Hindu Religion Studies

Class Eight



National Curriculum and Textbook Board, Bangladesh

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Hindu Religion Studies

Class Eight

Revised for the year 2026

National Curriculum and Textbook Board, Bangladesh

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Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adheres 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 VIII been developed in light of the National Curriculum 2012. Special importance has been given to reflect the theoretical issues and provisions of Hinduism, the traditions and culture of this religion in the real-life practice of the students. Apart from this, the rituals of Hinduism, various biographies, anecdotes, avatars, lives, and sayings of great men and noble women described in Hinduism have been discussed in this book. It is hoped that all these will develop the moral qualities of the students such as honesty, generosity, devotion to duty, integrity, self-restraint, tolerance, respect for women, non-communalism, democratic values, patriotism, equality, and brotherhood.

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

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

October, 2025

Professor Robiul Kabir Chowdhury
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Chapter One
The Nature of God

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

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






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

- explain the idea that God is one and only;
- explain the idea of Brahma, God, Bhagavan;
- explain the nature of God in the eyes of the wise, ascetics and devotees;
- explain the nature of God and existence as soul;
- explain Sanskrit (verse) from scriptures and a Bengali poem about prayer to God with simple meaning;
- establish the faith and devotion to God through the realization of the nature of God.

Lesson 1: God is the one and only

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

Eko Devah Sarvabhuteshu gudhah
Sarvavyapi Sarvabhutantaratma/
Karmadhyakshah Sarvabhutadhivasah
Sakshi Cheta kevalo Nirgunascha//



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

God is directing this universe through a system. The planets, satellites and stars are moving on specific orbits in the vast endless sky. The living beings and inanimate objects all are moving within a system. The living beings are taking being born the body is left behind at the end of life through death. According to Hindu religion, the body is perishable, but the soul has no destruction.

There is discipline among all the living and non-living ertitics of the universe. Without a central controller, all the things of this universe would not be able to run systemetically. If there were more than one God in the universe, the planet and stars would not move accordingly, and there would not exist discipline in all living beings and inanimate objects.

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

God is omniscient. He knows everything. So, the virtuous are blessed by him;

He punishes to the offenders and controls invisibly everything . He is the only controller of everything.

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

New words : eternal, everlasting, universe.



Lesson 2 : Brahma, God, Bhagavan and Soul of living beings.

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

Brahma

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

Ishwar/ God

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

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

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

Bhagavan

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

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

The Soul/ Jivatma

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

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

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

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

God in the eyes of the wise

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

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

God in the eyes of the Ascetic (Yogi)

Those who seek God earnestly from the core of their heart leave all their desires, are called yogi.
Their main objective is to acheive union with God.



In the eyes of ascetic, God is the supreme soul. This supreme soul exists in living beings as soul.
So, living being is also God to yogi. The great ascetic and wise Swami Vivekananda mentioned that everything of this universe is multiform exposition of God and here is His eternal speech regarding God. **"Jibe prem kore jai jon, sai jon sebesi Ishwar".** That is to say "To serve the living beings is to serve God".

God in the view of the devotee

Those who worship the almighty God, living in family life and involving in the wordly works, are called the devotees. The devotees feel the presence of God in all living beings and in that way they serve God by serving the living beings. God is Bhagavan to the devotee. He is witty, joyful and virtuous.

sometimes God serves the devotee and carries the load of the devotees. The devotee also surrenders himself to God and considers his all works as the works of God. There exists a deep and close love of the devotees for God. Not only that, the devotee prays to God so that he/she can love the creation of God deeply.

New words: Surrender, self-knowing, subject-knowledge, great yogi.





Lesson 4 : Existence of God as Atma or soul.

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

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

Simar majhe, asim, tumi vajao apan sur.

Amar madhey tomar prakash tai eto modhur. (Geetanjali)

The supreme soul resides within the boundary of the body of living beings as soul. So, the life is so much beautiful and sweet due to activities of God in the living beings. From the above discussion, it is proved that Brahma is God (lshwar), Bhagavan and soul of living beings; Ishwar (God) is one without second.

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

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

Lesson 5 : Praying hymn and Bangla poem

a. A hymn of prayer:

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

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

Explanation:

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

b. Bangla Prayer Poem:

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

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

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

Note:

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

Shwetashwatar Upanishada : Shwetashwatar Upanisada is one of the best among the twelve main Upanishadas. There is the discussion in this Upanishada about where we were born, how we are living and where we will exist after annihilation. The nature of Brahma has also been explained in this Upanishada.

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

New words: doutless, motionless, transit, activison, fearlessness.

Sample Question

Multiple Choice Questions:

1. What are those called who are content with Brahman alone?
    A. Worshiper
    B. Devotee
    C. Yogi
    D. Wise

2. In the eyes of a Yogi, God-
    i. created everything
    ii. is present in every living being
    iii. fulfills all the desires

Which of the following is correct?
    A. i and iii
    B. i and iii
    C. ii and iii
    D. i,ii and iii

Read the following stimulus and answer questions 3 and 4:

Sajal, while chatting with his friend Indrajit, mentions that he has taken an oath after reading a religious text, vowing never to harbor enmity with anyone. Hearing this, Indrajit feels inspired to read the religious text. He engages in worship of God through rhythmic verses in the morning and evening and prays for the well-being of others.

3. Which text's knowledge did Sajal apply to take his oath?
    a. Yajurveda
    b. Atharvaveda
    c. Shvetashvatara Upanishad
    d. Kathopanishad

4. Like Indrajit, the prayer poem discussed in your textbook focuses on which main theme?

i. reaching god through good deeds
ii. ensuring discipline in all actions like god
iii. viewing all beings as friends

Which of the following is correct?

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

Creative Question:

Jaya Devi carefully draws a symbol with sindoor before performing any puja at home. Her husband, businessman Subal Babu, never turns away anyone who comes to his shop seeking help. He believes that through this, he is serving God.

a. What is meant by Jivatma?
b. In what form does God come to Earth to establish justice? Explain.
c. Explain the significance of the symbol Jaya Devi draws during puja to begin her worship.
d. Do you support Subal Babu's realization? Provide arguments in favor of your answer.

Short-Answer Questions:

1. When is Brahman known as Ishwara?
2. How does Ishwara govern the universe?
3. Why do we pray to Ishwara?

Chapter Two
The Scripture

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

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



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

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

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

Lesson 1 : Introduction to Vedic Literature

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

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

The following are the subject matters mentioned here as the parts of Vedic literature.

Four vedas

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

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



Brahmana

There are two parts of Veda. The part of the Veda that deals with the explanation of hymn and application and usage of hymn in various Yojna is called Brahmana. The Brahmanas are composed in prose. There are some rules of particular actions of ritual, necessary explanation about meaning of Vedic hymn, criticism of antagonistic doctrine etc. in Brahmana.

Aranyaka

Aranyaka and Upanishada are the parts of Brahmana. the activities of Veda are described in Brahmana. On the other hand, Gyan (wisdom) has been discussed in Aranyaka and Upanishada. The thing that has been composed in Arranya (Forest) is called Aranyaka. Theology is discussed in Aranayaka. Issues such as- objective of sacrifice, the origin of all creations and other spiritual matters are discussed in Aranyaka. Here profound knowledge has been compared with the Arranya or forset. That is, where deep spiritual knowledge is deseribed, is called Aranyaka. Aitareya, Brihadoranyaka etc. are mentionable Aranyaka.

Upanishada

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



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

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

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

Vedanga

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

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

2. **Kalpa (Ritual Instruction):** The ways through which the sacrifice and other rituals are imagined and executed are called Kalpa. It is the ways of performing Vedie sacrifice and rituals perfectly.

3. **Vyakaran (Grammar) :** In Vyakaran or grammar, languages are analysed and formulated. The origin of words are also analysed here. The study of grammar is necessary for correcting meaning at the time of the using language. As a result, grammar is also a vedanga.

4. **Nirukta (Dictionary) :** The origin of words, meanings etc. have been discussed in Nirukta.

5. **Chanda (Prosody):** Chanda (Prosody) is one of the best parts of six vedanga. The knowledge of prosody is very much necessary to recite properly and understand the meaning of hymns of Veda.

6. **Jyotish (Astrology):** In Vedic era particular Yajna (sacrifice) was held on particular lunar day or depending on starts. In Jyotish (Astrology) there is a discussion on them. To get the benefits from the Yajna (Sacrifice) Jyotish is a must.

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

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

Lesson 2 : Subject matters of four vedas

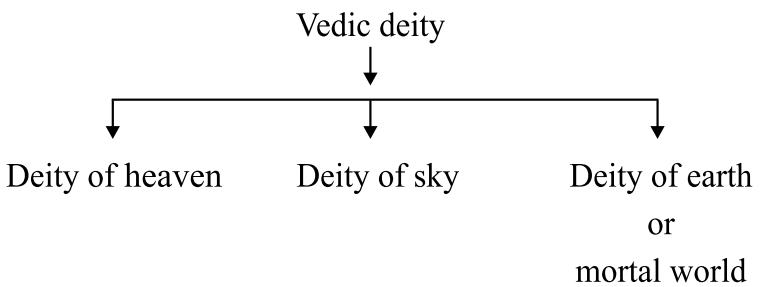
The Veda is the message of God. The sage Manu has said- 'Vedah akhiladharmamulam' If means the Veda is the root of all religions. Here, there are some descriptions about truth and different fields of knowledge in the Veda. This truth or knowledge is to be realized through spiritual vision. In the Veda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

Their prayers and praiss got the poetic forms in the voice of the sages. The sages have got them from God through deep meditation. So sages have said they have seen the Veda. For this reason, the veda has been called supernatural. So, the veda is not created by any man or person; it is seen in meditation.

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

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

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



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

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

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

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

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

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

Rigveda Samhita :

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

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

Indram vayam mahadhana
Indramarbhe havamahe/
Yujam vritresu vajrinam//
(Rigveda-1st Mondal, 7th sukta, 5th Rik)

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

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

Yajurveda Samhita

Yajuh means hymns of sacrifice. The ancient sages performed ritual or ceremony of sacrifice by chanting or reciting hymns from Veda. At the time of sacrifical rite, the particular hymn was chanted for particular deity. Thus the Veda in which the hymns of sacrifice were collected and complied is called Yajurveda Sambita. The methods of sacrifice rites have been compiled in Yajurvada. The calendar and idea about seasons was developed based on sacrifice or performed in different ways and duration. Some Yagna or sacrifices were daily, some were performed through the whole week. Some of the sacrifices had been preforming for the fortnight where as others had been parforming for the whole year and even for twelve years. Different altars or Bedhi were made for different sacrifices on Yagna. Geometry or the science of surveying land was originated from the technique of constructing Bedhi or altar.

Rigveda and Samaveda are composed in verse. But in the Yajurveda both the styles of prose and poetry have been used. The Yajurveda is divided into two principal branches. such as - Black (krishna) Yajurveda, 2. White (Sukla) Yajurveda. The other name of Black (krishna)Yajurveda is Taittiriya Samhita. The another name of white (Sukla) Yajarveda is Vajasaneyi Samhita. There are seven Kanda (divisions) and 2,184 hymns in Black (Krishana) Yajurveda and there are 40 units and 1915 homes in white (Shukla) Yajur Veda.

Samaveda Samhita

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

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

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Atharvaveda Samhita

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

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

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

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

Lesson 3: The influence of four vedas in ritual performance

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

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

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

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

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

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

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

Lesson 4 : The subject-matter of Srimadbhagavadgita

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

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



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

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

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

Meaning: All the Upanishadas are compared to cows. Sri Krishna is compared to milking man and Argun is compared to calf and the gist of Gita is compared to milk and the general people drink it.

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

New words: Kaurava, Pandu.

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

Four castes (Caturvarna)

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

Performing duties / Kartavapalan

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

God Sri Krishna has said about this-

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

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

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

Sri Krishna said to Arjun,"Concerning your own duty as a Ksatriya, you should have no other option but to fight for righteous war. So there is no scope of hesitation." such as **"chatranam adhyanam tapah",** that means study is the only contemplation for the students.

Similitude

Samya or similitude means equality. To treat everyone equally is called similitude. God exis s in all living beings equally. So, to see all the living beings in the eyes of equality and tobehave equally is known as the sense of equality. In the Bhagavad Gita it has been said that he is the best, who behaves equally to all in all respect (6/9). It is also said in Bhagavad Gita, that an equal viewer can see the soul in all living beings, and also see all living beings in the soul (6/29). That means an equal seen views all living beings in him and always finds himself in other. So, we will see everybody in equal vision also. We get this learning about similitude from the Bhagavad Gita.

Devotion

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

Individual work : Write about the influence of learning of Srimadbhagavadgita about duty, similitude and devotion.

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

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

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

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

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

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

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

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

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

Individual work : Write five sentences about the learning of Bhagavad Gita.

New words : Emergence, respectful, self-restrained, one who practices action (karmayogi) and salvation.

Sample Question

Multiple Choice Questions:

1. Which is the part of the Vedanga?
    A. Aranyaka
    B. Rhetoric
    C. Grammar
    D. Upanishads
2. What is the benefit of reading our ancient religious scriptures?
    a. Attaining knowledge of Brahman
    b. Gaining understanding about the world
    c. Acquiring deep spiritual knowledge
    d. Learning about the explanation of various mantras

Read the following stimulus and answer questions 3 and 4:

Pious Simarani, to learn about the rules of worshiping deities, reads a section of a Veda every day and practices it. For some time, she has been suffering from joint pain. Despite many treatments, the pain has not subsided, so she seeks help from the village Ayurvedic practitioner, Jiten Babu. At his house, she notices a book from another section of the Vedas.

3. The book Simarani reads belongs to which part of the Vedas?
    a. Rigveda
    b. Samaveda
    c. Yajurveda
    d. Atharvaveda

4. The content of the section of the Vedas found at Jiten Babu's house is about:
    i. Methods to alleviate diseases and ailments
    ii. Descriptions of various herbs, shrubs, and trees
    iii. Instructions related to peace and various auspicious activities

Which of the following is correct?
    a. i and ii
    b. ii and iii
    c. i and iii
    d. i, ii, and iii

Creative Questions:

School teacher Pulin Babu is a highly principled and religious person. Every morning, he offers prayers to a deity. Once a year, he performs a grand puja for this deity. He diligently educates his students but does not expect anything in return from them after they succeed. He believes that fulfilling his responsibilities selflessly in this world is his true religion.

a. What is meant by Shadanga?
b. Who is referred to as Apaurusheya (not of human origin)? Why?
c. Which Vedic deity does Mr. Pulin worship? Explain.
d. Evaluate the influence of the religious text on Pulin Babu's behavior.

Short-Answer Questions:

1. Explain what type of deity Indra is.
2. Explain the statement “Liberation is attained through devotion.”
3. Explain which Veda discusses the science of land measurement.

Chapter Three

The Nature and Belief of Hinduism

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







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

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

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

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

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

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

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

Section one
The nature of Hinduism

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

Lesson 1 : General characteristics of Religion

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

"dharanad dharma ityahudharmena vidhrita prajah/

yah syad dharanasamyuktah sa dharma iti netarah//" (106/14)

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

'ahingsa satyamasteyam shaucam indrionigroha.

etatng samasikang dharmang chaturbornehbrobinunu' (Manusamhita)(10/63)

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

Individual work: Write down the ways of applying the general characteristies of religion in your worldly life.

New words : Self restrained, remembrance, humanity.

Lesson 2 : The special characteristics of religion

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

"vedah smritih sadacarah svasyaca priyamatmanah/

etaccaturvidham prahuh sakshat dharmasya lakshanam//" (2/12)

That means Veda, Smriti, Sadacara and Bibaker Bani(the conscience) these four are the special characteristics of religion. Which is religion and which is not can be identified by following these four characteristics.

Veda

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



Smritishastra

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

Sadachara (The honest activity)

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

The Conscience

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

Lesson 3 : The Evoluation of Hinduism

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

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

In 19th century there was a great reformation in the customs and rules of Hinduism. In spite of worshipping images there established the thought of absolute Brahma. In the first half of the nineteenth century, the Brahmo Samaj was established through the sincere efforts of Raja Ram Mohan Roy. It was also established that man can get God through worshipping image. This concept was established through the devotion of Shriramkrishna. Then old and new concepts and thoughts were co-ordinated through the efforts of Shriramkrishna and his disciple Swami Vivekananda.

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

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

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

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

Section Two
Belief of Hinduism

Lesson 1: Division of caste

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

The Veda is the principal scripture of Hindusim. We can know about the four castes, such as Brahmin, Kshatriya, Vaishya and Shudra from the Veda. The knowledge, intelligence, skills of all men is not same in the society. According to the activities of men of the ancient society, there were divisions of castes in the religion. Those who were enlightened with knowledge and wisdom were Brahmin. They engaged themselves to acquire knowledge, to distribute knowledge and were involved in religious activities. On the other hand, the men, who were adept at royal duties and also adept at the power of protecting the country, were called Kshatriya. The people who were interested in trade and commerce producing crops were known as Vaishya. Labour class people were introduced under the caste of Shudra.

Division of caste is professional, not hereditary

In Vedic era caste system was professional or on the basis of activities done by the people. In one of the hymns of Rigveda, a sage said, "I am a sage who is the seer of Vedic hymns. My daughter fries barley and makes powder from it and sells it. My son is a physician." From this it can be understood that at that time caste system was not hereditary. Moreover, Kshatriya King Vishwamitra acquired the qualities of a Brahmin, by dint of meditation. There was also the example of becoming Brahmin from Vaishya in the scripture. In the Shrimadbhagavadgita God Shrikrishna has said, that he has created four castes according to the qualities and activities (Gita 4/13). But in course of time these caste system has become hereditary. So the child of a Brahmin becomes Brahmin, the child of Kshatriya becomes Kshatriya, and the child of Vaishya and Shudra becomes Vaishya and Shudra respectively. As a result it is seen that four sons of a same family taking birth with four different qualities have

to be engaged in the same profession. As a result, they cannot get perfection in any work. So in modem ages the scholars of Hindu religion have said that this caste system must be on the basis of the works . That means like before caste system is on the basis of profession not according to birth. The hereditary caste system is a barrier for the brotherhood in Hinduism. So due to the changing nature of the society, a great change has been taken place in this caste system. In many cases, many conscious families are conducting their family works going against this conservative system. The main objective of professional caste system was to excel in the profession with moral qualities and to ensure the welfare of the society. To the conscious people of the society hereditary caste system is nothing but a superstition. So it is expected that more changes will be taken place in the view of the caste system.

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

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

Lesson 2 : Ashram Dharma and Yuga Dharma

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

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

Yuga Dharma

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

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

At last Koli Yuga came. At that time, the position of religion was the weakest. On the other hand, irreligion i.e., sinful acts were increased. The piety of the people was about to disappear. In that situation, great lord Sri Chaitanya came. The flow of love and devotion was created in the society by his effort. Peace was reestablished in the society.

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

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

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

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

New words: Shricaitanya, Treta, Dwapar.

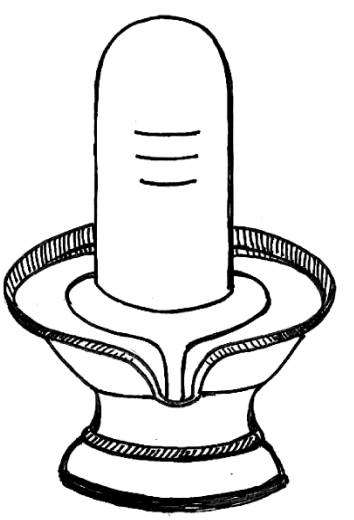
Lesson 3 : Vow and necessary austerities for vow

There are some rules for worshiping and practicing vow, in the field of performing religious activities in Hinduism. Vrata or Vow refers to some religious activities which have been done to acquire virtue or to be free from sin. That means, the aim and objective of performing vow is to perform special rules and regulations to fulfill some desires. The Hindus perform Bipattarini Vrata (the vow of goddess who saves us from danger), Jamaishashthi Vrata, Janmashtami Vrata, Shivarati Vrata.

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

Shivaratri Vrata

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



Shiva is satisfied a the little. For this reason he is called 'Ashutosh'. One day Shiva and Parvati were staying together. Parvati asked Shiva, ``what makes you satisfied?" Shiva replied "If anybody worships me with a wood apple leaf with devotion and fasting, I will be satisfied. It is not necessary to worship me with many things. 0, goddess this is my dear vow. For this vow, the devotees get their desired result. I always bestow my grace to him/her".

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

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

Among the ritual of Shivaratri-there are worships for four times in four Praharn (3 hours). on the First Prahar Shiva is to be bathed with milk, on the 2nd Prahar with curd, at the 3rd Prahar with butter and at the 4th Prahar with honey. After each bath, worships and meditation are performed.This way the whole night is passed through worshipping, of Shiva. On the next day after worshipping the devotees take meal.

Group work : Discuss in group the aims and objectives to perform Vow and write down in your notebook.

New words : Vrata, leaf of wood apple, Anjali

Lesson 5 : Vrata Katha of Shiva Ratri

There is a story of vow (Vrata Katha) of Shiva night. Let us listen to the Vatra Kotha of Shiva night. It is described in the book named Shiva Rahasya: In ancient time there was a hunter who lived in the city of Banaras. He was short, black and had brown coloured eyes and hairs. the hunter looked very dangerous. And he had trap and weapons with him for catching birds, beasts etc. His profession was to hunt the birds and beasts and to sell their meat.

One day he went to forest and hunted many beasts. After that he started going back home with plenty of meat. The load was very heavy. He went into deep forest. Due to his weariness, he had laid down under a tree to rest. Due to extreme weariness, he slept within a very short time. The sun set down. The night came. It was dark due to the fourteenth of lunar day of black fortnight. How he would go back home through this deep darkness, if the beasts of the forest attacked him. he thought to himself.

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

Co-incidentally, there was a Shivalinga which is the symbol of Shiva under that tree. It is a general rule that the worship of Shiva should be performed on the fourteenth lunar day of black fortnight of the month of Falgun (Shivacaturdashi). Shiva is worshipped with the leaf of wood-apple and with water. As the hunter was shivering by cold and tightly held the branch of the tree. For that reason, the wet leaf of wood apple with dew dropped upon the Shivalinga automatically. And generally the devotees worship Shiva in this manner with water and with leaf of wood-apple in the night of fourteenth lunar day of black fortnight of month of Falgun (Shivacaturdashi night). That hunter also completed the worship of Shiva with water (dew) and leaf of wood-apple unconsciously. Due to the greatness of the day (tithi) the hunter also acquired the result of virtue of worshiping shiva. But he himself could not even know that.

When the hunter died the messengers of yama, the God of death came to take his soul, because, he had to live in hell for his sin. But the messengers of Shiva came at once. The messengers of Shiva would take him to the abode of Shiva. The messengers of Shiva and the messengers of Yama (God of death) started quarreling. The result of sin was to go to hell but the messengers of Shiva wanted to take him to the abode of Shiva. So, the messengers, of Yama could not come to him due to the messengers of Shiva. Then they went to king Yama to inform him the situation. Then the king Yama went to the abode of Shiva and asked Nandi, the servant of Shiva, why the messengers of Shiva went to take a sinner to the abode of Shiva instead of the abode of Yama (hell). The abode of Shiva can be got only by doing virtuous deeds but what are the virtuous deeds for which the hunter can be able to go to the abode of Shiva. Then Nandi informed king Yama that the hunter worshipped shiva with water and leaf of wood apple unknowingly. If a siner worship Shiva accurately, all of the sins will be destroyed and he will be virtuous and get the abode of Shiva. In this way, the sins of the hunter were destroyed and he became virtuous and got eligibility to get the abode of Shiva.

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

Lesson 6 : Importance of observing vow

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

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

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

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

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

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

Sample Question

Multiple Choice Questions:

1. Which is a common characteristic of Hinduism?
    a. Vedas
    b. Smriti
    c. Non-violence (Ahimsa)
    d. Righteous conduct (Sadachar)

2. What is essential in observing a vow (Vrata)?
    a. Giving to the poor
    b. Fasting
    c. Studying with concentration
    d. Fulfilling family duties

Read the following passage and answer questions 3 and 4:

Mr. Santosh is a teacher. He studies diligently himself and teaches his students with care. He strives to shape his students into ideal human beings. Through his work and intellect, he finds self-satisfaction and leads a happy life in this profession. While fulfilling his family duties, he carries out his responsibilities towards everyone with sincerity.

3. According to the Ashrama system, Mr. Santosh's activities fall under which Ashrama?
    a. Brahmacharya
    b. Grihastha
    c. Vanaprastha
    d. Sannyasa

4. According to the Caste system, the stage Mr. Santosh occupies is determined by:

i. Birth in a specific family
ii. Individual qualities and actions
iii. Age and experience

Which of the following is correct?

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

Creative Questions:

Kalu earns a living through theft. Despite many attempts to dissuade him, he cannot abandon this practice. One day, while attempting to steal, Kalu falls into a river and struggles to stay afloat. Sajal, passing by the riverbank, sees Kalu. Though aware of Kalu's deeds, Sajal pulls him out of the river. From that day, Kalu feels remorse and, guided by his conscience, gives up stealing.

a. What is Smriti Shastra?
b. Which vow, when observed, destroys all sins? Explain.
c. Explain the common characteristic of religion reflected in Sajal's behavior.
d. Analyze Kalu's mentality in light of the special characteristics of religion as depicted in the passage.

Short-Answer Questions:

1. What does the Manusmriti say about the special characteristics of religion?
2. Why is righteous conduct (Sadachar) important in Sanatana Dharma?
3. Why is the Shivaratri vow observed?

Chapter Four

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

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







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

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

- describe the effect of performing daily practice;
- explain the concept of Gomukhasana (a seat as the cow's mouth to look at);
- describe the method of practicing Gomukhasana;
- practice Gomukhasana and describe it;
- explain the concept of Bhujangasna (seat looks like serpent);

- describe the method of practicing Bhujangasna;
- descirbe the effect of Bhujangasana and practice it;
- explain the concept of Vajrasana (a seat by which the body will be just like thunderbolt);
- describe the method of practicing Vajrasana;
- describe the influences of Vajrasana and practice it.

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

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



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

of performing spiritual rites in any time of the day. By offering Namasker (Salutation) to your elders every day, you dare not misbehave or disrespect your elders. Salutation is the sign of gentleness. For this reason, we should salute the parents, the learned, the senior and the elders, regularly.



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

New words: Brahma moment, spiritual, vigorous, spirited, indifferent to work, compulsory.

Lesson 2 : The concept of Gomukhasana (seat of gomukh), method of practice and benefits.

Concept of Gomukhasana:

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

Method of exercise :

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



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

Individual work : Demonstrate the Gomukhasana in your practice.

Benefits :

By the practicing of Gomukhasana-

1. The muscle of foot becomes relax, pain of foot removes.
2. Rheumatic pain of knee is removed.
3. The muscle pain of the back side is removed.
4. Unequal shoulder becomes equal.
5. The joint pain of shoulder removes.
6. The spinal cord becomes soft, bended and spine becomes straight.
7. The troubles of Stomach is cured and removes constipation.
8. Digestive power increases.
9. Insomnia goes away.
10. Tension and anxiety of mind go away, mind remains peaceful.

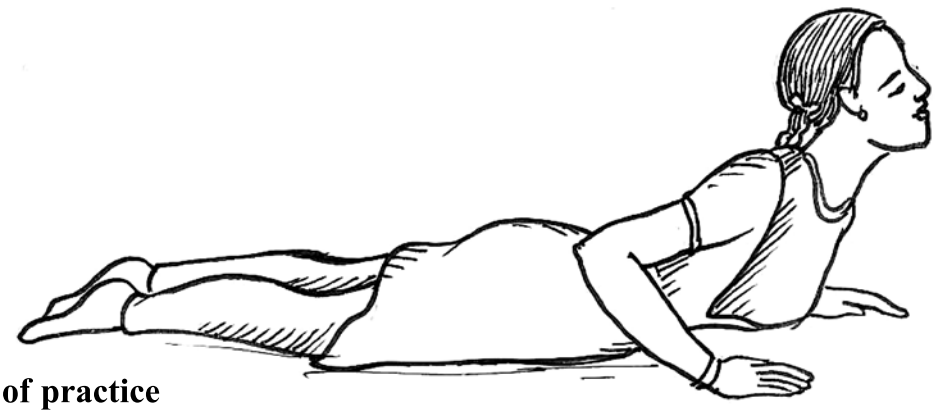
Group work : Prepare a poster writing the usefulness of practising Gomukhasana.

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

Lesson 3: The concept of Bhujangasana, method of practice and effects.

Concept of Bhujangasana:

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



Method of practice

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

Individual work: Show how to practice Bhujangasana.

Benefits:

By practising Bhujanagasana-

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

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

Group work: Make a list of benefits practicing the Bhujangasana.

New words: Bhujanga (serpent), chin, ribs, attached, vigourless, charm, hunch-backed, indigestion, acidity, liver, spleen.

Lesson 4 : Concept of Vajrasana, Method of practice, and Benefits

Concept of Vajrasana:

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



Method of practice :

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

Individual work : Show how to practice Vajrasana.

Benefits:

By the regular practise of Vajrasana -

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

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

New words : Vajrasana, steady, neck, joint, nerve system.

Sample Question

Multiple Choice Questions

1. What activity is performed during Brahmamuhurta?
    a. Offering respects to elders
    b. Reciting mantras with good intentions
    c. Cleaning the house
    d. Practicing regular yoga

2. Regular practice of a posture resembling the face of a four-legged animal:
    i. Cures knee pain
    ii. Straightens the spine
    iii. Helps with hunchback issues

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 passage and answer questions 3 and 4:

Shreyasi, an eighth-grade student, practices yoga regularly alongside her studies. She practices a posture by keeping her knees, thighs, and ankles straight, and she benefits from it. Shreyasi's sister, Ushasi, never keeps the house dirty, always wears clean clothes, and starts her day early in the morning. This always keeps her mind cheerful.

3. Which yoga posture does Shreyasi practice?
   a. Vajrasana
   b. Shavasana
   c. Bhujangasana
   d. Gomukhasana

4. Regular activities like Ushasi's result in:
   a. Increased interest in work
   b. Strengthened leg muscles
   c. No sleep issues
   d. Desired progress in life

Creative Questions:

Mita is good at studies but does not attend school regularly. When her class teacher inquires about the reason, Mita explains that her mother is frequently ill. Her mother's problem is that she feels anxious and uncomfortable after eating and cannot digest food properly. Even medication has not been effective. After hearing this, the teacher advises Mita's mother to practice a specific yoga posture. Following the teacher's advice, Mita's mother practices the posture and starts recovering. However, Mita's sister, Sukanya, has been restless and hyperactive since childhood. As she grows older, everyone notices that her spine and shoulders are curved, causing concern for the family.

a. What is Vajrasana?

b. What is the habit of doing the right thing at the right time called? Explain.

c. Explain the yoga posture the teacher recommended for Mita's mother's recovery.

d. Evaluate the impact of the posture Sukanya could practice to overcome her problem for a healthy life.

Short-Answer Questions:

1. What physical changes occur through practicing Gomukhasana?
2. Which posture can be practiced to calm a restless mind? Explain.
3. Write about the benefits of practicing yoga postures.

Chapter Five

Gods and Goddesses and their worships

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

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






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

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

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

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

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

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

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

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

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

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

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

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

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

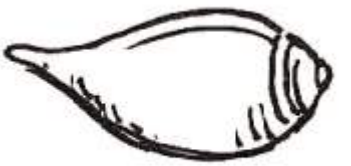
Mango leaves and a green coconut are placed on the top of the pitcher. Mango leaves and the coconut indicate the liveliness. The widest top part of the pitcher symbolizes the earth, the deep inside indicates water, the neck of the pitcher indicates fire, the open mouth indicates air.



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



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



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



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

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

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



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

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

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

Introduction to Goddess Manasa



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

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

Worship-procedure of Manasa

The krishnachami Tithi in the month of Ashar is Called Nagapanchami. At this time, by planting Sij tree goddess Manasa is worshipped in the yard of house. Manasa can also be worshipped in the krishnapanchmi Tithi of the month of Bhadra. At present Manasa is worshipped in the temple of Manasa goddess. Moreover, Manasa is worshipped in the family level.

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

Besides, there are other activities such as meditation of Manasa, reciting invocation hymn and reciting worship hymn. After that the deity has to be bathed by uttering the hymn of bathing. Then the worship begins by reciting Asta nag-mantra and ends with offering of flower and Pranam mantra of Manasa. At last immersion of the idol of the god is duo.

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

Pranam mantra of Manasa

astikasya munermata bhagini-basukeshtatha /
jaratkarumuneh patni manasadevi namoastute //

Meaning

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

The impact and significance of worship of Manasa

The worship of Manasa repeals the fear of snakes. There are many tales about the importance of Manasa. In those tales the dreadful consequences of not worshipping Manasa and the benefits of worshipping Manasa are described. These stories are told during the worship of Manasa. Many Palagans have also been composed about those stories. 'Manasar Bhasan' is such a palagan. Besides, through the worship of Manasa , the followers of Hinduism come to know about different types of snakes. Steps can be taken to remain safe from venomous snakes which reduce the case of snake bites. The main learning of this worship is to master the art of making snakes docile and by using this art we can turn our enemies to the honest path and can establish peace in the society.

Individual work: Write down the benefits of worshipping Manasa.

New Words: Flaming, Jagadgouri, Nagpanchami, invocation.

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

Introduction to god Narayan

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

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



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

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

Worship procedure

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

Lesson 9 and 10 :
The pranam mantra of Narayan and the teaching and impact of worship of Narayan

The Pranam Mantra of Narayan

om namo brahmanyadevaya gobrahmanahitaya cha /

jagaddhitaya krishnaya govindaya namo namah //

Meaning: Narayan is Brahmanyadev. He is Krishna, He is Govinda. He dose the welfare to the earth, to Brahman and to the whole world. I repeatedly bow him.

The teaching and impact of worship of Narayan

Narayan is the nurturer god of hurturer. So, we get the teaching of nurturing our children and all living beings with care and responsibility from god Narayan.

Charting the name Narayan, sins disapear and heart becomes sacred. Peace comes to our mind. N arayan is our nurturer and protector. He exists in our body as the soul. Devotees get god Narayan's blessings through the worship and their daily life becomes full of peace and prosperity. Peace prevails in mankind through the worship of Narayan. Devotees worship Narayan and chant about greatness with devotion for peace.

Individual work : Write down five impacts of worshipping Narayan.

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

Lesson 11: Introduction to god Shani and his worship procedure



Introduction to god Shani

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

Worship of god Shani

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

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

The worship procedure of god Shani

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

Lesson 12 : The pranam mantra and the teaching and impact of worship of god Shani

The pranam mantra

om neelanjanacayaprakhyam ravisuta-mahagraham /

chayaya garvhasambhutam twam namami shanishcaram //

Meaning

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

The teaching and impact of worship of Shani

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

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

New words : Nine planets, Panchali.

Sample Question

Multiple Choice Questions:

1. On which tithi is Manasa Puja performed?
    a. Shree Panchami
    b. Krishna Panchami
    c. Krishna Trayodashi
    d. Shukla Ashtami

2. What is the significance of the sacred sound created during the worship of gods and goddesses?
    a. It allows one to bow before the Creator.
    b. It is considered the mother or nurturer.
    c. It guides toward the light of life.
    d. It helps control our desires.

Read the following passage and answer questions 3 and 4:

To bring peace and prosperity to their home, Shrabani's family organizes a puja every year in the first month. A black fossil is used in the worship of this deity. Shrabani eagerly awaits this day and performs the puja with devotion. However, her friend Arani mentions that she has never performed a puja herself. One Saturday, when Arani's mother was physically unwell, she asked Arani to arrange a special puja after sunset. Arani performed the puja on the balcony with three types of fruits, sweets, and various offerings, reciting the panchali and distributing prasad among those present. However, her mother was worried because the puja was not conducted properly.

3. Which deity is worshipped at Shrabani's house?

a. Narayana

b. Manasa Devi

c. Shani Dev

d. Durga Devi

4. To perform the puja correctly, Arani should have:

i. Conducted it in the courtyard.

ii. Placed a black fossil on the altar.

iii. Offered five types of fruits.

Which of the following is correct?

a. i and ii

b. i and iii

c. ii and iii

d. i, ii, and iii

Creative Questions:

Scene 1:



Scene 2:

In Tanmay's village, a specific tithi in the month of Ashar is observed by planting a tree in the courtyard and worshipping a deity. It is believed that this puja helps bring adversaries into one's fold. In this puja, every household in the area organizes various festivities and family events.

a. Introduce Lord Narayana.
b. Explain why sacred water is used in puja.
c. Explain how the image in Scene 1 is related to the puja.
d. Analyze the teachings and impact of the puja organized at Tanmay's house.

Short-Answer Questions:

1. Why is naivedya (offering) used in the worship of gods and goddesses?
2. How is the puja of Shani Dev performed? Explain.
3. Why are betel leaves and areca nuts used as puja materials?

Chapter Six

Moral Lessons in Religious Stories

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

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





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

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

Lesson 1: Patriotism

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

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

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

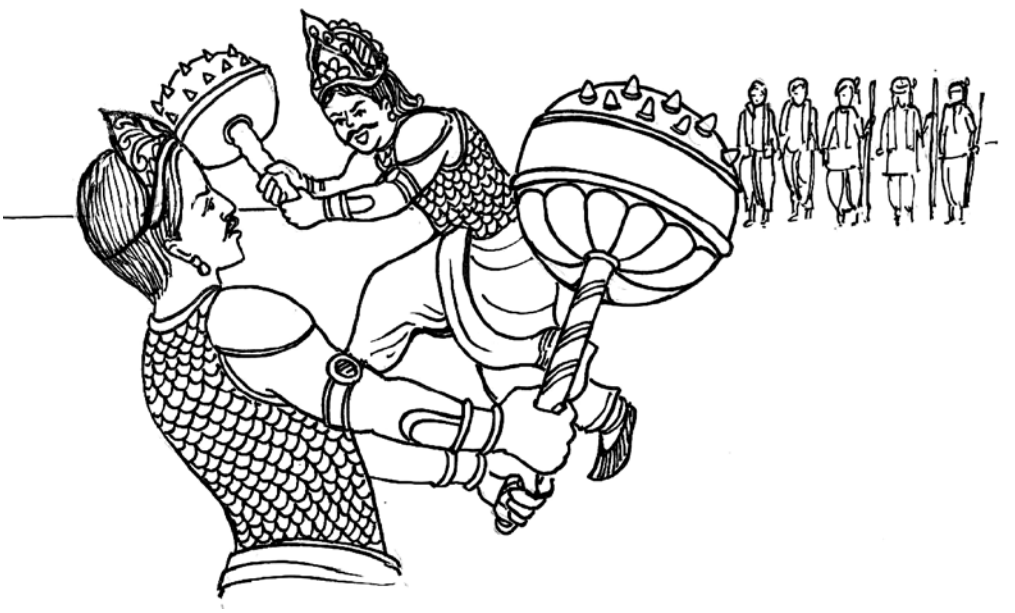
Lesson 2 and 3 : The patriotism of Kartabirjarjun

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

Being informed by his spy about Kartabirjarjun’s absense Ravan, the king of Lanka to take the chance to attack the kingdom of Kartabirjarjun. A fierce battle started in the leadership of Kartabirjarjun's chief of soldiers. In the mean time, Kartabirjarjun get the news. Hearing the news, the king became angery as fire:

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

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



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

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

Kartabirjarjun said, 'Ravan invaded my country. My patriot soldiers resisted him.' Pulastya replied, 'Ravan is defeated to your profound patriotism and heroism'.

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

Ravan was freed.

Ravan confessed his guilt and stood bowing his head.

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

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

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

Kartabirjarjun looked at their departed way. He caught sight of green fields. This is his motherland, his independent kingdom. His heart was filled with pleasurable emotion.

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

Group work : Identify the application of the moral of the story of Kartabirjarjun's patriotism.

New word : Kartabirjarjun, Spy, leisure, inspired, message, pulastya, prostration

Lesson 4: The importance of patriotism in social and political life

Patriotism is a part of religion. A person inspired by patriotism works for the good of the country and society. He works selflessly for the benefit of others. It is the mission of his life. A person inspired by patriotism does not hesitate to sacrifice his wealth and even his own life.

When the country is in the crisis because of some unexpected incidents such as foreign invasion, subjection, slavery, destruction of the country by foreign rullers, the people initiated by patriotism take action and sacrifice their lives for the dignity of the country.

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

Every patriot feels proud of any achievement of the country. In the same way, a patriot becomes concerned and anxious in the bad days of the country and do not hesitate to sacrifice their lives. He/she sacrifices life unfalteringly to safeguard independence and sovereignty of the country. There are examples of sacrifices by patriots for the country and society in every age. Patriotism has been given much importance in Hindu religious books.

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

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

Self-centered people usually can never be patriots. A patriot considers country's assets, interest and dignity as his/her own assets, interest and dignity. So he/she never retreats from sacrificing self for the land, for the people and for the dignity of the country. If one is martyred in protecting the dignity of the country, one will gain eternal heaven.

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

So, we will be patriots and remain ready to make supreme sacrifice for the country and countrymen. We will not hesitate to sacrifice our lives for the welfare of country and the people of the country.

Lesson 5 : Perseverance

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

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

So we all should acquire the noble virtue like perseverance.

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

New words : Tolerance, Concentration, Perseverance, Patriotism

Lesson 6 : Ekalabya, the perseverant

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

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

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

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

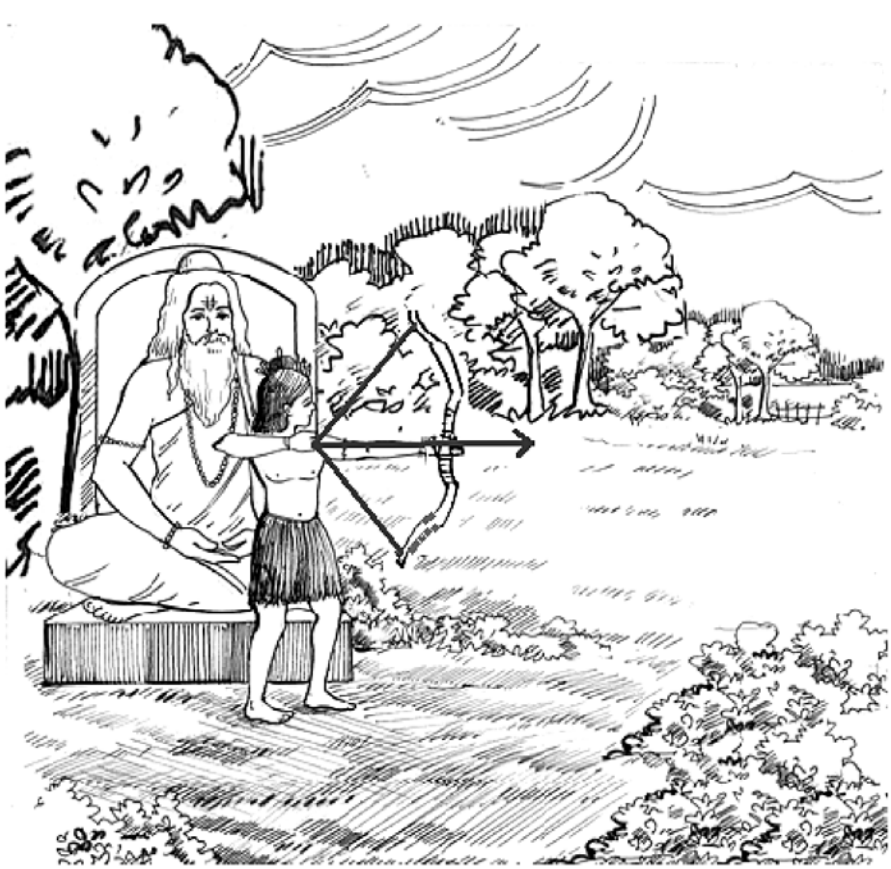
Ekalabya answered,"I belong to the Nisada lineage. People call us Byadh. I live in the forest, at a distance from here."

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

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

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

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



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

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

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

Dronacarya was astounded. Pandavas stood in awed silence.

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

Moral of the story : Perseverance brings success. Nothing is impossible to a perseverant person.

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

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

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

Human being is a social being. He/she has some duties and responsibilities to the society. If everybody in the society performs their respective duties, there will be no clash and chaos in society. But the performance of one's respective duty does not mean merely the lip service. It needs concentration to the duty, patience, responsibility and dutifulness. And the especial moral quality raised in combination of those qualities is called perseverance. Perseverance helps one to rise the apex of success. People have made impossible possible by dint of perseverance. None can succeed without perseverance; no nation can reach its desired destination without perseverance.

Reaching the highest position of today's world is the consequence of man's long practice of perseverance. The history of the present civilization is the history of cumulative perseverance. Great people have developed civilization by their life-ong hard labour. If people had no perseverance, civilization could not be advanced.

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

Perseverance is a noble virtue. National life becomes prestigious due to this dignified virtue. If every member of a nation becomes perseverant, the nation must be famous and glorious.

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

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

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

New Word : glorious, transcend

Sample Question

Multiple Choice Questions:

1. What is the name of the ancient Chandra dynasty king?
    a. Kartaviryarjuna
    b. Pulastya
    c. Dhritarashtra
    d. Dronacharya

2. By loving the Land and Water of one's birthplace:
    i. The mother and motherland are honored.
    ii. Success in work is achieved through rigorous effort.
    iii. One dedicates oneself to the welfare of the nation.

Which of the following is correct?
    a. i and ii
    b. i and iii
    c. ii and iii
    d. i, ii, and iii

Read the following passage and answer questions 3 and 4:

Sukhen is a student in the eighth grade at a government school. Some of his friends come to school and break things, damage benches, scribble on walls, or leave fans and lights on unnecessarily. But Sukhen never does such things and instead discourages others from doing so. His younger brother, Robin, takes the initiative with his friends to build a dam to prevent floodwater from entering and submerging the village. However, when the dam breaks several times due to the force of the water, his friends become disheartened and want to leave. Robin persists and successfully builds the dam.

3. Which moral quality is reflected in Sukhen's character?
    a. Kindness
    b. Honesty
    c. Patriotism
    d. Perseverance

4. The quality behind Robin's success is characterized by:
    a. Increased love for society
    b. Not thinking about oneself
    c. Development of independent thinking and national pride
    d. The key to achieving glory and success

Creative Questions:

Supriya, repeatedly failing her HSC exams, becomes disheartened. One day, while talking to her friend, she expresses her frustration. Her friend advises her, "If you fail once, try a hundred times." This advice deeply impacts Supriya, and she forgets her setbacks, resuming her studies with renewed enthusiasm. This time, she passes the exam, and this success transforms her life. However, Supriya's elder brother, Sujit Babu, was a fearless freedom fighter in the 1971 Liberation War. He conducted daring and strategic operations to destroy enemy bases.

a. What is patriotism?
b. Why did the great sage Pulastya descend from heaven? Explain.
c. Explain which moral quality is reflected in the advice given by Supriya's friend.
d. Analyze the importance of the moral quality in Mr. Sujit.

Short-Answer Questions:

1. In what sense is the phrase “Janani Janmabhumishcha Swargadapi Gariyasi” (Mother and Motherland are greater than heaven) used?
2. Explain: “The more persevering a nation is, the more advanced it becomes.”
3. How did Eklavya master archery?

Chapter Seven

Ideal Biographies

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



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

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

Lesson 1, 2 and 3 : Sri Krishna

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



Killing of Kangsa

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

Killing of Jarasnadha

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

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

Killing of Shishupal

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

The war of Kurukshetra and the establishment of a holy kingdom

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

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



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

Sri Krishna's advice to Arjun

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

Group work : Make a list of God Sri Krishna's contribution to the punishment of evil doers.

Sri Krishna's affection for friends

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

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

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

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

Sri Krishna’s disappearance

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

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

Lesson 4 and 5 : Sri Harichand Thakur

Saflidanga is a village of Kasiani Upazila in Gopalgonj district. Sri Harichand Thakur was born in this village in the month of Falgun 29 in 1218 of Bangala calendar (11 March 1812 AD). It was Tryodasi Tithi of the dark fortnight. The father of Harichand Thakur was Yasomanto Boiragi and his mother's name was Annapurna Devi. Yasomanto was a Namahsudra lineage and a dedicated Vaisnav. Harichand was the second son of Yasomonto. His other four sons were respectively Krishna Das, Vaisnav Das, Gouri Das and Swarup Das. They all were Vaisnavs. Harichand was very meritorious. But he did not like learning being confined in classrooms. So he left school only after a few months and was associated with cowboys. He used to look after cows, play and sometimes sing. He had a swect voice for music. So people were charmed hearing his song, Bhajans, Kirtans etc. He had a lovely appearance and friendly manners. For these reasons, all loved him. His cowboy friends called him 'cowboy prince'.



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

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

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

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

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

Rama is Hari Krishna is Hari Hari is Gorachand

All Haris constitute the complete Harichand.

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

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

Sri Harichand Thakur died on 23rd Falgun,1284 (1878) at the age of 66.

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

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

A few valuable quotes by Sri Harichand Thakur

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

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

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

Lesson 6, 7 and 8 : Swami Vivekananda

"Mon Chala nijo niketane
Sangsar bedeshe bideshir beshe
Vromo Kana Akaram"



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lesson 9, 10 and 11: Thakur Nigamananda



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Some teachings of Thakur

1. My objective is to establish ideal Garhasthya (family) life. Be ideal family owners following the way of ancient sages. We cannot be with God by only going to forests as Sanyasi. We can attain God by practicing religion in ideal family way while living with family too.

2. Serve creatures considering them as your own self or as Narayana. Don't hesitate to help others. If you leave this religious practice, you cannot gain spiritual power. Serving living beings is the only religion in this era of Kali.

3. Human being is Narayana Himself. So without serving men/women you cannot have the blessings of Narayana. So the Garhasthya way is so important. Associate your own life with the life prevailing through out the universe. If you do so, God willingly sends His blessings. Otherwise, His throne is not moved only by oral prayer.

4. Completeness of life does not come only through some work. Practise complete dependence on God. Remember that the same God is manifested through insects to Brahma and sacrifice your own self to the service of all creatures. Human life will then be blessed. You will attain divine pleasure.

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

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

Lesson 12, 13 and 14 : Thakur Anukulchandra



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

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

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

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

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

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

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

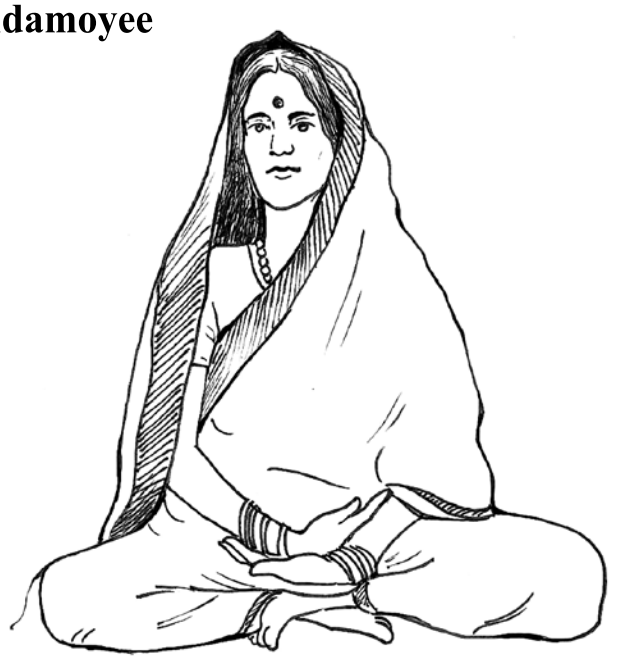
Thakur Anukul's disciples are active and the activities of Satsangha are still continuing in many places of both parts of Bengal. There are its offices and Ashrams in many regions in Bangladesh including Dhaka and Chattogram. Service is provided to people through them.

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

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

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

Lesson 15 and 16 : Ma Anandamoyee



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

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

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

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

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

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

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

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

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

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

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

Lesson 17 and 18 : Srila Bhaktivedantaswami Prabhupada

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



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

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

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

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

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

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

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

In 1920 AD, Abhay Charan passed his graduate examination. However, at that time, he was attracted to the Non-Cooperation Movement led by Mahatma Gandhi and boycotted the degree awarding ceremony. After this incident, he took job at a pharmaceutical company at his father’s will and being transferred, he went to Allahabad with his family in 1932.

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

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

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

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

Prabhupada believed that if Krishna consciousness is spread among all nations, there would be no differences among races. There would be no enmity. All would love all. Wars and other destructive activities would be stopped. His guru Saraswati Thakur had told him the same. He also said that Krishna consciousness should be preached outside India. Then universal brotherhood would be developed through Krishna consciousness. With this mission, Prabhupada went to America in 1965. Next year in 1966, he established 'International Society for Krishna Consciousness (ISKCON). By turn this society was established in many countries

of the world. Prabhupada managed this organisation until his death. He developed it into an international organisation in combination of hundreds of temples, Ashrams, schools and Krishna centres. At present, there are more than 350 temples of ISKCON all over the world. Its headquarter is at Mayapur in West Bengal. In Bangladesh, there are Iskcon temples in Dhaka, Chittagong, Sylhet, Comilla, Khulna and in other cities.

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

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

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

Sample Question

Multiple Choice Questions:

1. The advice "Work with hands, chant with mouth" (Hate kam Mukhe Nam) was given by whom?

a. Harichand Thakur
b. Thakur Anukulchandra
c. Ma Anandamayi
d. Swami Vivekananda

2. Why did a change occur in Narendranath’s mind?

a. Because he was not interested in family life
b. Due to thoughts about the Creator and His nature
c. Because the independence movement was intensifying
d. Due to not lying and avoiding bad company

Read the following passage and answer questions 3 and 4:

Manmohan Babu is a compassionate and ideal family man. He uses his earnings to establish orphanages and educational institutions. He helps people at any cost. His devout elder brother, Narayan Babu, is also dedicated to serving humanity. In his old age, he travels abroad to work for a religious organization, striving to spread the name of Krishna among other nations. He also engages in various social service activities.

3. Which saint’s ideals are reflected in Manmohan Babu’s behavior?

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

4. According to Narayan Babu, the ideals of the great person in your textbook are:

a. Awakening divine consciousness in people
b. Promoting language and culture
c. Creating devotion to rituals and sacrifices
d. Inspiring religious ideologies

Creative Questions:

Kanandevi finds joy in skillfully performing household duties and religious practices. She had a special desire to establish a Radha-Govinda temple where people from far and wide could stay overnight. To fulfill her wish, she renovates an old temple in her area using family resources and establishes a new temple for Radha-Govinda worship, along with arrangements for priests to stay. However, her husband, Barun Babu, after retiring from his job, is now completely devoted to chanting the name of Hari. He forms a group with like-minded people and remains immersed in chanting Hari's name all the time.

a. What is the philosophy of Thakur Nigamananda?
b. Why did Duryodhana invite Yudhishthira to a game of dice? Explain.
c. Which great woman's qualities are reflected in Kanandevi? Explain.
d. Analyze the life ideals of the great person in your textbook whose biography aligns with Barun Babu's activities.

Short-Answer Questions:

1. Why did Lord Shri Krishna incarnate on Earth?
2. Write about the teachings of Thakur Anukulchandra.
3. “Service to living beings is the only religion in Kali Yuga” – whose saying is this? Explain.
4. What lessons do we learn from the life of Ma Anandamayi?4. What lessons do we learn from the life of Mother Anandamayi?

Chapter Eight
Hindu Religion and Moral Values

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

We know that it can be measured in the standard of moral values how much civilized an individual or a nation is. In case of an individual or a society, religion helps to develop moral values. Again it is also understood from the moral values how much an individual nourish religious ideal. So there is a close relation between religion and moral values. It is relevant to Hindu religion too.

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

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

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

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

Lesson 1 : The concept of morality

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

We should speak the truth. So, we will always speak the truth. It is our duty to respect the elders. So, we will respect the elders, serve the elders. We will serve living beings as God. Because God exists in them as souls. Thus the morality awakened in us from moral education in leading our life is called moral values.

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

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

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

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

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

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

New words: Inspired, wealth, reflection

Lesson 2: Justice

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

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

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

Rabindranath Tagore has said on this-

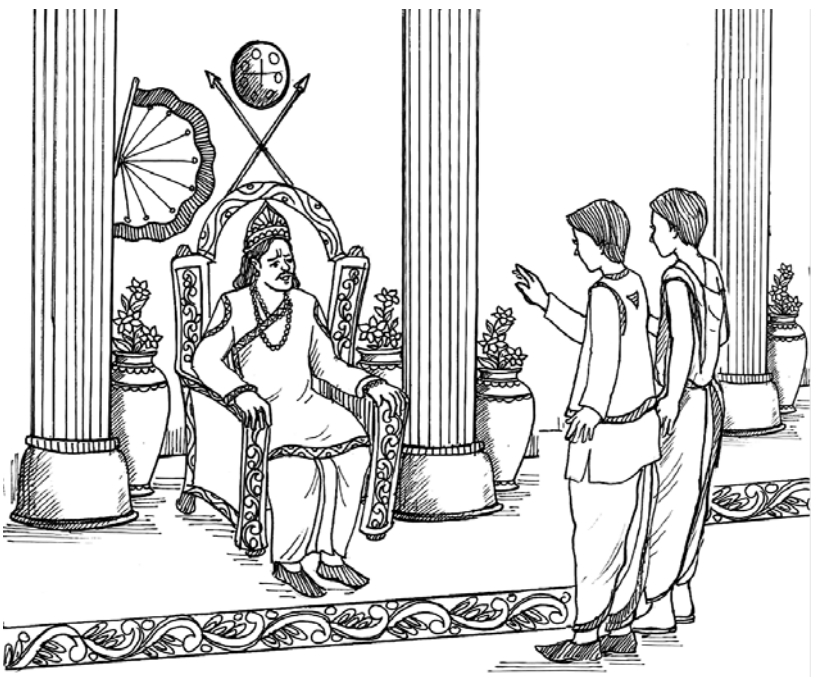
When the judge himself feels the pain for the punishment of the convict –

The judgement is the best.

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

Lesson 3: Justice of Prohlad

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



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

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

Birochon : Father---

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

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

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

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

Lesson 4 and 5 : Good companion

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

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

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

Here is a story about this.

The saint and Sridhar

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

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

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

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



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

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

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

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

Saying this, he began to cry.

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

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

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

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

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

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

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

Lesson 6 and 7 : Restraint

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

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

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

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

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

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

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

Without restraint, any event of personal or social life may be foiled. So it is said that losing restraint, if you become angry, you will be failed.

So restraint is useful in life. If we want to practise tolerance of others' opinion, we have to practise restraint. Restraint and tolerance of others opinion are essential to lead a personal and social life.

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

New words: Subdue, Controlling of senses, austerity, Soucha, oral, Beneficial, speech restraint, Deception, Rudderless, Reckless, Success.

Lesson 8: Non-violence

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

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

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

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

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

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

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

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

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

Justice

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

Good Company

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

Restraint

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

Non-violence

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

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

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

Concept of HIV and AIDS

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

AIDS is a fatal disease. If a man is affected by AIDS, the immune system of his body will be decreased gradually. As a result the patient becomes vulnerable to many other discases. There is no remedy of this disease yet. So finally it causes death to the patient.

The elaboration of AIDS is
A- Acquired
I-Immune
D-Deficiency
S- Syndrome

Acquired Immune Deficiency Syndrome or AIDS

AIDS is caused by a micro organism which is termed as virus by the medical scientists. The name of the virus HIV. The elaboration of HIV is Human Immunodeficiency Virus.

Those who take drug through injection can be infected by AIDS in this way. Since HIV is spread through blood, it can be spread through the used blade, razor, knife etc. of HIV infected persons.

The causes of AIDS

a. If blood of HIV carrier is transfused into another body, the receiver is at a risk of being infected with AIDS. If the used syringe of an aids affected person's is again used by another one, there is also a risk of HIV infection.

b. One of the causes of AIDS is sexual intercourse. If one do intercourse with another one who carries HIV, the former is in the risk of being infected.

c. In pregnancy, delivery and breast feeding time the child can be infected with HIV from a carrier mother.

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

The impact of HIV/AIDS

1. **The impact on healthcare**
   a. HIV/AIDS creates a severe problem for public health.
   b. Its treatment and care is very much expensive that's why a major portion of allocation for health is spent on AIDS/HIV infected people depriving the other.
   c. From a HIV/ AIDS positive carrier this disease can be spreaded to common people and cause an epidemic.
2. **Economic impact**
   a. Production sector is damaged,
   b. Tourism sector is also damaged.
3. **Social impact**
   a. The number of orphans and widows increases.
   b. Social and family bonding become loose.
   c. Majority in the society look down upon an AIDS/HIV patient. The infected become cornered and pass an inhuman life.

The prevention of HIV/ AIDS

We should be aware of the factors which are responsible for HIV infection. Following factors are needed to be considered in prevention of AIDS:

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

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

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

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

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

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

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

New words: Curable, syringe, Blade, razor, knife, pregnancy, delivery, contagious.

Sample Question

Multiple Choice Questions:

1. Controlling oneself is part of which moral value?
    a. Good company (Satsang)
    b. Self-restraint (Sanyam)
    c. Non-violence (Ahimsa)
    d. Justice (Nyayabichar)

2. To prevent AIDS, what is necessary?
    a. Living life according to religious principles
    b. Serving living beings daily
    c. Establishing justice in society
    d. Accepting happiness and sorrow equally in life

Read the following passage and answer questions 3 and 4:

Shreya saw a few boys chasing a poor child away from a temple. She explained to the boys and helped the child enter the temple to witness the puja. She also loves animals and birds. Shikhar, Shreya's younger brother, did not initially care for animals and birds. However, inspired by his sister, he now keeps birds as pets at home.

3. Which quality is reflected in Shikhar's behavior?
   a. Non-violence (Ahimsa)
   b. Justice (Nyayabichar)
   c. Good company (Satsang)
   d. Immorality (Anaitikata)
4. The moral value expressed through Shreya's actions is:
   i. Detailed in the Manusmriti
   ii. Prevents causing unnecessary harm to others
   iii. Involves forgiving the wrongdoer

Which of the following is correct?
   a. i and ii
   b. ii and iii
   c. i and iii
   d. i, ii, and iii

Creative Questions:

Dinesh Babu's elder son works in a private organization in Dhaka. His younger son, Samir, stays at home and helps manage household affairs. The elder son cannot easily visit home due to work pressures. Once, Dinesh Babu falls seriously ill. Samir arranges for his treatment and helps him recover, but then demands that Dinesh Babu transfer all his property to him. Dinesh Babu refuses and instead divides the property equally between his two sons. Angered, Samir verbally abuses his father in private and stops listening to him. From then on, Samir begins to fail in various endeavors.

a. What is meant by controlling the senses (Indriya Nigraha)?
b. Explain the context of the saying, "Hate the sin, not the sinner."
c. Explain the moral value reflected in Dinesh Babu's actions.
d. Analyze the lack of moral value in Samir that leads to his failures, in light of your textbook.

Short-Answer Questions:

1. Why is non-violence (Ahimsa) considered the supreme religion?
2. Explain the main theme of the story of Sadhu and Shridhar.
3. Describe which moral value is encompassed in the lesson from Prahlad's story..

The End

পরিশিষ্ট

সংস্কৃত মন্ত্র উচ্চারণের কয়েকটি নিয়মঃ

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 (য়) এরূপে উচ্চারিত হয়। যেমন, যা দেবী ইয়া দেবী। যদা যদা হি ইয়দা ইয়দা হি। অন্ত্যস্থ য বরেণ-ইয়ম্ / বরেণিয়ম্। (য)- ফলাটি ইয় এর মতো উচ্চারিত হয়। যেমন সূর্য সূর-ইয়/ জুরিয়। বরেণ্যম্ বীর্যবান বীর-ইয়বান/ 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 স-ওয়াগতম/ সোয়াগতম/ ছোয়াগতম্। বিদ্বান বিদ-ওয়ান, সরস্বতী সরস-ওয়াতী/ ছরছওয়াতী/ ছরছোয়াতী ইত্যাদি।

সংস্কৃতে স এর উচ্চারণ ছ এর মতো। যেমন, সর্বভূতেষু দুর্বভূতেষু। সর্বেষাং ছর্বেষাং। সংস্কৃতে যুক্ত অক্ষরটি যে যে বর্ণ নিয়ে গঠিত তার প্রত্যেকটির উচ্চারণ হয়। যেমন, আত্মা-আত-মা, গ্রীষ্ম গ্রীষ-ম, পদ্মা পদ-মা, ব্রহ্ম = ব্রহ-ম, পরীক্ষা- পরীক্ষা। সংস্কৃতে বিসর্গ (ঃ) এর উচ্চারণ হ এর মতো। ইংরেজিতে বিসর্গকে h দিয়ে লিখতে হয়। নমঃ নমহ, শান্তিঃ শান্তিহ্, নরাঃ- নরাহ্, সমবেতাঃ- ছমবেতাহ 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.

ওঁ অপবিত্রঃ পবিত্রো বা সর্বাবস্থাং গতো'পি বা।
যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যাভ্যন্তরে শুচিঃ।।
[উচ্চারণ- ওম্ অপবিত্রহ পবিত্রো বা ছর্বাবস্থাং গতো'পি বা। যঃ স্মরেৎ পুণ্ডরীকাক্ষং ছ বাহ্যাভ্যন্তরে শুচিহ] অনুবাদ- পবিত্র বা অপবিত্র যে যে অবস্থায়ই থাকুক না কেন সে যদি শ্রীবিষ্ণুকে স্মরণ করে তবে তার ভিতর ও বাহির উভয়ই শুচি হয়।

২.

ওঁ তদ্বিষ্ণোঃ পরমং পদং সদা পশ্যন্তি সূরয়ঃ।
দিবীব চক্ষুরাততম।। (ঋগ্বেদ, ০১/২২/২০)
[উচ্চারণ- ওম্ তদ্-বিষ্ণোহ পরমং পদং ছদা পশ্-ইয়ন্তি ছুরয়হ। দিবীব চক্-যুরাততম্।]
অর্থ- আকাশে সর্বতো বিচারী যে চক্ষু যেরূপ দৃষ্টি করে, বিদ্বানেরা বিষ্ণুর পরমপদ সেরূপ দৃষ্টি করেন।

৩. ওঁ জবাকুসুমসঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিম্।
ধ্বান্তারিং সর্বপাপঘ্নং প্রণতো'হস্মি দিবাকরম্।।
[উচ্চারণ- ওম জবাকুছুমছঙ্কাশং কাশিয়পেয়ং মহাদিউতিম। ধোয়ান্তারিং ছর্বোপাপোঘ-নং প্রোণতোঅত্মি দিবাকরম্।] অর্থ- জবাফুলের ন্যায় বর্ণ, মহাজোতির্ময় তমোনাশক, সর্বপাপবিনাশক, কশাপ ঋষির পুত্র সূর্যদেবকে প্রণাম।

৮.

তুমাদিদেবঃ পুরুষঃ পুরাণঃ
তুমস্য বিশ্বস্য পরং নিধানম্।
বেত্তাসি বেদ্যঞ্চ পরঞ্চ ধাম
ত্বয়া ততং বিশ্বমনন্তরূপ।। (শ্রীমদ্ভগবদগীতা, ১১/৩৮)
[উচ্চারণ- তোয়ামাদিদেবহ পুরুষহ পুরাণহ তোয়ামভূইয় বিশ্বদ্ধ-ইয় পরং নিধানম্। বেত্তাছিয় বেদ্ইয়ঞ্চ পরঞ্চ ধাম তোয়া ততং বিশৃওয়াম্-অনন্তরূপো।]

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মন যার সংশয়ী তার বড় কষ্ট।

–শ্রী সারদা দেবী



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