- i. Love for the motherland
- ii. To give importance to self interest.
- iii. To sacrifice the self to the good of the nation.

Which of the following is correct?

- a. i and ii
- b. i and iii
- c. ii and iii
- d. i, ii and iii

Read the following passage and answer to question No. 4 and 5:

Shyamal was a student of class 8 in 1971. When Pakistani occupation army attacked the innocent sleeping people at the midnight of 25th March and killed them indiscriminately, he joined the Liberation War. But before one month of the Liberation, he was martyred in a front battle.

4. Which moral quality of Shyamal's characteristics is prominent?

- a. kindness
- b. honesty
- c. patriotism
- d. perseverance

5. The gist of Shyamal's self sacrifice is

- i. love for one's own country
- ii. feeling for the motherland
- iii. to get the disgrace of subjugation

Which of the following is correct?

- a. i and ii
- b. i and iii
- c. ii and iii
- d. i, ii and iii

Creative Questions:

For sitting for examination again and again Supriya failed and become disheartened. Once she expressed her disappointment to her friend. Her friend advised her 'If you fail once, try for hundred times'. The advice left a deep impact on Supriya's mind and she started studying hard forgetting everything. That year she passed the exam. That success made a difference in her life.

- a. What are Dhritarastra's sons called?
- b. Why did the great sage Pulastya came down from heaven? Explain.
- c. Explain in the light of the moral teaching you have learnt why her friend's advice made a deep impact on Supriya's mind.
- d. Evaluate in the light of your reading the impact of Supriya's hard work in social and national life.

Chapter Seven

Ideal Biographies

Some people were born in our society who helped others through out their life without thinking the self interest. They had no greed and attachments. To help others was their only concern. Their aim in life was to work for the benefits of the world. They were great men and women. Their biographies are model biographies. We can learn many things from their life. We can build up our life well. We have learnt about some such great men and women in class 7. In this chapter we will learn about the life of Sri Krishna, Sri Harichand Thakur, Swami Vivekananda, Thakur Nigamananda, Thakur Anukulchandra, Ma Anandamoyee, Srilabhaktivedantaswami Prabhupada and discuss the importance of their teaching in the formation of morality.



After finishing this chapter, we will be able to-

- explain the importance of Srikrishna's youth life and education in the formation of morality
- explain the importance of Sriharichannnd's life and education in the formation of morality
- explain the importance of Swami Vivekanda's teaching in the light of his biography in the formation of morality
- explain the importance of Thakur Nigamananda's life and teaching in the formation of morality
- explain the importance of Thakur Anukulchandra's life and teaching in the formation of morality
- explain the importance of Ma Anandamoyee's life and teaching in the formation of morality
- explain the importance of Srila Bhaktivedantaswami Prabhupada's life and its teaching in the formation, of morality.

Lesson 1, 2 and 3: Srikrishna

We have learnt about birth and childhood of Srikrishna in class 6. In class 7, we have learnt about His boyhood. Now we will know about this works from adolescence to the rest of his life. We have known before that Sri Krishna is God Himself. Whenever there is an ill practice in religious practice, a rise of irreligion, then to reestablish religion, to punish the miscreants and to protect the virtuous He Himself appears era after era. In his childhood and his boyhood, He has punished the miscreants and protected the virtuous. He has done this all through his life. Now we will know the important works of Sri Krishna's life from the adolescence to the rest and the teachings that we get from them.



Killing of Kangsa

Kangsa was the king of Mathura. He was a devilish torturer. He usurped power putting his own father in prison. He came to know the oracle that Krishna would kill him and tried many ways to kill Krishna as a child and failed. But he did not stop. Once he made a plan to kill Krishna. He sent Akrura to Krishna to invite him to take part in a wrestling. Krishna and Balaram were then in Vrindavana. Akrura revealed to them the conspiracy of Kangsa. Krishna and Balaram came to Mathura. Many wrestlers were killed by them. Kangsa was very angry at it. As soon as he entered the battlefield to kill Krishna, Krishna jumped on his chariot. He pulled Kangsa by the hair, fell him on the ground and killed him. Then he freed Ugrasen, Devaki, Basudev etc. He made Ugrasen the king of Mathura. Krishna and Balaram stayed at Mathura with their parents. Peace was reestablished in Mathura.

Killing of Jarasandha

Jarasandha was the king of Magadha and the father in law of Kangsa. He was also a devilish torturer. He became very angry at the news of Kangsa's death. He attacked Mathura with a large army. But he was defeated by Krishna. Krishna

forgave him. Though Jarasandha became ashamed of this, his wish for revenge increased. So, he attacked Mathura seven times to kill Krishna even then, Krishna did not kill him. However he was about to commit a massive sin. He decided to sacrifice one hundred human beings for the worship of Rudradev. For this purpose, he kept 86 kings in prison. He wanted to fulfill his desire with capturing another 14 human beings. Krishna came to know this and killed him with the help of the second of the Pandava brothers, Bhima. As a result, 100 kings' murder was prevented.

Killing of Shishupal

Shishupal was the king of Chedirajya. Although he was a cousin of Krishna, he was a devilish torturer. His mother requested Krishna saying-"My son, forgive Shishupal's hundred sins." Krishna complied with her request to obey the word of an elder. However Shishupal was envious of Krishna as the latter was adjudged the best personality in the Rajshuya Yajna observed by Yudhisthir and started criticizing Krishna bitterly. He also abused the Pandavas and threatened to attack them. Krishna then killed him with his *Sudarshana wheel*.

The war of Kurukshetra and the establishment of a holy kingdom

Dhritarastra and Pandu were two brothers. Dhritarastra was born blind and so his younger brother Pandu became the king of Hastinapur. Pandu had five sons among whom Yudhisthir was the elder. They were called Pandavas. Dhritarastra had one hundred sons among whom Duryodhan was the elder. They were called Kouravas. Kouravas were dishonest and ill-mannered. On the other hand, Pandavas were honest and well-mannered.

After the death of Pandu, Yudhisthir was to be coronated the king. However Duryodhan did not accept that. So, Dhritarastra divided the kingdom among the two sides. The capital of Pandavas was Indraprastha. Still Duryodhan was not happy. He was expecting the whole of the kingdom. So once he invited Yudhisthir to a game of dice with evil wishes in mind.



Yudhisthir lost the game due to the malpractice of the opponent. According to the precondition of the game, Pandavas went to the forest for thirteen years. After passing the forest life, they came back to claim their kingdom. But Duryodhan said that he wouldn't return the kingdom without war. Krishna then went to Duryodhan and had a long discussion to avoid the war. But Duryodhan did not agree. At last, a deadly war took place between the two sides at the place called Kuruksetra. Krishna took the side of Pandavas. Millions of people died in the war. At the end, Yudhisthir became the king and peace was established in the kingdom.

Srikrishna's advice to Arjun

The two opponent sides were face to face at the Battlefield of Kuruksetra. Krishna was the charioteer of Arjun. The battle was yet to start. Noticing relatives and kinsmen in the opponent side, Arjun said he would not fight and he did not want kingdom by killing his kinsmen. Then Krishna said to him, "You are a Kstria. A Kstria's holy duty is to fight. Otherwise he will deviate from religion and thus incur indignity. Besides, soul never dies. It only takes another body. Those for whom you are sympathized with are already in the clasp of death due to their faults. You will only be the instrument. So, fight and perform your holy duty. Discharging one's own duty is the part of religion". When Krishna said all these, Arjun's misgivings dispelled and he engaged in the fight. The unjust was defeated and the just became victorious in the battle. In this way, Sri Krishna repeatedly subdued the evil doers and protected the good ones and restored peace and discipline in the society.

<p>Group work: Make a list of God Sri Krishna's contribution to the punishment of evil doers.</p>
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SriKrishna's affection for friends

Sri Krishna had excellent fellow feeling for friends. He had a classmate named Sudama. They used to go to the same guru. Sudama was very poor but had the knowledge of Brahma. He had no greed and ill desires. On the other hand, Sri Krishna was then the king of Dwaraka. Above all, He was well known as God Himself.

Once Sudama's wife said to him, "Your friend Krishna is the king of Dwaraka. If you go to him, he may offer some financial help and that could partially remove our distress." Sudama agreed to go not for financial help but to meet his friend after a long time. Once he really started for Dwaraka. As he started, his wife tied some chira-dust with his cloth as a gift for Sri Krishna.

Sudama reached Dwaraka. As soon as Krishna saw him, he ran down and embraced Sudama. Krishna's wife Rukmini made special arrangement to entertain him. After some time, Krishna said, 'My friend, what have you brought for me?' Sudama then gave him that chira-dust. Krishna ate that with deep satisfaction. After that they talked for a long time. But Sudama never mentioned about the financial help. God Sri Krishna understood all seeing his friend's dress. So by transcendental power, he changed Sudama's condition. After returning home, Sudama found huge building in the place of his hut. He had no want of riches. But he used to lead a simple life as before and worshipped Brahma.

Individual work: Write about any event you know about one's feeling for a friend.

Sri Krishna's disappearance

The objective of God for which he was born as Krishna Avatar was fulfilled. The evil doers were punished. Justice and peace were reestablished in society. So it was his turn to return to *Baikuntha*. In the mean time, Balaram breathed his last through meditation. So, Krishna entered the jungle and sat under an Aswath tree. From a distance, a byadh or hunter shot an arrow at him thinking him a deer. The arrow hit the leg of Krishna. He ended his life with this shot.

We learn from the life of Sri Krishna that injustice and falsehood are defeated at the end . There is no room for evil doers in society. God also does not forgive them. God loves the rich and the poor equally. To perform one's prescribed duty is part of religion. So, we will practise these teachings in our life.

Lesson 4 and 5: Sri Harichand Thakur

Saflidanga is a village of Kasiani Upazila in Gopalganj district. Harichand Thakur was born in this village in the month of Falgun in 1218 of Bangala calendar (1811 AD). It was tryodasi Tithi of the dark fortnight. The father of Harichand Thakur was Yasomanto Thakur and his mother's name was Annapurna Devi. Yasomanto was a Brahman of Myithili lineage and a dedicated Vaisnav. Harichand was the second son of Yasomonto. His other three sons were respectively Vaisnav Das, Gouri Das and Swarup Das. They all were Vaisnavs. Harichand was very meritorious. But he did not like learning being confined in classrooms. So he left school only after a few months and was associated with cowboys. He used to look after cows, play and sometimes sing. He had a sweet voice for music. So people were charmed hearing his song, Bhajans, Kirtans etc. He had a lovely appearance and friendly manners. For these reasons, all loved him.

His cowboy friends called him 'cowboy prince'. Since his childhood, Harichand Thakur was thoughtful. This trait of his character became more prominent as he grew up. Gradually he inclined to religion. However he did not preach any new religion. He spread Harinam, preached by Lord Srichaitanya. He said, 'We can find God by chanting the name of Hari in devotion.' Chanting this name is the way of his worship. He used to lose himself being completely involved while chanting this name. That is why his way of worship is called Matua. His followers are called 'Matua Sampradaya.'



The principle of Matuaism is achieving humanity, upgradation of soul and doing overall good to all. Truth, love and sanctity---these are the three pillars of Matuaism. The aim of worship is to realize truth or having God. This needs love.

The precondition of love is sanctity. True love springs in a pure body and mind. Then Hari who is full of love is invoked in the devotee's mind.

Harichand unified the socially neglected class through chanting the name of Hari. He used to say, "No unity, no power." As a result, Matuaism flourished into a massive movement and Matuas spread all over the undivided Bangla.

Thakur used to say that none needs to leave family for the practice of religion. Religion can be practiced staying with family and working for family too. His instruction was, 'Work with hands and chant in mouth.' He himself was a family owner. He had two sons and three daughters. His sons were Gurucharan and Umacharan. After his death, Gurucharan assumed the name Guruchand and was adored as the chief of Matuaism. Matuas consider Harichand Thakur as the incarnation of God Vishnu. So they say:

Rama is Hari Krishna is Hari Hari is Gorachand

All Haris constitute the complete Harichand.

There are no differences among men and women, rich and poor, caste and creed in Thakur's Matuaism. Anyone can take part in chanting of Harinam.

The origin of Matuaism is at Orakandi in Gopalganj. Beside Safalidanga village there is the main Harimandir of Matuaism. There are Harimandirs in many areas in Bangladesh. A Harimandir has been established at the premises of Ramna Kalimandir of Dhaka in 2010. Mahabaruni bath is held at Orakandi every year in the month of Chitra on Madhukrishna Tryodashi Tithi of the dark fortnightly. A fair is also held for three days. Thousands of people gather at that bath and fair. They pay deep respect to Harichand and Guruchand Thakur.

Harichand Thakur died on 23rd Falgun, 1284 (1877) at the age of 66.

Kabial Tarakchandra Sarkar wrote a book 'Sri Sri Harililamrita' on the life and philosophy of Harichand Thakur.

There are Harimandirs in many areas in Bangladesh. Matuas along with devotees regularly chant *namakirtan* there and pay homage to Harichand Thakur.

A few valuable quotes by Harichand Thakur

1. Hari in mind, Hari in consciousness, the name of Hari being the ultimate,
Lost in love and such a one bears the name Matua.
2. Kindness to creatures, taste to the name of Hari, sincere to mankind;
All rites except these all are destined to be flawed.
3. Whoever gets the transcendental feeling even living with family
Is a true saint, there is no doubt about it.
4. Maintain the religion of domestic life
Work with hand, chant in mouth with deep devotion.
5. Maintaining family is your ultimate religion,
Along with punishing the evil and protecting the virtuous.

Harichand Thakur gave twelve do 's to all his followers which are known as 'twelve commandments'. These bear teaching for all. The commandments are: 1. Always speak the truth. 2. Show respect to parents considering them as gods. 3. Look upon women as though they were your mothers. 4. Love the world. 5. Be generous to all religions. 6. Don't differentiate between caste and creed. 7. Establish Harimandir. 8. Say prayer every day. 9. Offer yourself to God. 10. Don't pretend to be a saint. 11. Control your six enemies (six sense organs). 12. Work with hands and chant the name of God in mouth.

Group work: Make a poster writing the commandments of Harichand Thakur.

Lesson 6, 7 and 8: Swami Vivekananda

**“Mon Chala nijo nicketane
Sangsar bedeshe bideshir beshe
Vromo Kana Akaram”**

This song was sung nicely by a youth with devotion. Thakur Sri Ram Krishna Paramhongshodev listened the song in attention in the house of Surendra Nath Mitro at Simulia of Kolkata. He asked who was the youth, Surendra Nath said this youth was none but Narendara Nath, the son of Vishwa Nath Dutt. This Narendranath became famous in th world later as Swami Vivekananda. He was born in



Kolkata on 12th January 1863 A.D. His father Viswanath Dutt was a famous advocate of the Kolkata High court. His mother Bhuvanesari Devi was a pious house wife. Thakur Ramkrishno liked Narendranath at first sight. He urged with appeal "Come to Dakshineswar one day".

Narendranath was different in outlook with courageousness, truthfulness, liberal outlook, and kindness to living beings. He did not like the caste system of the Hindus. His father's clients were Brahman, Kathtriya, Sudra, Muslim and Christian also. There were separate system of hubble-bubble for smoking and each hubble-bubble was named different. But it is very interesting that Narendranath tested all hubble-bubbles. Then his father Vishwanath came and told his son, "What is happening Naren?" Narendranath said, "I have tasted all hubble-bubbles but where is the caste?" His father smiled with this strange word. Thus, morning shows the day, just like this proverb indicated Vivekananda's presence of prudence for all beings.

Narendranath was very scholar in his early age. He also passed the entrance Examination in the first division. He passed the B.A in 1884. Just after these, his father died. As a result, he finally fell in serious financial crisis. He tried to seek job in different places for maintaining the expenses of his mother and younger brothers and sisters. However he did not get it. Being helpless, he took the job at an office of the attorney in Kolkata and earned a little by translation.

During this time, a great change took place in the mind of Narendranath. He thought only about God. "Does God exist? Is He seen?" are some questions which arose in his mind. He also asked his question to others. Even he asked the great man Debendranath about his question. But nobody could satisfy him. At this time, he went to Kalibari of Dakshineswar. Then he asked Ramkrishna at a good chance, "Have you seen god?" Ramkrishna replied smilingly, "yes" I have seen just like I see you and if you wish, I can show you too."

With this simple answer, Narendra liked Sri Ramkrishna. He went there regularly. During this time, he took the lesson of sacrifice from Sri Ramkrishna. Leaving home, Narendranath became a Saint. There, he was renamed Vivekananda. Later devotees used to call him Swami Vivekannanda or only Swamiji.

Leaving home, Vivekananda went out for India for travelling. He observed that all out poverty prevailed over the whole country. Only there were illiteracy and ill education. He was very shocked seeing this sad condition of the countrymen. He was very thoughtful how to rescue the countrymen from this condition. Sitting on the last rock of the Kanna Kumarika, the most southern end of India, he was absorbed in meditation. Through meditation, he could realise that the origin of the vitality of India is religion. This religion is to serve mankind considering them as gods. People of India should be initiated in this religions doctrine. Only then, India will be developed.

He went to America in 1893. He delivered a speech there at the convention of world religions in Chicago on 11th of September. Vivekanda said in his speech, "Hindusm believes all religions on earth to be equally true. The aims of all religions are the same. As the revers merge in one ocean, similarly all the religions aim at one goal - to meet god. So, no clash, but co-operation, no extermination but mutual acceptance of essence, no conflict, but assimilation and peace". He was adjudged the best speaker of the conference. Being pleased with his wisdom, the famous professor of the Harvard University of America John Henry Right told. He is such a man whose wisdom will subdue the combined wisdom of all our professors".

After his speech, Vivekananda's name spread all over America. Inviations were coming from different places for public meeting. He won the heart of Americans by a series of public meetings on Hindu religion and philosophy especially on Vedanta. Then he left for Europe. He travelled through England, France, Italy and made speeches. He revealed the inner truth of vedanta philosophy. He established this truth through his speeches that Hinduism does not merely worship the idol, rather it worships the one God through the worships of multiple gods and goddesses. Therefore, Hindu religion is monotheist from his speeches, the people of Europe knew about Hinduism and its philosophy afresh. Many of them became sincere devotees of him. Among of them, Margaret Elizabeth Noble is specially mentionable. She was so influenced by Vivekananda's philosophy that she had come to India leaving her motherland Ireland. She was initiated by Vivekanda and assumed the name sister Nivedita.

After four years of world tour, Vivekananda returned to his own country in 1897. People received him with great honour and offered him grand welcome ceremony. In response to the reception, he urged his countrymen to fight against injustice and to give up superstitious. He called for unity. He said that power and courageousness are our religion. Weakness and cowardice are sin. Freedom is religion and subjugation is sin. Benevolence is religion, to torture others is sin. Truth is the foundation of all religions. To be honest and to perform honestly are part of religion.

Vivekananda used to say; "People from lower caste, the illiterate, the poor, the ignorant, cobblers, sweepers all are our brothers. To serve them is our true religion". He always thought for the development of the poor. He used to think to remove their poverty and spread their education. His preceptor used to say: religious duties cannot be done with empty stomach. He used to think to remove poverty first above all things. He said, "We have to supply food to the poor, education to the illiterate". First food then religion.

The most important advice of Vivekananda is that serving living being is equal to serving God. Before serving God, we should serve His creatures. Serving to creatures will be the service to God. Serving creature as the creature of God will be the kindness and if it is served with self realisation it will be love. So, he said,

**“Bahurupe Samukhe tomer, chari kotha Khunjicho Ishwar?
Jibe prem Kore Jei Jon, Sei Jon Sebiche Ishwar.”**

Being influenced by this ideology many hermitages, service centers and schools have been established in different villages and towns. Education has been provided and is still being provided through those organizations. Vivekananda did not say this service to creature only in words but proved himself the same in doing this. A plague spread out in an epidemic form in Kolkata in 1898. At that time he was in Darjeeling. He returned to Kolkata without any delay after just hearing the sad news and engaged himself with his followers to serve the patients.

Vivekananda had a very strong voice about the development of women. He said, "Every girl should learn such things that can enable her to earn livelihood if it is needed. Girls should have the equal right with men to learn about industry, commerce and agriculture". He used to evaluate woman as the symbol of strength. So he said, "No renaissance is possible ignoring this strength of women". According to him, all women except his wife should be treated as his mother. He also advised the widows to remarry so that they could live with dignity.

He donated a part of his earnings, as honorarium in America, for the speech on Hindu widow to the Baranagar Hindu widow Asram. In this Ashram widows are trained on life skilled-based training. He was in favour of asceticism of women.

Vivekananda was strongly against the former hated system of untouchability. He always evaluated all as the sons of God. Even Mahatma Gandhi was influenced by his opinion. Some of the writers of that time were influenced by him too.

Vivekananda also established Ramkrishno Math at Barahanagar of Kolkata to spread preceptor's philosophy. Then he established Ramkrishna Mission. In 1898, he established the permanent Math at Belur in Howra district on the west bank of the Ganges. It is commonly known as Belur Math. At present it is the headquarter of Ramkrishna Math and Ramkrishna Mission.

Vivekananda was very hard working. He did not spend a moment without work. So, due to lack of sufficient rest, his health broke down within very short time. As a result, this great saint died at Belur math on 4 July, 1902 leaving the people of India.

We will always follow the teaching of Vivekananda. Then our life will be successful and fruitful.

Some speeches and lessons of Vivekananda

1. My god is not an inmate of far planets or satellite whom we are ignorantly calling man, is my god.
2. Not only we will be jealous of other religion or opinions but we also are to accept other religion or opinion, truth is the foundation of all religions.
3. To be honest and to do honestly are the all about of religion. He who works right according to the will of god is a real religious person.
4. The greatness of men lies in his character not in his profession.
5. Benovelance is the religion, torturing others is sin. Strength and bravery is religion but weakness and cowardice is sin. Belief in god and in own is religion but doubt is sin. Integrity is religion but disintegrity is sin.
6. Don't forget that schedule caste, the illiterate, the poor, the ignorant, the cobblers, the sweeper all are your blood, your brothers.
7. The poor, the illiterate, the ignorant, the sufferers these are your gods. It is your duty to serve them. Consider the poor as god, consider the illiterate as god.

Individual work: Write on a true incident of serving creatures which you know.

Lesson 9, 10 and 11: Thakur Nigamananda

Kutubpur is a village in Meherpur district. An honest Brahmin called Bhumanmohan Bhattacharjee lived in that village. His wife was Manik Sundari. Both the husband and wife passed their time in worship and rituals.

Manik Sundari's parents' house was at Radhakantapur village in Meherpur district. Thakur Nigamananda was born in this village in the night of Jhulan Purnima on Thursday in 1287 (1880 AD) at his maternal uncle's house. His two eyes looked like lotus or Nalini. So he was named Nalinikanta Bhattacharjee.



when Nalini was seven years old. father sent him to the primary school in the village. Nalini started proving his merit all along since the beginning besides play and recklessness. So he finished primary education successfully. Then he was admitted to the Middle English School at the village of Dariapur and went to school from his maternal uncle's house at Radhakantapur. Nalini's *Upanayan* was held at the age of eleven. Since then a religious tendency arose in him. He used to recite the Gayatree mantra thrice a day. He also read the Ramayana and the Mahabharata regularly. But a change came upon him with his age. He rejected the differences in castes. He hated the false pride of Brahmans. But he showed respects to those who are truly honourable. He asserted to be logical. But he would concede if he realized that he was wrong. He strongly hated falsehood/pretension in the name of religion.

Nalini's grandfather was the Great Bankimchandra Chattapadhyay. He had great affection for Nalini. Nalini also had love and respect for him. The two used to have talks on many issues. Through these talks, Nalini learnt many things from Bankimchandra. Bankimchandra died before Nalini's English Examination. After a few days, his mother Manik Sundari also died. These two incidents left deep impression on Nalini's mind. The transience of human life moved him very much.

Nalini became a totally changed man after he passed the exam. He lost his faith in gods and Brahmans, religion and rites and the scriptures. Losing faith in God, he turned to theatre, drama and literature. Side by side he continued charity

work for people. He used to treat people irrespective of religion and race. Nalini advanced alone for the cremation of a dead body when none was found to do that work. For this, father Bhubanmohan had to endure much criticism from neighbours.

Bhubanmohan became very much worried about this behavior of Nalini. He decided to get him married to keep him in the family. Nalini got married at the right time. The bride was Sudhangsubala, the daughter of Byidyanath Mukerjee of Halisahar. Nalini was then seventeen and Sudhangsubala was twelve.

After a few days of marriage, Nalini decided to get higher education. So with the permission of his father, he got admission in Dhaka Collegiate School. After reading here for some days, he took admission to the Surveyor School of Dhaka because passing from here would ensure a job. Passing from there he returned to his own village and started to teach at Kutubpur School. After a few days, he joined Dinajpur Government Office as Overseer. But he changed the job because in this job one had to cheat people. He again changed his job and joined the estate of a zamindar at Kolkata. On this occasion, he had to live in Kolkata. His wife Sudhangsubala was pregnant then and so she was sent to his country home. His wife gave birth to a female child. The child died after a few days. His wife also died after suffering for several days. This hurt Nalini very much. He lost all attractions of family. He left his job too. He often saw the spirit of her wife Sudhangsubala. He wanted to know the mystery and started to study afterlife. At that time, once he met Pumananda Paramhansa at Kolkata. Pumananda said, "Every wife is *adyashakti*, the portion of *Mahamaya*. You have to make sacrifice to attain that."

After that Nalini went to the great holyplace, Tarapith in Birbhum. There was the great saint Bamaksepa. He initiated Nalini with the mantra of Tara and said him to worship mother Tara. At last, mother Tara appeared as his wife. But when Nalini wanted to touch her, she disappeared. He described the fact to Bamaksepa in detail. He asked, "Who is this goddess? Who am I either?" Barna replied, "To know this mystery, you have to worship knowledge. You have to find a knowledgeable Guru".

Nalini began to travel in search of a guru with pure knowledge on the advice of Bamaksepa. He found his guru at Puskar Tirtha. His name was Sachchidananda Paramhansa. Nalini studied Veda-Vedanta, philosophy and scripture while living at his ashram. Guru initiated him with vedic-sanyas mantra and he

assumed the name 'Swami Nigamananda Saraswati'. Later he visited different holy-places in India such as---Kashi, Kamakhya, the Himalayas, Kokilamukh etc. He performed yoga-worship at these places.

Next Thakur Nigamananda started preaching Saddharma for the good of people. He established many Maths and Ashrams at many places in India. He arranged facilities for practicing Brahmacharya at these Ashrams because he felt that if Brahmacharya is not practiced in the first phase of life, the later phases cannot be developed properly. He also emphasized on Garhastya or family life. Besides, Thakur set examples of serving people by establishing agro-farm, cattle-rearing, orphanage, school for Rishis and other educational institutions along with charitable medical centres.

Thakur started publishing a monthly named 'Arya-Darpan' as his spokesman which is still published regularly. It is known as the spokesman of Sanatan religion. Besides, Thakur spread his philosophy by writing books such as 'Yogiguru', 'Jnaniguru', 'Tantrikguru', 'Premikguru', 'Brahmacharya Sadhan', 'Vedanta Vivek', 'Tattwamala', etc.

Thakur Nigamananda's way was 'Shankarer mat o Gouranger path' (Shankar's philosophy and Chaitanya/Gouranga's life-style) that is achieving adwita Brahmajnan through the way of service and devotion. Four Saraswata Ashrams in Bengal are working in this mission. There are more than thousands of Saraswata Sanghas in Bangladesh for spreading Saddharma.

Thakur Nigamananda who was perfect in the four ways of Sadhana namely Tattwa, Jnana, Yoga and Prem died on 13 Agrahayana, Friday at 1-15 pm in 1342 (1935 AD).

Some teachings of Thakur

1. My objective is to establish ideal Garhasthya (family) life. Be ideal family owners following the way of ancient sages. We cannot be with God by only going to forests as Sanyasi. We can attain God by practicing religion in ideal family way while living with family too.
2. Serve creatures considering them as your own self or as Narayana. Don't hesitate to help others. If you leave this religious practice, you cannot gain spiritual power. Serving living beings is the only religion in this era of Kali.

3. Human being is Narayana Himself. So without serving men/women you cannot have the blessings of Narayana. So the Garhasthya way is so important. Associate your own life with the life prevailing through out the universe. If you do so, God willingly sends His blessings. Otherwise, he is not moved only by oral prayer.
4. Completeness of life does not come only through some work. Practise complete dependence on God. Remember that the same God is manifested through insects to Brahma and sacrifice your own self to the service of all creatures. Human life will then be blessed. You will attain divine pleasure.

We get this moral teaching from the life of Thakur Nigamananda's life that false pride is not good for anyone. Caste system creates indiscipline in society. We have to love all irrespective of race and religion. We need to develop our real life along with our spiritual life. You can attain God even by being an ideal family owner. We have to serve people considering them as Narayana. Serving creatures is the only religion in the era of Kali. God exists in all creatures. Serving creatures is serving God. So we have to sacrifice ourselves to the service of creatures. We will remember always these teachings of Thakur Niganananda and we will try to follow them in our life.

Group work: Make a list of charity activities carried out by Thakur Niganananda.

Lesson 12, 13 and 14: Thakur Anukulchandra

Himayetpur is a village on the bank of the Padma in Pabna. Anukulchandra was born in that village on 30 Bhadra, 1295(14Septembert, 1888). His father was Shibchandra Chakravarty and mother was Monomohini Devi.

Anukulchandra passed his childhood, boyhood and adolescent in Himayetpur. He started his school education at Himayetpur Pathsala. When he finished the pathshala, he got admission at Pabna institute. He studied up to class nine there and then he went to Naihaati High School in West Bengal. He was selected for Entrance Examination from this school. But



when he heard that one classmate had failed to collect exam fees, he gave him his own money. So he could not sit for the exam that year and passed Entrance the next year. Then he got admitted to National Medical College at Kolkata as per his mother's wish. His family was in financial crisis then and he continued his studies with great hardship. One day a doctor from his neighborhood, Hemanta Kumar Chattapadhyay gave him a box of medicine. He started treatment of coolie and labourers with that medicine. He led his life with the little money he earned through the pleasure of serving others.

Anukul returned to his own village as a doctor and started medical treatment there. It was an unbelievable success. But he realised that only physical treatment is not enough and mental and spiritual treatments are also necessary for the permanent solution of mankind's sufferings because mind and soul are deeply related with body. So he started mental and spiritual treatment too.

Anukul was a friend of the neglected and the distressed in society. He made a Kirtan party with them. He tried to bring their peace of mind through kirtana. Many educated youths also came forward to help him. This kirtan once turned into a movement. People then called him 'Thakur' instead of 'doctor'. From then on, he is known as 'Thakur Anukulchandra'. Gradually his fame spread all around.

Thakur Anukulchandra established Satshagha Ashram at Himayetpur to help people think honest and keep in honest path. Through this, he used to help his followers to attain Brahmajnan for self development. People in groups started to join his satsangha acknowledging him as guru. He established a connection of work with religion through this Sangha. Education, Agriculture, Industry and good marriage---these four components were the foundation of the Ashram. He made all practise the four stages of life in eternal Arya way of life namely Brahrnacharya, Garhasthya, Banprastha and Sanyasa. For the welfare of general people, Anukulchandra established Tapabon School, charitable medical centre, Engineering workshop, publishing house, press etc. in the model of ancient sages. As a result, people were benefitted spiritually as well as materially. Mahatma Gandhi was very pleased with these activities of Satsangha and praised it very much.

Anukulchandra went to Deoghar in Bihar in 1946 and established a Ashram there in the model of Satsangha. When India was divided next year, he did not come back. He died at Deoghar on 26 January, 1969 at the age of 81.

Thakur Anukul's disciples are active and the activities of Satsangha are still continuing in many places of both parts of Bengal. There are its offices and Ashrams in many regions in Bangladesh including Dhaka and Chittagong. Service is provided to people through them.

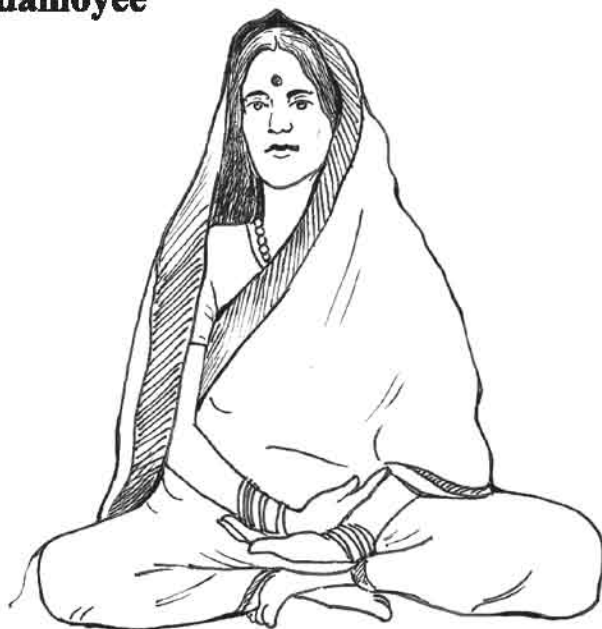
Thakur Anukul wrote 46 books to spread his philosophy among people. 'Punyapunthi', 'Anushruti', 'Chalar Sathi' are some mentionable books.

The teaching of Thakur Anukul was: There are no differences among human beings. Whatever religion one belongs to, one should remember that God is one, religion is also one. Live in the family, but keep mind on God. Only education does not make one great, one has to know also manners. We will always remember these teachings of Thakur Anukulchandra and practise them.

Individual work: Write on the impact of the teaching of Thakur Anukulchandra on individual and social life.

Lesson 15 and 16: Ma Anandamoyee

Ma Anandamoyee was born on 30 April, 1896 at Kheora village in Brahmanbaria. Her father was Bipinbihari Bhattacharya and mother was Moksada Sundari. Bipinbihari's ancestral home was in Vidyakut. The original name of Anandamoyee was Nirmala Sundari. Nirmala's schooling started at the village *pathshala* but it did not proceed further. A certain divinity used to arise in her since her childhood. She used to listen to Harinam chanting with a rapt attention.



Nirmala was married off on 25 Magh, 1315 (1908 AD) at the age of 14. Her husband was Ranimohon Chakravarty from Atpara in Bikrampur. After their marriage, Nirmala gave her husband the name Bholanath.

Bholanath was an employee at the settlement department in Bajitpur. In 1324(1917 AD), Nirmala went to her husband's work station Bajitpur. The divinity in her gradually began to be prominent. If she heard the chanting of Krishna nama, she would become restless in the love for Krishna. Once chanting was being held at the house of Bhudevchandra Bose:

**Hariharaye namoh krishnayadavaya namoh /
Yadavaya madhavaya keshavaya namoh. //**

Nirmala was present there. She became fainted while listening to the chanting. At that time, a divine aura was coming out of her body. All present there became frightened. After some time she became normal again. In this manner a higher divine feeling came in her. Beyond the knowledge of common people, different divine signs began to arise in her body and her body became luminous with an aura of divine light.

In 1924 Bholanath came to Shahbagh area in Dhaka as the superintendent of the gardens of the then Nawab. Nirmala accompanied him. At Shahbagh Kali temple, mother goddess appeared in her. Since then she was called Ma Anandamoyee. She continued her worship activities here. Her Ashram was founded at Siddheswari in 1926. It was her original Ashram.

In 1932, Ma Anandamoyee went to Dehra Dun with her husband. As a result, her place was transferred from Dhaka to northern India. When the news of her divinity spread among people, many became her devotees. Many famous people of India respected her. They used to visit her. She had meetings with such great people as Pundit Jawaharlal Nehru, Mrs. Indira Gandhi etc.

Ma Anandamoyee herself was a great devotee. So she worked hard to make people religious minded. She visited places of all directions of the subcontinent. She revived many lost *Tapobans* and sanctuaries of ancient India. She revived *Naimisaranya* which was the centre of Indian culture, the meditation site of thousands of sages (rishi). Now such activities as kirtanas, chanting, dance, reading of religious books, Satsangha etc. are regularly held there. Thus she

revived many lost/forgotten ancient holy places. She has imbued millions of people of this country with religious feelings by establishing sacrificial rites, temples, idols, etc. at that places. She has inspired people to direct their mind towards God. She established 25 *Ashrams* in the subcontinent including Ramna and Kheora in Bangladesh. This is a great contribution of Ma Anandamoyee in the field of the practice of Hindu religion and culture. Ma used to say, 'In whatever position you are in, continue your duty. Chant the name of God only. Chanting is enough.' Ma Anandamoyee died on 27 August 1982. Her burial took place at Konkhol Ashram on the Gangage in Haridwar.

We have this teaching from the life of Ma Anandamoyee that we have to chant the name of God always. We should not neglect our duties. We have to be respectful to our religion and culture. We must abide by these teachings of Ma Anandamoyee.

Individual work: Write about the contribution of Ma Anandamoyee in the practice of religion and culture.

Lesson 17 and 18: Srila Bhaktivedantaswami Prabhupada

Sri Bhaktivedantaswami Prabhupada was born in North Kolkata (Calcutta) on 1st September, 1896 at 151 Harrison Road. His father's name was Gouramohon Dey and mother's name was Rajani. The original name of Prabhupada is Avaycharan Dey.



Gouramohon had his son's horoscope (*koshthi*) prepared by an astrologer. He made a foretelling about the boy. The boy would go abroad across the sea at 70. He would be famous as a preacher of religion and establish 108 temples. Almost all of his foretelling proved to be true. Avaycharan went to America in 1965 at the age of 69. He preached Hinduism there. Gradually his fame spread all over the world. To spread Krishna's name, he established International Society for Krishna Consciousness which is known as ISKCON.

And he was known as 'Srila Bhakti Vedanta Swami Prabhupada. He established more than one hundred temples in many countries of the world.

Gouramonon Dey was an aristocratic cloth-trader. But in personal life he was a sincere Vaisnav. He used to chant Krishnanama. Lord Sri Chaitanya was his idol. The principal mantra of his worship was 'Hare Krishna, Hare Rama' introduced by Sri Chaitanya. He used to read the Srimad Bhagavad Gita and the Srichaitanya Charitamrita regularly. He wished that his son would also be a Vaisnav like him. So he regularly took the boy to Radha-Krishna temple. He taught the boy to play Mridanga in his early life and encouraged to learn Bhajana and Kirtana.

Avaycharan's mother Rajani Devi was the daughter of a Gourio Vaisnava family. So signs of Vaisnavism also rose in her. She was a devoted and pious wife and an ideal mother. Boy Avaycharan used to see how his mother prayed for the good of all in plain sincerity and observed religious rites and rituals. This devotion, simplicity and dutifulness left a deep impression on the mind of boy Avaycharan.

Avaycharan was the student of BA at Scottish Church College in Kolkata (then Calcutta). At this time he got married. His wife was Radharani Devi. But Radharani had been staying at her parent's house until Avaycharan completed his study.

India's freedom movement was getting momentum then. Avaycharan was influenced by that. Suvash Chanddra Bose was in the same college in his upper class. Bose used to encourage students to participate in the freedom movement. Avaycharan was charmed at the personality, oratory and organizing capacity of Suvashchandra. He did not directly participate in the movement. But he grew a dislike to English education system. He considered India's own education system to be more beneficial than English system.

Avaycharan also was attracted to Mahatma Gandhi's movement. He used to listen and read Mahatma's speech with attention.

Avaycharan passed BA successfully in 1920. But at that time, English army killed hundreds of innocent and armless people at Jalianwalabagh in Punjab. As a protest Gandhiji asked the Indians to by abandoning everything that was from the English. Avaycharan abandoned his BA degree responding to this call of Mahatma. After this incident, he took job at a pharmaceutical company at his father's will and being transferred, he went to Allahabad with his family in 1932.

In Allahabad, there was a big change in Avaycharan's life. Here he became the disciple of Srila Bhaktisiddhanta Saraswati Thakur. Avaycharan had met Thakur once before in Kolkata (then Calcutta) in 1922. He was then inspired by the spirit of Swadeshi movement. Saraswati Thakur then said to him, "Chaitanya Mahaprabhu's movement is more effective than these movements. Chanting "Hare Krishna Hare Rama" can easily attract all classes of people together. This chanting can remove all afflictions of this world and can give real peace. This chanting is the only way of salvation in this age of Kali." Thakur said the same thing to Avaycharan this time too. Avaycharan at that time gave the top preference to guru's order and started working according to his advice.

Avaycharan started publishing a magazine entitled *Back to Godhead* to spread guru's advice and his philosophy. His three favourite books were the Srimad Bhagavadgita, the Srimad Bhagavad and the Srichaitanya Charitamrita. He wrote the interpretations of the first two books. Book were praised greatly by all. He ensured that the magazine and the books reach the great scholars of India. Some of them were Mahatma Gandhi, Pandit Radhakrishnan, Lalbahadur Shastri etc. He also met them. They appreciated his work very much.

Once Avaycharan left job and family in order to preach Krishna *nama* or Krishna consciousness and travelled many places of India. Once he went to Vrindavan and was initiated with *Sanyasism*. Then he assumed the name 'Avaycharanaravinda Bhaktivedanta Swami'. Later he was famous as 'Sri la Bhaktivedanta Swami Prabhupada'.

Prabhupada died on 14 November, 1977 at Sri Krishna's place Vrindavan.

Prabhupada believed that if Krishna consciousness is spread among all nations, there would be no differences among races. There would be no enmity. All would love all. Wars and other destructive activities would be stopped. His guru Saraswati Thakur had told him the same. He also said that Krishna consciousness should be preached outside India. Then universal brotherhood would be developed through Krishna consciousness. With this mission, Prabhupada went to America in 1965. Next year in 1966, he established 'International Society for Krishna Consciousness (ISKCON)'. By turn this society was established in many countries of the world. Prabhupada managed this organisation until his death. He developed it into an international organisation in combination of hundreds of temples, Ashrams, schools and Krishna centres. At present, there are more than 350 temples of ISKCON all over the world. Its headquarter is at Mayapur in West Bengal. In Bangladesh, there are Iskcon temples in Dhaka, Chittagong, Sylhet, Comilla, Khulna and in other cities.

Thousands of people in different countries of the world are being attracted to the ideology introduced by Prabhupada and are being initiated in Krishnanama. Thus they are making a Krishna-family and leading life according to Vaisnav code of conduct introduced by Chaitanya Dev. The main objectives of ISKCON are to develop spiritual consciousness in people's mind through Krishnanama; to initiate mutual love and respect; to remove discriminations among people; to dispel superstition with the light of knowledge; to do different social work; to spread education among children; to provide healthcare to the poor. To reduce differences with other religions through the philosophy of the Bhagavad Gita and through exchanges culture is also one of the objectives of ISKCON.

New words: Mridanga, Gouria vaisnav, ISKCON, Vaisnav's code of conduct

Planned work/Project work: Students will collect pictures of the great men and women described above. They will write their teachings in paper and fix it in front of their study table so that they can see them always. They will also try to know about other great people out of their syllabus and try to collect their pictures.

Exercise

Fill in the Blanks:

1. Krishna has protected _____ all through out his life.
2. _____ cannot be done in a weak body.
3. Nalini's grandfather was _____ .
4. Thakur Anukulchandra started _____ treatment along with physical treatment.
5. At Shahbagh Kali temple, _____ appeared in Ma Anandamoyee.

Match the word/phrase of the right column with those in the left column.

Left column	Right column
1. Jarasandha was the king of Magadha	Duryodhana's relative.
2. Matuas consider Harichand Thakur	as the incarnation of God Vishnu.
3. From Sri Ramkrishna, Narendranath had	and the father in law of Kangsa.
4. Nalini found his guru with pure knowledge	as a doctor.
5. Anukul returned to his own village	the initiation of Sanyasism.
	at Puskar Tirtha.

Give short answer to the following questions:

1. Explain the reason of Sri Krishna's appearance on earth.
2. Explain why Harichand Thakur's followers are called 'Matua'.
3. Explain the main reason of Thakur Nigamananda's practice about the after life.
4. Why did Thakur Anukulchandra started psychological treatment?
5. Why did Swami Vivekananda emphasize body building of the youth?

Answer the following Questions:

1. 'The killing of Kangsa was a must by Sri Krishna.'---Explain this comment.
2. Describe the impact of Swami Vivekananda's address at the world religion conference in Chicago.
3. Explain the philosophy of Thakur Nigamananda.
4. Describe the activities of Satsangha established by Thakur Anukulchandra.
5. Describe main objectives of ISKCON and their impact on society.

Multiple Choice Questions:

1. Who was adjudged the best personality in Yudhisthir's Rajsua yajna?

- | | |
|------------|----------------|
| a. Vishma | b. Sri Krishna |
| c. Balaram | d. Bidur |

2. There is no need to leave family for practicing religion— such comment is of

- i. Harichand Thakur.
- ii. Thakur Anukulchandra.
- iii. Ma Anandamoyee.

Which of the following is correct?

- | | |
|---------------|------------------|
| a. I | b. I and ii |
| c. ii and iii | d. I, ii and iii |

Read the following passage and answer to question number 3 and 4.

Manamohon Babu is a benefactor of people and pious but he is attacked by cardiac disease. A block has been diagnosed in his heart. He was admitted at Sohrawardy Hospital in Dhaka for surgery on doctor's advice. He noticed that the condition of the patient beside him is worse than him. The patient could not get operation for want of money. Manamohon Babu gave the money for his own operation to the patient beside him.

3. Which holy man's ideal is reflected in the behavior of Manamohon Babu?

- | | |
|----------------------|-------------------------|
| a. Swami Vivekananda | b. Thakur Anukulchandra |
| c. Harichand Thakur | d. Thakur Nigamananda |

4. The gist of the worship of that pious man is

- a. Service to creatures is equal to service to God.
- b. Keep your mind towards God while living in the family.
- c. We can be with God by chanting His name with devotion.
- d. Advaita Brahmajnan will be achieved through the way of service and devotion.

Creative Questions:

- 1 Kanondevi gets the pleasure of serving God in her job, family work and perfectly doing religious duties. In her personal life she had a desire to establish a Radha-Govinda temple at her home. To fulfil her wish, she reformed the old temples and established a new temple at the locality and arranged Radha-Govinda worship there spending her earnings. She made people of her locality conscious about the fact that fulfillment of the knowledge of God can be achieved through the worship of gods and goddesses.
 - a. What is the original name of Ma Anandamoyee?
 - b. Explain the reason of Ma Anandamoyee's becoming restless in the love of Krishna.
 - c. Explain the difference of Kanondevi 's maintaining of her family life with Ma Anandamoyee's working life.
 - d. 'The message of Kanondevi to her local people is as though the reflection of Ma Anandamoyee's message' .---Do you agree with this opinion? Give reasons for your answer.

2. Bidhan and Kamol are recognized terrors and extortionists of the locality. Local people's lives have turned into hell because of the torture of these two. Shyamol is honest and religious minded. He has brought many people in the locality to the path of religion. The law-enforcers wanted to eliminate them but Shyamol objected to it. He took the responsibility to bring back Bidhan and Kamol to normal life. Although Shyamol succeeded to bring back Bidhan to normal life, he failed in case of Kamol. Kamol could not leave his former life. Once he was caught on the spot while committing a crime and was killed.
 - a. Which country was Jarasandha the king of?
 - b. Why did Duryodhan invite Yudhisthir to the game of dies? Explain.
 - c. In the light of which moral teaching did Shyamol bring back Bidhan to normal life? Explain in the light of the teaching of 'Biography of Sri Krishna' that you have read.
 - d. Evaluate the reason of Kamol's not coming back to normal life in the light of the teaching of Sri Krishna's killing of Kangsa that you have read.

Chapter Eight

Hindu Religion and Moral Values

Moral value is the standard to measure how the behavior of an individual or a nation will be towards another individual or society or nation in case of individual or society or nation or even the world. This moral value is formed through some quality such as humanism, courage, justice, good company, restraint, non-violence etc.

We know that it can be measured in the standard of moral values how much civilized an individual or a nation is. In case of an individual or a society, religion helps develop moral values.

It is relevant to Hindu religion too. In this chapter, we will discuss and explain in the light of Hindu religion the concept of moral values and justice, good company, restraint and non-violence. We will also explain the ways of building these values in family, social and national life.

We will discuss non-violence and violence and the causes of AIDS, its impact and the prevention of it.

From this chapter, we will be able to -

- explain the concept of moral values
- explain in the light of Hindu religion the concepts of justice, good company, restraint and non-violence
- explain the ways of developing the concepts of justice, good company, restraint and non-violence in family, society and national life
- explain in the light of Hindu religion the reasons and impact of AIDS and its prevention and also how to behave with an AIDS patient
- reflect the discussed moral values in individual and social life

Lesson 1: The concept of morality

'Morality' means the concern of behaviour and attitude that have the ability to differentiate between right and wrong and the tendency to be devoted to do the right things. Issues related to moral values are 'morality'. Moral education means the educations related to morality.

We should speak the truth. So, we will always speak the truth. It is our duty to respect the elders. So, we will respect the elders, serve the elders. We will serve living beings as God. Because God exists in them as souls.

All should have the moral values. When there is a scarcity of it in individual or in a society, then it is called degradation of moral values or immorality. The exposure of moral values can be expressed in many ways. Such as values about choice and beauty, values about life and universe etc. We are guided by some values in three levels namely individual, social or national and international.

When values are seen in relation to morality, they are termed moral values.

'Value' means standard or measure. Moral values are mere a part of combined values of life and universe. From this perspective, 'moral values' indicate a certain standard of values, for example, what do we think about a person? The moral value says: one should consider others as his own. In many times we behave with others depending one's profession, wealth, designation etc. This does not reflect our moral values. To give dignity and honour to someone we should not consider one's wealth, profession, designation, religion. But when we respect in terms of equality, there will be the real reflection of moral values.

Moral values are directly related to religion. Moral values are reflected in religious living. On the other hand, moral valued are considered as the parts of religion.

Hindu religion expects a high standard of moral values. There must be the reflections of moral values in the behavior of one who is religious. It is because moral values are part of religion.

Here we will learn in the light of Hindu religion about the values such as justice, good company, restraint, non-violence, etc.

New Words: guided, wealth, reflection

Lesson 2: Justice

Human beings have built up the institution called society in the process of living together. All have to live together in society. But differences in opinion may arise among members of society for many reasons. Differences of opinion turn into enmity and quarrel. Then it becomes necessary to determine who is right and who is wrong. No one of the two dispute parties can be punished only on an accusation. It has to be proved whether the accused is wrong-doer or not. The system of determination of right and wrong, is called justice.

The judge should be neutral. He has to determine who is right and who is wrong or whether the accused is real criminal or not without doubt. To perform judgement in the light of religion or law without any bias is justice.

Justice plays a strong role in leading society to the right path. When a judge trials, he does not consider who is son, who is friend or who is relative. He has to be guided by righteousness, religion or law and reason. There should not be the room for emotion such as respect, affection, love etc. Even though the judge feels sad for the accused, he/she has to do justice.

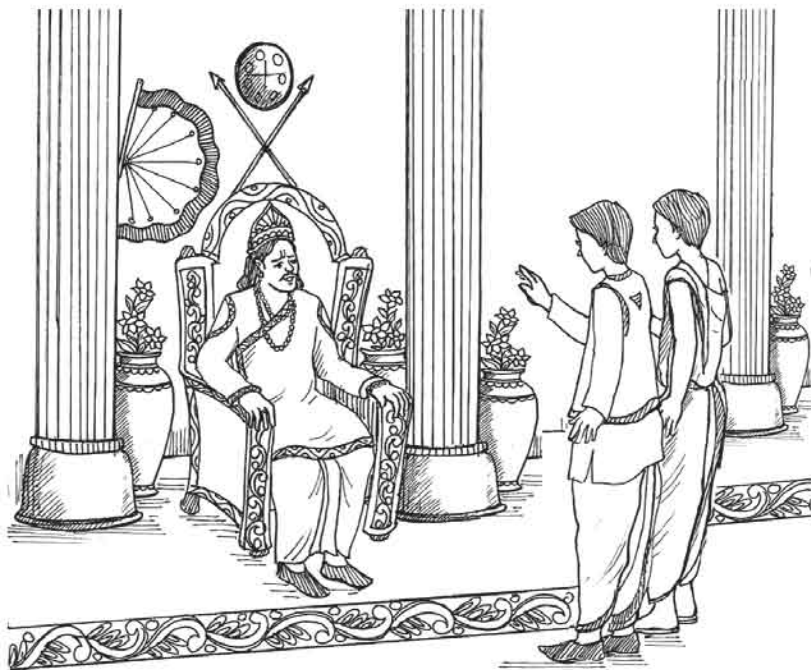
Rabindranath Tagore has said on this-

**When the judge himself feels the pain for the punishment of the convict –
The judgement is the best.**

We know the story of Prohlad, the devotee of Vishnu. He was a devotee of Vishnu despite of his birth in a Demon lineage. He is also famous for his justice. Now, we will learn a story from the Mahabharat on his justice.

Lesson 3: Justice of Prohlad

That was the time of the king Prohlad the devotee of Vishnu. The people were happy in his reign. His son was Birochon. Birochon was somewhat arrogant and haughty because of being a prince or because of his character. At that time, there was a youth Brahman in the capital whose name was Shudhanwa. The prince Birochon did not have a good relation with Shudhanwa. Once a debate was arisen on who was the superior in knowledge and qualification between two. Then Birochon said, 'Let's have a judgement from educated person on this issue.'



Shudhanwa said, 'The king is the ruler. So we should seek justice to the king. Let's go to your father, King Prohlad. We hope, he will give us a right the justice.'

Then they both went to King Prohlad and sought justice. Hearing everything, King Prohlad said, 'Prince Birochon is strong and clever. But his arrogance and pride have tarnished his character a little---as the moon has a spot.'

Birochon : Father---

Prohlad : Yes my son. Don't interrupt, Let me say.

Prohlad continued, 'Youth Brahman Shudhanwa is strong due to his piety, truthfulness, patience, and restraint. Non-violence has made his character brighter. So between of you two, Birochon is superior in knowledge and quality.'

Prohlad's neutrality in judgement without any bias to son has marked it glowing example of justice.

Individual work: How will you apply Prohlad's instance of justice in your own life.

Lesson 4 and 5: Good companion

Good companion is the company of good people. It is staying and living with honest people. Good company is pleasant. If you are with good people, you can remain safe. Because an honest man is not harmful to others, rather he can help others in need. A proverb goes - a man is known by the company he keeps.

Sri Ramakrishna told his devotees many times about good companions. He said that good company makes our mind pure, makes good character and brings devotion in us.

We have heard that touch stone can turn iron into gold. In the same way, good company can turn an evil person into honest and noble.

Here is a story about this.

The saint and Sridhar

There was a very beautiful village. A boy lived there. His name was Sridhar. He was very naughty. He became angry on very simple matter. He always made quarrel. He even did not hesitate to steal.

Once Sridhar was walking aimlessly and came to Badrika Ashram. It was a very famous Ashram. There were so many temples, Dharmashalas, schools, in the campus of the Ashram.

Sridhar went to the temple. He saw that garlands of pearls were hanging from the idol. He waited for midnight. At midnight, he stole the pearl-garland from the idol. Then he fled away.

Wearing the stolen beautiful pearl-garland he began to walk around, then he came to a Ashram of a saint.



Besides the regular worship, the saint used to serve others. He said that if you serve creatures, you serve God. The saint said to Sridhar, 'Can you help me, my boy?'

Sridhar said, "Say, what I have to do".

The Saint (sanyasi) then took out a pearl from his sack and said, 'This pearl has dropped from the garland of someone. The owner of the garland has come from Badarika Ashram. He is on the way to home. I'm giving you the pearl. If you meet him on the way, give it to him.' Sridhar took the pearl from his hand and found that it was dropped from his own garland. He did not know how it was dropped.

Sridhar said to the saint, 'How do you know that the pearl is dropped from my garland? But the garland is not mine. I stole it from an idol of Badrika Ashram. Now what should I do?'

Saying this, he began to cry.

The saint realised that honesty rose in his dishonest mind. He said to Sridhar, "Dear Sridhar, you have committed a crime once and that does not mean you will again do it. Come to the way of goodness. Go and return the garland to the idol. Then God will forgive you."

Following the advice of the saint, Sridhar went to Badarika Ashram and placed the garland on the idol again secretly. Then he went back to the ashram of the saint instead of going home.

Sridhar used to live with the saint. The saint took bath every morning. Sridhar also started to take bath every morning. He took part in many duties at the ashram.

One day, he saw a cat sinking the river. Seeing the cat he dived in to the river and rescued it. In another day he carried the dead body of a beggar of contagious disease to the graveyard. Thus Sridhara engaged himself to the service of the distressed.

After taking permission of the saint one day he went home. Nobody could recognize him. It was not possible also. He was not that Sridhar now as he was in previous. He was then a young worshiper. But his mother recognized him, 'Sridhar, you're here!' 'Yes mom, I'm your Sridhar.' He was no more that evil Sridhar, that thief Sridhar. He was then honest and devoted to serve others. Good company thus can make an evil one to a noble and honest. This is the nobility of good company.

Group work: Write an essay on the impact of Sridhar's teaching on individual and social life.

New Word: Hesitate, Dhormasala, idol, deadbody, engaged, miscreant.

Lesson 6 and 7: Restraint

The term 'restraint' means to control oneself. There are ten signs of Hindu religion mentioned in the scripture among 'dam' and 'indria nigrha' are the two. 'Dam' means to subdue. 'Indria nigrha' means controlling the senses. Directing senses instead of moving according to the demand of senses is called 'indria nigrha'.

An example can make it clear. Suppose, there was a marriage ceremony in your home. In a room, a huge quantity of curd and other sweets were stored. I entered that room. Nobody else was in the room. I was tempted to take a sweet and eat. None was there to see it. In this moment it came to my mind that any person may not see me but God is seeing me. Besides, stealing is an immoral thing. So I controlled my temptation. Through this, my sense organ was controlled. Dam and indria nigrha are combinedly called restraint.

This restraint is part of austerity. Austerity is to make a hard drive to achieve the goal. Yoga shastra says that there are four pillars of religion. These are austerity, cleanliness, kindness and truth. Cleanliness is the main religion. The other three are the parts of austerity. There are several types of austerity too, for example, physical austerity, oral Tapasya, psychological austerity etc.

To tolerate cold, hot, hunger, thirst, to worship gods, to respect the superiors, simplicity, non-violence etc. are physical austerity.

Using of true, pleasant and useful words and the reading of scriptures are called speech austerity. Satisfaction of the mind, non-violence, control of speech, cheating are not psychological austerity. So it is found that restraint is the part of Tapasya as well as religion.

Without restraint, life is like a boat without a rudder or like a horse without its harness. There remains no control over life and no discipline. Restraint makes our life disciplined and noble. So practicing restraint is one of the ways of success.

Restraint is a part of *brahmacharya*. Passing the period at guru's house for learning restraint by practicing is called brahmacharya. So restraint is a part of student life.

Without restraint, any event of personal or social can be foiled. We should practise restraint all through our life and maintain it in every sphere. Sage Bashistha maintained restraint in every situation and so he was recognized as a great sage (*Maharsi*).

Conversely, sage Durbasa often used to lose restraint. For this he had to suffer and his image was tarnished.

So restraint is useful in life. If we want to practise tolerance of others' opinion, we have to practise restraint.

Individual work: Write five sentences on the necessity of practicing restraint in life.

New Words: Subdue, Controlling of senses, austerity, Soucha, cleceive, Rudderless, Reckless, Success.

Lesson 8: Non-violence

Not to torture and kill other living beings is called non-violence. In the Yogashastra, eight types of yoga are mentioned such as, Yama (restraint), niyama, asana, pranayam, pratyahar, dhyana, dharana and Samadhi. Yama is the basis of non-violence.

Violence is the antonym of non-violence. The tendency of torturing or killing living beings is called violence.

We want wealth, fame, power, good will etc. We become violent to those who become obstracle in getting the things. This behavior is immoral.

Violence brings indiscipline and sufferings in society. Sometimes violence causes death. So violence is ill-religion.

The Manu Samhita says, one who does not become cruel, does not become violent and can win heaven (4/246). It has also been mentioned in Manu Samhita that one who is non-violent can succeed in all events including religious duties (5/45).

Not only in the Manu Samhita in other books of Hinduism also there are a lot of discussions on non-violence. Non-violence, a part of Yama is helpful for Tapasya, a means to survive in the world and a way to attain salvation. So it is said, love is the best virtue. In an advice to Yudhisthir, Bhisma said, non-violence to all living beings is the best virtue. The consequence of violence is never good. Kouravas were jealous of Pandavas. The result was not good.

But non-violence does not mean cowardice or timidity. It never means indiscriminate forgiveness. The punishment of the criminal in a trial is not termed as violence.

Torturing others, trying to do harm or killing others for own interest is called violence. So not to torture others is non-violence. Non-violence makes people great, brings peace in society. Non-violence is a part of religion and one of the moral values to practice.

Lesson 9: Ways of developing values like justice, good company, restraint and non-violence in family, social and national life.

Justice

We can have the value called justice in family, social and national life by following the ideals of Prohlad, the devotee of Vishnu.

In a story of Mahavarat it has been mentioned that father of Sattakam and the king of Ajoddhya Dusmanto sent some death-sentenced criminal to his son. Sattakam said it is unfair to execute death penalty without proper justice. Ideal of justice was reflected in the sattakam's statement. Values of justice can be achieved in our family, social and national life if we receive the learning of justice from our scriptures.

Good Company

Ideal of good company can be obtained from religious book. If we take the good company by giving up the bad company ideal of good company can be achieved. It is not for learning only, rather than it is for practice and apply in our daily life.

Restraint

Restraint is one of the important component of astanga yoga. Restraint value can be achieved in family and social life if everybody practice it in their daily life. This restraint behavior can be reflected on social and nation aspect. So practicing orderly behavior is the way to a attain restraint values.

Non-violence

Non-violence is a component of Astaga yoga. Worship is not possible without non-violence. It is also needed to be practiced. We will never show any violence to living beings. We should consider livings beings as Brahma. Then tendency of any violence will not be evolved in our mind. We will keep ourselves away from anger and jealousy following the teaching of the Srimad Bhagavad Gita. Always peace will be prevailed in our mind. We should take both happiness and sorrow equally. Any gain will not make us proud at the same time no loss disheartened. Practicing this type of life style will make us non-violent.

In fact, realization and practice are the best ways to develop the religious values. Keeping this in mind, we should reflect the values in our real life.

Lesson 10, 11 and 12: HIV/AIDS and its remedy**Concept of HIV and AIDS**

The opposite of morality is immorality. Human can do good things, as well as they can do bad things. As there is a black side there is the bright in oppsite side, similarly there is darkness against the light. We should have the knowledge about both moral and immoral things. If we have knowledge about immoral things we can be careful about it. In class 6 and 7, we have learnt about immoral activities such as smoking and drug addiction. In this class, we will know about a disease which is caused by the immoral act. The disease is called AIDS.

AIDS stands for Acquired Immune Deficiency Syndrome. AIDS is caused by the infection of HIV. HIV stands for human immunodeficiency virus. AIDS is a set of symptoms and illnesses that develop as a result of advanced HIV infection which destroys the immune system of a body. As a result, human body become vulnerable to many other diseases. There is currently no cure for HIV with the right treatment and support. When the infection is at advanced level, and if left untreated it will lead to death.

The causes of AIDS

- a. If blood of HIV carrier is transfused into another body, the receiver is at a risk of being infected with AIDS. If an aids affected person's used syringe is again used by another one, there is also a risk of HIV infection. Since HIV spread through blood, it can be spreaded through used blade, razor, knife etc.
- b. One of the causes of AIDS is sexual intercourse. If one do intercourse with another one who carries HIV, the former is in the risk of being infected.
- c. In pregnancy, delivery and breast feeding time the child can be infected with HIV from a carrier mother.

But AIDS is not a contagious disease. If we do normal daily works with an HIV infected person, there is no risk of infection. There is no risk of infection through embrace with an AIDS patient, by using the same toilet with him/her. HIV is not spreaded by cough or cold or tears or sweat of an AIDS patient.

The impact of HIV/AIDS

1. The impact on healthcare

- a. HIV/AIDS creates a severe problem for public health.
- b. Its treatment and care is very much expensive that's why a major portion of allocation for health is spent on AIDS/HIV infected people depriving the other.
- c. From a HIV/ AIDS positive carrier this disease can be spreaded to common people and cause an epidemic.

2. Economic impact

- a. Production sector is damaged,
- b. Tourism sector is also destroyed.

3. Social impact

- a. The number of orphans and widows increases.
- b. Social and family bonding become loose.
- c. Majority in the society look upon an AIDS/HIV patient. The infected become cornered and pass an inhuman life.

The prevention of HIV/ AIDS

We should be aware of the factors which are responsible for HIV infection.

Following factors are needed to be considered in prevention of AIDS:

1. In transfusion of blood, it should be screened to be sure about the existence of HIV in donor. A HIV infected blood must be avoided.
2. In unmarried life Brahmacharya should be followed as religious practice.
3. Sexual intercourse should take place between husband/wife in married life. It should avoid illicit sexual intercourse always.

In Hinduism, there is some rules for following Brahmacharya in student life. In the Manu Samhita, illicit sex is termed as one of the five deadly sin. In religion it is not only asked to avoid drug addiction, but also having company of drug addicts is termed as a great sin.

So, if one follows the rules and norms of Hindu religion properly, one/he/she/ will have no risk of having AIDS. Moreover, there will be no risk of infection of sexually transmitted diseases.

Our body is termed as the temple where God stays as soul. We keep exterior of our temple clean and tidy. Then why should we not keep our temple-like body clean and tidy? Keeping our temple-like body clean and tidy, we will be able to protect ourselves from HIV/AIDS infection.

Hindu religion says, 'Hate a sin, not the sinner'. So, we should behave softly with an AIDS patient. We should not discriminate them. We should not undermine their human status. Because, we know that AIDS is not a contagious disease. So, there is no need to keep an AIDS patient separate from others in the society.

We will behave with an AIDS patient in such a way that his/her normal life is not hampered. It should be confirmed that they can do their normal activities. They can keep their minds pleasant. Hinduism asks to serve living beings as they were Gods. An AIDS patient should not be debarred from this service.

Group work: Make a poster writing our duties towards AIDS patients.

New Words: Curbale, syringe, Blade, razor, knife, intercourse, pregnancy, delivery, contagious, five death disease, temple of god.

Exercise

Fill in the Blanks:

1. We should always speak the _____ .
2. The term 'value' stands for _____ .
3. Moral values are parts of _____ .
4. Prohlad was born in a _____ lineage.
5. Good companion is the association of _____ .

Match the word/phrase in the right column with those in the left column.

Left column	Right column
1.Touchstone can turn	by serving creatures.
2.We can serve God	take bath every morning.
3. The saint used to	is a great virtue.
4. The tolerance of others' opinion	is the opposite of violence.
	iron into gold.

Give brief answers to the following questions:

1. What do you mean by good company?
2. Write the reasons why non-violence is called higher religion.
3. Discuss the need of restraint in human life.
4. Explain the concept of moral values.

Answer the following Questions:

1. Explain the need for justice in the present society.
2. 'It is possible to raise the height of life through keeping good company'. Explain in the light of Sridhar's life.
3. A concerted effort is needed to resist AIDS.---Explain the comment.

Multiple Choice Questions:

1. How many components of yoga are mentioned in Yogashastra?

a. four	b. six
c. eight	d. ten

2020

Academic Year

8 - Hindu

মন যার সংশয়ী তার বড় কষ্ট
-শ্রী সারদা দেবী

দেশকে ভালোবাসো, দেশের মঙ্গলের জন্য কাজ কর
- মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

তথ্য, সেবা ও সামাজিক সমস্যা প্রতিকারের জন্য '৩৩৩' কলসেন্টারে ফোন করুন

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে
১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



Ministry of Education

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