Hindu Religion Studies

Class Five



National Curriculum and Textbook Board, Bangladesh

Prescribed by the National Curriculum and Textbook Board, Bangladesh
as a textbook for Class Five from the academic year 2026

Hindu Religion Studies

Class Five

(Experimental Edition)



National Curriculum and Textbook Board, Bangladesh

Published by
National Curriculum and Textbook Board, Bangladesh
69-70, Motijheel Commercial Area, Dhaka-1000

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First Print: September 2025

Design
National Curriculum and Textbook Board, Bangladesh

For free distribution by the Government of the People's Republic of Bangladesh

Printed by:

Preface

Primary education bears paramount importance in national life. Equal opportunities have been created for all children in the country to receive quality primary education irrespective of ethnicity, socio-economic status, physical and mental limitations, or geographical location. A key objective of primary education is to foster humanitarian values, follow a curriculum and textbooks tailored to the local environment and resources, and create a joyous and congenial school environment to facilitate the physical and mental development of children.

In light of the National Education Policy 2010, the National Curriculum and Textbook Board (NCTB) has adopted an integrated curriculum to make primary education more contemporary. Curricula of different countries have been reviewed and teaching learning values have been incorporated in the context of Bangladesh. This has provided a practical foundation for making education more life-oriented and effective. In the context of globalization, the psychological state of children has been given special consideration. Considering the needs and opinions of stakeholders in the changed context, necessary revisions were made in 2025 to the National Curriculum 2021 (Primary Level). In this light, textbooks for Class One to Three have already been revised, and the textbook for Class Five has been developed.

The textbook is the most important component of curriculum implementation. Prioritizing this, the NCTB is always diligent in developing textbooks for every level and grade. In the writing and editing of each textbook, the curriculum's goals and objectives have been focused. Careful attention has been paid to the diverse curiosities and cognitive capabilities of children. Special importance has been given to textbook development to ensure that teaching-learning activities become a joyful experience. It is hoped that each textbook will contribute to the balanced psycho-physical development of children. At the same time, it will facilitate their acquisition of desired skills, adaptability, patriotism, and moral values.

In developing the 'Hindu Religion Studies' textbook for Class Five, continuity with previous grades has been maintained. In developing the textbooks from Class One to Class Five, efforts have been made so that students can meet their fundamental learning needs by acquiring essential knowledge, subject-based skills, attitudes, and values. The informational and descriptive content in the textbooks for all five classes maintains continuity.

This textbook has been developed and revised under the direct supervision of the Primary Curriculum Wing of the National Curriculum and Textbook Board. Sincere thanks and gratitude are extended to all the class teachers, teacher trainers, pedagogues, curriculum specialists, subject experts, artists, and graphic designers who contributed their intellect and labor at various stages of the textbook's development, rational evaluation, finalization, and coordination. Thoughtful opinions and suggestions from all concerned for improving the textbook will be considered with importance.

September 2025

Professor Robiul Kabir Chowdhury
Chairman (Additional Charge)
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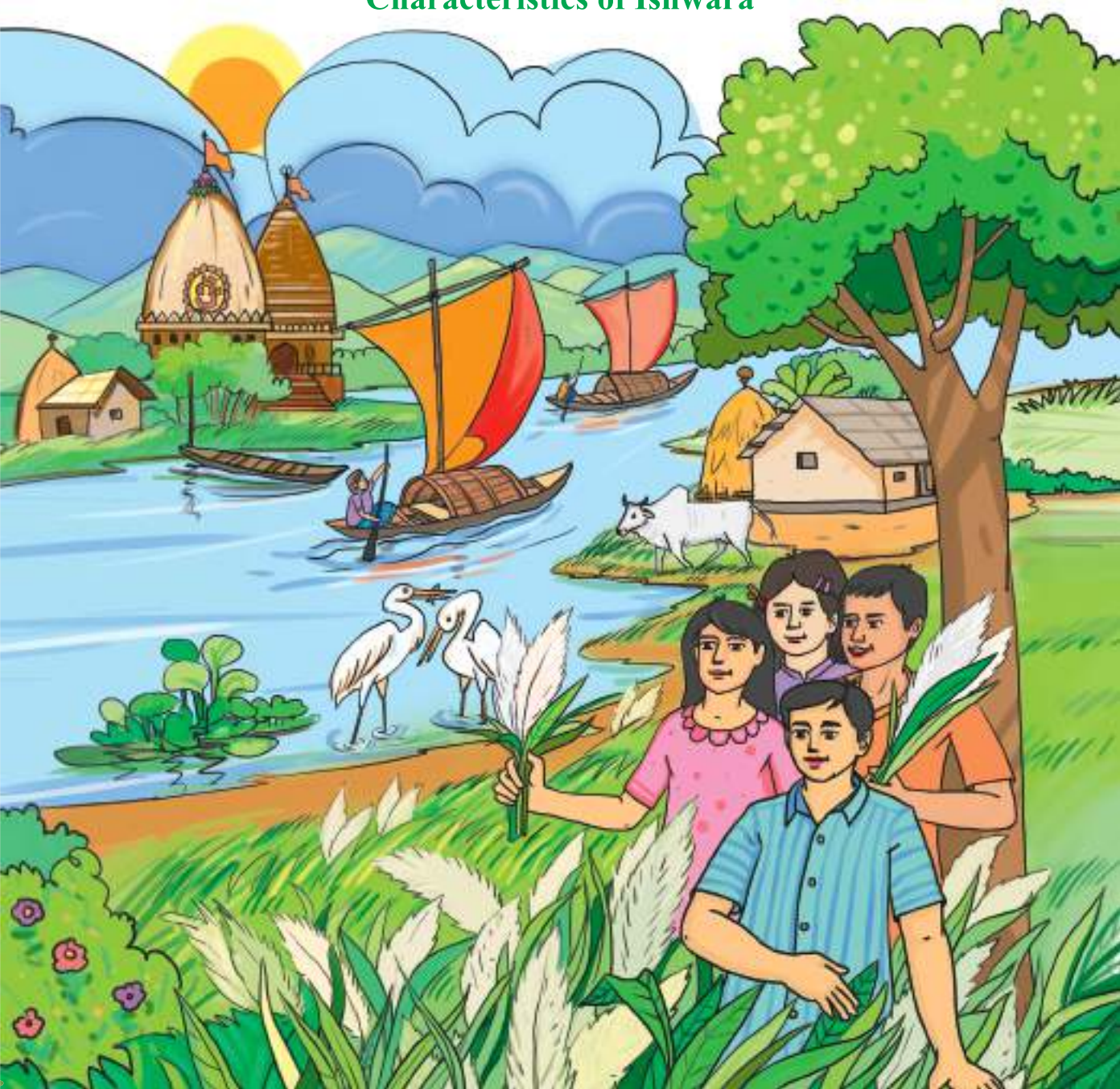
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Chapter One

The Creator and the Characteristics of Hindu Religion

Lesson One

Hindu Religion, The Creator and the Characteristics of Ishwara



Make a list of the elements of nature that you see in the picture:

... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...

Who has created nature? Write your ideas about Him in five sentences:

1

2

3

4

5

'আনন্দলোকে মঙ্গালালোকে বিরাজ সত্যসুন্দর।' Who is this Satyasundara? We have to know Him. We have to perceive Him. Satyasundar is the Creator. In the previous class, we have also read about the Creator. We have tried to know and perceive Him. But can we put an end to speaking about Ishwara? We look around and get surprised. How many forms there are! How much diversity there is! There are trees and plants of various names. Various kinds of animals are there. We see butterflies of different colours. We are delighted at the sight of butterflies. We feel like running behind them. And the flowers of many colours and fragrance. We canot take our eyes off them. Again,

there are rivers, canals, beels and seas. We get fascinated by their appearance and vastness. We become surprised as well. Then, we look at the sky. In the morning, the east takes a crimson colour that bewitches us. The sun shines in the sky by day. There are planets in the sky at night. It seems as if someone kindled countless stars in the sky. We know the names of the manufacturer of the houses and furniture. But what is the name of the creator of nature, the sky and this graceful diversity? Don't we want to know His name? Of course, we want. The saints and hermits have named Him Brahma, Ishwara, Bhagavan and so on. Ishwara has created both the visible and the invisible and the universe. There is no end to His creation. He has created everything.

In Hindu Religion, Ishwara has been conceived in many forms. Ishwara is both corporeal and incorporeal. He is so vast, so enormous, so powerful that we cannot bind Him in any definite shape or form. So, He is formless. Saints and hermits have given the name 'Brahma' to this formless Ishwara. Ishwara is the Almighty. He can take any form if He wishes. This Ishwara in various forms is corporeal. Saints, hermits and sages have given forms to His various powers. Such as, Saraswati is the form of education and the form of wealth is Lakshmi etc. The corporeal form of Ishwara is called deity. Ishwara is both Saguna (virtuous) and Nirguna (unvirtuous). Virtuous means Ishwara with form and qualities. Unvirtuous means Ishwara is beyond any forms and qualities. Ishwara is not confined to any particular virtue. Virtuous Ishwara is found in deities. The virtue of Ishwara is given particular forms. Such as, goddess Durga represents the virtue of power. Unvirtuous Ishwara is Brahma.

Ishwara is one but the deities are many. Deities are the symbols of different powers and virtues of Ishwara. Saints, hermits and sages have thought of different forms of Ishwara. The most ancient scripture, the Rigveda says: "একং সদ্ বিপ্রা বহুধা বদন্তি।" (Rigveda, 1/164/46). That is, the Supreme Being is One. Wise people (Bipro) have given many names to Him. We can try to understand the matter with examples. When we say forest, it refers to the collection of many trees. Separately they are trees in different names. When we say water bodies, we mean various water bodies together. Again, when we say canals, beels, rivers and seas, we mean the water bodies. Similarly, Ishwara is also one. Deities are His different names. Ishwara is Divine Truth, Blissful and Auspicious.

Hindu Religion is also known as Sanatana Religion. Certainly, there is a reason to say it Sanatana Religion. The word 'Sanatana' means eternal or everlasting. Anything what was in the past, exists at present and will sustain in future–is Sanatana. It is constant. There are many things among us that are always beneficial. There are many behaviours that we should always practise. Such as, in the scriptures, when someone comes home, you will get up and give him a seat. You will give water to a thirsty person. You will give food to the unfed. You will talk gently. This duty and behaviour represent Sanatana Religion. The word 'Sanatana' is found in the scriptures like the Vedas, the Ramayana, the Mahabharata, the Srimadbhagavad Gita etc. Good words, good deeds have been known as Sanatana Religion for ages. In Hindu Religion, this everlasting message and eternal behaviour are practised with reverence. That is why, Hindu Religion is called Sanatana Religion. However, the name Hindu is more used everywhere, both at home and abroad.

According to the belief of Hinduism, there is a Creator. This Creator is worshiped both in corporeal and incorporeal ways. Ishwara is everywhere. The existence of Ishwara is recognized in nature and living beings. Therefore, the importance of preservation of nature is given through the worship of nature. The importance of protecting the living beings is given through serving living beings. Thus, we acknowledge the reincarnation and the Karma (result of deeds).

Ishwara is auspicious, full of love, very intimate–this idea is more acceptable to the Hindus. There is no need to go far to find Him. He exists in our hearts.

Exercise

A. Fill in the blanks with appropriate words:

1. আনন্দলোকে মঙ্গলালোকে ..... সত্যসুন্দর।
2. Ishwara is both corporeal and ----------.
3. একং সদ্ বিপ্রা ..... বদন্তি।
4. Ishwara is Divine Truth, Blissful and ----------.
5. Hindu Religion is also known as ---------- Religion.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1) The saints and hermits have named Him	in nature and living beings.
2) In Hinduism, Ishwara has been conceived	the virtue of power.
3) The corporeal form of Ishwara	in many forms.
4) Goddess Durga represents	is called deities.
5) The existence of Ishwara is recognized	Brahma, Ishwara, Bhagavan and so on.
	unvirtuous Ishwara is Brahma.

C. Put a tick mark (√) against the correct answer:

1. What bewitching beauty can we see early in the morning in the east?

a) Crimson colour b) White colour
c) Black colour d) Yellow colour

2. Who is meant by the word 'Satyasundara'?

a) Incarnation b) Ishwara
c) Nature d) Humans

3. What name has been given to incorporeal Ishwara by saints and hermits?

a) Brahma b) Vishnu
c) Maheshwara d) Brahmaa

4. What is the meaning of the word 'Sanatana'?

a) Temporary b) Changeable
c) Eternal d) Unchangeable

D. Answer the following questions in short:

1) What is said about Ishwara in the oldest scripture, the Rigveda?
2) What do you mean by virtuous Ishwara?
3) What do you mean by unvirtuous Ishwara?
4) Why don't we need to go far to find Ishwara?

E. Answer the following questions in detail:

1. Explain the reasons for calling Hindu Religion as Sanatana Religion.
2. Write eight sentences about the fundamental characteristics of Hindu Religion.

Lesson Two

Reincarnation and Karma (Results of Deeds)

The person, who does good deeds, gets reward. On the contrary, one who does evil deeds gets punishment. It means human beings get reward or punishment according to their actions. One has to face the consequences of one's deeds even in the reincarnation. Therefore, we should always do good deeds.



Make a list of the good deeds you have done and the rewards you have got.

Good deeds	Rewards

Human beings are subject to birth and death. One who is born must die. According to the belief of Hinduism, humans have rebirth after death. This is called Janmantar (rebirth). Humans do many works from birth to death. All people do not do same kind of deeds. Different people perform different types of works. Then, one day humans embrace death. But, does everything end with death? Is there any life after death? Many such questions come to our mind. Among the human beings, some do good deeds, while some others do evil deeds. One who does good deeds, gets a good birth after death. The person who does evil deeds, gets a bad birth. In this way, rebirth or reincarnation takes place according to the result of deeds. In our Hindu religion scriptures, there are many stories of rebirth or reincarnation.

Usually, we forget about rebirth. But many of us can recall the past lives. Those who can remember the events of their past births are called Jatismara (reincarnation). One of the important characters of The Mahabharata is Gandhari. She got rebirth. She was a reincarnation. It means, she could remember the events of her previous births. She was the mother of one

hundred sons and a daughter. All of her sons died in Kurukshetra War. Gandhari became utterly shocked with grief at the loss of her sons. After the war, one day she asked Shri Krishna, "Well, I can recollect many of my previous lives. I cannot recall I have committed any sin that can result into the death of my one hundred sons. Why should I suffer the grief of the death of one hundred sons?" Then, Shri Krishna said, "I know about more remote past. In one of your lives, you pierced one hundred insects. You were very young that time. You killed the insects playfully. Then, you pierced the insects to make a garland. As a consequence of that sin, your one hundred sons died." From this story, we understand that rebirth continues. Rebirth takes place according to the result of deeds of the past lives. From



this, we also learn the lesson that we should not kill animals without any reason. Like other religions, Sanatana Religion also considers killing animals without reason a great sin.

According to the scriptures, all of us have soul (Atma) in us. We are alive as we have soul. If the soul departs, our body becomes lifeless and we die. But our soul is not subject to destruction. The soul has no death. The soul takes a new birth in another body. There is a verse in the Shrimadbhavabad Gita regarding it:

বাসাংসি জীর্ণানি যথা বিহায় নবানি গৃহ্লাতি নরোঽপরাণি।
তথা শরীরাণি বিহায় জীর্ণান্যন্যানি সংযাতি নবানি দেহী।। (2/22)

[সন্ধিবিচ্ছেদ: নরোঽপরাণি = নরঃ + অপরাণি; জীর্ণান্যন্যানি = জীর্ণানি + অন্যানি।]

Meaning: Human beings wear new dress in place of old ones, similarly the soul takes new body instead of the old one.

The soul changes body according to the results of deeds. However, if anybody performs good deeds and remembers Ishwara at the time of death, they are not further born. Then, they attain salvation.

Exercise

A. Fill in the blanks with appropriate words:

1. The person, who does good deeds, gets ---------.
2. One who is born must ---------.
3. Rebirth takes place according to the result of --------- of the past lives.
4. We should not kill --------- without any reason.
5. The soul has no ---------.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. One who does evil deeds	is Gandhari.
2. One who is born	we have soul.
3. One of the important characters of The Mahabharata	gets punishment.
4. We are alive as	must die.
5. Then, he attains	do not die.
	salvation.

C. Put a tick mark (√) against the correct answer:

1. Who was shocked with the grief of loss of sons?

a) Droupadi
b) Gandhari
c) Kunti
d) Madri

2. How many sons of Gandhari died in the Kurukshetra War?

a) Five
b) Ten
c) Fifty
d) One hundred

3. Whom did Gandhari kill playfully?

a) Insects
b) Birds
c) Animals
d) Ants

4. According to scriptures, what exists in everyone of us?

a) Mind
b) Intellect
c) Supreme Soul
d) Soul

D. Answer the following questions in short:

1. What do you mean by rebirth?
2. What did grief-stricken Gandhari tell Sri Krishna?
3. Why did Gandhari's one hundred sons die?
4. Write the characteristics of the soul.

E. Answer the following questions in detail:

1. "Rebirth takes place according to the result of deeds."–Explain.
2. Write in your own words what you have learnt from the conversation between Gandhari and Shri Krishna.
3. Write the verse related to soul narrated in the Shrimadbhagavad Gita with meaning.

Lesson Three

Core Tenets of Hindu Religion



Look at the picture above and write in the chart how you respect others:

... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...

Every religion has some rules and regulations. One has to abide by these rules. Otherwise, anarchy prevails in religion and society. We have to abide by the tenets of religion to ensure discipline and rules. There are some tenets in Hindu Religion. For good health, we get up early in the morning, brush our teeth, wash our face, take bath and wear clean clothes. If we do not do it regularly, we become sick. Similarly, we have to abide by certain religious rules. If we observe these rules or tenets our body and mind both remain sound. We should keep in mind that body and mind are interrelated. If the body is sound, mind remains sound. Some rules and tenets of Hindu Religion are narrated below:

First of all, we have to perform Nityakarma (daily religious duties) following proper rules. They are Pratahkritya (morning duties), Purbahnakritya (forenoon duties), Madhyahnakritya (noon duties), Aparahnakritya (afternoon duties), Sayankritya (evening duties) and Ratrikritya (night duties).

Pratahkritya: The duties done in the morning are called morning duties. We have to rise before sunrise. We have to recall the names of deities. We have to utter the name of deity Durga. We have to recite Mantras in memory of Ishwara or deities. Here is a Mantra of Pratahkritya:

ব্রহ্মা মুরারিস্ত্রিপুরান্তকারী ভানুঃ শশী ভূমিসুতো বুধশ্চ।
গুরুশ্চ শুক্রঃ শনিরাহুকেতুঃ কুর্বন্তু সর্বে মম সুপ্রভাতম্।।

(Chapter Fourteen, Vamana Purana)

[সন্ধিবিচ্ছেদ: মুরারিস্ত্রিপুরান্তকারী = মুরারিঃ + ত্রিপুরান্তকারী; বুধশ্চ = বুধঃ + চ; কুর্বন্তু = কুর্বন্ + তু]

Meaning: Brahmaa, Murari, destroyer of Tripura-Shiva, Surya, Chandra, Budha, Guru Brihaspati, Shukra, Shani, Rahu and Ketu–you all, please make my morning beautiful.

Purbahnakritya: The duties done in between morning and noon are Purbahnakritya. At this time, we have to be clean and perform worship and prayers. We should take food and study. We have to go to work and school. Everyone should perform this duty.

Madhyahnakritya: Duties performed after forenoon and before afternoon are called Madhyahnakritya. Actually, this time is noon. Eating and taking rest are duties of the noon.

Aparahnakritya: Duties performed after noon and before evening are called Aparahnakritya. In fact, it is afternoon. At this time, we have to perform our personal and family duties. It is the proper time for sports and exercise.

Sayanhakritya: Sayan or Sayahna means evening. In the evening one has to clean up one's hands, feet and face. Then one has to praise Ishwara.

Ratrikritya: The duties performed after evening and before going to bed are called Ratrikritya. We can study and do other necessary tasks at this time. Then we should have supper. After supper we should go to bed. Before falling asleep, we should utter one name of Bhagavan Vishnu, 'Padmanava'.

We have to respect our parents, teachers and elders according to religious tenets. In the scriptures there is–'মাতৃদেবো ভব, পিতৃদেবো ভব, আচার্যদেবো ভব।' That is, parents and teachers should be worshipped as deities. The guest should also be honoured as deities–'অতিথিদেবো ভব।'

The tenet of Hindu Religion also teaches us the service to trees, birds and animals. It is our utmost duty to plant trees and take care of trees, birds and animals.

It is also a part of religious tenet, to show respect and love to all human beings. By following religious canon we can make our body and mind sound. It strengthens family ties. It develops social discipline and amity. They are also parts of our moral teachings. Practising the rules and tenets of Hindu Religion, we can be ideal human beings.

Discuss with your classmates why we should observe the tenets of religion and write about it:

... ...

... ...

... ...

... ...

... ...

... ...

... ...

Exercise

A. Fill in the blanks with appropriate words:

1. Every religion has some ---------.
2. Body and mind are ---------.
3. We have to perform ---------following proper rules.
4. We have to --------- before sunrise.
5. মাতৃদেবো ভব, পিতৃদেবো ভব, ...ভব।

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. If the body is sound,	according to religious tenets.
2. We have to recite Mantras	take care of trees, birds and animals.
3. We have to respect our parents, teachers and elders	we can make our body and mind sound.
4. It is our utmost duty to plant trees and	mind remains sound.
5. By following religious tenet	in memory of Ishwara or deities.
	uttering the name of Ishwara.

C. Put a tick mark (√) against the correct answer:

1. What happens to the society if we do not abide by the rules and regulations of religion?

a) Discipline
b) Indiscipline
c) Quarrels and disputes
d) Conflict

2. What remains sound if we abide by the rules and canons of religion?

a) Both body and mind
b) Both hands and feet
c) Both eyes and ears
d) Both ears and mouth

3. What is the meaning of Sayan or Sayahna?

a) Morning
b) Noon
c) Evening
d) Night

4. What should be observed to ensure discipline and rules?

a) Administration
b) Canon
c) Order
d) Advice

D. Answer the following questions in short:

1. How many kinds of daily religious duties are there and what are they?
2. What do you mean by Pratahkritya? What should be done at this time?
3. What do you mean by Purbahnakritya? Why should every one observe it?
4. What do you mean by Madhyahnakritya? What duties are performed at this time?
5. What is Aparahnakritya? What is the proper time for sports and exercise?
6. What is meant by Ratrikritya? Which name of Shri Vishnu should be remembered before going to bed?

E. Answer the following questions in detail:

1. Write eight sentences about the importance of practising Hindu religious rules and canons in family and social life?
2. According to your textbook, write the Pratahkritya Mantra with meaning.

Lesson Four

Hymns and Prayers



Look at the picture above. Describe how you pray.

The meaning of Stava and Stotra (hymns) is praise or admiration. When we praise someone, it certainly makes them feel good. Being charmed by the greatness and vastness of deities, we praise them. This is called Stava–Stotra (hymns). Again, if needed, we want something from someone. We also want something from deities. This act of asking something from deities is called prayers. We pray to Ishwara or the deities for our own well-being as well as for the welfare of the world. Through hymns and prayers, our mind and soul become fresh. A bonding develops between us and the deities. Recitation and correct pronunciation make our voice refined and pleasant.

Some verses and hymns from the Vedas, the Upanishads, the Shrimadvagbada Gita, the Chandi and one poem of Prayer in Bangla are mentioned here:

The Vedas

মধু বাতা ঋতায়তে মধু ক্ষরন্তি সিন্ধবঃ।
মাধ্বীর্নঃ সন্ত্বোষধীঃ।।
মধু নক্তমুতোষসো মধুমৎ পার্থিবং রজঃ।
মধু দ্যৌরস্তু নঃ পিতা।।
মধুমান্নো বনস্পতির্মধুমাঁ অস্তু সূর্যঃ।
মাধ্বীর্গাবো ভবন্তু নঃ।।

(Rigveda, 1/90/6-8)

[সন্ধিবিচ্ছেদ: মাধ্বীর্নঃ = মাধ্বীঃ + নঃ; সন্ত্বোষধীঃ= সন্তু + ওষধীঃ; নক্তমুতোষসো= নক্তম্ +উত + উষসো (সঃ); দ্যৌরস্তু = দ্যৌঃ + অস্তু; মধুমান্নো = মধুমান্ + নঃ; মাধ্বীর্গাবো = মাধ্বীঃ+গাবো (বঃ)।]

Meaning: The winds carry sweetness; the rivers are flowing with sweetness; may the herbs be filled with sweetness for us. May the days and the nights be filled with sweetness; may the dust of the earth be sweet; may the father-like celestial realm be sweet for us. May the forest trees be sweet for us; may the sun be sweet; may the cows be sweet for us. (Here, the word "sweetness" or "madhu" is used in the sense of joy, ecstacyv, harmony, auspiciousness and bliss.)

The Upanishad

তিলেষু তৈলং দধনীব সর্পিরাপঃ স্রোতঃস্বরণীষু চাগ্নিঃ।
এবমাত্মাত্মনি গৃহ্যতেঽসৌ সত্যেনৈনং তপসা যোঽনুপশ্যতি।

(Shvetashvatara Upanishad, 1/15)

[সন্ধিবিচ্ছেদ: দধনীব= দধনি + ইব; সর্পিরাপঃ= সর্পিঃ + আপঃ; স্রোতঃস্বরণীষু= স্রোতঃসু + অরণীষু; এবমাত্মাত্মনি= এবম্ + আত্মা+আত্মনি; গৃহ্যতেঽসৌ= গৃহ্যতে + অসৌ; সত্যেনৈনং= সত্যেন + এনম্; যোঽনুপশ্যতি= যঃ + অনুপশ্যতি]

Meaning: Just as oil is extracted from sesame seeds, ghee from curd, water from the depths of a river, and fire from wood through friction–in the same way, one who meditates the Supreme Being with sincerity and devotion through truthfulness and austerity alone attains the Supreme Soul (Paramatma).

The Shrimadbhagavad Gita

ত্বমাদিদেবঃ পুরুষঃ পুরাণস্ত্বমস্য বিশ্বস্য পরং নিধানম্।
বেত্তাসি বেদ্যঞ্চ পরঞ্চ ধাম ত্বয়া ততং বিশ্বমনন্তরূপ।। (21/38)

[সন্ধিবিচ্ছেদ: ত্বমাদিদেবঃ = ত্বম্ + আদিদেবঃ; পুরাণস্ত্বং = পুরাণঃ + ত্বং (ম্); বেদ্য = বেদ্যম্ + চ; পরঞ্চ = পরম্ + চ; বিশ্বমনন্তরূপ = বিশ্বম্ + অনন্তরূপ।]

Meaning: O Infinite One, you are Ishwara and the Eternal Being; you are the supreme shelter of this world. You are the knower, the knowable, and the supreme abode. The entire universe is pervaded by you.

The Shri Shri Chandi

সৃষ্টি-স্থিতি-বিনাশানাং শক্তিভূতে সনাতনি।
গুণাশ্রয়ে গুণময়ে নারায়ণি নমোঽস্তু তে।। (11/11)

[সন্ধিবিচ্ছেদ: নমোঽস্তু = নমঃ + অস্তু।]

Meaning: O Narayani, you are the embodiment of the powers of creation, preservation and destruction. You are eternal, the abode of all virtues, and full of divine qualities. I bow to you.

A Devotional song by Rabindranath Tagore

আমার মাথা নত করে দাও হে তোমার
চরণধুলার তলে।
সকল অহংকার হে আমার
ডুবাও চোখের জলে।
নিজেরে করিতে গৌরব দান
নিজেরে কেবলই করি অপমান,
আপনারে শুধু ঘেরিয়া ঘেরিয়া
ঘুরে মরি পলে পলে।
সকল অহংকার হে আমার
ডুবাও চোখের জলে।

আমারে না যেন করি প্রচার
আমার আপন কাজে;
তোমারি ইচ্ছা করো হে পূর্ণ
আমার জীবন-মাঝে।
যাচি হে তোমার চরম শান্তি,
পরানে তোমার পরম কান্তি,
আমারে আড়াল করিয়া দাঁড়াও
হৃদয়পদ্মদলে।
সকল অহংকার হে আমার
ডুবাও চোখের জলে।

Bow my head; let it touch the dust beneath your feet
Let all my pride drown in the tears I shed
In pursuing glory, I kept debasing myself
Constricting myself, I keep going in circles!
Let all my pride drown now in my tears
Let me not flaunt myself in my own work
Let me fulfill your designs for me in life.
I crave eternal peace and want you to irradiate my soul forever
Cover me fully with your lotus-petals
And let all my pride drown in my tears

(Translated by Dr. Fakrul Alam)



Write one of your favourite hymns/prayer songs in the box below:

... ...

... ...

... ...

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... ...

Sing a hymn/prayer song in the classroom in a group:

Exercise

A. Fill in the blanks with appropriate words:

1. The meaning of Stava and Stotra --------- praise or admiration.
2. A ---------is developed between us and the deities.
3. মধু বাতা ..... মধু ক্ষরন্তি সিন্ধবঃ।
4. মাধ্বীর্গাবো ..... নঃ।
5. O Infinite One, you are Ishwara and the ---------.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
১. Let all my pride	পার্থিবং রজঃ।
২. মধু নক্তমুতোষসো মধুমৎ	হৃদয়পদ্মদলে।
৩. আমারে আড়াল করিয়া দাঁড়াও	আমার জীবন-মাঝে।
৪. তোমারি ইচ্ছা করো হে পূর্ণ	drown in my tears.
	শৃণুয়াম্ দেবাঃ।

C. Put a tick mark (√) against the correct answer:

1. In the Rigveda Mantra, how many meanings does the word Madhu' refer to?

a) Two b) Three
c) Four d) Five

2. What are the winds doing with sweetness?

a) Carrying b) Taking
c) Secreting d) Donating

3. What do we get from sesame seeds?

a) Butter b) Oil
c) Rice d) Honey

4, Who will be sweet to us?

a) Chandra, Budha, Mriga b) Tara, Shukra, Gaja
c) Prithivi, Shani, Aja d) Vanaspati, Surya, Go

D. Answer the following questions in short:

1. Write the meaning of the hymn of the Rigveda.
2. Write the hymn of the Shrimadbhagavad Gita.
3. Write the hymn of the Shri Shri Chandi with meaning.

E. Answer the following questions in detail:

1. What do you mean by hymns and prayers? Write the importance of hymns and prayers.
2. Write the hymn of the Upanishad with meaning according to your textbook.
3. Write the first eight lines of a Devotional song by Rabindranath Tagore according to your textbook.

Chapter Two

Incarnation and Ideal Biography

Lesson One

Incarnations

The earth is very beautiful. Everyone wants to live here in peace. However, there are some people who only want to be happy personally. They oppress and exploit the weak unjustly. But conscientious people stand by the helpless. They extend their helping hands and protect the oppressed from the hands of the tyrant. Then, the weak and the oppressed regain their strength. They get the peace of mind. Often, the tyrants become dreadful. They cause unbearable sufferings and even death to many people. No one is safe from their cruelty. Then, common people look for a saviour. At this time, Ishwara descends on earth as the saviour. Such a saviour is called an incarnation. Incarnations of Ishwara appear in different ages. They destroy the miscreants and protect the righteous.

Ishwara is one and unique. He possesses infinite power. Ishwara resides in the body of all beings as soul. Sometimes, He is the formless Brahma. Sometimes, He assumes a form with a specific purpose. Ishwara destroys the wicked, protects the righteous and establishes religion. For the welfare of humankind, Ishwara manifests Himself as an Incarnation on earth.

Regarding this Lord Krishna says in the Shrimadvagvada Gita:

যদা যদা হি ধর্মস্য গ্লানির্ভবতি ভারত।
অভ্যুত্থানমধর্মস্য তদাত্মানং সৃজাম্যহম্।।
পরিত্রাণায় সাধূনাং বিনাশায় চ দুষ্কৃতাম্।
ধর্মসংস্থাপনার্থায় সম্ভবামি যুগে যুগে।। (4/7-8)

[**সন্ধিবিচ্ছেদ:** গ্লানির্ভবতি = গ্লানিঃ + ভবতি; অভ্যুত্থানমধর্মস্য = অভ্যুত্থানম্ + অধর্মস্য; তদাত্মানং = তদা + আত্মানং; সৃজাম্যহম্ = সৃজামি + অহম্।]

Meaning: O Bharata (Arjuna), whenever there is a decline of righteousness and rise of unrighteousness, I manifest Myself in incarnation. To protect the sages, to destroy the wicked and to establish religion, I emerge in different ages.

This type of manifestation of Ishwara is called Incarnations. In the Bhagavata Purana, it is said that the incarnations of Vishnu are countless. However, the ten principal incarnations of Vishnu are most well-known to us. For the welfare of the world, Vishnu incarnated in four ages–Satya, Treta, Dvapara and Kali. In Satya Yuga–Matsya, Kurma, Varaha, Narasimha and Vamana were the main incarnations. In Treta Yuga, Parashurama and Rama were the main incarnations. In Dvapara Yuga–Balarama and in Kali Yuga–Buddha and Kalki were the major incarnations. Here we will learn about the incarnations of Parashurama and Rama.

Parashurama



In Treta Yuga, at one time the Kshatriya kings turned very oppressive. Society became filled with sins because of their tyranny. Peace and happiness vanished from the society. People were looking for a way of deliverance. Then Lord Vishnu incarnated himself as Parashurama. He was sixth incarnation. of lord Vishnu. Parashurama's father was Jamadagni and his mother was Renuka. Being born in the Bhrigu lineage, he was also called Bhargava and Bhrigurama. Bhrigurama worshipped lord Shiva. Being pleased with his intensive austerity, lord Shiva granted him a Parashu (divine axe). With this axe, Parashurama became invincible. Nobody would defeat him.

At that time, there was a mighty king named Kartavirya. One day, Kartavirya came to Jamadagni's hermitage. Jamadagni was alone there. Kartavirya plundered the hermitage and seized the Kamadhenu (sacred cow). Parashurama came to his father's hermitage and learned of this. He became furious. He attacked and killed Kartavirya.

Later, one day Kartavirya's sons killed Jamadagni when he was alone at the hermitage. Parashurama's mother Renuka wailed at her husband's murder. Parashurama was not at the hermitage at that time. Returning to the hermitage, Parashurama learnt about the incident and became furious at the murder of his father. Then he headed towards Kartavirya's city with the axe in his hand. He killed the sons of Kartavirya one after another. Then he vowed to rid the earth of Kshatriyas. In this way, Parashurama killed the oppressive Kshatriyas twenty one times. Peace returned to the earth and Parashurama also calmed down at the request of his grandfather Richeeka. Then Parashurama went to Mount Mahendra and got absorbed in austerity. Peace was restored on earth. Religion was finally victorious.



Write about the virtues of Parashurama:

... ...

... ...

... ...

... ...

... ...

Sri Ramachandra



In the later part of Treta Yuga, a demon named Ravana became the ruler of Lanka. His father's name was Vishrava and his mother was Nikasha or Kaikasi. Ravana performed severe austerities to please Brahmaa. Brahmaa became satisfied with his austerity and granted him a boon. With the boon of Brahmaa Ravana became invincibile. With this boon, Ravana conquered

devas (gods), Danavas (demons), Gandharvas, Asuras, Jakshas, Rakshasas, snakes, Kinnaras and so on. His tyranny made the deities in heaven helpless. Ravan's oppression caused great suffering to heaven, earth, and underworld. The deities were looking for a way to kill Ravana. All the deities went to lord Vishnu one day. Then Vishnu promised them that he would incarnate himself as the son of King Dasharatha of Ayodhya and kill the oppressive Ravana.

Dasharatha was the king of Ikshvaku dynasty. He had three queens– Kaushalya, Kaikeyi, and Sumitra. Four sons were born from the womb of three queens. Rama from Kaushalya, Bharata from Kaikeyi and the twins Lakshmana and Shatrughna were born from the womb of Sumitra. Among them Rama was the eldest. This Rama was the incarnation of lord Vishnu. The three other sons were partial manifestations of lord Vishnu. Under the guidance of the Maharshi (great sage) Vashishtha, they received their education. Rama was born in the month of Chaitra, on the ninth lunar day of the bright fortnight. For this reason, this lunar day is known as Rama Navami.

At that time, Janaka was the king of Mithila. He had two daughters–Sita and Urmila. His brother Kushadhvaja also had two daughters–Mandavi and Shrutakirti. King Janaka possessed a mighty bow. It was named Haradhanu or Shiva's bow. Janaka vowed that whoever could break the Haradhanu would marry Sita. Rama successfully broke the Haradhanu and married Sita. In the marriage ceremony, Bharata, Laksmana and Shatrughna were present. They also got married. Bharata married Mandavi. Lakshmana married Urmila. Shatrughna married Shrutakirti. Rama and Sita lived happily in Ayodhya for twelve years.

Later, King Dasharatha arranged Rama's coronation. Right at that moment the maid-servant Manthara gave evil suggestions to Queen Kaikaeyi. Once King Dasharatha wanted to grant two boons to Queen Kaikaeyi. Manthara instigated Kaikaeyi to seek the boons from the king. Then Queen Kaikaeyi wanted the two boons:

'এক বরে ভরতেরে দেহ সিংহাসন।
আর বরে শ্রীরামেরে পাঠাও কানন॥'

That means, for the first boon Bharata would be granted the throne and the second one Rama would be sent on exile to a forest for fourteen years. Hearing these words of Kaikeyi, King Dasharatha fainted. Knowing everything, Rama went on exile to a forest to observe his father's promise. His wife Sita and brother Lakshmana accompanied him to the forest. Bharata, however, did not wish to be the king. Instead, he placed Rama's sandals on the throne. He started ruling the kingdom as Rama's representative until Rama's return.

During Rama's exile, Ravana abducted Sita and took her to Lankapuri. To rescue Sita, Rama and Lakshana went to Lanka with monkey soldiers. There was a fierce fighting between Rama and Ravana. In the battle Ravana was defeated by Rama. Rakshash dynasty was completely destroyed. Peace was restored everywhere after the death of oppressive Ravana. Rama coronated Bivishana as the king of Lanka. Having rescued Sita, Rama returned to Ayodhya. Rama accepted kingship at the request of Bharata. With great celebration, Rama was coronated as the King. During Rama's reign (Rama Rajya), people lived happily and peacefully. There was no untimely death in the kingdom. The subjects got justice. There was no poverty. Peace prevailed in the kingdom.

Rama was the seventh incarnation of Vishnu. Rama's devotion to his father was unmatched. His love for his mother, brothers, wife and friends was extraordinary. Rama was as valiant as he was polite and kind to his people. He had no vanity. Again, he was fearless and strict against the oppressors.

Discuss in groups the advantages enjoyed by the subjects during Rama's reign and write it on poster paper:

Exercise

A. Fill in the blanks with appropriate words:

1. Ishwara in the form of a saviour is called an ---------.
2. Parshurama was --------- sixth incarnation.
3. Rama was as valiant as he was polite and --------- to his people.
4. With great celebration, Rama was --------- as the king.
5. --------- was the king of Mithila.
6. Rama was born in the month of ---------.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. Lord Vishnu incarnated himself as	Ikshaku dynasty.
2. Ravana performed severe austerities to please	Brahmaa.
3. Dasharatha was the king of	Parashurama.
4. Ravana abducted Sita and	Janaka.
5. Incarnations of Ishwara appear in different ages	took her to Lankapuri.
	to destroy the miscreants and protect the righteous.

C. Put a tick mark (√) against the correct answer:

1. Which incarnations appeared in the Kali Yuga?

a) Matsya and Kurma
b) Nrisimha and Vamana
c) Buddha and Kalki
d) Rama and Balarama

2. Where did Parashurama go?

a) Mount Mahendra
b) Mount Manthara
c) The Himalayas
d) Mount Malaya

3. What was the name of Parashurama's father?

a) Jamadagni
b) Richeeka
c) Nrisimha
d) Dadhichi

4. What was the name of Lakshmana's wife?

a) Mandavi
b) Urmila
c) Shrutakirti
d) Sita

5. Who gave Kaikeyi evil advice?

a) Manthara b) Mandavi
c) Malavi d) Monika

6. In which Yuga, did Ravana become king of Lanka?

a) Kali Yuga b) Treta Yuga
c) Dvapara Yuga d) Satya Yuga

D. Answer the following questions in short:

1. In what form does Ishwara dwell within all living beings?
2. What does Ishwara do by incarnating in different yugas?
3. In how many yugas did lord Vishnu incarnate in different forms?
4. Who incarnated Vibhishana on the throne of Lanka?
5. Where did Bharata place Rama's Paduka?

E. Answer the following questions in detail:

1. Who was Parashurama? Write five sentences about him.
2. Write about Shri Ramachandra's family life.
3. Write the saying of lord Shri Krishna from the Shrimadbhagavad Gita about incarnations, along with its simple meaning.
4. Who was Kaikeyi? What boons did she ask from Dasharatha?



Lesson Two

Ideal Biography

Write the names in the boxes under the pictures:









There are many people live in this world. Most of them think only of their own welfare. But there are some people who think about the welfare of all human beings. They have no greed or temptation. Their main goal is to do benevolence. They are born to serve humanity. Such men and women are called great and gracious men and women. The life of these great humans does not end with death. Even after their death, their deeds remain alive. Through their work, they achieve immortality.

We will now learn about two great men and one gracious woman.

Swami Vivekananda

'বহুরূপে সম্মুখে তোমার, ছাড়ি কোথা খুঁজিছ ঈশ্বর?'–Many of you have heard this saying. Can you tell me whose saying this is? This is a saying of Swami Vivekananda. Today we will learn about him.



Swami Vivekananda was born in 1863 at Shimla Pally in Kolkata. His father was Vishwanath Datta and his mother was Bhubaneshwari Devi. His father was a renowned attorney at the Kolkata High Court. His father named him Narendranath. His mother believed that she had been blessed with a son by the grace of lord Mahadeva Bireshwara. So, she also named him Bireshwara. Affectionately, everyone called him Bile.

Narendranath received his early lessons from his mother. He was restless, yet highly intelligent. Alongside studies, he excelled in sports and music. At the same time, he had a strong thirst for spiritual knowledge. With his mates, he often played games regarding meditation. Sometimes, he would get absorbed in deep meditation. Whenever he saw monks or saints, he would eagerly run to them.

Narendranath was truthful and fearless. We know it from an incident at his school. One day, while the teacher was teaching, Narendranath was talking to his classmates. For this, the teacher got angry. He asked them questions from the lesson. Except Narendranath, no one could answer the questions. For Narendranath was listening to the lesson and talking to his friends as well. The teacher asked all but Narendranath to stand up as punishment. But Narendranath stood up too. The teacher said, "You need not stand up." In reply, Narendranath said, "But I was also talking. I too committed the same offense." His honesty and fearlessness delighted the teacher. We notice these qualities in Narendranath in the later part of his life.

In 1879, Narendranath passed the Entrance Examination in first division. He was the only student from his school that year to do so. He was admitted to Presidency College, but had to discontinue his studies because of his illness. Later, he got admitted to the General Assembly's Institution. Now it is known as Scottish Church College. From here, he completed F.A. and B.A. degrees. During this time, his father passed away. He plunged into severe financial crisis with his mother, younger brothers and sisters. He worked hard to support his family.

All on a sudden, a great change comes to his mind. He would constantly think of Ishwara. He often asked himself: Does Ishwara exist? Can He be seen? His mind was tormented with this type of questions. He was eagerly searching for the answers to these questions from many, but none could satisfy him.

One day, he met the sage Sri Ramakrishna at Dakshineswar Kali Temple. Narendranath asked him, "Have you seen Ishwara?" Ramakrishna replied with a smile: "Yes, I have seen Him just as I am seeing you now. I can even show Him to you if you wish." This simple reply astonished Narendranath. It was the first time he met someone who claimed to have seen Ishwara and could also show Him to others. Even then, he was not satisfied. Over time, through various experiences, his doubts disappeared. He developed immense faith and devotion towards Ramakrishna. Later, he received the vows of renunciation from Ramakrishna. It was the ruler of Kshetri king of Rajaputana, Ajit Singh, who gave Narendranath Datta the name Swami Vivekananda.

Vivekananda renounced worldly life and travelled across the country. He wanted to see the real condition of the people of India. Everywhere he saw everlasting poverty, ignorance, superstition, and sufferings. He became



broken hearted at the distress of his countrymen. He started thinking about liberating the poverty-stricken and superstitious people. He realized that poverty, illiteracy, and superstition must be eradicated. Everyone must be included in education. He believed, "First food, then religion."

In 1893, Swami Vivekananda attended the World Parliament of Religions in Chicago, USA. At the beginning of his speech, he addressed the audience

as 'Sisters and Brothers'. Everyone was charmed at his greetings. In his speech, he said, "Hinduism regards all religions equally true. The goal of all religions is the same. Just as all rivers ultimately flow into the ocean, so all religions lead to one goal–to attain God." He urged all by saying: "No conflict, but mutual help; not destruction, but assimilation; not discord, but harmony and peace." His words inspired new ways of thinking about religion. A new horizon of mutual harmony was revealed.

Later, Swami Vivekananda delivered many lectures across America and Europe on religion and philosophy. Through these, the world came to admire and respect Hindu Religion. Among them one was Margaret Elizabeth Nobel from Ireland. She took initiation from Vivekananda and became known as Sister Nivedita.

Swami Vivekananda's teaching was: Serve living beings as the manifestations of Shiva. By serving humanity, one serves Ishwara. He not only preached service to living beings, but also practised it. In 1898, a plague broke out in Kolkata in an epidemic form. He and his allies personally served the plague patients. He would say: low-caste, the illiterate, the poor, the ignorant, the cobbler, the cleaner–all are our brothers. Serving them is the highest religion. He loved not only human beings but all living beings. He would serve them as Ishwara.

Vivekananda was a relentless worker. Work was his only pursuit and passion. But for the lack of rest, his body became weak. He lived only 39 years, 5 months, and 23 days. He breathed his last on 04 July 1902 at Belur Math.

Teachings of Swami Vivekananda

1. Rise, awake and don't stop till the goal is reached.
2. Everything can be sacrificed for the sake of Truth, but Truth can never be sacrificed for anything.
3. Selfless service is religion; harming others is sin. Strength and courage are religion; weakness and cowardice are sin.
4. The divinity is inherent in every human being; our goal is to develop it.
5. Without faith in oneself, one cannot have faith in Ishwara.
6. Religion is a power that transforms an animal into a human being and elevates a human being into a divine being.
7. He who loves all living beings truly serves God.

Write in the chart below the ideals of Swami Vivekananda that you like to follow:

... ...

... ...

... ...

... ...

Harichand Thakur



Harichand Thakur was the chief preceptor of the Matua Community. He was born on 11 March 1812, on the thirteenth lunar day of black fortnight (Krishna Paksha Trayodashi) at Saflidanga in district of Gopalganj. His father's name was Yashomanta Thakur and his mother was Annapurna Devi. According to popular belief, one day Annapurna Devi, in a spiritual vision, saw child Krishna calling her 'Mother, Mother' and sucking on her breast. On that day, a sage named Ramakanta came to their house. Hearing this story from Annapurna Devi, he said, "Mother Annapurna, in your womb Lord Vasudeva will be born." A few days later, their home was illuminated by the birth of Harichand. In childhood his name was Haridas. In course of time, devotees lovingly began calling him Harichand Thakur.

Owing to the then social restriction, Harichand Thakur could not attend school. He would spend his days grazing cows in the fields with friends. He would spend time by gossiping. Again, he would captivate people by singing bhajans and kirtans (devotional songs). Though he did not receive formal education, his sharp intellect made his mind rational and scientific. At that time, in villages, medical facilities were rare. People relied on exorcisms, amulet and talismans by sages. Harichand Thakur was very meritorious and intelligent. Through his own knowledge, he would prescribe natural remedies for villagers. To raise the morale of the sick, he would also engage them in chanting the Harinaam (name of Ishwara). Thus, villagers would flock to him for help during illness. Thakur encouraged them to chant Harinaam with all their heart.

Since childhood, Harichand Thakur was contemplative by nature. With the passage of time, his spiritual inclination deepened. He always said: "By chanting Harinaam with true devotion, one can attain Ishwara." He realized that Harinaam alone is the path to Ishwara. This devotional path of chanting and worship later became known as Matuaism. His followers were called Matua, meaning "those who felt exhilarated spiritually with the love of Hari (Ishwara)." The three pillars of Matua faith are Truth, Love, and Purity. Its main aim is the attainment of humanity, self-development and the welfare of all.

Harichand Thakur worked lifelong for the oppressed and for sufferings of the people of society. He emphasized that they must become strong through self-confidence. For economic progress of the villagers, he encouraged trade

and commerce. He introduced advanced methods of farming to cultivate barren lands. He always urged everyone to work hard sincerely. He led the Nilkuthi Movement in Jonasur of Gopalganj sub-division to protest against the oppression of Nilkar officers (the English officers associated with indigo plantation) towards the farmers. He wanted to end the centuries-old injustices.

Harichand emphasized on the duties of household life. He himself married Shantibala Devi and led the life of a householder. He said: An ideal household cannot be built by neglecting women. He strongly supported women's education and dignity. For the upliftment of the nation, he tirelessly worked to spread education. Before his death, he instructed his son Guruchand Thakur to carry on this work.

Harichand Thakur passed away on 6 March 1878. After his death, his son Guruchand became the revered head of the Matua community. Today, there are many Hari Temples in Bangladesh. The central Hari Temple was established at Orakandi in Gopalganj district. Every year, on the thirteenth lunar day of the black fortnight in the month of Chaitra, on his birth anniversary, Maha Baruni Snan (Great Sacred Bath) is observed at Orakandi. On the occasion, a grand fair named Baruni Mela is organized there. Devotees from home and abroad gather at the fair in large numbers.

Harichand Thakur gave twelve pieces of advices to his devotees. These are known as The Dwadash Agga (Twelve Instructions) of Harichand Thakur:

01. Always speak the truth.
02. Worship parents like Ishawara.
03. Honour all women like your mother.
04. Love the creation.
05. Be generous to all religions.
06. Do not discriminate among castes.
07. Establish Hari Temples.
08. Pray regularly.
09. Surrender to Ishwara.
10. Do not pretend to be a sage.
11. Control your six passions.
12. Do work and chant Harinaam simultaneously.

Sister Nivedita

Sister Nivedita was born on 28 October 1867 in Northern Ireland. Her real name was Margaret Elizabeth Nobel. Nivedita's father, Samuel Richmond Nobel, was a clergyman. Her mother, Mary Isabella, was a deeply religious woman. Nivedita grew up in a spiritual environment. As a result, she developed interest in practising religion at an early age. From childhood, she felt a strong urge to stand beside people and serve them.

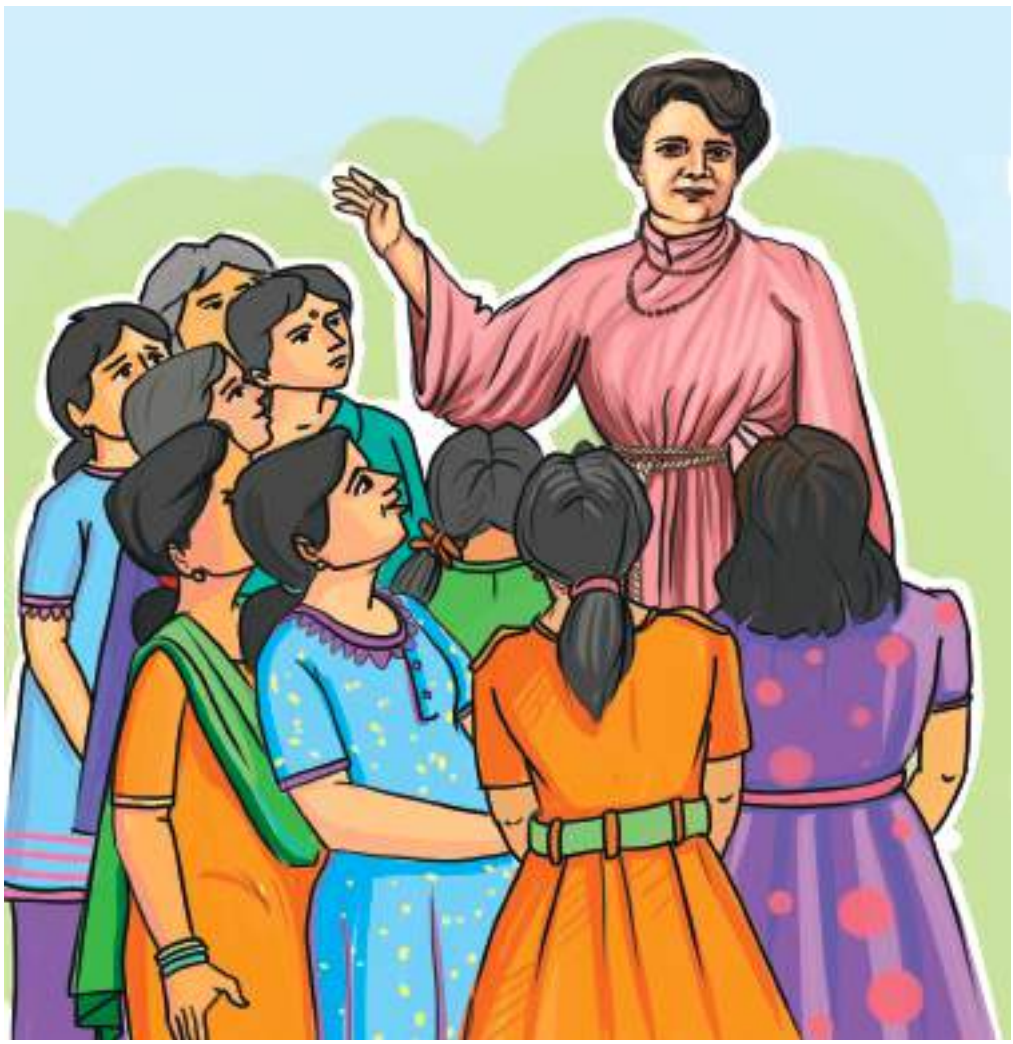


Margaret's father, Samuel died at the age of only 34. She was then just ten years old. Her mother, Mary Isabella, took her children to her father Hamilton's house for shelter. There Margaret's education began anew.

Margaret had extraordinary intelligence and talent. She completed her academic education with distinction from Halifax College. Later, she

began teaching at a school. To spend her free time, she joined a church as a worker. The church had a strict rule: only those who attended worship at the church would receive its help. Margaret could not accept such a rule. She wished that everyone including the unfed, the poor, and the distressed should receive the assistance of the church. But the church authorities did not accept it. Their attitude deeply hurt her.

The Chicago speech, delivered by Swami Vivekananda, inspired many people. Margaret was one of them. His words awakened in her the latent strength of devotion to religion and service to humanity. In 1897, she



renounced her homeland and family and came to India. She was moved by hearing the essence of India's eternal spiritual practices and the message of Vedanta. Margaret became a disciple of Swamiji. Being inspired by his ideals, she devoted herself to the service of humanity. Seeing her complete dedication to the great vow of service, Swamiji gave her the name Nivedita (the dedicated one).

Her extraordinary personality was revealed through her spirit of sacrifice. Even as a foreigner, she embraced the people of India as her own. For the education of girls, she established a girls' school in Bagbazar, North Kolkata. She would go around bringing girls of all ages to the school. She taught them in the form of stories. She told them about the lives of gracious women like Sita, Savitri and Gandhari with great sincerity. She also taught them handicrafts, sewing, and traditional art.

Seeing the suffering, poverty, ignorance, and superstition of oppressed Indians under foreign rule, Nivedita's heart wept. She played a significant role in India's struggle for independence. She became an Indian at heart. For her service to the people, Rabindranath Tagore gave her the title Lokamata (mother of the People).

To fulfill Swamiji's dream, Nivedita founded the 'Vivekananda Society'. Two of her notable books are 'Kali, the Mother' and 'The Master as I Saw Him'. Due to tireless work, this great woman passed away at young age of 44, on 13 October 1911 at Darjeeling. On her memorial, it is inscribed:

এখানে ভগিনী নিবেদিতা শান্তিতে নিদ্রিতা–
যিনি ভারতবর্ষকে সর্বস্ব অর্পণ করেছেন।

Meaning: Here lies Sister Nivedita, who dedicate her all to India.

From the lives of Swami Vivekananda and Sister Nivedita, we learn that great men and gracious women dedicate themselves for the welfare of all people, of all times. Service to humanity was their true goal. We must always remember this lesson and try to follow it in our lives.

Write about an ideal of Sister Nivedita that you like to follow:

... ...
... ...
... ...
... ...
... ...
... ...
... ...

Exercise

A. Fill in the blanks with appropriate words:

1. 'বহুরূপে সম্মুখে তোমার, ছাড়ি কোথা খুঁজিছ ----------?'
2. Sister Nivedita was born on ---------.
3. By serving humanity, one serves ---------.
4. --------- alone is the path to Ishawara.
5. Harichand Thakur gave his devotees --------- teachings.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. Great souls are born	skilled in sports and music.
2. Along with studies, Narendranath was	for the service of humanity.
3. Sister Nivedita took initiation	in an epidemic form.
4. In 1898, plague broke out in Kolkata	from Swami Vivekananda.
5. Harichand Thakur's wife was	will be generous.
	Shantibala Devi.

C. Put a tick mark (√) against the correct answer:

1. From whom did Narendranath take initiation?

a) Father
b) Mother
c) Brother
d) Scholar

2. "Rise, awake, and don't stop till the goal is reached." –Whose saying is this?

a) Sister Nivedita
b) Ishwarchandra Vidyasagar
c) Swami Vivekananda
d) Ramakrishna Paramahamsa

3. In which year did Swami Vivekananda pass away?

a) 1902
b) 1905
c) 1903
d) 1906

4. Harichand Thakur was the chief preceptor of which community?

a) Vaishnava
b) Shaiva
c) Jaina
d) Matua

5. In which year did Harichand Thakur pass away?

a) 1880
b) 1890
c) 1878
d) 1992

D. Answer the following questions in short:

1. Write two teachings of Swami Vivekananda.
2. Write one important contribution of Sister Nivedita to human welfare.
3. Who gave Narendranath the name Swami Vivekananda?
4. How many pillars are there in Matua philosophy and what are they?
5. What are Harichand Thakur's teachings known as?

E. Answer the following questions in detail:

1. Write the biography of Swami Vivekananda briefly in your own words.
2. What did Sister Nivedita do for the welfare of women? What title did Rabindranath Tagore give her?
3. Describe the contributions of Harichand Thakur.
4. Write five of the teachings that Harichand Thakur gave to his devotees.

Chapter Three

Moral and Human Values

Lesson One

Compassion

One day, Ratul came late to class. The teacher asked him the reason. Ratul replied that on his way, he saw a student hurt in the schoolyard. The student had hurt his leg and was struggling to walk. Ratul helped him by holding his hand and brought him to the classroom.



According to you, what is the cause of Ratul's doing this work? What would you have done?

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Human beings are considered the greatest of all creations. Humans have many moral and human qualities, such as–honesty, truthfulness, compassion, generosity, mutual respect, good conduct, altruism etc. Compassion is a special moral quality. It is an aspect of religion. To feel another's pain as one's own and to help them accordingly is compassion. Showing empathy for someone in their happiness and sorrow is compassion. Compassion makes a person great. Therefore, we all should try to do good to others. We shall stand by them in times of trouble.

Write what you see in the pictures below:



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Many incidents of compassion take place around us. Here, we will learn one such incident.

Compassion of Joy

Joy and his family lived in the village, Kusumpur. Joy was a student of class five. His family consisted of parents, one younger sister and his grandmother. Joy loved his grandmother dearly. He took great care of his grandmother. He would help her to take bath and take medicine. He would set mosquito curtains at the time of her going to bed. Every now and then, he would listen to the stories narrated by his grandmother. Sometimes, he also told stories to his grandmother. Joy loved Rai, his younger sister, very much. When his mother fell ill, he would look after Rai. Thus, they were passing days in happiness.

One day, Joy was returning home from school. On the way, he saw an old woman and ran to her. She was returning from market carrying a heavy bag with much toil. Joy took her bag in his own hand. The woman thanked him and started walking beside him. Joy also walked beside her. Joy wanted to know why she was doing the shopping herself. Whether she had anyone at home or not to help her? The old woman smiled a bit and said, "No, I live alone. My son lives in the city, but I don't feel comfortable there. That's why I come back to the village from time to time." After that, Joy accompanied the old woman to her home.

When Joy came back home, he told his mother everything. His mother said, "Yes, I know her. She is the mother of your Subodh uncle. She is your grandmother named Moni. Both her son and daughter-in-law are doing jobs. She doesn't like being alone at home. So, she sometimes comes to the village." Joy told his grandmother about the old woman. Then his grandmother said, "My dear grandson, never stay silent when you see someone in distress. Help as much as you can. Only then you will become a good person."

Then Joy asked his mother, "What kind of person am I?" His mother pinched his cheeks and said, "My son thinks of everyone. He comes forward when someone is in trouble. My son is a very good person." A joyful smile spread across Joy's face. He ran off happily from there. He was thinking about his grandmother named Moni.

At school, whenever Joy saw anyone in trouble, he rushed to help as much as he could. One day, he could not attend school. So, he borrowed his friend Ashok's notebook to get the lessons. But he noticed many spelling mistakes and unclear writing in the notebook. Later, he asked his friend the reason for so many mistakes. Ashok said, "I can't see the board clearly from the back; it looks blurry. That's why I make mistakes." Joy discussed this matter with his teacher. The teacher made arrangement for Ashok so that he could sit on the front bench in the class. He explained that the boy's vision was impaired. Joy also spoke with the Headmaster about this. He told the Headmaster about the need of spectacles for Ashok. The Headmaster arranged spectacles for Ashok.

A few days later, Joy's father met a man from the neighborhood. The man said, "Brother, did you hear what your son did the other day? My son got hurt on his head while playing at school. Joy stayed with the teacher, requested the nurse to bandage the wound, and brought him home." His father shared this with his mother. Suddenly, Joy overheard it. His father was saying, "Your son has become very compassionate towards others. But make sure he doesn't neglect his studies." Hearing this, Joy felt very happy. He said to himself, "Don’t worry. I will study regularly. I will become a good person."

There are many people around us who need a little help. To share their pains and sorrows is compassion. We must always try to stand by them in times of trouble. Living happily alone is not true happiness. True happiness comes when everyone lives happily together.

That’s why the poet said:

আপনারে লয়ে বিব্রত রহিতে
আসে নাই কেহ অবনী ’পরে,
সকলের তরে সকলে আমরা
প্রত্যেকে মোরা পরের তরে।

(Sukha, Kamini Roy)

Write the good deeds you will do as Joy has done in the story:

... ...
... ...
... ...
... ...
... ...
... ...
... ...

Exercise

A. Fill in the blanks with appropriate words:

1. People have many moral and --------- qualities.
2. To feel another's pain as one's own and to help them is ---------.
3. Living happily --------- is not true happiness.
4. সকলের ..... সকলে আমরা।
5. --------- the pain and sorrow of others is compassion.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. Human beings	in times of trouble.
2. Compassion is	are the greatest of all creations.
3. We should stand by people	পরের তরে।
4. প্রত্যেকে আমরা	a part of religion.
	morality.

C. Put a tick mark (√) against the correct answer:

1. Compassion is–

a) a skill
b) a moral quality
c) honesty
d) ordinary behavior

2. Whom did Joy take care of?

a) Sister
b) Brother
c) Friend
d) Grandmother

3. To have empathy for people in trouble is–

a) honesty
b) compassion
c) patriotism
d) generosity

4. Whom did Joy help on the road?

a) An old woman
b) A classmate
c) A farmer
d) A fisherman

D. Answer the following questions in short:

1. Write the name of two moral virtues.
2. What should we do when people are in trouble?
3. What is compassion?

E. Answer the following questions in detail:

1. Write an example of compassion in your own words.
2. "Only when all are happy together, it is true happiness."
   –Explain it.

Lesson Two

Sense of Mutual Respect

Let's look at the picture and discuss:



Write the names and occupations of the four people from the picture and make a sentence about each of them:
One is done for example:

	Farmer	We depend on them for food grains.
1		
2		
3		
4		

Human beings are social beings. A person lives with family, relatives, and neighbours. To survive, one needs the cooperation of others. Similarly in times of difficulty, one requires others' help. To live together, we must have respect for one another. We must love all.

Every day, in various tasks, we depend on one another. To recover from illness, we need the help of doctors. For food grains, we depend on farmers. For security, we need the help of police. For education, we rely on teachers. On the path of life, we depend on many others. We often need their help as well.

If you respect others, you will be respected in return. This is the key to every relationship. Everyone has to earn respect from others. Therefore, one's actions, nature, and behaviour are very important. Mutual respect means behaving with others in a dignified way. It means to evaluate others duly.

To build a beautiful society, mutual respect must exist. Therefore, we will respect our elders, love our peers, show affection to the younger ones. We live together with mutual respect. When there are mutual respect and love, harmony and peace prevail in society.

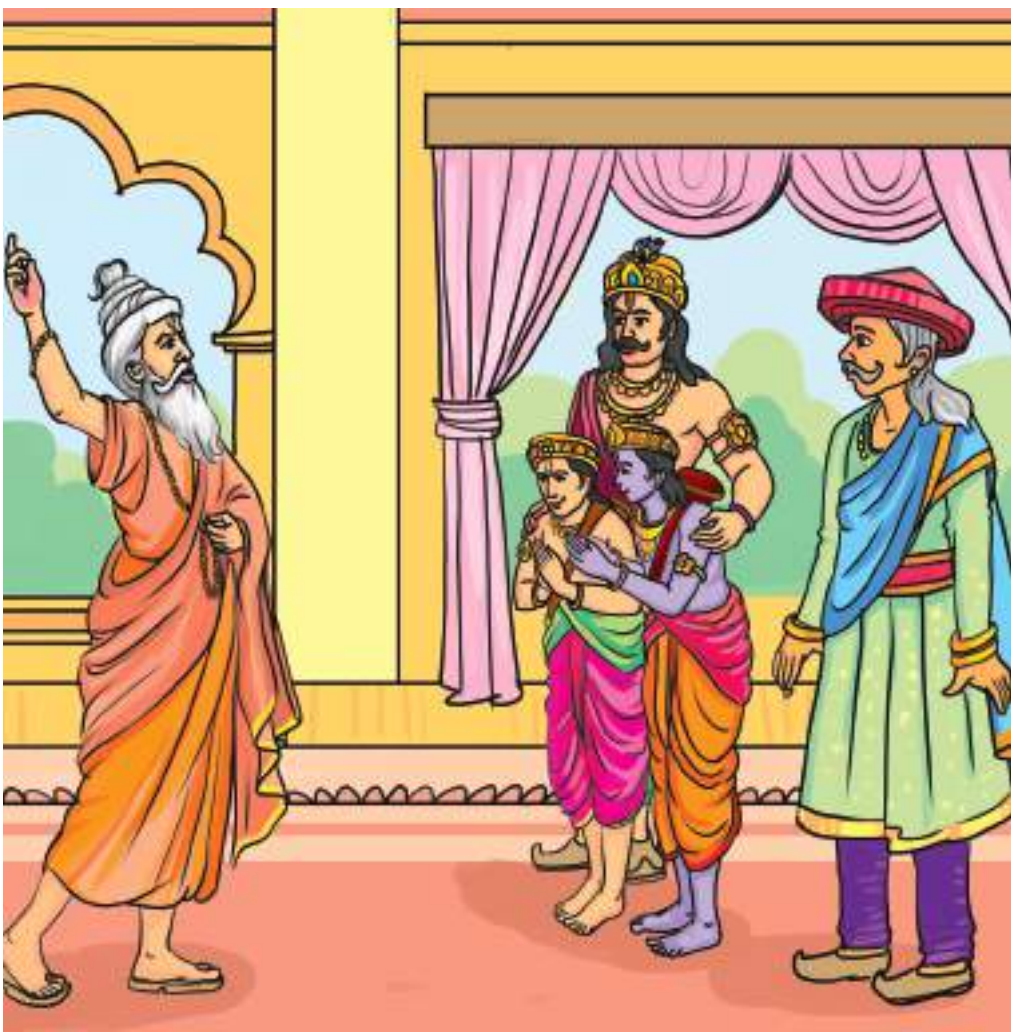
We know that Ishwara dwells in every living being as the soul. To show respect to someone is to show respect to Ishwara. So, we must behave respectfully towards one another. Being respectful towards others is a moral quality. It is also a part of religion. We will enrich ourselves with moral virtues.



Our religious scriptures contain many stories about mutual respect. Let us now learn one such story.

King Dasharatha and Saint Vishwamitra

One day, King Dasharatha of Ayodhya was speaking with his priests and ministers. At that moment, the great saint Vishwamitra arrived. Dasharatha warmly welcomed Vishwamitra. After exchanging greetings, Dasharatha said, "O holy saint, one feels joy when one attains nectar. We feel joy when rain comes after a drought. When a son is born to the childless, he becomes delighted. We feel joy when we get back a lost object. In the same way, I am overjoyed at your arrival. Please tell me what you desire. I will try my best to fulfill it."



Vishwamitra was pleased with Dasharatha's words and said, "O King, I have begun a Yajna (sacrificial ritual). But two powerful demons, Maricha and Subahu, are creating all kinds of disturbances. They throw leftover flesh and blood upon the altar. During the Yajna, it is not right to utter curses. So, I have restrained my anger. Please allow your eldest son, the mighty Rama, to accompany me. Only he will be able to destroy the demons."

King Dasharatha had great respect for Vishwamitra. So, he stood by him in the time of difficulty. He instructed Rama and Lakshmana to go with Vishwamitra.

Vishwamitra was pleased with Dasharatha's words. Rama and Lakshmana went with him and killed the demons. Vishwamitra completed the Yajna peacefully.

From this story, we learn the moral lesson that we must respect one another and stand by people in times of trouble.



Discuss the story of 'king Dasharatha and saint Vishwamitra' in the class with all and take part in role play.

Exercise

A. Fill in the blanks with appropriate words:

1. To live together, there must be --------- for one another.
2. Mutual respect means behaving with others in a --------- manner.
3. Ishwara dwells in every living being in the form of ---------.
4. We will enrich ourselves with --------- virtues.
5. Vishwamitra completed the --------- peacefully.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. For food grains,	our peers.
2. If you respect others,	during a Yajna.
3. We will love	we need the help of farmers.
4. We will show affection	you will be respected.
5. It is not right to utter curses	to the younger ones.
	will be benefited.

C. Put a tick mark (√) against the correct answer:

1. What do we need to survive?

a) Living alone
b) Avoiding others
c) Cooperation from others
d) Obstructing others' work

2. Whose help do we need to recover from illness?

a) Doctor
b) Social worker
c) Engineer
d) Farmer

3. Who was the king of Ayodhya?

a) Vishwamitra
b) Dasharatha
c) Lakshmana
d) Rama

4. With whose help did Vishwamitra complete the yajna peacefully?

a) Bharata-Shatrughna
b) Duryodhana-Dushasana
c) Rama-Lakshmana
d) Arjuna-Bhima

D. Answer the following questions in short:

1. Why should we behave respectfully towards one another?
2. Where does Ishwara reside?
3. During Vishwamitra's Yajna, which two demons caused trouble?
4. Who killed the demons?

E. Answer the following questions in detail:

1. Make a list of tasks in which you need the help of others.
2. Write a note on the moral lessons you have learnt from the story 'King Dasharatha and Saint Vishwamitra.'

Lesson Three

Sadachara (Good manners)



Sing together:

দেহ-মনে ভালো কাজে হয় যে মগন
মিথ্যা তেয়াগি সত্যরে করে যে ভজন।
দেহ শুদ্ধ রাখে সদা শুদ্ধ যার মন
সদাচারী কহে তাকে যত জ্ঞানী জন।

'Sadachara' is a great virtue of humans. Sadachara = Sad + Achara. 'Sad' means virtuous. 'Achara' means behaviour. So 'Sadachara' means good manners. Humans usually behave well in their daily activities. They behave rudely too. The work that shows good manners and good nature is called Sadachara. Sadachara refers to showing best conduct towards Ishwara, towards the self, towards family, towards humans, and towards all the creatures. Everybody loves and respects a well-behaved person. The importance of Sadachara in establishing and maintaining peace, harmony, and stability in society is immense. Sadachara is a moral virtue. It is a part of religion.



Give an account of a person you like. Write why you like him:

... ...
... ...
... ...
... ...
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... ...

Now we will learn the story of 'Good manners of Yudhishthira' from the Mahabharata:

Good Manners of Yudhishthira

In ancient times, there was a kingdom called Hastinapura. Near Hastinapura there was an area known as Kurukshetra. A battle took place between the Kauravas and the Pandavas in Kurukshetra. There were the five Pandavas– Yudhishthira, Bhima, Arjuna, Nakula, and Sahadeva, along with their soldiers and allies on the one side. On the other side, there were the Kauravas– Duryodhana, Duhshasana, their hundred brothers, their soldiers and allies.

Yudhishthira was the eldest among the five Pandavas. He was pious and truthful from his childhood. He was calm and thoughtful in nature. At first, he became the prince of Hastinapura and later became the king. But he lost his kingdom to his elder cousin Duryodhana due to conspiracy. Duryodhana was the chief of the Kauravas. There were many disputes and conspiracies regarding the possession of the throne. Duryodhana made all the plots and conspiracies. Duryodhana did not give back the rightful kingdom



to Yudhishthira in any way. As a result, Yudhishthira was compelled to wage a war against Duryodhana. This was a war against unrighteousness and injustice to establish righteousness and justice. The fierce battle took place in Kurukshetra.

Suddenly Yudhishthira forsook his armour and armaments and stepped down from his chariot at the beginning. He walked towards Bhishma, the commander-in-chief of the Kaurava army. At this Duryodhana and his soldiers thought that Yudhishthira was coming to make a Sandhi (peace treaty) for sure. Or he might beg for life. Actually, Yudhishthira had gone to seek the blessings of Bhishma, Drona and Kripacharya before the beginning of the war. Bhishma was grandfather of Yudhishthira. Drona and Kripacharya were the teachers of warfare of the Pandavas. Yudhishthira bowed at the feet of Bhishmadeva and said, "We have been compelled to fight. Please permit us with blessings to begin the battle." Bhishma said, "Yudhishthira, I am pleased at your behaviour. May you win the battle." Then Yudhishthira went to Dronacharya and bowed to him. Dronacharya blessed him and said, "Shri Krishna is your friend. Where there is righteousness, there is Krishna. And where there is Krishna, there is victory." After that, Yudhishthira went to Kripacharya and bowed to him. Kripacharya also blessed him.

Thus, Yudhishthira showed the identity of his Sadachara (good manners). So he got the blessings even from the elders of his opposite side. They said, 'বিজয়ী ভব। আয়ুষ্মান্ ভব।' That means "Be victorious. Live long."



Act the story of 'Good Manners of Yudhishthira.'

Exercise

A. Fill in the blanks with appropriate words:

1. Sadachara means --------- manners.
2. Everybody loves and --------- a well behaved person.
3. Yudhishthira was --------- and truthful from his childhood.
4. Bhishma was --------- of Yudhishthira.
5. Where there is ---------, there is victory.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. 'Achara' means	তাকে যত জ্ঞানী জন।
2. সদাচারী কহে	all the plots and conspiracies.
3. Duryodhana made	against unrighteousness and
4. The war in the Mahabharata was the war of righteousness and justice	injustice.
	Duhshasana.
5. The good manners of Yudhishthira	behaviour.
	is exemplary.

C. Put a tick mark (√) against the correct answer:

1. What do we do to a person of good manners?

a) Fear b)Avoid

c) Keep aloof d) Love

2. What do we call the activities which express good manners and good nature?

a) Patriotism b) Respect

c) Good manners d) Coexistence

3. Who fought in the battle of Kurukshetra?

a) The Kauravas and the Pandavas b) Rama and Ravana

c) Deities and demons d) Dasharatha and Vishwamitra

4. From childhood Yudhishthira was–

a) Pious and truthful b) Stubborn and obstinate.

c) Restless and quick tempered d) Unstable and quarrelsome.

D. Answer the following questions in short:

1. What is Sadachara?
2. Write the names of five Pandavas.
3. Who was Bhishma?
4. What did Dronacharya say to Yudhishthira while blessing him?

E. Answer the following questions in detail:

1. Describe in five sentences the characteristics of Yudhishthira you like.
2. Write what you have learnt from the story of 'Good Manners of Yudhishthira' and how you will follow them in your life?

Chapter Four

Scriptures, Deities and Puja, Temples and Pilgrimage Sites

Lesson One

Scriptures of Hindu Religion



What type of books you see in the picture? Why do we read them? Discuss in groups and write your findings below:

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... ...

... ...

... ...

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The term 'Dharma' (Religion) originates from the Sanskrit root 'Dhri'. 'Dhri' means 'to foster'. What humans foster is known as Dharma. Religion makes people happy, enriched and enlightened. It makes humans disciplined. It provides humans with worldly and heavenly peace. It does welfare to the universe and well-being to humans. It teaches us to know and to devote and respect Ishwara. It also teaches us to lead our life according to rules and regulations. Religious scriptures contain these rules and regulations.

Religious scriptures are books about religion. The people of Hinduism, Islam, Buddhism, Christianity etc. live in the world. Every religion has its own scripture. Every scripture teaches about the worship of the Creator. They also include the worship of the Creator and the praise of His creations. They also teach love. They instruct us to be respectful to other religions.

There are numerous religious scriptures in Hindu Religion. The Veda is our principal scripture. Besides, there are the Brahmanas, the Aranyakas, the Upanisads, the Puranas, the Ramayana, the Mahabharata, the Shrimadbhagavad Gita, the Shri Shri Chandi, and so on. The book that mentions the Creator and His creations, the good and evil of the world and various religious ritual is called religious scriptures. Hindu scriptures contain the glory of Ishwara. They also include the tales of the deities. Moreover, they contain moral lessons and didactic stories. By reading religious scriptures, we can know Ishwara. Religious scriptures show humans the path of peace and well-being. Humans become inspired in the service of living beings and patriotism. According to religious scriptures, if we follow the path of religion, we can attain Ishwara. Therefore, we should follow the religious precepts and practices.

The subject matter of the Puranas and the Shrimadbhagavad Gita is briefly discussed below:

The Puranas

Generally, the word 'Purana' means ancient. But here it refers to something very ancient or something belonging to the distant past. The scriptures that uphold creation, destruction, the tales of the deities, the stories of sages and kings and so on are called the Puranas. The Puranas comprise religious precepts along with social rules and regulations. The Puranas narrate the chronicles of deities like Brahmaa, Vishnu, Shiva, Chandi, Durga, Ganesha, and Saraswati. We can also learn about history from the Puranas.

There are many Puranas. But among them eighteen Mahapuranas are especially recognized. The eighteen Mahapuranas are– 1. Vishnu Purana, 2. Bhagavata Purana, 3. Naradiya Purana, 4. Garuda Purana, 5. Padma Purana 6. Varaha Purana, 7. Brahma Purana 8. Brahmanda Purana 9. Brahmavaivarta Purana, 10. Markandeya Purana 11. Bhavishya Purana 12. Vamana Purana 13. Shiva Purana, 14. Linga Purana, 15. Skanda Purana, 16. Agni Purana, 17. Matsya Purana and 18. Kurma Purana. Besides, there are eighteen Upa-Puranas (Sub-Puranas). The Puranas have given priority to the glories of the three great deities– Brahmaa, Vishnu and Shiva.

A brief description of The Bhagavata Purana is given below:

The Bhagavata Purana is also known as the Shrimadbhagavata. It is a very significant scripture to the Hindus. It is mainly favourite to the devotionist Vaishnavas. Shukadeva, the son of Vyasadeva, told the story of the Bhagavata to King Parikshit. Parikshit asked different questions and Shukadeva answered them. There are 18,000 verses which are divided into twelve skandhas (cantos) in the Bhagavata Purana. It includes the description of the Suryavansha (Surya dynasty), Chandravansha (Chandra dynasty) and Yaduvansha (Yadu dynasty). It contains the description of the incarnations of Shri Krishna and Vishnu as well. This is a Sattvika Purana (Divine Purana). It narrates the ways of salvation from the worldly bondage. It also unfolds the paths of knowledge about spirituality. Besides, it relates the Leela (divine plays) of Bhagavan Shri Krishna. The Bhagavata Purana includes references to cosmology, astronomy, geography and other subjects like the other Puranas. The recitation of the Bhagavata patha and kirtana (devotional singing) are held daily at the homes of the devotees. If we read and listen to the Bhagavata we can attain Punya (piety).

A verse from the Bhagavata Purana:

বাসুদেবে ভগবতি ভক্তিযোগঃ প্রযোজিতঃ ।
জনয়ত্যাশু বৈরাগ্যং জ্ঞানং চ যদহৈতুকম্ ।। (1/2/7)

[সন্ধিবিচ্ছেদ: জনয়ত্যাশু = জনয়তি + আশু; যদহৈতুকম্ = যৎ + অহৈতুকম্।]

Meaning: Pure perception arises at once if we serve Supreme Lord Bhagavan Shri Krishna with devotion. And renunciation towards worldly materialistic pursuits also arises in us.

The Shrimadbhagavad Gita

The Shrimadbhagavad Gita is one of the greatest scriptures of the Hindus. It is also known as the Bhagavad Gita or the Gita. It is an episode of Bhishma Parva of the Mahabharata. The Gita consists of 18 Chapters from 25 to 42 chapters of the Bhishma Parva. A great war took place between the Kauravas and the Pandavas in Kurukshetra. This is known as the war of Kurukshetra. On the eve of the war, Arjuna, the third Pandava, finds the presence of his relatives among the soldiers on both sides. He becomes frustrated at the thought of their destruction. He declines to fight. Then Bhagavan Shri Krishna



renders spiritual to Arjuna about establishing religion of righteousness and encourages to fight. The Shrimadbhagavad Gita contains those guidelines.

There are eighteen chapters and seven hundred verses in the Shrimadbhagavad Gita. The name of the Chapters are: 1. Arjuna-Vishada Yoga, 2. Sankhya Yoga, 3. Karma Yoga, 4. Jnana Yoga, 5. Sanyasa Yoga, 6. Dhyana Yoga or Abhyasa Yoga, 7. Jnana-Vijnana Yoga, 8. Akshara-Brahma Yoga, 9. Rajavidya-Rajaguhya Yoga, 10. Vibhuti Yoga, 11. Vishvarupa-Darshana Yoga, 12. Bhakti Yoga, 13. Kshetra-Kshetrajna-Vibhaga Yoga, 14. Gunatraya-Vibhaga Yoga, 15. Purushottama Yoga, 16. Daivasura-Sampada-Vibhaga Yoga, 17. Shraddhatraya-Vibhaga Yoga and 18. Moksha Yoga. As there are seven hundred verses in the Gita, it is called the 'Saptashati'.

The Shrimadbhagavad Gita is a unique religious scripture due to the significance of its contents. This is basically a religious book and a system of life and the science of yoga for Hindus. The Gita urges us to do give up weaknesses and perform our duties. It teaches us to do Nishkama karma (selfless deeds) by dedicating all deeds to Ishwara. The Gita tells about the immortality of the soul. The Gita inspires us to stand against injustice and encourages us to stand for righteousness. It also asserts that the self-controlled and the respectful are able to attain knowledge. Those who follow the teachings of the Gita can attain Moksha (salvation). They can also attain the closeness to Ishwara. The Gita is considered the essence of all scriptures. It is a religious scripture recited daily by the Hindus.

Two verses from the Shrimadbhagavad Gita are given here:

ন হি জ্ঞানেন সদৃশং পবিত্রমিহ বিদ্যতে।
তৎ স্বয়ং যোগসংসিদ্ধঃ কালেনাত্মনি বিন্দতি।। (4/38)

[**সন্ধিবিচ্ছেদ:** পবিত্রমিহ = পবিত্রম্ + ইহ; কালেনাত্মনি = কালেন + আত্মনি।]

Meaning: There is nothing as pure as knowledge in this world. A person perfected by deeds can attain that knowledge in heart.

শ্রদ্ধাবান্ লভতে জ্ঞানং তৎপরঃ সংযতেন্দ্রিয়ঃ।
জ্ঞানং লব্ধা পরাং শান্তিমচিরেণাধিগচ্ছতি ।। (4/39)

সন্ধিবিচ্ছেদ: সংযতেন্দ্রিয়ঃ = সংযত + ইন্দ্রিয়ঃ; শান্তিমচিরেণাধিগচ্ছতি = শান্তিম্ + অচিরেণ + অধিগচ্ছতি।]

Meaning: One who is respectful, single minded, devoted to spiritual practices, conqueror of the senses, attains knowledge. By attaining knowledge, he soon attains absolute peace.

Write five sentences for each:

Puranas	The Shrimadbhagavad Gita

Exercise

A. Fill in the blanks with appropriate words:

1. The term 'Dharma' (Religion) originates from the Sanskrit root 'Dhri' which means ---------.
2. If we follow the path of religion, we can attain ---------.
3. If we read and listen to the Bhagavata, we can attain ---------.
4. As there are seven hundred verses in the Gita, it is called the ---------.
5. The respectful are able to attain ---------.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. Religious scriptures	principal scripture.
2. The Veda is our	are books about religion.
3. Generally, the word 'Purana' means	a Mahapurana.
4. Shrimadbhagavata is	a part of the Mahabharata.
5. The Shrimadbhagavad Gita is	ancient.
	a part of the Ramayana.

C. Put a tick mark (√) against the correct answer:

1. Which is the main religious scripture of the Hindus?

a) The Mahabharata
b) The Ramayana
c) The Veda
d) The Shri Shri Chandi

2. Which dynasty is not mentioned in the Bhagavata Purana?

a) Suryavansha
b) Mouryavansha
c) Candravansha
d) Yaduvansha

3. What are the followers of the Bhagavata Purana called?

a) Devotionist Vaishnavas
b) Devotionist Shakta
c) Devotionist Shrauta
d) Devotionist Shaiva

4. How many chapters are there in the Shrimadbhagavad Gita?

a) 10
b) 15
c) 18
d) 20

D. Answer the following questions in short:

1. Write the names of five religious scriptures.
2. What is Purana? Write the names of two Puranas.
3. Write the names of some Puranic deities.
4. Who narrated the story of the Bhagavata and whom was it narrated to?
5. Why did Arjuna become frustrated in the battlefield?

E. Answer the following questions in detail:

1. What lessons does religion teach us? –Explain.
2. Why should humans follow the path of religion?
3. Write eight sentences about the Bhagavata Purana.
4. Write in brief, how the teachings of the Gita guide to make your life smooth.
5. Write the two verses from the Shrimadbhagavad Gita mentioned in your textbook along with their meanings.

Lesson Two

Deities and Puja (Worship)



Write the name of some deities. Write five sentences about puja (Worship):

Name of the Deities	Description of Puja
	... ...
	... ...
	... ...
	... ...
	... ...
	... ...
	... ...
	... ...

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Ishwara is Omnipotent. He is one and second to none. He possesses infinite qualities. Though He is nirguna (without attributes), He is saguna (virtuous). He is formless, yet He assumes form. He incarnates Himself in different forms and appears in the world for the welfare of humankind. The devotees worship the different forms of His power in the deities. The deities are the manifestation of any virtues or powers of Ishwara. For example, the Vedic deities are Agni, Indra, Soma, Varuna, Usha, Aditi, Savitri and so on. The deities of the Puranas are Brahmaa, Vishnu, Shiva, Durga, Kali, Lakshmi, Saraswati and Ganesha etc. They all are the symbols of different powers of Ishwara. The form in which Ishwara creates the universe is Brahmaa. The form in which He nurtures and protects the universe is Vishnu. And The form in which He destroys the universe is Shiva. Goddess Durga is the symbol of power. So, she is the goddess of power. Goddess Saraswati gives us knowledge. So, she is the goddess of knowledge.

We have learned about some deities in our previous classes. Here, we shall learn about Agni and the goddess Manasa.

Agni

The Vedic gods and goddesses are generally symbols of forces of different nature. In ancient times, saints and hermits wouid get charmed at the sight of these deities. Their perceptions gave forms to the forces of nature as deities. In the Rigveda, Agni has been worshipped as one of the main deities. He is called as Pavaka, Bahni, Vaishvanara, Hutashana, Hota, Purohita, Duta, and the harbinger of Yajna (sacrificial rites). Agni is said to have many births. He has three forms. In the sky he is Surya (the sun), in the atmosphere he is Vidyut (the lightning), and on the earth he is the Agnishikha (the flame of fire).

According to the Rigveda, Agni was born from the mouth of the supreme being, Brahmaa. Agni is the embryo of water. The complexion of Agni is bright red or golden. He is as shiny as the flame of blazing fire. He has three faces, four hands, three tongues, seven flames and three legs. His

hair and beard are golden in colour. His eyes are luminous. His bearer is the goat. He rides on a chariot with three wheels, drawn by seven red horses. He is always lustrous, glowing, chivalrous and the symbol of blazing power.



Agni is the ruler of the southeast direction and of the realm of his Pitriloka (ancestors). He carries the offerings of sacrifice to the gods and serves as the divine charioteer of the Yajna. He is worshiped everywhere at home, in the sacrificial sites and even in the battlefield. Vedic Mantras are recited

to please him. Different types of puja ingredients such as: ghee, sesame seeds, Navadhanya (nine types of grains), Samidha (wood) are offered at sacrificial pit. He is the shelter of all living beings. The world is benefited due to his kindness. Therefore, we all should adore him.

Pranama (Salutation) Mantra of Agni:

নমো নমস্তে ত্রিপুরারিচক্ষুষে, মখেশ্বরাণাং মখতামুপেয়ুষে।
চরাচরাণাং জঠরেষে স্থীয়তে ত্রিধাবিভক্তয় নমোঽস্তু বহ্নয়ে।।

(Purohit-Darpana, P.56)

[সন্ধিবিচ্ছেদ: ত্রিপুরারিচক্ষুষে= ত্রিপুরারি + চক্ষুষে; মখেশ্বরাণাং= মখ + ঈশ্বরাণাম্; মখতামুপেয়ুষে= মখতাম্ + উপেয়ুষে; চরাচরাণাং= চর + আচরাণাম্; নমোঽস্তু= নমঃ + অস্তু।]

Meaning: Salutation to Agni, the third eye of Tripurari Shiva. He conveys the offerings of sacrifice to the mouths of the gods and accepts the oblations. He dwells within the heart of all beings– animate and inanimate. He prevails in threefold forms. I bow down to the Agnideva.

Write five virtues of Agnideva

1. ... ...
2. ... ...
3. ... ...
4. ... ...
5. ... ...

Together we will recite the Salutation Mantra of Agnideva with meaning:

Manasa

Maa (mother) Manasa is the goddess of serpents. She is one of the popular goddesses among folk deities. Other names of Manasa are Vishahara and Padmavati. According to the Puranas, she is the daughter of sage Kashyapa, the sister of the serpent-king Vasuki and the wife of sage Jaratkaru. She



is surrounded by serpents. She sits on a lotus or a swan. She uses both the swan and the serpent as her bearer. Her neck remains entangled with snake. She has four hands. On her left hands, there are lotus and serpent and on her right hands, she holds white lotus and blessings.

The hood of seven, eleven or forty two serpents spreads over her head like a canopy. It is said that, Manasa lost one of her eyes owing to the anger of her Maa (mother) Chandi. Hence, she is also called the one-eyed goddess.

Generally, we worship Maa Manasa to protect us from snakebites. Among Hindus, she is also revered as a goddess of fertility. She is worshipped during marriage ceremonies, longing for children and for the attainment of prosperity. On the fifth day of the dark fortnight (Krishna Paksha) in the month of Asharh, the worship of goddess Manasa is held. This day is also known as Nag Panchami. In our country, the worship of Manasa is performed on the last day of the month of Shravana (Sankranti). We worship her in the temples or at homes. For worshipping Manasa, we require various puja ingredients. such as: ghata (a sacred pot), vermilion, honey, haritaki, sesame seeds, belpata (wood apple leaves), flowers, durva grass, tulsi leaves, mango leaves, milk, bananas, and many other offerings. We become protected from snakebites for the blessings of goddess Manasa. She blesses us.

Pranama Mantra of Manasa Devi:

আস্তিকস্য মুনের্মাতা ভগিনী বাসুকেস্তথা।
জরৎকারুমুনেঃ পত্নী মনসাদেবী নমোঽস্তু তে।।

[সন্ধিবিচ্ছেদ: মুনের্মাতা= মুনেঃ+মাতা; বাসুকেস্তথা= বাসুকেঃ+তথা; নমোঽস্তু= নমঃ+অস্তু।]

Meaning: O goddess Manasa, you are the mother of sage Astika, the sister of Vasuki, and the wife of sage Jaratkaru. I bow to you.

If we worship gods and goddesses, devotion and reverence awaken in us. Many people gather on the occasion of puja. Through this, harmony and solidarity develop among us. We should express these teachings through our conduct. We shall be respectful towards one another.

Exercise

A. Fill in the blanks with appropriate words:

1. The devotees worship the different forms of His power in the---------.
2. In the Rigveda, --------- has been worshipped as one of the main deities.
3. The complexion of Agni is ---------.
4. Other names of Manasa are ---------.
5. Manasa Devi is surrounded by ---------.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. The Vedic gods and goddesses	is the swan and the serpent.
2. Agni is called	is the goat.
3. His bearer	the worship of goddess Manasa is held.
4. The bearer of Maa Manasa	are generally symbols of forces of nature.
5. On the fifth day of the dark fortnight in the month of Asharh.	the harbinger of Yajna.
	on the fifth day of the light fortnight.

C. Put a tick mark (√) against the correct answer:

1. Which Vedic deity is called Vaishvanara, Hota and Purohita?

a) Indra
b) Varuna
c) Agni
d) Yama

2. Agni Deva is the lord of which realm?

a) Pitriloka
b) Bhuloka
c) Dyuloka
d) Swargaloka

3. What does goddess Manasa have around her neck?

a) Rudraksha mala
b) Gold necklace
c) Coiled serpent
d) Lotus garland

4. On the fifth day of Krishna Paksha in the month of Ashadha, which worship is performed?

a) Shitala
b) Bhadu
c) Manasa
d) Banbibi

5. Who is the husband of goddess Manasa?

a) Kashyapa
b) Jaratkaru
c) Marichi
d) Pulastya

D. Answer the following questions in short:

1. In which form does Ishwara create the universe?
2. How many forms of Agni are there and what are they?
3. By what other names is Maa Manasa called?
4. Whose anger caused the loss of one of Manasa Devi's eyes?

E. Answer the following questions in detail:

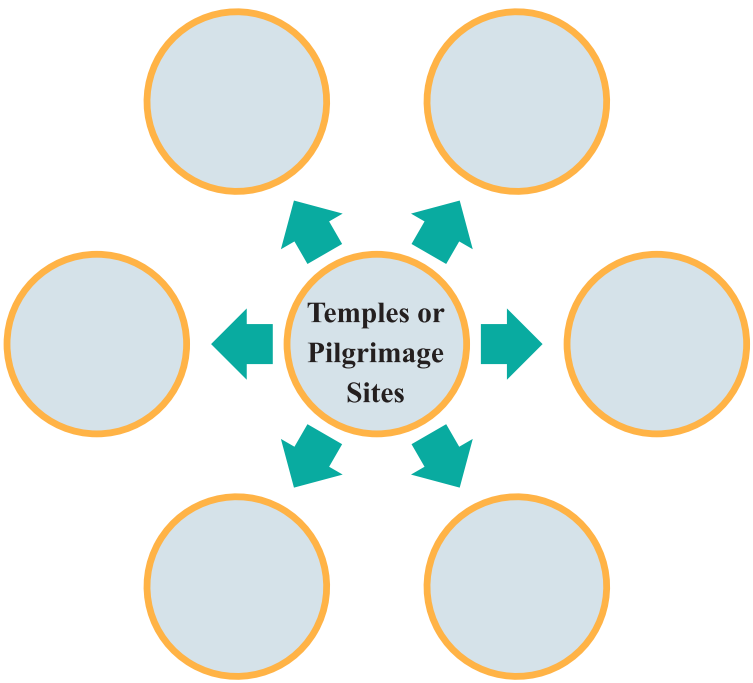
1. Which power of Ishwara do the deities represent? Explain with examples.
2. Describe the physical form and bearer of Agni.
3. What do we use to please Agnideva during a Yajna?
4. Give an introduction of goddess Manasa.
5. What is the purpose of worshipping Manasa? What are used in her worship?

Lesson Three

Temples and Pilgrimage Sites

You must have seen a temple or a pilgrimage site. A temple or a pilgrimage site is a sacred place. Some people go to a temple to worship. Some go to attain blessings of the deity. By going to a temple, we can achieve piety. Again, we can obtain piety by visiting pilgrimage sites and by having ritual bath.

Write the names of the temples or pilgrimage sites of your area:



Temples

A temple is a shrine of the deity. Idols of various gods and goddesses are kept here. Puja (worship) and rituals for the deity are held in the temple every day. Temples are built in accordance with different deities and their idols. A temple is a place of spiritual pursuit. Temples are named after the gods and goddesses. Such as: Vishnu Temple, Shiva Temple, Durga Temple, Kali Temple, Krishna Temple etc. However, idols of different deities are kept

and their worship is offered in the same temple. Temples are also named after places. Such as: from Jessore comes the Jashoreswari Temple, from Chattogram comes the Chatteshwari Temple. In addition, many temples have been established within pilgrimage sites. For example: Baradeshwari Mahapitha Temple, Mahalakshmi Grivapitha Temple, Bhavani Pitha Temple, Sugandha Shakti Pitha Temple and so on.

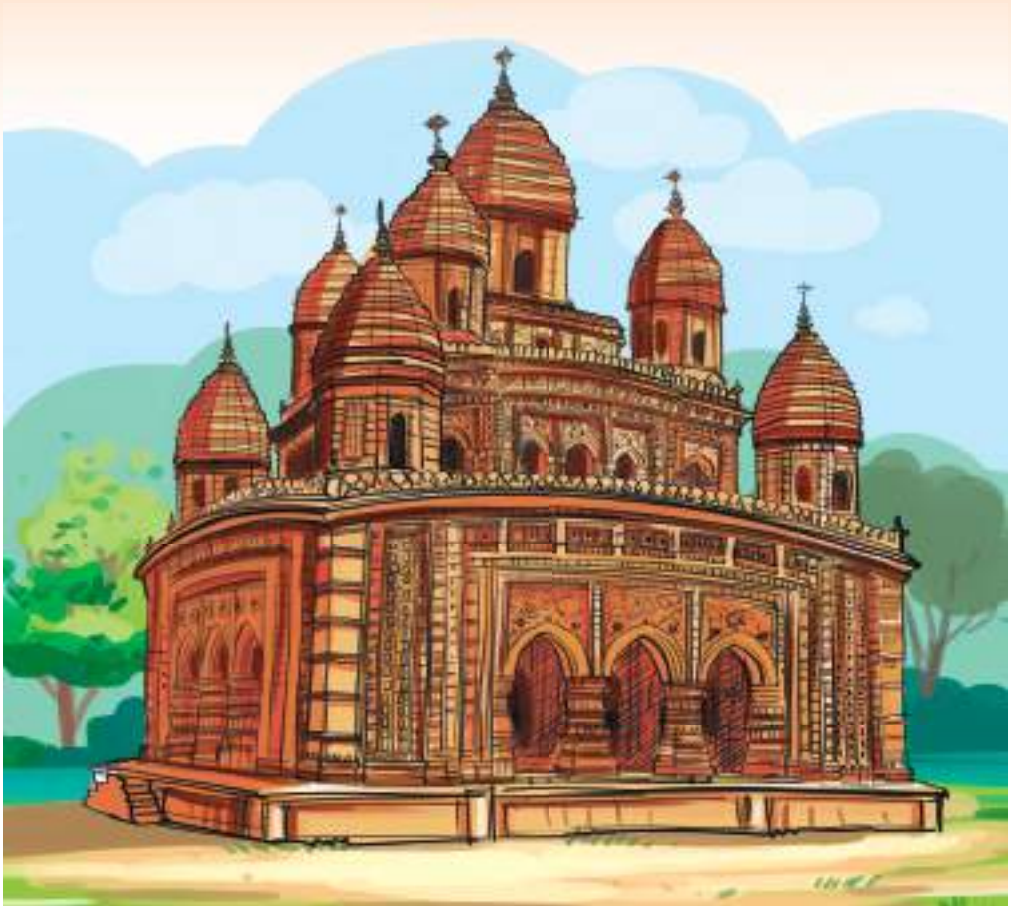
A temple is a holy place. Every temple is a holy place of religion. A temple purifies the body and mind of the devotees. It awakens devotions in the mind of the devotees. By attaining piety the devotees have the vision of the idols of the deities in the temple. They offer puja and rituals to the deities. They show their devotion to the deities. They also pray to their adorable deities. Therefore, everyone should visit temples to have the vision of the deities.

There are great temples in different countries of the world. For example: the Dhakeshwari Temple in Dhaka and the Kantajew Temple in Dinajpur of Bangladesh. The Kalighat Kali Temple in Kolkata, the Dakshineswar Kali Temple and the Jagannath Temple in Puri of India are some of the great temples.

A description of the Kantajew Temple in Dinajpur and the Jagannath Temple in Puri is given below:

Kantajew Temple

Kantajew Temple is situated in Dinajpur District. The temple stands on the bank of the Dhepa River, 20 kilometers north of Dinajpur town. It is a medieval temple. Maharaj Prananath Roy began the construction of the temple in 1704 A.D. But he could not complete it during his lifetime. His son, Raja Ramnath Roy, completed the temple in 1752 A.D. The idols of Lord Krishna and his consort Rukmini were consecrated in the temple. Another name of Krishna is Rukminikanta. Hence the temple is called Rukminikanta or Kantajew Temple. The original temple was square in shape. It had the height of 70 feet including the spire. At present, its height is 50 feet. The temple once had nine spires. For this, it was also called the Navaratna Temple. However, in the earthquake of 1897, all the spires were destroyed. In the early 20th century, Maharaj Girijanath renovated the temple, but the spires were not rebuilt.



The architectural design of the temple is exquisite. The walls of the temple are adorned with terracotta plaques depicting stories from the Ramayana and the Mahabharata, Puranic tales, scenes of battles and journeys by boats. How charming its grandeur is! How marvelous its craftsmanship is! The temple preserves some of the finest examples of terracotta art of our country. It has gained recognition as an archaeological heritage site.

Daily worship and rituals are performed in the temple. At the beginning of winter, a month-long Rash Mela is held at the temple compound. This fair has been arranged since the time of Maharaj Ramnath Roy. During the festival, numerous devotees from home and abroad gather at the fair. They render devotion and respect to the deity. The fair creates a spirit of mutual respect among all and builds a bond of harmony.

Temple of Jagannatha at Puri



The temple of Jagannatha is situated at Puri in the state of Odisha of India. It is the greatest temple of Puri. This temple stands on the coast of the Bay of Bengal. The king Anantavarman built the temple in 12th century. The temple of Jagannatha is constructed on the top of a large stone. There

are four doors of the temple. They are– Shinghadwara, Hasteedwara, Ashwadwara and Vyagradwara. There are twenty two steps on the stair to go up the temple. The doors of the temple open at 5 a.m. for the devotees. The day begins with religious songs, Mangalarati (ceremony of address) and puja and rituals.

Jagannatha is another form of Vishnu. Though the name of this temple is Jagannath Temple, here Jagannatha is not the only god of worship. The idols of Balarama and Subhadra are also with him. These three gods are the three incarnations of Ishwara. Every day many devotees from different places of the world come to the Temple of Jagannatha. Puja and rituals, a great food offering (Mahabhog) for the gods and ceremonial worship with lights are held every day in the temple. The prashada (food offering) never remains remnant or becomes untouchable. This food offering can be taken even after it is touched by people of different race, caste and colour. By seeing the idols of the deities, the devotees gain piety.

Beautiful sculptures are inscribed on the walls of the temple. The Mahaprasada (great food offering to Ishwara) is served to all. There are thirty temples of different sizes surrounding the main temple. Twelve festivals are celebrated every year at Jagannath Temple. Among these festivals the main one is Rathayatra (chariot march). It is arranged on the 2nd lunar day of the bright fortnight in the month of Asharh. After lifting idols of Jagannatha, Balarama and Subhadra on the chariot all pull forward it on this day. The festival of pulling the rope of the chariot is called Rathayatra. Chariot march of Puri is famous all over the world. Many devotees and visitors from home and abroad join the chariot fair. We will visit the temple of Jagannatha at Puri at our convenient time.

Write your feelings after visiting the temple in your own language:

... ...

... ...

... ...

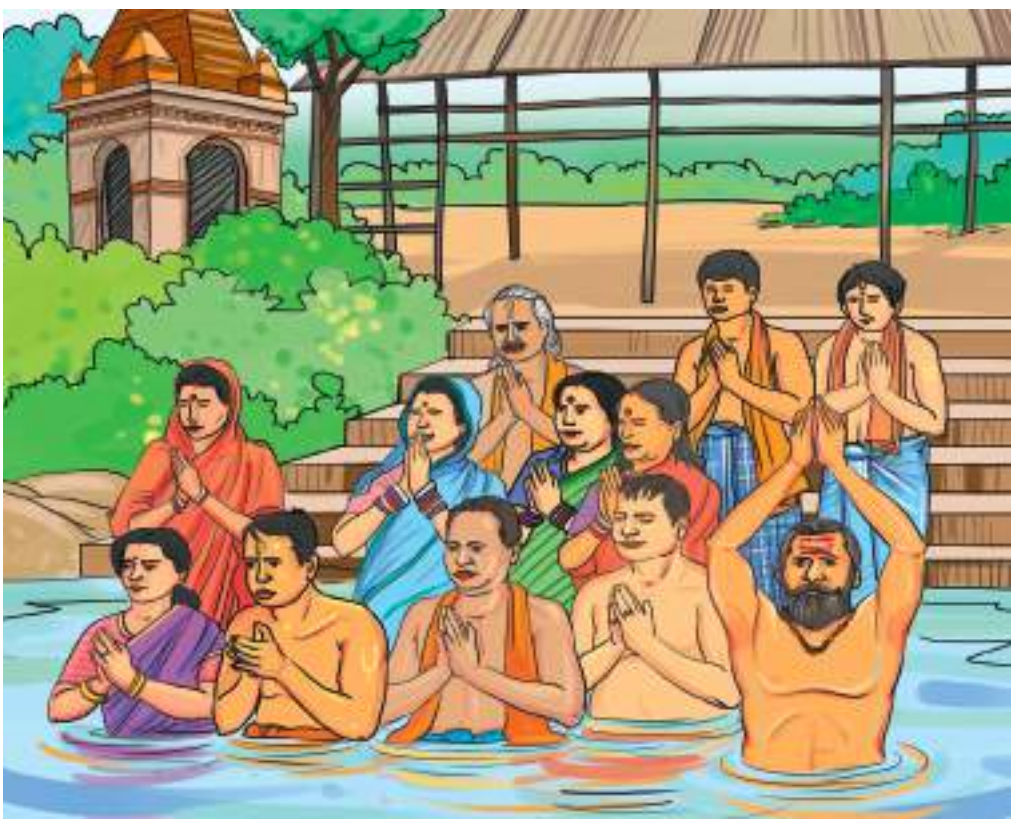
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Pilgrimage Sites

A place for pilgrimage is a holy place. It is a sanctified place related to the name and activities of a deity or a saint or a hermit. Devotees attend pilgrimage site to attain piety. Visit to a place of pilgrimage sanctifies us. It purifies our body and mind. It destroys sins and brings piety. It brings peace to mind. It drives away malice and envy. We can attain the same piety by attending a place of pilgrimage as we do it by performing puja, donation and yajna. By attending pilgrimage, we can attain heaven. There are many pilgrimage sites in the world. Many devotees go on to visit these sites. Chandranatha, Langalbanda, Gaya, Kashi, Vrindavan, Mathura, Haridwar, Nabadwip etc. are the famous Hindu pilgrimage sites.

We will know about the two sites of pilgrimage narrated below:

Langalbanda



Langalbanda is a holy pilgrimage site. It stands on the bank of the Brahmaputra River in the district of Narayanganj. The holy bath is held on the 8th lunar day of bright fortnight in the month of Chaitra. Countless number of devotees come then to Langalbanda to take the holy bath. There is a legend that Parashuram got freed from sin bathing in the Brahmaputra at Langalbanda. Pilgrims come here to take bath remembering his salvation. This bath is called Ashtami Snana. Devotees offer flowers, wood apple leaves, rice, durba grass to their ancestors during the bath. Many bathing places (ghats) have been built to make the bath trouble free. Every ghat has an aesthetic name of its own. For example; Annapurna ghat, Joykali ghat, Premtola ghat, Kalidaha ghat, Baradeshwari ghat etc. Besides the ghats, many temples and hermitages have been built here. Devotees from India, Nepal, Bhutan, Sri Lanka and many other countries congregate here to join the bathing festival.

The devotees believe that they can obtain sanctity by taking bath in the Brahmaputra at Langalbanda. This bath appeases Brahamaa. It makes us free from sin. The devotees also believe that on the 8th lunar day of the month of Chaitra all the piety of the world assembles here. Therefore, the devotees achieve piety by bathing in the sacred water of this lunar day. This piety helps them to attain salvation.

Mathura



Mathura is one of the most sacred places for the Hindus. It is situated in Uttar Pradesh of India. About five thousand years ago Bhagavan Shri Krishna was born in Kangsa's prison in Mathura. Mathura is the place of divine play of Shri Krishna. There are many emblems of divine play of Bhagavan Shri Krishna here. We come to know the fame of Mathura from the Ramayana, the Mahabharata and the Purana. There are many attractive places and temples here. Dwarakadhish Temple, Shri Krishna Janmabhumi Tmple, Gita Temple, Gokulnath Temple, and the Fort of Kangsa are mentionable among them. The temples are very beautiful. Their arts and architectures are exquisite. The visit to Mathura awakens a sense of respect in the devotees. They accomplish puja and rituals. They attain piety by coming here as pilgrims and by taking bath. Ishwara becomes satisfied at this. Being pleased, Ishwara blesses the devotees. The devotees achieve peace in this world and the world after death with the blessings of Ishwara. It brings wellbeing for humans.

Tell the name of some pilgrimage sites and write them.

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Write a letter to your friend about your feelings after visiting a pilgrimage site.

Date:.....................

Address: ....

Dear......................

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Yours ever

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Harmony and Coexistence

Through the celebration of religious festivals, pilgrimage, and the arrangement of religious rituals, a sense of mutual respect, harmony, and coexistence is developed among us.

Respect is an honourable and positive feeling towards another person. Another meaning of respect is faith. We all desire that we should behave respectfully and faithfully with others. We are social beings. We have to respect one another in order to live in society. We have to express tolerance and have to remain respectful towards other religions.

Hindus, Muslims, Buddhists, Christians as well as people of different religions live together in our country. Besides, people of various ethnic communities also live here. But we all are Bangladeshi irrespective of race, religion or caste. Every religion has its own rules and regulations. And the paths and ways of observing them are different. Though the ways of life and religious rituals are different, all human beings are equal. The ultimate aim of our life is to attain humanity. The unique aim of every religion is also the welfare of humankind and peaceful coexistence. This is what we must remember.

Durga Puja, Janmashtami, Kali Puja, Saraswati Puja, Eid-ul-Fitr, Eid-ul-Adha, Buddha Purnima and Christmas are the mentionable religious festivals of the inhabitants of our country. Secular festivals are also observed, such as Nabanna, Pahela Baishakh, International Mother Language Day and Independence Day etc. In the hills, ethnic communities celebrate Biju and Boisabi festivals. People exchange greetings with one another during these festivals. All humans are interrelated. It creates mutual harmony and enhances respect to one another. It creates a friendly environment. We become Bangladeshi heart and soul. Human qualities blossom. There exists no distinction regarding religion and race. From time immemorial, the culture of showing tolerance and mutual respect has been practised in our country.

The followers of every religion must be respectful towards their own religion as well as the religions of others. The Hindus believe:—'যত মত, তত পথ।' (As many faiths, so many paths.) This means that there are different opinions and ways of practising religion. But we should not disrespect others or behave intolerantly with others. Harmony is established through showing respect to all faiths and paths. Mutual respect grows. Universal harmony exists. The Vedas, the Upanishads, the Ramayana, the Mahabharata and the Shrimadbhagavad Gita, along with the sacred texts of all religions, preach the exercise of religious harmony and coexistence. If we study these scriptures, we get the lessons for being respectful towards other religions and the people of other religions. We can know about peaceful coexistence. It is one of the noblest human virtues to be respectful towards other religions and to live in peace with others. Therefore, we all must cultivate human virtues.

Discuss in groups and write what you should do to be respectful towards others' views and to live peacefully with everyone:

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Exercise

A. Fill in the blanks with appropriate words:

1. By going to a temple, we can achieve ----------.
2. The temple stands on the bank of the ----------, 20 kilometers north of Dinajpur town.
3. Another name of Krishna is ----------.
4. Devotees ---------- flowers, wood apple leaves, rice, durba grass to their ancestors during the bath.
5. Mathura is the birth place and a place of ---------- of Shri Krishna.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. A temple is	of bright fortnight in the month of Chaitra.
2. Kantajew Temple has gained recognition	even after it is touched by people of different race, caste and colour.
3. This food offering can be taken	as an archaeological heritage site.
4. The holy bath is held on the 8th lunar day	a place of spiritual pursuit.
5. Mathura is a one of the most	sacred places of the Hindus.
	holy place of attaining piety.

C. Put a tick mark (√) against the correct answer:

1. What do you mean by the word 'Debalaya'?

a) School
b) Temple
c) Residence
d) Royal Palace

2. Where is the Kantajew Temple located?

a) Puri
b) Narayanganj
c) Dinajpur
d) Jessore

3. Who began the construction of the Kantajew Temple?

a) Raja Ramnath Roy
b) Maharaj Prananath Roy
c) Maharaj Girijanath
d) Raja Krishnachandra

4. Langalbanda stands on the bank of the river–

a) The Padma
b) The Jamuna
c) The Brahmaputra
d) The Ganga

5. What is the main purpose of pilgrimage?

a) Enjoyment
b) Having a vision of the deity
c) Attaining piety
d) Performing rituals

D. Answer the following questions in short:

1. What is depicted on the walls of Kantajew Temple?
2. Which deities are worshipped at the Jagannath Temple in Puri?
3. Where is Langalbanda and on which river does it stand?
4. What can be seen at the pilgrimage site of Mathura?
5. What do you mean by harmony and coexistence?

E. Answer the following questions in detail:

1. Write four characteristics for each of temples and pilgrimage sites.
2. Write ten sentences about your idea of the Jagannath Temple in Puri.
3. "Langalbanda is a sacred pilgrimage site." –Explain.
4. Why is Mathura especially significant to Hindus? Write in five sentences.
5. How do pilgrimage sites influence the lives of devotees? –Explain with examples.

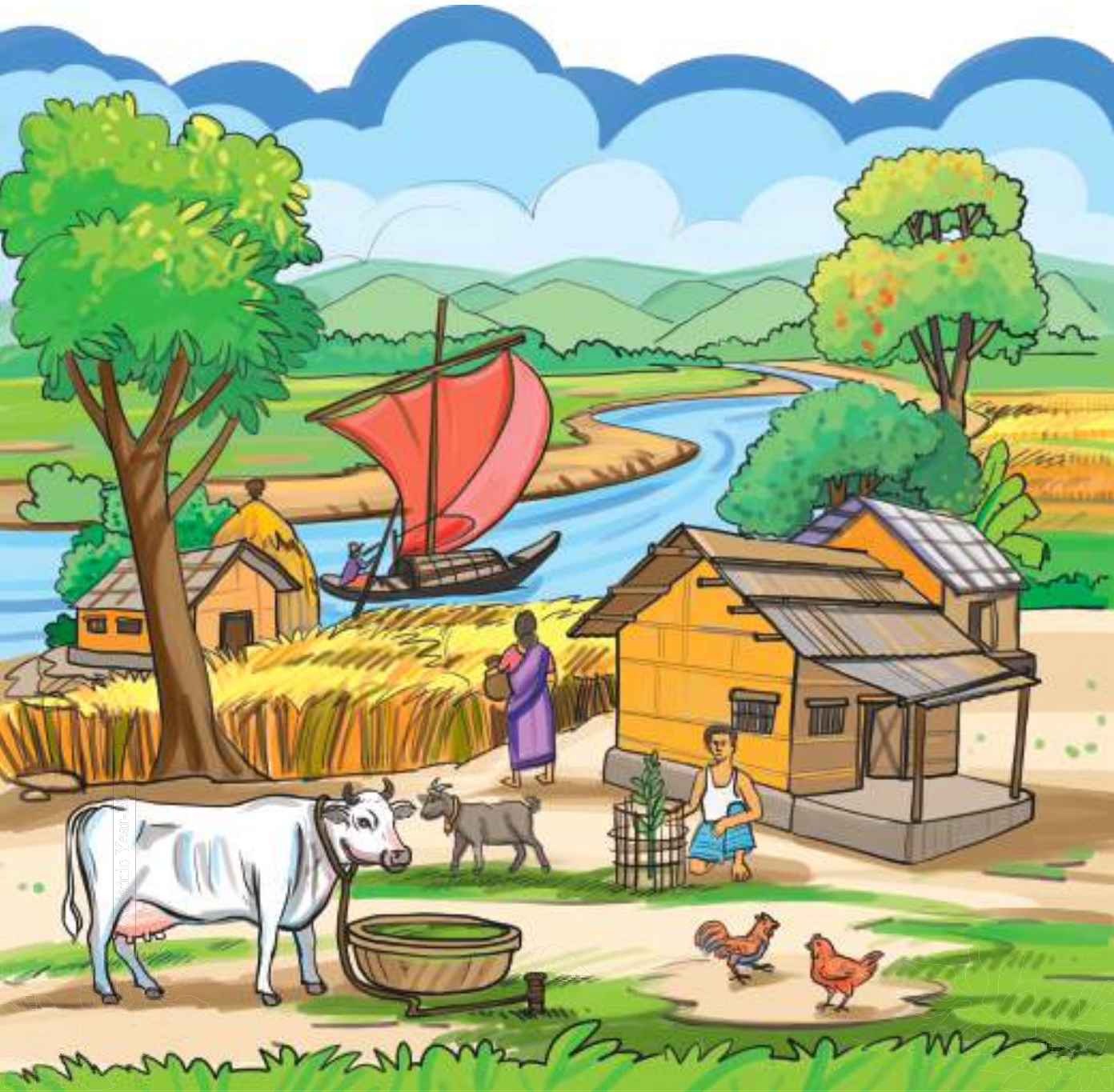


Chapter Five

Service to Living Beings and Patriotism

Lesson One

Humans, Nature and Ishwara



Make a list of the elements of nature and environment that you see in the picture and after discussing with your friends, write down their relationship with human beings:

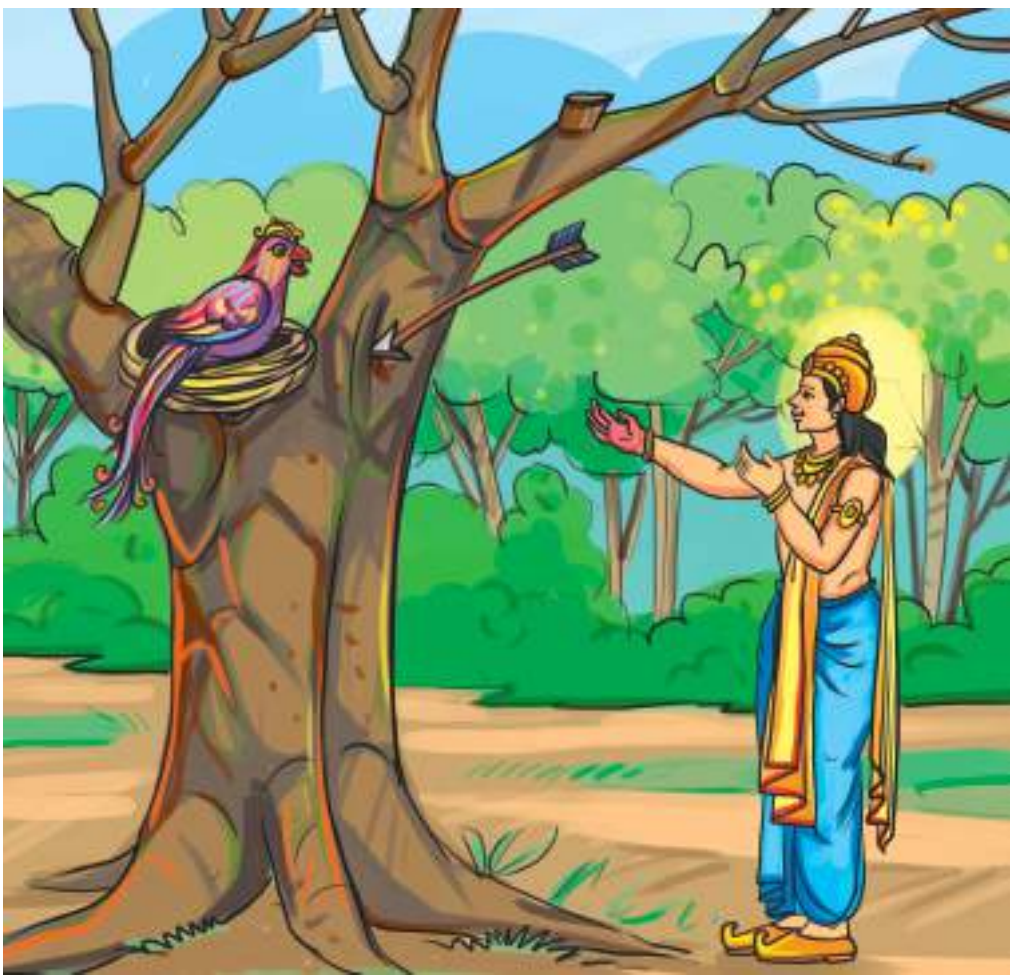
For example, one has been done for you.

Elements of the Picture	Relationship with Human Beings
Trees and Plants	Source of food, clothing and shelter for humans

Humans are the children of nature. Humans live and grow in the lap of nature. Every element of nature and the living being is important. Humans depend on nature for survival. Nature provides them with food, clothing, and shelter. Again, every element of nature is interdependent. Ishwara is the creator of nature, humans, and everything else. He exists in all His creations. Ishwara dwells in every living being as soul. We cannot see Ishwara, but we can perceive Him. Ishwara is manifested through every creation. If we look at any creation of Ishwara with devotion, we can perceive His existence. Every creation of the Creator emerges with infinite beauty to the heart of His devotee. A sensible human beholds the divine form of Ishwara in every creation and derives delight. And only then, devotion towards Ishwara and reverence towards all His creations become apparent.

In the thoughts of Hindu, nature and human beings are unified together. Trees, herbs, leaves, animals– all are closely related. Divinity exists in every living entity of nature. Therefore, the deities of the Hindus are not enthroned above in the sky. The Hindu deities dwell in the rays of the sun, in the soothing moonlight, in the waves of rivers and oceans, in every dew drop on the blades of grass and in every particle of dust. Hence, it is our duty to take care of every element of nature. To behave sensibly towards nature and environment is the manifestation of moral virtue of humans.

In Hindu religious culture, every living entity of nature is worshipped as divinity. This manifests a shining example of preserving nature. Besides, there exists a close connection with every element of nature and environment in



the materials for worship. For these religious rituals, the Hindus are inclined towards protecting nature and environment. There are many stories about this in the scriptures. One such story is given here for you.

In Anushasana Parva of the Mahabharata, there is a wonderful story about a parrot (Shuka) and Indra. There was a vast forest in the kingdom of Kashi,where there was a huge tree. There lived a parrot in the branches of the tree. One day, a hunter tried to kill the parrot with an arrow. But it survived by chance. Eventually the poisoned arrow got struck to the tree. Gradually the tree started to wither because of the poisonous arrow. As a result, the parrot was also about to die for want of food. Yet, the parrot did not want to leave the tree. Devraja (the king of the deities) Indra came to know of the incident and went to the forest one day. He asked the parrot, "Why do you not leave this dying tree and take shelter in another?" The parrot replied, "I have been living in this tree for long. I shall not leave it in time of its peril now. I shall not do it at all." Indra was charmed and moved by the love of the parrot for the tree. Therefore, he restored the tree to life by his divine power.

Discuss with your classmates about Ishwara, Nature and Human beings. Try to learn their opinions and take notes:

Ishwara	
Nature	
Human beings	

What can we do to conserve nature and biodiversity? Discuss with your classmates and make a poster on this topic in groups.

Sample Poster

Title: Our Duties in Conserving Nature and Biodiversity

Group Name: ... ...

Group Leader and Members: ... ...

Elements of Nature	Our Duties for Conservation
Forests	
Rivers	
Other animals	

Exercise

A. Fill in the blanks with appropriate words:

1. Humans are the children of ---------.
2. Ishwara dwells in every being as ---------.
3. --------- exists in every living entity of nature.
4. Hence, it is our duty to --------- of every element of nature.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. Humans live and grow	not the enthronement of kings.
2. Humans depend on	unified together.
3. In the thoughts of Hindu, nature and human beings are	in the lap of nature.
4. Therefore, the deities of the Hindus are enthroned above everything,	nature for survival.
	are divided.

C. Put a tick mark (√) against the correct answer:

1. To behave sensibly towards nature and the environment is an expression of humans–

(a) Moral quality (b) Spiritual quality
(c) Cultural quality (d) Divine quality

2. Where does every creation of the Creator appear with infinite beauty?

(a) In the underworld (b) In heaven
(c) In temples and holy places (d) In the heart of devotee

3. In Hindu religious culture, every living entity of nature is worshipped–

(a) As the Creator (b) As the creation
(c) As divinity (d) As living beings

4. Who was moved by the parrot's love for the tree?

(a) Indra (b) Varuna
(c) Agni (d) Vishnu

D. Answer the following questions in short:

1. Why are the Hindus more inclined towards conserving nature and the environment?
2. Who can realize the presence of Ishwara in all creations?
3. Why should we love the creations of Ishwara?

E. Answer the following questions in detail:

1. What lesson does the story 'Parrot's Love for the Tree' teach us? Write in five sentences.
2. How are humans dependent on nature for survival? Write with examples.

Lesson Two

Service to Living Beings



Service to living beings means to be compassionate to all creatures, including human beings and work for the welfare of them. Compassion is one of the moral virtues of human beings. Write a paragraph on compassion towards living beings, as the picture shows you above.

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Here is a tale from the Shrimadbhagavata about Shri Krishna's service to living beings. You will find a wonderful example of young Krishna's kindness towards living beings here.

The childhood of Krishna was full of restless charming activities. Maa (mother) Yashoda, as well as the neighbours, were often troubled with the playful restlessness of Shri Krishna. Maa Yashoda tolerated Krishna's childlike mischievousness with maternal affection, though sometimes she scolded him. Shri Krishna had boundless love and compassion for all creatures. Along with neighbouring children, the nearby wild animals were the playmates of Krishna. Often Shri Krishna would take food from home and shared them with his friends, animals and birds. Once Maa Yashoda prepared fresh butter and kept it inside the house. Shri Krishna noticed a group of monkeys, attracted by the smell of butter loitering near the house. Shri Krishna felt pity for them. He brought the butter out of the house and fed the monkeys. Maa Yashoda became angry at seeing this. But immediately afterwards, being pleased with her son's kindness to living beings, she took him into her lap affectionately. Many such examples of Shri Krishna's service to living beings are still prevalent among the devotees.

Now, narrate another story like Shri Krishna's story of service to living beings:

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It was a winter morning. Amal was on his way to school. Suddenly he saw a kitten. The kitten had fallen into a roadside hole and was crying pitifully. Yet no one came forward to rescue it. Hearing its cry, Amal felt very sad. He quickly went to the kitten. Going there, he saw the poor creature lying in mud and water, it was shivering in the cold and was about to die. Without hesitation, Amal put down his schoolbag, pulled the kitten out of the hole. He wiped its body dry and he carried it home. Amal's mother was surprised to see her son coming back home. She approached him and saw a kitten in his hands. At this she was a little annoyed at first. But, when she heard everything in detail from Amal, she was pleased. She wrapped the kitten in warm clothes and told Amal to go to school. Leaving the kitten in his mother's care, Amal went to school. His class teacher also asked Amal the reason of his being late in school. Hearing about Amal's kindness and service to the little creature, the teacher and all his classmates praised him warmly.

Find out Amal's moral virtues from the story above. What would you do in such a situation?

Do you play with dolls? Read the following incident.

Aparna is fond of playing with dolls. She herself makes dolls with clay, paper, and cloths. She has many dolls. But the dolls she made by herself are her favourite. When someone adores her handmade dolls, Aparna feels very happy. She takes great care of her dolls. In fact, everybody loves their own creations very much.

Ishwara also loves every creation. Ishwara is the creator of everything. He is manifested through all His creations. Ishwara resides in every living being as soul. That is why, when we love the creations of Ishwara, He is pleased. To love the creations of Ishwara is the expression of love for Him. In this way, humans can easily choose the path of loving Ishwara.

Service to living beings is service to Ishwara. Just as a mother is happy when she finds that everybody loves her child, in the same way Ishwara is pleased when we show love towards His creations. All creations are under the will of Ishwara. The great virtues in humans are nothing but the manifestation of Ishwara. Ishwara is kind to the person who is kind to living beings.

Exercise

A. Fill in the blanks with appropriate words:

1. The childhood of Krishna was full of restless charming ---------.
2. Ishwara --------- in every creation.
3. To love the creations of Ishwara is the expression of love for ---------.
4. Ishwara is kind to the person who is kind to ---------.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. Humans love their own	the creator of everything.
2. Ishwara is	is service to Ishwara.
3. To love the creations of Ishwara	creations very much.
4. Service to living beings	is to take care.
	is the expression of love for Him.

C. Put a tick mark (√) against the correct answer:

1. What did little Sri Krishna feed to the monkeys?

(a) Butter (b) Ghee
(c) Water (d) Milk

2. What made Amal stop on his way to school?

(a) A baby goat (b) A kitten
(c) A puppy (d) A young bird

3. How does Ishwara reside in all living beings?

(a) As mind (b) As thought
(c) As soul (d) As body

4. Under whose will do all creations exist?

(a) Ishwara (b) Humans
(c) Deities (d) Demons

D. Answer the following questions in short:

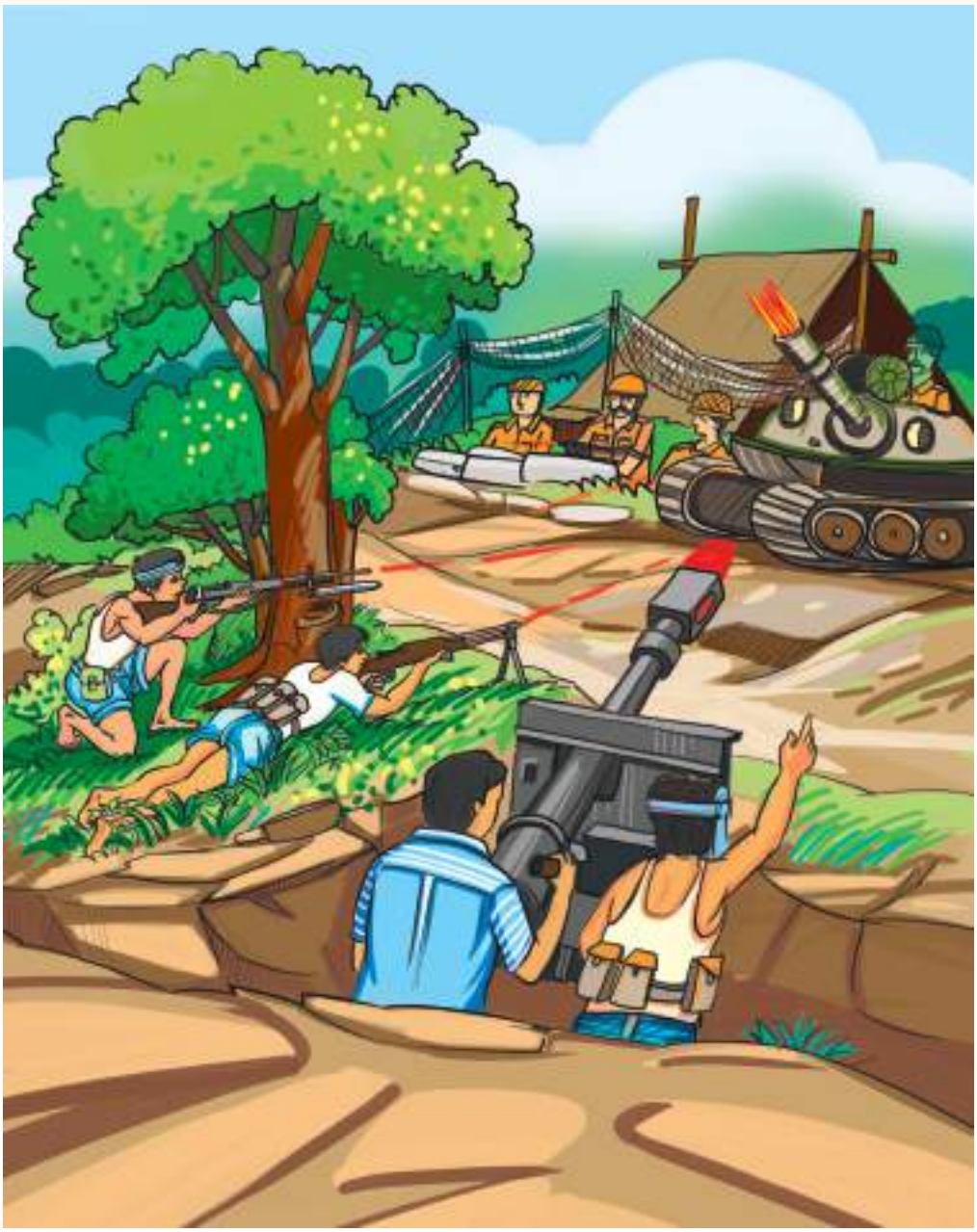
1. What happens when we serve living beings?
2. Why did Amal pick up the kitten?
3. Write a duty you have towards any helpless living being.

E. Answer the following questions in detail:

1. You have read the story of Amal's service to the living beings. What would you do if you were in Amal's place?
2. "Service to living beings is service to Ishwara." –Explain in five sentences.

Lesson Three

Patriotism



Liberation War

You know about our Liberation War. You have read the stories about countless brave freedom fighters who sacrificed their lives for the motherland. Why did people risk their lives and fight in the struggle for the liberation of the homeland? Through group discussion write down your ideas on the topic.

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In the Ramayana, it is said:—'জননী জন্মভূমিশ্চ স্বর্গাদপি গরীয়সী।' It means, mother and motherland are greater than heaven itself. Humans are born and live in the lap of nature. And this nature is his motherland. That is why, the motherland has been addressed as mother. The love of humans for their motherland is therefore very deep. Humans do not hesitate to sacrifice their lives for the needs of the motherland or homeland. Only the patriot can perceive the ecstasy of sacrificing the life for the welfare of the motherland. In the Hindu scriptures, patriotism has been described as a part of religion. It is also said that we should worship and offer rituals for the welfare of the country and the people. In collective prayers, the glory of patriotism has been repeatedly expressed. Patriotism is one of the foremost moral qualities of human beings. But patriotism does not mean fighting for the country only. It means to take care of the environment around us. To preserve the surroundings of the place where we live is our duty and responsibility. We must also be careful about the proper use and conservation of natural resources.

Prabira's Patriotism

It was long ago. The king of Mahismatipura was Nildhwaja. Jana was his queen. Prince Prabira was their son. After the victory in the Kurukshetra war, the Pandava Yudhishthira became the king of Hastinapura.

He arranged the Ashvamedha Yajna (Ritual sacrifice). Arjuna led the horse of this Yajna. Conquering everything and all on his way, Arjuna's horse eventually reached the kingdom of Mahismatipura. At that time, no one dared to stand before the mighty Arjuna. Everyone accepted his authority. This incident made Prince Prabira very frustrated. He could no way accept the defeat of his motherland. The valour of Arjuna seemed insignificant to the patriotism of Prabira for his motherland. At the inspiration of his mother, Prabira captured the horse of Arjuna's Ashvamedha sacrifice. A battle followed between Arjuna and Prabir. In this battle, Prabir was wounded by arrows and was imprisoned. Prabira's bravery in protecting his motherland fascinated King Nildhwaja. Then the king Nildhwaja himself entered the battlefield to rescue his son. In that war, Prabira died. The heroic tale and sacrifice of Prabira for his motherland is still a blazing example of patriotism today. Even in death, Prabir has become immortal.

From Patriotism to Universal Love

Patriotism is an innate tendency of human beings. However, motherland is like a mother. People devoted to their homeland are always careful to preserve the nature and environment of their country. For the sake of their country and fellow people, they do not hesitate to sacrifice themselves. A country is an inseparable part of the world. Therefore, to serve one's country is, in fact, to serve the whole world. Our birthplace is our homeland. It is a particular territory on the map of the world. But the boundless sky, air, water, and life-giving elements of the earth are shared by all. Thus, love for one's homeland naturally becomes love for the earth itself. Inspired by patriotism, people perform many virtuous deeds of their own accord. These good deeds are dedicated to the welfare of the earth and the entire universe. Thus, patriotism will gradually lead to universal love. In the Hindu scriptures, prayers are

offered for the welfare of all living beings on earth:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग् भवेत्।।

That is, may all beings in the world be happy. May all be free from illness. May all have welfare. May none suffer sorrow.



Do you like to work on any important issue related to the conservation of the environment in your own area? Prepare a group project plan on that topic to present in the class.

Sample of Project Plan

Project Title: Tree Plantation in the School Campus / Awareness Campaign to Prevent Water Wastage
Project Area: Own School / Own Neighbourhood / Locality
Name of the Implementing Team:
Names of Team Leader and Members:

Proposed Work (Sample)	Necessary Materials and Resources	Implementation Period	Distribution of Responsibilities	Expected Outcome	Remarks
Planting 10 fruit-bearing saplings in the school campus					
Reducing water wastage through awareness campaigns					

Exercise

A. Fill in the blanks with appropriate words:

1. In the Hindu scriptures, patriotism has been described as a part of ---------.
2. The king of Mahismatipura was ---------.
3. Patriotism is an --------- tendency of human beings.
4. Thus, love for one's homeland naturally becomes love for the ---------.

B. Match the parts of sentences on the left side with those of the right.

Left Side	Right Side
1. The motherland	the king of Hastinapura.
2. Patriotism is one of the foremost	to serve the whole world.
3. Yudhishthira became	to pray
4. To serve one's country is, in fact,	moral qualities of human beings.
	has been addressed as mother.

C. Put a tick mark (√) against the correct answer:

1. "Mother and motherland are greater than heaven." –In which scripture has this been said?

a) The Mahabharata
b) The Shrimadbhagavad Gita
c) The Ramayana
d) The Vedas

2. Who captured the horse of the Ashvamedha sacrifice?

a) Prabira
b) Nildhwaja
c) Jana
d) Arjuna

3. With whom did Prabira fight?

a) With Yudhishthira
b) With Arjuna
c) With Nildhwaja
d) With Jana

4. Who do not hesitate to sacrifice themselves for the country?

a) A selfish person
b) A patriot
c) A warrior
d) A king

D. Answer the following questions in short:

1. What has been said in the Ramayana about patriotism?
2. Why did Prabira fight with Arjuna?
3. How will you express your patriotism?

E. Answer the following questions in detail:

1. Explain–"জননী জন্মভূমিশ্চ স্বর্গাদপি গরীয়সী"।
2. How will patriotism gradually lead to the level of universal love? –Explain.

End

Academic Year 2026, Class Five – Hindu Religion Studies

Truth is Religion.
If you take shelter in religion,
Religion will protect you.



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