Hindu Religion Studies

Class Six



National Curriculum and Textbook Board, Bangladesh

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Hindu Religion Studies

Class Six

Revised for the year 2026

National Curriculum and Textbook Board, Bangladesh

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Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adhering to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

The Hindu Religion Studies Textbook of Secondary Level for Grade VI has been developed in light of the National Curriculum 2012. Special importance has been given to reflect the theoretical issues and provisions of Hinduism, the traditions and culture of this religion in the real-life practice of the students. Apart from this, the rituals of Hinduism, various biographies, anecdotes, avatars, lives, and sayings of great men and noble women described in Hinduism have been discussed in this book. It is hoped that all these will develop the moral qualities of the students such as honesty, generosity, devotion to duty, integrity, self-restraint, tolerance, respect for women, non-communalism, democratic values, patriotism, equality, and brotherhood.

It may be mentioned here that due to the changing situation in 2024 and as per the needs, the textbook has been reviewed and revised for the academic year 2026. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October 2025

Professor Robiul Kabir Chowdhury
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CHAPTER ONE

Creator and Creation



A creator is needed to create anything. Nothing can be created without a creator. This universe and everything of this universe - human beings, trees plants, animals, the moon, the sun, planets, stars, the sky, air, etc are the examples of creations. There is a Creator of these creations. We cannot see Him but we can feel His presence. We call Him Iswar (God). He has many names - *Brahma, Parameshwar, Paramatma, Bhagoban,* Soul etc. He exists in every creature in the form of soul. So, we will serve the creatures. To serve the creatures is our absolute observance of religion. Through serving creatures we can realize the existence of Iswar. This chapter explains the idea of the creator and creation the relationship between the creator and His creation. It also contains a Sanskrit mantra or shloka and its meaning.



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

- explain ideas and relationship between Creator and creation.
- explain the existence of God in every creation.
- recite and explain an simple Sanskrit mantra with its meaning.
- be inspired to serve life by perceiving the existance of the Creator in creation.



Lesson-1: The concept of creator and creation

This world is very beautiful and full of variety. There are human beings, animals, birds, insects, plants, rivers, hills, mountains, deserts and many other things. The blue sky is above the earth. In the sky there are the moon, the sun, planet, star, comet, galaxy etc.

Man is the best creature among all creations. To fulfill his needs man can make many things which many creatures cannot do. A carpenter can easily make chairs, tables, boats etc. with wood. However, other animals cannot do it. Wood is needed to make chair, table, boat etc.





Now, the question is how wood is made? The answer is very simple. Wood is produced from cutting trees and then planks are made to make a boat. The next question is how trees are created? Who has created them? Let us find out the answer of this question.

We have already said that there is a creator behind every creation. Therefore, tree is a creation of that creator too. Thus, hills, mountains, rivers, seas, the sun, the moon, planets ,stars, comet, galaxy, human beings, animals, birds, insects and plants are created separately by the same creator. The summary is that there is only one Creator of this universe who has created everything. Man makes something new using any creation of the creator. For example, the creator has created trees and man is able to create chairs, tables, boats from that. So, the creation of man depends on the creator's creation. However, the Creator creates everything at his own sweet will.

According to Hindu religion, this creator is called Ishwar. Ishwar has many names, many identities; such as Brahma, Bhagoban, Paramatma etc. When the Paramatma exists in a creature as soul then it is called individual soul or embodied soul. Embodied soul is the part of the Paramatma (supreme soul). So, it is clear that human beings, universe and everything of the universe are created by Ishwar. The creator of these creations is called Ishwar.

None can see Ishwar as He has no form. He is formless. However, His creation has form. We perceive Him through His creation. We perceive Him in any of the forms of his creation. The devotees feel intimacy with Ishwar through devotion and the contemplators, through contemplation.

Individual work:
Make a list of twenty creations of the Creator around your house.

New words: *Brahma*, Embodied soul, Supreme soul, Supreme God, shapeless, proximity, perception.

Lesson 2: The relation between the Creator and creation

There is a deep relation between the Creator and creation. The Creator has created this beautiful nature for the welfare of multitude of living beings. The sea, river, hill and mountains, the moon and the sun, tree and plant, beasts and animals are the parts of His creation. There is deep a relation among his creations. The earth gets illumined with the light of the sun. And, trees and plants Prepare food in the presence of this light. Living beings became activated to live in this light. Sun-light is at the source of the vital vibrancy in Nature. Thus, there is reciprocal relationship among all parts of nature. And the Creator, controls the relationship among all these elements. He is at the root of the unity, discipline and reciprocal connection among all the factors of Nature. We can perceive nature through love and respect to the creatures of the Creator. So, all of us should remain respectful to the creations of the Creator and love and honour them.

Ishwar does not create for His own need. He creates for His pleasure. This is called His play.

Ishwar makes His play evident by creating sky, air, hills-mountains, seas, rivers, forests, trees and various animals. We can perceive that easily. Ishwar is eternal

and infinite. However, His creation has a beginning and an end. So, creation has its origin and destruction, birth and death.

New words: Existent, Serving, Nursing, Play.

Group work: In write about your duties, perceiving the existence of the Creator in the creature.

Lesson 3: Creator's existence in every creature

The Creator exists in all creatures. He has created all creatures and exists in the creatures'. So, we worship each creature with our perception of Ishwar about them. For example, we worship Tulsi plant. Again, we worship the cow as the mother. By offering our respect to this creation of the creator, realize the existence of Ishwar. In this context, Swami Vivekananda has said-

"Where are you searching for God, leaving Him in front of you in various forms?
He, who loves living beings, serves Ishwar."

It means that the same Ishwar lives among creatures in various forms. So, it is not necessary to search for Ishwar outside, and Ishwar is served when creatures are served.

God is present everywhere, and He resides in the body as the soul. The body is animated because God exists in the form of the soul within it. Therefore, the activity of the body depends on the existence of God. Without God, the existence of the body cannot be imagined. The soul is the life force of the body. The separation of the soul from the body is what we call the death of the body. In this state, God's presence no longer remains within the body. The soul is formless, and hence we cannot see it, but we can perceive its presence. Hinduism believes that the soul does not die; it leaves one body and takes shelter in another. That is to say, the soul does not die.

The soul is God. It has been stated in the Bhagavad Gita that the soul leaves the old body and takes on a new one like a person abandons old clothes and puts on new ones. The change of the soul is the cycle of birth and death. The presence of God within every living body reminds us of His sovereignty over creation and His existence within it. The existence of every living being is dependent on the Creator or God.

Individual work: Give some examples of the existence of the Creator.

New word: Existence, functional, a creature's body, *Srimad Bhagabad-Gita*

Lesson-4: Sanskrit mantra about Ishwar and its meaning.

Ishwar is the supreme *Bramha*. He has immense power. He has created us and He fosters us. We are grateful to Him. So, out of gratitude and for our own wellbeing, we praise Him. This is called hymns or *stuti*. Let us recite a *mantra* expressing the greatness of Ishwar:



Namaste paramangBaramha
SarvashaktimateNamah:
Nirakanronhap isakara:
Sweccharupang nama namah:
(Jayurveda, shantipath)

Meaning: We salute the one who is the supreme *Bramha,* the most powerful, formless but can take any form that He wants.

From this *mantra*, we can understand that the other name of Ishwar is '*Bramha*'. He is formless. But He can take any form He wants. For example, formless Ishwar comes to world in the form of Lord Krishna. He can assume any form as He wishes. He has held the forms of various incarnations in different ages. Such as *Baman* incarnation, *Nrisinha* incarnation, *Rama* incarnation etc. He punishes the evil and protects the good. We salute this omnipotent Ishwar; we salute Him again and again.

Individual work: Write about the learning from the mantra about Ishwar and our duty.

Word Analysis:

Namaste –Namaha: + te Paramangbarmho-to param for *amho, saruashakti mate-* to most powerful *nirakas: ni + akas; irakarohopi-nirakar; + opi* (who has no form, can't he seen, but can he felt lira it is meant supreme or God), *Sakar: - Sho + Akas*: (one who has form, God can attain any form it necessary) *Sweccha- shaw+iccha-weeccharupang*-one who attains form willingly God himself).

Note: The poems of *Veda, Upanishad* of *Vedic* religious scriptures are called *mantra* and the poems written in books afterwards in *Sanskrit* are called *'shloka'*

Sample Questions

Multiple Choice Questions

1. What is the other name of God?

   A. Brahm B. Vishnu

   C. Shiva D. Brahma

2. Why did the Creator create nature?

   A. To control everything in the world

   B. To ensure welfare for living beings

   C. For His own satisfaction

   D. To desire to be served by living beings

Read the passage below and answer questions 3 and 4

Ratna, a student of class VI, keeps pigeons. She finds the joy of serving the Creator's creation in this work. Her father Ratan Babu makes dolls of his choice with clay. This is what makes him happy.

3. What kind of work is Ratna doing by keeping pigeons?

   A. to the nature Service

   B. to the birds Service

   C. to the living beings Service

   B. to the animal Service

4. The main topic of the textbook related to Ratan Chandra's work is-

   i. Man creates something else himself with the help of the creation

   ii. The creation of the Creator is under his own will

   iii. The existence of God exists in every living being

Which of the following is correct?

A. i and ii B. ii and iii

C. i and iii D. i, ii, and iii

Creative Questions

Sajib Feels existence the position of the Creator in nature. On the other hand, his brother Tushar thinks about science all the time. Whenever he gets a chance, he gets busy researching various topics on the computer. He thinks that science is everything. Despite Sajib and Tushar being two brothers, the difference in their belief in the Creator can be noticed.

A. What is a Mantra?

B. The soul is a part of what? Explain it.

C. Explain Tushar's idea about 'Creator and creation'.

D. Analyze Sajib's understanding of nature in the light of your textbook.

Short answer questions:

1. How can we realize the formless God?
2. Why should we pay respect to God? Explain.
3. Explain the relationship between the Creator and creation with examples.

CHAPTER TWO

Sacred Scriptures

The book that contains the discussion of super natural being (Bhagoban, Iswar etc) and human welfare and also contains valuable advices and stories with moral and religious values is called sacred scriptures. The Veda, the Upanisad, the puran, the Ramayana, the Mahavarata, the srimad Bhagavad Gita the Sri dri Chandi etc. are some of the sacred scriptures. We know that the Veda is the main scripture of the Hindus. In this chapter, A short description has been given on the *Veda* and the *Srimad Bhagavad Gita*.



By the end of the lesson we will be able to:

- explain the concept of Sacred Scriptures
- explain the significance of the *Veda* and the *Srimad Bhagavad Gita*
- explain the significance of *Vedic* lessons in our life
- explain the messages of Lord Krishna in the Gita
- explain the importance of the *Veda* and the Gita
- realize the importance of the *Veda* and the Gita

Lesson-1: Concept of Sacred Scriptures

We know that a scripture that speaks of the supernatural existence is called a religious text or scripture. A scripture contains the message and glory of God. It also provides rules for living a righteous and pure life. It contains advice that leads to our well-being. These teachings are not only given directly but are also conveyed through stories and parables. Through these teachings, we receive moral education, which helps us become better individuals. We have many religious scripture, such as the Vedas, the Upanishads, the Ramayana, the Mahabharata, the Srimad Bhagavad Gita, Sri Chaitanya Charitamrita, etc.

Lesson 2 and 3: General Introduction to the Veda

The Vedas are ancient sacred texts of Hinduism, written in Sanskrit. They are considered the oldest religious scriptures in the world. There are four main Vedas: Rigveda, Yajurveda, Samaveda, and Atharvaveda. Each Veda contains hymns, prayers, rituals, and philosophical teachings that guide people in living a righteous life. The Vedas teach about the nature of God, the universe, and the purpose of life. By Sages the message of the Vedas were passed down orally from generation to generation and were eventually written down. The teachings of the Vedas inspire people to live with truth, kindness, and respect for all living beings.



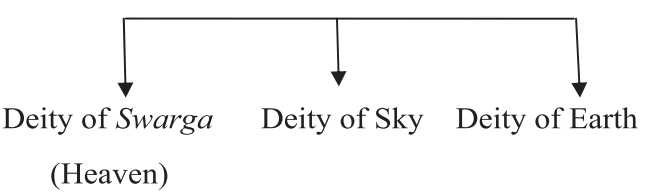
In the past, those who could perceive the truth or knowledge of the greatness of Ishwar or Supreme Creator were known as Rishi (Holy priest). The *Veda* is the sacred knowledge attained through deep meditation of the Rishis. The Rishis (Holy priests) perceived the truth through deep meditation and expressed with deep eternal

emotion. So, it is said that the *Veda* is not a creation but foreseen. It means, the *Veda* is not composed by man, it is revealed through the inner eyes of the *Rishis*.

Individual work: Show the differences between sacred scripture and common scripture

Different gods and goddesses are described in the Veda. Such as: Agni, Suriya, Indra, Vishu, Baue(air), Barun, Rudra, Jam, Usha, Bak(Voice), Ratri, Saraswati etc. However, it is described also in the Veda that all the deities have originated from the Supreme soul (the Creator). They also have differentiated themselves having each virtue and strength. The Holy priests have expressed the magnanimity of the deities. They have praised and worshipped the deities they have prayed to the extremely powerful and influential deities for wealth, peace and prosperity. They have divided the deities into three categories.

Vedic deity (Deity belongs to the *Veda*)





1) Deity of *Swarga* (Heaven): We can only realise their power. They do not come down to the earth. such as, *Surya, Yama, Varun* etc.

2) Deity of Sky: We can realise their power and can see them too. They come to the earth, but do not stay long. Such as, *Indra, Bayu* (god of air).

3) Deity of the Earth: The deities who come down and stay in earth are called the deity of the earth. Such as *Agni*.



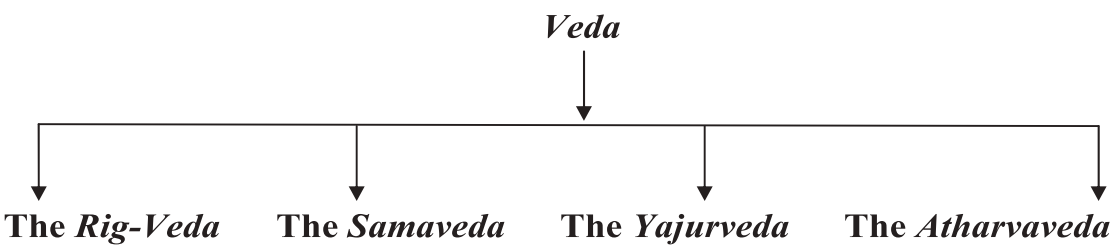
We can see *Agni* (fire) in the earth. And so, we sacrifice different sorts of good things to him and through him we can pray to other deities. So, the process of making fire to summon and invoke the deities by reciting the mantras of the *Veda* is known as*' Yagya'*.

The lyrical sentences of the *Vedas* are known as '*Mantra.'* The Holy priests (Rishis) recited the *'mantras'* from the *Veda* and thus conducted worshiped them. The *vedic* way of worship was mainly of *Yagya* or sacrifice. Besides the holy priests used to sing the *Vedic* sentences melodiously in the *'Yagya'*. There are still some such songs in the *Veda*. These songs are known as *'Sama'*. The *Veda* also describes multifarious knowledge for different phases of life.

Group work: Make a list of the deities of heaven, earth and sky.

Classification of the *Veda*

The great saint *'Krishna Daipayan'* divided the *Veda depending on the subject matter* and writing style. So, he is known as *'Vedabyash'*. The *Veda* have been divided into four parts. Such as:- The *Rig-Veda,* The *Samaveda,* The *Yajurveda,* The *Atharvaveda.*



1. The Rig-Veda: *Rig* means *mantras*. In the *Vedas* there are different *mantras* for praise and prayer and worship. The word 'worship, means to glorify and 'prayer' means asking earnestly. Through worship we can ask different individual things from different individual deities. There are 10472 numbers of *mantras* here. These are of lyrical or poetical sorts. The *Rig¬Veda* is a collection of the worship and prayer of *Agni, Indra, Vishnu, Usha, Ratri* etc. deities.

2. The *Samaveda:* *Sama* means songs. Songs have been collected in this *Veda*. Some Rigs were used to be sung instead of being recited during worship. These songs were sung towards the gods during worship. There are total 1810 *mantras* in the *Samaveda*.

3. The *Yajurveda*: *Yayu* means worship. Some mantras which are chanted during worship are included in *Yajurveda*. It is divided in two parts, one is *Krishna Yajurveda* and the other is *Shukla Yajurveda*. There are total 4099 *mantras* in these two parts.

4. The Atharvaveda: *The Atharvaveda* consists of medical science, ecology, and knowledge about other aspects of life. There are almost 6000 *mantras* in the *Atharvaveda.*

Each one of these four parts of the *Veda* is called *Samhita*', e.g. *Rig- Veda Samhita, Samaveda Samhita, Yajurveda Samhita,* and *Atharvaveda Samhita*.

Individual Work: Fill up the chart by writing at least two sentences about the contents of the *Vedas* mentioned in the chart.	*Rig-Veda*	*Samaveda*	*Yajurveda*	*Atharvaveda*

Lesson 4: Teaching and importance of the *Vedas*:

We can acquire knowledge about the creator, nature and life by reading the Vedas. Each of the Veda has its special significance. We know about different gods and goddesses by reading *Rig-Veda Samhita*. And, thus, we learn to praise the gods and goddesses. We can realize the infinite power of Ishwar from the natural powers of *Agni, Indra, Usha, Ratri, Bayu (air),* etc. We will try to improve our life by idolizing their vibrant activities.

The Yajurveda is a collection of mantras for worship and yoga. We know about the methods of worship in ancient time from the Yajurveda. The concept of calender and seasons developed throngh different sacrificial worships held a different times following the Yajurveda. Worship ceremonies were held in different ways.

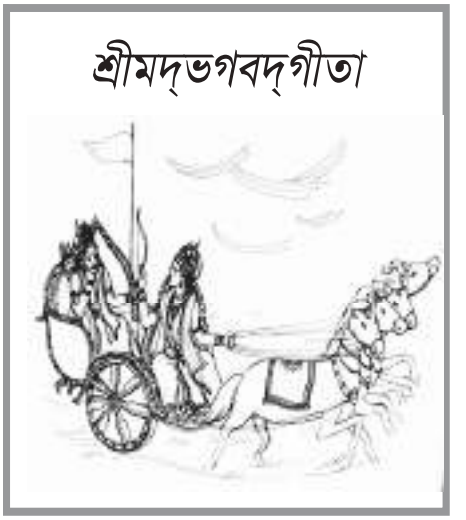
ranging different durations. Geometry or measurement of land has been invented from building technologies of alters. We can know about songs and customs of that time from Samaveda. Atharvaveda is the root of medical science. Different diseases and use of different herbs and shrubs as medicine have been described here. Atharvaveda is the ancient source of Ayurveda. It can be said that knowledge about different aspects of life can be acquired from Atharvaveda. So, one can make life beautiful, healthy and well-organized by learning about the supreme soul, the Vedic gods and goddesses, worship, songs, and medicine by reading the Veda. And for this reason, all of us must read these volumes.

Group Work: Fill up the chart.

Parts of *Vedas*	**Learning**
The *Rig-Veda*	
The *Samaveda*	
The *Yajurveda*	
The *Atharvaveda.*	

Lesson 5: Introduction to the *Srimad Bhagavad Gita*

The *Mahabharata* is a sacred book for us. This book consists of eighteen parts. The Bhishma part is an important one. There are total eighteen chapters here. These chapters of the Bhishma part of the *Mahabharata* ranges from the 25th to the 42nd, where the story of the War of Kurukshetra that took place in Hastinapur has been related. Many of us have come to know the story of the war of Kurukshetra by reading the *Mahabharata* for the Young or watching serial shown on television channels. When on the eve of the war of Kurukshetra, Arjuna expressed his unwillingness to engage in a War, Bhagaban Sree Krishna gave Arjuna some instructions, and these have been compiled into the book of *Srimad bhagabad Gita*. There are 700 *shloka*s in total in this book. For this, it has the other name of *Saptasati*. We shall now gather some ideas from the story of the War that took place in Kurukshetra thus know about the history of origin of our holy book.



Dhritorastro and *Pandu* are two brothers. *Dhritorastro* is elder and *Pandu* is younger.

Dhritorastro is the father of hundred sons and a single daughter. The sons are- *Durjodhon, Duhshashon* and many more, and the only daughter is Duhshola. Pandu has five sons--.*Yudhisthir, Veem, Arjun, Nokul, and Sohodeb.* By the name of *Kuru Dynasty* the sons of Dhritorastro are called Kourob. And by the name of *Pandu,* his sons are called Pandavs. The Kuru-Pandavs started a war over the kingdom among them. Lord Srikrishna was the king of *Daraka* as an avatar. He accompanied Arjun on his chariot without any weapons.

When the chariot was placed between the solders of both sides, Arjun became depressed seeing his close relatives on both sides. He had to fight against his close relatives. He decided not to fight. Then Lord SriKrishna gave him different advice regarding *karma* (work), knowledge, and devotion.

Those advice have been described in *Srimad Bhagavad Gita*. Hearing His advices Arjun was encouraged to fight the war. Though the advice in Gita were given to Arjun, they are applicable to all human beings of all ages.

Lesson 6: The Srimad Bhagavad Gita and The speech of Sri Krishna

In the Gita it has been told to work by surrendering oneself to Ishwar without expecting any benefit. The work is greater, whatever the benefit is. If one thinks about benefit he cannot be devoted him to the work.

Working in this way without expecting any benefit is called desireless work. Sri Krishna has told about this-

Karmnnyabadhikaraste maalfaleshu Kadachan।
Ma *karmafalheturvurma te Songohastokarmoni*।।

(Gita – 2/47)

It means, our right is only in our work, we never have any right of its benefit. We should not neglect our work by being addicted to its benefit. Though Arjun is not interested to fight with his relatives, there is no benefit. Because our birth and death are at hand of Ishwar. So, one's death does not depend on whether Arjun will fight or not. Does Arjun know when he will die! Moreover, Ishwar exists in us as the form of soul. So, body may be destroyed by death but not the soul. Fire, air, water nothing can destroy the soul.

In this regard it has been told-

No jayote mriyote ba kodachit

Nayong vutta vabita ba no Vuyoo
Ojo nittos hasshotoyong purano
No honnyote honnyomane sharire||
(Gita – 2/20)

It means, soul is never born and dies. And it's origination and growth doesn't occur repeatedly. Soul is birthless, imperishable, eternal and deathless.

Though body gets destroyed, the soul can never be destroyed. Soul is permanent and immortal. It just gets transferred. If we can thus realize this state of the soul, sorrow will never exist in us. Then joy sorrow, winning- defeat become equal.

'Yoga' is mentioned In the Gita,. Yoga is the technique to do work. Ishwar can be realized by desireless Karmayoga, Gyanayoga or Vaktiyoga. Lord Krishna Himself has called them as devotees who pray to get the grace and come into a close contact of Ishwar.

Devotees are of four types:

a) Afflicted b) Desirous c) Inquisitive d) Wise

The man who remembers Ishwar in trouble is called afflicted devotee. Again, who remembers Ishwar to fulfill his wish or prayer is called desirous devotee. Those who want to know Ishwar with knowledge are called inquisitive devotees and those who remember Ishwar without wanting anything and pray to him is called wise devotees.

The Gita is the summary of the whole Upanishad. Concepts about Ishwar or Brahma have been expressed in an integrated form. So, the magnanimity of the Gita has been expressed in this way that Upanishad is like a cow and the Gita is the milk of the cow. The way in which a calf extracts milk from the cow with little strike in the same way Arjun has struck and asked questions. And thus Arjun has extracted the milk like answers called the Gita from Shree Krishna. It means Arjun himself has listened to wise sayings of the Gita directly from Bhagoban Shree Krishna.

Individual work: Write down the advice of the Gita and make a list of activities you want to perform for the welfare of the society.

Group work: Fill in each of the box with two sentences about the devotees mentioned in them.

Afflicted devotees	Desirous devotees	Inquisitive devotees	Wise devotees
1)	1)	1)	1)
2)	2)	2)	2)

Lesson 7: Importance of the Srimad Bhagavad Gita

The Gita inspires us to stand against injustice. Because, God Himself incarnates in different ages to protect the good and to destroy the evil.
He has said,

YadaYada he Dharmashya glanirvabati Bharato |
Abbhutthanomodhormosshyo Todattmanam Srijommyohomm ||
Poritranay Sadhunang binashy cho duskritamm |
Dharmashangsthaponarthay Somvobami yuge yuge ||
(Gita– 4/7-8).

Therefore, wherever righteousness declines and unrighteousness increases. I come down to the world to save the virtuous destroy the sin of the sinner and to establish righteous senses.

The soul (Atma) has no destruction. The moral of the Gita encourages us to advance to the way of good work without fearing death.

It is said in the *Gita*-

1. The respectful and the modest persons are able to acquire knowledge.
2. The indifferent followers of the '*karmayoga'* acquire divinity.
3. The wise worshippers can feel Ishwar in their hearts.
4. Everything in this enormous world exists in Ishwar.

In the light of these lines of the Gita, we pay attention to the importance of respectfulness and continence. We get inspiration to dispel illusion for earthly matters. We incline to judge in practicing religion. Therefore, avoiding traditional meaningless roads, we try to understand the moral of the theory. We try to love other after driving away evil thoughts out of our mind as everything exists in Bhagoban (The Creator) SriKrishna. Anyone can pray to Ishwar in any way and Ishwar replies him/ her just in the same way. Thus, here rings the tune of harmony of religions. The Gita tells us about knowledge. At the same time it also shows us the paths of life. In this regard, the importance of the Gita as a sacred scripture of the Hindu is beyond description.

Individual work: Write about the impact of the teachings of the Srimad Bhagavad Gita on individual and social life.

Reciting Gita:

We learned about the introduction to the Srimad Bhagavad Gita. Now, we will learn how to recite the Gita in various events, such as school functions or religious ceremonies. The Srimad Bhagavad Gita is recited with devotion as a sacred scripture to inaugurate various events. There are some general rules and procedures for reciting the Gita.

First, it should begin by saying 'ওঁ তৎ সৎ' (Om Tat Sat). Then, one must offer salutations to Lord Krishna. The audience present should also be greeted with respect. After that, one must recite one or more verses from the Gita. The verses should be recited with proper pronunciation and meaning. Following this, one must recite verses highlighting the greatness of the Gita. However, in non-religious contexts, one may recite a brief portion of the Gita without the verses praising its greatness.

Finally, a peace mantra from the Vedas or Upanishads is recited to wish peace for everyone. The process concludes with offering salutations to everyone once again."

'ওঁ তৎ সৎ'

'ওঁ নমো ভগবতে বাসুদেবায়'

I offer my respectful salutations to everyone present. I am now reciting verse 39 from Chapter 4, titled 'Jnana Yoga' of the Srimad Bhagavad Gita.

শ্রীভগবানুবাচ

শ্রদ্ধাবান্ লভতে জ্ঞানং তৎপরঃ সংযতেন্দ্রিয়ঃ।

জ্ঞানং লব্ধা পরাং শান্তিমচিরেণাধিগচ্ছতি।।

Meaning: The one who is full of faith, dedicated to practice, and has control over their senses, can attain self-knowledge. By acquiring this knowledge, they soon attain supreme peace."

শ্রীশ্রীগীতা-মাহাত্ম্যম্

শ্রীকৃষ্ণো ভগবানুবাচ

গীতা মে হৃদয়ং পার্থ গীতা মে সারমুত্তমম্।

গীতা মে জ্ঞানমত্যুগ্রং গীতা মে জ্ঞানমব্যয়ম্।।

Translation: Lord Krishna said, 'O Partha, the Gita is my heart, the Gita is my everything, the Gita is my supreme and imperishable form of knowledge.

Peace Mantra

ও সর্বে ভবন্তু সুখিনঃ সর্বে সন্তু নিরাময়াঃ।

সর্বে ভদ্রাণি পশ্যন্তু মা কশ্চিদ দুঃখভাগ ভবেৎ।। (যজুর্বেদ)

Meaning: May all be happy, may all attain health, may all be blessed, and may no one experience sorrow."

ওঁ শান্তিঃ শান্তিঃ শান্তিঃ

সকলের উপর শান্তি বর্ষিত হোক।

Namaskar

Sample Questions

Multiple Choice Questions

1. How many Mantras are there in the Atharva Veda?

   A. 10472 B. 1810

   C. 4099 D. 6000

2. Why do devotees call upon God?

   A. To fulfill their desires

   B. To worship without expecting results

   C. To praise God

   D. To heal life

Read the following paragraph and answer questions 3 and 4

Latika Devi performs Surya Puja with great fanfare at home every year. If she does not do this, her mind is not satisfied. Her son Ayan reads a religious scripture every morning. He understands that he has no right to the results of his actions. As a result, he does his daily tasks regularly without expecting anything.

4. What type of deity is related worshipped at Latika devi's house every year?

   A. Earthly b. Space

   C. Worldly d. Heavenly

5. The content of the scriptures that contain the understanding of the Ayan is -

   i. Knowledge about the Creator and nature

   ii. Everything in the world exists in God

   iii. The soul is never born or dies

Which of the following is correct?

   A. i and ii B. ii and iii

   C. i and iii D. i, ii, and iii

Creative questions

Rameshbabu regularly studies various scriptures. In the light of the knowledge of the scriptures he has studied, he first prepares medicines from forest plants and leaves and provides medical services to the public. Not only that, he also conducts religious discourses with the patients. His elder brother Sukhenababu also reads the scriptures in the morning and evening. In addition to his own work, when any bad incident happens in the area, he stands by the good people and arranges for the punishment of the bad people. For this reason, everyone respects him.

A. What is a scripture?

B. Which Vedic deity is worshipped by lighting a fire and chanting Vedic mantras? Explain.

C. Rameshbabu provides medical services to the public in the light of which part of the Vedas does he know? Explain.

D. Analyze the importance of the scriptures by which Sukhenbabu leads his life, inspired by them, in the light of the textbook.

Short Answer Questions

1. “Vedas are not created, they are seen” - Explain it.
2. Why did Shri Krishna advise Arjuna?
3. Write about the nature of the soul according to the Gita.

Chapter Two

Nature and Faith of Hindu Religion

Hindu religion is an ancient religion. The real name of this religion is Sanaton. Worshiping deities is a special aspect of religion. Bhagoban is at the root of this religion. Men have to do religious work to get His grace. If men pray to Ishwar with devotion, He would fulfill their desires. In real life, parents bring up their children and arrange their comfort and welfare. Children should serve their parents considering them deities. At the same time, they should show respect to other superiors in the society. This chapter deals with the relationship between Sanaton and Hindu religion, the history of origin of Hindu religion and devotion to superior as part of religions faith, It also deals with worship to mother, dutifulness and with some exemplary episodes.











At the end of this chapter we will be able to

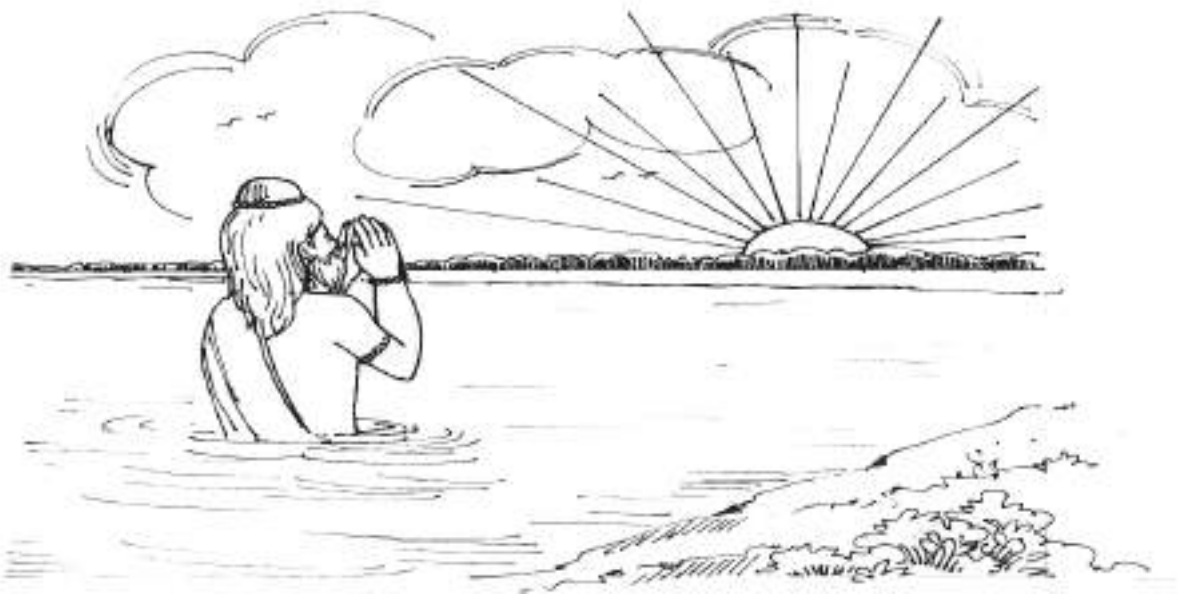
- explain the meaning of the word Sanatan religion and Hindu religion.
- explain the theme of *Sanatan* religion and Hinduism.
- describe the history of the origin of Hindu religion in brief.
- take pride in the glorious heritage of Hindu religion.
- explain the theme of faith in religion.
- explain the idea of devotion to preceptors.
- describe how to show respect to superiors.
- describe a story about devotion to mother.
- explain the idea of responsibilities in the right of religion.
- explain childrens responsibility to their parents and the parent's duty and responsibility to their children.
- be aware of devotion and responsibilities to the elders.

Section—One
Nature of Hindu Religion

Lesson 1: Ideas of Sanatan and Hindu religion

Sanatan religion and Hinduism are actually the same religion. On other hand, the other name of *Sanatan* religion is Hindu religion. The meaning of Sanatan is eternal-which was in the past, is in the present and will be in the future. The word Sanatan indicates eternity which does not change with the changes of time. The word 'Hindu' is derived from the word *'Shindhu'*. The river *'Shindhu'* flows from the ancient age. The people of the *Sanatan* religion used to live on the bank of this river, in the ancient period. Their attitudes, belief in religion had a particular form.

They were introduced to the foreigners after the name of the river *"Shindhu"*. The foreigners used to pronounce the word *"Shindhu"* as "Hindu". They used to call the people over there of Sanatan religion as Hindu. Thus the *Sanatan religion* of the Hindus turned into Hindu religion in the language of the foreigners.



Sanatan religion is an ancient religion. Even after a long period of time, the basic concepts of this religion have not changed. However, in order to cope with place and time, some thoughts and rules have been included in this religion. It was named as "*Hindu Religion*" newly. Thus *Sanatan* religion has spread out and is being spread over in this way.

In brief, *Sanatan* religion is newly known to us as *Hindu religion*. The thoughts, beliefs in *Sanatan* religion are the thoughts and beliefs of *Hindu religion*. There is no change at all. The main ideas of Hindu religion is - faith in Ishwar, belief in *(Karmafala)* the result of work, belief in re-birth, to serve animal, worshipping gods-goddess, expecting peace for the universe etc.

Lesson 2: History of Origin of Religion.

The history of the origin of Hindu religion lies in one's acquaintance with Sanatan religion. Sanatan religion is not created by a particular saint or by a particular man or by a particular age. This religion started to flourish when the sense of just or unjust stirred the mind of the primitive people. The people were moved also with the sense of religion. Then it gradually develops with the contribution of thoughtful religious people of the society.

God Himself is at the root of *Sanatan Dharma*. The main aim of religion is to provide happiness and peace in man's life.

Bhagoban himself is at the root of Hindu religion. Bhagoban or the creator has created both the universe and religion at the same time. Religion has come to the universe to make human life beautiful and happy. The main belief of Hindu religion is that Bhagoban or creator is always present. Man has to work in the universe created by the creator. And man gets the result of the work that he has done. This is called result of the work (Karmafold) which is unavoidable. And one has to undergo this result even after rebirth. This actually gives rise to the theory of rebirth.

To liberate the world from evils and oppression of the evil doers Bhagoban appears as Avatar. Man can attain peace and happiness by praising and praising Ishwar, by worshipping gods and goddesses and by doing different religious rituals. This, man can get salvation.

The concept of rebirth incarnation (Avatar) and attaining salvation all are, there in Hindu religion as they were in sanaton religion. But some changes are noticeable due to rites and rituals. In ancient times sanaton or Hindu religious rites were done by a Yoga. This gradually took the form of worship of gods and goddesses. In the Yoga, the strength and form of the gods and goddesses were prayed. Later, idols and images of the gods and goddesses were made and prayed. The concepts of incarnation (Avatar) and attaining salvation of sanaton religion are the inherited assets of Hindu religion. With the passage of time new religious rites and rituals have emerged in Hindu religion. Hindu religion has advanced through Yaga and worship of the vedic period up to the modem time. But in the modern age only singing the name of ishwar and praising Him are in practice.

The practice of Sanaton religion had special characteristics in customs and behaviors and in dresses. The people from outside the country particularly from Iran and Greece come here the considered the people living on the banks of the Sindh a different human race. In the pronunciation of the foreigners ‘H’ was pronounced in place of ‘S’ as a result, the word Shindhu became Hindu. And the people living on the banks of the shindhu became familiar as Hindu to those foreigners. This slowly spread in the south-east religion. Consequently all the followers of sanatan religion became familiar as Hindu. The exceptional aspects of Hindu religion are faith in Iswar, serving living creatures as Iswar and doing good to the universe. Here lies the freedom to think freely about worshiping Iswar. Through this opportunity, man gets simplified forms of religious rites and rituals and programs. Thus, the followers of this religion feel proud of their right to free thinking.

Individual work : Give an account of the gradual evolution of Hindu religion.

Sample Questions

Multiple Choice Questions

1. Who is at the root of Sanatana Dharma?

A. Brahma B. Bhagwan

C. Vishnu D. Shiva

2. Religion originated –

i. To make people's lives beautiful

ii. To express the meditation ideas of the wise

iii. To enjoy the karmaphela (Results of the deeds)

Which of the following is correct?

A. i and ii B. ii and iii

C. i and iii D. i, ii, and iii

Read the passage below and answer questions 3 and 4

Anupama Devi, in addition to performing regular pujas at home, also worships various gods and goddesses according to the Tithi. Her husband Sanjaybabu loves to invite people to his house at any time and entertain them. Through this, he wants to attain God.

3. Which belief is more active in the behavior of Anupama Devi?

A. Worship

B. Action

C. Religion

D. Yoga

Creative Question

Kavita went to a wedding ceremony with her mother and saw that the Brahmin was lighting a fire and reciting Mantras with devotion by putting various materials in it. Her mother told her that this is the process of starting our religious work, which has changed in various ways nowadays.

A. What does Sanatan mean?

B. Explain the reason why Sanatan Dharma is called Hinduism.

C. What can be called the activities of the Brahmin at the wedding ceremony that Kavita saw? Explain it.

D. Analyze Kavita's mother's statement in the light of the history of the origin of Hinduism.

Short Answer Question

1. How did the word 'Hindu' come into existence?
2. What does God do when he comes in the form of an incarnation avata?
3. What are the innovations in modern Hinduism?

Section Two

Faith of Hindu Religion

Lesson: 1- Religious faith and devotion

Hindu religion is founded on some beliefs. In a word, these beliefs are called religious faith. Man gets wellbeing by doing religious work. Religion means the power of retention. Religion gives instructions to man for going along the right path of life. The manner and rules of religion help a man to lead a decent life. Man receives the instructions of thinking of well-being and loading smooth life from religion. By maintaining and obeying the rules of religion a person can get welfare in present and eternal life.

Religion means the power of possessing. The benignant quality or qualities develops life and makes it successful. These qualities of religion and the beliefs in them are religious faith.

Lesson 2 and 3 :
Devotion to seniors and the means of devotion to seniors



The elders are our preceptors. Many including our father and mother, paternal grand father, maternal grand father, paternal uncle and aunt, maternal uncle and aunt, elder brothers and sisters are spiritual in our families. Some relatives are also seniors to us. Teachers also are our elders. He who teaches us is our elders. Thus, senior people including parents, teachers play an important role in developing our life. Devotion means expression of respect with love to these elders. Respect, love and virtue compose devotion. We achieve grace and salvation through this devotion.

Means of devotion to seniors

Mother and father are our absolute preceptors. They hold a place above of all others in our life. It is our mother who has shown us the light of this earth. We have a navel tie with our mother. She is our companion in happiness and sorrows too. The role of our mother in constructing an honest and nice life is limitless. Mother brings us up in our childhood with great care. We are babies to the mother even when

we are grown up. Many of us worship our mothers. We salute her on the eve of any good deed travel. In our religion she holds the highest position. Gods grant desires if the mother is satisfied with the devotion of the child. So, we shall help our mothers in their works. We shall carry out our mothers' orders with the sense of duty to them. If a mother's heart is hurt, devotion to her gets impaired. Father also plays many roles in the development of ideal life of ours. There is a shloka in our holy book about the father.

Pita sawrga pita dharma pitahi paramantapha |
Pitori pritimaponne prionte Sorbodebota ||

It means that father is heaven for us, he is your religion, and he is your absolute worship. If father is satisfied, all deities are satisfied.

Teachers are guides in our education. They show us the paths of life. They kindle the light of knowledge necessary for our lives. It is our duty to abide by their directives and prohibitions. Those who initiate us are also our seniors. They give us the correct interpretation of religion in the paths of our life. Thus there are impacts of all seniors in the courses of our lives. Hence we respect for and devotion to all our seniors from the core of our heart.

Individual work : Who are your spiritual elders and how do you devote yourself to them?

In this context, the story of Ganesha, devoted to his mother, may be remembered

Lesson 4: The devotion of Ganesha to his mother



Ganesha and Kartika are the sons of Ma Durga. Ganesh is bulky and his carriage is the mouse. On other hand, Kartika has a strong and stout body. His carriage is the pea-cock.

Ma Durga declared that he who would be able to bow down to her first after wandering the world would get her neckless. The contest between two brothers started. Ganesh saw that it is not possible for him to defeat Kartika on his carriage, the rat. Then Ganesh thought that his mother is world mirror, she is the world herself. If he moves around his mother, the world will be wandered. With this thinking, Ganesh devotionally circled round his mother and bow down to her. On the other hand, Kartika quickly

wandered the world and saw Ganesh sitting on the lap of their mother wearing the necklace. Kartika wanted to know the reason. Then Ma Durga said that Ganesh is very wise. He knows that mother is the world. So, to go round her, is to go round the world. This devotion to the mother of Ganesh is immortal in this world. Every child should devote and take care of its parents as deities.

New words: Devotion, belief in religion, duty, carriage, contest, devotion to mother.

Lesson 5: Concept of Sense of Duty

Whatever is done is duty. And whatever work needs to be exercised is duty. It means that whatever we should do is our duty. When our respect and love for duty arises in us, it is called sense of duty. Carrying out directives of parents, advice of teachers, nursing and feeding of old parents, up bringing of children by parents, etc. are the examples of sense of duty. All of us have our own duties in family and society.

It is the duty of parents to bring up children properly, they should do so with affection and care, they should educate them at educational institutions, inculcate into them lessons of senses of family and social values. On the other hand it is the duty of children to abide by orders and advice of parents, to help them in different jobs, to be at their sides in well and woe.

Performing duty is a part of religion. The duty of students is to study. In this regard it is said in Sanskrit that the worship of a student is to study (Chhatranang Odhayanang topoho). It anyone performs duty sincerely, one can be great in life. For example- a student can reach his good by doing his duties properly. Those who neglect their duties and remain careless cannot succeed in life. Those who disrespect and unconcious to their duties can not succeed in life.

Individual work : Identify your duties as a student.

Lesson 6: The duty of a child towards Parents

Offspring's are brought up in families. Parents bring up the children, in families. As parents have roles to children, children also have roles towards parents. In childhood and adolescence, we abide by the orders and advice of our parents. In a family, we help our mother in different work. In the evening, we light lamps for the gods and goddesses, and pay worship. Sometimes we help our mother in cooking. Sometimes we help our father also in his work. Family discipline is maintained through reciprocal participation in family activities. Our parents become glad and satisfied to these. It is our duty to keep our parents glad and satisfied. They become happy also when we make progress in education. It is our duty to make our parents happy.

The sense of duty is a great quality of human beings. A pious person is always dutiful. Nursing and feeding our old parents is our duty. It is also our duty to complete the

incomplete work of our parents. Our duty includes looking after our mother in absence of our father, bringing up young and handicapped brothers and sisters, contributing financially to their formal education helping them develop family, social and religious norms and values etc. All of us should remain alert to the desires, emotions and feelings of our parents. Parents become very glad at this. So, keeping parents happy and glad also is our duty. In our society, in the absence of the father in the family, brothers quarrel over property. In absence of father. the eldest brother or someone else cary the responsibility of maintaining others family member.

They perform the role of the father to bring back discipline in the family. This is also the duty of an offspring.

Individual work : What are the duties in family we perform towards our parents?

Lesson 7: Responsibility and Duty of Parents to Their Offsprings

Responsibility and duty of parents to children are endless. There is no limit to a mother's pains once she conceives a child and gives birth to it finally. Nothing else is comparable to this pain of the mother. The mother brings us up. She creates the atmosphere conducive to our sleep by singing lullaby. The father makes all arrangements for the joy and happiness of the children. Both the parents prepare the child on the eve of its start of school-life. The mother teaches so many items of pronunciation-A, E, U--and does that orally/informally. She tells nursery rhymes and stories and many more. Parents initiate children into learning. They prepare them for school-going. Such services to children come from within the parents.

At one time, the offspring, after crossing the stages of school and college, reaches the doorstep of higher education. Expectation of the parents from the offspring goes on increasing. Their dreams and efforts in all arrangements of building up the offspring's future know no bound. They tell him about their dreams. The offspring builds himself / herself up. The parents carry forward their offspring's own dreams also. They are his/her guide in building up future. Religion owns this idea of parents being the architects of children.

Parents play in many roles for shaping the character and morality of their children. They always want that their children would be idealistic, honest, dauntless, well spoken and moralist. In family life this is how all parents want their children to come up and discharge their roles to that end. Besides, parents discharge the responsibility also of marrying daughters off to honest youths and sons to fair

brides. Thus, these are the numerous and widespread duties and responsibilities of the parents assigned for the sake of ensuring nice life of their children. Parents have been given the status of the gods and goddesses.

Individual work : What are the duties and responsibilities performed by parents to create your future? Describe.

Sample Questions

Multiple Choice Questions

1. What is the vehicle of Ganesha?

A. Duck B. Owl

C. Rat D. Peacock

2. Who become pleased when father is pleased?

A) The wise B) The saints

C) The sages D) gods and goddessas

Read the passage below and answer questions 3 and 4

Badhan does not do any other work until he worships his beloved deity every morning He always wishes everyone well. Badhan's sister Sulata is always with her parents, in everything, parents come first and then everyone else. This is where she finds peace.

3. Which in Badhan's behaviors ?

A. Religious belief B. Devotion

C. Sense of duty D. Respect

4. The features of Hindu religious beliefs that can be observed in Sulata are-

i. Through it, people achieve virtue

ii. Helps people to build an honest and beautiful life

iii. A correct explanation of religion can be obtained

Which of the following is correct?

A. i and ii B. ii and iii

C. i and iii D. i, ii, and iii

Creative questions

Scenario-1

All the guardians are invited to the cultural program of Pragya's school. Pragya and her classmates sincerely take care of the conveniences and difficulties of everyone under the instructions of the headmaster.

Scenario-2

When Bidhan's father falls ill, the doctor says that it will take a lot of money to cure his father. In such a situation, Bidhan's mother gets disappointed, but Bidhan does not lose courage and works hard to collect the necessary money. He gets his father treated in a good hospital and cures him.

A. What is religious belief?

B. Explain the main reason why people follow religious customs.

C. Which quality of religious belief is observed among Pragya and her classmates? Explain.

d. Evaluate the aspect of Hinduism that is highlighted in Bidhan in the light of the textbook.

Short Answer Questions

1. Why do people believe in religion?
2. Explain the concept of devotion to mother with examples.
3. Write the ways of devotion towards the elders.

CHAPTER FOUR

Daily Religious Practices and Yogashana

In Hinduism, Nitya Karma refers to daily religious duties that are essential for self-purification and contemplating the divine. These include various activities such as waking up early, praying, bathing, performing Sandhyavandanam, chanting the Gayatri mantra, and reading the Vedas or Gita, and showing respect to elders and teachers. Through these, an individual leads their daily life in a righteous manner. These actions aren't just rituals; they help develop a strong moral compass and a sense of gratitude. On the other hand, Yogashana is a component of Yoga that involves various physical postures to maintain the balance between body and mind. Regular practice of Yogasana brings physical well-being and mental peace. Both Nitya Karma and Yogashana are important practices in a person's life. Adhering to Nitya Karma not only teaches discipline but also helps one attain closeness to God. This chapter will describe some common Nitya Karma and Yogashana practices.





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

- explain "the concept of daily religious practice";
- recite and explain *mantra* for daily religious practice;
- analyse the importance and influence of daily religious work in life
- explain yoga *asana* (posture), concept, common rules and importance of yoga;
- explain the ideas of s*habasana* and sidhwasana and describe the method of exercise;
- analyse the importance and influence of s*habasana* and s*idhwasana* and to build up body and mind;
- be inspired to practice daily religious duties and s*habasana*;
- exercise daily religious duties and s*habasana*;

Lesson -1: Concept of daily religious duty (nittyakarma) and verse (mantra)

The world is a vast workplace. Everyone has to do something here because without doing worldly work, one cannot lead life. So, work can be called life and religion. The work we do every day is called "daily work"

Nittya means regular or daily '*Karama'* means work. So, literary *'Nittyakarma*' means the work which is to be done daily, Every day's work is called *Nittyakarma*.

Everyday's activities should be fixed first and performed regularly. In fact, the works one does after getting up from bed till going to sleep at night with devotion are known as daily works (Nittyakarma)

For example, after getting up from bed at dawn, one's duty is to remember Ishwar and the name of guru, to offer bow to parents, to pray after washing hands and taking bath, to study and to exercise etc.

Mantra of daily work (Nityakarma): Every day at dawn, to bow down to the Sun is a Nittyakarma. Sun is offered this following mantra:

Owm Jobakusumswamkashong kasshyopeyong mohadyutimm
Dhantaring Sarbapapoghnong pronotsoshmidibakaramm ||

I pay my tribute to the Sun, son of *Kashyap*, red like China rose, blazing, remover of darkness, destroyer of all sins.



Team Works:

- Recite the mantra of the Sun
- Write down 5 features of the Sun
- Make a list of Nittyakarma

Lesson 2: Importance and impact of Nityakarma:

Regularity can be learnt by doing 'Nittyakarma'. Work is done timely. No work should remain incomplete. One can be devoted to work one can maintain discipline. Regular exercise, playing and taking food keeps the body sound. Sound mind lives in a sound body. If mind remains sound, the environment seems to be cheerful and one can concentrate in any work with patience. If one offers pranams to one's Parents regularly, one's faith and devotion to them increase. Love grows for human being. Good result can be attained by studying regularly. It enriches the store of knowledge. It brings success in life. Through regular prayer we can satisfy different powers of Ishwar.

So, everyday we worship by establishing the image or idol of deity at home. Again, we worship particular gods in particular times. Thus devotion becomes very deep. By offering regular worship and prayer one can achieve the association of Ishwar. We all should search for good path of life. So, we will abide by the rules of regular religious activities and will be devote ourselves in our own work. There will be great devotion to Ishwar in our heart.

Group work :
• Write five arguments in favor of abiding by the rules of daily religious activities.
• Make a list of the problems we may face if we don't observe *nittyakarma*.

Lesson 3: Concept of Yogashana

Yoga is a method of worshiping Ishwar. Generally the word "Yoga" means to connect anything with other thing. In the field of practicing religion, it means the connection of livings with supreme soul.

The word "Yoga" is derived from Sanskrit root word "joj". This means union. Yoga makes union between embodied soul and the supreme soul. Again, other name of Yoga is controlling mind. Great saint Potonjoli translated the word "yoga" into "Control of senses". By obstructing the faculties of mind we can unite ourselves with Ishwar.

"Yoga" has eight parts. These are,

1. Yama-Yama means to be restraint
2. Rule Niyama-To take care of one's body. Regular and moderate bathing, diet and rest is Niyama.

3. Seat - To sit in a special style is called Ashana.
4. Pranayama-process of controlling breath is called pranayama.
5. Abstraction -to let not one's mind be extrovert but introvert.
6. Possession - To concentrate one's mind on a topic.
7. Meditation - Inseparable thought on a topic
8. Absorption - The condition in which one's mind becomes fully concentrated in spiritual thought.

Individual Work : Write down the eight parts of yoga successively.

Seat or ashana is the third stage of Yaga. Static happy sitting which means to be in motionless happy posture. This is seat or ashana. So to do Yaga practice, we should keep our body in a static position which does not cause pains to the body. This is called Yoga posture.

Mind and body both are important in the worship of Ishwar. Practice of religion can be possible through sound body. So to keep sound health is a necessity for meditation. Moreover, Yoga is the process to keep mind and body sound. That is why from the very ancient time the sages or saints had given instruction to practise Yoga for sound body and mind.

There are lots of rules and regulation for Yoga, such as – *Shabashana*, *Gomukhashana*, etc.

Individual Work: Mention the relationship of Yogashana with body and mind.

Lesson 4: Rules and Importance of Yogashana

The general method and utility for Yoga Practice:

To practice Yoga, we are to maintain some major rules, such as-

1. One should maintain a fixed time for yoga practice. To practice Yogashana at dawn or in the evening is good.
2. To practice Yoga in full stomach or empty stomach is not appropriate. Yogashana should be practiced after some time of taking meal.
3. Do not practice Yoga on fluffy bed. Exercise should be performed spreading blanket or carpet on the floor.
4. Yoga should be performed in a secluded place or room where light and air may enter without any obstacles.
5. At the time of practicing *Yogashana* soft cotton cloths should be puton.
6. During Yoga practice one has to keep the mind clam and quiet and glad.

7. During Yoga practice one should breathe normally.
8. At the time of Asana one's mouth should not be disfigured.
9. During Yoga practice one should not any gesture with strong shake.
10. As per rule, one should take rest for a while or do shabashan (corpse poses) after each complete ashana.

Group Work: Make a list of the rules of Meditation (Yoga)

Importance of Yogashana

Regular Yogashana brings good health, sound mind and reduces extra weight. It is not just gymnastic exercise but right body posture. Through this Yogashana, body, muscle, nerve and glands are exercised. That is why it induces working activity, patience and longevity of life. It fortifies the body structure fair and bright and keeps body free from diseases. It purifies blood circulation of the body. Yogashana keeps roll plays effective role to reduce unwanted body fat and slenderness. It also removes body weakness and fatigue. Soul and mind can centralize to one point which then induces placidity of mind. The major utility of Yogashana is that, it can control mind to reach its upper world. A Yogi first gets a sound body through ashana(posture) then he devotes himself on spiritual adoration. He dedicates his entire achievement to his holy creator.

Group work: Make poster writing the effects of Yoga exercise.

Lesson 5: Concept and practice method of *Shabashana*

The word *"Shaba"* means "dead body". So *Shabashana means* to lie down on the floor like a dead body. When a person is dead he has no control over his body. Like that, in *Shabashana* a yogi has no control over his body.
The aim of *Shabashana* is to lie on the floor like a dead body without losing consciousness.



Practice method:

Lie flat on your back on the ground, with your legs stretched out. Keep about a foot of space between your legs, and your arms should be placed along your sides, slightly away from your thighs, with palms facing upwards. Close your eyes, keep your neck straight, and relax your entire body. Now, slowly take deep breaths, inhaling and exhaling 4-5 times. For relaxation after practicing difficult yoga postures, this posture should be done for 5 to 10 minutes. Additionally, it is necessary to perform at least 15 minutes of Shavashana separately.

Individual work: Show how to practice *Shabashana*.

Lesson 6: The importance and impact of '*Shabashana'*

While practicing yoga, 'Shabashana' is a suitable posture for relaxation of the body. By practicing this yoga, nerves, muscles and tendons get relaxed, tiredness removes and the whole body feels fresh. As a result,body, mind, brain and soul get rest, energy and pleasure.

'Shabashana' plays a vital role to recover from high tension or low blood pressure, heart diseases, peptic digestion and diabetes etc. Modem mechanical life style puts serious effects on human nerves. The best prevention for curing this is to practice 'Shabashana'. For removing sleeplessness, it is the best posture. Before going to sleep at night one should practice this posture about 5- 7 minutes or more. Then sleep comes within a little moment. By practicing this method one can also overcome sleepiness. It is very much helpful for the students to reduce their mental pressure before the time of examination. Students feel boring after having long time study. So, by doing this ashana they can remove boringness, tiredness and feel energetic which helps to increase power of the memory. By the help of this posture a saint controls sleepiness and can gain power to enter the kingdom of upper level of feelings. This posture develops meditational steadiness. After practicing any kind of ashana (posture) one should take rest in the posture of 'Shabashana' for a while. So, we can be more benefited by practicing 'Shabashana'

Group work: Write down the advantages of '*Shabashana'* and make a poster.

New word: motionless, soundless, relaxation, relief, torture, activeness, yoga sleep.

Lesson – 7: The concept and practice method of "*Siddhasan*"

This posture specially is followed by the Saint for the success in sadhana. So it is called "Siddhashana". This posture is always practiced by the saint for meditation. This posture is like the posture of the Saint. This why it is called Shiddhasana.



Practice Method:

Sit down with straight back-bone and keep your legs before you keep the right onto the connecting point of two legs. Then put your left leg on the right leg. Both heels will stick to under the abdomen. Afterwards spread two hands ahead. Turn the palm upside. Put the wrist of right hand on right knee & put the wrist of left hand on left knee. Tip of the thumbs and pointers are to be touched. Other fingers will be straight. Then keep back, neck and head straight. Closing the eyes concentrate your mind between two eye brows. Breathing will be natural. Altering legs the ashana should be practiced for five minutes. At the end take rest in *Shavashana*.

Lesson 8: The importance and impact of *Siddhasana*

Our body gets rest by practicing Siddhasana. By sitting in this ashana body gets relaxed and mind remains steady and active. We get advantage by practicing it as knees and helps become strong. The blood circulation of waist and belly become proper and lower part of backbone and insight mind-limb may become fresh and strong by practicing this ashana (posture). The joint place of knee and waist become strong. It relieves us from heart diseases, diarrhea, diabetes, T.B and many other diseases. This posture is very much useful for pile. Sitting in Siddhasan it is easy to attain divine grace in a short time.

Group work: Make a poster describing the benefits of Siddhasan.

Sample Questions

Multiple Choice Questions

1. Which is the last part of yoga?

A. Pranayama B. Niyam

C. Samadhi D. Dhyana

2. As a result of practicing yoga-

i. acute diseases of the body are cured

ii. It becomes easy to stabilize the mind

iii. The soul and the Supreme Soul are connected

Which of the following is correct?

A. i and ii B. ii and iii

C. i and iii D. i, ii, and iii

Read the passage below and answer questions 3 and 4

Nirmala Devi wakes up every morning and comes out and recites mantras with folded hands. Her son Sagar also gets up every morning and starts his day by bowing to his parents. He thinks that by doing this, he will improve in his future.

3. What can be called the work of Nirmala Devi?

A. Pranayama B. Yama

C. Nittakarma D. Meditation

4. Through what is revealed in the daily work of Sagar -

i. Restlessness of body and mind is removed

ii. Love for people is created

iii. Concentration on one's work increases

Which of the following is correct?

A. i and ii B. ii and iii

C. i and iii D. i, ii, and iii

Creative questions

Satyakam Babu sits in one place every morning and evening and worships God with great concentration. At one point, he is also seen doing breathing exercises. But his sixth grade student daughter Joyita is very restless. She has low concentration in studies. Due to this, her exam results are not good. Joyita's uncle, seeing this condition, advised her to sit like a saint every day and practice an asana.

A. What is (daily work?) Nittakarma

B. Why is Shavasana practiced?

C. Explain the process by which Satyakam Babu worships God.

d. Do you think it is possible to succeed in the exam through the sana practiced by Jayita? Give reasons in support of your statement

Short answer questions

1. Write the mantra of Surya Pranam.

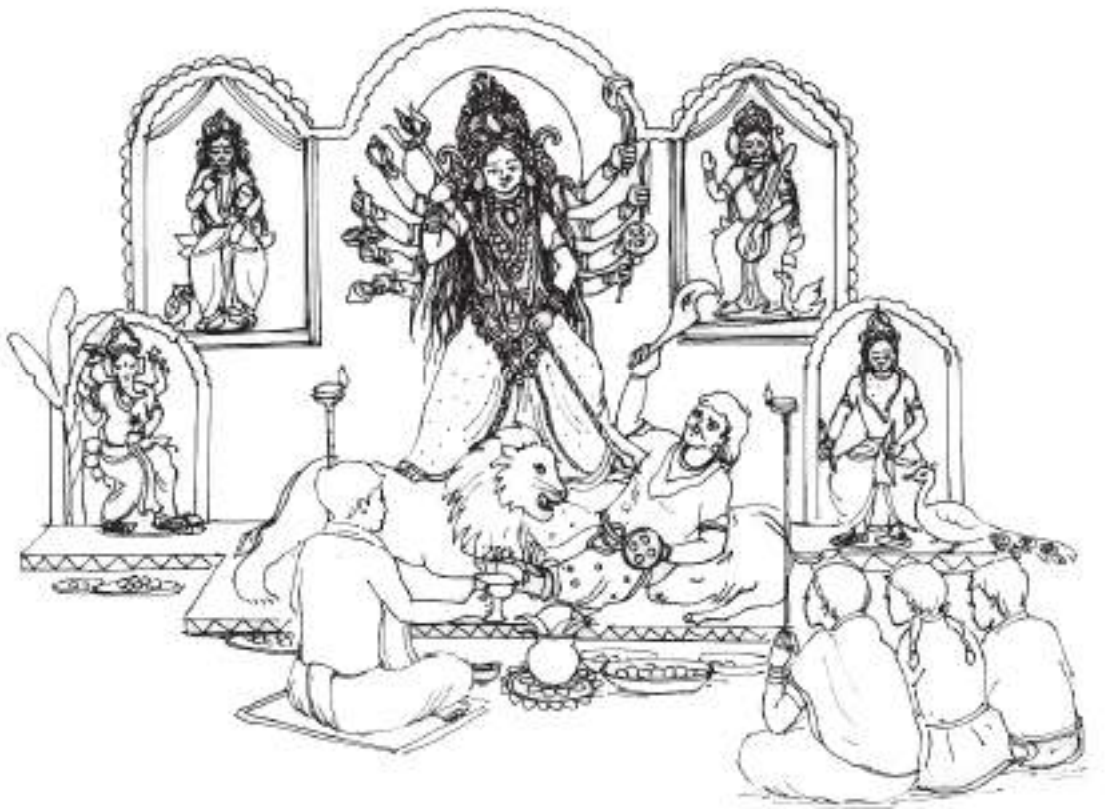
2. Why is keeping the body healthy a prerequisite for Sadhana?

3. Explain the way to attain the presence of God.

CHAPTER FIVE

Deities & Puja-Festival

Visible appearance of Ishwar is called deities. such as, Bramha, Bisnnu, Shiva, Saraswati, Lakshmi, Durga, Kali etc. These deities possess special quality and power of Ishwar. We worship these deities to achieve their power and quality. Puja (worship) means to extol or to honour. However, in Hindu religion, the word 'worship' has special meaning. It means to pay honor and respect to the idol of the gods and goddesses with flowers and different other elements.



The Bangla word *Parbana* means ritual or festival. Festival means pleasure. Therefore, the festivals which make the worshipping programs joyful are called *Puja-Parbana*. In this chapter, we will get an idea about deities, *Puja-Parbana,* importance of *Puja-Parbana,* worshipping of Ganesha and Saraswati Devi and we will discuss the process, lesson and impact of worshipping them.

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

- explain the idea of gods and goddesses;
- explain the idea and importance of *Puja-Parbana*;
- explain the importance of worshipping gods and goddesses;
- explain the introduction and worshipping process of Lord Ganesha;
- explain the *mantras* of reverence and offering a handful of flowers; (*Pushpanjali*) to Lord Ganesha;
- analyze the knowledge and influence of worshipping Lord Ganesha in our ways of life;
- explain the introduction of *Saraswati* Devi and her worshipping methods;
- explain the spells of reverence and offering a handful flowers with meaning of -the *Saraswati* Devi;
- analyze the lessons and impact of worshipping *Saraswati* Devi in our own life and society;
- be inspired to worship Lord Ganesha and *Saraswati* Devi;

Lesson-1 Concept of Deities

When the various qualities or powers of God take form, they are deities or gods and goddesses. That means gods and goddesses are the manifested forms of the Supreme Being. For example—Brahma, Vishnu, Shiva, Durga, Saraswati, Lakshmi, Ganesha, etc. Each of them embodies a specific divine power or attribute of God. Brahma is the creator, Vishnu is the preserver, and Shiva maintains balance through destruction.



Saraswati is the goddess of knowledge, and Ganesha is the god of success. There are many such gods and goddesses. Through worshipping them, we show our respect and devotion. We pray to them for specific qualities and strengths. Through our prayers, the gods and goddesses become pleased and bless us with well-being.

Lesson 2: Concept of *Puja-Parbana*

Puja

In general usage, Puja means to praise or to pay respect. But in Hindu religion, Puja means worshipping the visible form of Ishwar. In this case, people serve and pray to gods and goddesses to praise or pay respect and bow before them. They offer flowers, fruits, water, dhupa-dwip (scent stick and enlighten Candle), etc as offerings. We worship for the well being of mankind. Together these activities are called Puja.



By the word, activity we mean the itiuals and practices rituals. That is how to perform the Puja or worship, how to build idol, the way to pray Ishwar, what are the elements for worshipping. There is a difference in rituals and practices in different area or region. However, there is no difference in the fundamental elements of worshiping. Abahana, arghyapradan, dhyan, Puja mantra, pushpanjali, prarthana mantra, pronam mantra etc. are the parts of Puja or worship.



We worship every day. Again, we worship gods and goddesses in every week, every year and in special times. There is a difference in worshipping system according to gods and goddesses. However, some general rules are followed to worship gods and goddesses. These rules are generally called ritual of worship.

Parbana

The meaning of the word *Parbana* is *parba* or festival. Festival means joyous programmes. By *Puja-Parbana,* we understand the parba which makes *Puja* enjoyable such as making idol, decorating the temple, arrangement of musical instruments, especially *Dhak, Dhol, Ghanta, Kartal, Kashi, Shankha etc,*

exchanging greetings with devotee, variety of food, and arrangement of various entertaining programmes, wearing new dresses etc.

Individual work:
Write about five arrangements that make programme of Puja joyful?

Lesson 3: The importance of worshipping gods and goddesses

Man is a social being. Living collectively is the nature of man. Religion builds up society in a well-organized manner. From spiritual and socio-economic point of view, religious festivals has a great significance. Puja-Parbana creates an opportunity of social gathering. When we all together perform the worshipping, it takes a festive look.

Bringing idol, collecting the elements of worship, decorating temple, smell of dhup, repose, distributing the food offered to goddess, wearing new dresses etc. create religious and sacred environment. Thus, this creates purity in our mind and awakens brotherhood and fellow-feelings us.

Worshipping makes our mind sacred, cleans our mind and awakens veneration and faith to the desired deity. Different kinds of functions and programmes are arranged on the occasion of Puja, such as: religious discourse, cultural programme fair etc. Some devotees publish memorandum. These arrangements during the occasion of worshipping develops our cultural awareness..

Various items of quality food are arranged in the family and society on the occasion of worshipping. Seasonal fruits are also served.Various good quality foods are arranged from family section or socially for Puja-Parbana and various seasonal fruits are eaten. So, worshipping plays a great role in solving the nutritional problem in the family. For various Puja various parts of tree is required which is considered as offering. As a result, children get an opportunity to learn the names and characteristics of trees from childhood.

New words: spiritual, festive, cordiality, souvenir

Group work: Create a poster by writing about the impacts of worship of deities on individual and social life.

Lesson 4: Lord Ganesha

Introduction to Lord Ganesha

Lord Ganesha is the god of success. He is also known as Ganapati, Gajanan, Hermva, Binayak, etc. His body is like that of a human being. But, elephant's head is kept on his body. That's why Ganesha is called Gajanan. He has four hands and three eyes.

He has a long belly and a bulky body. He is a little bit short. The rat is his carriage.

As a deity, Ganesha is in possession of all power. He removes all the difficulties of mankind and gives success. For this reason Lord Ganesha is worshipped before starting any deed. In the first day of Bangla year the followers of Hindus worship Lord Ganesha for the purpose of getting success in business.

Process of Lord Ganesha's Worship

At the time of Durgapuja, Basantipuja and on the 4th lunar day of the bright fortnight of the months of 'Vadra' and 'Magh' Ganesha Puja is held specially. Besides, before doing other worships, there is a custom of worshipping Lord Ganesha. To perform the worship rightly, it is necessary to collect articles of worship. The rules of worship are followed. In Ganesha-Puja, basil leaf is forbidden.



Lord Ganesha's *pronam mantra*:

Ekadantang mahakayang Lambodarang Gajananm.
Bighnanashkarang Devang Herambang pranamamyahm.

Meaning: I prostrate to one-teethed, huge-bodied, pot-bellied, elephant-headed, and remover of impediments *Herambadeva* Ganesha.

Lessons and impacts of Lord Ganesha's worship

Lord Ganesha is called Sidhwidata. This word, 'shidhwi' means success, proficiency or achievement. And 'sidhwidata' means giver of success. We worship Lord Ganesha with the expectation of success in all works including acquiring knowledge and business. The lesson of this worship is that success comes from devotion. At the root of this devotion, there are correctness, earnestness, restraint and discipline. So, what we need for success and

proficiency in our lives are well wishes, earnestness in work, patience and discipline. Only those who apply this lesson of Ganeshdeb in their work attain success.

Traders heaving belief in Hindudharma worship Lord Ganesha right at the beginning of the first month of Bengali New year. Success comes from the kindness of this god. We worship this god out of devotion.

Individual work: Explain how you can apply the lessons of worship of Lord Ganesha in your life.

New words: Fulfillment of desires, Huge-bodied, Elephant-headed, *Heramba*, and Impediment.

Lesson 5: Goddess Saraswati

Introduction and Rules of Worship

Saraswati is the goddess of Knowledge, culture and arts For many characteristics, Saraswati is known as *'Bagdevi ', 'Viraja', 'Sarada', 'Brahmmi', 'shatarupa', 'Mahashweta',* etc. Her colour is as white as the moonshine. In her hands there are lute and book. Her carriage is the goose.

On the fifth lunar day of the bright fortnight of the month of *'Magh'* Saraswati *Puja* is held. Goddess Saraswati is white dressed and she sits on a white lotus. Generally on the fifth lunar day of the bright fortnight of the month of 'Magh' Saraswati Puja is held. Saraswati Puja can be arranged personally or socially. In school, college, and other educational institutions Saraswati Puja is held. The worship is dedication towards an idol of Saraswati. Decorating the place of worship, collecting worshipping articles, having determination, placing goddess on a holy place, dedicating throne, dedicating water for washing legs and hand etc. are some primary rules of Saraswati puja. For Saraswati Pushpanjali red flower is needed. Palash is Saraswati's favourite flower.



Lord Saraswati's *Pushpasnjali mantra:*

Aum Saraswati Namah Nityang
Vadrakalyai Namah Namah:|
Ved- Vedaga-Vedanta-Vidyasthanevya: Ebo Cho||
Esho Sachandana-Bilwapata- Pushpanjali:Aum
Shree shree Saraswati namah.

Meaning: I place reverence regularly to goddess Saraswati, *Vadrakalee,* prostrate to veda, vedanga, vedanta etc. scriptures and the place. By giving sandal, marvelous leaf and pushpanjali, I prostrate before goddess Saraswati.

Pronam mantra:

Aum Saraswati Mahavage vidye Komollochone.
Vishwa rupe Vishalakshi Vidyang Dehi Namahastue te.

Meaning: Oh great goddess of Knowledge, your eyes are like lotus, you are 'Vishwarupa'. Oh huge eyed goddess, give me knowledge. I prostrate you.

New words: *Vedanta, Vedanga*, Huge eyed, Lotus-eyed, *Mahasweta, Brahmi.*

Lesson 6: Lessons and impacts of worshipping goddess Saraswati:

Saraswati is the goddess of knowledge. The Hindus worship Saraswati for removing the darkness of mind and developing Knowledge. Thus, the eagerness of gaining knowledge increases. In our society there is great importance of Saraswati Puja. The Hindu students of school and college celebrate the day with a deep veneration. They dedicate *'pushpanjali'* to goddess Saraswati, purify themselves and increase the power of gaining knowledge.

During *Saraswati puja*, all classes of people gather in various temples to offer floral tributes and participate in discussion among them about different topics which play a helpful role to widen knowledge. On the other side, they inquire about ones wellbeing and this intensifies affinity with the people and this affinity helps to advance the society to the path of prosperity.

From spiritual point of view, by Saraswati puja concentration and mental strength of the worshipper's to gain knowledge increases. This enriches the morality of an adorer as well as gives strength to fulfill future dreams.

Single Work: Write how you observe Saraswati puja.

Sample Questions

Multiple Choice Questions

1. Which deity is worshipped before starting any work?

A. Brahma B. Vishnu

C. Shiva D. Ganesha

2. The benefits that people get through worship are –

i. There is a great union between neighbors and relatives

ii. People get to know nature

iii. There is a waste of money and resources

Which of the following is correct?

A. i and ii B. ii and iii

C. i and iii D. i, ii, and iii

Read the passage below and answer questions 3 and 4

A puja is being organized at Saurabh's house. On this occasion, his sister Anita has decorated the house beautifully. After the puja, a dance and song program is also being organized. Saurabh has been fasting since morning to offer his obeisances to the goddess. He waits for this day every year to offer obeisances to the goddess by offering Palash flowers.

3. What can Anita's activities be called?

A. Puja b. Ceremony

c. Festival d. Parban

4. What could be the effect of the puja held at Saurabh's house?

a. There will be socio-economic development

b. There will be success in studies

c. There will be improvement in the family business

d. There will be peace by destroying the demonic forces

Creative Questions

Deepta worships a goddess every year in school to achieve success in education. After this puja, a cultural program is organized in their school. But Deepta's father prays to a god every morning by burning incense to pray for success in business. Moreover, he performs this puja on a special day of the year to remove all obstacles. On the occasion of this puja, their house becomes a social gathering.

a. What is the of puja rule?

b. Why we worship? Explain.

c. Explain which god Deepta worships in school.

d. Compare the spiritual and social impact of the puja offered by Deeptar’s father?

Short Answer Questions

1. Explain the concepts of puja and Parvan with examples.
2. Write the Pranam Mantra of Goddess Saraswati.
3. Why is Lord Ganesha worshipped?

Chapter Six

Moral Education in the Religious Tales (Legends)

Ethical education refers to a system of education or knowledge that creates awareness in a person about right and wrong, good and bad, justice and injustice. Religious ethical education, on the other hand, is a type of education that guides individuals towards acquiring virtues such as honesty, kindness, compassion, a sense of duty, and self-control, based on religious beliefs, practices, and moral principles. Through this education, a person learns how to live a life of devotion to God, love for humanity, and righteousness. Examples include honesty and truthfulness, respect for parents and elders, compassion and altruism, non-violence and peaceful coexistence, refraining from injustice and sin, and self-restraint and discipline. Ethical education is a part of religion. In Hindu scriptures, alongside theoretical discussions about religion, moral education is provided through exemplary stories. In this chapter, we will learn about some such religious moral educational stories.

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

- explain the concepts of truthfulness and forgiveness in the light of religious ideals;
- describe a parable that demonstrates the ideals of truthfulness and forgiveness;
- evaluate the moral lessons of the parable;
- explain the importance of truthfulness and forgiveness in family, school, and society;
- describe the role of the family in developing the habit of speaking the truth and upholding the ideal of forgiveness;
- realize the significance of truthfulness and forgiveness in personal and social life and be inspired to develop the habit of telling the truth.

Lesson 1 and 2: Truthfulness

Concept of Truthfulness

Truthfulness is an especial quality. One who has this quality becomes specially respected in the society. This is a noble quality of human character. Without hiding anything and telling everything frankly/openly is called truthfulness. Truth shows the nature of real human life. The perfect information may be known through truthfulness. A truthful person never does any evil task. Everyone loves, respects an honest person. Truthfulness is a part of religion. Everyone should speak the truth and follow the path of honesty. One should always practise truthfulness. All the great men of the world are truthful. The main practices of their lives are revealing the fact.

Individual work : Write with examples about the quality by which you will identify a truthful person.

Here is a tale about truthfulness taken from the *Upanishada*:

Tale: Truthful Satyakama

In ancient time there was a sage named Gautam. Once he was discussing the sacred knowledge of Ishwar (Brahmavidya) with the disciples at his hermitage. At that time a boy came to him. Offering proper salutation he stood in front of him in bowing his head down. The sage said, "Who are you? Where have you come from?"

The boy replied, “My name is Satyakama. My home is a little away from here in a village. I have come from there.”



The sage says, "What do you want?" The boy replied politely, "Venerable teacher (Gurudeva), I wish to learn the sacred knowledge of Ishwar (Brahmavidya) by practicing brahmacharya (religious study period of bachelor)."

Then the sage asked him, “What is the name of your clan?” The boy replied with folded hands, “Preceptor, I do not know the name of my own clan. My mother is there at home. I will ask my mother about this and will inform you tomorrow.”

After returning home, Satyakama told everything to his mother. His mother said, "My son Satyakama, I do not know the name of your clan. I know I am Jabala and you are my son Jabal Satyakama."

The next day Satyakama went to the hermitage and bowed down to the preceptor and said, "Gurudeva (preceptor), I asked mother about the name of my clan but she could not tell it to me. My mother's name is Jabala. That is why I am Jabal Satyakama."

Hearing it, the sage drew the boy Satyakama near his chest and embracing him, he said, "You are a brahmana. A brahmana can speak such kind of truth. I will do the ritual ceremony for you and impart the sacred knowledge of Ishwar to you. Since Satyakama, even without having a proper clan, spoke the truth, the sage gave him a place in his heart and allowed him to practise brahmacharya. Since then Satyakama had started learning in the hermitage of Saint Gautama.

Lesson from the tale:

The truth always gets revelation. One should tell the truth. Truth can never be suppressed.

Individual Work: Mention what you have learnt from the story of truthful Satyakama, and identify the place where you can apply it in your life.

New words: clan, *Brahmacharya*, *Brahmavidya*, hermitage.

Lesson 3: Importance of speaking the truth in family, school and society

Truth embellishes individual life. Everybody loves and believes the person who speaks the truth. She/he is an object of everyone's trust. The courage of a truthful person is always more than that of others. Honest thoughts and complete conscientiousness lie at the source of this courage. All of us in family, school and society should develop the habit of speaking the truth.

There is great necessity of speaking the truth in family life. By speaking the truth the members of a family can easily come close to one-another. They can understand one another easily. It makes easier to take family decision speaking the truth. Strengthens relationship in a family. It makes easier to overcome any obstacles. So we all shall speak the truth and build up an honest life. An honest life is the base of a family.

In school, we participate in many activities. Each of us discharges one or other responsibility there. We do different jobs in collaboration with the teachers and classmates. There is a huge importance of speaking the truth in this regard. Teachers, learners and employees like a truthful person very much. A person who speaks the truth is generally very courageous and out-spoken. Their conscience is very alert. All people like a truthful person for this and assign him /her many charges.

In society, all trust a truthful person. He or she is the idol in society. Many follow his or her model. They come forward to solve different problems including conflicts and quarrels in society.

Individual work : Identify the importance of speaking the truth in family and school.

Lesson 4: Role of family in developing of the habit of speaking the truth

Role of a family in developing the habit of speaking the truth is important. Parents are the heads of family; they need to be more conscious in this regard. One has to cultivate the habit of speaking the truth in all activities of the family. If an atmosphere of speaking the truth is created in the family, that will be reflected in the conduct of the children. If the offspring desists from speaking the truth in any case for any reason, parents will then grant a chance to correct him or her and thus enthuse to speak the truth. In this case, the parents will have to be the friends of the child and behave with them like a friend.

In different activities of the family, parents stay with the children. They can then create urge in the children's perception of life by telling stories or incidents about truthful persons. In many families, parents and children take food together. The parents can then place any incident, particularly of their own locality, of rewarding a truthful person to awaken the minds of the children. There are many legends in our holy books about speaking the truth: Members of the family can relate these to the children and inspire them to speak the truth.

Individual work : What roles have members of your family played to inspire you to speak the truth?

Lesson 5 : Forgiveness

Forgiveness is a noble virtue. This is also a part of religion. It is said in the scripture-

Dhriti-Kshma-damoasteyam shaucham-indiyanigrahah ।
Dhirvidya Satyamakrodho Dashakam Dharmalakshanasm ।।

This means that tolerance, forgiveness, mercy, committing no theft, sanctity, self-restraint, pure intelligence, knowledge, truth and absence of anger- these ten virtues are the outer signs of religion. The second form among the ten religious signs is forgiveness. We know the pious represent the religion. Through the virtuous we can know the religion. So, the quality of forgiveness must be present in a pious person.

To release the remorseful offenders instead of giving punishment is called forgiveness.

Though one has the strength, courage, power to punish the offender, one may let him go unpunished without taking revenge on him. This practice and quality is called forgiveness.

Forgiveness creates repentance in the mind of an offender. So, the offender gets a scope of self-purification. The guilty person refrains from committing another crime in future. Because his own conscience will restrain himself from doing evil works. We can stop the hostility by forgiveness towards the enemy. And thus we can remove the disorder of the society. The great men born in this world had this virtue of forgiveness. This virtue of forgiveness has made them noble persons in the society. It is they who have established peace in the society. We shall show forgiveness to others. Then our personal life as well as the society will remain disciplined.

Individual work : write ten external symptoms of religion.

An exemplary story of forgiveness-

Tale: Ideals of forgiveness

This is a story of about five hundred years ago. At that time society was divided into caste system and color distinctions. Shri Gouranga took the initiative (effort) to remove the differences and religious orthodoxy from the society introduced an easy and simple way of religious practices to build a sin-free-human society. Sree Gouranga or Shri Goursunder's another name is Shri Chaitanya Mahaprobhu. Shri Nityananda probhu was his follower/companion. Shri Advaita Acharya, Shri Haridas, Shri Rupa, Shri Sanatan, Shri Jiba, Shri Gopala Bhatta, Shri Raghunatha Das etc. were also his compamons.

Shri Gauranga Mahaprabhu asked them for chanting the name of Krishna to preach the name of Hari irrespective of caste and creed. Shri Nityananda was highly delightful to sing in praise of the name of Krishna. He was singing 'Krishnaname' to everyone and asking them to worship Krishna.

During the time two brothers named J agai and Madhai used to live in Nabadvipa. Though they were born in a Brahman family, they always committed crimes. Their daily work was mainly oppressing the people by taking wine. People of Nabadvipa became extremely vexed on them due to their oppression. The heart of Nityananda became merciful to them after observing the miserable condition of the two brothers. His heart melted with pity for them. He went with his companions near the house of J agai and Madhai and started kirton (singing the name of God)-



Singers of the devotional songs

Balo Krishna bhajo Krishna kaho Krishna nam ।
Krishna mata Krishna pita Krishna dhana pran ॥
Toma sab lagiya Krishner abatar ।
Heno Krishna bhajo sabe charo anacar ॥
(Chaitanya Bhagabata)

Means, say Krishna, worship Krishna, utter the name of Krishna; Krishna is our mother, our father, our wealth and life. Krishna has descended as an incarnation of Ishwar for you; leaving immoral deeds you should worship Krishna.

By drinking bouts, all the night, Jagai and Madhai were engrossed deep asleep. The sound of 'kirton' broke their sleep. Jagai and Madhai came out. Hearing the name of Hari on the lips of Nityananda two brothers flew into a rage. Their pitiable condition rent Nityananda's heart. Tears were dopping ceaselessly down his cheeks. He burst out crying, saying the name of Hari! He chanted the name of Hari!

But Jagai and Madhai did not become soft. Moreover observing Nityananda they burst into anger. Madhai hit with a broken pitcheron Nityananda's head. Nityananda was injured and bloods shed out of his wounds. He was, nevertheless, chanting the name of Hari as if nothing had happened to him. Then he said to Madhai-

Marili kalsir kana sahibare prai ।
Toder durgati ami sahibare nari ॥
Merechis merechis tora tate khoti nai ।
Sumadhur Harinam mukhe bal bhai ॥

Means, I can bear the hit what you have given by the broken pitcher, but I can't bear the miserable conditions of you. My wounds do matter to me my brothers, I only urge you to chant the endear name of Hari.

After hearing this, Gouranga Mahaprobhu,along with his followers,immediately appeared there. He became furious at the bloody sight of Nityananda. Nityananda tried to pacify him. Mahaprobhu became calm. Being repentant, Jagai and Madhai fell at the feet of Gouranga. He then smiled and said, "I can forgive Jagai but Madhai has offended Nityananda. I cannot forgive those who humiliated my disciples."

Overwhelmed with deep emotion, Nityananda said, "I know you will redeem these two mortals from their sins. Yet you are asking my permission to glorify me. Let your wishes be; I have forgiven Madhai."

Then Nityananda embraced Madhai. Shri Gouranga also held Jagai against his breast. The disciples chanted in chorus, "Haribol, Haribol."

After this incident Jagai and Madhai were transformed persons. They shed tears while chanting Krishna! Krishna! Soon they became great devotees. The forgiveness of Nityananda turned the sinners Jagai and Madhai into pure devotees. This is the exemplary model of forgiveness.

Individual work : Write five sentences about the ideals of Shri Nityananda.

Lesson of the episode: Forgiveness is a sign of greatness. Forgiveness can turn the dishonest into honest, and can tame an indomitable enemy.

Lesson 6: Importance of forgiveness in family, school and society

Forgiveness is a great quality. A forgiving person is highly praised in family and society. A child learns the lesson of forgiveness from within the family. Forgiveness has, great significance in different activities of our family life. It makes man noble. Example of forgiveness reduces mutual and mental distance in family. Sometimes conflict develops among us in family life for many reasons. In such cases, one does wrong, another tolerates it. Instead of resenting one's rude conduct, another forgives it through tolerance. This virtue of forgiveness affects other members of the family. Forgiveness refines our conduct. There is a higher sense of respect in family for a forgiving person.

There is great importance of forgiveness in the compound of school. So, often there develop conflicts with our friends in many areas over different issues.Here also,

one does wrong, and another person tolerates it. One tries to correct the friend and forgives him or her. This enhances relationship among friends. Forgiveness embellishes the lives of the learners. There are many of our teachers who are forgiving. We are influenced by their roles of forgiveness in many ways. The virtue of forgiveness can make the school atmosphere elegant. In society also, forgiveness holds great importance. A forgiving person is highly appreciated and respected in society.

Individual work: Explain the significance of forgiveness in family life.

Lesson 7: Role of family in developing the ideal of forgiveness

The role of family in developing the ideal of forgiveness is important. In a family where the parents behave in a forgiving manner, there children behave in the same manner. All members of a family do not behave in the same manner. It is found that their manners of behaving vary. Some are of an easy and simple nature; others are complicated. If, for any reason, there is a conflict, members react in different ways. Parents need to be very conscious in this regard. They need to be very patient and tolerant towards those who are always rude and unjust. The difference between justice and injustice needs to be taught to them. For bringing change in their conduct, small acts of injustice from their part need to be forgiven. They need to be given different instances about impact of unjust conduct. Children need to be told stories of people who are held high in respect of social life for their forgiveness. Our minds can be stirred up by stories told to us by parents while we do something in the family or have our meals together.

Sample Questions

Multiple Choice Questions

1. The story of Jagai and Madhai is related to which moral quality?

A. Truthfulness B. Knowledge

C. Non-anger D. Forgiveness

2. Truthfulness means

i. Staying on the path of justice despite knowing your own loss
ii. forgiving the wrongdoer
iii. Fearlessly revealing everything

Which of the following is correct?

A. i and ii B. ii and iii

C. i and iii D. i, ii, and iii

Read the passage below and answer questions 3 and 4

Whenever Prapti gets free time, she goes to the flower garden and takes care of the trees. Buts he noticed that someone plucked the flowers of her trees. One days he was sitting on the veranda. At that time, a small boy came and stood in front of her garden. Prapti caught him as soon as she saw him and said in a reprimanding tone, "Do you pluck the flowers of my trees?" In reply, he said fearlessly and simply, "Yes, I pluck the flowers of your tree every day." Hearing such words from the mouth of a little boy, Prapti was surprised and let him go.

3. Which character in the story you read can be found similar to the behavior of the little boy?

A. Aruni B. Satyakam

C. Jagai D. Advaita

4. The moral quality reflected in Prabhu's behavior is—

i. Refraining from doing bad things

ii. Forgiving the wrongdoer

iii. Creating friendship

Which of the following is correct?

A. i and ii B. ii and iii

C. i and iii D. i, ii, and iii

Creative Questions

Dwijen Babu's land was taken over by his neighbor Suresh. As a result, there was a long-standing dispute between the two families. But, at one point, when Suresh fell ill with a serious illness, Dwijen Babu extended a helping hand. In this incident, Suresh felt remorse for his actions and he grasped Dwijen Babu's hands. Dwijen Babu pulled Suresh to his chest. A new consciousness awakened in Suresh.

A. How do family relationships grow?

B. What role does the family play in forming the habit of speaking the truth? Explain.

C. Explain the aspect of moral education that has emerged in Dwijen Babu.

D. Evaluate the importance of the ideals in society that you find in the religious anecdote of Suresh's incident and the religious anecdote of the textbook.

Short answer questions

1. Explain the Forgiveness is the sign of greatness.

2. Write the external signs of religion.

3. Why did the sage pull Satyakam to his chest?

Chapter Seven
Avatar and Ideal Biographies

So many great men and noble ladies were born in this Indian subcontinent. They spent their whole lives for the welfare of the world. They did good for mankind. We can learn so many things from their biographies. We may get inspiration from them to make our life beautiful. This is why their biograpies are considered ideal to us. Biographies of five greatmen and noble ladies have been described in this chapter; they are-SreeKrishna, Sree Ramakrishna, Rani Rasmani, Bamakshepa and Lokanatha Brahmacharya.





At the end of this chepter, we will be able to-

- narrate the ideals of childhood of Shree Krishna
- explain the ideal teaching of Shree Krishna to build a moral character.
- explain the teachings of Shree Ramakrishna.
- know about the ideals of Rani Rasmani.
- narrate the reform works of Rani Rasmoni.
- narrate the ideals of the life of Bamakshepa.
- give an account of the ideals of Lokanath Brahmachari.
- be inspired by the teachings of the lives of great men and noble women.
- conduct research/study on the contributions and lives of the great men and noble women not included in the text book.

Lesson 1: Shree Krishna

Shree Krishna himself is God- 'Krishnastu Bhagaban swayam.' He took birth in human body for the welfare of this world. He destroyed the evil power and saved the righteous. We shall know here about the activities of Shri Krishna's childhood-times.

It was then the age of Dapara. King Kansa ruled over Mathura. He was a very tyrant ruler. He imprisoned his father U grasen and occupied his father's throne. Debaki was his cousin (uncle's daughter). She was very beautiful. Kansa liked her very much. So, with a great pleasure, he arranged her marriage with Basudeva, the son of King Shura. Basudeva was very pious and handsome person. Kansha became very happy after this marriage what had taken place between his sister Debaki and Basudeva. After their marriage, he himself was driving the chariot to reach them to the kingdom of Shura. During this time, he heard an oracle, "Listen Kansha, the eighth son of Devaki's womb will kill you."

Hearing this oracle, Kansha inflamed with rage. He attempted to kill his sister Debaki with his sword. Basudeva requested Kansha, "Please don't kill her. We promise, every infant after the birth will be handed over instantly to you."

Kansha became calm after hearing Basudeva. He came back to the capital with them and sent both of them into the prison. One after another six children of them were born whom Basudeva gave to the hands. killed them throwing violently on the stone. Balaram was the seventh son of Devaki. God sent him from the womb of Devaki to the womb of Rohinee, the first wife of Basudeva Shree Krishna was Debaki' s eighth son. He was born in the eighth lunar day of the dark fortnight of the month of Bhadra. Strong storm with heavy rain was blowing then. Basudeva found the gate of the prison-cell open. The gate keepers were in deep sleep. There was no one awake and the night was overcast with deep darkness. Basudeva then took his infant in his lap and crossed a river and reached to Gokula.

He there entered the palace of the King Nanda where everyone was also in deep sleep. He found that, a newly born girl child was sleeping beside the queen Yashoda. Basudeva took this girl after leaving his son there. He came back to the prison of Kansha quietly. The girl child was laid down beside Debaki. The gate of the prison was again locked. The gatekeepers woke up. In the next morning everyone found- Debaki gave birth a girl child. Kansha came and when he threw the girl down to kill she went suddenly in the sky and said to Kansha, "He who will slaughter you is growing up in Gokula."

Hearing this Kansha became astounded in fear. He burst into anger and gave order to kill all the children of Gokula.

Demon Putana was called as kansha ordered and she was told to kill the children of Gokula. She was offered innumerable golden coins in return.



Putana, who was greedy for gold coins, went to Gokula in the disguise of a beautiful lady. First she entered the house of King Nanda. She then said to Yashoda wailingly, "Mother, I am a very destitute lady. I have lost my infant. You need not to pay me money, just you provide me meal for two times. In lieu of that I shall look after your son."

Yashoda became compassionate for Putana after hearing her. She gave her the job. One day Putana with Krishna in her lap went out. She looked around and found no one there. She pushed her breast into the mouth of Krishna. Her breast was smeared with deadly poison. So, she thought that Krishna would die due to this deadly poison. But Krishna who is Ishwar could understand everything. He was sucking Putana's breast in such a way that she died. Thus, Krishna killed demon Putana and saved the thousands of children's lives of Gokula.

kansha became anxious after getting the death news of Putana and he also concluded that no lady could kill Krishna. He sent for one of his devoted and powerful attendant whom he explained everything. The attendant said, "Don't worry , our great king. You will get the death news of your enemy before the sunset." Assuring this the attendant went away to Gokula. He went directly to the royal residence of Nanda. Mother Yashoda was working keeping Krishna under a cart. Taking this opportunity the attendant of Kansa went ahead to kill Krishna by using the cart. Krishna was able to read his intention. So he gave a heavy kick

to the cart which rolled over the attendant. As a result, the attendant was killed. So, Krishna saved the children of Gokul from the hands of kansha's attendant.

Now kansha sent a demon named Trinabarta for killing Krishna. Trinabarta went there and created a cyclone over Gokula. The entire area of Gokula went under fatal darkness because of the cyclone. Trinabarta's intention was to bring up Krishna very high and throw Him to death. It made Krishna go very high in the air but before He was thrown out, Krishna himself gave a severe pressure on the chest of Trinabarta. Trinabarta, as a result, fell onto the ground and died. In these way Krishna since His childhood had destroyed the wicked (the bad) and saved the virtuous (the good).

We learn from the life of Shree Krishna that Ishwar always demolishes the sinners and saves the pious people. Being born as human being, Ishwar always annihilates the wickeds for the welfare of the world. When Ishwar resides with us, the bad people can do no harm to us. He saves us all. So, we all will worship Krishna. Following the path of Krishna, we will be brave enough to do good to the children.

Individual work: Narrate one incident from Shree Krishna's childhood-time.

New words: Svayam, virtuous, oracle, thick, dark, prison, prison-guard, furious/violent, Putana, cart (Shakat), cyclone.

Lesson 2 : Lokanath Brahmachari

North Twenty-four Parganas is a district of West Bengal. Under this district there is a village, Chakla, of the sub-division Barashat. Lokanath was born in this village in the year of 1730 AD. His father's name was Ramkanai Chakrobarti and mother's name was Kamala Devi.



Lokanath was the fourth child of his parents. Ramkanai deeply wished that one of his children would follow sainthood. He would acquire knowledge of Brahma and glorify his family.

Lokanath agreed to fulfil his father's wish. He decided to follow sainthood. Lokanath's friend Benimadhab Chakrobarti heard about it. He also decided to follow

sainthood. Acharya Bhagaban Ganguli was their teacher (guru). He was a yogi. He made them his disciples. One day he left home with his two disciples.

First they went to Kalighat of Kolkata. Kalighat was then a holy place for practising religious rituals. Under the guidance of the Guru, Lokanath and Benimadhab started performing painstaking rituals. Thus twenty-five years went by. Then they went to Kashidhama. Guru Bhagaban Ganguli grew old. He had fragile health. So he rendered Lokanath and Benimadhab to the great saint Hitalal Mishra of Kashidhama. Afterwards, he left this mundane world at his spiritual will on the banks of the Ganges.

Hitalal Mishra went to the Himalayas along with Lokanath and Benimadhab. There Lokanath and Benimadhab went under painstaking successions of meditations and attained perfection. They attained divine power. Then they began to travel through many countries. After travelling through Afghanistan, Mecca, Medina, China etc, they came back to the Himalayas. Hitalal then said, "You need not stay with me. Go to your own land. You have to work there." Now it was time for the two friends to say good-bye to each other. Benimadhab went to Kamakkha of India and Lokanath came to Daudkandi of Comilla. From here on, Lokanath began his new life of serving mankind and practising asceticism.

One day Lokanath was meditating under a banyan tree at Daudkandi. At that time a poor man named Bhengu Karmakar fell on his feet. He said, "Baba, save me. I'm under a criminal case. There's no scope of escape."

Lokanath felt pity to see Dengu. He searched Brahma in every life form. His ascetic practice was to save the lives. Assuring him of no harm, he said, "Get off. You'll get rid of your problem."

Dengu really got out of his problem. Being pleased, Bhengu took Lokanath to his home. Staying there for a few days, Lokanath went to Barodi in Narayanganj.

The zamindar of Barodi was Mr. Nag. He also once won a case by the grace of Lokanath. So he arranged the abode of Lokanath. Gradually, his ashram was established there. Crowds of devotees came there. Many sick and dying people were cured by the divine powers of Lokanath. Many people got rid of dangers. The sinners and the repentant got redeemed. The devotees attained divine perfection. Thus, Lokanath came to be well known as 'Baba Lokanath Brahmachari'. His name and fame spread far and wide.

Lokanath behaved equally with all Irrespective of cast, creed and religion. He considered everyone equal. A milkmaid used to give him milk whom he addressed mother always. On the request ofLokanath, the milkmaid used to live in the ashram.

Lokanath loved not only human being but also animals and birds. So many birds were there in his hermitage. He used to give them food himself. Birds would sit fearlessly on his body. Actually he observed the presence of Ishwar within all the beings. He thought the finest expression of Brahma (God) manifests in the form of welfare. He would say, "Yatte rupam kalyanatamam tad te pshyami."- I observe you in the form of welfare. He felt happy to serve others. This feelings of happiness after serving others was like blissful Brahma to him.

Baba Lokanath was a kind hearted great man. He assured the worldly people by saying-

"Where ever dangers befall you at war, in the forest, in water
Remember me, and I shall save you."

Baba Lokanath died in 1890 A.D. at Baradi in his hermitage (asram). He was then 160 years old.

The moral education what we got from the life of Lokanath Brahmachari is that parents should be always respected. We have to love human being and other creatures also. We should not make any differences among cast, religion and creed. Everyone from the lower to higher of the society should be treated equally. We have to serve others as Brahma. We have to consider that the same soul resides in everyone. We can then only attain Ishwar.

Individual work : Write five sentences on Lokanath Brahmachari.

New words: Brahmachari, Yogi, criminal case, Yatte, Pashyami.

Lesson 3: Rani Rasmoni

Rani Rasmoni was a great lady. Though she was born in a poor family, she got married with a zamindar. So she became fortunately a queen. But being a queen she did not lead a luxurious life. She practised a religious life and did a lot of good works for the people. For this reason she is still remembered.

Rasmoni was born in 1793 A.D. on the eastern bank of the Ganges near Halisahar at the village named Kona. Her father's name was Harekrishna Das and her mother's name was Rampriya Dasi. Her father used to build houses and do agricultural works. Rampriya named her newly born daughter Rani. Later she was given the name Rasmoni and afterwards combining these two names Rani and Rasmoni she was called Rani Rasmoni. She got married with zamindar Rajchandra Das in 1804 A.D. They had four daughters named Padmamoni, Kumari, Karuna and Jagadamba.

Rajchandra was a very skilled person. And he got an intelligent lady, Rani Rasmoni as his wife. This zamindar family had done many welfare works for others. Due to the flood of 1230 (1823 A.D.) many people became helpless in Bengal. Rani Rasmoni spent a lot of money to help these helpless people. In the same year she lost her father. To perform her rituals as a daughter, she went to the wharf of the Ganges. But the condition of the road and the wharf was miserable. So thinking the benefit of the people she requested her husband to repair this. Spending a lot of money Rajchandra built the wharf 'Babu Ghat' and the road 'Babu Road'.



The conjugal life of them did not last very long. At the age of 49 Raj Chandra died. Suddenly the total responsibilities of estate devolved on her. She served the people and practiced religion along with running of the state.

In 1245 (1838 A.D.) Rani Rasmoni made a silver-chariot spending the amount of 1,22, 115 Tk. Setting up the statue of Ishwar Jagannath Dev on the top of the chariot she brought out a procession in the roads of Kolkata city.

Once she went to visit the holy place Jagannath Kshetra. Roads were broken there. The devotees suffered a lot for this. Seeing this condition Rasmoni repaired the whole road. Not only that, she made three crowns decorated with diamond for the idols of Jagannath, Balaram and Subhadra spending sixty thousand taka then.

Rani Rasmoni did a lot of good works for the people. Stopping the water-tax over the Ganges is one of her noted works. The British Ruler once imposed tax on the fishermen of the Ganges. So the fishermen finding no alternative went to Rani Rasmoni. By giving ten thousand taka to the government Rani Rasmoni got lease from Musuri to Metiyaburuj of the Ganges and she stopped the transport of ships and boats. Then the government opposed her. Rani replied to the government that due to their transportation of ships the fishes might run away otherwards what would be harmful to the fishermen. Then the government returned her money to Rani and withdrew the water-tax.

Rani looked after her subjects as her own children. Once a British Indigo-planter tortured the people of Makimpur Subdivision. After hearing this Rani took the proper initiative to stop this. She dug the canal of 'Tonar Khal' spending one lac taka for the welfare of her subjects. As a result, the river Madhumati was connected with the river Nabaganga. Besides these, she set up bazars at Sonai, Beliyaghata and Bhabanipur. Building Kalighat was her another examplary work.

In the field of religious pracitce the establishment of the temple of Dakshineshwar is the best work of Rani Rasmoni. One day the she decided to go to Kashi for visiting Bishweshwar. Before going to Kashi, amazingly she dreamt a dream. In the dream, Goddess Kali instructed her, "No need to visit Kashi. Just prepare my statue beside the bank of the Ganges and offer your worship to it. I will accept your worship being with the statue. Getting the order of mother Goddess Kali, Rasmoni set up a temple by purchasing the land beside the Ganges. Ramkumar, the elder brother of Ramkrishna Paramhansa was appointed the temple-priest. The queen used to offer her worships-there everyday. Ramkrishna himself had taken the responsibility as the priest after his brother's death. Because of his efforts the temple is known as the Dakshineshwar Kalimandir today. In this historical place where Swami Bibekananda, the best disciple of Ramkrishna met him.

On the 19th February, 1861 Rani Rasmoni took her last breath.

The moral we can learn from the life of Rasmoni is that the good work is greater than birth of human being. This is not the issue where one take birth, only good deeds can make someone memorable. Everyone should have this aim. We should use the asset for serving the people. Not only for personal happiness, we also should use our property and pohler for others sake. After completing the work, we should give attention to our religion. It makes us pure and perfect both physically and spiritually. If we can thus devote ourselves to religious practice and to the service of human being we can make our life successful.

Individual work : Describe some social works of Rani Rasmoni.

New words: Jagadamba, water-tax, Bishweshwar, Kashi.

Lesson 4: Shree Ramakrishna

Shree Ramakrishna was born on the 17th February of 1836 A.D. at a village named Kamarpukur under the district of Hugly of West Bengal in India. His father was Kshudiram Chattopadhyaya and his mother's name was Chandramoni Devi. Kshudiram named his child Gadadhar. This Gadadhar later became world famous as Sree Ramkrishna Paramhansa.

Very handsome did child Gadadhar really look. He was always cheerful. He adored the nature. Natural beauty charmed him. He sometimes got charmed at the flying cranes in the sky. He was not attracted to the rigid lessons of syllabus. However, he was very much fond of the songs praising Ishwar. By listening to people, he learnt many verses of the scriptures and legends of the Ramayana and the Mahabharata.

After his father's death, Gadadhar was a much changed person. He sometimes went to the crematorium. At times, he spent lonely time in the silent mango-grove. When he saw a saint or a devotee, he observed their activity with much curiosity. He learnt praising songs of Ishwar from them.

Once Gadadhar came to the temple of Kali at Dakshineshwar. His elder brother Ramkumar was the priest. Sometimes Gadadhar sat in the temple in a charmed state. Sometimes he strolled along the bank of the Ganges.

When Ramkumar died, Gadadhar took the official charge of worshipping Mother Kali. Here began his life devoted solely to Ishwar. He devoted his whole self to Mother Kali. He sang the songs of Ramprasad and Kamalakantha to Mother Kali. In a state of profound devotion, he chanted, "Mother Kali, Mother Kali'. One day, in response to his devoted calling, Mother Kali appeared.

During this time, Gadadhar experienced a change of life. Under a total devotion to Mother Kali, he behaved like a crazy. Gradually, his craziness grew. At this news, his mother Chandramoni Devi took him home and married him to Sarada Devi, daughter of Rama Mukherjee.

A few days later, Gadadhar returned to Dakshineshwar. Again the symptoms of divine madness began to appear in him. At this time, towards the end of 1861, Siddha Bhairabi Yogeshwari came to Dakshineshwar. Gadadhar became his disciple and achieved perfection in the Tantric doctrines. This Bhairabi claimed Gadadhar as unparalleled Yogi and Avatar.

Saint Tobapuri came next in the life of Gadadhar. He taught Gadadhar asceticism and renamed him Sree Ramakrishna. Sree Ramakrishna practiced various ways of worshipping Ishwar in accordance with Hindu religion, such as Shakto, Baishnava and Tantric. He even practiced Islam and Christianity. He achieved perfection in all the ways of worshipping Ishwar. He said, "If one practices religion with all devotion, one will achieve perfection." His realization of the truth came as, "The more the doctrines, the more the paths.", which signifies that in spite of there being many doctrines, the principal aim is to attain Ishwar.

Shree Ramakrishna's ways of worshipping God and supreme tolerance to every religion spread far and near. Consequently, many wise and learned people started to gather at Dakshineshwar. He made many complex theories of religion clear to them through telling-story.

Besides the elders, many young people also started to come. One day there came Narendranath Datta. He was looking for one who had seen God. Narendranath asked Ramakrishna directly, "Have you seen God?" in reply, Ramakrishna said, "Yes, certainly I have as I have seen you. I can even show you Him."

Narendranath felt blessed to see God through Ramakrishna and surrendered himself to the feet of his spiritual guru. This Narendranath was none but Vivekananda, the greatest disciple of Ramakrishna.

The sayings of Great Sree Ramakrishna were not mere lip-words but the inner realization of the truth expressed in his practice of life. Being of vanity, he served the people in the form of Shiva (God) and inspired them to serve human beings. He breathed his last on 15 August, in the year of 1886.

Some valuable sayings of Shree Ramakrishna:

1. Respect your father; love your father. It is mother who exists throughout the world. Who deprives parents and the birth-land in the name of religion will find the religion worthless.
2. Mother is the superior and exists as the form of Brahma. Take care of her till she lives.
3. Caste will perish only by the help of devotion. The devotee has no caste. Only through the devotion, mind, soul and body get purified.
4. As one can get to the rooftop using the ladder, the bamboo or the stairs, so one can attain Ishwar in different ways. Each and every religion is just a path to Ishwar.
5. By being sincere, one can attain Ishwar through any religion. One can attain Ishwar through different paths. The more the doctrines, the more the paths.

What moral lessons we learn from the life of Shree Ramakrishna are: we should love the nature; we should serve the people in the form of God; we should show respect to parents and the birth-land; we should respect each and every religion. Only then, there would be no communal conflicts. Every and each religion aims at one thing: attaining God. There will be no caste through devotion to all religions. The devotees belong to no castes. Through devotion, mind, soul and body get purified. We will all follow the ideals of Shree Ramakrishna.

Individual work : Enlist how you will abide by Shree Ramakrishna's advice.

New words: Paramhansa, Baishnab, tantrik, Sreepadapadma, Brahmamayi.

Lesson 5: Bamakshepa

Bamakshepa was a famous devotee. He attained success in meditation through practising the tantrik. Tarapith was his place of meditation. Tarapith is situated in Birbhum District of West-Bengal. So many Tantra devotees like Anandannath, Kailasapati, Bamakshepa and so on had attained success here at Tarapith. Tarapith is a renouned temple as well as a shrine of the Hindus.

Atala village is near Tarapith. Bamakshepa was born in Bangla 1244 (1837 A.D. on Shiva chaturdashi (i.e. the fourteenth day of new moon, in the month of Fulgun). His father was Sarbananda Chattopadhya and mother was Rajkumari Devi. Bamakshepa was the second child of his parents. Joykali was the first child. Moreover Durgadevi, Drabamayi and Sundari were his sisters and his brother was Ramachandra.

The original name of Bamakshepa was Bamacharan Chattopadhya. Later he was known as Bamakshepa when he attained the grace of mother Tara. His father Sarbananda was a farmer. He used to work in the agriculture farm. Their family was running on small income what he got from that work.



Sarbananda was a very pious and simple hearted man. He was initiated in his boyhood and plunged into deep meditation to Tara Ma. His wife Rajkumari was also pious and devoted to God. Bamacharan was a proud son of such parents. He also became a devotee of Tara Ma. Barna used to roll on floor saying, "Joy Tara, Joy Tara." Bamacharan was a very simple hearted and self-forgotten man. Sometimes his simplicity was mistaken by other's as madness.

Bamacharan was not attentive to the traditional study. Somehow he completed his pathshala education and he could not reach high school. But Barna had a special quality. He could sing in melodious tune. One day in front of the temple of Tara Ma, a musical programme was arranged. His father Sarbananda was playing on a violin. Sarbananda dressed his son as 'Krishna'. Bama was dancing and singing in his melodious tune. The people of the village were pleased to see Bama as Krishna and to hear his melodious songs.

Once Bamacharan insisted his father to take him to the crematory. His father could stop him by no means. Being compelled his father took Bama to crematory. Seeing the vast crematory Bama became a changed boy. He became an ardent lover of the crematory.

After this incident, Barna became totally a changed person. Truly he became insane and this was due to his deep devotion to religion. He established close relationship with the crematory and Ma Tara. Then Bama's revelation started.

At that time, Tantra devotee and well conversant in the Vedas Mokshadananda was in the crematory. Kailaspati, the inhabitant of Braja, was also present there. Kailaspati accepted Barna as his disciple and Mokshadananda showed him the path of religious practice. Bamacharan started Tantra-devotion in the vast crematory.

Suddenly Bama's father Sarbananda died. Bamacharan was then eighteen years old. Mother Rajkumari was very much worried to run her family. She told Barna to do something. Many times Barna got jobs, but no where could he do his duties attentively. Because the red feet of Tara Ma came into his mind always.

Once he got a job for plucking flowers at a temple. But whenever he went to pluck red china rose he used to remember the red feet of Tara Ma. He then would become very emotional and would lose his sense. Sometimes he used to offer songs being emotional. Sometimes he used to sit under trees without caring his duty. He failed in his every job and thus he was introduced as Kshepa to others.

Thus Bamakshepa's emotional devotion continued. He was immersed in meditation fully. At time he attained the grace of Tara Ma. He became successful and his success of practice did spread out all over. Queen Annadasundari of Natore came to know about Bamakshepa. The responsibilities of the maintenance of Tarapith was then on the king family of Natore. By the order of Rani (Queen) of Natore Bamakshepa was appointed as the chief priest to Tarapith Temple.

Bamakshepa was a very simple and self-forgotten man. He had no hard and fast rule regarding the choice of food and rituals. He did not maintain the proper system of Puja (worship) and Mantra-Tantra. “Take this my woodapple leaf, take food, water, flower, incense”- that was the way of worshipping of Bama.

Though Bama was a devotee of Tara Ma he was very much respectful to his own mother too. After the death of his mother the body was brought to Tarapith. Barna was then in the crematory on the opposite side of the Dvaraka river. It was rainy season and horrifying waves were there in that river. No one was willing to bring the dead body for cremation on the opposite side. They were arranging cremation of the dead body on the same side of the river. But Barna felt that his mother's dead body should be cremated at the Tarapith crematory, for the salvation of her soul. Thinking this, Bamakshepa remembered Ma Tara and uttering her name he jumped into the river. Coming across the river he held his mother's dead body with him tightening by clothes and went back to the opposite crematory side. He cremated his mother's dead body in the holy crematory of Tarapith.

To teach the mass people Bamakshepa used to say,

1. Religion is the wealth of inner self. It is lost in outward exhibition.
2. If any one can win illusion one can get the grace of Mahamaya.
3. By the grace of Tara Ma, any one can achieve salvation of soul.
4. Don't make difference among Mantra (hymns), Guru (spiritual guide) and Bhagaban (God). Don't think they are separate. You will be benefitted. In Kaliyuga (present era) there is no way of salvation but Harinam (songs of Hari, Krishna).
5. Sin can not touch one, who always prays to Kalitara (a deity) and Radha- krishna.

By establishing imperishable achievement in the field of Tantra-practice Bamakshepa left his corporeal body on the 2nd Shraban of 1318 Bangla (1911 A.D.).

The moral teaching we can get from the life of Bamakshepa is that when someone seeks something profoundly one can achieve it. Religion should be practiced single heartedly. One should not show this outwardly. Devotion comes first to worship God. Hymns, rituals are less important etc. Sin doesn't touch when someone recites attentively the name of Ma Tara and the name of Radha-Krishna. Parents should be respected.

We should apply the teaching of saint Bamakshepa in our life.

Individual work : Explain with example, the teaching of Bamakshepa for mass people.

New words: Kshepa, crematorium, self-forgotten, Tarapith, Tantra.

Sample Questions

Multiple Choice Questions

1. What lessons do we learn from the life of Shri Krishna?

A. God always suppresses the wicked

B. All living beings should be loved

C. Karma is greater than human birth

D. Even though the path is many, the goal is one

2. Brahmananda means -

i. Realizing the presence of Brahman in the living beings

ii. Serving only Brahmins

iii. Getting satisfaction by doing good to everyone

Which of the following is correct?

A. i and ii B. ii and iii

C. i and iii D. i, ii, and ii

Read the following paragraph and answer questions 3 and 4.

The pious Bhuvan Babu wants to attain God. He suddenly gets lost in himself., He goes to the crematorium and sits there, he feels great joy when he comes here. His friend Gopal Babu cannot tolerate any injustice. One day, when a poor girl is attacked by some mischievous boys on the street, he saves the girl by handing over the boys to the police.

3. The ideal of a saint is revealed in Bhuvan Babu's behavior.

A. Bamakshepa

B. Sri Ramakrishna

C. Rani Rashmoni

D. Jagadamba

4. The main theme of the ideal life that Gopal Babu realizes is-

A. With God's help, the world is saved from the hands of evil people

B. One should jump into people's troubles without judging caste and religion

C. One should practice religion from the heart without exaggerating externally

D. One can reach God in different ways

Creative questions

Shantilata Devi is a compassionate woman. After becoming an elected representative in her area, she donated all her money and wealth to the service of the people. Thinking about the benefits of the people, she built roads, repaired sewerage and made children's playgrounds. she also established a temple and reformed several religious institutions. she appointed a priest in the temples he established who gave dignity not only to Kali sadhaks but also to various sadhak paths. In this way, her fame spread everywhere.

A. What is Brahmananda to Loknath Brahmachari?

B. How did Bamacharan come to be known as Bamakshepa? Explain.?

C. Which ideal life style is reflected in the activities of Shantilata Devi? Explain.

D. The priest mentioned in the stimulus represents a sadhak who gave equal dignity to various sadhak paths - evaluate in the light of the textbook.

Short answer questions

1. What role does Rani Rashmoni play in the Jagannathksgetra field?
2. What did Bamakshepa do for the progress of the soul of her mother?
3. How did Gadadhar become Sri Ramakrishna?

Chapter Eight

Hindu Religion and Moral Values

In the previous chapters we have learned about the Hindu religious principles and beliefs, God and living beings, religious devotions, living gods and goddesses of Hindu religion. We also learnt about the lives of some great men and noble ladies. As the sources of knowledge of Hindu religion we also have come to know about some religious Guru. Besides discussing the theoretical segment there are some historical legends in our religious books. We have also come to know some moral learnings from legendary stories.

In this chapter It has been focused on religion and concept of morality, importance of Hindu religion in developing moral values, some values of Hindu religion like service to living beings, kindness, devotion or respect, dutifulness, brotherhood, etc. and ways of developing these values in family and social life. It has also been focused on how smoking constitutes an immoral act.

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

- explain concepts of religion and morality.
- explain the importance of Hindu Religion on forming moral values.
- explain some moral values (service to living beings, kindness, devotion and respect, dutifulness, love for brother, etc) of Hindu religion.
- explain ways of forming moral values like service to living beings, kindness, devotion and respect, dutifulness and love for brother in family as well as social life.
- explain how smoking is an immoral act.
- abstain from smoking and inspire others from doing so.
- be inspired in moral conduct in social life.

Lesson 1: Concept of Religion and Moral Values

Religion

Religion is a vast concept. It is not limited to worship or certain rituals, but is connected to an individual's lifestyle, behavior, duties, and principles of justice. The word "religion" means to hold or preserve. In other words, it refers to that which maintains the order and stability of society and life, hence it is religion. According to Hindu scriptures, religion is a path of life established on justice, duty, honesty, and spiritual development. It determines an individual's behavior and duties at personal, familial, and societal levels.

Therefore, it can be said that the particular qualities which uphold us, whose practice leads to the welfare of living beings and ultimately to one's own liberation, is called religion.

According to the Manu Shanghita:

"Dhritiḥ kṣamā damas teyaṁ śaucam indriya nigrahaḥ |

Dhīr vidyā satyam akrodho daśakaṁ dharmalakṣaṇam ||"

Meaning: Patience, forgiveness, self-control, non-theft, purity, sense control, wisdom, knowledge, truthfulness, and freedom from anger—these are the ten signs of religion.

Individual work :

i) Prepare a list of different meanings of the word 'religion'.
ii) Write down 5 characteristics of religion.

Morality

The work which ensures welfare for all living beings and doesnot harm to anyone is called good work. Such as- we exercise the Yoga. It is helpful for our body and mind. It is good for us but not bad for anyone. This is a good act

If anyone practices good relationship with others it does not harm others. It ensures our well being. This creates good relationship in the society. This also does good to others. This is good work.

On the other hand, telling lie infects our character, it is a sin. It is harmful to others. So, telling lie is a bad deed and great sin. We shall not commit it.

The understanding capacity of good work and bad work is called'Principle'. On the other hand, 'Morality' is the intension to do good or bad by understanding the difference between good work and bad work. Morality is also the principle of good character. Morality is the value .

Group work: Teachers would divide the students into two groups. One of them will speak about a moral value.
The other group will speak about another value. Likewise they will do it five times. Every time will carry one point. Those who will get more points will be the winner.

New words: welfare, harmful, inspiration, moral values, principle.

Lesson 2: Importance of Hindu Religion to form moral values

Religion carries a great importance to form moral values. Religion represents the truth and justice. It highlights the welfare of human beings. And the moral value also carries the same thing. Hindu religion emphasizes on moral values through education advice and dictum.

According to Hindu religion Ishwar exist in every living being as soul. So when one serves the created beings, he/she serves Ishwar himself. And to hurt a created being is same to hurt Ishwar himself. Service to the created being is the significant part of Hindu Religion. It is also the learning of Hindu Religion. On the other hand, serving the created beings is a moral stance and a moral value.

Non-violence, not-stealing, keeping patience, purity and honesty are the five pillars of Hindu Religion. They actually upholds moral values.

Hindu religious theory is helpful to achieve moral values. The Ramayan, the Mahabharata, Hindu myths used in different legends inspire human beings for moral values.

If one abides by Hindu Religion and follows those legends one can form one's life with the soul of religion and can improve one with morality. And the society will be enlightened with these.

In different symbols and elements of worship Hindu Religion also expresses the moral values. During the Saradiya Durgapuja, the drawings, turmeric, dust of leaf and different use of colour resemble the perception of art. Swastika is the symbol of peace. 'The Chakra' is the symbol of justice. To establish the social justice by defeating injustice we need courage. The Chakra is the courage. The Shankhya is the sign of welfare. The assembled sound of Shankhya says: Come, be united and join in the good work.

Individual work : Mention five impacts of Hindu religion on the formation of moral values.

New words: Purity, Given, Awakened, Enlightened, Illuminated

Lesson 3: Serving Creatures

We do some work for ourselves or for our pleasure. On the other hand we do some works for others sake. The work for the welfare or pleasure of others is called 'service'.

We can serve in many ways. If anyone falls ill, we can nurse him or her. It is called the service for patient. If guest comes in our house, we can serve him/her. It is the service for guest. One important service is to worship and it is called tribute to gods and goddesses (thakurseba).



When a respectable person comes to our house, mother says, 'Serve him/her.' Here it means to pranam or pay respect to him/her. To provide food to a hungry one is also a service. We take food. It is also called service in some respect. The deeds we do for the created beings are Jibaseba or service for the living beings. The works done for the welfare of the society is social welfare service.

Moreover, in Hindu religion the word service bears deep meaning. One of the beliefs of Hindu religion is that ishwar prevails as the soul in all living beings. So, we serve Ishwar living in us as soul by taking food. Therefore, to serve the living beings is to serve Ishwar, Hence, to serve living beings is both a religious behaviour and a moral value.

We have learned from the legendary story that in ancient time Rantideva got food after completing 48 days Ayachaka Brata. But he provided food for the hungry even after being in fasting. This is not the legend. There are many more legends about serving the living beings in Hindu religion.

New words: Pranam, worship, manners, ayachakabrata.

Lesson 4: Kindness

We feel sad when we see other people's sufferings. We feel to solve his/her problem. Such a feeling is called kindness.



Kindness is a moral virtue. It is a very important instinct for the society. Whom do we show kindness? We do it by providing food to them who are in starvation.

We know that Ishwar stays in living beings as soul. He/she satisfies Ishwar by serving and helping others, by eliminating others sufferings. Ishwar seeks kindness by wandering as destitute.

Rabindranath, the great poet, says :

I seek kindness being the poor in the earth
I get my home when the homeless get home.

Sree Chaitanya Mahaprabhu also has given importance on kindness. He indicates that pleasure in the name of Ishwar helping the living beings and serving the Vaishnava like human beings are the characteristics of Sanatan of Hindu religion.

In this regard His teaching are-

Inclination to God, help the beings and serve the guest
It's the religion, it's the best

After all, the kindness makes our mind soft and sympathetic. Society gets benefit from kindness. Sree Krishna, King Harish Chandra, Great Hero Kama and others established many examples of kindness. We also will establish the examples of kindness in our lives as well as in the society.

Individual work: Mention two stories of kindness from your own life or from the life of others.

New words: Instinct, inclination, sympathetic, reflection.

Lesson 5: Devotion and Respect



Devotion or respect is a moral quality and part of religion also. We respect our parents and our teachers. We also respect our elders. They also love us.

So, it is respect what we show to our elder. On the other hand, it is called love or affection what we get from our elders.

Respect and devotion are similar to one another. But there is a little difference in use. Devotion means the deep affection to one. When the respect becomes deeper it is called devotion.

We are devoted to Ishwar. He creates us and brings us up. He ensures our welfare in many ways. We can tribute our respect to Ishwar in two ways-

1) Directly
2) Indirectly

1) Directly- By uttering His name and praising about His kindness and generosity.

2) Indirectly- To show respect to our parents, teachers and to our elders means to pay devotion to Ishwar. We offer our devotion to gods and goddesses to obtain their quality and power in ourselves. We show our devotion through worship.

When Ishwar shows His mercy to a follower He is called Bhagwan. As bhakta (the devotee) devotes to Bhagwan, Bhagwan also cares him or her. It is said that 'Bhagwan is for his devotee' and He carries the load of his/her.

Devotee accepts both joy and sorrow in the same way. He or She performs his/her own duties without expecting the result. He or She keeps patience and becomes Sadat the sorrow of others. He/she enjoys when others feel happy and becomes sad seeing the sorrows of others. No one is alive to him. He considers all his kinsmen.

He/She dedicates him/herself and all works to Ishwar. It means all his/her works are Ishwar works. He/she only performs.

Performing duties without expecting result, accepting joy and sorrow in the same manner, to do good to others, to keep patience, non-violence and such deeds form values. They are very significant for the individual and for the society.

Devotion liberates individuals and brings welfare for the society. In legendary stories of devotion, like Prahlad, Dhruba, Arjun, King Rantideva devotion has been glorified.

Individual work : Write how you express devotion to your parents and other seniors.

Lesson 6: Dutifulness

We perform different types of works in our family and society. What is the duty of our students? The answer to the question is to study well and to obtain knowledge. Those who are in job should perform their work with proper attention.

In the society, people need to perform certain duties. If anyone neglects his/her responsibility, the whole society has to suffer. We must have seen the level-crossing. Level-crossing is the place where rail line and road cross each other is called the level crossing.

When train comes, the responsible person blocks the road on both sides. If the road is not blocked, it may cause a massive accident. So the person is responsible for the security of people as well as vehicles.

It is an example both for individual life and for society. So we should perfectly go by ideals of responsibility. It will make our life happy and ensures discipline as well as peace for society. So it will also make society and live pleasurable.

We have read the legendary story of Aruni, the disciple of Dhaumya. He went to prepare a dam to protect the land from the flood-water by the instruction of his religious Guru. But failing to prepare the dam to protect the land, he himself laid down beside the land as a dam. The dutifulness of Aruni is treated as a bright example of our religion. It also instructs us as follows: 'You also should be as dutiful as Aruni.'

New words: Level-crossing, obstruction, dam.

Lesson 7: Brotherhood

Kajal and Sajal are two brothers. Kajal feels happy when Sajal is happy. Sajal also feels happy to see his brother's happiness. Kajal suffers when Sajal is sad and Sajal also has the same feelings to his brother. The feelings and love of two brothers for each other is called brotherhood.

In our family and society, brotherhood is a significant virtue. It is one of the most important qualities that makes the family peaceful and joyous. If every family remains happy, society will be happy indeed.

We have read in the Ramayana that Ram and Sita were exiled to the forest for 14 years. Laxman also accompanied them sacrificing the luxury of the palace. What a splendid example of brotherhood! On the other hand, when Bharat got crown he went to the forest to bring his brother back from exile in the forest. But Ram did not return. Bharat acted as a king sitting on the floor by keeping Ram's shoes upon the throne as a symbol of his brother. We know that Bharat handed over the kingdom just after Ramchandra had returned from the exile. Brotherhood of Bharat is the greatest example. In the Ramayana the brotherhood of Laxman and Bharat are remarkable piece. We will also follow them. This will make our family and society peaceful and joyous.

Lesson 8: The way to develop morality in both family and society

Discipline is the most important way to obtain moral values. Ishwar has created every beings and the earth. There is strong order in the creation of Ishwar. Like this we will be disciplined in our life. We also relate discipline in our live and activities.

In family life, we are related to other members in many respects. So, when we get our personal rights, we should practice our responsibility to others. We should not forget it.

In society, people have to be responsible both individually and collectively. This individual and collective responsibility has given birth to some moral values. For example- honesty, patience, fellow feelings, service, cordiality, unity, service to the created beings, kindness and dutifulness etc.

Religion itself has returned all moral values into its advice and dictum. There are 10 significant external characteristics of Hindu Religion. Among them- Non violence, honesty, non fierceness, knowledge, education, patience etc. are most remarkable. A religious person observes these religious codes perfectly. Thus, the dictum turns into religious rules and regulations and vice-versa.

The gist of Hindu Religion is- freedom of the soul and the welfare of the world and society as well.

If we treat the created being as Ishwar, we will be able to avoid our limitations. Devotion to Ishwar and to serve Him is our religious and moral duty. A family which is tied with the knot of honesty devotion, respect, kindness, love and affection, the life of the members will be with morality. This is also true in social life. The aim of morality is to make life and society blessed with truth, beauty and peace. So by following and practicing religious codes we can form our family life as well as the social life with moral values.

Group Work: Create a poster mentioning the ways of developing moral values

New words: Intellectual faculty (talent), friendship, narrowness, ornamented.

Lesson 9: Smoking is an immoral activity

We have discussed some moral values till now. Now we are discussing an immoral activity. Let us identify the bad and good work side by side.

As every cloud there has a silver lining, so there are immoral deeds behind the good deeds.

We can take the example smoking. Many people smoke frequently around us. Usually it does not seem to us as an immoral deed. We can relate it to drug addiction. Drug means the elements that make us addicted to it. It greatly tells upon our body and mind. It makes us physically and mentally ill. An addict dies seven.

Smoking is also a type of drug addiction. Smoking means to inhale the smoke by burning some elements with fire- like cigarettes, cigar, tobacco and so on.

Physicians and medical scientists has treated smoking as taking poison. Because the smoke of cigarettes, cigar and tobacco contains nicotine. And nicotine is poisonous. When one takes it in one's body it causes illness and sometimes causes death. Nicotine is very harmful for physical and mental health. According to physician, smoking causes-

eczema, bronchitis, lung cancer, gastro-ulcer, and heart disease and many other dangerous diseases. Smoking also causes premature death. On the other hand, a smoker is not only doing harm to himself but also to others in many ways. While smoking, a smoker pollutes children and others around him/her. Passive smoking is very harmful for non-smoker. Smoking is a bad habit. It is extremely a harmful addiction.

According to our Hindu religion it's not only a great sin to take drug but also to make relationship with a drug addict.

Moreover, physical existence is treated as the substance of Ishwar. We should keep it pure. We should not do any activity which is harmful to our physical and mental state as well as others. Let's take the following oath:

We'll keep high the head
And never will take smoking the drew
Bear we the word in mind
Smoking all know poisonous in kind
And always will tell to smoking 'No'
And moral Values must we follow.

Group Work: Write a poster writing the harmful results of smoking.

New words: Cigar, nicotine, pneumonia, bronchitis, contact, formidable, eczema.

Sample Questions

Multiple Choice Questions

1. What is it called when respect is deep?

A. Affection B. Kindness

C. Devotion D. Manners

2. Morality means-

i. The mindset of doing good deeds

ii. Following religious precepts

iii. Not doing harm to others

A. i and ii B. ii and iii

C. i and iii D. i, ii and iii

Read the passage below and answer questions 3 and 4

Ritika, a student of class VI, was very sad to see a kitten lying helplessly on the way home from school. She brings it home and raises it with love and care. Her brother Mithun cannot tolerate anyone's suffering, whenever he sees any problem on the way to school, he steps forward and solves it.

4. What moral values are revealed in Ritika's behavior?

A. Devotion C. Life service

B. Respect d. Kindness

5. The underlying message of the moral values that are revealed in the behavior of Mithun is-

A. It brings good to the society

B. Respect is the highest value of human life

C. God is served through the service to the living beings.

D. Duty makes a person great

Creative Questions

1. Ripon was always focused on his studies. Suddenly, he got involved in various misdeeds by mixing with some naughty and bad boys. This caused his health to deteriorate and he could not concentrate on his studies. After a few days, Ripon fell ill. After diagnosis it was found that he was suffering from a serious disease. The treatment would require a lot of money, so Ripon's father asked Pranab Babu, the owner of his own company, for a loan. Pranab Babu himself arranged for Ripon's proper treatment instead of lending.

A. What is morality?

B. What is expressed in the various symbols and objects of worship of Hinduism? Explain.

C. Explain what could be the reason for Shobhan's physical condition deteriorating.

d. 'Pranab Babu's action is worthy of imitation by all' - Evaluate it in the light of the moral values you have studied.

Short answer questions

1. Explain how morality creates values.
2. Explain what is the characteristic of Hinduism according to Sri Chaitanya Mahaprabhu.
3. Why is smoking called poison?

The End

পরিশিষ্ট

সংস্কৃত মন্ত্র উচ্চারণ বিধি

পূজা বা বিভিন্ন প্রয়োজনে আমাদেরকে বিভিন্ন মন্ত্র পাঠ করতে হয়। তবে সংস্কৃত উচ্চারণ সম্পর্কে প্রাথমিক ধারণা না থাকায় অনেক সময় উচ্চারণ সঠিক ও শ্রুতিমধুর হয় না। অনেক ক্ষেত্রে মন্ত্রের অর্থেরও বিভ্রাট ঘটে। শিক্ষার্থীরা যেন সহজেই মন্ত্রসমূহ সঠিকভাবে উচ্চারণ করতে পারে সেজন্য এখানে সংস্কৃত মন্ত্র উচ্চারণের কিছু সাধারণ নিয়ম দেওয়া হলো।

হিন্দুধর্মের গ্রন্থসমূহ বৈদিক বা সংস্কৃত ভাষায় লিখিত। বৈদিক ও সংস্কৃত বর্ণমালা এবং বাংলা বর্ণমালার মধ্যে দুই/চারটি বর্ণ ছাড়া অন্যগুলোর উচ্চারণ প্রায় একই রকম। কয়েকটি বাংলা বর্ণ সংস্কৃতে নেই । যেমন, ড়, ঢ়, য় । বাঙালিদের উচ্চারণের বৈশিষ্ট্য ধরে বিদ্যাসাগর মহাশয় এগুলো সৃষ্টি করেছেন। সংস্কৃতে য় নেই। অন্তস্থ য বর্ণটি ইয় (য়) এরূপে উচ্চারিত হয়। যেমন, যা দেবী= ইয়া দেবী। যদা যদা হি = ইয়দা ইয়দা হি। অন্তস্থ য (্য)- ফলাটি ইয় এর মতো উচ্চারিত হয়। যেমন সূর্য = সূ-ইয়/ ছুরিয়। বরেণ্যম্ = বরেণ্-ইয়ম্ / বরেণিয়ম্। বীর্যবান্= বী-ইয়বান্/ বীরিয়বান্ ইত্যাদি।

সংস্কৃতে দুইটি ব। বর্গীয় ব এবং অন্তস্থ ব। কোনটি বর্গীয় ব এবং কোনটি অন্তস্থ ব তা বোঝার জন্য ব্যাকরণজ্ঞান প্রয়োজন। সাধারণত সন্ধিজাত এবং প্রত্যয়জাত ব অন্তস্থ ব হয়। তাছাড়া বরম্, বা, বিনা, বৃথা, বৈ প্রভৃতি অব্যয় পদের ব অন্তস্থ ব হয়। সংস্কৃতে অন্তস্থ ব এর উচ্চারণ ওয়া এর মতো (ইংরেজিw এর মতো । যেমন, water) । যেমন, স্বাগতম্= স্-ওয়াগতম্/ সোয়াগতম্/ ছোয়াগতম্। বিদ্বান= বিদ্-ওয়ান, সরস্বতী = সরস্-ওয়াতী/ ছরছ্ওয়াতী/ ছরছোয়াতী ইত্যাদি।

সংস্কৃতে স এর উচ্চারণ ছ এর মতো। যেমন, সর্বভূতেষু = ছর্বভূতেষু। সর্বেষাং = ছর্বেষাং। সংস্কৃতে যুক্ত অক্ষরটি যে যে বর্ণ নিয়ে গঠিত তার প্রত্যেকটির উচ্চারণ হয়। যেমন, আত্মা=আত্-মা, গ্রীষ্ম= গ্রীষ্-ম, পদ্মা= পদ্-মা, ব্রহ্ম= ব্রহ্-ম, পরীক্ষা= পরীক্-ষা। সংস্কৃতে বিসর্গ (ঃ) এর উচ্চারণ হ এর মতো। ইংরেজিতে বিসর্গকে h দিয়ে লিখতে হয়। নমঃ= নমহ্, শান্তিঃ= শান্তিহ্, নরাঃ= নরাহ্, সমবেতাঃ= ছমবেতাহ্ ইত্যাদি।

অধিকাংশ সংস্কৃত মন্ত্র বা শ্লোক সন্ধিবদ্ধ পদে লিখিত। তাই সন্ধি জ্ঞান না থাকলে সংস্কৃত মন্ত্র বা শ্লোক উচ্চারণ করা কষ্টসাধ্য। কয়েকটি উদাহরণ-

ধর্মক্ষেত্রে কুরুক্ষেত্রে সমবেতাঃ যুযুৎসবঃ।
মামকাঃ পাণ্ডবাশ্চৈব কিমকুর্বত সঞ্জয়।। (শ্রীমদ্ভগবদ্গীতা, ০১/০১)

[উচ্চারণ: ধর্মক্-ষেত্রে কুরুক্-ষেত্রে ছমবেতাহ্ ইউইউৎছবহ্। মামকাহ্ পাণ্ডবাশ্-চৈব কিম্-অকুর্বত ছঞ্জয়।]
সরলার্থ: ধৃতরাষ্ট্র বললেন- হে সঞ্জয়, ধর্মক্ষেত্র কুরুক্ষেত্রে যুদ্ধের জন্য সমবেত হয়ে আমার পুত্রগণ ও পাণ্ডবগণ কী করল?

অসতো মা সদ্গময়
তমসো মা জ্যোতির্গময়।
মৃত্যোর্মা অমৃতং গময়
আবিরাবীর্মা এধি।। (বৃহদারণ্যক উপনিষদ, ০১/০৩/২৮)

[উচ্চারণ: অছতো মা ছদ্-গময় তমছো মা জিওতির্-গময়। মৃৎইও-র্মা অমৃতং গময় আবিরাবীর্-মা এধি।]
সরলার্থ: অসৎ হতে আমাকে সৎস্বরূপে নিয়ে যাও। অন্ধকার হতে আমাকে আলোয় নিয়ে যাও। মৃত্যু হতে আমাকে অমৃতলোকে নিয়ে যাও। সরলার্থ: অসৎ হতে আমাকে সৎস্বরূপে নিয়ে যাও। অন্ধকার হতে আমাকে আলোয় নিয়ে যাও। মৃত্যু হতে আমাকে অমৃতলোকে নিয়ে যাও।

ওঁ ভূর্ভুবঃ স্বঃ।
তৎ সবিতুর্বরেণ্যং ভর্গো দেবস্য ধীমহি।
ধীয়ো যো নঃ প্রচোদয়াৎ।। (ঋগ্বেদ, ০৩/৬২/১০)

[উচ্চারণ- ওম্ ভুর্-ভুবহ্ সোহ্। তৎ ছবিতুর্-বরেণিয়ং ভর্গো দেবছিয় ধীমহি। ধীয়ো ইয়ো নহ্ প্রচোদয়াৎ।]
অর্থ- যে সাবিত্রী দেব (সূর্য) আমাদের বুদ্ধি সৎকর্মানুষ্ঠানে প্রেরণ করেন, বরণীয় পাপ বিনাশক তার সেই জ্যোতিকে ধ্যান করি।

[উচ্চারণ- তোয়ামাদিদেবহ্ পুরুষহ্ পুরাণহ্ তোয়ামছ্ইয় বিশ্বছ্-ইয় পরং নিধানম্। বেত্তাছিয় বেদ্ইয়ঞ্চ পরঞ্চ ধাম তোয়া ততং বিশ্ওয়াম্-অনন্তরূপো।]

অর্থ- হে অনন্ত রূপ! তুমি আদি দেব, পুরাণ পুরুষ এবং এই বিশ্বের পরম আশ্রয়। তুমি সবকিছুর জ্ঞাতা, তুমিই জ্ঞেয় এবং তুমিই গুণাতীত পরম ধামস্বরূপ। এই জগৎ তোমার দ্বারা পরিব্যপ্ত হয়ে আছে।

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– শ্রী রামকৃষ্ণ



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