

Hindu Religion and Moral Education

Class Eight



NATIONAL CURRICULUM & TEXTBOOK BOARD, DHAKA

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Hindu Religion & Moral Education

For Class Eight

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PREFACE

Education is the pre-requisite for the holistic development in our national life. To cope with the challenges of the fast changing world and to lead Bangladesh to the doorstep of development and prosperity, a well educated and skilled population is needed. In order to build up a nation imbued with the spirit of the Language Movement and our Liberation War, the secondary education aims at flourishing the talents and prospects inherent in the learners. Besides, the other aims also include expansion and consolidation of the basic knowledge and skills of the learners acquired at the primary level in order to make them fit for entry into higher education.

The aims of secondary education further emphasise on developing these learners as skilled and competent citizens of the country through the process of acquiring knowledge at the backdrop of socio-economic, cultural and environmental settings.

Keeping the aims and objectives of National Education Policy 2010 ahead, the curriculum at the secondary level has been revised. In the revised curriculum the national aims, objectives and contemporary needs have been reflected. Along with these expected learning outcomes have been determined based on the learner's age, merit and level of acquisition. Besides, efforts have been made to raise, starting from the level of moral and humanistic values down to awareness on history and tradition, the spirit of the Liberation War, passion for art-culture and literature, patriotism, feelings for nature and equal dignity to all irrespective of religions, caste, creed and sex. Efforts have also been made to apply science in all spheres of our life in order to build a nation advanced in science. Attempts are also there to make the learner capable of implementing the goals envisioned in Digital Bangladesh-2021.

In the light of the present curriculum almost all the textbooks at the secondary level have been introduced. While introducing the textbooks, the capacity, aptitude and prior knowledge of the learners have been taken into utmost consideration. While selecting the contexts and their presentation special attention has been given on the expansion of the learner's creative faculty. Adding learning outcomes at the beginning of each chapter, hints about the achievable knowledge of the learners have been given. By adding variety of activities, creative and other questions evaluation has also been made creative.

The textbook Hindu Religion of secondary level for classes' six to eight under National Education Policy 2010 is named 'Hindu Religion and Moral Education'. In every chapter of this textbook, theoretical subjects are simply presented and religious conception of practical education and implementations of them are discussed. As a result, by reading this book, students will realize that theoretical knowledge of religion is not limited within the spiritual discussion and rituals; rather it is the guideline for building moral character and good human beings in society.

Considering the challenges and commitments of 21st century and following the revised curriculum the textbook has been written. Therefore we welcome with our highest consideration any suggestions, both constructive and rationale as well for the further improvement of the book. Amidst huge activities needed for introducing a textbook, this one has been written within a very short span of time frame. We will continue our effort to make the next edition of this book more beautiful, decent and free from any types of errors.

We appreciate the endeavours of those who assisted very sincerely with their merit and hard work in the process of writing, editing, translating, illustration, introducing sample questions and printing of the book. We hope the book will ensure joyful reading and achievement of expected skills from the learners.

Prof. Md. Mostafa Kamaluddin

Chairman

National Curriculum and Textbook Board, Dhaka.

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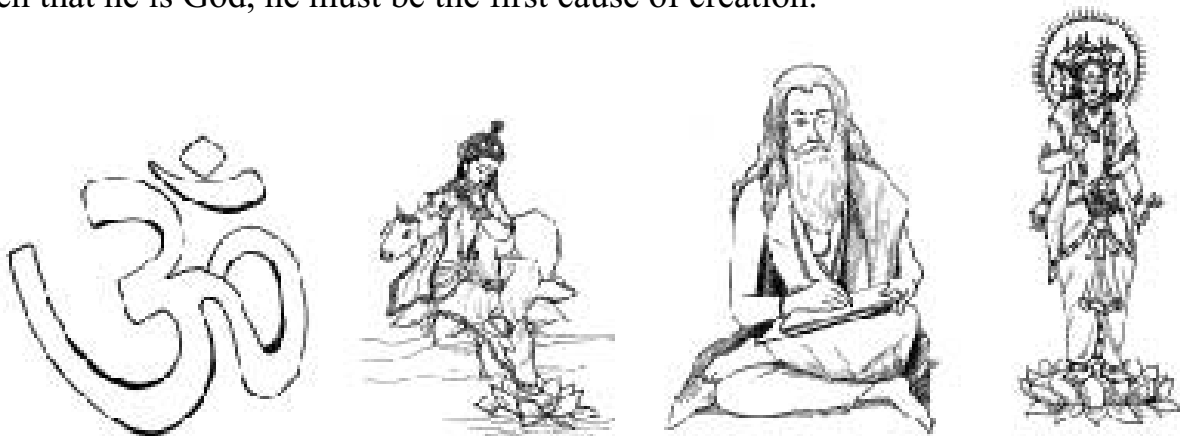
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Chapter - One

The Nature Of God

How wonderful is our nature and environment! Endless sky upwards, the living beings, rivers, hills and mountains are there in the earth. Our world is full of unlimited wealth of nature and natural variegation, such as the rotation of seasons, termination of day and night, systematic rotation of planets in their own orbit, etc. There are moon, countless plants with the sun, setelites and stars in this endless sky. All of these planets, stars, and satellites are moving in their respective ways. There is no collision. Everything is running under an established unity and system. God is the origin and also the controller of all the things. Otherwise all the things of this universe would not be able to move (in accordance with the rule) accordingly.

God is one and absolute. He is formless, eternal, immortal and eveslasting. There is a cause behind this, whatever is occured in this universe. There is a cause behind this cause also. So many causes Will be able to get of creation of this universe by reserach. If the first cause of ceration is called as an introduction, then it would be seen that he is God, he must be the first cause of creation.



While God is eternal, then he is Brahma. Again he is Bhagavan and he resides as soul in living beings. The wise, ascetic and devotee explain the nature of God according to their own angle of vission and realization. The devote praises and prays to God for everpeace or to attain eternal salvation. There are so many hymns and slokas in the Hindu Scriptures. The mentioned subjects have been analysed in brief in this chapter.

At the end of this chapter, we -

- ☐ Will be able to interpret the idea that God is one and absolute.
- Will be able to interpret the idea that Brahma, God, Bhagavan and soul of living beings.
- We Will be able to explain the idea the nature of God according to the vision of wise, ascetic and devotee.

- Will be able to explain the nature of God and existence as soul.
- Will be able to explain with meaning of a praiseworthy sanskrit hymn from scriptures and a Bengali poem aimed to God.
- Will be able to establish the faith and devotion to God through the realization of the nature of God.

Lesson - 1 : God is one and absolute

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

Eko devah sarvabhutesu gudhah
 sarvavyapi sarvabhutantaratma /
 karmadhyakshah sarvabhutadhipasah
 sakshi ceta kevalo nirgunasca//



Simple meaning : God is residing invisibly in the universe and in the living beings. He is omnipresent, soul of all living beings, master of all works and dwelling place of all living beings. He sees everything, instils consciousness in all living beings. He is the formless of Brahma.

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

There is a system in variegated living beings of the world. Without a central controller, all the things of this universe would not be able to direct systemetically.

The existence of God can be proved through meditation and impression and wisdom of human being. To acquire accomplishment means to acquire accomplishment means to acquire knowledge, accumulation of power. Virtuousness and honesty bring faith in existence of God, by which the moral knowledge of imagination is to be revealed. Mentioned in the Upanishada that, 'the sun can not express him, Moon, stars, electricity, even fire can not express also, he himself expressed every where and he expresses everything'. Again it is expressed in the Upanisad animal and inanimate any thing or matter takes brith from where returns again through death or destruction to whom, he is Brahma or God.

According to the logic the result of good work is good and the result of bad work is bad. God is omniscient. He knows everything. So, he blesses virtuous, gives punishment to criminals and everything invisibly. He is only the conductor of everything.

Solo work : Recite the hymn from shwetashwatar Upanishada about the absoluteness 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 as Brahma, Supreme soul, God, Bhagavan and soul (Soul of living beings) and explained his nature. According to the description of sages we will know the identification of Brahma, God, Bhagavan and soul of living beings.



Brahma

According to the Hindu religion the universe is created by Brahma. Brahma is omniscient almighty, creator of all living beings and matters. Whatever is occurring in this universe, he is the cause of all the things. To explain formless Brahma the sages have used symbolic word 'OM'. The meaning of the word Brahma is great. Vrihattvat Brahma so his name is Brahma because it is great and this Brahma is formless. Again Brahma is called, he is 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 overlordship of all works of all living beings. When Brahma governs over all the living beings and directs and conducts all works of living beings, then he is called Ishwar. The formless Ishwar has created himself for his own enjoyment according to his own desire.

God is only the incarnation. When he subdues the devils and protects the justice and morality and establishes discipline he comes down to the world, then it is called incarnation. Such as Fish (Matsya), the Tortoise (Kurma), the Boar (Varaha), the dwarf (Vaman), Ram etc.

Again when any characteristic of God takes in shape, then he is called deity or god and goddess. Such as - goddess of power- Durga, goddess of knowledge-Saraswati, etc. It is true that God (Ishwar) is not many. The incarnation or god-goddesses are the different shape of God. Everything is a sport (Lila) of one God.

Bhagavan

We respect and worship God as the Almighty. We pay respect and love him as he is omniscient and controller of all the things. We create the net of different types net of

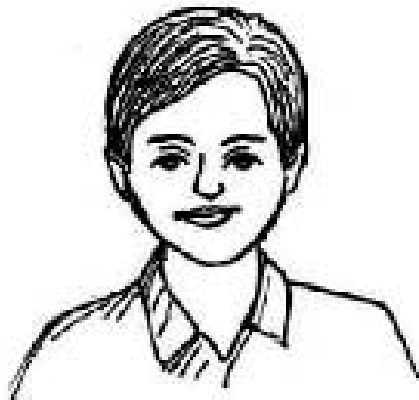
love within us surround him. The another name of love is affection or fascination; all the living beings are involved in the net of this affection. But if our need of anything happened or faced to a serious problem God comes in contact to us. We can not see him, we can feel and worship him.

God appears as Bhagavan to devotee. Bhagavan is corporeal, delightful and omniscient to devotee. The word Bhaga means wealth. Here six qualities of God is called Bhaga. These qualities are - wealth (Aishwarya), heroism (Virya), fame (Yash), fortune (Shri), wisdom (Jnan), absence of worldly desire (Vairagya). God is called Bhagavan due to the existence of these six Bhagas or wealth. Bhagavan responds and does undesirable activities to the worship of devotee. So, when God would be merciful to the devotees, makes them happy after removing their sorrow, then he is called Bhagavan.

Atma (soul) or jivatma (soul of living beings)

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

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



Simar majhe asim tumi
vajao apan sur,
Amar majhe tomar prakash
tai eta madhur/

The supreme soul resides within the boundary of the body of living beings as soul. So, the life is so much beautiful and sweetable due to activeness of God in the living beings.

So, Brahma is God (Ishwar), Bhagavan and soul of living beings, Ishwar (God) is one and no second.

Group work: Prepare a list after description about different forms of God

New words: Kurma (Tortoise), Bhaga (wealth), Vairagya (absence of worldly desire), Sarvajna (omniscient).

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

The Wise, Ascetic and Devotee have realized and described God according to their own vision. The wise in the eye of wisdom, the ascetic through meditation, and the devotee by devotion have realized the nature of God. He is wise who have tried to realize, God through wisdom.

About different ways for attaining God and observance of religious practices, expressed in the Gita. These ways are called meditation by which God can be achieved and they are called yogi (meditators). On the other hand they become devotees, who have realized the nature of God by devotion. Now, whatever it has been described the nature of God, in the eye of wise, ascetic and devotee, those discussed in brief.

God in the eye of wise

The person who leaves desire for worldly pleasures and enjoyment, worships omnipresent and formless Brahma, be happy with their own soul, they are called wise. God is Brahma, who has created this universe, to the wises. The wise men work for human being, living beings and for achieving love of God. Wisdom means to know, yoga menas to be united. The meaning stands for the word wise is to unite with knowledge about 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 Apra (illusory) also. Knowledge is achieved in vidya (learning), increased wisdom from which the realization of presence of God in all living beings appears the absence of worldly desire (vairagya) in earthly matter and expands the way of salvation different. The knowledge can be acquired about worldly matter by Avidya (ignorance), but self knowledge would not be acquired and nothing is known about Brahma. But on the other hand according to scripture wise means the wisemen having knowledge about soul and Brahma.

God-In the eye of Ascetic (yogi)

They are called ascetic (Yogi). Who investigates God with concentration inside the internal part of the mind, try to give up the desire and wish. The main thing is to get God to them.

In the eye of ascetic God is Supreme soul. This Supreme soul stays in living beings as embodied soul. So living beings is also God to yogi. The great ascetic and wise swami Vivekananda mentioned that everything of this universe are the exposition of God as multiform and he has introduced his eternal speech-
“Who loves living beings, he worships God, that is to say, to serve the living beings is to serve God”



God-In the eye of devotee

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

God is Bhagavan to the devotee. He is corporeal. He is full of wit and humour, full of joy and possessing good qualities.



Sometimes God serves devotees, bears the burden of devotees. Devotee himself surrenders to God also. He thinks that work of his own is the work of God and he executes that. There exists deep and extremely close love in the mind of devotee for God. Not only that, the devotee prays to him several times also for loving his creation deeply.

New words: Surrender, self knowledge, worldly desire, full of wit and humours, great ascetic.

Lesson 4 : Commendatory hymn and Bengali Poem

a. Commendatory Hymn/ or, Praise worthy Hymn

drite drimhe ma mitrasya cakshusha
sarvani bhutani samikshantam/
mistrasyaham cakshusha sarvani bhutani
samikshe mitrasya cakshusha samikshamahe//

(Shukla yajurveda, 36/18).

Simple meaning : 'O' God, please make us such strong that all the living beings may see us in the eye of friendship, I must see them in the eye of friend also. We all may see each other in the eye of friendship.

Explanation:

In this hymn of Sukla yajurveda, it is praying to God, God may make us such strong with wisdom, strength that all the living beings behaves with us just like friend. We

may also behave with everybody just like friend. We may not be zealous of anybody. In this way we all may behave friendly with everybody. As a result the life will be peaceful. That expectation has been expressed through this commendatory hymn that the peaceful society would be established through friendship.

b. Praise worthy bengali poem:

(Transliteration from Bengali)

antara mama vikasita Kara antaratara he
nirmala karo, ujwal karo, sundar karo he//
jagrata karo, udyata kara, nirbhaya karo he/
mangala karo, niralasa nihsamshaya karo he//
yukta karo he savar samge, mukta karo he vandha/
sancar karo sakal karme shanta tomar chanda//
caranapade mama citta, nispanidita 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 without any doubt. Unite with everybody and free from bondage. Please make me transit in all works and desire. Please make motionless my heart to your foot and please make me delighted, delighted and delighted.

Explanation: It is prayer to God for pure, generous and beautiful mind and for consciousness, activeness and for fearlessness. Please God may make us united and we have that discipline in our all works as it is in the creation of God. So that we can do all works fearlessly and doubtlessly and we may do good for all i.e. all living beings of the world. We may be united with God through all the good and beautiful works by removing all obstructions.

At last it has been prayed to God, so that we must have deep devotion towards God. God may make good for us and put in joy.

Notes.

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

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

<p>Solo work: Write down about the influence of praiseworthy poem of Rabindranath Tagore.</p>
--

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

Exercise :

Fill in the gaps:

1. The first cause of creating this universe is _____.
2. According to the Logic the result of good work is _____.
3. The meaning of the word Ishwar is _____.
4. To the devotee Ishwar is _____.
5. The main function of wise is to get _____.

Combination : Bring the words or part of sentence from right side and combine with left side.

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

Answer the following questions briefly:

1. Why God is called one and absolute?
2. Why do we pray to God?
3. What does mean by Supreme soul (Paramatma)?
4. When God is known as Brahma?

Answer the following questions briefly:

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

Multiple choice questions:

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

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

Sajal has told to his friends that he will not do any sinful act. He wants to die as it were he had taken birth sinlessly. So that he wants to lead rest of life to act of virtue.

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

Which one of the following is correct?

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

Creative questions

Kavita and Savita are two sisters. Kavita studies enough to know God. She is not attentive to domestic work. Her thought is only for God. On the other hand savita wants to establish in life by study. She reads different scriptures and also worships side by side, by which she can live in peace and happily with all.

1. How many parts of Yajurveda?
2. Explain the message of Swami Vivekananda about God.
3. Which learning Savita has studied? Explain in the light of 'God-in the eye of wise' studied by you.
4. Is savita called wise according to scriptures?

Chapter - Two

The Scripture

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

The religious vast literature, is called vedic literature, which has been composed on the basis of Veda. On the other hand the Shrimadbhagavadgita known as Gita in brief, which is the part and parcel of Mahabharata has been recognised as a seperate book. Action is called sacfrifice (Yajna) in the Gita. Here, there is a wonderful co-ordination of action wisdom and devotion and necessary learning and advice to lead worldly life in it.



There is brief introduction of Vedic literature, subject-matter of four Vedas and its influence of religious activities and it has been discussed about four castes, fulfilment of activities, similarity, human quality to build up character and about devotion in the shrimadbhagavadgita.

The end of this chapter we -

- Will be able to give identification of vedic literature in brief.
- Would be able to describe the subject-matter of our vedas and Will be able to analyse its influence of religious practice.
- Will be able to interpret four castes, fulfillment of activities, Similarity, human quality to build up character and the idea of devotion, according to shrimadbhagavadgita.
- Will be able to reflect learning of Veda and Shrimadbhagavadgita about life and religious practice.

Lesson 1 : Introduction of Vedic literature

Veda is our original Scripture. 'Veda' means wisdom. Profound effort or austere ascetic practice is necessary for acquiring wisdom. If anybody wants to earn wisdom then he has to be absorbed in deep austere ascetic practice. To absorb in deep austere ascetic practice is called meditation. The person who could realized or saw the greatness of creation and creator and truth or wisdom, they are called sages (Rishi). Veda is the pure wisdom which has got by meditation of these sages. This is the knowledge connected with universe and life and concerned with the origin of universe and life-supreme lord Brahma or God.

The Veda or Samhita, Brahmana, Aranyak, Upanishad and Vedangas are the best among the described books, which are concerned with our life, origin of life, supreme lord, Brahma or God etc. If these books are of different types but also mutually related with different angles of religious activities. In this way on the basis of Veda a vast literature has been manifested based on religion. On the other hand this vast literature is called Vedic literature based on religion.

The subjects are briefly discussed which has mentioned here these are the parts of the Vedic literature;

Four vedas

There is a name of Veda is samhita. Samhita means collection or compilation. Entire veda so that samhitas are divided into four kinds, such as

1. Rigveda samhita, 2. Yajurveda samhita, 3. Samveda samhita and 4. Atharvaveda samhita. On the other hand these samhitas unitdely are called four vedas.



Brahmana

There are two parts of Veda. Hymns and Brahmana. That is called Brahmana in which part of veda the explanation of hymn and their apprtication or usage in various sacrifices (yajna) are there.

The Brahmanas are composed in Prose. There are some rules that is to say the direction of particular action of ritual, necessary explanation about meaning of vedic hymn, criticism of antagonistic doctrine etc. are there in the subject matter of Brahmana.

Aranyaka

Aranyaka and upanishada are the part of Brahmana. Karmakanda of veda is analysed in the Brahmana and Jnanakanda is realized in Aranyaka and upanishada. Which is composed in Aranya (forest), that is called Aranyaka. Here the aranya is understood by lonely place. The subject-matter of Aranyaka is religious philosophy. What is the intention of sacrifice for whom, what is the origin of creation etc. spiritual matter has been discussed. The deep knowledge has been compared with the arranya or deep forest. That is to say the matter of deep spiritual knowledge is described that is Aranyaka. Such as-Aitareya aranyaka, Brihadaranyaka etc. are the mentionable Aranyakas.

Upanishada

The introduction of spiritual learning in the Aranyaka, that has been acquired more height and depth in the Upanishada. Upa ni sad kvip = Upanishada.



Here, 'upa' means 'near' or 'close,' 'ni' means 'conviction' the root 'sad' means dwelling place or, acquirement of absence of earnestness. That is to say that knowledge is acquired by sitting beside the teacher is called upanishada. But by this statement the subject matter of upanishada does not clear. The original entity of living beings is his soul. This soul is the part of supreme soul or Brahma. So, the living beings is nothing but Brahma. This Brahma is formless. But it 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.

More that hundered upanishadas are there. Among these there are twelve upanishadas are known as ancient upanishada. Rest of those are of subsequent time.

Though it is under the Mahabharata but the shrimadhagavadgita is called the gist of upanishada, which has been recognized as separate books. Aitareya, katha, Kena, chandogya etc. are the mentionable upanishadas.

Solo work : Fill in the vaccunt room	Four veda	Brahmana	Aranyaka	upanishad
write with two sentences about each book mentioned in the table.				

Vedanga (Limb of Veda)

There are some more compositions which is known as helping books for studying veda. These are the limbs of studying veda so those are called vedangas. Vedangas are the helping books of studying veda. The study of Veda is not fulfill without the knowledge of Vedangas. The vedangas are composed in the shape of theory(sutrakara). There are six kinds of vedanga. Such as- Shiksha(training), Kalpa (injunction), Vyakaran (Grammar), Nirukta (dictionary), chanda (Prosody)and jyotish (Astrology). These are described below in brief :

1. **Shiksha(training):** Here the word Shiksha (training) would not use entirely for earning education or acquiring knowledge. Shiksha(training)would be understood phonology, particularly theory of phonetics which is the system of pronunciation without any error.
2. **Kalpa (Injunction) :** That is called Kalpa (Injunction), by which sacrifices (yajnadi) are adorned and supported. Kalpa (Injunction) is nothing but the system to arrange vedic sacrifices and ritual works without any error.
3. **Vyakaran (Grammar) :** Language are analysed and would be formulated in the Vyakaran(Grammar) and is to derive words.

The study of grammar is necessary for correcting meaning at the time of use language. For that reason grammar is also vedang (Limbs of Veda).

4. **Nirukta (Dictionary) :** In the Nirukta (Dictionary), it has been analysed the origin of words, meanings and end of meanings etc. used in Veda.
5. **Chanda (Prosody) :** Chanda (Prosody) is one of the best limb of six limbs (Sharanga). The knowledge of prosody is verymuch necessary to recite properly and to realize the meanigs the metrical hymns of veda.
6. **Jyotish (Astrology):** In vedic age, there was a provision which had been perfomed in particular lunar day and stars for the particular vedic sacrifices.

Solo work: Write one sentence for each limb (anga) of six limbs of veda (vedangas).

New words: Four vedas, kalpa, Nirukta, arthanta(end of meanings), chanda (prosody),Sharanga (six limbs), Jyotish (astrology), Brahmana, Aranyka, Upanishada, Aitareya, Katha, Kena, chandogya, depth, absorved, samhita.

Lesson 2 : Subject-matter of four vedas

Veda is the message of God. The sage Manu has said- 'Vedah akhi ladharmamulam' that means - Veda is the root of all religions. Here, there are some descriptions about truth and different matters of knowledge. This truth or knowledge Will be able to realize through spiritual vission. It has been prayed or praised deities and God differently in veda. The different power of God is called deity. The vedic sages has praised them due to their realization about the unlimited power of God in the nature, such as fire, rain, air, dawn, night, etc. Their prayer and praise appear as message from the poetic shape through the chanting voice of sages.This message or poetry has got from God by the unlimited grace of God through the meditation.

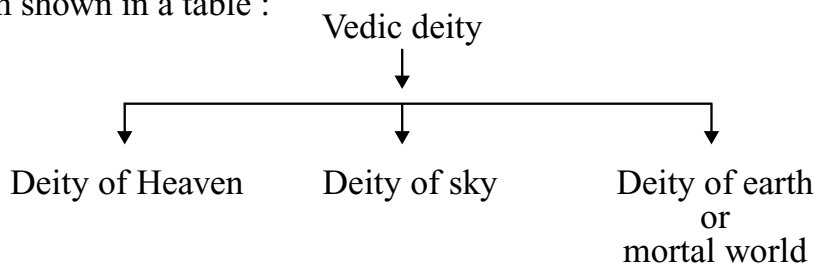
Sages have said that they have seen the veda. For this reason the veda has been called supernatural. So that is to say veda is not created by any man or person, it is seen in meditation.

The context of deities are linked with veda. The object of veda is called deity. The sages have brought forward into consideration the greatness of deities through different hymns and praises. In the vedic age the method of worship was based on sacrifice or ritual. At that time the system of worship is not introduced by establishing the image or idol. The sages could worship by remembering the power of deities and invite them by lighting fire (agni).

The sages have divided the deities into three classes. Such as

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

Here, it had been shown in a table :



The deity of Heaven : The power of deities of heaven is understood. Deities of this class do not come to the earth. They are staying at so 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 this type of deities.

The deity of earth : The deities of earth are seen. They also stay in the earth. Agni (fire) is this type of deity. Due to his availability in earth so he is worshiped and other deities are by inviting through fire (agni).

It is called sacrifice (Yajna) by which the deities are invited and praised through the chanting vedic hymns by lighting fire.

The chanting vedic sloka at the time of sacrifice is called hymn. Without this there are songs in it. The slokas had been sang by setting musical voice at the time of sacrifice. This song is called sam. Sam means song. There are so many things of life had been mentioned in the veda.

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

At first the veda was undivided. Next time the great sage named krishna dvaipayana vedavyas divides the veda. He divides veda into four parts. There are called samhitas. Samhita means collections or compilations. These samhitas are

1. Rigveda samhita, 2. Jajurveda samhita, 3. Samaveda samhita and 4. Atharvaveda samhita. The identification with subject-matter in brief of samhitas are given below:

Rigveda Samhita :

The word 'Rik' means to sing or praise of . The Riks are called hymns also. These Riks or Hymns are containing three or four lines of small poetry. Once these hymns of Regveda had been recited just like poetry. There are 10,472 numbers of hymns like this in the

whole Rigveda. Each and every apothegm has been built in combination with some hymns. The whole Rigveda is divided into ten Mandalas. There are some apothegms (suktas) in each and every Mandalas. There are some Riks in each and every apothegms. There are 1,028 numbers of apothegms in Rigveda. In the apothegms deities have been praised and there are some prayers for the peace and happiness to them. It is to say, as for example, Indra is the deity of rains and dews. In one Rik Indra is praising that is-

Indram vayam mahadhana
Indramarbhe havamahe
Yujam vritresu vajrinam//

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

Indra is our helper, to the enemy he is holding thunderbolt. We invite Indra for much wealth or also for less wealth.

Indra is the deity of this hymn. Indra has been praised as the holder 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.

Samaveda Samhita

The word 'sama' means song. At the time to perform sacrifice some of Rik or hymns have been sang with musical voice. In this way which hymns have been singing all of those were called sama.

This is called samaveda samhita, in which these Riks or hymns have compiled. The knowledge about the ancient song is acquired from the samaveda. The fundamental origin of this song is samaveda which song we sing with musical voice. The origin of sharaja (the first note of natural scale), Rishabha (the second note of natural scale) etc. all the notes of natural scale (saragama) also is samaveda. Mainly the hymns of Rigveda have been giving musical voice and shaped as song. The number of hymns in samaveda are 1,810; among these except 75 hymns rests of all have been taken from Rigveda and introduced musical voice.

Yajurveda samhita

Yajuh means hymns of sacrifice. The ancient sages had been performing ritual ceremony of sacrifice by chanting or reciting hymns from veda. At the time of sacrificial rite the particular hymn is chanting for particular deity. In this way, the hymns used in sacrifice have compiled through collection, those are called Yajurveda samhita. The methods of sacrificial rites have compiled in Yajurveda. The calendar and the idea about seasons have made performing differently and spreading over different times. Some of the sacrifices were performed only for one day, some of them were spreading over a week, some of them were spreading over fortnight. On the other hand any one of the sacrifices had performed for spread over the year, even spread over twelve years also. Seperate platform had made for seperate sacrifice. The technique of geometry or the science of surveying land has originated.

Rigveda and samaveda are composed in verse. But in the Yajurveda both the styles of prose and poetry have 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) Yajurveda is Vajasaneyi samhita. There are seven Kanda (divisions) and 2,184 hymns are there in Black (Krishana) Yajurveda. On the other hand white Yajurveda has 40 chapters and 1,915 hymns are there.

Atharvaveda samhita:

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

Atharvaveda samhita is the composition of twenty division (Kanda), 731 Sukta and near about 6,000 hymns. Atharva veda is composed in both the style of prose and poetry. The poetry is more. The one sixth of the whole is composed in prose.

Solo work : Identify two subject-matters of each veda in the given table.	Rigveda	Samaveda	Yajurveda	Atharvaveda

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

Lesson 3: The influence of four vedas in retual performance

The veda is original scripture of Hindus. This veda is not only a scripture. This is a store house of huge number of scriptures. The veda is the fundamental book of the Hindu religion. From that point of view the importance of veda is unlimited.

Beyond this, to know the identity about the society and the history of ancient India, depends on vedic literature. As a literature, vedic literature is also important. To praise the deities in Rigveda, the subject-matter of sacrifice, in yajurveda, is the worth helping to make society beautifully. The knowledge is acquired about the creator, nature of universe and life by studying veda.

There are particular importance of each and every veda. We Will be able to know about different vedic deities by studying Rigveda samhita. The boundless power of God is realized through the natural power as fire (agni), Indra, dawn (usha), night, air, etc. The life can be forward by following their hard-working nature as an ideal.

Yajurveda is the compilation of sacrificial hymns. From this we Will be able to know what was the system of worship. Following yajurveda, the knowledge is acquired about the calendar or seasons through the performance of sacrifices at different times. The sacrifice had been performing spreading over various times and various ways.

The Geometry or the science of survey has come to light from the technique of making altar of sacrifice. From the samaveda we can know about the song and rules of the then

times. Sama veda is the foundation or origin of all to the songs of universe. And this songs i.e. samaveda gives to forward our mentality. As a result indiscipline would not be able to establish in the society.

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

So, by studying whole veda, the knowledge of different subjects like supreme soul, vedic deities, sacrifice, music, along with treatment would be acquired and the life would become beautiful, free from diseases and adroit.

And for this reason it is our proper duty to study this books for everybody.

Solo work : How you will apply the learning fo veda in activities of your life?

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

Lesson 4: The subject-matter of Shrimadbhagavadgita.

Eighteen chaprers, from 25 to 42 all together under the Bhishmaparva of Mahabharat is known as shrimadbhagavadgita i.e. Gita in short. Here there are seven hundred slokas in agreegate. For this reason its another name is saptashati. At the time what of battle of Kurukshetra God Shrikrishna what has said to Arjun that is called Shirimadbhagavadgita i.e. Gita in short. Dhritarashtra and Pandu are two brothers. Dhritarashtra is elder, Pandu is younger. According to the kuru dynasty the sons of Dhritarashtra are called Kaurava. But according to the name of Pandu his sons are called Pandava though they were belonged to the same dynasty. There was a war between Kaurav and Pandav for kingdom. Shrikrishna himself was become charioteer of the chariot of Arjun. When the chariot had been put in between the two armies, then Arjun had become discouraged to see the near relatives of his own party and against party. He expressed his disinterestedness to fight against nearest kith and kin. Then God Shrikrishna had given different advices about duty, wisdom and devotion. Those messages of advices have described in shrimadbhagavadgita. Though Arjun was the purpose, which advices have been given in Gita, but those advices are applicable for all men of all times. Gita is composed by adopting the gist of all upanishada.



It is an unprecedented co-ordination of Jnanayoga (means of wisdom), Karmayoga (means of action) and Bhaktiyoga (means of devotion). Gita is not only a scripture, but also one of the best philosophical books of poetry. The Gita is prescribed for reading daily.

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

New word : Kaurava, Pandu, Philosophical.

Lesson 5 : Four castes, act of doing duty, similarity and Devotion in the Shrimadbhagavadgita .

Four castes (Caturvarna)

God has created man equally. After that there are divisions four castes in the society of his creation according to the quality and occupation. These are - Brahmin, Kshatriya, Vaishya and shudra. The person, who has the knowledge of Brahma, is Brahmin, he is influenced by the quality of virtuousness and having knowledge about reality (Sattva guna). The person is kshatriya, who is belonging to the community of fighters or ruling class. He is influenced by the quality of activeness and spiritedness (Rajaguna). The person, who is belonging to the business community, is called vaishya, who is influenced by the qualities of activeness and spiritedness (Rajaguna) and darkness (Tamaguna). The person, who belongs to the community of manual labourer, is called shudra, he is influenced by the quality of darkness (Tamaguna). These divisions are not causes of birth, on the basis of differentiation of duties. According to the occupation and action of duties the castes are identified. God shrikrishna has said, 'caturvarnam maya srishtam guna karma vibhagashah.' It means four divisions of castes are created by me according to the qualities and nature of professions. It is not that the son of Brahmin must be a brahmin. The son of shudra may be a brahmin if he is influenced by the quality of virtuousness and having knowledge about reality (Sattvaguna). On the other hand a son of a brahmin would become known as shudra, if he is influenced by the quality of darkness (Tamaguna). So, it is to say, the division of caste is not hereditary, on the basis of quality and action of duties.

Act of doing duty:

What ever it is done that is duty. And that is duty whatever it is necessary action for doing. In the shrimadbhagavadgita predominance has been given to the act of doing duty. And this act of doing duty can be done without any desire that means the act of doing duty without any desire of any result.

God Shrikrishna has said about this-

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

So, Shrikrishna has said to Arjun, "Duty i.e. act of doing duty is religion. As a Kshatriya you have to fight in the battle field that is your religion. Fight without any pleasures and interest, you will get a result. If you do not fight then your religion will be destroyed. Because, according to one's own nature, it is the religion to perform duty."

So, from our own position, we have to do our duty, which is our true religion. Such as “**chatranam adhyanam tapah**”, that means study is the only meditation for the students.

Similarity (Samya)

Samya or similarity means equal. To see all things are equal is the name of consciousness of similarity. God is staying equally in all living beings. So, to see all the living beings in the eye of similarity and to behave equally that is known as the realization of similarity. In the

shrimadbhagavadgita it has said that he is the best, who behaves equally to all in all respect (6/9). It is also said in shrimadbhagavadgita, an equal seer sees the soul in all living beings, and sees all living beings in the soul (6/29). The meaning of this is-he thinks all living beings is just like as him and to see himself to attach of all is equal seer. So, we will see every body in equal vision also. We get this learning about similarity from the shrimadbhagavadgita.

Deep 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 to come in contact with God and devotee; The devotee will be free from all desires and wishes, said in shrimadbhagavad gita. The result of his all activities is to surrender himself to God, the devotion takes birth in his heart and where there is devotion there is freedom.

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

New words: quality of virtuousness (sattva), quality of activeness (raja), quality of darkness (tama), Kshatriya, vaishya, shudra, interest, meditation, similarity, equal vision.

Lesson 6 : The learning of Shrimadbhagavadgita in behaviour of life

The gita gives us inspiration to stand against injustice. Because, God himself comes on earth as an incarnation to suppress the devils, to preserve the goodman, 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//”

When it is mortification of religion, and to flourish of unrighteousness, then I myself come to the earth time to time for saving virtuous, killing wicked and establishing religion.

The meaning is - The soul has no destruction. This learning of Gita, gives us to forward for doing good works and not to fear to death.

It is said in Gita- 1. Respectful and self restrained person Will be able to acquire knowledge, 2. The active person who does not have any desire Will be able to acquired freedom, 3. The wise devotee Will be able to realize Him in the heart and 4. What ever is living in this vast universe, everything is residing in God.

From those points of view of Gita, we make our mind towards respect and practice self-restrained. We get inspiration for avoiding illusion to earthly matter. We are attentive to practice religious work, that means, we try to realize gist of ontological knowledge avoiding the unusual and meaningless ways. Everything is under control of God shrikrishna. We try to love others avoiding all discriminations. In which way a person wants to call God, God responses in that way to his calling. Here, it would be played the tune of religious co-ordination.

It has said in Gita about the knowledge. It is the co-ordination of the knowledge, action and devotion. The mind is to be lighted in the light of wisdom. You have to do your duty for that. This duty will be free from desire. And all the results of desireless action will have to surrender to God. This is called devotion. We have to walk of life with the

co-ordination of these three. So, that way has been shown in the Gita how you have to maintain your real life. The importance of shrimadbhagavadgita is unlimited as one of the best scriptures in our behavior of life in the justice of all respects.

Solo work: Write five sentences to realize the learning of Shrimadbhagavad gita.

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

Exercise

Fill in the blank

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

Combine the words or part of sentence taking right side with left side.

Left side	Right side
1. On the basis of Veda	four vedas (caturveda)
2. Without the knowledge of vedanga	has become the science of servey.
3. The samhitas are called unitedly	but on the basis of qualities and action of duty.
4. From the technique of making the altar of sacrifice	Compilation
5. The division of caste is not hereditary	the study of veda is not completed. There is a vast literature has come to exist.

Answer the following questions in brief:

1. What does it mean by vedic literature?
2. Explain the subject-matter of Brahmana as an important part of veda.
3. Explain the role of samaveda samhita in musical practise.
4. How it can be known from the yajurveda about the calender and servey.
5. Explain the learning of Shrimadbhagavadgita about the four castes.

Answer the following questions:

1. 'The importance of vedanga is unlimited in the study of veda' analyse the statement.
2. Explain the subject-matter of Rigveda samhita with example.
3. 'It is necessary for each of us to study four vedas (caturveda)' - value the statement.
4. 'Shrimadbhagavadgita is the unprecedented co-ordination of knowledge, action and devotion' - analyse the statement.
5. Explain the learning of shrimadbhagavadgita about similarity and devotion with example.
6. Analyse the importance and significance of shrimadbhagavadgita in behavior of our life.

Multiple choice questions:

1. Samhita means -

a. song	b. sacrifice
c. collection	d. close to
2. Which is the main limb of vedanga?

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

Which one is correct?

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

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

Sima had been suffering from rheumatic pain for long time. She had gone to ayurvedic doctor. Jitenbabu, lived in the village Jagatpur due to unrelief from disease by various treatments and sima had become well fully by his arrangement of treatment after 6 months.

4. The method of treatment of Jitenbabu belongs to which veda?

a. Rigveda	b. Samveda
c. Yajurveda	d. Atharvaveda
5. The role of that veda in the religion and in our behaviour of life is -
 - i. the protection of drought.
 - ii. remedy of disease
 - iii. peace and direction of the hymns for good works

Which is the correct of the following?

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

Creative questions:

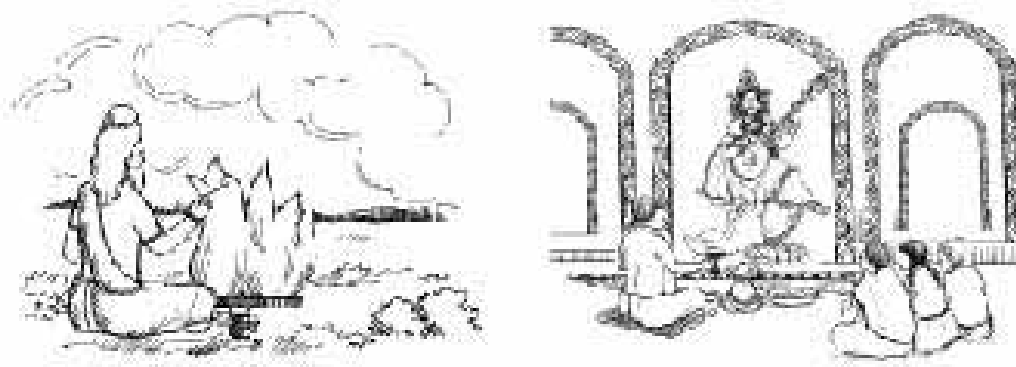
Pulinbabu is the man of morality and religion. He is nourishing and bringing up his children accordingly to the due order as he is engaged in the occupation of teacher. But he has no expectation to the children that they will keep him in happiness after settled down. He realises that doing work with disinterestedness is the true religion. He helps to make the students of the school as like as his own children the students also respect him deeply as like as father.

- a. What is called the absorption in deep meditation?
- b. Why the veda is called spiritual? Explain.
- c. Explain in the light of your text book the learning of shrimadbhagavad gita has been reflected in the character of pulin babu?
- d. Do you think that the salvation of the soul is possible for pulinbabu? Give the logic in support to your answer.

Chapter - Three

The Nature and Bilief of Hinduism

The word 'Dharma' has been constructed by joining the suffix 'man' with the sanskrit root 'dhri'. That means which is capable to bear anything, that 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, - these five qualities are the general characteristics of Hinduism. On the other hand, the special four charactoristics of Hinduism are the sacred Veda is for the identification of religion and irreligion, the smriti (a law book of Hinduism), the behavior of an honest man and the dircetion of spiritual knowledge-these four are the special characteristics of Hinduism. This religion is flourishing gradually with the help of effect of various meditations of many years. Hinduism is the religion of many years of age. Sometimes in the way of passing away, new religious thought has been entered into this religion. By adopting the rules and regulations of this religion the life Will be able to be beautiful and peaceful.



According to the quality and profession there are four castes such as Brahmin, kshatriya, vaishya and shudra are nade in the social life. The divisions were on the basis of profession, not for the brith. Hundred years are the time of longevity for man. The whole

time of longevity are divided into four parts, such as Brahmacharya (stage of student life), garhastya (stage of family life), Vanaprastha (stage of life of spiritual meditation) and sannyasa (stage of asceticism). These are called the four stages of life. There are called 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 would be done with pure body and mind. For this, the worship, fasting, prayer, devotion, etc. are there to perform as the practice of spiritual rules and regulations. There is arrangement to practice ascetical austerities of Hinduism. The devotee would be free from sin by practicing ascetical austerities. Belief in God, worship, festival and by practicing ascetical austerities Will be able to get the religious good result.

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

The end of this chapter we -

- Will be able to explain the general and special characteristics of Hinduism.
- Will be able to describe in brief about the development of Hinduism.
- Will be able to express the general and special characteristics in behaviour of life of Hinduism.
- Will be able to Explain the idea of caste and four stages of life.
- Will be able to Explain the division of caste are not hereditary but professional.
- Will be able to explain the idea of spirit of the era.
- Will be able to explain the idea of practicing ascetical austerities.
- Will be able to describe the story of vow of Shivaratri (Shiva night).
- Will be able to explain the practice of ascetical austerities, the duty which can be done by practicing ascetical austerities and the importance of observing ascetical austerities.
- Would be able to expressed by realization in our own behaviour that there is no differentiation between the castes.
- Will be able to enlighten by knowing about the importance of practice ascetical austerities.

Section - one

The nature of Hinduism

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

Lesson 1 : General characteristics of Religion:

The word 'Dharma' has been constructed by joining the suffix 'man' with the sanskrit root 'Dhri.' The meaning of the root 'Dhri' is 'to bear'. Then by the word 'Dharma' has been understood the power of bearing. About this, the characteristics of the religion can be remembered which has been described in shantiparva of Mahabharata.

"dharanad dharma ityahudharmena vidhrita prajah/
yah syad dharanasamyuktah sa dharma iti netarah//"

That means from the verb to bear (dhri man) the word dharma (religion) has originated. The religion is bearing the creation extraordinarily. That is religion, which is acquainted with power of bearing in brief. Beyond this there is no religion. Such as -the religion of man is humanity. And to identify this humanity, it has been said -

'ahimsa satyam asteyam shaucam samyam arneva ca/
etat samasikam proktam dharmasya panca lakshanam// (Manusamhita)

That means, - not to be zealous, do not steal, to be self-restrained, to be pure and to be truthful- these five characteristics are identified as the characteristics of humanity. So that, it has been showed that the humanity is residing in these five qualities. A man can be acquired humanity by practicing these qualities. It is seen that a man who does not zealous to others, does not steal others wealth, holding truth in life, pure with garments, sanctity in thinking and self-restrained in every step of life, then we will call that man is the man of humanity. And this type of pure man will be the ideal man in the eye of Hindusim.

The above five qualities have been made a man as a man. So these are described as the characteristics of humanity in Hinduism. The religion protects the virtuous. If the religion destroyed then it is injurious to man.

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

New words : Self restrained, humanity, remember, sanctity.

Lesson 2 & 3 : The special characteristics of Religion

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

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

That means, veda, smriti, sadacara and the message of spiritual knowledge - these four are the special characteristics of religion. Which is religion and which is not religion that can be identified by following these four characteristics.

Veda

Veda is there in the origin of eternal religion. Veda is the origin of religious scripture. The meaning of the word veda is knowledge. The vedic sages have acquired message of God through meditation and that messages have become the vedic scripture by writing times to times. We know there are four vedas, such as, Rigveda, yajurveda, Samaveda and Atharvaveda. The consent of veda is to be accepted for the question of judgement that which is the religion in the field of life and which is not religion.



Smritishastra

After the veda, the smritishastra is composed with the advices of all duties which is to be done. The smritishastras have been composed with the help of vedic consent in right. It is easy to identify the religion and irreligion by following the rules and regulations of smritishastra.

Sadacara (The honest activity)

Sadacara = Sadacara. The expression of religion would be expressed in the behavior of an honest man. If it is not possible to identify the religion and irreligion by the veda and smritishastra, then to follow the rules and regulations and advice and directions of greatman of the society that is religion.

The message of spiritual Knowledge :

If following the above description of Veda, smritishastra and sadacara and in any particular circumstances, the religion and irreligion would not be possible to identify, then spiritual knowledge can be adopted of his own. To identify a man, it is said that the man is the animal with spiritual knowledge. So, adopting spiritual knowledge a man

would be run in the way of life. It would not be good to follow the direction of religion in all respect. Such as - the direction of shastra is to speak the truth is religion, and to tell lie is great sin. This advice would not be able to follow in all respects.

It is seen that by telling lie, the life of a good man can be saved, then telling lie is 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 God or the spiritual knowledge which is staying in the heart of man.

Lesson 4 & 5 : The development of Hinduism

The development of Sanatandharma i.e. Hinduism has been stated with the development of human civilization. The thoughtful sages have introduced the ritual rules and regulations for the goodness of the man, the ritual spirit is introduced even in spiritual thinking. In the vedic age, the religious practice had been ascertained in the shape of sacrificial rites. The deities had been worshipped through the sacrificial rites in vedic age. The result of sacrificial rites could have obtained heaven but could not have attainment of salvation of man. So, after the vedic age, in the age of upanishada the thinking of salvation is to become predominant. The man has been meditating only one Brahma for attainment of salvation. In this time there is a tendency has been seen in the society to leave the family and to take the asceticism.

In course of time the man could not have to satisfy at this thinking. In this situation God shrikrishna would be manifested. Then that was the era of dwapar. In the social life the turn had sent back towards action of duty inspite of asceticism. He said in explanation, not to leave duty, you have to do your duty without any desire. You have to do in your mind that the whole universe is the vast working place of God. And here, the man is doing duties of God and the result of duty is also to be paid to God. This action without any desire i.e. the subject-matter of karmayoga has been brought forward into consideration strongly in the shrimadbhagavadgita. By doing the practice of karmayoga a man can get attainment of salvation. After this, the word comes of devotionalism. The man had worshipped God as corporeal being. The worship of several deities had been performed in the Hindu society, the devotee will be able to get attainment of salvation by worshipping God as corporeal being. But different devotees are divided according to the difference of deities in the society. Such as - Shakta (worshipper of power), shaiva (worshipper of Shiva), vaishnava (worshipper of Vishnu), etc. The impatientness had been seen in between these communities. In this situation shricitanya had taken birth. He had introduced the vaishnavism, which is adorned with love and devotion. The main target of this religion is to worship of God through devotion, to remove divisions of castes and to establish peace in the society. There had been so many amendments in the rules and regulations of Hinduism in the eye of science in 19th century. In spite of worshiping of images, there comes the thinking of absolute Brahma. And the society known as Brahma is established. On the other hand, it had been established in the motion of meditation of shriramakrishna that a man can get God through the worship of image. Thinking of Hinduism had co-ordinated by the effort of shriramakrishna and his disciple swami vivekananda. In brief, the development had become manifested in vedic age, in sacrificial rites in the meditation of Brahma, in the worship of deities of ancient age, in the karmayoga of shrikrishna in the dwapara era, in the consciousness of shricitanya; and in this modern times through the co-ordination of all religions of shriramakrishna.

God is omnipotent, His mode of action is unlimited, there are varieties manner to get him. In the way to meditation any traditional method can be adopted. It would be in mind that the religion is only for the goodness of man. ofcourse, the prominency would be given to practice in religious activities for human being. God is residing in the man, so that to serve the man is to serve God. We will practice the sacred task of serving others to be faithful in the realization of religion and we will be careful for awaking realization of humanity.

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

New words: Smritishastra (science of rules nad regulations of Hinduism), vedic scripture, vedanta (ending of veda).

Section - two

Religious Belief

Lesson 1: Division of caste

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

The veda is the original scripture of Hindusim. It is known about the four castes, such as Brahmin, Kshatriya, vaishya and shudra from the veda.

The knowledge, intelligence, parfectness of duty of man are not same in the society. According to the eligiblity of doing duty, there are divisions of castes in this religion from ancient age.

They are known as Brahmin in the society who are developed in the knowledge and intelligence. They had been engaging in acquiring knowledge to distribute knowledge and acquainted with rules and regulation of religion. On the other hand, this class of man is called kshatriya, who is adept in royal duties and also adept with the power of protecting the country. The are called vaishy, who are interested in business and producing crops. The man of labourer class are introduced under the caste of shudra.

Lesson 2 : Division of caste is professional, not heridatory

In course of time this caste system had become hereditary, such as-the child of brahmin becomes brahmin, the child of kshatriya becomes kshatriya, similarly vaishya and shudra are identified by heredity. As result it is seen that the four sons of same family have taken birth with four qualities. But according to heredity these four children is acquainted in same profession. As a result they are unable to show their perfection of duty. So, the wise men of Hinduism has said that the differenciation of caste has become by eligibility of profession. The division of caste is professional; ofcourse not by hereditary. In the one hymn of Rigveda, it has described, a sage has said, "I am a sage, who is the seer of vedic hymns, my daughter fries barley and makes that as grains to sell and my son is a medical doctor." By this statement, it is understood, the differenciation of caste is not hereditary. Without that kshatriya prince Vishwamitra had acquired the qualities of brahmin by dint of meditation. There is 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 action of duty. (Gita, 4/13).

But in this era, caste is identified according to heredity. The caste system by heredity is the obstacle for uniting Hindus and the hostile for binding of brotherhood. Many changes have been occurred in this system due to the changefulness of the society. To a great extent, the enlightened families of the society have completed their family work by staying against this system of conservativeness. The main target of professional divisions were the development of profession and to do goodness of the society by developing moral qualities. The hereditary division of caste is nothing but superstition. So, it is necessary to change more of this point of view.

Solo work: "The system is hostile for binding brotherhood in Hinduism" -write five sentences about this statement.

New words: division of caste, expert, Brahmin, kshatriya, vaishya, shudra.

Lesson 3 : Ashram dharma (four stages of life)

Ashramdharma is a special direction of Hinduism. In ancient time the sages have divided and have seen four stages of human life, such as - Brahmacharya (Stage of student life), garhasthya (stage of family life), vanaprastha (Stage of life of spiritual and meditation) and Sannyasa (Stage of asceticism). These four stages of life are called caturashram in aggregate. The longevity of a man is calculated roughly by one hundred years. And this one hundred years is divided into four equal divisions bearing 25 years. First 25 years are called brahmacharya ashram (stage of student life). At this time one has to earn learning by staying in the house of a teacher, this is the rule. The stage is up to next 50 years of life is called garhasthya (family life). At this time brahmachari returned to his own house from the house of teacher and lead a family life after marriage. After completed 50 years of age, leaving family life, go to the forest and for practicing religious activities. It will run upto 75 years of age. This stage of life is called vanaprastha (Stage of life of spiritual meditation). The last 25 years of age is the act of asceticism. At that time a man involves to practice religion aforesaid of these four stages the ascertained duties are called ashramdharma (religious activities of four stages of life).

New words: Brahmacharya (stage of student life), garhasthya (stage of family life), vanaprastha (stage of life of spiritual meditation), sannyasa (stage of asceticism), caturashram (four stages of life), longevity.

Lesson 4 : Spirit of the era (Yuga dharma)

According to Hinduism, there are four spirit of the eras (yugadharma)- Satya, Treta, Dwapar and kali. The primary stage of manifestation of human civilization is known as satyayuga. In this era man was profoundly devout. Their lives were full of honest actions. At that time religion was full, cent percent. After this, treta yuga comes. In this time some untruth and sin have manifested in the life style of man. Then one fourth sin and three fourth religion had been existed in the society. Irreligion had become weak due to the excess of religious influence and morality in society.

The next era is called Dwaparyuga. In this time the influence of religion had become weak more. On the other hand, the sin, immorality, oppression, had been grown up. After coming here, religion and irreligion had become equally balanced. At that time God shrikrishna had become manifested himself to destroy miscreants and to relieve the honest man from sadness and to establish religion in the society.

Afterwards kaliyuga comes. In this time the position of religion had become weak more. On the other hand, irreligion i.e., sinful act had become grown up. The realization of religious function was becoming to go to hell. In this situation great lord shricaitanya had come as incarnation. The flow of love and devotion had been made in the society by his effort. The contentment had returned back in the social life. The behavior of man for the four yugas (eras), the direction of religious duties in the scripture. That is called yugadharma(religion of era).

"topah pram satyayuge tretayam jnanamuccyate/
dwapare yajnamevahu danamekam kalau yuge//"

That means-the prominent religion was meditation in satya yuga; in tretayuga the wisdom was prominent; yajna (sacrificial rite) was prominent in dwapara and the award is the prominent religious function in kaliyuga.

Solo work: Write down the characteristics of four era according to yugadharma (spirit of the era)

New words: full of honest, actions, great lord shri caitanya, treta, dwapara.

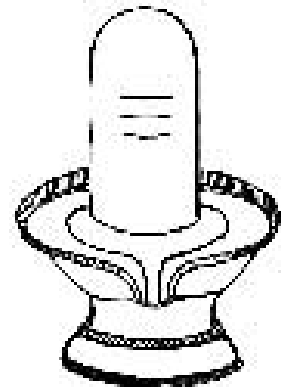
Lesson 5 : Vow and practicing ascetical austerities which can be done

There have some rules for worshipping and practicing vow, in the field of performing religious activities in Hinduism. It is called vow, by which the religious activities have been performed for acquiring virtue and free from sin. That means, the aim and objective of performing vow is to perform special rules and regulations to fulfill and desire. The performer of hindu religious activities had been performed vipattarini vrata (the vow of goddess who saves from danger), Jamaishashthi vrata (the vow of sixth day of the waxing moon in the month of Jaistha, which is called son-in-law's days), Janmashtami vrata (the vow of the eighth lunar day of the dark fortnight of the month of Bhadra when shrikrishna was born), Shivarati vrata (the vow of the shiva night i.e. the night of fourteenth lunar day of the month of Falgun when shiva is worshipped) etc.

There are some particular rules and regulations of performing vows. Self-restrained is to be performed in former day-of day performing vow and fasting is necessary up to the end of performing vow in the day of vow. In that day or in that tithi (lunar day), which vow would be performed in that day of in that tithi the devotees have offered worship to particular deities by offered worship to particular deities by having fast. There is a story of each and every vow. At the time of performing the vow the story of vow had been said of read. The devotees have been heard that story of vow with due respect.

Shivaratri vrata

The vow of night of fourteenth lunar day of month of falgun when shiva is worshipped. In the night of fourteenth lunar day of black fortnight of the month of Falgun. When shiva is worshipped. This is known as shivaratri. Shiva is gracious. He had driven out the injurious, ungraceful, injustice of universe. The power of shiva is graceful power. That vow is known as shivaratri vrata, which vow has been done for achieving grace of shiva. There is a story about this vow has been heard - Once upon a time shiva and parvati had been staying unitedly. Parvati was asking



shiva, "How he is being happy?" Shiva told in reply, "The person is to be fasted, with devotion by giving only one leaf of tree of wood apple worship me I would be happy with that." Many religious offerings are not necessary for doing my worship. O, goddess, This is my dearful vow. As a result of this vow, the devotee Will be able to get his particular thing according to his desire. Always my grace is bestowing graciously to him.

Shiva says, he sees devotion of devotee, and his offerings with devotion along with only one leaf of wood apple tree. To practice shivaratrivrata vow of shivanight some rules are there. Such as from former day of shivaratri the devotee would be self-restrained. He should be pure in body and mind, talking working and thinking Observing a religious fast, doing work for whole day long even, Shiva will be remembered. Among the ritual works of Shivaratri-there are worships for four times in four prahars (duration time is 3 hours). At the first prahar shiva is bathed with milk. At the second prahar with curd. At the 3rd prahar with butter and at the 4th prahar with honey. Each and time of end of bathing, worship and meditation will be performed. In this way whole night will pass through worship of shiva. Next day the devotee offers worship to shiva and will breakfast to have meal.

Group work : Write down in your khata with your group the aims and objectives to perform vow.

New words : Vrata (Vow), leaf of wood apple, anjali (act of worshipping)

Lesson 6 : Strory of Vow of shiva night (Vrata Katha of Shiva ratri)

There is a story of vow (Vratakatha) of shiva night. Now the story of vow of shiva night would be heard. It is described in the book named shiva rahasya; in ancient time there was a hunter lived in the city of Banaras. He was short in shape, black bodied, mud coloured eyes, mud coloured hairs. That hunter was dangerous to see. And he had net and weapons with him for catching birds, beasts etc. His profession was to hunt the birds and beasts and to sell their meat. One day he went to forest and hunted enough beasts. After that he used to start going back towards home bearing the burden of meat. The burden was very heavy. He had gone into deep forest. Due to his tiredness he had slept with in very short time. The sun laid down under a tree for taking rest. Due to extreme tiredness he had slept with in very short time. The sun went to set down. The night had fall down. It was dark due to the fortneth of lunar day of black fortnight. How he had went back home in this deep darkness. If the beasts of the forest attacked him. So, he had hanged burden of meat of hunted beasts with the branch of tree, under which he had been laid. Then he also climbed upon the tree and had sat on a branch of that tree. The tree was an wood apple tree. In deep night the body of hunter had been shivering due to cold and hunger. The dew had been dropping on him. The trembling of hunter had been increased by cold dew. Co-incidentally, there had been established a shivalinga that is the sign of shiva under that tree. It is general rule that the worship of shiva would be performed in the fortneth lunar day of black fortnight of Falgoon month (Shivacaturdashi). Shiva is worshipped with the leaf of wood-apple and with water. Hunter was shivering by cold and forcibly pressed tight the branch of the tree. For that reason the wetted leaf of wood apple by dew had dropped upon the shivalinga automatically. And the devotees had been worshipping shiva in this manner with water and with leaf of wood-apple in the night of fortneth lunar day of black fortnight of

Falgun month (Shivacaturdashi night). That hunter had been completed the worship of shiva with water (dew) and leaf of wood-apple unknowingly of his own.

Due to the greatness of the day (tithi) the hunter also had been acquired the result of virtue of worship shiva. But he himself could not know that even.

When the hunter had died then the messengers of yama god of death had come to take his soul. Because, he had done that crime in life for which he would have to live in hell. But the messengers of shiva had been come at once. The messengers of shiva had taken him to the abode of shiva. Then the quarrel had been caused between the messengers of shiva and with that of the messengers of Yama (God of death). The result due to crime who had to go to hell the messengers of shiva had wanted to take him to the abode of shiva. So, the messengers, of yama had not been going near 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 wanted to know by asking to Nandi, the servant of shiva, why the messengers of shiva had gone to take a severe sinner to the abode of shiva in spite of the abode of Yama (hell). What work did that hunter do, for which the abode of shiva can be obtained by the result of doing many virtues, how this eligibility will be able to get the abode of shiva? Then Nandi had informed king Yama, how in a shiva caturdashi night, had worshipped shiva with water and leaf of wood-apple unknowingly.

If a sinner had worshipped shiva accurately then all of the sins have been destroyed and he would become virtuous and had got the abode of shiva. In this manner the sins had been destroyed and he had become virtuous and eligibility has earned to get the abode of shiva.

The king Yama had become astonished to hear about the greatness of vow of shiva ratri in shiva caturdashi. In this way greatness of vow of shivaratri had introduced to kailash, to heaven and in the earth. From that time the devotees of shiva have been performing the vow of shivaratri every year.

New words : Shiva caturdashi (the fourteenth lunar day of black fortnight of month of Falgun), tired, hunter, mud-coloured.

Lesson 7 : Importance of observing vow

The belief of Hinduism is that, the desire of observing a vow will be fulfilled by respective deities if the vow would be observed. "My desire will be fulfilled by - observing a vow" - rise of this self-confidence and that is special acquirement to observe a vow for fulfilling that desire of penance. The desire can be expressed of vow by painting with the liquefied pigment of rice powder. Such as-to paint a granary of paddy will be a granary of paddy in reality. There is a hymn of vesper lamp-vow, such as-

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

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

The story of Akshaya tritiya vrata (the vow which is observing in the third day of lunar light fortnight of the month of Baishakh) encourages us to donate. The children will be wealthy and will be long lived by observing the vow of Aranyashashthi (the vow, which is

observing in the forest in the sixth day of lunar light fortnight of the month of jaishtha). Up to the seventh generation Will be able to enjoy happiness by observing durvashtami vrata (the vow of grass observing in the eighth day of lunar light fortnight of the month of Bhadra.) and the life of all of the man of the family will be joyful and alive as grass. The desire of devotee will be fulfill by observing the vow in this manner. The body and mind will be self-restrained by fasting based on the vow. Both of these two body and mind would be well.

Exercise

Fill in the gaps

1. The principal of Hindu scripture _____.
2. The caste system of Hinduism is not _____.
3. We should carry_____.
4. In the compex situation work would be done by the direction of _____.
5. The prince vishwamitra had acquired Brahmanism by dint of_____.

Combine the words or parts of sentence taking from right side with left side.

Left side	Right side
1. Taking the result of meditation of many meditators	religion
2. Particularly the creation has been holding by	the religion is developing veda
3. Veda, smiritishastra, sadacara and messege of wisdom, these four are the	animal
4. The original scripture of Hinduism is	characteristics of religion
5. The man is the wisdom	Mahabharat

Answer the following questions in brief

1. Explain the idea of sadacara (the honest activity) with example.
2. Explain the cause of becmoming uneagerness of man to perform sacrificial rite.
3. What does it mean by karmayog?
4. Explain the main target of religious action .

Answer the following questions:

1. Explain the cause to observe general characterics of Hinduism.
2. Analyze the special characteristics of Hinduism.
3. Anatyze the matter of fanaticism of caste system.
4. Identify the development of Hinduism.
5. Analyze the logicality to observe shivaratri.

Multiple choice Questions:

1. From which root the word dhama has originated?
 - a. dhri
 - b. gam
 - c. vad
 - d. drish
2. How many kinds of general characteristics of religion?
 - a. four
 - b. five
 - c. eight
 - d. ten
3. The religion of man is
 - i. humanity
 - ii. affection
 - iii. humaneness

which is the correct of the following?

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

Answer the question nos. 4 and 5 by reading the following inspiring:

Santosh babu is teaching. He reads himself, teaches carefully the students. He tries to make the students as an ideal man. He is living in joy of teaching with all of his family.

According to Hinduism in which class belongs to santosh babu?

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

The cause of belonging to santosh babu of that community is -

- i. profession
- ii. birth
- iii. expertise

which is the correct of the following?

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

Creative questions:

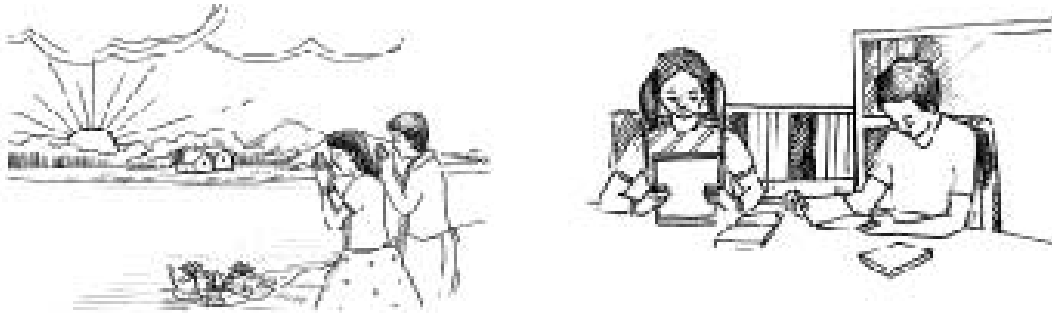
Kalu earns livelihood by practicing stealing. So many persons have tried to understand him to give up this profession but he would not be able to do that. One day he went for stealing. Then he fell down in the river and had been struggling with fidgetiness to keep afloat. Sajal had seen kalu at the time of going by the river side. Though he was acquainted with the work of kalu, then he had pulled out kalu from the river.

- a. In which parva of Mahabharat have described about the characteristics of religion?
- b. Explain the cause of telling origin of Hinduism is veda.
- c. Explain that special characteristics of religion. Which has reflected in behavior of Sajal.
- d. Analyze the character of Kalu according to general characteristics of religion.

Chapter Four

Daily Practice (Nitya Karma) and The Seat Of Meditation (Yogasana)

The daily practices are absolutely holy duty. By the practicing of daily practices yoga, asceticism, to worship God, action and duties, enjoyment, joy, amusement all of these good works would be enjoyable and will be gained earthly and spiritual goodness. Body is the original source of spiritual activities. So, it is necessary to practice meditation for everybody for keeping well body and peaceful mind.



By regular practice of gomukhasana (a seat look like cow's mouth), bhujangasana (seat looks like serpent), vajrasana (a seat by which body will become just like thunder bolt), various good results can be achieved. In this chapter, the influence of observing daily practice and about yogasanas (seats of meditation) have been discussed.

At the end of this chapter we -

- ☐ Will be able to describe the influence of practicing daily practice.
- ☐ Will be able to explain the idea of gomukhasana (a seat as the cow's mouth to look at)
- ☐ Will be able to describe the method of practicing gomukhasana.
- ☐ Will be able to describe the influences of it and practice of gomukhasana.
- ☐ Will be able to explain the idea of Bhujangasana (seat looks like serpent).

- ☐ Will be able to describe the method of practicing bhujangasana.
- ☐ Will be able to describe the influences of it and practice Bhujangasana.
- Will be able to explain the idea of vajrasana (a seat by which body will become just like thunderbolt).
- ☐ Will be able to describe the method of practicing vajrasana.
- ☐ ● ☐ Will be able to describe the influences of it and practice vajrasana.

Lesson 1 : The influence of practicing daily practice (nitya karma).

To perform regularly honest behavior is the valuable wealth in the life of man. The people who are acquainted with practicing regular practice (Nitya karma) their mind would be calm, composed and satisfied, the body will be well and industrious, and their life will be sanctified, pure and transparent. When a man starts to work for new family life, then they do not have anything. After some years if they leave the house then they belong to so much wealth that they need a truck or van to take them. In this manner, if the man does so many other works with daily practice (Nitya karma) everyday, then they would have vast knowledge about daily practice (Nitya karma). The person who does not do any work, everything is just like burden for them and they feel laziness to their own works and attacked by superstitions also. They do not have any time to do good work and good wishes.



The result of good work always can be seen by Daily practice (Nitya karma). The time would be specified to do good work for everybody. The performer of daily practice their house also would be clean, clear, sanctified and pure. Very early in the morning wake up from sleep, in this immortal moment by good determination pray to God by chanting hymns with due respect, give up laziness, and whole day long pass beautifully. The result

of performing spiritual rites in the morning is more than that of the result of performing spiritual rites in any time of the day. To salute the elders every day, then you never show bravity to do rough behaviour, disgust, dishonest to them. Salutation is the sign of gentleness. For this reason, it is proper to salute the parents, learned, elders, vernerable persons, regularly by which disgust is not gentleness and against behavior there.



Yoga-exercise is practicing based on body in every day morning and evening. ‘Shariram adyam khalu dharma sadhanam’ Body is the cause of doing religious activities. So, by regular practice of yoga exercise body will be cheerful and burly, strong, powerful, vigorous, spirited and to make an effort for working eagerness in good thinking. Man is only the proper person for worshiping of God for peace. The spititual consciounness arises and God can be achieved by worshiping regularly by meditaiton with the result of chanting hymns with the name of God and with the result of prying to Him. The inactive persons would not be able to mind in any work. What they do that is compulsory, they do that though they do not have any desire. They would not be able to do any progress in life.

So, the daily practices (Nitya karma) are absolutely pure duty. By the practicing of daily practices yoga, asceticism, to worship God, action and duties, enjoyment, joy, amusement, all of these good wroks would be enjoyable and will be gained worldly and spiritual goodness. It is reasonable for each of us to do daily practices regularly and to behave with supposition, very earnest religion, duties, meaning of hymns.

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

Lesson -2, 3 and 4 : The idea of gomukhasama (seat of gomukh), method of exercise, influence

Idea of gomukhasana:

At the time of staying in this seat, the position of feet become as like as the head of cow of that person who practises this seat, so the name of this seat is gomukhasana.

Method of exercise:

Sit straight on the ground spreading two legs forward. Then fold right leg at the knee and touching the left side of the hip by the ankle of right leg. Similarly fold left leg at the knee and touch right side of hip by the ankle of left leg. Now pull right hand straight up over the head and fold at the elbow, the palm of right hand keep down towards the back straightly near the neck. Left hand fold at the elbow, keep up towards the back. The finger of two hand would become 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 30 seconds with normal breathing. After that, disclose the hands, two legs spreading forwards on the ground like before. After this the position of left in spite of right that means the hands and legs should be changed and the asana would 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 when the right knee will remain on left knee then right hand will keep up and when left knee will remain on right knee then left hand will keep up.



Solo work : Show the gomukhasana in your practice.

Influence:

By the exercise of gomukhasana-

1. The muscle of foot becomes relax, pain of foot removes.
2. Recovers rheumatic pain of knee.
3. It recovers the muscle pain of the back side.
4. Unequal shoulder becomes equal.
5. The pain of joining position of shoulder removes.
6. The spinal cord becomes soft, bended spine becomes straight.

7. It cures the troubles of stomach and removes constipation.
8. Digestive power increases.
9. Insomnia goes away.
10. Tension and anxiety of mind go away, mind remains peaceful.

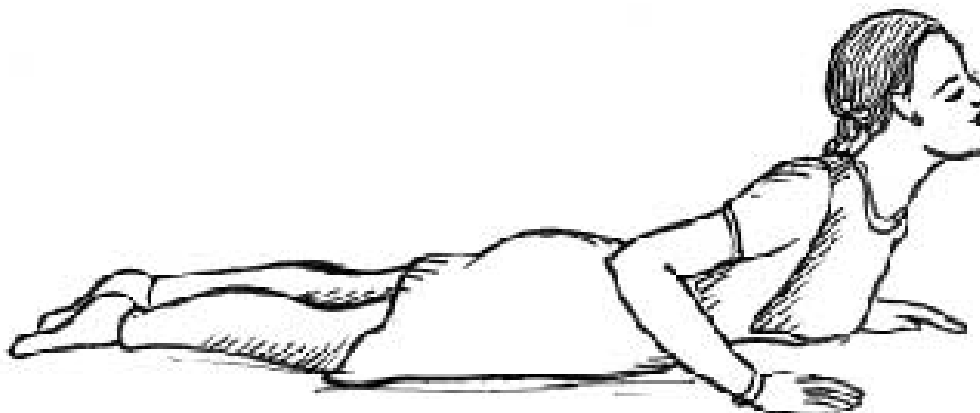
Group work : Prepare a poster writing the usefulness of practising gomukhasana.

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

Lesson -5, 6 & 7 : Idea of Bhujangasana (seat looks like a serpent), Method of exercise and Influence

Idea of Bhujangasana:

The word Bhujanga means -Serpent. The upper portion of the body raises towards up from the waist when stay at this seat. At this seat, the person, who practises, looks like a serpent that means when a serpent expands its hood, become like that. So, the name of this seat is Bhujangasana. It is called sarpasana (seat of serpent) also.



Method of Exercise

The muscles of whole body relaxes, attach two feet and spreading length wise lie down with face and chest on the ground. The toes of the legs stick to the ground. The knee, thigh and, ankle, will remain straight. Two hands fold from elbow; two palms of the two hands keep on the ground by the side near to ribs. After that keeping the weight of the body on the hands slightly, pulling the chin lifts up, bends the neck towards the back and at the same time the lower portion of the body from foot to the navel keeping attached to the ground upper portion of the body keeping up on the hands with no heavy pressure, press only on the chest and waist. At this position of whole body would be relaxed for 30 seconds. After this, belly, chest, neck and chin keeping down attached to the ground and lie down upwards direction in shavasana and will have to take rest for 30 seconds. In this way practice this seat and shavasana for four times. During the time to practise the breathing will be as usual.

Solo work: Show the Bhujangasana with practice.

Influence:

By practising Bhujangasana-

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, no pain can be there in waist.
5. The nervous system becomes vigorous.
6. The looseness of the body goes away, build up new energy.
7. The heart and lungs become strong.
8. The structure of chest becomes beautiful and charm of the body increases.
9. The activities of liver and spleen become more, the digestive power increases.
10. For the diseases like indigestion, acidity, lack of appetite, gastric, high-blood pressure etc. getting good result.
11. Those persons who are stooping side ways, the special benefit would be done for them.

Group work: What benefits is getting by practising Bhujangasana? -Prepare a list of those.

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

Lesson - 8, 9 & 10 : Idea of Vajrasana, Method of exercise, Influence**Idea of Vajrasana :**

According to the yogashastra (the science of Yoga) to practice 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 seat is vajrasana (seat as thunderbolt). This asana (seat) is the seat only to practice after having meal.



Method of Exercise :

The two legs will keep in such a way that under the hip to the back with folded knee by which two ankle remain outside and the feet attached to the hips. In this situation the big toes of two feet to be attached with each other. Waist, neck and head will remain straight. Two knees will be attached with each other. Without folding the right elbow will be on the right thigh and left elbow will be set up on the left thigh. In this way, keep the breathing normal, 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 practise 3 or 4 times repeatedly.

Solo work : Show the vajrasana by practise.
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Influence:

By the regular practise of vajrasana -

1. Rheumatic pain of in the joint of knee and heal remove, sayatika cures.
2. The museles and nervous system become vigorous and active.
3. Lack of appetite and insomnia go away.
4. Restlessness of mind goes away.
5. Health becmoes well and charming.
6. After having full meal this seat is to be practised from 5 to 15 minutes, the food digest easily and the digestive power becomes more.
7. Sitting in this vajrasana if hairs are combing then the hairs do not turn grey or not to come off.

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

New words: Vajrasana, very steady, neck, joint.

Exercise

Fill in the blank:

1. To perform regularly _____ is the valuable wealth in the life of man.
2. Salutation is the sign of _____ .
3. _____ is called sarpasana.
4. In the gomukhasana neck and spinal cord will be _____ .
5. The hairs do not turn grey by combing hairs to sit in _____ .

Bring the words or part of sentence from right side and combine with left side:

Left side	Right side
1. The result of good works by practising daily practice	just like cow's head.
2. The knee, thigh and heel remain straight	the original source of
3. In the gomukhasana, the position of legs, who practices, is	in vajrasana.
4. The body is spiritual activities.	would be seen always.
	Bhujangasana

Answer the following question in brief:

1. "By practicing daily practice (nitya karma) earthly and spiritual goodness would be gained". Write down the statement with explanation.
2. Write down the steps of the method of practising Bhujangasana gradually.
3. What is the influence of practicing Bhujangasana on the spinal cord? Explain.
4. What is the usefulness of practising gomukhasana?

Answer the following questions:

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

Multiple choice questions:

1. In which time, the result of performing spiritual activities is more?
 - a. morning
 - b. before noon
 - c. noon
 - d. after noon
2. After yoga practice one has to take rest in -
 - a. Sukhasana
 - b. shavasana
 - c. Bhadrasana
 - d. Virasana
3. By practising gomukhasana regularly-
 - i. cures rheumatism of knee.
 - ii. Spinal cord becomes strong.
 - iii. remove the disturbance of digestive system.

Which is the correct of the following?

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

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

Shreyasi, the student of class eight. She practises yogasana side by side along with her study. She practises an asana by lying with face and chest on the ground. Knee, thigh and heel has been keeping straight and she realizes its good result also.

4. Which yogasana does shreyasi practise?
 - a. Vajrasana
 - b. Shavasana
 - c. Bhujangasana
 - d. gomukhasana
5. The result of regular practice of shreyasi the aforesaid asana is -
 - i. The charm of the body becomes more
 - ii. The digestive power increases
 - iii. The heart and lungs remain strong

Which is the correct answer of the following?

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

Creative questions:

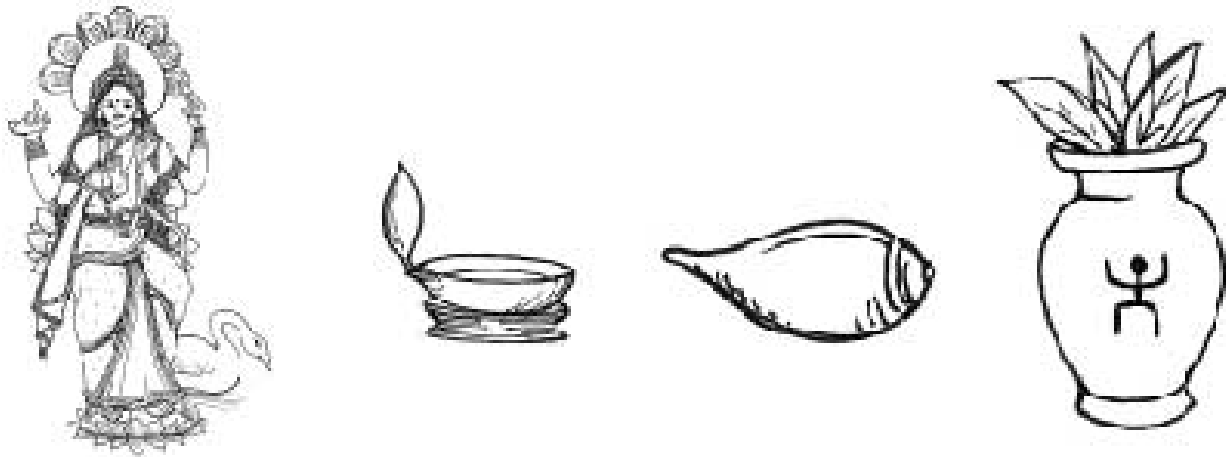
1. Mita reads in class eight. She is good in studies. But she does not come to school regularly. When the class teacher wants to know the cause behind it, then Mita informs that her mother most of the times remains sick. The problem of her mother is that after having meal she feels uneasy and anxiety and can not digest. She is taking medicine but is not getting good result. After hearing everything the teacher gives the idea about the method of a yogasana to Mita for her mother. According to the direction of the teacher, mother of Mita by doing exercise the aforesaid asana is fully cured.
 - a. What is the sign of salutation?
 - b. Explain the importance of practising daily practice (Nitha karma).
 - c. In the inspiring the teacher gives to Mita an idea about the practice of the method of practising yogasana, what is that? Explain.
 - d. Valuate the influence of aforesaid practise of asana on the body and mind of mother of Mita.
2. In a road accident Ratan babu has got hurt to the waist and back and about to be lame. Though he would become healthy by treatment but his spinal cord would become bended. He cannot be straight to walk and suffers from waist pain. Hopping for remedy he had gone to the rehavilitation centre for paralysis. The physician had been given him necessary physio therapy and had been taught him the method of practising asana. Ratan babu had become well by the regular practise of asana according to the advice of physician. His feelings is not only well physcially but also mentally. He is well now.
 1. What is necessary to do regularly for keeping body and mind well and peaceful?
 2. Why daily practice (Nitya karma) is called holy duty? Explain.
 3. By doing exercise with which asana Ratan babu had become well? Describe the method of aforesaid exercscise of that asana.
 4. "Ratan babu is not only well physically but also mentally. He is well now." - Valuate the statement due to aforesaid asana.

Chapter Five

Worship of gods and goddesses

Although God has no form, He emerges in many forms on this earth for the needs of the universe. 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, Lakshmi, 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, Scriptural gods and traditional gods.



Vedic gods - Gods who are mentioned in the Vedas are called Vedic gods.

Scriptural gods - Gods who are mentioned in the Scriptures are called Scriptural gods.

Traditional gods - Gods who are not mentioned in the Vedas and the Scriptures but are traditionally worshipped by people are called traditional gods.

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

'Worship' and 'festival' are used in the same meaning. But 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, there are - making of the idol; decorating the temple/mandap; arrangements of musical instruments especially big drum, small drum, bell, percussion, conch shell etc; exchange of pleasantries among worshippers; eating varieties of dishes; arranging joyful functions; wearing fine dresses, etc.

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

In this chapter we will learn about necessary items for worships (upachars) and their significance, introduction to Narayan, Manasa and Shani, worship procedure, mantras for floral offerings and pranam.

At the end of this chapter we-

- ☐ Will be able to explain the idea of necessary items for worship
- Will be able to explain the significance of the use and the necessity of preserving natural items used in worships and religious functions
- Will be able to describe and explain the introduction to Manasa and her worship procedure
- Will be able to say, write and explain the plain meaning of the pranam mantra of Manasa worship
- ☐ Will be able to describe and explain the learning and impact of Manasa worship
- Will be able to describe and explain the introduction to and worship procedure of Narayana and Shani
- Will be able to say, write and explain the plain meaning of the pranam mantras of Narayana and Shani
- Will be able to analyse and explain the learning and the impact of Narayana and Shani worships in family life
- Will be inspired to worship Manasa, Narayana and Shani with devotion after realizing the significance of their worship
- ☐ Will be careful to preserve natural items for worship
- Will take part in the collection of natural items for worship and in the religiously aesthetic activities regarding worship.

Lesson 1 and 2: The concept of necessary worship-items (Upachara) and the significance of worship-items and their preservation

Many gods and goddesses are worshipped in Hinduism. There are many sets of laws and principles for worships which are called worship-regulations. To conduct the worship of different gods in the proper way and to maintain worship-regulations, different necessary items or upachars are required. These items are called worship-items or upachara. For example, according to worship regulations, material offerings have to be submitted 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 worship-items or upacharas.

Worship-items are different in respect of different gods and goddesses. But in general the following items are used for the worship of different gods and goddesses-

1. Image or idol: The image or idol of God or goddess is built for worship.

2. Earthen pitcher or earthen pot: According to convention, an earthen or metal pitcher is used as a upachara. At the worship hour, the pitcher is filled with the water of the river Gangage or with pure and clear flowing water. The pitcher is also called Mongal ghot. In fact, the pitcher or pot is an auspicious symbol. The pitcher or ghot represents the mother earth. It has also been described as a symbol of increased consciousness about God.



Mango leaves and a green coconut are placed on the mouth of the pitcher. Mango leaves and the coconut indicate the universe. Mango leaves have a notion of liveliness and they are considered as the symbol of love and fertility. The water-full pitcher indicates five elements. The widest part of the pitcher indicates the earth, the deep inside indicates water, the neck indicates fire, the open mouth indicates air, the coconut and mango leaves on the mouth are considered as the space or ether.

3. The lamp: The lamp is one of the worship items. The light of the lamp drives away darkness and so it is considered as the symbol of knowledge. The lamp indicates the light and soul of our life.



4. The conch shell: The conch shell is an auspicious worship-item upachar which creates the holy sound of creation. The sea conch winds clock-wise and bestows blessings to all. Its tuneful sound calls all to the kingdom of knowledge, kingdom of devotion---Please come, make your obeisance to God, offer yourself in sacrifice.

5. Garlands: Flower garlands are used as auspicious item 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 of gods.

8. Betel-nut: The hard nut is the symbol of our pride which is sacrificed to gods or goddesses after the worship.

- 9. Camphor:** Scented camphor is also used as a worship-item.
- 10. Gangage water:** The holy water of the river Gangage is used to clean and wash gods and goddesses because the Gangage water is holy according to Hindu scriptures. The gangage water has the capacity to cure different diseases. Besides, this water helps grow spiritual thought and material assets.
- 11. Incense stick:** Incense sticks indicate our desires which are burnt during worship.
- 12. Plate:** Different worship items are kept in the plate.
- 13. Incense:** Incense is a worship-item which gives out scented smoke when burnt. It is thought that essence 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 worship-item.
- 15. Vermillion dust:** It is also called abir which is reddish powder and 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 sacrificing self to gods.
- 18. Five lamps:** Fives joint oil-lamps are lighted during worship.
- 19. Bell:** Bell is ringed during worship. It is a worship-item or 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 medicinal qualities.
- 21. Sacred thread:** Sacred thread is needed for making sacrificial offerings to fire-god (yajna).

Individual work: Write the names of different worship-items.

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

Introduction to goddess Manasa

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



The appearance of Manasa

As of form, 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 next thihi after the full moon in the Bengali month of Ashar is called Nagpanchami. On the Nagpanchami ththi, Sij cactus is planted in the lawn and Manasa worship is done to that. Manasa worship is prescribed to hold on the Panchami tithi of the dark fortnight in the Bengali month of Bhadra. At present, Manasa worship is held in Manasa temples. In the family context, Manasa worship is performed in family temples. The main objective of this worship is to keep safe from the fear of snakes. Normal worship procedure is followed in case of Manasa worship. In general, as Manasa worship procedure we have to follow the steps such as taking Sankalpa (mental preparation) before the worship starts, placing the idol of Manasa, achmana (rinse of palm and lips with water), chaksudan or invocation of the deity etc. Besides, there are other works such as meditation on Manasa, reciting invocation mantras and reciting worship mantras. After that the deity has to be bathed by uttering the mantras of bathing. Then the worship begins by reciting asta nagmantra and ends with flower offerings and pranam mantra. Finally, the idol is to be submersed into water.

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

Pranam mantra of Manasa

astikasya munermata bhagini-basukestha
jagatkarumuneh patni manasadevi namoastute

Meaning

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

The impact and significance of Manasa

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

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

Introduction to god Narayana

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

The description of god Narayana

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



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

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

Worship-procedure

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

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

The pranam mantra of Narayana

om namo brahmanyadebaya gobrahmanyohitaya cha
jagaddhitaya krishnaya govindaya namo namah

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

The teaching and impact of Narayana worship

Narayana is the nurturer god. So we get the teaching of nurturing our children and all living beings with care and responsibility from god Narayana. Narayana punishes the evil. So we also learn to right the wrong from god Narayana's worship.

Sins are driven away and our heart becomes pure by remembering Narayana. Peace comes to our mind. Narayana is our nurturer and protector. He exists in our body as the soul. Devotees get god Narayana's blessings through the worship and their daily life becomes full of peace and prosperity. Peace prevails in mankind through the worship of Narayana. Devotees worship Narayana and chant about his greatness with devotion for peace.

Lesson 11 and 12: 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.



The description of god Shani

Shani is black in hue and wears black clothes. He holds a sword, an arrow and a kharga in hands and rides a crow.

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

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

The worship procedure of Shani

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

Lesson 13 and 14: The pranam mantra and the teaching and impact of Shani worship

The pranam mantra

om neelanjanachayprakhyang ravisuta-maha graham
chchayaya garvhasambhutang twang namami shanyishcharam

Meaning

Your body is black, you are the son of Surya or the Sun, you are born to Chchaya, you accept my bow in reverence.

The teaching and impact of Shani

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

Exercise

Fill in the blanks:

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

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

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

Give brief answer to the following questions:

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

Answer to the following questions:

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

Multiple choice questions:

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

Which of the following is correct?

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

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

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

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

Which of the following is correct?

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

Creative questions:

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

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

Chapter six

Moral Teachings in Religious Stories

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

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, religious stories on them 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
- Will be able to describe exemplary stories on patriotism and perseverance from religious books
- Will be able to explain the teachings in the stories
- Will be able to explain the significance of patriotism and perseverance in individual, social and national life
- Will be able to realize the significance of patriotism and perseverance and practise them in our own life

Lesson 1: Patriotism

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

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

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

Lesson 2 and 3: The patriotism of Kartabirjarjun

In the ancient time there was a king who was a descendant of Chandra lineage. His name was Kartabirjarjun. He was as dutiful as heroic and patriot. Once he was passing his leisure outside the capital to remove the tiredness of court affairs.

Ravan, the king of Lanka got this news from his spy and thinking it a convenience, attacked the kingdom of Kartabirjarjun. A fierce battle started in the leadership of Kartabirjarjun's chief of soldiers. In the mean time news reached Kartabirjarjun. Hearing the news, the king became fired in anger:

What! My kingdom is under attack! My dear motherland is poisoned by the violence of the enemy! I'll go to the battle field instantly.

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



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

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

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

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

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

Ravan was freed.

Ravan confesses his guilt and stood crest fallen.

Pulastya said, 'May you two be blessed'.

Through the mediation of Pulastya, Ravan made friendship with Kartabirjarjun witnessed by Fire. Pulastya asked their leave. Kartabirjarjun and Ravan both prostrated themselves before the great sage Pulastya.

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

Kartabirjarjun gazed as they departed. His eyes caught sight of green fields sprawling out. This is his motherland, his independent kingdom. Pleasure and emotion rolled in from his heart.

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

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

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

Patriotism is a part of religion. A person inspired with patriotism works for the good of the country and society. They work selflessly for the benefit of others. It is the mission of his life. A person inspired with patriotism does not hesitate to sacrifice riches and even own life. When the country is in a crisis, when the country is attacked by foreign enemies, when country's independence is threatened, when slavery wants to put human beings in chain, when the threat of foreign powers drives the country to disarray, people become initiated to the burning resolution of patriotism and jump into action for people and sacrifice life for the dignity of the land.

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

A patriot feels proud of any achievement of the country. In the same way a patriot becomes concerned and anxious in the bad days of the country and remains prepared for self sacrifice. He/she sacrifices life 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 good. Protecting country's assets is also patriotism. Patriotism also can be expressed through accomplishing responsibilities and duties for the development of the country. A patriot plays a strong role as a worthy citizen so that the country may be run by justice and discipline. One has to prepare oneself as a good citizen for the benefit of the country. It is not enough to work for the interest of own self and family, one has to think for the good of the society and the state too. We have to remain ever vigilant for the development of the society and the state. This is also called patriotism. The moral quality called patriotism has to be acquired through sacrifice and pains.

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

patriots. A patriot considers country's assets, interest and dignity as his/her own. So he/she never retreats from sacrificing self for the land, for the people and for the dignity of the country. If one is martyred in protecting the dignity of the country, one will gain eternal heaven. Subjugation puts men to chain. The advancement of the society is hampered.

Subjugated people do not have any role in state affairs. So the role of patriotism is very important in national life.

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

Lesson 5: Perseverance

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

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

So we all should acquire the noble virtue like perseverance.

Group work: Make a poster writing the impact perseverance.

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 Dronacharya.

That time, Dhritarastra was the king of Hastinapur. Dronacharya 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 Dronacharya and said, ‘Gurudev, I want to learn the art of archery from you.’

Dronacharya 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 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 raised a hut using leaves and creepers. Then he made an idol of Dronacharya with clay. Acknowledging Dronacharya as guru in his mind, he continued to practise archery day and night in front of the idol. By absolute perseverance, tireless hard work and non-stop practice, he mastered almost all arts of archery.

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

It was a coincidence that Ekalabya’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 place and returned to report about all to Dronacharya. Dronacharya too became surprised. He thought that none but he himself knew that particular art of archery. However, the same art of archery had been applied upon the dog!



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

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

Ekalabya 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 practice.'

Dronacharya was astounded. Pandavas stood in awed silence.

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

Moral of the story: Perseverance brings success.

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

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

Perseverance is an inseparable moral quality for the individual, society and the state.

The importance of perseverance in the individual life is immeasurable. Without perseverance, learning cannot be internalized. So perseverance is necessary in the formation of personality.

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

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

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

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

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

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

Exercise

Fill in the blanks:

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

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

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

Give brief answer to the following questions:

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

Answer the following questions:

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

Multiple choice questions:**1. Which sage is Ravana the grandson of?**

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

2. Who was the king of Nisadas?

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

3. Patriotism means—

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

Which of the following is correct?

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

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

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

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

- a. kindness
- b. honesty

5. The gist of Shyamal's self sacrifice is

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

Which of the following is correct?

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

Creative questions:

Supriya fails time and again in the HSC Examination and becomes disheartened. Once she expressed her mind to her friend by the by. Her friend told her in a tone of advice 'If you fail once, try hundred times'. The advice left a deep impact on Supriya's mind and she started studying hard forgetting everything. That year she passed the exam. That success made a difference in her life.

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

Chapter Seven

Ideal Biographies

Some such people were born in our society as helped others all along their life without thinking of self interest. They had no greed and attachments. To help others was their only concern. Their aim in life was to work for the benefit 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, Srila Bhaktivedantaswami Prabhupada and discuss the importance of their teaching in the formation of morality.



After finishing this chapter, we-

- ☐☐☐☐ will be able to explain the importance of Sri Krishna's post-boyhood life and its education in the formation of morality
- ☐☐☐☐ will be able to explain the importance of Sri Harichand's life and its education in the formation of morality
- ☐☐☐☐ will be able to explain the importance of Swami Vivekanda's teaching in the light of his biography in the formation of morality
- ☐☐☐☐ will be able to explain the importance of Thakur Nigamananda's life and its teaching in the formation of morality
- ☐☐☐☐ will be able to explain the importance of Thakur Anukulchandra's life and its teaching in the formation of morality
- ☐☐ will be able to explain the importance of Ma Anandamoyee's life and its teaching in the formation of morality
- ☐☐ will be able to explain the importance of Srila Bhaktivedantaswami Prabhupada's life and its 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.

Sri Krishna says in the Bhagavad Gita:

When are there a fall of religion and a rise of irreligion,

I Myself appear, know this knowledge.

To destroy the miscreants and to protect the virtuous,

I Myself appear in ages to reestablish religion. (4/7-8)

That means, Sri Krishna is God Himself. Whenever there is an adulteration in religious practice, a rise of irreligion, then to reestablish religion, to punish the miscreants and to protect the virtuous He Himself appears millennium after millennium. In his childhood and his boyhood, He has punished the miscreants and protected the virtuous. He has done this all through his life. Now we will know the important works of Sri Krishna's life from the adolescence to the rest and the teachings that we get from them.



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

Destruction of Jarasandha

Jarasandha was the king of Magadha and the father in law of Kangsa. He was also a devilish torturer. He became very angry at the news of Kangsa's death. He attacked Mathura with a large army. But he was defeated by Krishna. Krishna forgave him. Though Jarasandha became ashamed of this, his wish for revenge increased. So he attacked Mathura seven times to kill Krishna. Even then, Krishna did not kill him.

But 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 fulfil his desire with capturing another 14 human beings. Krishna came to know this and killed him with the help of the second of the Pandava brothers, Bhima. As a result, 100 kings' murder could be prevented.

Destruction 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 superior. But Shishupal was envious of Krishna as the latter was adjudged the best personality in the *Rajshuya Yajna* observed by Yudhisthir and started criticizing Krishna bitterly. He also abused the Pandavas and threatened to attack them. Krishna then killed him with his *Sudarshana wheel*.

The war of Kurukshetra and the establishment of a holy kingdom

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

After the death of Pandu, Yudhisthir was to be coronated the king. But Duryodhan did not accept that. So Dhritarastra divided the kingdom among the two sides. The capital of Pandavas was Indraprastha. Still Duryodhan was not happy. He was expecting the whole of the kingdom. So once he invited Yudhisthir to a game of dice with evil wishes in mind. Yudhisthir lost the game due to the malpractice of the opponent. According to the precondition of the game, Pandavas went to the forest for thirteen years. After passing the forest life, they came back to claim their kingdom. But Duryodhan said that he wouldn't return the kingdom without war. Krishna then went to Duryodhan and had a long discussion to avoid the war. But Duryodhan did not agree. At last, a deadly war took place between the two sides at the place called Kurukshetra. 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. Krishna was the charioteer of Arjun. The battle was yet to start. Noticing relatives and kinsmen in the opponent side, Arjuna 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 who 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* at the end of his shoulder-cloth as a gift for Sri Krishna.

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

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

Sri Krishna's disappearance

The objective of God for which he was born as Krishna Avatar was fulfilled. The evil doers were punished. Justice and peace were reestablished in society. So it was his turn to return to *Baikuntha*. In the mean time, Balaram breathed his last through

meditation. So Krishna entered the jungle and sat under an *Aswath* tree. From a distance, a *byadh* or hunter shot an arrow at him thinking him a deer. The arrow hit the leg of Krishna. He ended his life with this shot.

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

Lesson 4 and 5: Sri Harichand Thakur

Saflidanga is a village of Kasiani Upazila in Gopalganj district. Harichand Thakur was born in this village in the month of Falgun in 1218 of Bangala calendar (1811 AD). It was *tryodasi tithi* of the dark fortnightly. The father of Harichand Thakur was Yasomanto Thakur and his mother's name was Annapurna Devi. Yasomanto was a Brahman of Myithili lineage and a dedicated Vaisnav. Harichand was the second son of Yasomonto. His other three sons were respectively Vaisnav Das, Gouri Das and Swarup Das. They all were Vaisnavs. Harichand was very meritorious. But he did not like learning keeping 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 tuneful voice for music. So people were charmed hearing his song, Bhajans, Kirtans etc. He had a lovely appearance and friendly manners. For these reasons, all loved him. His cowboy friends called him 'cowboy prince'.

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



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

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

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

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

Rama is Hari Krishna is Hari Hari is Gorachand

All Haris constitute the complete Harichand.

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

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

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

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

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

A few valuable quotes by Harichand Thakur:

1. Hari in mind, Hari in consciousness, the name of Hari being the ultimate,
Lost in love and such a one bears the name Matua.
2. Kindness to creatures, taste to the name of Hari, sincere to mankind;
All rites barring these 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.
Maintaining family is your ultimate religion,
Along with punishing the evil and protecting the virtuous.

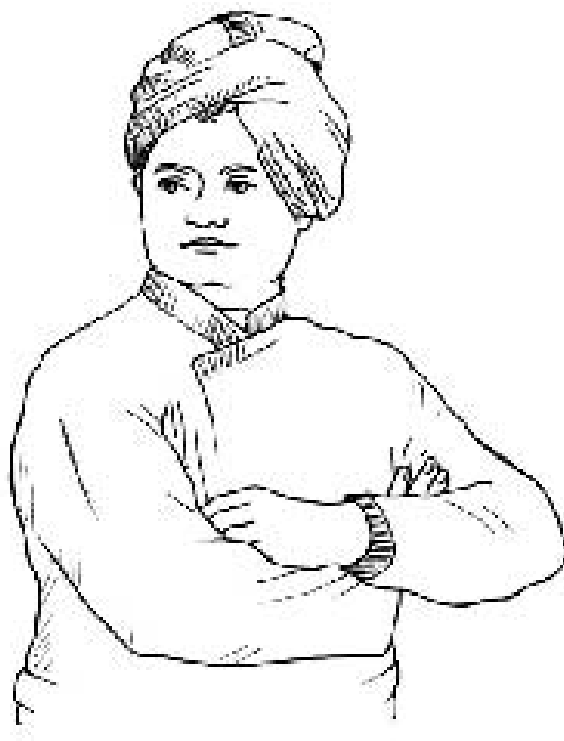
Harichand Thakur gave twelve do's to all his followers which are known as 'twelve commandments'. These bear teaching for all. The commandments are: 1. Always speak the truth. 2. Show respect to parents considering them as gods. 3. Look upon women as though they were your mothers. 4. Love the world. 5.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

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

Lesson 6, 7 and 8: Swami Vivekananda

Swami Vivekananda was born in Calcutta (Kolkata) on 12 January, 1863. His father was Viswanath Dutt and mother was Bhubaneswari Devi. Viswanath Dutt was a famous lawyer at Calcutta High Court. The original name of Vivekananda was Narendranath Dutt. He did not live long. The contribution he made for mankind in his brief span of life is immeasurable. People will ever remember his contributions.

Narendranath was very meritorious. He always made good results in exams at schools and colleges. He also passed BA. He had profound knowledge in law and philosophy.



At one stage, a change came in Narendranath's mind. He started to think only about God. Does God exist? Can He be seen? Questions like these haunted his mind very often. He had asked these questions to many ones too. But nobody's answers satisfied him. At that time once he met Kali worshipper Sri Ramkrishna. Ramkrishna then used

to live at the Kalibari of Daksineswar. Narendranath once went down there. He asked Ramkrishna, 'Have you seen God?' Ramkrishna answered while laughing, 'Yes, I have. Just as I see you now. If you wish, I can show you too.'

Narendranath began to like this simple worshipper Sri Ramkrishna. He felt a kind of devotion growing in his mind towards him. So he started visiting Daksineswar regularly. From Sri Ramkrishna, Narendranath had the initiation of *sanyasism*. He left home and became a *sanyasi*. Then he was renamed Vivekananda. Later, devotees used to call him Swami Vivekananda or only Swamiji. Swamiji renounced home, but did not renounce Indian subcontinent and its people. He wanted to see the condition of people of this subcontinent with his own eyes. He travelled all over India. He talked with many people, visited home to home and found poverty prevailing all over. He also found illiteracy and ill-education. He was afflicted with this poor condition of his countrymen. He wanted to know the reason behind this illiteracy and ill-education. He also began to think how people could be salvaged from these ills. Sitting on the rock at the southernmost end of India, he was absorbed in meditation. Through meditation, he could realize 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 religious mantra. Then India will develop.

Vivekananda went to America in 1893. There he delivered a speech at the convention of world religion in Chicago. At the beginning of his speech, he addressed all present there as 'Sisters and Brothers' while others addressed them conventionally as 'Ladies and Gentlemen'. But this unconventional address charmed all. They wondered at his mentality of accepting unknown people in this fashion as 'sisters and brothers'. Vivekananda said in his speech, 'Hinduism believes all religions on earth to be equally true. The aims of all religions are the same. As the rivers unite with the one ocean, similarly all the religions aim at one goal---to be with God. So no clash, but cooperation; no extermination, but mutual acceptance of essence; no conflict, but assimilation and peace.' All were pleased with this pronouncement of Vivekananda. He was adjudged the best speaker of the conference. He was only thirty years and eight months at that time.

After his speech at Chicago religion conference, Vivekananda's name spread all over the USA. Invites were coming from different places for public addresses. He won the heart of Americans by a series of public addresses on Hindu religion and philosophy especially on Vedanta philosophy. 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 champions worshiping the one God through the worships of multiple gods and goddesses. Many people became his sincere devotees of whom Margaret Elizabeth Noble is especially mentionable. She was so influenced by Vivekananda's philosophy that she came to India leaving her motherland Ireland. She was initiated by Vivekananda 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 well-come ceremony. In

all the functions of reception, he urged his countrymen to fight against injustice and to give up superstitions. He called for unity. He said that power and courageousness are religion. Weakness and cowardice are sins. Freedom is religion, subjugation is sin.

Vivekananda used to say, truth is the foundation of all religions. To do good to others is religion, to torture others is sin. To be honest and to perform rightful duty are part of religion. People from lower caste, the illiterate, the poor, the ignorant, cobblers, sweepers all are our brothers. To serve them is our true religion. Trust in the self and trust in God---these two things are the only means of self development.

Vivekananda advised the youth to build up body first and then to engage in religious tasks. Religious tasks cannot be done in a weak body. In fact, nothing can be done in a weak health. So they would have to play football before reading the Bhagavad Gita. It would build up healthy body. Then Bhagavad Gita would be understood better.

The most important advice of Vivekananda is---religious duties cannot be done with empty stomach. So poverty should be eradicated first. Before serving God, we should serve His created beings. Serving living beings is equal to serving God. So he uttered with emphasis:

Bahurupey sammukhey tomer chari kotha khunjicho iswar?

Jibey prem kore jei jon sei jon sebichey iswar.

(Where do you look for God while He is present before you in various forms? One who loves God's creatures is actually serving God Himself.)

Vivekananda did not differentiate among high and low. He hated untouchability. Once a fallen woman went to Daksineswar Kali Mandir to see the mother god. A few gentlemen raised a protest. One of the disciples informed Vivekananda of the issue. He said: all has rights to see the mother god. Rather the sinners should come more so that they may have salvation. If anyone does not like it, he may not come here.

Vivekananda established a *Math* to spread the philosophy of his gurudev Ramkrishna Paramhansa. It is known as Ramkrishna *Math*. It is situated at Belur in Hawra district on the west coast of the Ganges. It is commonly known as *Belur Math*.

Vivekananda also established Ramkrishna Mission to spread gurudev's philosophy. There are branches of Ramkrishna Math and Ramkrishna Mission in many countries of the world. The headquarters of all these are at Belur Math. The head of the Maths and Missions in Bangladesh are Ramkrishna Mission at Dhaka. Hundreds of people are being served by these Missions and Maths worldwide. Among the natures of service of the missions are education, healthcare, relief at the time of need etc.

There were no discrimination of race and religion in Vivekananda's philosophy of service. He used to serve irrespective of race or religion. Once, there were great famines in Kolkata. Ramkrishna Mission ran some shelter camps. Some Muslim boys came to stay there. When asked what to do with the boys, Vivekananda said, Muslim boys must stay there. Not only that. He asked to take special care so that there came no disturbance in their practice of religion and food.

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 days. As a result, he died at Belur Math on 4 July, 1902.

We receive this moral teaching from the life of Vivekananda that all people of the world belong to one race. They may have different religions. But all that religions have the same foundation which is the truth. Truth is religion. Serving the creatures is equal to serving God. We have to remove people's poverty before we tell them about religion. It is because none likes to listen to religious speech with hunger. There is no difference between the rich and the poor, the cobbler and the sweeper. All are brethren. No human being is untouchable whatever work he/she does. Trust in one's self and trust in God is the primary condition for self improvement. One should make one's body healthy and strong before practising religion. It is because, in a weak body no work can be done properly, let alone religious duty. We will follow these teachings of Vivekananda. Then we will also become successful in life.

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. A *sadachari* Brahmin called Bhumanmohan Bhattacharjee lived in that village. Her wife was Manik Sundari. Both the husband and wife passed their time in worship and rituals. Manik Sundari's parents' house was at Radhakantapur village in Meherpur district. Thakur Nigamananda was born in this village in the night of *Jhulan Purnima* on Thursday in 1287 (1880 AD) at his maternal uncle's house. His two eyes looked like lotus or *Nalini*. So he was named Nalinikanta Bhattacharjee.



Nalini was that time seven years old. Father sent him to the primary school in the village. Nalini started proving his merit all along since the beginning besides play and recklessness. So he finished primary education successfully. Then he was admitted to the Middle English School at the village of Dariapur and went to school from his maternal uncle's house at Radhakantapur.

Nalini's *upanayan* was held at the age of eleven. Since then a religious tendency arose in him. He used to recite the Gayatree mantra thrice a day. He also read the Ramayana and the Mahabharata regularly. But a change came upon him with his age. He rejected the differences in caste. He hated the false pride of Brahmans. But he showed respects to those who are truly honourable. He asserted to be logical. But he would concede if he realized that he was wrong. He strongly hated falsehood/pretension in the name of religion.

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

Nalini became a totally changed man after he passed the exam. He lost his faith in gods and Brahmans, religion and rites and the scriptures. Losing faith in God, he turned to theatre, drama and literature. Side by side he continued charity work for people. He used to treat people irrespective of religion and race. Nalini advanced alone for the cremation of a dead body when none was found to do that work. On these, father Bhubanmohan had to receive much criticism from neighbours.

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

After a few days of marriage, Nalini decided to get higher education. So with the permission of his father, he got admission in Dhaka Collegiate School. After reading here for some days, he took admission to the Surveyor School of Dhaka because passing from here would ensure a job. Passing from here 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 job because in this job one had to cheat people. He again changed his job and joined the estate of a zamindar at Kolkata. On this occasion, he had to live in Kolkata. His wife Sudhangsubala was pregnant then and so 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 Purnananda Paramhansa at Kolkata. Purnananda 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?' Bama replied, 'To know this mystery, you have to worship knowledge. Have to find a knowledgeable guru.'

Nalini began to travel in search of a guru with pure knowledge on the advice of Bamaksepa. He found his guru at Puskar Tirtha. His name was Sachchidananda

Paramhansa. Nalini studied Veda-Vedanta, philosophy and scripture while living at his *ashram*. Guru initiated him with *vedic-sanyas* mantra and he assumed the name 'Swami Nigamananda Saraswati'. Later he visited different holy-places in India such as---Kashi, Kamakhya, the Himalayas, Kokilamukh etc. He performed yoga-worship at these places.

Next Thakur Nigamananda started preaching *Saddharma* for the good of people. He established many Maths and Ashrams at many places in India. He arranged facilities for practicing *brahmacharya* at these ashrams because he felt that if *brahmacharya* is not practised in the first phase of life, the later phases cannot develop properly. Side by side he also emphasized on *garhastya* or family life. Besides, Thakur set examples of serving people by establishing agri-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 thousand 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 age 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 the universe. The seed of life is sown first through the medium of wife and children. Then there comes a realization that all seeds of life including worms-insects of this world are equal. After this realization, God willingly sends His blessings. Otherwise, he is not moved only by oral prayer.
4. Completeness of life does not come only through some work. Practise complete dependence on God. Remember that the same God is manifested through insects to Brahma and sacrifice your own self to the service of all creatures. Human life will then be blessed. You will attain divine pleasure.

We get this moral teaching from the life of Thakur Nigamananda's life that false pride is not good for anyone. Caste system creates indiscipline in society. We have to love all irrespective of race and religion. We need to develop our real life along with our spiritual life. You can attain God even by being an ideal family owner. We have to serve people considering them as Narayana. Serving creatures is the only religion in the age 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 Padma in Pabna. Anukulchandra was born in that village on 30 Bhadra, 1295 (14 September, 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 here 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 neighbourhood, Hemanta Kumar Chattopadhyay gave him a box of medicine. He started treatment of coolie and labourers with that medicine. He led his life with the little money he earned through the pleasure of serving others.

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

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

Thakur Anukulchandra established Satshagha Ashram at Himayetpur to help people think honest and keep in honest path. Through this, he used to help his followers to attain *Brahmajnan* for self development. People in groups started to join his satsangha acknowledging him as guru. He established a connection of work with religion through this sangha. Education, Agriculture, Industry and good marriage---these four components were the foundation of the Ashram. He made all practise the four stages of life in eternal Arya way of life namely Brahmacharya, Garhasthya, Banprastha and Sanyasa. For public good, 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 along with materially. Mahatma Gandhi was very pleased with these activities of Satsangha and praised it very much.

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

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

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

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

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

Hariharaya namoh krishnayadavaya namoh

Yadavaya madhavaya keshovaya namoh.

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

In 1924 Bholanath came to Shahbagh area in Dhaka as the superintendent of the gardens of the then Nawab. Nirmala accompanied him. At Shahbagh Kali temple, mother goddess appeared in her. Since then she was called Ma Anandamoyee. She continued her worship activities here. Her Ashram was founded at Siddheswari in 1926. It was her original Ashram. In 1932, Ma Anandamoyee went to Dehra Dun with her husband. As a result, her place was transferred from Dhaka to northern India. When the news of her divinity spread among people, many became her devotees.

Many famous people of India respected her. They used to visit her. She had meetings with such great people as Pundit Jawaharlal Nehru, Mrs Indira Gandhi etc.

Ma Anandamoyee herself was a great devotee. So she worked hard to make people religious minded. She visited places of all directions of the subcontinent. She revived many lost *Tapobans* and sanctuaries of ancient India. She revived *Naimisaranya* which was the centre of Indian culture, the meditation site of thousands of sages (*rishi*). Now such activities as kirtanas, chanting, dance, reading of religious books, satsangha etc are regularly held there. Thus she revived many lost/forgotten ancient holy places. She has imbued millions of people of this country with religious feelings by establishing sacrificial rites, temples, idols, etc at that places. She has inspired people to direct their mind towards God. She established 25 *ashrams* in the subcontinent including Ramna and Kheora in Bangladesh. This is a great contribution of Ma Anandamoyee in the field of the practice of Hindu religion and culture. Ma used to say, 'In whatever position you are in, continue your duty. Chant the name of God only. Chanting is enough.' Ma Anandamoyee died on 27 August 1982. She was cremated at Konkhol Ashram on the Ganga in Haridwar.

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

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

Lesson 17 and 18: Srila Bhaktivedantaswami Prabhupada



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

Gouramohon had his son's horoscope (*koshthi*) prepared by an astrologer. He made a foretelling about the boy. The boy would go abroad across the sea at 70. He would be famous as a preacher of religion and establish 108 temples. Almost all of his foretelling proved right. 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 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 growing Vaisnava family. So signs of Vaisnavism also rose in her. She was a devoted and pious wife and an ideal mother. Avaycharan as a minor boy 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 to and read Mahatma’s speech with attention.

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

In Allahabad, Avaycharan’s life had a big change. 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 this 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 Bhagavad Gita, the Srimad Bhagavad and the Srichaitanya Charitamrita. He wrote the interpretations of the first two books. These have been accepted well 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.

At a stage, 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 'Srila 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 stop. His guru Saraswati Thakur had told him the same. He also said that Krishna consciousness should be preached outside India. Then universal brotherhood would develop 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 headquarters are 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. ISKCON's main objectives are to develop spiritual consciousness in people's mind through Krishnama; to initiate mutual love and respect; to remove discriminations among people; to dispel superstition by the light of knowledge; to do different social work; to spread education among children; to provide healthcare with the poor. To reduce differences with other religions through the philosophy of the Bhagavad Gita and through cultural exchanges is also one of the objectives of ISKCON.

New words: Mridanga, Gouria vaisnav, ISKCON, vaisnav 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 it always. They will also try to know about other great people outside their syllabus and try to collect their pictures.

Exercise

Fill in the blanks:

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

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

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

Give short answer to the following questions:

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

Answer the following questions:

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

Multiple choice questions:

- 1. Who was adjudged the best personality in Yudhisthir's Rajsua yajna?**
 - a. Vishma
 - b. Sri Krishna
 - c. Balaram
 - d. Bidur
- 2. There is no need to leave family for practicing religion--- such comment is of**
 - i. Harichand Thakur.
 - ii. Thakur Anukulchandra.
 - iii. Ma Anandamoyee.

Which of the following is correct?

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

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

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

- 3. Which holy man's ideal is reflected in the behavior of Manamohon Babu?**
 - a. Swami Vivekananda
 - b. Thakur Anukulchandra
 - c. Harichand Thakur
 - d. Thakur Nigamananda
- 4. The gist of the worship of that pious man is**
 - a. Service to creatures is equal to service to God.
 - b. Keep your mind towards God while living in the family.
 - c. We can be with God by chanting His name with devotion.
 - d. Adwaita Brahmajnan will be achieved through the way of service and devotion.

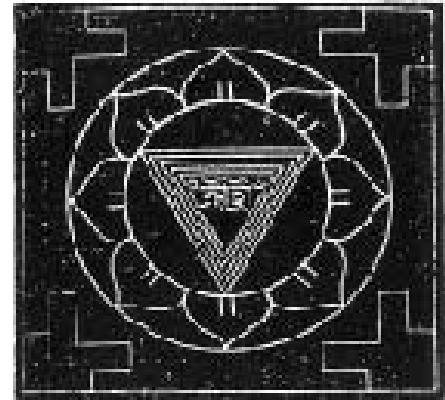
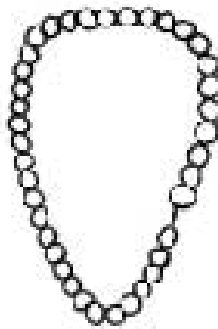
Creative questions:

- 1 Kanondevi gets the pleasure of serving God in her job, family work and perfectly doing religious duties. In her personal life she had a desire to establish a Radha-Govinda temple at her home. To fulfil her wish, she reformed the old temples and established a new temple at the locality and arranged Radha-Govinda worship there spending her earnings. She made people of her locality conscious about the fact that fulfillment of the knowledge of God can be achieved through the worship of gods and goddesses.
 - a. What is the original name of Ma Anandamoyee?
 - b. Explain the reason of Ma Anandamoyee's becoming restless in the love of Krishna.
 - c. Explain the difference of Kanondevi's maintaining of her family life with Ma Anandamoyee's working life.
 - d. 'The message of Kanondevi to her local people is as though the reflection of Ma Anandamoyee's message'.---Do you agree with this opinion? Give reasons for your answer.
2. Bidhan and Kamol are recognized terrors and extortionists of the locality. Local people's lives have turned into hell because of the torture of these two. Shyamol is honest and religious minded. He has brought many in the locality to the path of religion. The law-enforcers wanted to eliminate them but Shyamol objected to it. He took the responsibility to bring back Bidhan and Kamol to normal life. Although Shyamol succeeded to bring back Bidhan to normal life, he failed in case of Kamol. Kamol could not leave his former life. Once he was caught on the spot while committing a crime and was lynched to death.
 - a. Which country was Jarasandha the king of?
 - b. Why did Duryodhan invite Yudhisthir to the game of dice? Explain.
 - c. In the light of which moral teaching did Shyamol bring back Bidhan to normal life? Explain in the light of the teaching of 'Biography of Sri Krishna' that you have read.
 - d. Evaluate the reason of Kamol's not coming back to normal life in the light of the teaching of Sri Krishna's destruction of Kamsa that you have read.

Chapter Eight

Hindu Religion and Moral Values

Moral value is the standard to measure how the behavior of an individual or a nation will be towards another individual or society or nation in case of individual or society or nation or even the world. Examples are 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 some individual or some nation is. In case of an individual or a society, religion helps develop moral values. On the other hand, we can understand from moral values to whatever extent someone maintains religious and noble ideals. So religion and moral values are related.

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

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

From this chapter we-

- Will be able to explain the concept of moral values
- Will be able to explain in the light of Hindu religion the concepts of justice, good company, restraint and non-violence
- Will be able to explain the ways of developing the concepts of justice, good company, restraint and non-violence in family, society and national life
- Will be able to 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
- Will be inspired to reflect the discussed moral values in individual and social life

Lesson 1: The concept of moral values

We know that ‘morality’ means the understanding of good and bad work and the tendency of being devoted to what is good.

The issue related to moral values is ‘morality’. For example, moral education means educations related to morality.

We should speak the truth. So we will always speak the truth. We should respect the superior. So we will respect the superior, serve our superior. We will serve living beings considering them as gods and goddesses because God lives in them as souls. Thus the sense of morality that grows in us through the way of our livings, from our moral education/teaching is called moral values.

All should have some moral values. When an individual or a society lacks in it, we identify it as the degradation of moral values. The expression of moral values can be in many ways, such as values about taste and beauty, values about life and universe. We are guided by values relating to three levels namely individual, societal or national and international.

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

‘Value’ means standard or measure. Sense of values is a mere part of a combined sense of different realizations about life and universe. From this perspective, ‘moral values’ indicate a certain standard of values, for example, how should we look upon a person? The moral value says: any person should be considered equal to our own self. But we sometimes determine our behavior in respect to one’s profession, wealth, designation etc. This does not reflect our moral values. When we will consider a person’s dignity and honour not in respect to one’s wealth, profession, designation, religion but in respect to equality, there will be the real reflection of moral values.

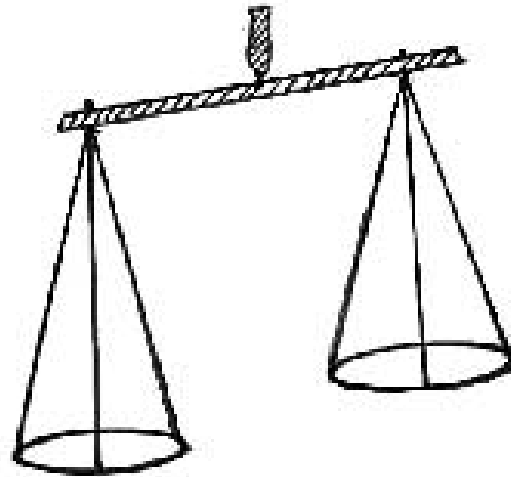
Moral values are deeply related with religion. Moral values are reflected in religious living. On the other hand, moral values are considered to be the parts of religion.

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 the values such as justice, good company, restraint, non-violence, etc.

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 there comes the time when it has to be determined who is right and who is wrong. No one of the two sides can be punished right away on an accusation. It has to be confirmed whether the accused is wrong-doer or not. The system of deciding who is right and who is wrong, whether the accused is a criminal or not is called justice.



The judge should remain neutral. He has to determine without doubt who is right and who is wrong or whether the accused is real criminal or not. 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 for the accused, he/she has to do justice objectively.

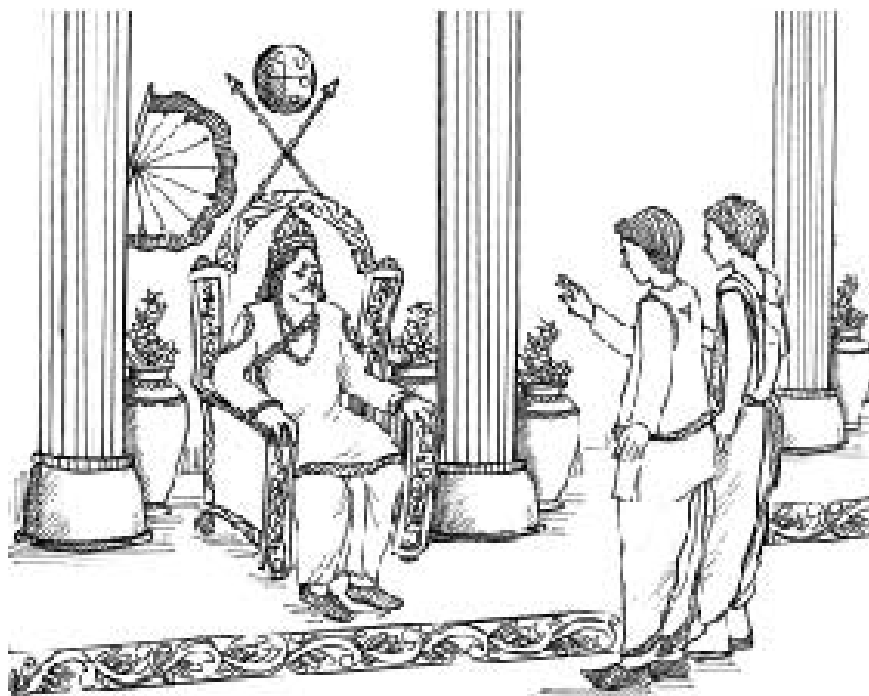
Rabindranath Tagore has said on this-

When the judge himself feels the pain of the punishment of the convict,
The judgement is the best.

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

Lesson 3: Justice of Prohlad

This was the time when the devotee of Vishnu, Prohlad was the king. The subjects were in peace because of his good administration. His son was Birochon. Birochon was somewhat arrogant and haughty either because of his being the prince or because of a fault in his personality. At that time there was a Brahman youth named Sudhanwa in the capital. The prince Birochon was not in a good term with this Sudhanwa. Once there was a debate as to who was the superior in knowledge and qualification. Then Birochon said, 'Let's go to the educated ones and depend on their judgement on the issue'.



Sudhanwa 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 do the justice.'

The two 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 got a spot.'

Birochon : Father---

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

Prohlad went on, 'The Brahman youth Sudhanwa is strong in the power of being religious, truthful, patient and restraint. Non-violence has made his character more brilliant. So between Birochon and Sudhanwa, the latter has the advantage in knowledge and qualification.'

Prohlad's neutrality in judgement without any bias to his son has remained as a 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 moving with, living and being in association with honest people. Good company is pleasant. If you are with good people, you can remain safe. It is because an honest man is not harmful to others, rather he can help others in need. So proverbs have it: 'Good company is like heaven, bad company is the cause of evil'.

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

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

Here is a story about this.

The saint and Sridhar

There was a very beautiful village where lived a young boy. His name was Sridhar. He was very naughty and used to become angry very easily. He used to quarrel and fight too. 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 there.

Sridhar went to a temple there. He saw that garlands of pearls were hanging from the idol. He waited until it was night. Then at the dead of night, he stole with the pearl-garland from the neck of the idol like a hardened thief. Then he fled away.

He began to walk on the way wearing that beautiful pearl-garland. Walking around, he came to the 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 do me a favour, my boy?'

Sridhar said, 'Say me what to do.'

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

Sridhar said to the saint, 'How do you know that the pearl 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 the dishonest mind. He said to Sridhar, 'Dear Sridhar, you have committed a crime once and that does not mean that you will again do that. Come to the way of goodness. Go and return the garland to the idol. Then God will forgive you.'

As advised by the saint, Sridhar went to Badarika Ashram and placed the garland on the idol again without anybody's knowledge. Then he went back to the ashram of that saint instead of going home.

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

One day he saw a cat struggling to swim in the river. Seeing it he dived in the river and brought it to the shore.

He carried the body of a beggar dead in a contagious disease to the graveyard.

Thus Sridhara engaged himself to the service of the needy.

One day he went home taking permission of the saint. Nobody could recognize him. How could they? He was not the same Sridhar now. 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 willing to serve others.

Good company thus can make an evil one a noble man honest and willing to serve others.

Such is the nobility of good company.

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

Lesson 6 and 7: Restraint

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

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

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

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

Saying true, pleasant beneficial utterances and the reading of scriptures are called speech *Tapasya*. Satisfaction of the mind, non-violence, control of speech, to do no cheating are *psychological Tapasya*. So it is found that restraint is the part of *Tapasya* as well as religion.

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

Restraint is a part of *brahmacharya*. To pass a period at guru's house for learning through practicing restraint is called *brahmacharya* in the books. So restraint is a part of student life.

Without restraint, any programme, personal or social, can fail. That is why people say, 'Get angry and you will be loser'.

We should practise restraint all through our life and maintain it in every sphere. Sage Bashistha maintained restraint in every situation and so he was recognized as a great sage (*Maharsi*) honoured by all.

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

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

Restraint and tolerance to others' opinion are essential in individual and social life.

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

Lesson 8:Non-violence

Not to torture or kill other living beings is called non-violence. In the *Yogashastra*, eight parts 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 practice of torturing or killing living beings is called violence.

We want to get wealth, fame, power, good will etc. and we become violent to those who stand in the way of getting them. This behavior is immoral.

Violence brings indiscipline in society and makes people suffer. Many often violence takes away life. So violence is ill-religion.

The *Manu Samhita* says, one who does not become cruel, does not become violent, can win heaven (4/246). We learn more about non-violence from the *Manu Samhita* that one who is non-violent can succeed in all honest effort including religious duties (5/45).

Not only in the *Manu Samhita* but in other books of Hinduism too there are a lot of discussions on non-violence. Non-violence is beneficial to *tapasya* as a part of yoga called *yam (restraint)*, a means to survive in this life and one of the principal ways to attain *Moksha* in the after-life. So it is said, Non-violence is higher religion.

In course of giving advice to Yudhisthir, Bhisma said, let non-violence to all living beings be known as higher religion.

The consequence of violence is never good. Kouravas used to hate Pandavas. The result was not good.

But non-violence does not mean cowardice or timidity. It does not mean indiscriminate forgiveness. The punishment of the criminal after doing trial will not be violence.

Torturing others, trying to do harm or killing others for own interest is said to be 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 practise.

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

Justice

We can build up the value called justice in family, social and national life following the ideals of Prohlad, the devotee of Vishnu. In Mahabharat, there is a story that Satyakam was the king of Ayodha. His father, king Dyumatsen sent some criminals liable to death penalty to Satyakam. Satyakam then said that it is unfair to give death penalty without judging the activity of the accused in the light of the code of conduct. There is the reflection of justice in the utterance of Satyakam. So, if we receive the ideal of justice from religious books, justice will prevail in family, society and national life.

Good company

We get the ideal of good company from religious books. If we avoid evil company and have good company, the values of good company will be established. Good company is not an issue of mere bookish knowledge, it is something to practise, to apply in life.

Restraint

Restraint is one of the components of *astaga yoga*. If all members of the family and the society behave with restraint, the values of restraint will be established. Then the behavior of these restrained people will reflect in our social and national behavior. So the practice of restrained behavior is the way to establish the values of restraint.

Non-violence

Non-violence is a component of *astaga yoga* called *yama* or *sanyama*. Religious practice is not possible without non-violence. It is also to be practiced. We will never show violence to any living beings. We will consider living beings as Brahma. Then there will grow no violence in our mind. We will keep away anger and jealousy following the teaching of the Srimad Bhagavad Gita. Our mind will always be in peace. We will accept both happiness and sorrow equally. We will not be proud of any gain and also not be disheartened at any loss. If we lead life in this manner, we will definitely be non-violent.

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

Lesson 10: HIV/AIDS and its remedy

Concept of AIDS and HIV

The opposite of morality is immorality. As human beings do good things, similarly they also do bad things. As there is black against white, similarly there is darkness against light. Side by side our moral values, we have to be conscious of immoral activities too. If we recognize immoral things, we can be conscious to keep away from those. In class 6 and 7 we have known about immoral activities such as smoking and drug addiction.

In this class, we will know about such a disease the source of which is an immoral act. The disease is called AIDS.

AIDS is a deadly disease. If infected with AIDS, the resistance power of the patient gradually falls. As a result, the patient continues to be infected frequently with various diseases. This disease is still not curable. Finally the patient dies prematurely.

AIDS is an acronym of **A**cquired **I**mmune **D**eficiency **S**yndrome.

The cause of this disease is one kind of very small germs which physicians call virus. The name of this virus is HIV. HIV means Human Immune deficiency Virus.

The causes of AIDS

- a. If the blood of one who carries HIV is transfused into another one's body, the receiver is in a risk of being infected with AIDS. If a used syringe is again used by another one, there is the risk of HIV contamination. Those who take drugs using injections can be infected with AIDS. Since HIV spread through blood, it can spread through used blade, razor, knife etc.
- b. One of the causes of AIDS is sexual intercourse. If one unites sexually with another one who carries HIV, the former is in the risk of being infected.
- c. During pregnancy, during delivery and through breast feeding 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 AIDS patient, 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, through cough or cold or tears or sweat of an AIDS patient.

HIV contaminates through blood, sexual intercourse and through the breast milk of a carrier mother.

The impact of HIV/AIDS

1. The impact on healthcare

- a. HIV/AIDS creates a big problem for public health.
- b. A major portion of the allocation for health sector has to be spent on AIDS/HIV infected people
- c. From a HIV/AIDS positive carrier can spread the disease to other people.

2. Economic impact

- a. Production sector is hampered.
- b. Tourism sector is hampered.

3. Social impact

- a. The number of orphans and widows increases.
- b. The social and family ties become loose.
- c. Majority in the society look upon an AIDS/HIV patient with hatred. The infected also recoils in disgrace.
- d. Deprivation, despair, disbelief, fear and uncertainty increase in life.

The prevention of HIV/AIDS

We have to avoid the factors through which AIDS is contaminated/spread such as---

1. Blood should be screened to be sure the donor is not a carrier. A HIV carrier's blood must not be received.
2. *Brahmacharya* should be observed following religious rules. In no way, you should take part in sexual intercourse.
3. Sexual intercourse should take place between husband/wife in married life. You should avoid illicit sexual intercourse forever.

In Hinduism, there is strict rule for observing *brahmacharya*. In the Manu Samhita, the sin of having sex with other woman except wife is termed as one of the five deadly sins. This religion not only asks to avoid drug addiction, but also considers it a great sin to keep the company of drug addicts.

So if one follows the rules and norms of Hindu religion properly, there will be no risk of being infected with AIDS. Not only this. There will be no risk of infection from sexually transmitted diseases.

Our body is the temple of God existing as soul in it. We keep our external temples clean and tidy. So why should we not keep our body as a temple clean and tidy? If we keep our body clean and tidy, we will be able to keep free from HIV/AIDS.

Behaviour with a HIV/AIDS patient

Hindu religion says, ‘Hate a sin, not a sinner’. So we will behave softly with an AIDS patient. We would not discriminate in behavior with him. We would not undermine them as human beings. It is because we know that AIDS is not a contagious disease. So there is no need to keep an AIDS patient separate from others in society.

We will behave with an AIDS patient in such a way that his/her normal way of life is not hampered. We should see that they can do their normal work, that their minds keep pleasant. Hinduism asks to serve living beings as though they were gods. An AIDS patient should not be debarred from this service.

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

Exercise

Fill in the blanks:

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

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

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

Give brief answers to the following questions:

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

Answer the following questions:

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

Multiple choice questions:

1. How many components of yoga are mentioned in Yogashastra?
 - a. four
 - b. six
 - c. eight
 - d. ten
2. The prevention of AIDS needs---
 - i. religious regulations
 - ii. individual consciousness
 - iii. tolerance

Which of the following is correct?

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

Read the following passage and answer question 3 and 4:

Rabin saw that some boys were beating a cat out of curiosity. The cat was in a pitiful condition. He drove the boys away and taking the cat home started to take care of it.

3. The value that was in effect in Robin is

- i. non-violence
- ii. justice
- iii. good company

Which of the following is correct?

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

4. Through that work, Robin can attain-

- i. blessings
- ii. love
- iii. heaven

Which of the following is correct?

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

Creative questions:

Dinesh Babu is known in the locality as a rich man. He has two sons. The elder son works at a private firm in Dhaka and the younger son lives with him at home and looks after domestic work. The elder son cannot go home frequently because of office duties, and that is the cause of Dinesh Babu's dissatisfaction. Once he became very sick. At that time, he gave three-fourths of his property to the younger son in a document.

- a. What is the name of Prohlad's son?
- b. Explain the reasons of terming good company as very sweet.
- c. Which moral values does Dinesh Babu's behavior contradict? Explain.
- d. Evaluate Dinesh Babu's behavior in the light of the story 'Prohlad's Justice' that you have read.

The End

2013
Academic Year
8- Hindu

মন যার সংশয়ী তার বড় কষ্ট
-শ্রী সারদা দেবী

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



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