Hindu Religion Studies

Class Seven



National Curriculum and Textbook Board, Bangladesh

Prescribed by the National Curriculum and Textbook Board
as a textbook for Class Seven from the academic year 2013

Hindu Religion Studies

Class Seven

Revised for the year 2026

National Curriculum and Textbook Board, Bangladesh

Published by

The National Curriculum and Textbook Board
69-70, Motijheel Commercial Area, Dhaka-100

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First Publication : December 2012
Revised Edition : November 2014
Revised Edition : October 2024
Revised Edition : October 2025

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

Printed by :

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 VII 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
Chairman (Additional Charge)
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Chapter One

The Nature of God

There is a Creator of all animals and things of this universe. We call him our Creator or God. He is one and only. He has no shape but he can appear in the shape as Avatar or god and goddess. These are the incarnated forms of God. This chapter is on the Creator , the meaning of God, the nature of God and the oneness of God.






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

- explain the meaning of the words *Creator* and *God;*
- explain the idea of God with and without any bodily shape;
- describe the incarnation of God;
- explain the oneness of God;
- explain and tell an easy Sanskrit *sloka* about the form of God from the Shrimadbhavadgita Gita with its simple meaning;
- realise the oneness of God in spite of His various shapes or incarnation and have the inspiration to worship Him.

Lesson 1: The meaning of the Creator and God

The creator means one who creates. For example, a potter can make clay items like toys, idols etc. with clay but he cannot create clay. Like this, we cannot create water, river, ocean, moon, sun, star, creatures etc. He who has created all these things is called the creator. There is an infinite power behind the creation of all these things. By virtue of this unlimited power all are moving in a systematic way. He is called the creator who possesses this immense power. We call this creator God.







The word God means "Prabhu". He is almighty. He controls this universe. He is the only source of all powers and qualities. He creates the light of the sun. He lives in the creatures as soul. He is the only master of creation, existence and nourishment. He has confined life by the boundary of birth and death. Thus he rules over the creatures and the world. This is why, he is called the Creator. He has no birth. He has no end so, he is eternal. He has no destruction so he is immortal.

In the Hindu Religion, we call God by various names such as Brahma, Ishwar, Bhagaban, Paramatma etc. There are many religious beliefs in the world - Islam, Budhism, Christianity, Shikhism etc. The creator is called by different names in different religions, such as Allah, Khoda, God etc.

Individual work: Explain the relation between the creator and God.

Lesson 2 and 3: The Nature of God: Shape & Shapeless



There are many things in the world, which have specific shapes, like the creatures of God such as human beings, animals and trees. There are also other things which have no shapes. Like- air, water, sound, smell etc.

God has no shape. He is invisible but we feel his existence. God is almighty. He can take any shape or form by virtue of his own unlimited and supreme power. The visible figures of God has come out in many ways.

God gives shape to Himself or parts of His own.

1. These shapes are the gods and goddesses.
2. When God Himself lives in creatures as soul, he is called *Jibatma*.





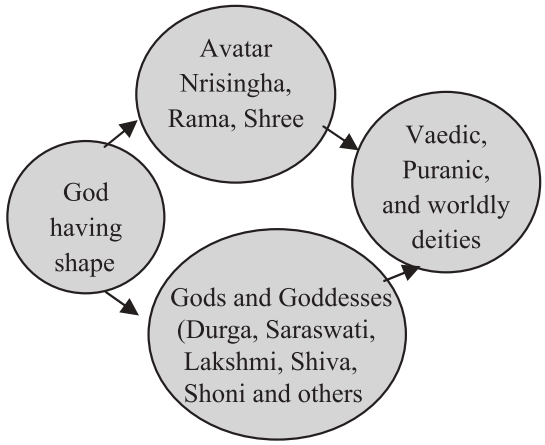


Avatar

Whenever there is a degradation of religion, when Human life is depressed by wrongs and injustice and when there is a predominant rise of evils and impiety, God descends upon the world in any incarnation. The word 'descend' means 'to come down'. God descends upon the world with a special motive. Then He is called an incarnation or Avatar. God descended as Ram during the Treta Yuga. Being Ram-Avatar He restored religion, justice and truth and gave punishment to the evil forces including Ravana. In the era of Dwapar, God or Bhagawan Himself came down as Sri Krishna in this world. Others are a partial incarnation of God. On the

other hand, Sreekrishna is the full incarnation of Ishwar. So it is said- 'Sreekrishna Bhagavan Swaym'- Sreekrishna himself is Bhagavan.

Gods and Goddesses



To fulfill some specific purposes of society, when the shapeless God takes shapes of some specefic bodies, we call them gods or goddesses. Therefore, it can be said that gods and goddesses are corporeal shape of special qualities or power of God. For example, Brahma is the God of creation. Again, God protects and fosters the whole world as Vishnu. He keeps the balance of the world through destructions as Shiva. On the other hand, Durga is the goddess of power, Saraswati is the goddess of knowledge, Lakshmi is the goddess of wealth etc. Gods and goddesses are the parts of God; if we satisfy them, God will be satisfied.

Jivatma

When God lives as soul in any living being, He is called *Jivatma*. Regarding God's existence in human beings Rabindranath Tagore says in one of his poems:

"simar majhe, asim, tumi bajao apan sur.
amar moddheh tomar prakash tai ato madhur."

It means that *Parmatma* or God exists as *Jivatma* within the boundary of human body. Swami Vivekananda says that God lives before us in many forms. Here 'many forms' indicates many forms of God. So, it is obvious that God is shapeless but he can possess a shape (*Sakar Rupa*) that includes avatar, gods and goddesses, and living creatures. All these forms are none but God. They are different manifestations of God, who is one and only.

Individual work : Identify two qualities of Sakar rupa of God.

Lesson 4 and 5: Oneness of God

We have come to know known from the previous lessons that the nature of God is revealed in many ways. He is one and only. And he does not have any particular shape. He is entitled with many names by the followers of different religious practices. The shapeless form of God is called Brahma. As he is kind and compassionate, we call him Vagaban (also Vagawan).







Again, God descends upon the earth taking the shape of a human being or an animal to destroy the evils and to save the good people as well as to establish the truth and justice. Then, He is called Avatar. For example, Shreeram, Shreekrishna, Matsaya Avatar etc. On the other hand, when any quality or power of God is expressed through a bodily shape, we call the shape god or goddess (devta) such as Brahma, Bishnu and Shiva. There are three main forms of God for three purposes. God creates as Brahma, nurtures as Bishnu and keeps balance as Shiva destroying living beings and other worldly things. Devi Durga shows the power of God. God gives us knowledge as Saraswati Devi.

The devotees worship gods and goddesses. They offer special prayers and appreciation to them to have their blessings.

So, questions may arise : Is Ishwar many? The answer is 'No'. He is one and only. He has no shape. But he can take shapes. It has been said in Rigveda, 'Akom sad Bipra Bahudha Badanti' (1/64/46). A Brahma is called in many names by Brahmins. It is also said *'Akom Santan Bahudha Kalpaanti'* (1/114/5) The saints call and worship Ishwar in many names. However, all the worship is dedicated to God. All our worship goes to Him.

The Gita says:

1. Even those who are devoted to other gods and worship them with faith, actually worship God. (9/23)
2. God is the enjoyer and also the lord of all sacrifices. (9/24)
3. In whatever men approach Me, even so I reward them; My path do men follow in all ways. (4/11)

So, not only the followers of Hindu Religion but also those of other religions worship the same Ishwar according to their own ways and beliefs. This is the oneness of God. Though Ishwar does not have any shape, He sometimes desires to take shapes to reveal His varied power.

Individual work: Give five reasons about the oneness of Ishwar.

Lesson 6: Verses on the nature of Ishwar from the Srimadbhagavadgita

vayuryamoh, agnirvarunah sasankah

prajapatistvam prapitamahasca.

namo namastehastu sahasrakritwvah

punasca bhuyo, epi namo namaste.11/39

Srimadbhagavadgita



Meaning: You are air, and You are the supreme controller. You are fire, You are water, and you are the moon. You are Brahma, and You are the great grandfather. I therefore, I bow to You a thousand times, and again and yet again.

Explanation: Arjuna has made this statement to Srikrishna in the chapter eleven titled "The Universal Form". Sri Krishna Himself is Iswara. Here the nature of Ishwara has been expressed.

Here Yama, Agni, Barun, Chandra are mentioned as instances to show how they are different manifestations of God. He is Brahma, the deity (Devta) of creation, as well as the creator of Brahma. Here the endless power of God has been expressed with his power of creation. The power of all gods together signifies His own power. He is the Almighty. He does not have any shape but He can take any shape. So highest respect has been expressed giving reverence to this self-born, endless, all powerful God.

Word Meaning:

Yama : god of death

Agni : god of power

Barun : god of water and sky

Shashanka: The Moon

Prajapati: Brahma.

Praja : Creation. So, here Praja refers to the god of creation, Brahma; that is the form God creates us is called Prajapati. Prajapati is the another name of Brahma.

Prapitamaha: Grandfather = Brahma is called grandfather (*Pitamaha*), Prapitamaha (great grandfather) means the father of father. Here God is called *pitamaha* that means the father or creator of Brahma.

Sample Questions

Multiple choice question

1. What is the meaning of the word God?

A. Knowledge B. Lord

C. Praise D. Penance

2. Why does God descend on earth as a living being?

A. To establish justice and truth

B. To reveal Himself

C. To provide equality to creation

D. To reveal infinite power

Read the stimulus below and answer questions 3 and 4:

Scenario-1

Around Tirtha's village, thefts and robberies happen every day. He prays earnestly to God, asking Him to come their village and protect them.

Scenario-2

Religious-minded Spondon reads a book every morning alongside his studies. The book discusses various paths of worshiping God.

3. In response to Tirtha's prayer, in what form might God come to their village?

A. Brahma B. Sri Krishna

C. Ganesha D. Vishnu

4. The underlying theme of the scripture that Spandan is reading is -

i. God has infinite power to create

ii. God's power is manifested through different forms

iii. God is satisfied only by worship

Which of the following is correct?

A. i and ii B. ii and iii

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

Creative question:

1) Anita Rani worships the idol of Goddess Lakshmi Devi installed in her house every Thursday with devotion. Her children also participate in the worship with their mother. On the other hand, Anita's neighbor Shilarani organizes a congregational prayer every evening at home, wishing everyone well.

a) What is called a soul?

b) Explain how God controls the living world.

c) Explain which form of God is reflected in the worship of Anita Rani in Uddip.

d) Is it possible to attain God through the prayer of the stone queen - evaluate in the light of the textbook.

Short answer questions:

1. All forms are different manifestations of the same God - explain.
2. Why does God appear on earth in the form of an incarnation? Explain.
3. Write the verse related to the nature of God with its meaning.

Chapter Two

The Nature and the Beliefs of Hindu Religion

Hindu religion is an ancient religion. Not a single person can be identified as the founder of this religion. This religion has flourished as a result of many devotees' sincere practices. The nature of God, beliefs to Him, *Karmabad* (principles of work), *Janmantarbad* (beliefs about life after death), Avatartatwa (theories of the incarnation), the worship of gods and goddesses, *Mokshalava* (salvation), dignity to women are the characteristics of Hindu religion.





To explain the nature of Hindu Religion we become familiar with some beliefs and religious works which are the basis of Hindu Religion. The next two chapters discuss the nature of Hindu Religion and religious faith in Hinduism.

At the end of this chapter we will be able to

- identify the nature and the characteristics of Hindu Religion;
- explain *Ishwaratatwa* (the concept of God) as a characteristic feature of Hinduism, devotion to and beliefs on God in Hindu Religion;
- explain some fundamental beliefs of Hindu Religion such as *Karmabad* and *Janmantar*, the welfare and the salvation of the world;
- explain the system of Upasana (prayer), Puja, religious rituals and ceremonies as religious practices;
- explain *Karmabad* and *Janmantar* as religious faiths;
- explain the inner meanings of *Karmaphal* and *Janmantar;*
- narrate a religious story and its teaching about *Karmaphal* and *Janmantar;*
- explain the status of women in the light of religious teachings;
- explain how to give women proper status;

- Involve ourselves in good works from our beliefs in Karmabad and Janmantarbad; and
- Show respect and dignity to women.

Part one: The Nature of Hinduism

Lesson 1: The Features of Hinduism

Every religion has its own features. They make it different from others. The Hindu Religion has some special theories, beliefs and practices which together make its characteristics. Some of them are the concept of God, belief in and devotion to God, principles of work and recreation, theories of the avatar, salvation, thoughts of well being for living beings and the universe etc. The nature of Hindu religion has been revealed through these features. Now we shall learn about these main features in brief in the light of Hindu Religion.

The Theory of God

It is believed in Hinduism that Ishwar doesn't have any form. Hinduism strongly believes that He is one and only. We know that when God doesn't have any form, we call him Brahma. When He dominates everything, He is Ishwar. When he shows His kindness to creatures He is called Vagabana.

The speciality in Hinduism is that it believes – though God doesn't have any form, He can take any form when He feels it is necessary. Having this form He can come down to the earth. If God comes down to the earth in this way, we call Him Avatar. The *Abatarbad* (the doctrine of incarnation) is a special characteristic of Hindu Religion. Again, God expresses His power through gods (*Deva*) and goddesses (*Devi*) or deities. This *Devbad* or theory of deities too is special in Hindu Religion.

We know that Ishwara lives in the living beings as soul. Every living being has a part of God. So we should respect and serve the living beings because the service to the living beings is ultimately regarded as the service to God. Here is the basic moral teachings of Hindu Religion. So, there will be no conflicts if we accept the truth that living beings are Ishwar. We should not give any pain to others and it should be considered as a pain to Ishwar.

The concept of God in Hinduism believes that Brahma or *Ishwar, Abatar, Dev-Devi* and living beings together constitute God.

Individual work: Describe a person in your locality who is committed to the service towards living beings.

Lesson 2 and 3 : Belief in and devotion to God

The followers of Hindu Religion believe deeply in God. The cosmos is in function following His established rules. He is all pervading doer of creation, stability and destruction. He is very kind and compassionate. So it is our duty to respect him. The gods and goddesses are also a part of Ishwar. So we will respect them, too.



Principles of work and ideas of salvation (*Karmabad and Janmantar*)

God is the almighty. He is the leader of all things. He has created works to earn livelihood for the creatures. Whatever we do is 'Karma' (work). To make houses, to produce crops, to do business, to study, to worship or meditation – everything comes under *Karma*. Every *Karma* has a result. The result of good *Karma* is good or piety. On the other hand, the result of bad *Karma* is bad or sinful. Every doer has to undergo the result of his/her work. None can avoid it. This is called *Karmabad*. Human beings are reborn sometimes to take their shares of Karmafal (the result of work) if necessary. It is called *Janmantar* (the belief in life after death). Karmabad and Janmantarbad are the main features of Hindu Religion.

Ideas of Salvation (*mokshalav*)

Obtaining of Salvation is another feature of Hindu religion. Moksha means perpetual salvation. Salvation from what? It is a kind of release from the cycle of birth and death again and again. The souls of living beings are the parts of Ishwar or *Paramatma*. The souls of human beings (*Jivatma*) mix with

Ishwar (*Paramatma*) to obtain perpetual salvation. Whenever one gets salvation, one will never get reborn. This is called *Moksha* (salvation).

The way of obtaining salvation is to surrender all works to God i.e. to complete all the work considering them the work of God. We have to lead our life through dedication without any desire for enjoyment and to do something beneficial to mankind.

Individual work: Explain the idea of Karmabad with some examples.

Lesson 4 and 5: The thoughts of welfare for human beings and the world

According to Hinduism the aim of religious practices is *atmamokshaya Jaghitaya cha.* It means that the aim of religious practices is to work for own salvation along with the welfare of the world. "Think of all not only of you". Otherwise, it will be mere own happiness. Hinduism does not approve of one's own happiness only. You have to do welfare of the world with the thought of *atmamoksha*. Otherwise neither religious practices nor the salvation will be complete. So, one of the best ways to salvation is to work for the welfare of the living beings and the world.

Religious Practices *(Dharmakritya)*

The application of religion depends on prayers, religious practices and ceremonies performed. The followers of Hindu religion worship the shapeless form of God through recital of Vedic mantras and songs. Again the shaped form of God is worshipped making the idol or *pratima* of gods and goddesses following the definite rules of puja (*pujabidhi*).

We are to observe some rites and rituals to exercise Hinduism. These include *Nityakarma, Yougasana*, going on pilgrimmage, bathing in the holy water including the Ganges, service towards guests, *Tulasi-Seba* etc. Rites and rituals are done in daily life. They have been in practice for ages such as formalities after the birth (*Janmakritya*), marriage, funeral ceremonies, obsequies (*sraddha)* etc. Thus the nature of Hinduism is revealed through the concept of Ishwar (*Ishwaratatwa*), beliefs in and devotion to God , some fundamental ideas and beliefs, and religious functions.



Individual work: Mention some ways of obtaining salvation.

Part Two: Religious beliefs

Lesson 1, 2 and 3: Karmabad and Janmantarbad

We know that any religion is founded on some beliefs. These are the basis of that religion. *Karmabad and Janmantarbad* are two of the main bases of Hindu Religion. One must experience the good or the bad result of his or her work. If the sufferings do not end in one life time, one has to be born again to complete the cycle of the sufferings. This is called Karmabad.

On the other hand, the process of death after birth and rebirth after death is called *Janmantar*. *Karmabad* lies in the concept of *Janmantar*. Here is a religious story that describes how the result of 'Karma' goes on through 'Janmantar'.

Long ago there was a king who was a devotee of Vishnu. His name was Bharata. He married Panchajana, the daughter of Bishawarupa. They had five sons. King Bharata divided his kingdom among his sons. Then he went on exile for divine contemplation. Gradually, by dint of his religious austerities he became the saint Bharat/Munibharat.

One day he went to the river to take a bath. There he saw a deer drinking water. The deer was about to give birth to a fawn. That time there were roars of a lion in the forest. Being afraid the deer fell down on the bank of the river and gave birth to a young. The deer breathed its last. Seeing this scene, the Saint Bharata became very kind and brought the young to his hermitage. He passed his time taking care of this motherless child. As a result, the Muni's austerities went in vain. At one stage, he died thinking of the baby of the deer. The religious books say that a man is born in this world as he thinks at the time of his death. So the Saint Bharata had a second birth as a deer. But he could remember his previous birth. Even in the life of a deer he was fond of listening to religious speeches and practices. Thus he died once and was reborn as a man. He obtained the mercy of God through worship.



Every human being has to suffer the result of his/her work. This belief is logical. There is a reason behind every action. When the reason comes then comes the consequence with it. For example, a boy may be happy getting wet in the rain and bathing in the cold water. But he does not know he may become sick being drenched in the rain for long or bathing in the cold water. Whether he knows or not, he has to face the consequence. Therefore, it is seen that the result of work is related to the work itself. Consequence of work is a logical sequence of work. '*Karmaphal*' (consequence) is a reality for a person who does any work. Again, the doer has to suffer the consequence too. We will be conscious about this system which we cannot change. We will differentiate between the good and the bad work and practice that work which is good for our life.

Individual work: How will you reflect the teachings of religious stories about facing the consequences of work through birth and re-birth in your life?

Lesson 4 and 5: The dignity of women



There are roles of men and women in life. Most of the time a man works outside. On the other hand, the home becomes a favourite work place for many women. A daughter grows up under her parents' affection and care after her birth. She goes to her husband's house in the married life and takes care of his home. In the old age the same woman has to depend on her sons and daughters.

Thus we find the three different roles of a woman in our society – a daughter, a wife and a mother. As a wife her jobs are to take care of husband's family, rear the children and ensure their education. Thus a woman does her family work and inspires her children for better education and shapes up their character. Only an ideal mother can give ideal children. There is no friend to a child as a mother. There cannot be any better friend than a mother to a child. To a child only a mother is the best shelter, encourager and the source of joy in well and woe. Therefore, it is a duty of a child to respect his or her mother, and serve her properly.

One of the books of Hindu Religion is Manu-Sanhita. It suggests how peace can be ensured in the familial life. It tells that if the women of a family lead their lives in joy, festivals; God blesses that family with peace and prosperity. So respectful behaviour to the women has become the part of religion. On the other hand, in Hinduism woman symbolizes God's nature and power. It is the primeval power (*adyashakti*) Mahamaya. There cannot be anything without power. And the goddess of that power is a woman. Thus the Hindu religion has expressed the dignity and the power of women. The religious books also say that God divides himself into two parts for creation –one part is man and the other part is woman. This division is equal- not less or more. We find in an idol by the name of *'Ardhanarishawar'* one half of this is Shiva and the other half is Parbati (Durga). This signifies the equality between a man and a woman. It also manifests the equal dignity of a man and a woman.

It has been said in the Mahavarata that gods live in the family with joy where women are treated with due respect. (Anushasan Parba, 46/5) On the other hand, if any woman is disregarded in a family, all good acts ultimately go in vain. (Anushasan Parba, 46/6)

The proper way to respect women is to remember that women are a part of the primeval power – Devi Mahamaya. We should behave with women taking an equal view for women following the rules of religious books. Above all, God lives in women too as soul. So, if we show dignity to women, we will show dignity to God too.

We shall follow the examples of dignity towards women in the religious books. We will be inspired to believe that women have equal rights in all spheres of life.

Hindu Religion is established on the beliefs of *Karmabad* and *Janmantar*, feelings of dignity to women, serving the living beings, considering them God, the concept of sin and virtue, the idea of the heaven and the hell etc. These beliefs of the religion aim at developing humanity among mankind and inspiring all to maintain peace and discipline in the family and social life.

Group works: Write down some ways to ensure proper dignity for women.

Sample Questions:

Multiple Choice Questions:

1. Which god is called the king of gods?

a) Indra b) Shiva

c) Vishnu d) Brahma

2. By reading the Puranas-

i) We learn about the origin of the living world

ii) We learn about the origin of Goddess Mahamaya

iii) We learn about the historical life of Hinduism

Which of the following is correct?

a) i and ii b) i and iii

c) ii and iii d) i, ii and iii

Read the stimulus below and answer questions 3 and 4:

Soumi reads a religious book every day through which she learns about how various gods and goddesses have arisen and their qualities. But her father Ratan Babu reads a book aloud every evening through which he learns about many sages and sages and their places of residence.

3) Which religious book did Soumi read?

a) Srimad Bhagavad Gita

b) Sri Sri Chandi

c) Puranas

d) Upanishads

4. The greatness of the book read by Ratan Babu is-

i) It teaches ethics through stories

ii) Through it, one knows about the original creator of creation

iii) It contains about seven hundred mantras

Which of the following is correct?

a) i and ii b) ii and iii

c) i and iii d) i,ii and iii

Creative question:

Fact - 1	Fact - 2
An island has emerged in the middle of the river that flows past the village of Suryanagar. While traveling with his father, palash asked him about it. His father replied that there used to be a village there long ago, which had sunk into the river, and now it has re-emerged.	Sanjay is aggressive and cruel by nature. He gets angry easily and misbehave with everyone. Grabbing others' property by force has become a part of his daily routine. He has driven many people out of their homes in the area.

A. What is a Purana?

B. Why did Goddess Mahamaya assume the form of Ambika?

C. Which feature of the Purana is similar to the incident in Information-1? Explain.

D. Evaluate the importance of the behavior of Sanjay in Information-2 in the light of the scriptures that the character in your textbook represents.

Write short answer questions:

A) Write about which Purana Devi Mahatmya belongs to

B) Write the Pranaam Mantra of Goddess Durga with its meaning.

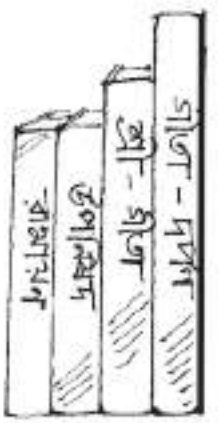
C) Why is Goddess Durga called Durgtanashini?

Chapter Three
Religious Scriptures

Religious books contain religious sermons as well as suggestions for human welfare. Greatness of God, myths of gods and goddesses, and different educative stories about life and society are included in these books. Studying religious books is beneficial to us. The Veda, the Upanishad, the Purana, the Ramayana, the Mahavarata, the Srimadbhagavadgita, the Sri Sri Chandi are some of our religious books. The Veda is our original religious book. We will learn about the Puranas and the Chandi from this chapter.







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

- explain the meaning and ideas of the Puranas;
- give a short introduction to the Purana and explain its subject matters;
- describe Shree Chandi as a part of the Markendeya Puranas;
- narrate a fable from Shree Chandi and explain its teaching;
- analyse the influence of the Puranas in religious and moral practices;
- be inspired to lead an honest life following the teaching of Purana.

Lesson 1: Purana

Purana is one of the important books of Hindu religion. The word 'Purana' means the old or the ancient. But here the word 'Purana' has special meaning. Purana is a religious book with special characteristics. It tells us about the Veda-based Hindu religion and society through many discussions. These are

on the creation of the universe, the myths of gods and goddesses, heritage of the saints and kings, geographical features of the world, significance of holy places, act of donation, religious vow, penance, Ayurveda etc. The Purana is not only one book but it is the collection of books. So Purana should be called *Granthabali*, a collection of books, instead of a book.

The writer of the Mahavarata, Maharshi Krishnadawaipayon Bayashadeva, was the writer of the Puranas too. The Puranas are composed in the narrative style. As human beings love story, the Purana tells stories. The aims of these stories are to teach religious and moral education. The subject matter of the Puranas is to give advice and moral education through stories that are beneficial to a decent life. There are many Puranas. The number of main Puranas is eighteen. They are 1. Brahma Purana 2. Padma Purana 3. Bishnu Purana 4. Shiva Purana or Baiu Purana 5. Bhagavad Purana 6. Narad Purana 7. Markendeya Purana 8. Agni Purana 9. Vabishya Purana 10. Brahmabaibarta Purana 11. Baraha Purana 12. Linga Purana 13. Skanda Purana 14. Baman Purana 15. Kurma Purana 16. Matsya Purana 17. Garura Purana 18. Brahma Purana. Some smaller puranas are also composed following the main Purana such as Bishnu Dhormottar Purana. The Puranas especially highlight the greatness of three deities. They are Brahma, Bishnu and Shiva.

Individual work: Write down the names of the Purans.

New words: Markendeya, Brahmmabaibarta, Baraha, Skanda, Kurma, Garura.

Lesson 2: The subject matter of the Puranas

Puranas are distinguished with many features. The features of the Puranas have been mentioned in scriptures in the following way:

sargashca pratisargashca bansho manwantarani cha
banshanucharitamnchaia puranam panchalakshanam. (The Vayupurana)



It means that the Puranas have five aspects - *sarga*, *pratisarga*, *bangsha*, *manwantara* and *banshanucharita*. *Sarga* means creation. How the world has been created is described in Purans in the form of a story. *Pratisarga* means re-creation. After the destruction of the living world, the world is recreated again. This re-creation is called *Pratisarga*. The description of gods and saints is *Bansha*.

The world is destroyed after every time it is created. And then new creation emerges. *Monu* is the first man of every such creation.

Thus the universe has experienced fourteen *Monus*. The time between two Monus is called *Manwantar*. Bansanucharita is the biography of gods and goddesses, saints or the famous kings. Besides *Barnashrama* (caste system), religious functions, *sraddha* (process of cremation and salvation), donation, puja, vow (*brata*) and the description of holy places etc. are narrated here. On the whole the religion and life of that time have been reflected in the Puranas. The importance of the Puranas is endless in our religion and life. It is needless to say that there are a lot of stories, fables, advice and narration of the ups and downs of life in the Puranas.

Individual work: Identify the subject-matter of the Puranas.

New words: sarga pratisarga, barnashrama.

Lesson 3: The role of the Puranas in religion and moral practices

The importance of the Puranas in our daily and social life is endless. In ancient traditions the Puranas are considered religious books. According to the ancient religious beliefs, truth, non-violence, forgiveness, peace and dedication ultimately provide a special place for a human being or make him/her dignified. Based on these qualities there are lots of advices in the Puranas to make life beautiful. These pieces of advice make us conscious about morality. They help us follow the paths of religion. It is our duty to always remember God. If we do this, sins will stay away from us. The paths of religion will lead us to *Bishnuloka* of the heaven after our death. The Puranas discuss the eternal Vedic ideals, monotheism, social customs and how to get rid of the caste-distinctions.

It has been said earlier that the Puranas discuss too many varied stories of the ups and downs of human life. Some of them are *Dakshajangya*, *Ashwamedh jangya*, the killing of *Mahisasur.* These heroic fables inspire us to make our life beautiful and decent.

Individual work: What steps will you take to make the life beautiful being inspired by the teachings of the Puranas?

Lesson 4: Sri Sri Chandi



The Sri Sri Chandi is a remarkable book for the followers of Hinduism. It was not composed separately. The Sri Sri Chandi is a part oflbe Markendeya Purana. Chapters 83 to 95 of the Markendeya Purana are named the Sri Sri Chandi. This pan of the Markendeya Purana is called Devimahatmya. There arc seven hundred mantras in the Sri Sri Chandi. So its another name is Saptasboti. lnspite of being a part of lbc Mabavarata the Gita is considered as a seperate holy book. The Cbandi is also considered as a separate holy book though it is a part of the Markendeya Purana due to its subject matter and composition.

The history of the king Surath, Samadhi Baishya, Devi Mahamaya, Devi Durga, Devi Ambika along with the history and nobility of Devi Kalika have been described in the Sri Sri Chandi. The Chandi is especially read at the Durga Puja and Basanti Puja. The Chandi is also a commonly read book like the Gita.

According to Purana at first King Surath started worshipping the goddess Sri Sri Chandi in the Spring season (*Basantalcal*). For this reason, the namc of this puja is Basantipuja. But now a days, the traditional durga Puja which is being celebrated by the Hindu community in the autumn is actually known as *okalbodhon* (at an earlier date of the actual time) of the Devi. Sri Ramchandra arranged this puja in the autumn before his war with Ravana to rescue abducted Sita. In course of time this early dated or *okalbodhon* Durga Puja has got more importance and popularity. This autumn Durga Puja has been got popularity as *Sarodio Durga Puja*.Giving the arrival message of autumn Devi Durga descends on earth. Devi Durga stays on earth on sixth, seventh, eighth, ninth days of a lunar bright fortnight.

Group work: Describe some features of the Shree Shree Chandi.

New words : convocation, biography

Lesson 5: The significance of the Sri Sri Chandi worship

In ancient time there was a king who's name was Suratha in Chaitra clan. Once he was deposed by enemies. Then King Surath started roaming from one forest to another one leaving the country. After a few days he came to Medha Muni's hermitage. He had sad feelings for his lost kingdom and for his people. At the same time a *Baishya* who's name was Samadhi came to that forest. He earned vast property by business. But his wife and sons wanted to spend that money in

dishonest ways. His wife and sons insulted him for his interference on this matter. So, he leaved this home and came to the forest with sorrow. But he could not forget them who had caused him sorrow. After leaving the family he was feeling pains for them. He was unable to forget them too. He could not understand the reasons for that pain and attraction.



King Surath and Samadhi Baisya shared their stories with each other. They realized that they had similar experiences. Together they went to Medha Muni. They asked him, "Why is it happing? The hermit (*Muni*) said, "This is the norm of the world." It's because of illusion *Maya* that takes place with the influence of *Mahamaya*. Mahamaya does welfare and gives salvation to mankind if she is satisfied." King Surath asked the hermit, "Who is Mahamaya? What is her nature?" Medha Muni started telling that this world is a representation of Mahamaya but she is constant and universal . She has no destruction. She saves us from all kinds of dangers. Medha Muni also said that Mahamaya, Durga, Ambika and Kalika all these goddesses are ultimately one goddess, Mahamaya. She brings peace to the world by destroying demons and giants. Other gods and goddesses paid homage to her with appreciation. King Surath and Samadhi Baisya learnt from Medha Muni. The importance of the goddess and the way to worship her. Then they together started worshipping the Devi making an earthen statue. Devi became happy with them. After a few days King Surath got his lost kingdom back with the kindness of the Devi. Samadhi Baishwa did not want anything from Devi. He lost his fascination for wealth. He only wanted salvation from sorrows. He wanted inner power. Devi blessed him with peace and salvation.

Ya Devi Sarbabhuteshu Saktirupen Sansthita

Namastasaiya Namastasaiya Namastasaiya Namonama. (Chandi 5/32, 33 & 34)

This means "I offer much respect *(pronam)* to the goddess who stays as power in every living being."

Individual work: Identify the season for what the king Surath and Baisya Samadhi left the house.

Lesson 6 : The Killing of Mahishasur

Sri Sri Chandi or Mahamaya saves gods and mankind from many dangers. A story is described in this context.

Long ago there was a war between gods and demons. Then the king of the gods was Indra and the king of dityas (demons) was Mahishasur. The demons were defeating the gods. So Mahishasur had no bound of his joy. He became the king of the heaven. Headed by Devaraj Indra the defeated gods went to Brahma. Brahma listened to their description of sorrows. Then they went to Vishnu and Shiva and informed them about the sorrows of gods. Listenings the pathetic story, Brahma, Bishnu and Maheshawara got much pain and they became very angry. Then tremendous glow started coming out of the body of Brahma, Bishnu, Shiva and other gods. A divine statue of a woman was created out of that united glow of the gods. It was the image of Devi Durga. All the gods provided her ornaments and weapons to decorate her. Then 'Giriraj Himalaya' gave her a lion for riding. Gods cheered up with joy and all the saints started praising her. Hearing the tremendous roaring the demons rushed towards her. Then a war took place between the gods and demons. Chikshur, the commander-in-chief of Mahishasur and great warrior Chamar were fighting with complete army force. But Devi Durga was alone. It didn't matter. Innumerable soldiers were created from the powerful breath of the Devi. Then chikur and chaurar, and all other soldiers were killed by the weapons of the Devi. Chikur and Chamar with all the soldiers died by the weapon of the Devi. Afterwards Mahishasur himself took part in war with Devi. There was a tremendous war between Devi Durga and Mahishasur. At last Devi killed Mahishasur with a spear. The deities regained their heaven.



Individual work: Describe the inference of the teaching of the killing of Mahishasur in your daily life.

Lesson 7: The killing of Shumbha and Nishumbha

Once upon a time a demon named Shumbha occupied the heaven by defeating the gods. He became the lord of the heaven, earth and the hades. His brother

Nishumbha, commander-in-chief Chanda, Munda, Raktabija created regine of terror. In that situation, through prayers gods were able to satisfy the Devi and from her anger Devi (goddess) Ambika appeared. Devi had a black complexion this time. She became known as Kalika. Shumbha, Nishumbha, Raktabija, Chanda and Munda all were defeated and killed by Kalika or Devi Ambika.

Deities regain their lost kingdom. Thus Devi Mahamaya not only saved the deities but also did good to all mankind.

Individual work: Make a list of dead demons who were killed by Kalika and Ambika.

Lesson 8: The teachings of the Sri Sri Chandi

In the first part of Sri Sri Chandi we find that Sri Vishnu could bring peace killing Madhu-Kaoitava. In the middle part Devi Durga, who was created from the power of the deities, killed Mahishasur and demons. The gods thus regained their lost heaven. In the later part Devi Ambika and Kalika killed Shumbha, Nishumbha and other demons. In fact, Devi Durga is the symbol of God's power. We get many teachings from the mentioned stories.

Sri Sri Chandi gives us power and valour. Devi Durga destroy the evils. Following the teachings of the Sri Sri Chandi we can take initiatives against injustice. We know it was the united power of the deities that helped them regain the heaven. We also know that Mahamaya Sri Sri Chandi is, in fact, the combined power of the deities. It proves the victory of unity. Alongside, it shows the power of feminine-force. Women are given special status in Hindu religion. They are especially established. Sri Sri Chandi or Devi Durga is established as mother-power. She is the symbol of the women power. She is kind like our mother.

Nature of God

We get inspiration to save our society and country from the hand of the enemy through the adoration of Shree Shree Chandi. For the removal of all sorts of sorrows and anxieties we worship her. She is Sri Durga because she is *durgotinashini* (who dispels distress, misery). We offer our respect (Pronam) to her, saying

Sarbamangal mangalaya shive sarbartha sadhike '
Sharaneya trambake Gouri Narayani namohastute "

Meaning: You provide all sorts of welfare. You are benevolent. You accomplish all sorts of desires. You are the shelter of the world. You are three-eyed. You are Gour. You are Narayani. Oh Goddess, I offer my *pronam* (salute) to you.

Devi Durga saves the person who seeks her shelter. She does all sorts of welfare. We shall also follow her ideals. We, too, will save one who comes for shelter and will stand beside the helpless persons. We will destroy the power of the beast living in our mind. We will resist injustice to establish the ideal values and a nice society.

Group work: "The teachings of Sri Sri Chandi can destroy an individual's demonism"- explain reasons with examples.

Sample Questions:

Multiple Choice question:

1. What is rebirth for the purpose of enjoying the results of one's actions called?

a) Moksha b) Karma

c) Reincarnationd) Religious practices

2. One of the ways to attain salvation can be-

a) Always worship God and Goddess

b) Work thinking about one's own welfare

c) Work without any expectations

c) Practice with a devotional mind

Read the stimulus below and answer questions 3 and 4:

Along with her job, Soumi Rani performs all the responsibilities of the family. She is terribly afraid of committing sins. Her pious husband Narayan Babu also serves the guests with care after every ceremony at home. Sometimes, he also goes on pilgrimages with other family members.

3) Which thing is reflected in Soumi Rani?

a) Mokshalabh b) Karma

c) Jamantar d) Dharma kritya

4) Through the characteristics of Hinduism observed in Narayan Babu-

i) Welfare of living beings and the world occurs

ii) Self-respect increases

iii) The nature of Hinduism is revealed

Which of the following is correct?

A. i and ii B. ii and iii

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

Creative question:

Mr. Adhir has educated both of his daughters. He considers any wish of the daughters seriously. While giving the eldest daughter in marriage, he does not choose money but a family that respects girls. He goes ahead in the trouble of all his relatives. He helps various poor families financially at different times. He considers all the work as God and stands by everyone. He does not expect anything for this work.

A. What is God?

B. Explain what is revealed through religious rituals.

C. Explain the aspect of Hinduism reflected in Adhir Babu's behavior towards women.

D. Is eternal liberation possible through Adhir Babu's behavior towards his relatives - evaluate in the light of the textbook.

Short answer questions:

a) Why did Bharat Muni have to be born as a deer?

b) What does it mean to say that atmoksha is jagaddhita?

c) Why do people have to be reborn?

Chapter Four

Nityakarma and Yogasan

From the morning to night the daily work we do is called *Nityakarma* (Daily duties). There are six kinds of *Nityakarma*. These are *Pratakritya, Purbannhakritya, Madhyannakritya, Aparatnnakritya, Sayannakritya* and *Naishakritya*. They make our body and mind pacified, pure, clean, active and fill with the best thoughts. We need practice to keep our body and mind well. So, daily exercise of *Yogasana* is important. So, to keep the body strong and disease free and to remove the restlessness of mind the benefits of *sukhasan, shalvasan, pashimottonasan* are undeniable. This chapter discusses the importance of daily duties and the Yogasan.







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

- explain the daily duties;
- explain the idea of Sukhasana and describe how to do it;
- describe the influence of Sukhasana;
- explain the idea of Shalvasana and describe how to do it;
- describe the influence of Shalvasana;
- explain the idea of Paschimottonasana and describe how to do it;
- describe the influence of Pashimottanasana;
- realise the importance of Sukhasan, Shalvasan and Pashimottanasana; and
- do Sukhasan, Shalvasan and Pashimottanasana.

Lesson 1and 2 : Daily duties (nityakarma)

The time from morning to night is divided into six parts: (1) *Prata* (2) *Purbanah* (3) *Moydhaanah* (4) *Aparannah* (5) *Sayannah* and (6) *Naisha*.

Keeping these six divisions of time the daily duties have been divided into six parts:

(1) *Pratakritya* (2) *Purbannahkrittya* (3) *Madhyannnahkritya* (4) *Aparannahkritya* (5) *Sayannahkrittya* and (6) *Ratri or Naishakritya*.

1. Pratakritya: Getting up from the sleep before the sun-rise one has to sit facing the North to utter mantras remembering God or gods and goddesses. There are fixed hymn for this in religious books. Here is a mantra with simple meaning:

Brahma Muraritripurantakari

Bhanu Shashi Bhumisuto Budhasha

Gurusha Shukra Shanirahuketu

Kurbentu Sarbe mama Supravatam.

Meaning: Brahma, Murari (Krishna), the killer of Tripurashur Shiva, Surya, Chandra, Buddha, Brihaspati, Sukra, Shoni, Rahu, Ketu, please make my morning beautiful.

Individual work: Recite the mantra of *Pratakal*.

After this, coming outside one has to remember one's 'guru' and should salute (*pronam*) the earth and the sun. Every day one has to salute parents in the morning and evening. Then one has to be dressed up after washing hands and legs, and taking a bath.

2. Purbannakritya: After Pratakritya till the Madhyannah the work we do is called Purbannakritya. Prayer, adoration, and puja should be done during this time. These works should be done daily by all in a family. Then other works of the day should be started such as to eat, to go to work, do household chores, to study or go to school.

Individual work: Make a list of your Purbannakritya.

3. Madhyannahkritya: After Purbannah till Aparannah the work done is Madhyannakritya. This time is noon. This is the time for taking lunch and taking rest. If any guest comes at noon, she or he should be fed properly. Because scriptures say, the guest is Narayana. By serving the guest we serve God.

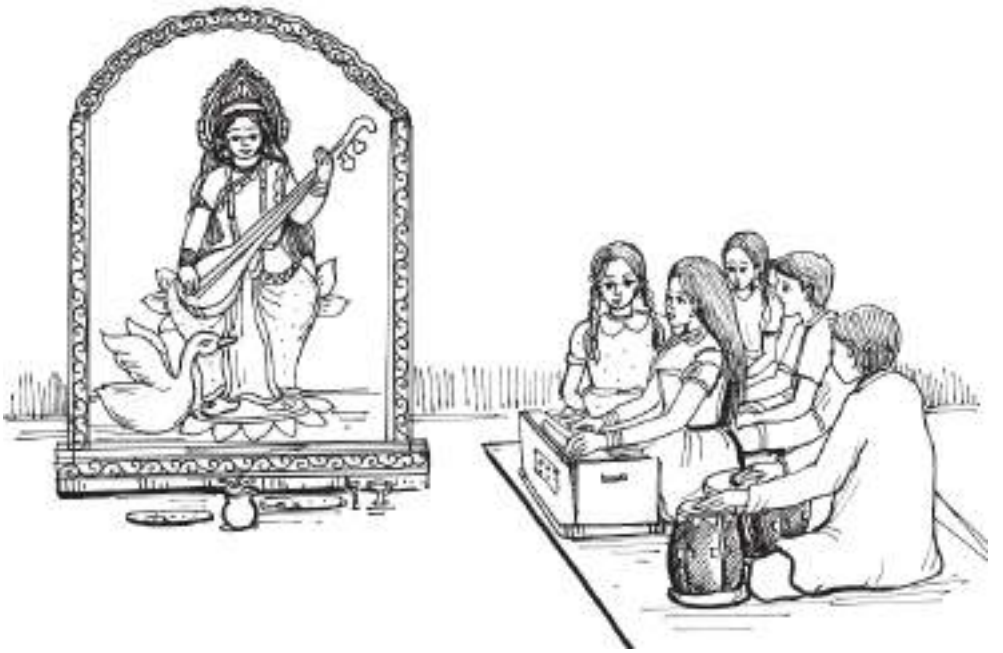
4. Aparannahkritya: After the noon till the *Sahanyah* the work done is called Aparannakritya. This time is called evening. This time we do useful work for us and family. Besides, doing sports, taking physical exercise or having a walk keeps our body fit.

5. Sayannahkritya: Sayannah means Sandhya. In twilight you must be neat and clean washing your hands and face. Then you have to worship God. God should be praised with songs, praises, respect and devotion. In this connection a song of Rabindra Nath Tagore is given below.

Dhaya Jeno more sakal valobasha

Prabhu, Tamar pane, tamar pane, tomer pane.
Jaya jeno more sakal gavir asha
Prabhu, Tomer kane, tomer kane, tomer kane.
Chuta mamo jakhon jetha thake sara jeno deya se taba dake
Jata bandhan sab tute go jeno
Prabhu, Tomer tane, tomer tane.
Bahirer ei vikhkha vora thali ebar jeno nishewash hoy khali., antar more gopane jay vore
Prabhu, Tomer dane, tomer dane, tomer dane
Hey bandhu more, hey antarater, ee jibane ja kichhu sundar sakai aaj beje uthuk suyre
Prabhu, Tomer gane, tomer gane, tomer gane.

Group work: Indentify the teachings of the songs of Rabindra Nath Tagore and things to be done.



6. Naishakritya: During the time from evening till going to bed the work done is called Naishakritya. Studying and another useful works are done during this time. It is the time for taking supper and going to bed. Then on the bed the word '*Padmanave*' which is the name of Shree Vishnu should be uttered because the scriptures say –'*shoyone padmanavancha*'.

Lesson 5 and 6: *Shalvasana*

The Concept of *Shalvasana*: The word 'Shalva' means insect. During the time of this Asana the body looks like an insect, so the name of the *Asana* is *Shalvasana*.

Procedure: Lie down on your chest on the ground or on a solid surface. The chin will stay over the ground. Place both the hands straight beside both sides of the body and keep them under the thighs. The palms of the hands will be spread equally on the ground. The fingers will touch one another straightly. The



knees, the thighs and the ankles will touch one another. Then breathe in slowly and move the legs upward one and half to two hands keeping the knees, the thighs and the legs straight. Stay in this position from 20 to 30 seconds. Keep your breathing normal. The *asana* will be exercised 4 to 5 times and every time you finish it, take rest in *Shabasana.*

Individual work: Demonstrate Shalvasana.

Its impact: This *Asana* is beneficial to any kind of pain in the waist and backbone. It makes the backbone flexible and strong and decreases fat in the lower part of the abdomen and the back. The structure of the thigh and the waist is nicely formed at this. It also makes the heart function better. The *asana* is a wonderful antidote to paralysis. This *Asana* works effectively for regaining appetite, and curing acidity, indigestion, constipation. It solves the gastric problem, removes flatulence, and increases digestion. This *Asana* is very useful for the hunchback people.

Individual work: Make a poster on the usefulness of *Shalvasana*.

Lesson 7 and 8: *Pashchimottanasana*

The Concept of the *Pashchimottanasana*: At this *Asana* the back side of our body gets more exercise. So, it is called *Paschimottarasana*.

Procedure: Sit with two legs straightly spreading in the front. Then spreading the hands straight hold tight the toe of the right leg with the thumb, the middle finger and pointer of the right hand; and hold the toe of the left leg with the thumb, the middle finger and the pointer of the left land. The backbone should be kept straight and the back should be kept in equal position. Then touch the knees with your forehead keeping the eyes close. Fold the elbows to keep beside the knees. The



belly and the chest will touch the thighs as far as possible. Stay 30 seconds in this position keeping the normal breath. Then breathe in and raise the head from the knee. Leave the toes of the legs. Take rest for 30 seconds at *Shabasana*. Thus the exercise should be done three or four times.

Individual work: Practice and show the Pashchimottanasan doing exercise.

Its impact: This *Asana* is very useful for the backbone and the belly. The backbone is reenergized in this *asana*. The muscle of the back side of the knee and all the parts of the body become tight and thus it works on increasing our efficiency. It helps cure acidity, loss of appetite, dysentery, gastric or flatulence. It increases digestion. This *asana* is beneficial to the patients of the weak nerve. It is good for patients with saitica, paralysis and diabetes. It is good for kidney too. It cuts down the fat of the belly and the waist. It also makes the figure beautiful. It helps teen agers to be tall. This *Asana* is very useful for removing the restlessness of mind, and loss of inspiration. This *Asana* is prohibited for patients with appendicitis and hernia.

Individual work: Make a list of benefits for the exercise of *Pashchimottanasana*.

Sample Questions:

Multiple Choice Questions:

1) Afternoon activities rituals are which category of daily activities?

a) Third b) Fourth

c) Fifth d) Sixth

2. In the third category of daily activities-

i. The body has to be rested

ii. The body has to be exercised with attention

iii. When someone comes home, he has to be fed

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 following stimulus and answer questions 3 and 4:

Rama worships the idol installed in the house in the morning before going to school and starts the day with other activities. Rama has to walk to school. It was seen that he was hunched while walking. When the teacher noticed it, he asked Rama to practice an asana. As a result, Rama's problem was solved.

3) Uddipkar's Rama's daily routine includes which stage of daily routine?

a) Breakfast b) Morning

c) Afternoon d) Evening

4) Rama's other benefits that can be obtained as a result of the asanas prescribed by the teacher are-

i) Constipation will be relieved

ii) The structure of the waist muscles will be beautiful

iii) Restlessness of mind will be relieved

Which of the following is correct?

A. i and ii b. ii and iii

c. i and iii d. i, ii, and iii

Creative question:

Sujan is skinny and obese. As a result, she cannot do all the tasks easily. Seeing such a condition, Sujan's mother became worried and when she remembered the doctor, the doctor asked her to practice an asana. On the other hand, Sujan's friend Shyamal wakes up early in the morning and starts the day by reciting mantras. He does his work, eats and drinks properly. Takes care of his body and recites mantras before going to bed.

a) What is daily routine?

b) Who is served when serving a guest? Explain.

c) Which asana did the doctor tell Uddipkar Sujan to practice? Explain.

d) Analyze whether Shyamal is able to follow the rules of Hinduism through his daily activities in the light of the textbook.

Short answer questions:

a) How do you practice Paschimottanasana? Explain.

b) Write the mantra for the morning ritual with its simple meaning.

c) How do you perform the evening ritual?

Chapter Five
Worship-Festivals

Ishwar (God) doesn't have any particular shape or image. But when it is necessary to restore the religions, He descends the earth taking the shape of others. When *Ishwar* reveals His power, we call the image a god or goddess (*Dev* or *Devi)*. Some of these gods and goddesses are *Brahma, Vishnu, Shiva, Durga, Laxmi, Saraswati, Kali, Monosha* etc. These gods and goddesses reveal special qualities and power of *Ishwar*. We worship them.

Generally, worshipping or *puja* means appreciating or showing respect. But in Hindhuism this word has special meaning. Here puja is to offer appreciation or respects to gods or goddesses with floral offerings following some rituals. It includes chanting *mantras*, offering flowers, doing *arti*, *dhyana* (meditations) and some other auspicious activities.





Now let us know about *parvana or festival*. It means a joyful celebration. *Puja-parvana* refers to those festivals that make worshipping joyful and create devotion to gods and goddesses. These include creating images of deities; decorating temples; arranging special musical instruments such as drums, bells, *kanshi,* or conch; exchanging greetings with other followers; making and eating special foods; arranging entertaining programmes; and wearing new dresses. Special rituals are followed for worshipping gods and goddesses. They differ from deity to deity. This chapter discusses the rules of worship, and how to worship *Laxmi,* and *Bishwakarma*. It also focuses the importance and process of worshipping them along with how to make floral offerings, what *pronam mantra* is used, and lessons and effects of puja.

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

- explain the concepts of worshipping rituals (*pujabidhi*);
- describe Laxmi Devi and her identity;
- describe how to worship Laxmi Devi;

- make floral offerings and chant mantras of Laxmi Puja in Sanskrit and explain it in Bangla;
- analyse the lessons and influence of Laxmi Puja in ways of life;
- describe Bishwakarma Dev and his identity;
- narrate how to worship Bishwakarma Dev;
- make floral offering and chant mantras of Bishwakarma Puja in Sanskrit and explain it in Bangla;
- analyse the teachings and effects of Bishwakarma puja in the family and social life and
- be inspired to do Laxmi and Bishwakarma puja.

Lesson 1, 2 and 3: Pujabidhi

There are some rules of worship in Hinduism. These are called *pujabidhi*. According to *pujabidhi, protima, ghot, pot, mondol, shalgram, pustaka, shiblingo,* and *jol* are called *adhar*. Puja can be performed on any one of them. The basics of puja include calling of the god or goddess, *dhayana, pran protishthya,* chanting of *puja mantra,* floral offerings *(pushpanjali prodan)*, chanting *prarthona mantra* or *pronam mantra,* and *bisharjana.* Besides, worshipping of five deities before any puja is commonly practised. These five deities are-Shiva, Vishnu, Surjya, Durga, and Ganesh. There are some general and special rituals of puja. Some of them are discussed below-



1. ***Ashana shudhdhi and Achmana:*** According to these rituals, items to be used in worshipping should be made sacred before starting any worship or *puja*. Making sacred means making the items free from vices or impurity. In this process *asana,* water, palms, and flowers are made sacred before setting up the *ghot* (clay pot). Then comes the necessity of *Achmana.* For *Achmana* hands, legs, and eyes are washed with fresh water and then water is taken three times. During this period certain *mantras* are chanted and Lord Vishnu is remembered followed by *swasthibachana. Swasthibachana* means good wishes. Before starting any puja what a priest *(purohit)* utters as an act of good wishes for all is called *swasthibachan*.

2. ***Sangkalpo*:** *Sangkalpo* is the vow to performing the puja properly.

3. **Invocation of the deity, offering of eyes, and establishing of life:** Once the image (*pratima* or picture) is set, the first step of any *puja* is to make hearty request to the deity to accept the *puja* or prayer. It is believed that the desired deity is staying within the image. It is followed by a ceremony of offering eyes to the image. Then special mantras are uttered to the gods and goddesses to enliven them.

4. **Meditation, chanting puja mantras, offering flowers, prayers, surrender and salutations to desired gods and goddesses:** This part includes meditation for or worship of the desired gods and goddesses through chanting of mantras, floral offerings, prayer and *pronam.* At this stage, we surrender to the deity and seek their mercy if there are any mistakes throughout the process. We also want their blessings. This is a very important part of any puja.

5. ***Aarti and bisarjan:*** Aarti is another activity done for gods and goddesses. During Aarti, we pray to the gods and goddesses with burning camphor to take out all the external and internal vices in us through prayers. At this stage, all worshippers are given blessings. This establishes our deep regards for the deity in worship. Finally we immerse the deities, which is called *bisharjana.*

Moreover, steps such as resolution for the worship (*songkolpo*), offering water to imbibe it slowly, and offering ornaments, umbrella, hand fans (*chamar*) are also parts of *pujabidhi*.

Kinds of puja based on Pujabidhi: The worshipping of gods and goddesses with shape can be done in different ways following different *upachar*

Ponchopochar puja: Upachar means *upakarana* (materials/elements). Ponchopochar puja is done with five things – incense (gandha), flowers (pushpa), oudh (dhup), lights (deep), and *noibedya*. These are called ponchopochar.

Doshopochar puja: Doshopochar puja is done with ten materials. These are *padya, argha, acmonio, modhuproka, punorachmonio, gandha, pushpa, dhupa, deepa and noibedya*.

Shoroshopochar puja: This is done with sixteen elements *Asana, swagata, padya, orgha, achmonio, modhuporko, punorachrnonio, snaniyo, basan, avoron, gondho, pushpo, dhup, deep, noibedya* and *bandana* are the sixteen elements for *Shoroshopochar puja.*

Rituals vary from area to area. Yet, generally they are identical.

Individual work: Write down the general rituals of puja.

Lesson 4 & 5: Introduction to Sri Sri Laxmi Devi



Introduction of Laximi Devi

Laxmi is the goddess of wealth, prosperity, and fortune. She is beautiful and gracious. She gives wealth and prosperity to her worshippers. Her carrier is the owl.

The term 'Laxmisree' (looks like Laxmi) comes from the goddess Laxmi as she symbolizes beauty and sacredness. She is the wife of Lord Vishnu. Devi Laxmi is very beautiful and she has four hands. She takes her *asana* on the lotus. She has gray, white, bright yellow and bluish complexion. As she is the goddess of beauty, she is the goddess of wealth. We know that prosperity depends on wealth and wealth includes land, animals, food grains, knowledge, patience, honesty, purity etc.

Laxmi puja procedures: There are certain formalities for worship (*puja*). The Laxmi puja formalities start with *achmana* sitting on a sacred *asana* worshiping five deities. Then comes the formality of meditation or *dhyana* of the goddess Laxmi followed by worshipping her with different puja essentials (*upakarana*). Laxmi puja can be perfromed following ponchopochar (five essentials), doshopochar (ten essentials), or shoroshopochar (sixteen essentials). The basic regulations of Laxmi puja include *dhyana* of the goddess Laxmi, reciting *puja-mantra*, offering floral respect, chanting of *pronam mantra*. Finally the image of the goddess is submerged.

Time for Laxmi puja: Laxmi puja is performed usually on every Thursday. Laxmi *panchali* (a long narrative written in verse form) is read out in

worshipping her. Special Laxmi puja takes place on the lunar day of the bright fortnight (*shukla pakhkha*) in the month of Ashwin. This Laxmi puja is known as *Kojagori* Laxmi Puja.

Individual work: Laxmi is the goddess of wealth. Narrate the procedure of the Laxmi Puja in the light of your own experience.

Lesson 6 and 7: Floral respect (*pushpanjali*) in Laxmi Puja, *pronam mantra* and the teachings and effects of Laxmi Puja

The floral offerings in Laxmi Puja

Om nomoste sarbavutanang barodasi haripriye
Ja gatistat propannanang sa me vuyatwodorchanat

Meaning: You give your blessings to everyone. May I fare with my prayer to you as much well as what happens to your protectees. I offer you my *pronam.*

Pronam mantra for Laxmi Devi

Om bishwaruposya varjasi padme podmaloye shuve.
Sorboto pahi mang debi mohalaxmi nomohostute.

Meaning: Oh the goddess of well being, the beauty of the world, the wife of Vishnu, you are the lotus as well as the dwelling place for the lotus. Please bless everyone with goodness. Please save me everywhere. Accept my *pronam* for you.

The teachings of Laxmi puja and its effect: Hindu families perform Laxmi puja. Laxmi devi is worshiped on every Thursday. It creates a kind of fellow feelings among the Hindu community. Since Laxmi Devi blesses us with wealth, we try to attach our faith in her through worshipping. The calm and cool image of Laxmi Devi brings peace and quietness among the worshippers.

Group work: Find out the socio-economic impacts of Laxmi puja.

Lesson 8: Introduction to Lord Bishwakarma and the procedures for his worshipping



Introduction: According to Hindu mythology, Bishwakarma is the god of art, sculpture, machines and machine technology. He is the main architect of this universe. He is adept in artistry, sculpture, and fine arts. According to the myth, he is an artist of the deities. He is the author of the Veda of Sculpture, a small Veda. The four armed Bishwakarma is very powerful. The left two hands of Bishwakarma hold a bow and a scale; while the two hands on the right side hold a hammer, and a Brahma-axe. His carrier is an elephant. People develop expertise in artistry and mechanical engineering with his kindness and blessings. He is the creator of ornament crafts as well as a manufacturer of planes and arms for the deities. Being directed by Lord Brahma, he constructed the city of Kiskindya, the palace of Yama and Barundev, the floral cart (*pusparath)*, the storm of Indra, the trident (*trishula*) of the god Shiva, *sudorshanchakro* (a wheel) of the Lord Vishnu, and the arms of Kuber. He also constructed Dwarakapuri being asked by Vagaban Shree Krishna.

Procedures for Bishwakarma puja

All kinds of arts and crafts are the creation of Bishwakarma. He bestows on human beings artistic knowledge and talent. The ultimate objective of Bishwakarma puja is to gain his pity so that one can be skillful at work. Those who are either involved in crafts or work as craftsman, worship Bishwakarma on the *sonkranti tithi* in the Bangla month of Vadra. Though the formalities are similar to other worship, the working members in a family place their tools and equipments related to their occupations in front of the image of Bishwakarma. This worship can be performed in *ponchopochar*, *doshopochar*, or *shoroshopochar*.

Individual work: Describe the procedure for Bishwakarma puja from your own experience.

Lesson 9 and 10: Floral offerings, pronam mantra, teachings of Bishwakarma puja and its impacts

Mantra for floral offerings

Esho sochandano durbapushpobilwapotranjalih
Om shilpobote shree biswakormone namah

Meaning: I offer my respect and *pronam* to the god of arts, Bishwakarma' with sandal (*chandan*), grasses (*durba*), flowers, and leaves of wood apple (*bilwapatra*).

Pronam mantra

Om devashilpiney mohavag debanam karjyosadhak
Bishwakormonnomostuvyang sorbavista folprodoh

Meaning: Oh the artist of the deities, Bishwakarma, you are great. You are the possessor of all good qualities. You are the perfect worker for all the gods and you fulfill their desires. I offer my *pronam* to you.

The teachings and impacts of Bishwakarma puja

One can gain excellence in arts and science with Bishwakarma's blessings. His blessings help gain skills in crafts. Worshippers can prove their respect to Bishwakarma by performing family based or temple based worship of god Bishwakarma.

- Worshippers are more attentive to their own work and develop an artistic mind set.
- Worshippers attain more skills in arts and mechanical sciences with the blessings of Bishwakarma.
- Bishwakarma puja spreads folk-arts (*lokoshilpo*).

Sample Questions:

Multiple Choice Questions:

1) Which is a part of Panchopachar?

a) Vandana b) Asana

c) Madhuparka d) Puspa

2) Why is an oath taken in worship?

a) To remember Vishnu

b) To purify all the upchars

c) To worship according to the rules

d) To pray to the desired deity

Read the following prompt and answer questions 3 and 4:

A special puja is organized in the house of the devotees on the full moon day of Ashwini. Before the puja starts, the priest Thakur removes all the defects. The devotees also fast with their mother, offer alms at home and collect various upchars for the puja. For example – five types of grains. A joyful atmosphere is created in their house on the occasion of this puja.

4) What can be called the work of the priest Thakur?

a) Sankalpa b) Atma-Sarpan

c) Achaman d) Pran Pratthi

5) Through the puja held at home, the devotees -

i) Wealth will increase

ii) Knowledge of folk art will develop

iii) Flexibility in nature will increase

Which of the following is correct?

a) i and ii b) ii and iii

c) i and iii d) i,ii and iii

Creative question:

Scenario-1

Avni Babu is a blacksmith by profession. Every year, he worships the deity with utmost devotion in various ways to gain skill in this profession and to gain grace. In this puja, he keeps the materials used in his profession near the deity's idol. He thinks that it is not possible to succeed in his profession unless he can gain the grace of the deity.



Scenario-2

a) What is the basis of worship?

b) What is the act of cleaning everything with water during worship?

Explain and write.

c) Scenario-1 Describe the method of worship of the deity that Avani Babu worships.

d) Analyze the teachings and effects of the worship of the goddess mentioned in the picture indicated in Scenario-2 in the light of the textbook.

Short answer questions:

a) Why are the rules of worship followed?

b) How should one approach the worship? Explain.

c) Write the Pushpanjali mantra of Vishwakarma Dev with its simple meaning.

Chapter Six
Moral teachings in religious stories

Religious scriptures provide religious lessons as well as moral lessons through spiritual knowledge and information. Many myths show how knowledge can be applied too. The relation between religious myths and moral lessons is discussed in the previous classes. We came to know about ideas of moral teachings such as truthfulness, forgiveness, service towards others, brotherhood etc and related exemplary myths along with their teachings. Now we will focus on the ideas of moral values such as sacrifice, patience and kindness as well as some related religious myths and their teachings.





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

- explain the concept of dutifulness and sacrifice in the liqht of hinduism;
- narrate the mythical stories on honesty, dutifulness and sacrifice;
- explain the teaching as learnt from the stories;
- describe the importance of living an honest life;
- evaluate the role of the family in forming the habit of living an honest life and
- be encouraged to live an honest life on realizing the importance of honesty, dutifulness and sacrifice in the individual and social life.

Lesson 1: Honesty

'Honesty' is a great virtue of human beings. 'Honesty' originates form the word 'honest'. One who possesses this virtue becomes well-known in the society. 'Honesty', in fact, does not mean only a virtue. It is a combination of some virtues. These virtues are truthfulness, cordiality, frankness, good nature, greedlessness etc. Honesty is the practice of committing no injustice or

illegal activities. One who is the worshipper of truthfulness, i.e. who speaks the truth, lives an honest life, never conceals the truth, allows no falsehood, is blessed with the virtue 'honesty'. Honesty is an organ of religion. It is honesty that makes a person trustworthy to others. By virtue

of honesty, a person is recognized as noble in the society. Honesty itself can elevate a person to the threshold of success. Honesty brings peace and relaxation to human life and makes it enlightened and glorified. Of all the virtues that establish a person as noble, blessed and model one, honesty holds the highest position. Honesty leads a person to glory. Honesty is the crown jewel of human nature.

Individual work : What do you think about honesty?

Lesson 2: Myth--Reward of Honesty

The name of the boy is Tunir. He is the only child of a poor parents. He became an orphan during the Liberation War of Bangladesh. He could hardly take education for want of money. There was scarcity of work in the village. Therefore, one day he left his native village for the town in search of work. In the town he walked and walked and at last came to a shop and said, "Uncle, I'm very thirsty. Would you please give me a glass of water?"

The name of the shopkeeper is Doyal Bosak. He looked at the boy and said, "Sit here. What's your name? Where do you live? In reply to the shopkeeper, he said, "My name is Tunir. I've come from a distant village for work." Giving him a glass of water and having a little conversation, the shopkeeper surprisingly said, "Sit here for a while. I'm coming in a minute." Leaving Tunir at the shop, the shopkeeper went out. Tunir was keeping a watch on the shop. However, a good deal of time was over, but he did no come back. Meanwhile, some customers came to buy saris. The prices of the saris were tagged on. So Tunir found no difficulty in selling the saris. Because, in his childhood Tunir, together with his father, did the shopping of clothes in village market. He sold several clothes throughout the day. The noon passed into the afternoon and the afternoon rolled into the evening, but there was no trace of the shopkeeper. Finding no other way, Tunir shut the door and passed the night there.

Group Work : Why did Tunir not leave the shop?

The next day the shopkeeper did not appear. What else would Tunir do? He opened the shop. He spent the whole day selling the clothes. The shopkeeper did not come that day. Thus days, months passed. But the shopkeeper did never return. In the circumstances, Tunir had to keep the shop and wait for the shopkeeper to return. He had already made good reputation in the business community. Everyone respected him much. He had set up four shops where many employees worked. He looked after the shops. He paid the employees and kept the ledger. He was then very busy.

One day Tunir was in the shop. At that time he saw an old man with a stick at his shop. The man was looking for him. He was wearing dirty torn clothes. He was very weak and thin. He appeared to be a beggar. But Tunir was able to recognize him. He instantly left his seat and went to him. He embraced him and said, "Uncle, couldn't you recognize me? I'm Tunir. I have been keeping a watch on your shop for this long time. I haven't left your shop. I've expanded the business with profits. I haven't let any loss happen to your shop. You've come. So I'll take my leave. Please take responsibility for your shop." Fascinated by the honesty of Tunir, the old man looked at Tunir and tears rolled down his checks. He said, "No, Tunir. I need nothing at all. This is all yours. My son, daughter, wife all have left me. Now, I have none but you in the world."

He said, "That day as I went out leaving you at the shop, I heard that my wife was about to death." So I hurried to my home. When I arrived, I found my wife dead. A few days later, my son and daughter also died. Then I felt no interest in the family affairs. And I began to live at one *ashram* to another, so I was unable to have news about you. Though I have lost everything, I am still well by the grace of God. Your name suddenly came to my mind, so I've run to you. I didn't think I'd find you. I can't make you understand how much I am happy to see you in such a good condition. You've saved my shop. You've recognized me. Again, you want to give my shop back. How many people can do this? you're not a human, you're a god. May you be more and more successful in life. I bless you."

Tunir said, "Uncle, you're like my father. Before leaving, you entrusted your shop to me. I've been able to keep the honour of your faith. That's my pleasure. I want nothing more of you." Doyal Bosak said, "My dear son, Tunir! Who else can do what you've done? Everyone wants to deceive others for their own interest. And you've not only take care of my shop but also expanded it with its profits. This is all yours. This is your reward. You are the real owner." Though Tunir wished to return to his own village, Doyal Bosak did not let him go.

Lesson from the stories: In order to make our life a success, honesty plays the best role. But for honesty, there would have been no distinction between a human and a beast. Honesty clearly shows the difference between the good and the bad. Everyone respects and loves an honest man. All the great men that had come to this world were the possessors and messengers of honesty. They did not hesitate to sacrifice their lives for the sake of honesty. Their aim in life was to reveal the truth.

The opposite of honesty is dishonesty. One who is dishonest tends to conceal the truth. They wish to establish themselves in society by dint of dishonesty. They draw no line between virtue and sin, or justice and injustice. Though they can temporarily exercise influence on the society, it will never be perpetual. This is because falsehood lasts momentarily. People never love them and pay them any regard. Everyone hates them and wants to avoid them. No one believes them.

Therefore we will not live dishonestly and commit sinful activities. We will live an honest life, speak the truth and do everything honestly as Tunir did in this mythical story. We will always remember, "Honesty is the best policy."

Individual work : Why do you think honesty is the best policy?

Lesson 3: Dutifulness

We do different sorts of work in our family and society. Those who are students among us should study properly and acquire knowledge. Those who are in service, should do their respective work with care and attention. One must do the work that one is bound to do by obligation. This is called our duty. And due respect and deep attention to our duty is called dutifulness. Accordingly, 'dutifulness' means one's deep attention to one's obligatory work. Dutifulness is a moral virtue and a part of religion.

The learner should study and acquire knowledge. I am a learner. But I have not studied with attention. What would be the result? I will not be able to make a good result in the examination. I will not be able to acquire the real knowledge. That is why, we do harm to ourselves unless we do our duty.

In the society man has also to do certain duty. If anybody neglects to do his/her duty, the whole society gets affected. In short, dutifulness ennobles a person's character, does good to him/her and thus the society gets greatly benefited. Because a society is comprised of people living in itself.

Here,a mythical story on dutifulness adopted from the Mahavarata is given in brief.

Lesson 4: Aruni's Dutifulness

It happened many, many days ago. Learners stayed at their teachers' homes. After completing their study, they returned to their own homes. The learners would consider the teachers' homes as their own. The teachers also loved the learners like their own children. Such a learner was Aruni. His teacher was Hrishi Dhaumya. It was the rainy season. The demarcation line of a piece of land of Hrishi Dhaumya was broken down due to the quick flow of the rainy water. Hrishi Dhaumya told Aruni, "Go and put up the demarcation line of the

land. Aruni went to the field to put up the demarcation line. What a tremendous flow of the water!

Aruni tried to put up the demarcation line but in vain. Then he lay down himself and thus was able to stop the flow of the water. However, the day passed into the evening. Hrishi Dhaumya's other learners came back all. But there was no sign of return of Aruni. Hrishi Dhaumaya got worried. He took two other students Upamanyu and Veda with him and went to the field. When they shouted, "Aruni, Aruni," Aruni got up and came to them. He told them that he had lain down and thus stopped the flow of the water. The care Aruni showed is termed as dutifulness.

Hrishi Dhaumya became very happy. Aruni too became famous for his dutifulness. We will become an Aruni and acquire the moral virtue, dutifulnes.

Lesson from the Myth : Dutifulness ennobles a person's character. It does good to him/her. Aruni's dutifulness has made his character noble. He became dear to his teacher for dutifulness. He became respectable to all. He has set a shining example of dutifulness. We will be dutiful like Aruni.

Individual Work : Make, according to the mythical story, a list of the duty to be done towards your elders.

Lesson 5: Sacrifice and patience

Generally sacrifice means give up(something valued) for the benefit of other consideration. But sometimes it means sacrificing self interest, enjoyment, happiness, or benefits. Sacrifice is a special quality of human character. It is a part of religion. A person, who sacrifices own interest or happiness for the cause of others, becomes adorable to others in the society. Everybody respects him. Without sacrifice one cannot perform religion. In fact, there is no limit of enjoyment. The more one enjoys, the more his or her desire spreads. And this desire makes a human being greedy which leads the person to destruction. It results in social conflicts, envy, and hatred. On the other hand, sacrifice makes one great. It brings peace in the society. The stories and myths in the holy books in Hinduism uphold the strength of sacrifice.

Patience or forbearance is another quality like sacrifice. It is also a part of religion. It has an important role in shaping up morality. It also brings peace in the society. It also develops inter-personal and friendly relations. Its absence causes inter-personal conflict. A society is developed collectively by being respectful and patient to others' opinions and thoughts. If anyone is not patient, it is impossible for him or her to do social activities smoothly. It is really hard to develop in personal life without the ability to bear sufferings. This is why, patience is an important aspect of human life. So this word is always used with, sacrifice. In fact, these two terms are inseparably inter related. Without patience, the result of sacrifice may be lost.

The holy books of Hinduism narrate many stories of patience. The story of Rama Chandra is a bright example of it.

Lesson 6&7 : The sacrifice and patience of Sri Ramachandra



Sri Ramachandra is the main character of the Ramayana. He is an incarnation (avatar) of Vishnu. He was born as a human being during the Treta Yuga (ages). Sri Ramachandra has set example of how one can elevate himself or herself to the status of a deity though born as a human being. Though he was a great hero, he was very merciful. The main features of his character were greatness, open mindedness, dutifulness, patience etc.

Dasharatha was the king of Ayodhya. He had three queens. The eldest of the queens was Kousalya. The second queen was Kaikeyi. The youngest one was Sumitra. Rama was the son of Kousalya, Bharata was the son of Kaikeyi, and Laksmana and Satrughna were the sons of Sumıtra.

Individual work: Name a self denying person you know and narrate an incident of his sacrifice.

Traditionally the eldest son would inherit the thorne in absence of the king those days. Gradually, he would gain the state and power. It was a natural course of action for Rama too. So, when he became twenty five years old, the old King Dasharatha wanted to give a reception of Rama as the crown prince. Arrangements were made but resistance came from Rama's step mother, Kaikeyi. Once King Dasharatha became ill. It was Kaikeyi who nursed him and worked for his recovery. Being pleased Dasharatha promised her two gifts. Kaikeyi replied "My Lord, I don't want anything now. I will take my gifts when I need."

Now Kaikeyi selected the present time to demand those gifts. She was being guided by the conspiracy of Manthora. When Kaikeyi demanded her two boons to the King Dasharatha, his heart was broken. The first demand was Rama had to go on exile for fourteen years. The second demand was her own son, Bharata would be the king. Hearing these demands, as if, the hell broke down on the king's head. He became very sad. Rama was taken to Dasharatha. Hearing everything Rama got ready to go on exile to fulfill his father's pledges. He left his royal dress, clad himself in stalks and then left the court.

Rama went to Sita. Sita wanted to accompany him but considering her sufferings in such a life, Rama insisted her on not going with him. But Sita didn't pay any heed to Rama. She was adamant. Lakhmana too got prepared to accompany Rama without paying any heed to anyone. Finally, Sita and Lakhmana accompanied Rama of his exile. Rama donated everything including his own elephant to others before he started for life on exile. At the time of departure

when everybody was too upset, Rama took everything easy. He accepted everything with a smiling face. Before he left, he requested his father to look after his mothers and take care of his own health.

Rama, Sita, and Lakhmana went a long way walking and arrived before the Citrokut Mountains. The prince started living there making a small hut. There was no luxury in this life. They used to live their life taking fruits from the forest and killing the wild deer. Bharata came to Rama with a request to return but failed to convince Rama. In fact the whole life of Shree Shree Rama Chandra was of sacrifice and patience which are examples for us.

Lessons from the myth: The stories of the great personalities regarding their sacrifice and patience inspire us. By doing similar things human beings can elevate themselves to the status of gods. Sacrifice and patience are two of the best qualities of human beings which can establish us in the society as great persons. These two qualities lead human beings to the ways of dignity and honor.These are the great qualities of human life. Everybody respects a selfless person.

Lesson 8 : Importance of living an honest life

One that possesses great virtues, such as honesty, truthfulness, concentration, sacrifice, tolerance, forbearance etc, is known as an honest person. An honest person can never do any harm to anybody. He/She dispels the mental darkness of all with his/her enlightened life.

He/She works for the establishment of peace in place of all unrest in the society even at the cost of his own life. He/She tries to do good to all with his/her love and affection, kindness and sympathy. He/She tries to make everybody conscious so that society may get rid of wrong and injustice, and the strong may not inflict torture upon the weak. Whenever the honest people appear in the society, it becomes an abode of peace and a haven of prosperity. So, everyone must live an honest life for the well being of us all, for the establishment of peace in the society and prosperity and discipline in the country. There have to be brotherhood and sympathy among all through the practice of honesty in the society. And this is how, a peaceful and disciplined society will be established.

It can, therefore, be concluded that living an honest life is very essential for establishing a beautiful and peaceful society.

Lesson 9: The role of the family in living an honest life

When one is born, one is born with neither honesty, virtue nor vice. After birth, man slowly acquires a variety of virtues due to the impacts of the family and the surroundings. Man is slave to instincts. Man nourishes two instincts good or honest and bad or dishonest. When an honest virtue drives a man towards a work it is good work and a man of dishonest virtue always does bad work. As a result of good work, one is known to be an honest man. Every one

loves and respects him. And the family plays a vital role in the acquisition of these virtues. When the head of the family possesses honest virtues, their members are likely to acquire them.

Since the family is the first tier of the society, each member of the family should acquire patience, forbearance, tolerance, forgiveness, simpathy etc, to strengthen this tier. At the same time they should give up the bad instincts such as envy, malice, greed, lust etc. and live a life of honesty and justice.

Sample Questions:

Multiple Choice Questions:

1) In which era did Vishnu himself appear as Shri Ram?

a) In Satya Yuga b) In Treta Yuga

c) In Dwapara Yuga d) In Kali Yuga

2) The lesson of Aruni's story is-

a. Not telling lies

b. Fulfilling responsibilities towards everyone

c. Giving up one's own interests

d. Not being greedy

Read the stimulus below and answer questions 3 and 4:

Robin Sarkar is a successful businessman. He has a beautiful shop in Kali Bazar. All the businessmen know him by one name. Because he does not compromise on business rules. His son Nirmal is very greedy and calm in nature. He does not pledge to his father after seeing the good clothes of his friends. He can easily give away any thing of his choice to others.

3. Which moral quality is noticeable in the character of Robin Sarkar in Uddip?

a) Honesty b) Duty

c) Altruism d) Sacrifice-Titiksha

4. The moral quality that is observed in Nirmal's behavior is included in the anecdotes in the textbook:

i. Aruni went to the field to tie Al.

ii. Sitadevi went to the forest with her husband.

iii. Bharat came to take his uncle back home.

Which of the following is correct?

a. i and ii b. ii and iii

c. i and iii d. i,ii and iii

Creative question:

Despite working for a low salary, Nilratanbabu was living a happy family life. Although his family was poor, he lived with his father, mother and younger brothers. He took care of everyone's needs and met their needs as much as he could. Although he had been married for several years, he did not have any children. The doctor says that there is no possibility of their having a child. There is a feeling of despair between the two of them. The house servant Dinanath notices the matter. He is poor. He has three children. Dinanath convinces his wife and hands over one of his children to Manorama. Peace returns to Manorama's family.

A. What is honesty?

B. Which moral quality is included in fulfilling one's duties towards parents? Explain.

C. Explain which moral quality is reflected in the character traits of Nilratan Babu.

D. Evaluate the ideal of the quality observed in Dinanath in the light of the anecdote read in your textbook.

Short answer questions:

a) Why is sacrificing one's own interests important in religion?

B) What are the benefits of living an honest life?

C) Explain the part of duty in religion.

Chapter Seven
Avatar and ideal biographies

All humans are not alike. Some people are quite busy with themselves. They only think of their own interests. They are very common. But there are people quite opposite to this type. They also think about others' welfare. And sometimes they help others at the expense of their own wellbeing. Some of them sacrifice their own happiness for the greater interest of the world. They are great personalities. Their biographies are ideal biographies. We can learn a lot from them. It helps us make our life beautiful. We can work for the betterment of the world following their examples. In this chapter the biographies of six great men and women are given. They are Sri Krishna, Swami Vivekanando, Maa Sarada Devi, Sadhak Rama Prasad, and Pravu Jagadbandhu.





At the end of this chapter we will be able to

- describe the childhood and youth of Shree Krishna in terms of his efforts for establishing love, justice, generosity or some other ideals;
- explain the importance of Shree Chaitanya Deva and his teachings in exercising morality;
- explain the importance of Maa Sarada Devi and her teachings in exercising morality;
- explain the importance of Sadhak Rama Prasad and his teachings in exercising morality;
- explain the importance of Pravu Jagadbandhu and his teachings in exercising morality and
- be encouroged to follow teachings of great men and women in our life.

Lesson 1, 2, and 3: Sri Krishna

Lord Srikrishna saved the lives of the children of Gokul from the demons (*asuras*) during his childhood. As a result, the tyrant King of Mathura, Kangsa tried to kill him many times but failed. Srikrishna could save himself as well as the children of Gokul from all his ill motives. It made Kangsa more aggressive. He inflicted newer tortures on the inhabitants of Gokul. As a consequence, all the milk-men (gopes) left Gokul for Brindaban. Srikrishna

and Balarama also accompanied them. There Sri Krishna became their leader.

Though Krishna left Gokul, it mattered very little to Kangso. He was determined to kill Krishna. One after another he sent spies to Brindaban with a view to killing Sri Krishna. They took different disguises. But Lord Srikrishna with his extraordinary power could know about them beforehand and killed them. Thus, as he could save himself, so he could save other children of Gokul. Some incidents of his childhood and adolescent periods are narrated here.

The killing of Batsasur

Once Sri Krishna, Balaram, and other cowboys were grazing their cattle. Then a disciple of Kangsa came with the disguise of a calf to kill Krishna. He was grazing with other calves and cows so that none could identify him. But Srikrishna could identify him rightly as Batsasur. So, he dashed him on a tree holding his tail and legs, Batsasur died.

The killing of Bokasur

When Batsasur died, Kangsa sent Bokasur to kill Sri Krishna. One day the cow boys were playing on the bank of a river. Sri Krishna was with them. The cowboys saw a big bird - crane in the sea shore. As soon as Krishna approached the bird, it came to swallow him. Krishna then hold its beaks and torn them out. Thus Bokasur died.

Killing of Aughasur

Aughasur was the brother of a demon, Putna. Kangsa told him, ‘‘Krishna has killed your sister. Take revenge on him’’. Aughasur agreed and went to Brindabon.

One day Krishna and other cowboys were playing on one side of a forest. Aughasur reached there and taking the shape of a huge python he opened his mouth in a way so that everybody could mistake it as a cave. The cowboys came before it playing. Considering it a cave, they entered there. Entering there Krishna could understand that it was not a cave, it was a demon. So he stood in a way so that the breathing system of the python could be suspended. Aughasur died. All the cowboys were saved including Sri Krishna himself.

Thus Kangsa sent many demons such as Oristasur, demon Keshi, and Bomyasur to kill Krishna. But everyone was killed by Krishna. So, not only he but other cow boys were saved.

Individual work: Why did Sri Krishna kill Batsasur and Bokasur?

Besides, Sri Krishna did many welfare works such as taming of Kalio, drinking of wildfire, killing of Shankhachur, lifting of Gobordhon etc.

Taming of Kalio



Once a very poisonous snake, Kalio, took shelter in Kalindi Lake being afraid of Gorur. It was making of the lake water poisonous. If anybody drank the water of that lake, she or he would die instantly. One day Sri Krishna was playing beside the lake with his companions. Some boys drank the water of that lake. They died instantly though they were back to life by the grace of Lord Krishna. Sri Krishna understood that there must be a poisonous snake in the lake which was making the lake water poisonous. Using his special power he came to know about Kalio nag (snake). Sri Krishna then Jumped into the river. Considering him food, Kalio encircled him. Sri Krishna too caught hold of its throat in a way so that it was about to die.

Then Kalio could understand that Krishna was not any common human being, rather he was Vagaban. Then he sought mercy to Sri Krishna. Sri Krishna ordered him to leave the lake. Kalio returned to his own abode in the Ramanak Island. Then the water of Kalindi became drinkable again.

One day all the milk-men were staying in the wood on the bank of the Jamuna. All of a sudden, fires broke out in the wood. Fires were spreading fast and there was no way to escape. All were crying out to survive. Then Sri Krishna promised to protect them. He told them to keep relaxed. He then ate up the fires with his devine powers. Consequently, all managed to escape unhurt.

Individual work: How did the poisonous water of Kalindi become drinkable?

Lifting of Govardhana

One day all the cowherd arranged Indra puja. Seeing that Lord Krishna asked Nanda, "Dad, why are you worshipping Indra?" Nanda replied, "Indra is the God of rain. Since he creates rain, grass, trees or creepers are grown. Our cows eat them and grow up. When they are healthy, they give us more milk. So we are worshipping Indra". Sri Krishna replied,"This mountain Govardhana also helps grow grasses, creepers, and trees. It helps gather clouds and make them pour as rain towards our land. This ultimately makes our cows healthy too. So let us worship Govardhana.'

So far Sri Krishna had made many impossible things possible. He saved the cowherd from many disasters. So nobody dared ignore his words. Therefore all the milkmen together worshipped Govardhana following several upachar.

Unlike previous years this time Indra didn't get any puja from the cowherd and so he became very annoyed. He ordered clouds to cause heavy downpour and thunderstorms. Then it was started to rain heavy. Everything was being swept away. The milkmen started to cry.

Sri Krishna then lifted the big Govardhana mountain with his small finger and held it as an umbrella. Village people were astonished to see Sri Krishna lifting Govardhana Giri and rushed under the Govardhana Giri umbrella. They were all happy that Sri Krishna had saved them from heavy rain.

Seeing this Indra understood his mistake and realized that it was willfully done by Vishnu himself who was born as Sri Krishna-avatar. He felt bad on his part of being arrogant. He bowed before Krishna and confessed his mistake. He apologised to Krishna. Then everything became normal. Since Sri Krishna lifted Govardhana Giri, one of his names is Giridhari.

Learning from Sri Krishna: The lesson we get from the life of Sri Krishna is that God (Vagawan) loves his creatures. He appears as an avatar with a view to punishing the criminals and protecting the innocent. Though God, He behaves like a human being in this situation. He mixes with other human beings normally. He does everything possible and impossible for their betterment. He comes forward to save them from any kind of dangers.

The courage Sri Krishna has shown in killing Batsasur, or python-like Aughasur in his childhood encourages us to be brave. The taming of Kalio Nag and making the poisonous water drinkable shows Sri Krishna's concern for public welfare. On the other hand, Sri Krishna sets example of forgiveness by not killing it- rather forgiving it. The myths of drinking the fire and upholding Govardhana for others express Sri Krishna's ideals for social welfare. So we will respect others and will try our best to do good to others.

Individual work: a. Identify Sri Krishna's activities for his love for creatures
b. Evaluate the role of Sri Krishna in establishing justice.

Group work: Identify the areas where we can apply Sri Krishna's teachings.

Lesson 4, 5, and 6: Sri Chaitanya

Sri Chaitanya was born at Nabadwip under the West Bengal province in India on 18 February, 1486. His father was Jagannath Misra and mother was Shachi Devi. Jagannath Misra's parental home was in Dhaka Dakkhin village under Sri hatta (now in Sylhet). He went to Nabadwip for educational purpose. Later, he married Shachi Devi, who was a daughter of Nilambar Chakravarty, and settled there.

Jagannath Misra had two sons- Biswarup and Nimai. This Nimai was later known as Chaitanya Dev.

Nimai 's elder brother Biswarup left home when he was young and took the life of a sage. When Nimai was ten years old his father died. His mother was in trouble with the younger son. Nimai was very naughty and restless during his childhood. But he was very meritorious. Shachi Devi sent him to the Chatushpati of Gangadas Pundit. He was adored by all for his merit and look. His Guru (teacher) was very happy to have a student like him. It is previously said that though Nimai was naughty and restless in nature, he was very sincere to his studies. This is why within a very short time he gained mastery over grammar, figurative language, law and ethics. By the age of sixteen he became famous as Nimai Pundit throughout the country. This time he set a tole (a kind of school) and started teaching. Within a short time he became famous for his teaching style. His mother Sachi Devi was very happy with her son's fame. She had a merry feeling in her heart. She decided to marry her son off and so he selected a bride. The bride was Laxmi Devi, the virtuous daughter of Pundit Ballavachariya. Shachi Devi did a great job this time. She could take huge dowry in her son's marriage. But she was dead against this evil custom. Without taking any dowry she arranged her son's marriage.



Individual work: Write on the childhood of Sri Chaitanya Dev

Here one example is given to show how much great pundit Nimai was. That time there was a great intellectual named Keshaba Misra in Kashmir. He defeated many intellectuals from Kanshi, Kanchi, Nalanda and some other places in intellectual debates on religious matters. He came to Nabadwip. He threw challenges to other intellectuals saying 'either take the challenge of debates or accept my superiority'. As he was very famous, the intellectuals of Nabadwip

became afraid. But Nimai came forward. Nimai and that pundit exchanged greetings beside the river Ganges. As requested by Nimai, Keshaba Misra composed more than a hundred verses on the Ganges *(gangastotro)* verbally. Then Nimai started his discussions. He showed the flaws in the verses. Hearing those arguments other intellectuals present there were astonished. Keshaba Misra himself admitted his mistakes. This spread Nimai's fame in Nabadwip like anything.

Nimai came to eastern part of Bengal. After going back to Nabadwip he came to know that his wife Laxmi Devi had died by a snake bite. It hurt him very much. He developed a kind of apathy for his family. Gradually, he became more passionate about religious matters. Understanding this, his mother again married him off with Bishnuppriya who was a daughter of Sanatan Pundit.

A few years passed happily. Then Nimai went to Gaya with a view to offering *pinda* for the salvation of his departed father's soul. He was initiated there by Ishwarpuri with the name of Sri Krishna. It changed his mind totally. After coming back to Nabadwip, he left his teaching profession and his family life. He just started passing his time chanting Krishnanam. Some other *vaishnabas* in Nabadwip joined him. Among them were Nityananda, Sri Bash, Godadhar, Mukunda, Adoitwachariya and so on. They all were very close to him but Nityananda was the closest.

Nimai used to sing Krishnanam going to others' place and even roaming through the paths of the villages. It irritated some people. Some of them resisted his activities too. Two drunkard brothers, Jagaya and Madhya once attacked Nimai and Nityananda. However Nimai changed them with the spirit of love. Gradually they all could realize their mistakes and were attracted to Nimai's path of love, respect and religion.

On the other hand, Nimai entirely lost her attraction for her family life. He started thinking to leave his family. Afterwards, one mid night he left his home keeping his mother, wife, and followers behind in the month of Magha during the lunar period. He went to Katoya and took iniatiation for the life of a sage from Kesaba Varati. Then he was named Sri Krishna Chaitanya, in short - Sri Chaitanya

Sri Chaitanya travelled many places of India to preach his philosophy. He went to Puri, the Dekan, Brindaban, Kanshi and some other places but he spent the last eighteen years of his life in a place named Nilachal in Puri. His followers Shreerup, Sanatan, Raghu Nath Vatta, Raghu Nath Das, Shreejib, Gopal Vatta and other famous Vaishnava pundits accompanied him.

During his stay in Nilachal, Sri Chaitanya used to be too obsessed with Krishnanam. In such a condition one morning of Ashara in 1533, he entered the temple of Jagannath Dev. Suddenly the door closed. Everyone was waiting outside eagerly. After some time when the door was opened, Sri Chaitanya Dev was not found there. It was only the sculpture of Jagannath Dev inside the temple. The followers of Shree Chaitanya Dev believe that he was lost in the image of Jagannath Dev.

It was a time when the Hindu society was highly affected by the custom of untouchability and caste prejudice. Everybody hated the *sudra and chandal*. However, Sri Chaitanya did not abide by those prejudices. The religion he practised was of love. That religion did not have any room for the distinction between the upper or the lower class, caste system, or untouchability. He had affection for everyone and gave shelter to everyone. Though he came from a Brahmin family, he did not hesitate to eat with the *chandal* in the same sitting. It helped minimize the distinction and conflict among different castes in the Hindu community to a large extent. Thus Sri Chaitanya could save the Hindu community from different sorts of degeneration. And it was a big achievement of Sri Chaitanya Dev.

The love of Sri Chaitanya Dev did not differentiate between the Hindus and the other religious practitioners such as the Muslims or the Christians. Everyone was dear to him as he could love them all. He says:

He is great who prays, who doesn't pray is mean

There is no question of religion or caste for Krishna's prayer A true Vaishnava has no pride

If you love creatures, Krishna will stay with you.

Learnings from Sri Chaitanya: The story of Sri Chaitanya gives us this moral teaching that we should not boast of our intellectual ability. We should be modest always. If anybody misbehaves with us, we should win the person with our good behariour. We should not do any distinction among the human beings. Everybody should be equally honoured like Lord Krishna. Nobody should be hated in a society. All human beings are equal. We should pay equal attitudes to everyone. If we can ensure these qualities, we will be able to make everyone in the society happy. It makes the society itself better.

Individual work:
a. Identify the areas of moral lessons from the ideal life of Sri Chaitanya Dev.
b. Narrate the influence of Sri Chaitanya Dev on social life.
Group work: How will you apply the lessons you learn from Chaitanya Dev?

Lesson 7, 8 and 9: Sadhak Ram Prasad



Rama Prasad was a worshipper of motherly power (*matrishokti*). He prayed to Kali considering her the Brahma. Kali was a representation of God to him. He believed that Kali stands for Hari, Brahma, Shiva, Durga or any other deity. So he said:

Kali Brahma jene mormo
Dhormadhormo sob vulechi.

(Realizing the importance of Kali as Brahma, I have given up the other considerations.)

Rama Prasad was born in the month of Ashwin in 1127 (1720 AD). His birth place was Halishahar, a village beside the Ganges. His father's name was Ram Ram Sen and mother's name was Sarbeshwari Devi.

Rama Prasad was very meritorious since his childhood. He was efficient in Sanskrit, Urdu, and Bangla languages. By the age of sixteen it was obvious that he had unique poetic power. But he did not have any attraction for family life. To make him family bound, he was married off. His wife was Sarbani Devi.

But it did not make any change. His interest in prayer increased more. He became more careless regarding family affairs. At this juncture, his father died. As a result, he became the person to look after his family. Therefore, with a view to earning money one day he started for Kolkata.

Then the Zamindar of Goranhat in Kolkata was Durga Charan Mitra. Rama Prasad joined his court as an accountant. His job was to maintain account. But his mind lay with the thoughts of Kali. He often composed lyrics based on *Maa* (the motherly power) or Shyama on the pages of the ledger book. They are called *matrisangit* or *Syamasangit*. This information gradually reached the Zamindar. He called upon Rama Prasad with the ledger. Rama Prasad was afraid but went to see the Zamindar. Rama Prasad was nervous to lose his job. But the result was just the opposite. The Zamindar was too impressed to read his compositions. He told him "You are not born to be an accountant. You are born to do more glorious work. Get back home. Devote yourself to the prayer of *Maa* and compose more Syamasangit. Your salary of taka thirty will remain as it is."

Thus Zamindar Durgacharan appreciated Ramprasad's respect to *Maa*. Rama Prasad returned to his own village Halishahar. He could somehow manage to keep his body and soul together with the money sent by the Zamindar. His prayer to *Maa* and composing Syamasangit continued.

Individual work: Why did Zamindar Durgacharan honour Rama prasad?

Rama Prasad used to sing his composed songs alone sitting on the bank Ganges. His melodious tune could halt the oars of the boatmen. One day Nowab Sirajuddola was passing through the place by a bazra. He also stopped his bazra and enjoyed sweet songs of Rama Prasad to his heart's content.

The fame of the worshipping maa and Syamasangit of Rama Prasad spread everywhere. It was his passion. Gradually the Maharaja of Nadia came to know about this. One day he personally came to Halishahar. He offered Rama Prasad to be the poet laureate. But Rama Prasad did not agree, as the one and only thing mattered to him was to worship *Maa*. So he refused the proposal politely. The Maharaja was so impressed with his potential that he donated Rama Prasad some tax-free land. The Maharaja requested him to compose a book titled 'Bidyasundor'. The devotee poet Rama Prasad finished writing the book on time and handed it to the Maharaja. Maharaja gave it to his court-poet, Varatchandra Raigunakar to read it. Varatchandra was overwhelmed to read the book and as per his suggestion the Maharaja honoured Rama Prasad with the title 'Kabiranjan'.

Divine mother Shyama was the only thoughts and feelings of Rama Prasad. He always thought about *Maa*, no matter whether while sleeping, dreaming, eating, or travelling. He didn't have any fascination for anything else. He did his work by hands but went on chanting the name of Syama Maa. As a consequence, Shyama Maa too became very close to her. She appeared before him as a daughter. The incident was like this:

One day Rama Prasad was Putting up the fence of his house. His daughter Jagadishwari was helping him from the other side of the fence. At one stage, Jagadishwari left the place for playing games as she was just a mere child. At this stage, Shyama Maa helped him assuming the image of his daughter. After a long time, Jagadishwari came back and saw that his father had finished the fencing work. She told her father everything. Then Rama Prasad understood that it was *Shyama Maa* who helped him. Rama Prasad started crying with the names of the *Syama Maa*. Tears of respect were pouring from his eyes.

Rama Prasad continued his worshipping. It turned to be more serious practice day by day. Day and night he keeps himself obsessed with the thoughts of *Maa*. As a result of his austere practice one day *Maa* came to her. She stood before Rama Prasad illuminating all around. Rama Prasad offered his floral respect on *Maa' s* feet. His long endeavour was successful. Rama Prasad set an example of worshipping God as *Maa/mother*. And this example later could influence other devotees such as Shree Ram Krishna, Bama Khyapa and others.

As a means of worships the song Rama Prasad composed are some invaluable wealth in Bangla music. His songs are known as 'ramprasadi '. As this music can be sung for the worship of God, they can be sung to express one's regards for the biological mother. We all know that a mother is the dearest person to every child. May be from this realization Rama Prasad could worship God considering as a motherly-power. This great worshipper of motherly power left this earthly abode in 1785.

Learning from Rama Prasad: The life of Rama Prasad highlights devotion. The moral teaching here is by dint of our devotion we can succeed in any hardship. Secondly, by worshipping God as motherly -power, we can pay respect to our own biological mother too. Devotion is not only needed at religious practices, it is also needed for other aspects in life. We all should work with devotion being free from any kind of earthly pleasures.

Individual work: Identify the incidents and teachings from the life of Rama Prasad.

Lesson 10, 11, and 12: Sarada Devi



Sarada Devi was born in a village named Joyrambati under the district of Bankura in West Bengal on 18 Poush 1260 (1853 AD). It was Thursday. Her father was Ramchandra Mukhopadhyay, and mother was Shyama Sundari. She was named Thakurmoni Devi after her birth. She had another two names. Her mother named her Khemangkori and one of her loving aunt named her Sarada. Afterwards she was known after her aunt-given name. She was the first child of her parents. She had another sister and five brothers.

The family of Sarada Devi was not solvent. They could barely survive on the harvest from their small amount of farming land and the small income her father had from priesthood. It was a time when people used to believe that if girls were literate, they would not help in household chores. So Sarada's father was entirely careless about her education. However, Sarada Devi often went to Pathshala with her brothers from her own interest. Thus she could learn a little how to read but she didn't learn how to write. However, she could learn many things from the *Kathak Thakur*, watching jatra or hearing *kirtana*.

Individual work: Write about the childhood of Sarada Devi.

Sarada Devi was married to Khudiram Chottopadhyay's son Godadhor. This Godadhor is the famous devotee Ramakrishna Paramahansa Dev. Sarada Devi did not enjoy her husband's company for long. Their conjugal life was not a long one too, only for about one and a half years after their marriage, Ramkrishna came to Dakshineswar. Sarada Devi returned to her paternal home. After two years they met again at Joyrambati. After spending some days there Ramkrishna again returned to Dakkhinswar. Seven years passed by. Then Ramkrishna came to Kamar Pukur to see his birthplace. There he met Sarada Devi again. This time Ramkrishna gave many sermons to Sarada Devi regarding life and God. He said, "Ishwar (God) is very dear to everyone. If one loves him heartily and pray to her honestly, she can see Him. If you pray properly, you too will be able to see him. To realise Him is the objective of human life."

This advice of her husband touched Sarada Devi's heart. She took these words as her secret *mantra* and started a stoic life. Unlike many other women she never tied herself with the family matters. She sacrificed her husband to a life of devotion. After seven months Ramkrishna again came back to Dakkhineshwar. Sarada Devi again returned to her parents.

A long time passed away. Sarada Devi was anxious for her husband. She decided to go to Dakshineswar. She shared her decision with her father. Ram Chandra set out for Dakshineswar with his daughter. It was back in 1872. There was a bath ceremony *(gangasnan)* at the bank of the river Ganges in Kolkata during the full moon of Falgun. They started their journey to Dakshineswar keeping this ceremony ahead. Walking a long way they somehow arrived Dakkhineshwar.

After coming to Dakshineswar Sarada Devi engaged herself to take care of her husband. She was very careful so that there were no lapses in her duty. She involved herself in the devotion of God as was suggested by her husband. Soon she earned a new identity for herself. Everybody started calling her Srima.

Group work: Mention how did Sarada Devi become Shreema.

Sarada Devi proved her worth as a perfect partner for Ramkrishna through her devotion, her behaviour and prayers. Everybody respected her very much. She too considered everyone as her own child and had affection for all. Thus husband and wife both involved themselves in the service to God.

Ramkrishna died on 31 Sravan, 1923 (15 August, 1886). Srima became absolutely lonely by losing her life partner, though her fans and followers used to surround her. She started visiting sacred places to pacify her mind. She visited Kanshi, Brindaban, Puri and other religious places. It could calm her mind to a certain extent.

Sarada Devi did not have academic education but she was very liberal. She was out of superstitions. An incident with Sister Nibedita proves this statement. One day Vivekananda sent Sister Nibedita to meet Sarada Devi. One of Sarada Devi's disciples asked her whether she was interested to see a lady foreigner. Sarada replied, "Naren has sent me a white lotus. How can I refuse it?" Long ago welcoming a foreigner this way was not easy and she could do it only for her liberal attitudes.

Srima became very ill during her later days. She called on her follower Saradananda and told her, "Perhaps my time for departure is too near." After a few days Sarada Maa left her earthly body on 4 Sravan 1327 (1920 AD). Her cremation was done in the Belur Moth. Next year a temple for women *(matrimondir)* was erected there.

Few advices of Sarada Devi

1. Hold patience like the earth. There are tortures on the earth too. The earth endures them. Human beings need endurance like the earth.
2. If you want peace, don't blame anyone. Try to make the world your own. None is a stranger. This is your own world.
3. Do worshipping or adoration at the early stage. It is difficult to do at the later stage. Do now whatever you can.

The first thing we learn from Sarada Devi's life is sacrifice. Nothing can be achieved without sacrifice. Godadhar became Shree Rarnkrishna because of Sarada Devi's sacrifice. Those who are very much involved in worldly activities cannot go far. Human beings should have patience. Peace will not prevail in a society if people are impatient. Instead of finding others' fault, it is better to realize one's own faults. Thus one can be able to love this creation and hold everyone. Acts of prayer or devotion should be done in young age when a person is physically sound. A weak body cannot be supportive to any activities.

We will always remember the lessons of Sarada Devi and abide by them.

Group work: Identify the main happenings of Sarada Devi and their lessons.

Lessons 13, 14,15 and 16: Swami Vivekananda



Swami Vivekananda was born in Kolkata on 12 January 1863. His father Biswa Nath Dutta was a famous lawyer. He was an intellectual too and knew many languages. His mother, Vuboneswari Debi was a skilled homemaker.

Vivekananda's original name was Narendranath Dutta. He had another name in his childhood – Bireshwar. But everybody called him 'Bilay' adoringly.

Vivekananda had a short life of only 39 years 5 months and 23 days. His contribution to humanity during this short period of life is simply unique. Humankind will always remember his contribution.

It has been previously said that in his childhood everybody called him Bilay. Though he was very naughty and adamant, he was very intelligent. His academic performance was always very brilliant. Besides, he was expert in music and sports.

From his childhood Bilay showed his diverse potentials. He was truthful as well as courageous. An example can be given here. One day a teacher was teaching in the classroom. Bilay was chatting with some of his friends that time. Seeing that the teacher became very furious. He asked them few questions. Nobody could answer except Bilay. He could answer the questions because he was listening to his teacher though chatting with his friends. The teacher asked the group to remain standing except Bilay. But Bilay stood up with others. The teacher said, "You don't need to stand up". Bilay replied, "I too took part in the chatting. So I'm a wrong doer too.' The teacher became very happy with Bilay's honesty and courage. This honesty and courage is reflected in his actions thoroughout his life.

Bilay used to respect the saints and sages very much. He used to love the poor people as well. Seeing anyone in distress, he used to collect cloths, foods, and everything possible from his home to distribute among them.

Individual work : How did Biley show honesty and fearlessness.

There were signs from his childhood that one day Bilay would be a heroic saint like Swami Vivekananda. During his childhood Bilay was the team leader of his group. He often chose meditations as his favouriite game with his friends. Sometimes he practiced it alone. Meditation was one of his favourite games.

Gradually Bilay grew up. He did well in the examinations of schools and colleges. At this stage everybody started using his original name, Narendra to call him. He passed BA too. In the mean time, he gained sufficient knowledge in law and Philosophy. But suddenly there was change in his mind. He often thought about God. He was tormented by some questions - Does God exist? Can we see Him? Many times he asked others these questions but was not satisfied with the answers. Eventually, he met the famous devotee, Ramkrishna who was staying at Dakkhineshwar Kali Bari. Narendra Nath went there one day and asked Ramkrishna "Have you seen God?" Ramkrishna replied laughing, "Yes, I have seen Him as I see you. I can show Him to you if you desire".

Narendra liked this simple man. He felt a kind of respect for him. He started going to Dakkhineshwar regularly. He was initiated for sacrifice from Ramkrishna. Narendra became a home leaving saint. He was named Vivekananda. Later, his followers called him Swami or Swamiji.

Vivekananda left home but his mind was occupied with the idea of the well being of India and her people. So, he set out for different parts of the country. He wanted to see the condition of his country people. He travelled the whole of India. He saw the poverty in his country. He saw how people were suffering from illiteracy. He was sorry to see the abject condition of the people. He wanted to know the reasons for this situation. At the same time, he started thinking seriously how to make people free from such sufferings.

India was governed by the British rule that time. He could realize that the nation was being ruined by the rules of the foreigners. He felt that the nation should be rescued. He realized that the country would not succeed without freedom. He fixed up his mind to remove poverty and illiteracy. He understood that the welfare of the country lies in the love for humanity, and arousal of confidence in everybody's mind.

Group work: Which steps did Vivekananda advocate for the development of the country?

He went to America is 1893. He gave a lecture at the Conference of World's Religions in Chicago in 1893. He began his speech with "Sisters and Brothers of America, though others started their speech with 'ladies and gentlemen'. Everyone was impressed to hear this new address. They really liked his approach of making people of a different country close by addressing them brothers and sisters. He said that in Hinduism all religions are equal. All religions have the same objective. As all rivers go to the sea, similarly all religions have the same objective to gain the blessings of God. So people in the world need cooperation - not conflict; exchange

of love not destruction; coordination and peace not difference of opinion. Everybody became very happy with the speech of Vivekananda. He was judged the best speaker. Vivekananda was only thirty years and eight months old then.

After this event Vivekananda became very popular in the US. He had been requested from many places for more lectures. Vivekananda responded to these requests and won the American people's hearts with his lectures. Then he went to Europe. He gave many lectures in England, France, Italy, and some other countries. People of Europe could know about Hindu religion and its philosophy from his lectures once more. Thus many people became his earnest fans. Margaret Elizabeth Noble was the most notable among them. She was so influenced by the ideals of Vivekananda that she left her own homeland, Ireland for India. She took initiation from Vivekananda and from then on she is known as sister Nibedita.

After four years Vivekananda put a stop to his world tour and came back to country in 1897. People welcomed him warmly and gave him a huge reception. In that reception he urged the people to come forward to resist any kind of injustice. He also asked everyone to come out of superstitions. He urged everyone to come to a common platform forgetting all types of distinctions. He stressed that power and bravery are synonymous to religion. He noted weakness and cowardice as sins too. He also reminded that liberty stands for religion whereas dependence stands for sin.

Individual work: How did Vivekananda become best speaker at the conference of World's Religions?

According to Vivekananda truth is the basis of all religions. Religion means helping others while torturing others is a sin too. Self honesty and sincere work are parts of religion. Members of disadvantageous castes such as the shoe menders, cleaners, illiterate people, or poor people are our brothers. To serve these people is highly religious. He believed that to gain success we need both self confidence and belief in God. He also emphasized body building of young fellows before their involvement in religious practices. A fragile body is neither supportive of religious practices, nor for any other work. So, students should play football before reading the Gita, as he observed, because it will make their body fit. Then they will have better understanding of the Gita. Poverty too is a barrier in religious practices. Therefore, eradication of poverty is a must. He also maintained that other creatures should be served as God as this is a service towards God. In this respect we can remember his famous quotes:

Bahurupe sommukhe tomar, chari kotha khujicho ishwar?

Jibe prem kore jei jon, sei jon sebiche ishwar

(**Meaning:** Why are you trying to search for God separately? God stays before you in different shapes. He who serves the creatures serves God.)

It has been previously said that Vivekananda never believed in any sort of distinctions. He also hated untouchability. He established a shrine or *math* in remembrance of his guru Ramkrishna Paramahangsa Dev. This *math* is called Ramkrishna *Math*. It is situated at the west part of the Ganges in the district of Howrah, West Bengal. This shrine is commonly known as Belur Math. This was established with the mission of serving the humanity.

Vivekananda also established the Ramkrishna Mission to preach his guru's philosophy. There are many branches of these *maths* and missions all over the world. They are administered by Belur Moth. The centre of the *maths* and missions working in Bangladesh is the Ramkrishna Mission in Dhaka. Millions of people around the world are offered service from these centres. The services offered from here include education, treatment, emergency help etc.

Vivekananda used to help to humanity irrespective of religious or national identity. Once there was extreme famine in Kolkata. Ramkrishna mission opened some shelter centres. Some Muslim boys came there to stay. When asked what to do with those Muslim boys, Vivekananda assured that they would certainly stay there.

He also directed his people to ensure their proper food and support for their own religious practices.

Vivekananda was very hard working. Work was his life. It badly affected his body very soon. As a result, he passed away on 4 July 1902 at Belur Math.

Learning from Vivekananda: We learn from Vivakananda's life that honesty and bravery are two of the best qualities of human beings. Without them none can proceed in life. All people in the world belong to one clan. Individual beings may have separate religious faith but the basis of all religions is the same - Truth is religion. Fellow feelings or liberty are parts of religion. Subjugation or torturing others is also a sin. He also taught that poverty should be eliminated from human beings before asking them to follow religious formalities. Nobody listens to religious sermons if they don't have food to survive. Besides, there is no distinction between the rich and poor; between a show mender and a cleaner. All are brothers. No human being is untouchable whatever his occupation is. Self confidence and trust to God are pre conditions to development. We also learn that our body should be healthy and strong because with a weak body neither religion nor other activities can be done properly.

We will apply the teachings of Vivekananda to our personal life. Then we will succeed in life.

Group work: Identify the lessons of Vivakananda's life.

Lesson 17, 18, 19, and 20: Prabhu Jagadbandhu

Prabhu Jagadbadhu was born in Dahapara village under Murshidabad district in West Bengal on 17 May 1871. His father was Dinanath Chakravarty and mother was Barna Devi. He was the third child of his parents. His paternal home is at Komorpur village in Faridpur district. The village went under in the river Padma and then they started living in Gobindapur village. Dinanath was a scriptures-specialist Brahmin. He earned the title *'nayratna'* as recognition of his intellectual abilities. He went to Murshidabad as part of his job. There he lost his wife in early life. Jagadbandhu himself was at his teens that time. After his wife's death, he came back to his own village Gobindapur. Then his cousin Digambari took the responsibilities of looking after him. When Jagadbandhu was five years old, he lost his father. After few months in their village, Gobindapur, also went under in the river Padma. Then the Chakravarty family shifted to Brahmmankanda, a suburb of Faridpur.



He was a student at Faridpur Zilla School. Later he took education from Pabna. There was a banyan tree near the town and a saint used to live under that tree. The saint had special power to utter infallible words. People called him *Khyapa Baba.* One day Jagadbandhu met him. He used to call this man 'Old Shiva' *(buro Shiv)*. Jagadbandhu frequently went to that man and gradually they developed a kind of intimacy. It resulted in change in Jagadbandhu. He was influenced by the spirit of Gouranga and started composing verses on devotion-based religious practices *(vaktidharma)*. He was often absorbed

in meditation under the tree whenever he had any free time.Thus his education did not proceed far. However, he was able to attract a group of young people as his fans in Pabna town and the suburbs. His original name was Jagat. But his followers used to call him Prabhu Jagadbandhu. Later, he was known after this name.

Suddenly one day Jagadbandhu left his companions and started for pilgrimage. After spreading Harinam at different holy places, villages, and towns he arrived at Shreedham, Brindaban. There he plunged himself into deeper and more serious practices. Gradually he became a lover of Shree Radha. Whenever he heard the name of Radha, he was lost in special feelings.

After spending some days there he returned to Faridpur. He came to Brahmmankanda in 1890. That time the suburbs of Faridpur were mainly dominated by underprivileged people like the *Snaotal, Bagdi, and Namhhsudra*. They were hated and considered untouchable by the elite people. The heart of Jagadbandhu became too soft for them. He called the leader of the Bagdi community, Rajani. When he came, Jagadbandhu gave him a big hug. Rajani felt too pleased. He said, "We are from the lower class of the society. Everybody hates us. But how come you hug me!" Prabhu replied, "Who has said that you are from the lower class? There is no distinction between the upper and the lower among human beings. Everyone is equal. You all are the disciples of Shree Hari. Everyone in your community belongs to the Mohant clan. From now on your name is Haridas Mohant. Your job will be to chant Harinam for everyone's betterment. You all be blessed. Soon your sufferings will come to an end."

Rajani was impressed by the words from the Prabhu. After returning home he told it to others. Then everybody joined in *Harinam*. Within a very short time Haridas Mohant expressed himself as a famous *podokirtaniya* with the blessings of the Prabhu. Gradually, this Harinam Sangkirtan practice spread to other places such as Faridpur, Barisal, Jessore, and some other places. And thus a new group, *Mohanam Samproday*, emerged. Shreepad Mohendraji had the highest contribution to organize this group and he was a fan of Prabhu Jagdbandhu.

The name of Prabhu Jagadbandhu spread over the West Bengal as well. The untouchable people such as *domes* (people belong to a class who are assigned to burn dead bodies) were inspired by his philosophy. They formed a few groups of *Harinam Sangkirtana*. They were known as *Vrajajan* (people from Vraja roaming to distribute Harinam). Thus they achieved the right to live as human beings keeping their heads upright. The contribution of Prabhu Jagadbandhu to changing the society is unforgettable.

Individual Work : Describe the role of Jagadbandhu in changing the society?

One day Prabhu set out with his companions for travelling. Coming to a bushy place he declared that he would establish a Shree Angan there. The Shree Angan was established there as per his desire. It was the place where Prabhu started his Gomvira Lila. This Lila continued since Ashara 1309 (1902) till 16 Falgun 1325

(1918 AD) for long 16 years and eight months. During this time he was speechless. Just after three years he died in 1921.

Some advices of Prabhu Jagadbandhu

1. This is an age of holocaust *(proloykal)*, Namkirtana is the only truth here. Only *Harinam* can save this creation. Chant *Harinam,* only *Harinam*.
2. Don't hurt your parents being guided by naughty thoughts. If anyone doesn't see peace in the family, she/he won't see peace, taking a life of a mystic.
3. Speaking unnecessarily is unfortunate. Don't create any room in your ears or heart to criticise others. Shake off criticisms. Write on the wall-no criticism of others.

Learning from Jagadbandhu: The moral lesson we have from the life of Jagadbandhu is all human beings are equal. None is superior and none is inferior. None is untouchable and none to be hated. Everyone has equal rights in the society. We also understand that is not fair to hurt other religion. Besides, blaming others or criticizing others is not a good thing. We must leave this habit. We will follow these lessons and inspire others to follow them.

Individual work: How will you apply the lessons you gain from the life of Prabhu Jagadbandhu?
Group work: Write ten sentences about a great man or woman of your acquaintances.

Sample Questions

Multiple Choice questions

1. Who used to practice Kali's sadhana in Brahmajnana?

A. Sri Chaitanya B. Prabhu Jagadbandhu

C. Swami Vivekananda D. Sadhak Ramprasad

2. What is the ideal of Prabhu Jagadbandhu's life?

A. Killing bad people and protecting good people

B. Without renunciation, nothing great can be achieved

C. One cannot be arrogant for knowledge

D. Unnecessary enthusiasm for others is not good

Read the following stimulus and answer questions 3 and 4:

Story-1	Story-2
In the village of Lakshpipur, a large snake was spotted in a pond. Out of fear of the snake, no one dared to go near the pond for any work. Upon hearing the news, a snake charmer arrived and killed the snake, saving the villagers.	After Ratna Rani's marriage, her husband mostly stays at his workplace, while she spends her time at her parental home engaged in religious activities. Her devout husband visits her parental home only after a long time, and that’s when they meet. Whenever they do, he advises Ratna Rani to stay on the path of God.

3. Which incident of the ideal life story can be seen in the activity of the snake in incident-1?

a. Killing of Bakasura

b. Holding Govardhan

c. Defeating Kaliya

d. Sarveswari Devi

4. The lesson of the ideal life story that is similar to incident-2 in real life is-

i. Sadhana and bhajan should be done at an early age

ii. One should work without greed towards the world

iii. Finding someone's fault does not bring peace

Which of the following is correct?

a) i and ii b) ii and iii

c) i and iii d) i, ii and iii

Creative question:

Scenario-1

In addition to teaching, Animesh Babu also writes books for the worldly and spiritual development of people. He is generous, so he married his children in other castes. Moreover, he always thinks about the welfare of people and society.

Scene-2

Being at the feet of his mother

He does not rise up—

A. What is a great man?

B. Everyone is very happy with this speech of Vivekananda - which speech is being talked about here? Describe.

.

C. Explain which great man's ideals are reflected in Animesh Babu in incident-1.

D. Evaluate the song of incident-2 in the light of the ideal life and character of the great man whose song is similar to the song written by him. .

Short answer questions:

A) How did Beel show honesty?

B) How did Keshav Mishra's arrogance fall? Explain.

C) How can we put the teachings of Sarada Devi into practice?

D) How did Vatsasur try to kill Sri Krishna?

D) Why did the cowherds leave Gokul and go to Vrindavan?

Chapter Eight

Hinduism and moral values

Moral lessons can be learnt through religious practices. The lessons in this book tell us that religion is very helpful in shaping up our character. The book also familiarises us with exemplary myths that reflect positive qualities such as sacrifice, patience and kindness. This chapter discusses open mindedness, help to others or charity, positive courage, tolerance along with some moral values and their importance. This chapter also discusses how to keep away from evil practices such as addiction and why we should hate this kind of activities.

At the end of this chapter we will be able to

- explain the inter-relation between religion and moral practices;
- explain open-mindedness, charity, positive courage, tolerance and some other moral values in the light of Hinduism;
- explain the importance and formative ways of these moral values in the familial and social life;
- explain ideas of drugs and addiction;
- explain that addiction is an evil practice;
- narrate how to keep away from addiction and
- practice moral values in social life.

Lesson 1: The interrelation between religion and moral values

There are ten characteristics of religion such as truth, discipline, calmness, forgiveness etc. They are moral values, too. The person who acquire these moral values and applies them to personal or social life is considered a religious man. People consider him a good person. A good person in the society is a knowledgeable person, too.

Mere knowledge is not sufficient either. It should be applied. So, the knowledge we learn from religious studies should be applied to our personal or social life. At the same time, when we apply the knowledge we earn from religious studies, our behavior shows moral values. Religion is not simple practice of some formalities or celebrations. Religion is in one side 'atmo-mokkha' i.e it is a means of self freedom and peace. On the other hand, it is for 'jagadhita' which means the wellbeing of the universe. For example, let us consider this statement- God stays in His creatures as soul. If we mechanically learn it and keep our learning without realizing or practicing, it has no benefits. However, if we hold this truth that God lives in human beings and then take care of other creatures as God, our learning is successful.

Here the religious teachings are to consider all creatures as important as God. The moral lesson here is–we should serve all creatures. Therefore, it can be said that religion is a means of moral education. And without moral practice religion is nothing but formalities of ceremonies.

Moral teachings awaken religious consciousness and religion strengthens the basis of moral teachings. The following sections discuss the four moral values such as open mindedness, charity, positive courage, and tolerance in the light of Hinduism. It will also focus the relation between morality and religion.

Individual work: Explain the relation between religion and moral education with four examples.

Lesson 2: Generosity

The word 'liberal' or 'open-minded' means great, virtuous, or saint. Open mindedness denotes the quality of being liberal. So, it can be said that generosity is the greatness of one's character.

What do the saints do? They consider all equal. Everyone calls the same attention from them whether they are rich or poor, intellectual or illiterate. Members of all religions are the same to them. It is said to define a liberal person- *udarcharitanag tu bosudhoibo kutmbokom*. It means all people are relatives to a liberal or open minded person. No one is alien to them. The poem 'manush jati' written by Satyndranath Dutta is a burning example of generosity. In this poem the poet has writen.

kalo ar dholo bahire kebol

vitore sobar soman ranga

This kind of sense that doesn't allow distinction among human beings is called liberal attitude. This is a moral virtue and a part of religion. Generosity develops a person's character. A liberal person never calculates what she or he has achieved; and does not repent for what is not achieved. That person finds pleasures in giving not in receiving. Generosity fills the mind with mental peace.

On the other hand, thinking of personal interest narrows our mind. Then we just forget the benefits, happiness and well being of others in a society. It hampers progress and development of a society. So, liberal attitude or generosity is also essential for a society.

There are many myths of generosity in Hindu religious books. Rishi Boshisto showed liberal attitudes repeatedly to Bishwamitra. The sacrifice of Dadhichi Muni for the greater benefits of the deities will always be written in the golden words.

We will show liberal attitudes in our behavior too. We will be happy to see others happiness; and unhappy to see others unhappiness. Thus we will be able to strengthen our character. It will do good to the society too.

Individual work: Identify two liberal persons of your society and narrate their qualities.

Lesson 3: Charity

Ratul is Abul's class mate. They are from the same locality. Abul's family consists of Abul and his parents. One day Abul did not come to his school. It was very unusual for Abul. On the way back home from his school Ratul went to Abul's home and saw him by fever. Abul's father was not at home. His mother was unable to go anywhere leaving her son alone. Then Ratul ran to call in a doctor quickly.

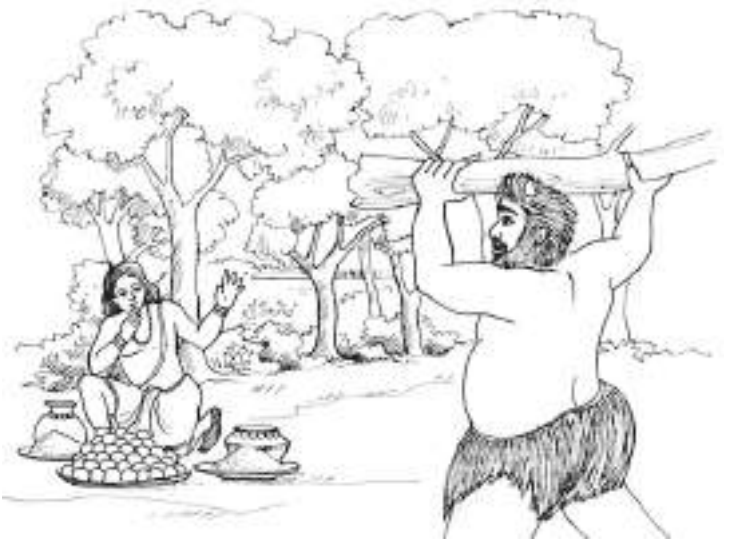
This attitude of Ratul for Abul's family is called charity.

Charity means doing something good to others. When something is done for others without expecting any result, it is called charity. In this regard, Kamini Roy writes in one of his poems:

porer karone sartho diya bolie
jobon mon sokol e dao tar moto
sukh kothao ki ache
apnar kotha vuliya jao.

We provide service to others through charity. As God resides in us as soul, we do service to God through charity. Charity makes a person liberal. It makes a person calm. It also produces a kind of self satisfaction for the person who practices it. It helps minimize others' sufferings. After the charity is done, a bridge of love is established between the persons who does the charity and the person who is benefitted from it. This is why, there is a strong role of charity in individual or social level.

The Mahavarata says that once a demon started inflicting tortures on the people of a village. Its name was *Bokrakkhos*. Every day he attacked some human beings and some animals and killed them. He ate a few of them and left the others. The villagers then requested the demon. "We will send one person everyday from our house. Please don't kill so many people". Bakrakkhosh agreed. It was a turn of a particular family one day. That day a member of that family must die. Then the Pandavs - Judhistir, Vim, Arjuna, Nakula, and Sahadev were staying at that family with their mother, Kunti. Hearing them crying, Kunti went forward.



Instead of the person supposed to go to Bakrakkhosh from that family, Vim went there. In fact, he was requested by his mother. He killed the demon and thus could save the man supposed to die that day. He could save the villagers too. It's a glaring example of charity.

We, too, will do charity. It will make our character more charming. People around us will be benefitted from it, too.

Group work: Identify five examples of charity and write about their impacts.

Lesson 4: Serving

Serving means to take care of others. In other words, it means to nourish. To serve means to nurse someone with great affection. It is a great quality of a human being. Serving is the greatest religion. In scripture, it is advised to serve mankind as Shiva. Because God prevails in every creation of Him. So to serve the trees, birds, and animals is also a part of serving God. In this regard Swami Vivekananda said,

"Jibe prem kore Jei Jon Sei Jon sebiche Ishwar".

The importance of serving in family life and social life is boundless. Every member of the family should take care of others. Every great man of the society is a great votary to mankind. The real success of a doctor is to cure the patients through service. To serve the poor, the distress and the orphans is to serve God. Motherland is our mother. We have to serve the motherland like our mother.

We shall serve all the members of the family along with our relatives and other members of the society within our ability. We shall serve all the creatures of God including the trees. We should be involved various voluntary activities.

Lesson 5: Courage


Ovimonyuu

Courage means doing something without any fear. Courage means taking the risk of doing something good knowing risk of danger. It is necessary to show courage in the path of life. courage throughout the paths of our life. It increases our mental strengths. It teaches us how to face adverse situation courageously.

When a powerful person inflicts tortures on weak, a courageous man stands beside or fights for the weak.

It is said Mahabharata boy that Ovimonyu showed courage. There are so many examples of courage. The Ramayana, the Mahabharata, the Purana, Jona, Probir, Bidula proved positive courage to save their country.

The freedom fighters of our country against the fought then Pakistan. The freedom fighters did not have enough weapons. But their heart was full of courage. This is why courage is one of the qualities of the patriotism. It is a part of religion, too. It is a moral virtue, as well.

Individual work: Identify four areas to show courage and then write your roles in those places.

Lesson 6: Tolerance

We are human beings. As human beings we all have our own knowledge, intelligence, concepts, and opinions regarding life and the earth.

As I have my own opinions, another person has his or her opinions, too. Generally we think that our own opinions correct only. We do not respect others' opinions or neglect them. This leads us to conflicts. Sometimes these conflicts result in loss of life. But if we evaluate others' opinions in taking decisions, there should not be any conflicts. It is good for everyone, as well.

Tolerance refers to the tendency of respecting others' opinions or have a patient attitude to them.

There are many ways and in the world. In religious practies various ways and beliefs have also been created. Tolerance is expressed when we respect other paths, opinions, or religions. In this was parity is developed.

There are so many different religions in the world. These different religions are due to the diffent worshiping god or objective, the ways of worshiping and the ways of life-style of the worshipers. But all have the same ultimate goal. The goal is to have the blessing of supreme God or Ishwar and the well-fare of the creations and the world.

Lord Krishna says to Arjuna in the Sreemodbhagavad Gita

Je jotha mang propodyante tangstathoibo vojamohyam

Mama bortomanubortyonte monusya partho sorbasha. (4/11)

It means that the way one worships me or through which ever images, I satisfy him or her in that way. Dear Partha (Arjuna), human beings seek for my help in their own ways.

Tolerance is one of the main components of social discipline. If we do not acknowledge others' paths, conflict is inevitable among different beliefs. If we believe that our own paths are the best, we neglect the paths of other believers.

Too much rigid opinions make room for blind religious views. Blindness turns to fanaticism or dangerous communal feelings. Therefore, tolerance is an important moral quality to be applied to our personal, social, or state affairs.

Individual work: Identify five areas to practice tolerance.

Lesson 7: The importance and ways of practice generosity, charity, serving, courage and tolerance

Generosity makes a person noble. On the other hand, charity brings well-being in a society. Charity is also a virtue of a great person. In fact, they are inter-related.

Religious activities are exercised by practicing generosity and charity. It helps a person to acquire morality. Serving creatures is to serve creators.

Courage inspires one into good deeds. Punishing the wicked, working for justice, or saving own country require courage.

Tolerance is the main source of peace and parity. It ensures discipline in a society. Meanness and communal feelings arise when there is lack of tolerance in a society. Therefore, tolerance is needed to ensure peace, parity, and discipline.

Individual work: Give arguments in favour of the statement – open-mindedness, charity, courage flourishes human character.

Lesson 8: Use of drugs as an immoral activity

Now we are going to discuss an activity which is immoral. It is the taking drug. We should avoid it.

Drug includes a list of things that creates addiction. Some of them are - cigarette, tobacco, wine, marijuana, heroine, pathedrine, phensedyl etc. Some sleeping pills that cause numbness are also used as drugs.

Addiction to drugs

It refers to dependence on drugs and excessive interest in taking these things.

Why is addiction immoral?

Addiction is immoral as it affects a person bodily and mentally. Besides it ruins a person financially and brings about misfortunes for a family or a society.

Impact on the body

Addiction causes many kinds of diseases such as less appetite, stomach upset, indigestion, malnutrition, damage of respiratory system, permanent cough, asthma, lung cancer etc. Apart from all these it causes heart disease and mal-functioning of kidneys.

Mental damage

Drugs pave the ways to addiction. Due to addiction a person loses his capacity to judge what is good or bad. In such a situation a person can do any bad things.

Financial loss

Addiction brings misfortune for a family and a society. It destroys peace in a family. Family members are anxious about an addict as she or he may do anything anytime. It has bad impact on a society.

Addiction brings misfortune for a family and a society. It destroys peace in a family. Family members are anxious for an addict as she or he may do anything anytime. It has bad impacts on a society.

Addiction is a great sin in Hinduism. An addict is the worst sinner. Even if anyone keeps in touch with an addict, she or he is also a sinner. So, we must keep away from addiction.

Some ways to keep away from addiction:

1. Follow the religious restrictions that addiction is a great sin.
2. Addiction is immoral. Therefore won't support any immoral acitivity.
3. Do not keep any kind of relation with a drug addict.
4. Promise :

   Say no to drugs

   Follow the ethics and the religious teachings.

Sample Questions

Multiple Choice questions

1. What is the act of working for others without any expectations?

A. Altruism B. Generosity

C. Truthfulness D. Duty

2. What is meant by courage?

A. Working with the recognition of others' opinions

B. Serving someone with love

C. Working without expecting benefits

D. Standing up for injustice

Read the following prompt and answer questions 3 and 4

On any festival day, Sadhan Chandra invites people from all walks of life to lunch and he also eats with them. His wife Sulekhadevi is also very determined, always giving importance to the opinions of others when doing any work. The neighbors are impressed by their behavior and are inspired to practice it.

3. What moral values are revealed in Sadhan Chandra's behavior?

A. Forgiveness B. Courage

C. Generosity D. Philanthropy

4. The values that Uddipkar Sulekhadevi shares with her can be used to-

i. Conflicts can be avoided

ii. Bigotry and bigotry can be removed

iii. People in the society benefit from it

Which of the following is correct?

A) i and ii B) ii and iii

C) i and iii D) i, ii and iii

Creative question

Even though Puravi Dutta's husband is abroad, she is happy with everyone in the joint family. She is very patient and heals anyone in the family when they are sick. No one returns from her house hungry. This makes everyone in the family like and respect her. The only problem in the family is Puravi's brother-in-law. Her brother-in-law Sukhlal's words and deeds do not match, he hangs out with bad people for many nights and sleeps until late. Lately, he has been irritable. As a result, there is constant unrest in the world.

A. What are the signs of religion?

B. Explain what is one way of teaching morality.

C. Explain the moral quality that emerges in the character of Uddipak's Puravi Dutta in the light of moral values education.

D. Evaluate the results that the activities of a person like Sukhlal can bring in life in the light of the textbook.

Short answer questions:

1. What does it mean to say "Udar Charitanam Tu Vasudhaiva Kutumbakam"?
2. Write an example of how you want to do philanthropy.
3. What harm can drug use cause to the body?

The End

পরিশিষ্ট

সংস্কৃত মন্ত্র উচ্চারণের নিয়ম:

পূজা, প্রার্থনা বা বিভিন্ন প্রয়োজনে আমাদেরকে সংস্কৃত মন্ত্র পাঠ করতে হয়। কিন্তু সংস্কৃত উচ্চারণ সম্পর্কে প্রাথমিক ধারণা না থাকায় মন্ত্রসমূহের উচ্চারণ সঠিক এবং শ্রুতিমধুর হয় না। এমনকি অনেক সময় অর্থেরও বিভ্রাট ঘটে থাকে। এখানে সংস্কৃত মন্ত্র উচ্চারণের কিছু সাধারণ নিয়ম বর্ণিত হলো যাতে শিক্ষার্থীরা নির্ভুলভাবে মন্ত্র উচ্চারণ করতে পারে। বর্ণিত নিয়ম অনুসরণ করে পাঠ্যপুস্তকে অন্তর্ভুক্ত বিভিন্ন মন্ত্রের উচ্চারণ অনুশীলন করা যেতে পারে।

হিন্দুধর্মের ধর্মগ্রন্থসমূহ বৈদিক ও সংস্কৃত ভাষায় লেখা। 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। অন্ত্যস্থ য বর্ণটি ইয় (য) এরূপে উচ্চারিত হয়। যেমন, যা দেবী= ইয়া দেবী। যদা যদা হি = ইয়দা ইয়দা হি। অন্ত্যস্থ য (য)- ফলাটি ইয় এর মতো উচ্চারিত হয়। যেমন সূর্য = সূর্-ইয/ ছুরিয়। বরেণ্যম্ = বরেণ্-ইয়ম্ / বরেণিয্ম্। বীর্যবান্= বীর্-ইয়বান্/ বীরিয়বান্ ইত্যাদি।

সংস্কৃতে দুইটি ব। বর্গীয় ব এবং অন্ত্যস্থ ব। কোনটি বর্গীয় ব এবং কোনটি অন্ত্যস্থ ব তা বোঝার জন্য ব্যাকরণজ্ঞান প্রয়োজন। সাধারণত সন্ধিজাত এবং প্রত্যয়জাত ব অন্ত্যস্থ ব হয়। তাছাড়া বরম্, বা, বিনা, বৃথা, বৈ প্রভৃতি অব্যয় পদের ব অন্ত্যস্থ ব হয়। সংস্কৃতে অন্ত্যস্থ ব এর উচ্চারণ ওয়া এর মতো (ইংরেজি W 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। তবে এখানে উচ্চারণসহ কয়েকটি মন্ত্র দেওয়া হলো।

১. 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?

২. 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। মৃৎইওর্-মা অমৃতং গময় আবিরাবীর্-মা এধি।]

সরলার্থ: অসৎ হতে আমাকে সৎস্বরূপে নিয়ে যাও। অন্ধকার হতে আমাকে আলোয় নিয়ে যাও। মৃত্যু হতে আমাকে

অমৃতলোকে নিয়ে যাও।

৩. গায়ত্রী মন্ত্র-

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।

৪. ওঁ অপবিত্র: পবিত্রো বা সর্বাবস্থাং গতো'পি বা।

য: স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যাভ্যন্তরে শুচি:।।

[উচ্চারণ - ওম্ অপবিত্রহ পবিত্রো বা ছর্বাবছ্থাং গতো'পি বা। য: স্মরেৎ পুণ্ডরীকাক্ষং ছ বাহ্যাভ্যন্তরে শুচিহ্]

অনুবাদ- পবিত্র বা অপবিত্র যে যে অবস্থায়ই থাকুক না কেন সে যদি শ্রীবিষ্ণুকে স্মরণ করে তবে তার ভিতর ও বাহির উভয়ই শুচি হয়।

৫. ওঁ তদ্বিষ্ণোঃ পরমং পদং সদা পশ্যন্তি সূরয়ঃ।

দিবীব চক্ষুরাততম্।। (ঋগ্বেদ, ০১/২২/২০)

[উচ্চারণ- ওম্ তদ্-বিষ্ণোহ্ পরমং পদং ছদা পশ্-ইয়ন্তি ছুরয়হ্। দিবীব চক্-ষুরাততম্।]

অর্থ- আকাশে সর্বতো বিচারী যে চক্ষু যেরূপ দৃষ্টি করে, বিদ্বানেরা বিষ্ণুর পরমপদ সেরূপ দৃষ্টি করেন।

৬. ওঁ জবাকুসুমসঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিম্।

ধ্বান্তারিং সর্বপাপঘ্নং প্রণতো'হস্মি দিবাকরম্।।

[উচ্চারণ- ওম্ জবাকুছুমছঙ্কাশং কাশিয়পেয়ং মহাদিউতিম্। ধোয্যান্তারিং ছর্বোপাপোঘ্-নং প্রোণতোঅছিম দিবাকরম্।]

অর্থ- জবাফুলের ন্যায় বর্ণ, মহাজোতির্ময় তমোনাশক, সর্বপাপবিনাশক, কশ্যপ ঋষির পুত্র সূর্যদেবকে প্রণাম।

৭. ত্বমাদিদেবঃ পুরুষঃ পুরাণঃ

ত্বমস্য বিশ্বস্য পরং নিধানম্।

বেত্তাসি বেদ্যঞ্চ পরঞ্চ ধাম

ত্বয়া ততং বিশ্বমনন্তরূপ।। (শ্রীমদ্ভগবদ্গীতা, ১১/৩৮)

[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।

2026 Academic Year

Class Seven : Hindu Religion Studies

জীবনের উদ্দেশ্য ঈশ্বর লাভ।

– শ্রী রামকৃষ্ণ



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