HINDU RELIGION AND MORAL EDUCATION

CLASS FIVE

National Curriculum and Textbook Board, Bangladesh

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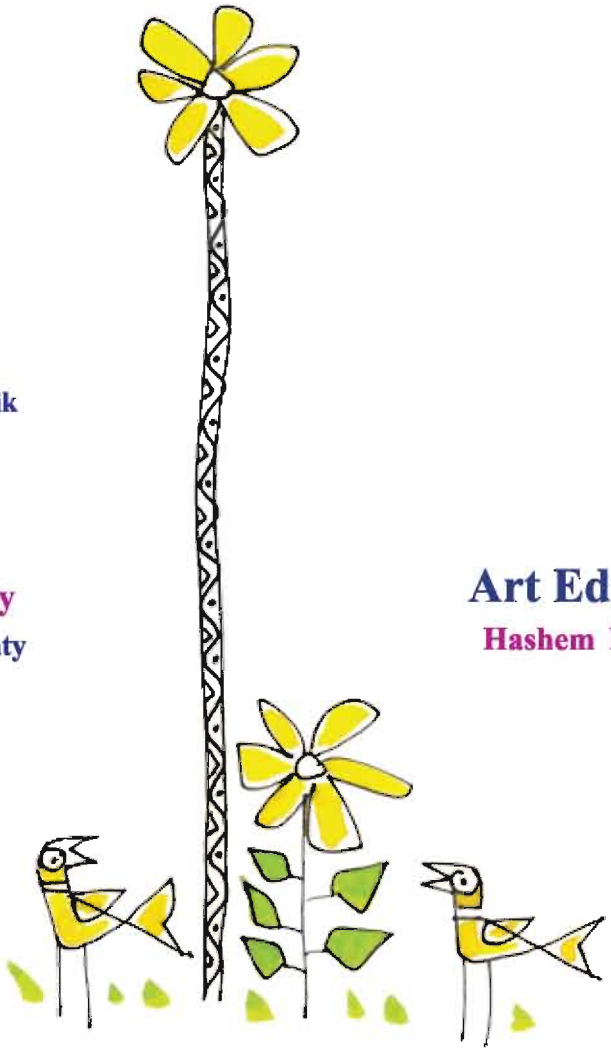
Hindu Religion and Moral Education

Class Five



Writers and Editors

Prof. Niranjan Adhikary
Prof. Dr. Dulal Kanti Bhoumik
Prof. Sunit Kumar Bhadra
Dr. Asim Sarkar

Translated and Edited by

Gouri Prasanna Chakravaraty
Prof. Kajol Bandyopadhyay

Art Editor

Hashem Khan

National Curriculum and Textbook Board, Bangladesh

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Illustration
Kantideb Adhikary

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Preface

Children are great wonders. There is no end to the thinking about their world of wonder. They are a subject of contemplation for educationists, scientists, philosophers, child specialists and psychologists. The fundamental principles of child education outlined in the National Education Policy 2010 have been defined in the light of these contemplations. The curriculum for primary education has been revised to develop a child on the potentials of their innate amazement, unbounded curiosity, endless joy and enthusiasm keeping in view the all-round development of children's potentials. The aims and objectives of primary education were modified in the revised curriculum of 2011.

The necessity of learning religion and moral education is becoming wider everyday. It is utmost necessary at primary level. Because, at this age, a child's religious and moral base is strongly developed. Keeping this in mind, the section of Moral Teachings has been added in the **Hindu Religion and Moral Education** in the light of National Education Policy 2010. The objective behind this is to lay special importance on imbibing moral qualities by the learners along with imparting them religious lessons.

To make the young learners interested, enthusiastic and dedicated, Honorable Prime Minister Sheikh Hasina instructed to change the textbooks into four colours, to make them interesting, sustainable and to distribute free of cost since 2009. The textbooks of all students of Pre-primary, Primary, Secondary, Ibtedaie, Dakhil, Dakhil Vocational and S.S.C Vocational levels are being distributed free of cost across the country which is a historical initiative of the present government.

My sincere acknowledgement and thanks to all who helped in different stages of composition, editing, rational evaluation, printing and publication of the textbook. Though all cares have been taken by those concerned, the book may contain some errors/lapses. Therefore, any constructive and rational suggestions will be highly appreciated for further improvement and enrichment of the book. We will deem all our efforts successful if the young learners for whom it is intended find it useful to them.

Professor Md. Farhadul Islam
Chairman
National Curriculum and Textbook Board, Bangladesh

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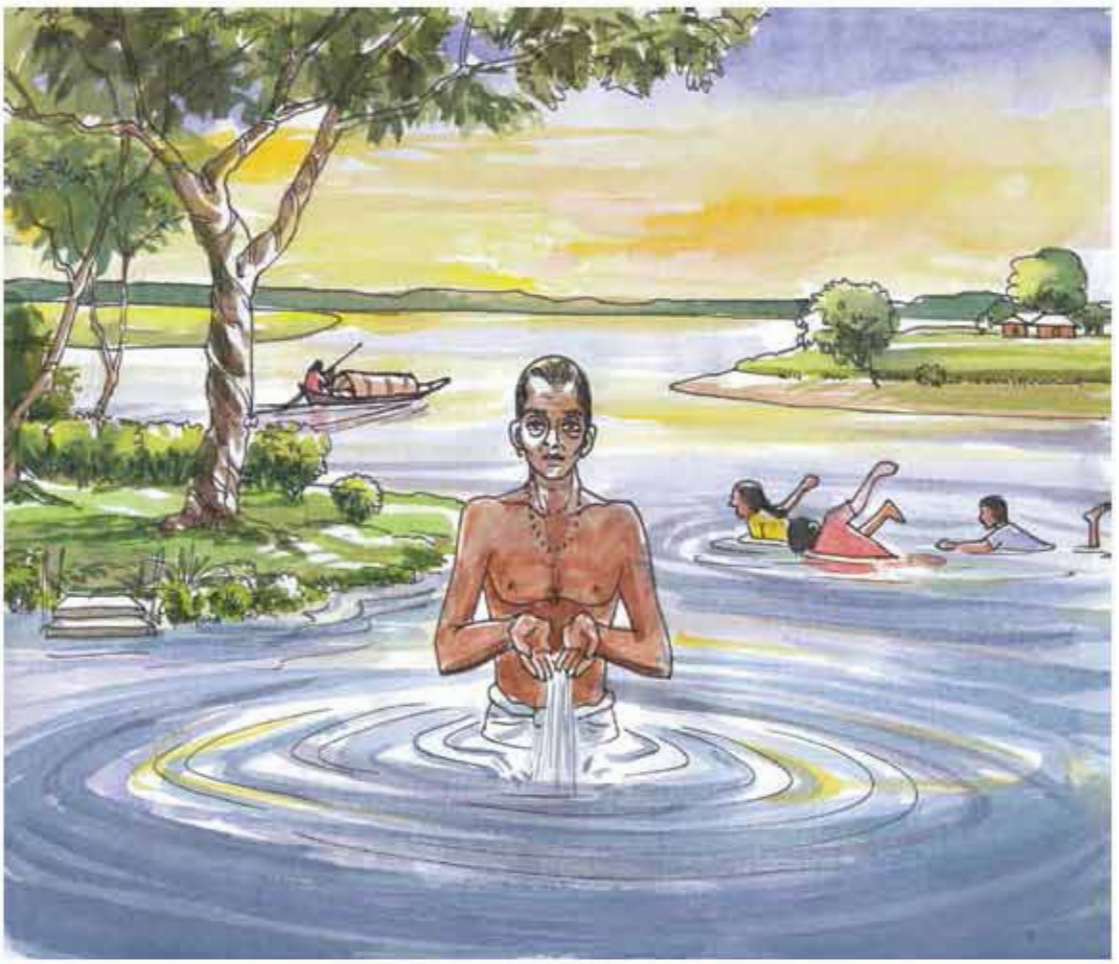
Chapter One

Ishwara and Service to Living Beings

We know that Ishwara is Almighty. He has created everything - human being, animals and birds, sea-river-mountain, tree and creeper, flower and fruit, sky and wind and sun-moon-planet-star. Ishwara is the creator. The universe and the life are His creations.



Beauty of Nature

Another name of Ishwara is Paromatma. He exists in living beings. Ishwara existing in living beings is called Atma (soul). Existing in living bodies, Ishwara guides them. So, a living being is also Ishwara.

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We want to express gratitude to Ishwara by serving Him. We want to seek His grace on our path of life so that we can get welfare. That's why we sing praise of Him. We want Ishwara to us. But Ishwara is incorporeal. He is invisible. One can mark expressions of His strength and virtue.

But we can serve Ishwara in another way. That is by serving living beings. As Ishwara exists in living beings in the shape of souls, serving beings will be as good as serving Ishwara. We can thus serve Ishwara by serving living beings. It has therefore been said: 'Yatro Jeebah tatro Shivah.' Wherever is life, there is Shiva. Here Shiva means Ishwara. In this context, Swami Vivekananda has said the following:

"Where are you searching for God
Who is various forms stands before you
Those who love the living beings
They are serving God"

This means Ishwara is before us in the shape of many beings. We need not look for Him outside. He who serves living beings, serves Ishwara through service to them.

Service to living beings is therefore Religion. We shall serve Ishwara through service to living beings. We shall serve the poor, we shall serve the ill and the distressed.

We shall take care of pet animals. We shall plant trees. We shall take care of them. Thus we shall serve living beings with the idea of Ishwara about them. This will bring good to beings. We shall get peace by serving them. Ishwara also will be pleased.

Narrate an incident of your own or other people's service to living beings.

We are now telling you a story from the holy book of the Mahabharata about service to living beings:

A Poor Brahmin's Service to Living Beings

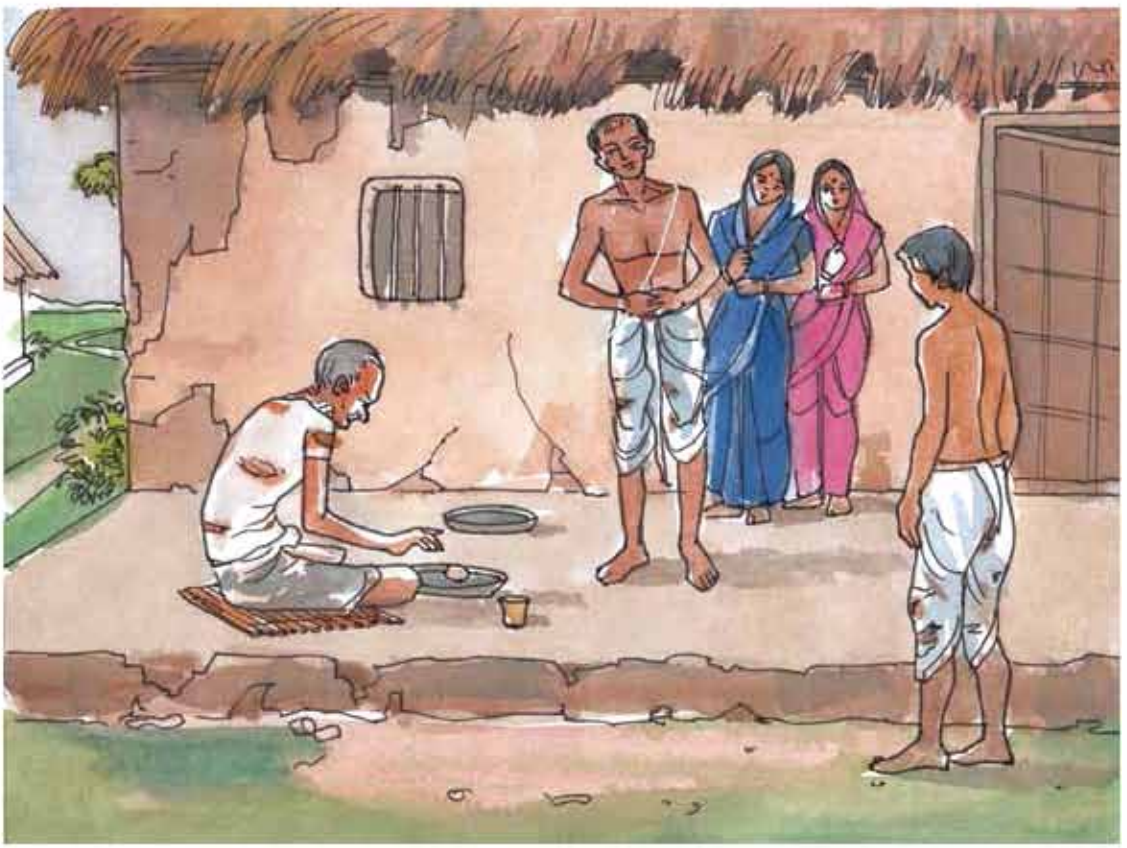
Kurukshetra is a holy place in this sub-continent. Kurukshetra is also called Dharmakshetra. There lived a poor Brahmin in that Kurukshetra. His small family consisted of his wife, one son and one daughter-in-law

But how good was the small size of his family! On some days they had full meals, on some only half. Sometimes they had even to go without any food at all. For the Brahmin passed time by practising religion and knowledge. He collected food by practising unchhabritti. Unchhabritti is satisfying hunger by collecting the sheaves that were left in the field after the harvest has been completed.

Single Activity : Explain 'Unchhabritti'

It was the story of a day

The Brahmin failed to collect any food. He was very hungry. His wife, son and daughter-in-law also were without food. Later on he could collect some oats. The Brahmin's wife made flour of that oats. Then he divided the flour into four portions to eat.



Service to man

The Brahmin sat down to eat.

At that time a poor Brahmin appeared there. He said, "We are in famine. We are passing days in starvation or half-feed. Now I am very hungry."

The Brahmin gave water to the guest Brahmin to wash his hands and face. He gave him seat. Then he gave drinking water. The guest's weariness went. Then the Brahmin served him the flour of his own portion. But could his hunger be satisfied with so small an amount! The Brahmin's wife gave her portion of it. Then the Brahmin's son gave his portion of flour to satisfy the hunger of the guest Brahmin.

Yet, the guest Brahmin's hunger was not mitigated.

"Is there any more?" he asked.

Then the portion of the Brahmin's daughter-in-law was served on the platter for the guest.

In this manner, in spite of their own hunger, the Brahmin, his wife, son and daughter-in-law handed over their own paltry food for service to living beings.

The guest Brahmin was happy and got up from his seat.

"I am satisfied with your service," said the guest Brahmin. Everybody looked in his direction.

Where was the Brahmin! Dharmadeva himself was standing there. He said, "I came to test you."

Let us uphold this ideal of service to creatures heart and soul.

Exercise

A. Fill in the blanks :

1. We know that _____ is Almighty.
2. Ishwara is inside all _____ .
3. Service done to _____ is service done to Ishwara.
4. Kurukshetra is called _____ .
5. The Brahmin set up an ideal of _____ .

B. Match the words from right with the words in left :

1. A living being also	Ishwara.
2. Ishwara	tatro Shiva.
3. We sing praise of	flour.
4. Yatroa Jeebah	sweet rice.
5. The guest ate	Ishwara.
6. We are to say prayers	exists in living beings as soul.
	with respect.

C. Put tick marks (√) on the correct answer :

1. How does God exist in living beings?

a. As a god
b. As a bee
c. As mind
d. As soul

2. Who has said: Where are you searching for God who is various forms stands before you.

a. Ramakrishna Paramahamsadeva
b. Swami Vivekananda
c. Swami Lokanathananda
d. Swami Poornananda

3. How did the Brahmin run his family?

a. By worship
b. By singing praise-songs
c. By practicing unchhabritti
d. By telling about virtue

4. Who came as the guest Brahmin?

a. Dharmadeva
b. Vishnu
c. Shiva
d. Indra

5. How many members were there in the Brahmin's family?

a. one
b. two
c. three
d. four

D. Answer the following questions in brief :

1. What do you understand by Atma (Soul)?
2. What do you understand by living being?
3. How was the financial condition of the Brahmin?
4. Why did Dharmadeva come as the guest?
5. By serving whom do we express gratitude?

E. Answer the following questions :

1. Explain the relationship between Ishwara and living beings.
2. Why shall we serve creatures?
3. How can living beings be served?
4. What did the guest Brahmin tell the Brahmin?
5. Why did the Brahmin and all members of his family feed the guest Brahmin instead of eating themselves?

Chapter Two

The Characteristics of Ishwara, Adoration and Prayer

Section One

The Characteristics of Ishwara

We know that Ishwara is one, and second to none. He has infinite power. 'Bound' means having limit. Infinite means having no limit. There is no limit to Ishwara's power. His virtues are limitless. He has created us. He nurtures us. He is at the source of our birth and death also. There's none equal to Him.

Ishwara is formless or incorporeal. But He can take up any form. When He is formless, Ishwara is called Brahma. Brahma lords overall living beings and the whole universe. Brahma has, therefore, the other name of Ishwara. Ishwara means Lord. When this Ishwara or Brahma is kind to us, and does good to the world, he is called Bhagawan.

Let us fill up the chart below :

1. When Ishwara is incorporeal, he is called	
2. At the source of everything is	

Brahma is like the source of all lives. The universe emanates from Him. The universe exists in Him. He again exists in all living things as Atma (Soul). Therefore, the scripture Upanishada lays it down, "Sarvang Khalvidam Brahma." That means everything is Brahma or Ishwara. So, Brahma, Ishwara, Bhagavana, Deva-Devi and Atma-all these are not disjointed. As Ishwara resides in living beings as Atma, loving the latter is as good as loving God. So, it is our duty to serve living beings as Brahma.

Incarnated form of Ishwara

Gods and Goddesses

We know that Ishwara has no form. He is formless. In spite of being formless, Ishwara can assume any form. He can express Himself in any shape. He can give shape to His virtue or power. When any virtue or power of Ishwara gets a form, that is called a God or a Goddess. Potential of Ishwara

finds expression in gods and goddesses. Brahmaa, Vishnu, Shiva, Durga, Saraswati, Lakshmi, Ganesha and others are the gods and goddesses forms of different potentials or virtues of the same Ishwara. For example, the form in which He creates is known as Brahmaa. The form in which he fosters is called Vishnu. His vehemence finds expression in Durga. The knowledge that Saraswati gives us a virtue of Ishwara. The Vedas and Puranas have narrated the forms, virtues, potentials and ways of worshipping of the gods and goddesses. Worshipping satisfies the gods and goddesses. Ishwara becomes satisfied with the satisfaction of gods and goddesses. So, Ishwara gets worshipped through the worship of the gods and goddesses.

Let us fill up the chart below:

1. The form in which Ishwara fosters is called	
2. The knowledge imparted by Devi Sarswati is	

Avatara (Incarnation)

Sometimes there remains a very miserable situation prevails on the earth. Good forces are defeated by evil forces. Humans forget Religion, and take the path of Unrighteousness. Cries of woe are heard all-around. Hearts of virtuous people cry out. They pray to Ishwara for redressing the woes. Then graceful Ishvara comes down to the earth for its welfare. He removes chaos, and restores peace. He destroys miscreants, saves the honest and good ones, and restores Religion.

In Sreemadbhagavadgeetaa, Bhagawan SreeKrishna has said as follows:

"Yada Yada hi dharmasya glanirbhabati Bharata.
Abhyutthanamadharmasya tadatmanam srijyamyaham. (4/7)
Paritranaya Sadhunang vinashaya cha dushkritam.
Dharmasang sthapanarthaya sambhabami yuge yuge. (4/8)"

This means: Whenever there is disgrace done to Riligion on earth, and vice gains strength, I (God) then create myself. I appear in different ages with a view to saving the honest, destroying the miscreants and restoring Religion.

Such appearance of Ishwara on the earth is known to be incarnation. In this co manner, Ishwara appears as Avatars, and for the welfare of humans and the universe.

Identity of ten Avtars

Bhagawan Vishnu has revealed Himself in different ages in ten incarnations. Namely, Matsya, Koorma, Baraha, Nrisimha, Vamana, Parashurama, Rama, Balarama, Buddha and Kalki. It is remarkable is that Krishna is not included among these ten. The reason is that other incarnations are particular parts of Bhagawan. Sreemadbhagavatapurana lays it down, "Krishnastu Bhagawan Svayam." It means that SreeKrishna is Bhagawan Himself. So, SreeKrishna is not included among the ten incarnations.

Now, those ten incarnations of Bhagawan Vishnu are being briefly introduced:

1. Matsya (Fish) Avatara

Thousands of years ago there was a pious king named Satyabrata. During his reign, injustice and tyranny appeared on the earth. The King then prayed for Ishwara's grace for the well-being of the earth.

One day while the king Satyabrata was taking bath in a pond, one tiny fresh-water fish came to him, and prayed to him so that his life could be saved. The King brought the fish home by placing it in his kamandulu. But, the size of the fish went on increasing tremendously. It was placed in a pond, lake, river but it cannot be contained anywhere. The King thought that it must be Narayan. Narayan is another

Matsya Avatara

name of Vishnu. The King then went on chanting hymns and verses in praise of the Narayan in fish from.

Then Narayan, in fish form, told the King destruction would seize the earth within seven days. Then a golden boat will anchor at your coast. You will embark upon it with the Vedas, all living couples, food-crops and tree seeds. I shall appear as a horned fish. You will tie up your boat to my horns."

The cataclysm took off. The King acted as directed by Bhagawan Sree Vishnu in fish form. His boat got saved from the catastrophe. At its end, the King disembarked from the boat along with all his belongings. In this way Bhagawan Sree Vishnu, as fish incarnate, saved creation. The Vedas also got preserved.

2. Koorma (Tortoise) Avatara

Once the demons inhabiting the underworld defeated the gods, and occupied heaven. Then Brahma and Indra, accompanied by the oppressed gods, went to Sree Vishnu. They told him about the oppression by the demons. Sree Vishnu advised the gods to take the demons with them, and go for conducting a joint churning of the Kshirod sea. He said, "Nectar will come out of the churning, the gods will drink that, and get back the strength to defeat the demons."

Koorma Avatara

The gods started churning the sea. The mountain, Mandara was the stick for churning. And the snake named Basuki was the string for it. The Mandara was getting sunken at the bottom of the sea. Sree Vishnu, in tortoise form, upheld the mountain of Mandara on his back. Churning continued. Nectar came up from the sea. The gods drank that, and defeated the demons. The gods got heaven back. Thus tortoise shaped Sree Vishnu saved the three worlds from the tyranny of the demons.

3. Varaha (Boar) Avatara

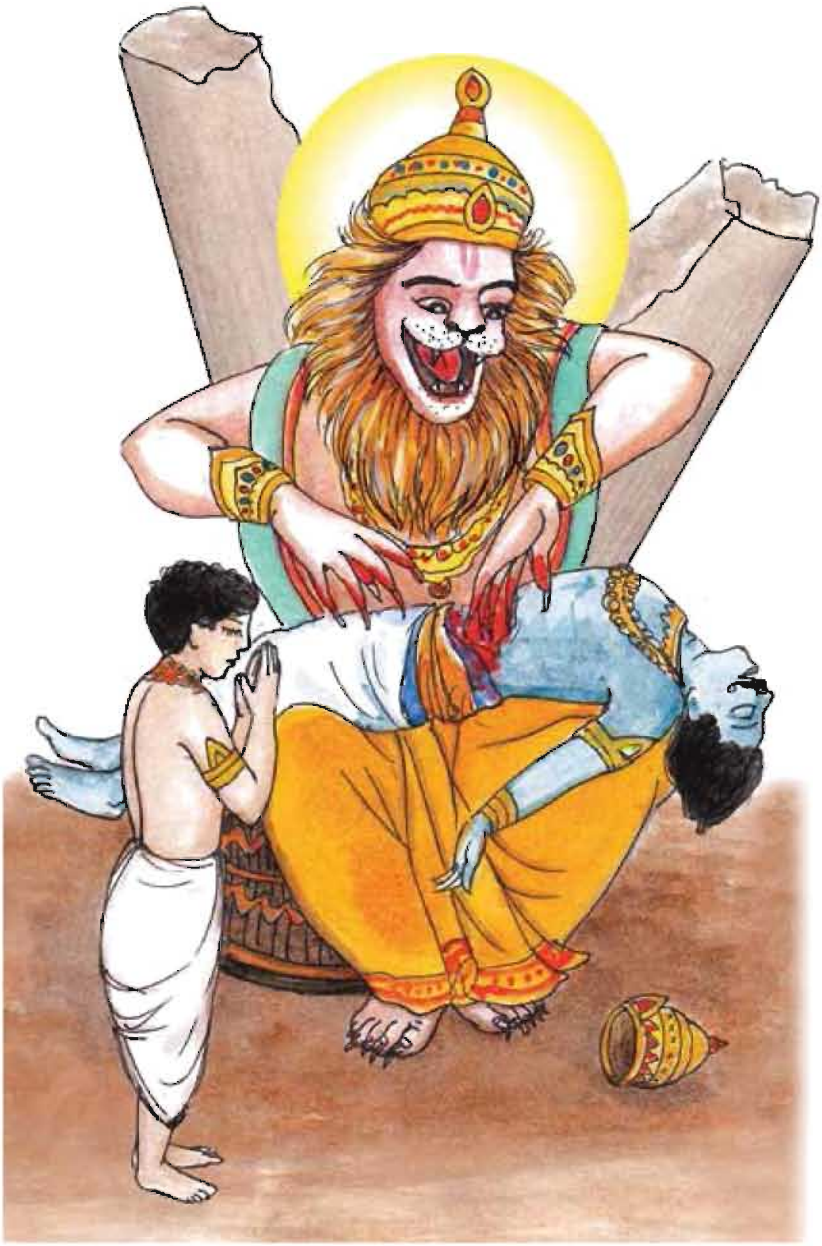
Once the earth was getting sunken into the water. Sree Vishnu then appeared as a boar and saved the earth. He picked up the earth above water by holding it between his big teeth. The earth was saved.

Besides, Sree Vishnu, in the form of a boar killed the demon-king Hiranyaksha and restored peace on earth.

Varaha Avatara

Let us fill up the chart below :

1. SreeVishnu, in the form of a Fish Avatara, saved	
2. SreeVishnu held the mountain Mandara	
3. When the earth was sinking into the water, SreeVishnu then	



Nrisimha Avatara

4. Nrisingha (Man in the Shape of Lion) Avatara

When Hironyakshipu came to know that his brother Hironyaksa was killed by Vishnu, he become very angry. He became strong Vishnu opponent. But, his only son, Prahlada was a great disciple of Vishnu. Hiranyakashipu got angry at the conduct of his son devoted to Vishnu. He tried to murder his son. But, Bhagawan Vishnu saved Prahlada.

One day angry Hiranyakashipu asked Prahlada, "Where does thine Vishnu live?"

Prahlada replied, "Bhagawan Vishnu lives everywhere."

Hiranyakashipu: “Does thine Vishnu exist even within this column?”

Prahlada : "Yes, father; he is here also."

Prahlada : "Yes, father; he is here also." Hiranyakashipu broke the column with a blow of his foot. Without any delay, Bhagawan Vishnu emerged as a Nrisingha (man-lion) from out of the column.i'Nri" means man. Nrisingha' is a combination of man and lion. The head is like that of a lion. The body is that of a man. Nails again are like those of a lion.

Nrisingha pierced the chest of Hiranyakashipu with the help of his terrible nails. Hiranyakashipu was killed. The disciples of Vishnu were saved from the tyranny of the demons.

5. Vamana (Dwarf) Avatara

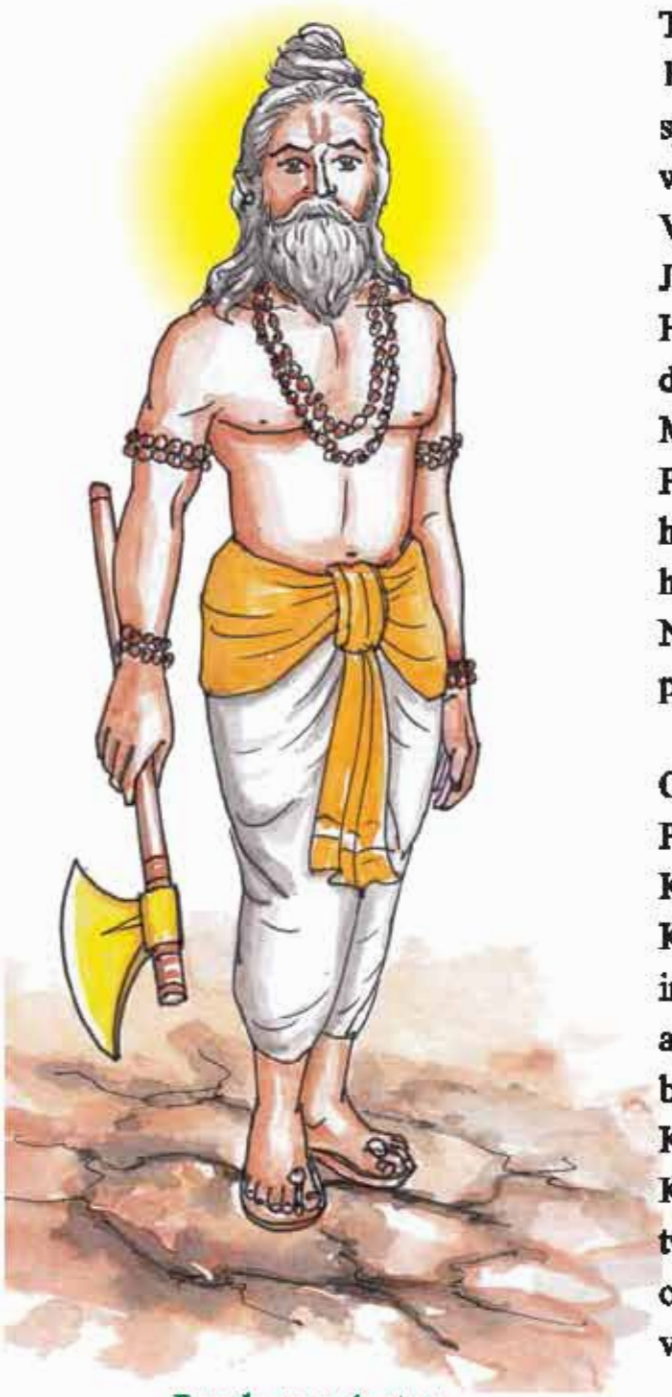
The demons had a king named Bali. Bali snatched the kingdom of heaven from the gods. At the loss of heaven, the gods found themselves in danger. Then Vishnu took the form of a dwarf to save the gods.

Bali was performing a great sacrifice. He was donating what being asked for. Vishnu in dwarf form went to Bali, and sought for a piece of land only three foot-steps in size. Bali agreed to donate this. Right then, Dwarf took up a gigantic shape. He placed one foot on the heaven, one on the earth. There was no space left for placing the third foot. Bali asked the dwarf to place it on his head out of strong Vishnu devotion. Dwarf-shaped Bhagawan then pushed Bali down to the under-world by placing his foot on Bali's head. In this way Bhagawan Vishnu suppressed the demon king. The gods also got back their lost kingdom of heaven.

Vamana Avatara

6. Parashurama Avatara

During the Treta yuga (age), the kshatriyas under King Kartavirya turned very tyrannical.



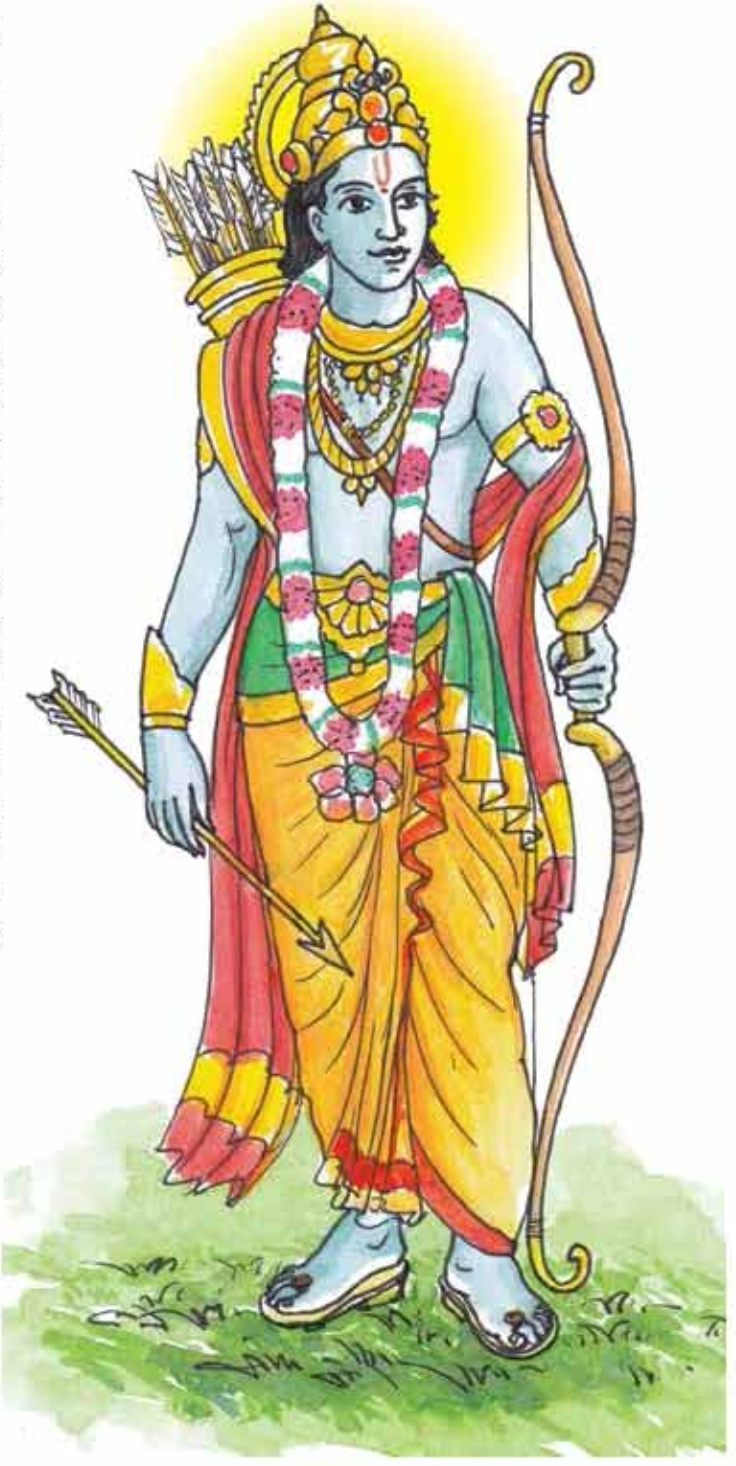
Parashurama Avatara

Then the sage Maharshee (great sage) Rhicheek went for meditation to arouse spirituality in society. Being satisfied with that meditation, Bhagawan Vishnu took birth as the son of Jamadagni and grandson of Rhicheek. His name was Bhrigurama who was a devotee of Mahadeva. Being satisfied, Mahadeva gave him a parashu. Parashu means 'axe.' This parashu was his weapon. With parashu in the hand, he became known as Parashurama. Nobody could defeat him so long the parashu was in his hand.

Once a conflict ensued between Parashurama's father, Jamadagni and Kartavirya, the Kshatriya king. Kartavirya killed Jamadagni who was in meditation. Parashurama rushed to avenge the killing of his father. With a blow from the axe, he killed Kartavirya. Parashuram destroyed the Kshatriyas by warring against them twenty-one times. Peace was restored on the earth. Religion emerged victorious.

7. Rama Avatara

In Treta yuga (age), the rakshasa-king Ravana emerged as a very powerful one. He started tyrannizing over the gods. There was disturbance on earth. Then SreeVishnu appeared as the son of King Dasharatha, with the name of Rama. He, along with his wife, Sita and brother, Lakshmana, went to the forest to carry out the pledge made by his father. Ravana abducted Sita from the forest. There was a fierce war between Rama and Ravana. Ravana, along with his lineage-members, got destroyed in that war. Rama rescued Sita and brought her to his own kingdom. Peace was restored on heaven and earth.



Rama Avatara

8. Balarama Avatara

In Dwapara yuga (age), SreeVishnu appeared as Balarama. He was the elder brother to SreeKrishna. He was the greatest hero in the mallet fight. There would be a plough or hal in his hand. He would fight with the help of this plough. So, he is called Haladhara. He punished many tyrannizers. Thus, the earth got back peace.

Balarama Avatara

9. Buddha Avatara

To remove violence and meanness from among human beings, Sree Vishnu took birth as the son of King Shuddhodana in the sixth century B.C. He was named Goutama. He later on attained bodhi or enlightenment; that means he attained special knowledge and got known as Goutama Buddha. By disseminating messages of non-violence, he showed humans the path of peace. The essential ideas of his religion were 'service to living beings' and 'nonviolence, the absolute creed.' He set bright examples of 'service to living beings' and 'nonviolence.'

Buddha Avatara

10. Kalki Avatara

The avataras about whom we came to know have already appeared on the earth. But, to suppress injustice towards the closing time of Kali, Sree Vishnu will appear as Kalki. He will extend his efforts for removing the woes of living beings. He would hold a scimitar in his hand. With this scimitar, he would kill the tyrannizing individuals. People's woes will be removed. The earth will be restored to peace.

Kalki Avatara

Thus Ishwara descends as avataras for the welfare of living beings. In this way also He teaches us . It is that the wrong-doers are to be suppressed when it is needed. Atmosphere will have to be created so that good fellows can live in peace. And, through this, religion or justice will have to be secured. Society will then get back order. People will be able to live in peace.

Exercise

A. Fill in the blanks :

1. Ishwara has no _____ .
2. Brahmaa, Vishnu, Shiva, Durga, Saraswati, Lakshmi, etc. are different forms of the same _____ .
3. Brahmaa _____ .
4. _____ is the nurturer.
5. Baman is one of the avatars of _____ .
6. Bhrigurama was renamed _____ , as he had the parashu in his hand.

B. Match the words from right with the words in left :

1. The incarnated forms of Ishwara are	suppresses evil.
2. Gods and goddesses are placated through	gods and goddesses.
3. As avatars, Ishvara	get pleased.
4. Whoever is Brahma, is	worshipping.
5. If worshipped, gods and goddesses	Indra.
	Ishwara.

C. Put tick marks (√) on the correct answer :

1. What is the incarnated form of Ishwara?

a. Bhagawana b. Gods and goddesses
c. Planet d. Star

2. In which holy book does the statement, "Sarvam Khalvidam Brahma" occur?

a. Upanishad b. Ramayana
c. Mahabharata d. Bhagavat

3. How many avataras does Vishnu have?

a. eight b. nine
c. ten d. eleven

4. What is the name of Prahlada's father?

a. Hiranakshya b. Satyabrata
c. Hiranyakashipu d. Goutama Buddha

5. What is the meaning of the word, 'parashu'?

a. plough
b. scimitar
c. circle
d. axe

D. Answer the following questions in brief :

1. What is meant by Brahma?
2. What do we call it when Ishwara gets incarnated?
3. What is Brahmaa god for?
4. What is the principal role of Ishwara after appearing on earth as an avatara?
5. Why did Rama go to the forest?

E. Answer the following questions :

1. What has been meant by Brahma and Ishwara?
2. Explain the relationship between Ishwara on the one hand and gods and goddesses, on the other?
3. What does Avatara mean? Discuss briefly.
4. Briefly introduce the Avatara Parashurama.
5. Write the shloka in Sreemadbhagavadgeetaa about Avatara with meaning.

Section Two

Adoration And Prayer

Adoration

Adoration means remembering Ishwara. It is invoking Ishwara with great devotion. It is the venerating Ishwara. Adoration is one of the important parts or methods of observing religion. It is conducted in a number of ways like dhyan (meditation), japa (repeated reading or reciting of something while counting the beads of a rosary), keertana (praise-song), pooja (worship), stava (eulogy), stuti (hymn) and prarthona (prayer).

Thinking about Ishwara single-mindedly is dhyan. Uttering Ishwara's name silently is japa. Uttering Ishwara's name audibly or singing praise of His qualities is Keertana. Uttering Ishwara's name in a praiseful manner is called stava or stuti.

Adoration purifies your body and mind. During adoration, we praise Ishwara. We seek his blessings. We seek welfare of all.

Let us fill up the following chart :

Let us write names of three methods of adoration:
1.
2.
3.

Corporeal Adoration

'Corporeal' is what has form or shape. Adoration of Ishwara in form or shape is corporeal worship. For example, Brahmaa, Vishnu, Shiva, Kali, Durga, Lakshmi and Sarasvati are corporeal forms of Ishwara. We adore Ishwara as images of Gods and Goddesses and as Avataras. In such adoration, the devotee gets Ishwara in corporeal forms near him or her. She or he worships. She or he prays to him.

Incorporeal Adoration

Ishwara may be adored in an incorporeal way also. In incorporeal adoration, the

devotee perceives Ishwara in his/her heart. That means he utters to himself Ishwara's name. He sings His name praisefully. He places prayer before Him in hymns and verses of adulation. He prays for his own welfare and that of the universe.

Whatever the mode of adoration-corporeal or incorporeal-it is that of Ishwara. It has been claimed in the scripture that it is incorporeal Ishwara who, at necessity, takes a corporeal form. That means that who is incorporeal is again corporeal. In the Geetaa, Bhagabana SreeKrishna has said, "Whatever may be one's way of adoration, I take pity on all." So, Ishwara may be adored in both corporeal and incorporeal ways.

Ishwara is meditated upon in the incorporeal way. In a corporeal way, He is worshipped.

So, we shall adore Ishwara in the ways of dhyan, japa, keertana, pooja, stava-stuti and prarthona.

Adoration is a daily task. It has to be performed everyday. It is our duty to adore Ishwara three times a day-in the morning, at noon and in the evening. Purity of our body and mind is necessary for adoring Ishwara. Adoration can be performed in a clean and pure state. It can be performed at temple or at home. Corporeal adoration has to be performed in the presence of gods and goddesses. At the time of adoration, you are to sit erect, facing either east or north.

Let us fill up the following chart :

1. Adoring Ishvara in the sense of Brahma is	
2. Times of adoration everyday are	

There are many asanas or sitting postures for performing adoration. But, Padmasana and Sukhasana are more suited for adoration. Pictures of Padmasana and Sukhasana are given below :

Adoration may be done sitting single; it may be done sitting in a big number also. Aadoration by many people sitting together is called collective adoration.

Padmasana

Sukhasana

For that, we need to get together on a particular day of the week at a temple or a holy place and sit together to perform adoration.

We know that at the time of adoration we adulate or praise Ishwara. We think about His greatness. Adoration leads us to honest or pious paths. So, to follow honest ways, we shall perform adoration regularly. We shall seek strength from Ishwara. We shall seek welfare for us and also for others.

Prayer

Prayer is seeking something from Ishwara. Ishwara is the omnipotent master of this universe. He is merciful. Everything depends on His grace. So, we place our heart-felt prayers before Him. It is from Him that we seek our and others' welfare. Seeking something from Ishwara which is called prayer. Prayer forms a part of adoration. We can pray to Ishwara any time. We pray to Ishwara before starting any good event. We also pray to Ishwara in the time of danger so that we can saved from it.

Let us fill up the chart :	
1. The sitting posture suitable for adoration is	
2. Prayer is	

In prayer

Like adoration one's body and mind have to be holy at the time of prayer. Generally one has to pray with hands folded. There must be a sense of humility in mind at the time of prayer. He is the Lord and I am the slave; He is the Giver and I am the recipient-such attitudes indicate humility. Like adoration, prayer also can be offered singly or in a group.

Mantra, Shloka and Bangla Devotional Poems

There are many mantras and shlokas in the Vedas, Upanishadas, Purana, Ramayana, Mahabharata, Sreemadbhagabadgeetaa etc. Through mantra and shloka, Ishwara and different Gods and Goddesses are eulogized. Stava or stuti means singing glory of the appearance, quality and magnanimity of Ishwara and

gods and goddesses. It is remembering and singing praise. Not only do we eulogise, we place prayers before Ishwara and gods and goddesses, so that welfare comes to all, peace comes.
In the scriptures of Hindu religion, there are many mantras and shlokas. The scriptures are written in Sanskrit. So, the stavas and stotras also are composed in Sanskrit language. Besides, there are many prayer poems in Bangla.
Performing staba or adulation to Ishwara and gods and goddesses is a part of Hindu religion. If we perform adulation, Ishwara and gods and goddesses get pleased. They do good to us. It purifies our mind. Divine feelings arise in our minds.

During prayer, we shall recite the mantras and shlokas correctly. We shall go to know their meanings also.

Let us fill up the following chart :

1. Adoration is of two kinds :	
2. Uttering mantra or stava silently is	

We shall now learn some mantras and shlokas from the Vedas, Upanishads, Sreemadbhagavadgeetaa and SreeSree Chandee and their meanings. We shall learn devotional Bengali poems also.

The Vedas

Savita paschatat savita purastat
Savitottrattat sabitadharattat.
Savita nah suvatu sarvatating
Savita no rasotam deerghamayuh. (Rigveda, 10/36/14)

Meaning : Whichever direction may be His–west, east, north, south–may the Sungod give us fulfilment, may the Sungod enhance our longevity.

The Upanishad

Yuktuaya manosa devan
Suvarshato dhiya divam.

Brihajjoti karishyatah
Savita prasuvati tan.
(Shvetashvatara Upanishad, 2/3)

Meaning : May the Sungod connect my mind with the paromatma. May He enable the sense organs oriented to paromatma realize that paromatma with the help of knowledge.

Sreemadbhagavadgeetaa

Onekabahoodarabaktranetram
Pashyami twam sarvato-anantaroopam.
Nantam madhyam na punastabading
Pashyami Vishveshvara Viswaroopa.
(Sreemadbhagavadgeetaa, 11/16)

Meaning : Innumerable are your hands, innumerable your stomachs, innumerable mouths and eyes. I am visualizing your infinite form everywhere. But, oh Lord of the Universe, Universal Form, I cannot find out your beginning, middle or end.

SreeSree Chandee

Sharanagatadeenartaparitranaparayane.
Sarvosyartihare Devi Narayani namo-astu te.
(SreeSree Chandee, 11/12)

Meaning : Oh Devi, I pay my regards to you; Narayani who saves shelter-seekers, poor and sick, and who removes sorrows, I make ovation to you.

Devotional Poem translated from Bangla

Give me such a lyre as I may sing to your tune,
Give me such mantra as I may listen to your message.
Give me such strength as I may serve you,
Give me such devotion unflinching as I may look at your face.
Give me such patience big as I may bear with your blows,
Give me such stability that I can carry your flag. (Abridged)
[Geetavitan (Poojaparva, song–97), Rabindranath Tagore]

Let us write names of three holy books from which mantras or shlokas have been excerpted in this section :

1.
2.
3.

Thus, we are to sing praise of the gods through adoration and prayer.

The necessity of adoration and prayer is endless. Stability and singleness come to mind through prayer and adoration. This singleness is necessary not only in the area of religion, but in all areas of life.

We can be honest and pious by performing adoration and prayer. And, if we all are pious, our society will be peaceful. All of us will live well. So, we shall pray for the well-being of all.

Exercise

A. Fill in the blanks :

1. Ishwara is noncorporeal, but he can be _____ .
2. Performing adoration regularly is our _____ .
3. Padmasana and _____ are particularly suited to adoration.
4. Prayer is _____ something from Ishwara.
5. Keeping body and mind _____ at the time of prayer is necessary.

B. Match the words from right with the words in left :

1. Mantra and shloka are correctly recited	a sense of humility.
2. It is to the honest path that Adoration	corporeal adoration.
3. At the time of prayer there will have to be in our mind	at the time of prayer.
4. Adoring Ishwara in the sense of Brahma is	leads us.
5. Adoring different gods and goddesses in images is	worshipped.
	incorporeal adoration.

C. Put tick marks (√) on the correct answer :

1. Of which is adoration a part?

a. Mind
b. Body
c. Religion
d. Work

2. How many kinds of adoration are there?

a. Two
b. Four
c. Six
d. Eight

3. Adoration is a –

a. weekly task
b. fortnightly task
c. monthly task
d. daily task

4. As a result of adoration –

a. purity comes to body and mind
b. manpower increases
c. you feel more dignified
d. you feel physically well

5. Who wrote, "Give me such a lyre as I may sing to your tune"?

a. Narendranath
b. Satyendranath
c. Rabindranath
d. Dwijendranth

D. Answer the following questions in brief :

1. What is adoration?
2. What is incorporeal adoration?
3. What is corporeal adoration?
4. Write names of two sitting positions for adoration.
5. How would one make prayers?

E. Answer the following questions :

1. What does adoration mean? Describe corporeal and incorporeal adoration.
2. Write down the devotional mantra quoted from the Upanishada and its meaning.
3. Why should we make adoration? Explain.
4. Why is prayer necessary?
5. Write down the devotional poem by Rabindranath Tagore placed in your textbook.

Chapter Three

General Introduction to Hindu Religion, Scriptures, Great Men and Women

Section One

General Introduction to Hindu Religion

Hindu religion is one of the oldest religions of the world.

The word 'Hindu' was coined by the Persians. Present Iran had the old name of Persia. The inhabitants of Persia were the Persians. They pronounced 'ha' in place of 'sa.' So, while entering into Bharatbarsha (India) through the Sindhu region of north-western India, they pronounced Sindhu as Hindu. 'Hindu.' From that, Bharatbarsha (India) got that other name of 'Hindusthan.' And the inhabitants of Hindus than came to be known as Hindu. And their religion got the name of Hindu religion.

The ancient name of Hindu religion is Sanatana Religion. The word 'Sanatana' means eternal, ever lasting, perpetual. Whatever was, is and will be is exactly 'sanatana.' This religion originated on the basis of some thoughts and ideas that are eternal. Besides, Hindu religion is not introduced by any single person at a particular time. It is the result of co-ordinated thoughts of more than one sage and hermit. Ritual and behavioral pattern have been changed between the ages. But, there has not been any change in basic philosophy. This religion is called sanatana in that sense also. So, another name of Sanatana Religion is Hindu religion.

Hindu religion is called Vedic religion also. For, the Vedas form the fundamental basis of Hindu religion. The Vedas have two parts. Each part is called kanda. The Vedas are divided into two parts or kandas-Jnyankanda and Karmakanda. The subject-matter of Jnyankanda is knowledge about Brahma. Brahma is incorporeal. And, as atma, He exists in all living beings.

The Karmakanda of the Vedas deals with rituals of sacrifice. In the Vedic

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period, sacrifice was the main religious observance. It would have been performed with various purposes. The sages and hermits had imagined different gods and goddesses keeping their different potentials in mind. For example, Indra, Varuna, Yama, Mitra, Usha, etc. Vedic gods and goddesses were incorporeal. No image of them would be created. At rituals of sacrifice, these gods and goddesses would be invoked. At first, they were appreciated. Later on, objects of desire were sought from them. People would secure blessings as a result of sacrifice, and there would be their attainment of heaven

Let us fill up the chart below :

1. The two kandas of the Vedas are	
2. Three Vedic gods are	
3. Two more names of Hindu religion are	

Puranic Age followed the Vedic one. During this age, people reduced the volume of sacrifice, and undertook worship . It was then that many new gods and goddesses appeared. For instance, Brahmaa, Durga, Kali, Kartika, Ganesh, Lakshmi, Saraswati, etc. There are descriptions of them in different Puranas. Accordingly, their images are created and worshipped. Through worship, happiness, peace and prosperity are sought from them.

In modern age, in addition to worship and adoration of these deities, various rituals and programs are arranged on occasions of appearance and demise of different great persons. For example, on the occasions of anniversary-days of birth and death of SreeChaitanya, SreeRamakrishna, Lokanath Brahmachari, Prabhu Jagadbandhu, Harichand Thakur, Ma Sarada Devi, Ma Anandamayee, etc. many religious programs are organized. Religious practice takes place also through praise-singing, pilgrimage and baths at places of pilgrimage.

Nitya Karma (Daily Duties)

Nitya Karma (Daily Duties) is a part of religious practices. In order to practise religion, one has to be in fine body and mind. Nitya Karma keeps one in healthy body and mind. For that, some tasks are to be regularly performed everyday. These are called Nitya Karma. Nitya Karma of six kinds, namely, Pratakritya (morning duties), Poorbanhakritya (forenoon

duties), Madhyanhakritya (noon duties), Aparnhakritya (afternoon duties), Sayanhakritya (evening duties) and Ratrikritya (night duties).

Pratahkritya (Morning Duties)

One has to rise a little earlier than sunrise. Then sit on the bed facing north or east, and recite mantras in memory of Ishvara or gods and goddesses.

Poorbanhakritya (Forenoon Duties)

Whatever done after morning duties up to noon is forenoon duties. One then has to make prayer and worship, and perform other tasks of the day.

Madhyanhakritya (Noon Duties)

Eating and taking rest are duties of the noon time.

Aparnhakritya (Afternoon Duties)

Whatever done afternoon and before evening makes afternoon duties. If one plays games and sports, takes exercise or travels at this time, one may gain good health.

Sayanhakritya (Evening Duties)

In the evening, one has to clean up one's hands, feet and face. Then one has to adore Ishwara.

Ratrikritya (Night Duties)

Tasks done after dusk, up to going to bed at night are night duties. One may study and do other necessary jobs at this time. One has to take Supper. Then one may utter one name of Bhagaban, 'Padmanava' and fall asleep.

One can learn discipline from Daily Duties. Tasks done at time. No task remains undone. Could be in healthy body and mind. Total attention to any task could be made. One develops love for others. Grows devotion to Ishwara also. So, all of us will perform daily duties.

Janmantara (Re-birth) and Karmaphala (Consequence of Deeds of Previous Life)

Hindu religion believes in Atma (soul). Atma resides in every living being. That Atma is immortal i.e. it has no death. It is the body that dies. When the body is worn-out, it dies. Atma takes up another body. Bhagawan SreeKrishna therefore lays down the following in the Sreemadbhagavadgeetaa:

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Vasangshi Jeernani jatha bihaya
Nabani grivhanti naro-ahparani.
Tatha shariranee bihaya jeerna–
nyanyani sangyati nabani dehee.
(2/22)

The meaning : Like how humans give up worn-out clothes and puts on new ones, atma (soul) also gives up worn-out body, and takes up a new one.

This taking up of a new body is called re-birth. Jeebatma (soul of a living being) takes birth again and again until it attains emancipation.

This re-birth has a close relationship with karmaphala. Karmaphala means results of deeds. As you sow, so you reap. If it's a good deed, you get a good result. If it's a bad deed, you get a bad result. Rebirth depends on his/her deeds in present life. It will be a good re-birth depending on good deeds. It will be a bad re-birth, if those were bad deeds. And one has to suffer the results of deeds of this life ever in the next life. So, we shall always perform good deeds. Then the results will be good.

Sin-Virtue and Hell-Heaven

Sin is the result of bad deeds. And, virtue, that of good. Murdering creatures, vilification, slandering, doing harm to others, lying, going by malice, etc. are bad deeds. Sin accrues to these. And, kindness to creatures, abstention from vilification and slandering, doing good to others, speaking the truth, etc. are good deeds. Virtue has its source in these. Those who earn virtue, go to heaven after their deaths. In heaven, it is eternal happiness. There is no disease, grief, decrepitude or sickness there. Heaven is the abode of gods. Indra is the king of the gods. His capital is Amorabati. A creature, however, cannot live in heaven for all time. When his/her earned volume of bliss is exhausted, s/he has to take birth on the earth again.

Let us fill up the following chart :

1. The result of bad deed is	
2. The result of good deed is	

Hell is the place of intense pain. The sinners go to hell after their deaths. There are many divisions in the hell. For example, Tamishra, Andhotamishra, Rourab, etc. Sinners are sent there depending on the volume of their sin. People are punished on the basis of the volume of sins they commit. After the suffering for sin comes to an end, the sinner gets relief from hell-pain. After that, they are made to come to the earth and take fresh births.

Moksha and Welfare of the World

Moksha means freedom. Moksha or freedom is release from the cycle of alteration or re-birth and union of the soul of a creature with Ishwara or Paramatma or Param Brahmo. And welfare of the world is doing good to all creatures of it. It is not only for self welfare, one has to do the welfare of everyone of the world-this is one of the main ideal of Hindu religion.

As it was said earlier, a creature faces re-birth to accomplish karmaphala (the results of deeds). This karma (deed) is of two kinds: sakama karma and nishkama karma. Sakama karma is what deed is done with the expectation of enjoying its result. Those who do such deeds have to take birth again and again. And, nishkama karma is what is done without the expectation of enjoying fruit. Those who do such nishkama karma get freedom or moksha at one point of time. That person, on getting release from the cycle of birth and death, gets merged with Param Brahma for ever. This getting of release or moksha for ever is the ultimate aim of Hindu religion.

Those who want to attain moksha never does any harm to anyone. They never hold malice towards anyone. They do not feel jealous against anyone. They love all in the sense of Brahma. They do good even if that brings harm to them. They consider all to be their own people. They do not have greed or illusion. As a result, there is no conflict in the world.
No quarrels or clashes. Peace established in every corner. Total welfare of the world achived through this.

Work for the Learner : The learner will prepare a list of daily duties to be followed everyday, and will mount it above the reading table, so that it is always within her eye-sight, and he can follow it.

Exercise

A. Fill in the blanks :

1. Brahma is the subject-matter of _____ .
2. Many _____ appeared during the Puranic Yuga.
3. Whatever is regularly done everyday is called _____ .
4. _____ can be learnt from Daily Duty.
5. Disease, grief, palsy, sickness are not found in _____ .
6. Those who want to attain moksha love all _____ .

B. Match the words from right with the words in left :

1. Another name of Hindu religion is	give attention to any work.
2. The Vedic gods and goddesses were	gets united with Brahma.
3. Brahmaa, Vishnu, Shiva, Durga, Kali, etc.	Puranic gods.
4. Daily duties enable you to	formless.
5. Leaving worn-out body and putting on a new one is called	Sanatana dharma.
6. When the earned volume of bliss gets exhausted, a creature	has to take rebirth.
7. On getting release from the cycle of life and death, a creature	endlessly powerful.
	re-birth.
	a new birth.

C. Put tick marks (√) on the correct answer :

1. Who would pronounce 'ha' in place of 'sa'?

a. Persians b. Greeks
c. Afghans d. Turkeys

2. Who exists as Atma in all living beings?

a. God b. Life
c. Brahma d. Goddess

3. What was the main religious practice in the Vedic era?

a. Praise-singing
b. Sacrifice
c. Worship and adoration
d. Service to creatures

4. What is it, in night-duty, you would utter and fall asleep?

a. Jagadisvara
b. Narayana
c. Vishnu
d. Padmanava

5. What do we call putting on a new body by the Atma?

a. Re-birth
b. New life
c. This life
d. Next life

6. What is the name of Indra's capital?

a. Debaloka
b. Suraloka
c. Amorabati
d. Amoraloka

7. What is the main objective of Hindureligion ?

a. Consumption
b. Sacrifice
c. Attaining Heaven
d. Attaining moksha

D. Answer the following questions in brief :

1. What is the meaning of the word, 'Sanatana'?
2. Write names of four Vedic gods.
3. How many daily duties are there? Name them.
4. What is re-birth?
5. What is a good deed? What accrues to it?
6. What is moksha?

E. Answer the following questions :

1. Briefly describe Hindu religion.
2. How many kandas do the Vedas have? Describe briefly.
3. Describe Hindu religion of the Puranic yuga.
4. What are daily duties? Describe any three daily duties.
5. What is re-birth? Explain it briefly.
6. What do you understand by Sin-Virtue and Heaven-Hell?
7. Describe the characteristics of a person aspiring to attain moksha.

Scriptures

We know that scriptures contain religious discussion. They contain discussion about Ishwara, stories about gods and goddesses and pieces of advice about life and society. So, studying scriptures bring welfare to us.

The chief scripture of Hindu religion is the Veda or Vedasanghita. Besides, there are the Upanishada, Purana, Ramayana, Mahabharata, Geetaa, Chandee, etc. Earlier we went to know about the Ramayana and the Mahabharata. Now, we shall go to know about Vedasanghita, Brahmana, Aranyaka, Upanishada, Purana and Geetaa.

Vedasanghita

Veda is message from God. Different sages and saints received these messages, and got them inscribed and compiled (sanghita). Thus, they have got the name of the Sanghita or Vedasanghita.

Initially, the Veda was only one. Later on Vyasdeba divided its mantras into four parts. As a result, the Veda became four in number. The four Vedas are: Rigveda Sanghita, Yajurveda Sanghita, Samaveda sanghita and Atharvaveda Sanghita.

Rigveda Sanghita

It contains stuti and prayer mantras. They are sorts of poems composed in verse.

Yajurveda Sanghita

The mantras collected here are recited at the time of sacrifice.

Samaveda Sanghita

The mantras here are like songs. They are sung in tune and for the gods.

Atharvaveda Sanghita

There is discussion here about medical science, architecture (construction of house) and other aspects of life.

Another name of Veda is Shruti. The reason is that in the past the disciples would keep the Vedas in memory by listening to their gurus. For this its name has been Shruti. The Vedas have two parts-Mantra and Brahmana.

Mantra

The part of Veda which is composed in poetry and the hymns, commendation and praises of different deities is called Mantra, such as slokes of Rigveda.

Brahmana

The part that explains the mantras, and discusses the use of mantra in Yajna (sacrifice) is called Brahmana. Brahmana is composed in prose. Oitereya, Kousheetaki, Shatapatha, etc. are mentionable Brahmana books.

Aranyaka

Whatever is composed in Aranya (forest) is Aranyaka. Its subject matter is religious philosophy. Different spiritual subjects, like mystery of creation, source of creation, etc. have been discussed here more than Yajna (sacrifice). Oitereyo, Kousheetaki, Shatapatha, etc. are mentionable Aranyakas.

Upanishads

Its subject-matter is Brahma (God). Brahma has another name Paramatma. He is incorporeal. He exists in all living beings. And that presence is known as Jeebatma. In this sense, jeeba also is Brahma. Brahma is at the root of all. Therefore, Brahma has been elaborately discussed in the Upanishadas. Isha, Kena, Shwetashwataro, Vrihadaranyaka etc. are the worth mentioning upanishads.

Puranas

The word 'Purana' generally means ancient. But, the word has not been mentioned here in this sense. The scripture which has discussed stories of creation and gods, genealogy of sages and kings, etc. is called purana. Hindu religion and society based on the Vedas have been variously presented through these.

Purana is not one, there are many. Basic Puranas are 18 in number. The Upapuranas are also 18 in number. Those were composed by Vyasadeba. Some basic puranas are Brahmapurana, Vishnupurana, Shivapurana, Agnipurana, etc. Some Upapuranas are Narasinghapurana, Kalikapurana, Devipurana, etc.

Through the puranas, greatness of three gods has been prominently presented. They are Brahmaa, Vishnu and Shiva. Durga and Kali have been focused in Devipurana and Kalikapurana.

Geetaa

The complete name of Geetaa is Sreemadbhagavadgeetaa. It is a part of the Bhishma-section of the Mahabharata. It has 18 chapters. Arjuna refused to join, on the eve of the War of Kurukshetra, when he found his relations present before him as opponents. Bhagawan SreeKrishna then give many advice to Arjuna. Those make the Geetaa. It has got the status of a separate book because of its importance.

The Geetaa contains persuasions to avoid all kinds of weakness. It asks one to do all tasks in the name of Ishwara, without expecting any result. This has been called Nishkama Karma. Immortality of soul has been speltout. War against unfairness has also been described. It has been laid down that only the respectful and restrained attain knowledge. Geetaa is the essence of all scriptures. So, reading Geetaa is a must for Hindus.

There are many legends in Hindu holy books. Lessons of religion, philosophy, morality, devotion, respectfulness, etc. have been taught through them. The story of Dhruva, a devotee of Hari, is being placed here:

Dhruva, Devotee of Hari

It's a story of a long past time. There was a king named Uttanapada. He had two queens-Suneeti and Suruchi. Suneeti was elder, Suruchi, the younger. The son of Suneeti was Dhruva, the son of Suruchi, Uttama. The younger queen, Suruchi was dear to the king. So, her son, Uttama got more affection from the father.

One day Uttama was sitting on his father's lap. Seeing that, Dhruva also went to climb on his father's lap. Right then Suruchi came to stop him. Dhruva got very much hurt at that. Sobbing, he went to his mother and told her everything. Consolingly, she told him, "Don't weep. Call Hari. He will remove all your afflictions."

Dhruva used to respect his mother very much. So, in obedience to his mother, he started invoking Hari. One day, unnoticed of all, he went out of doors. Whomever he met on the way, he asked about Hari. Thus, reciting Hari's name, he entered into a deep forest. Even beasts of the forest, hearing Hari's name on his lips, forgot violence.

Dhruva went on invoking Hari in a single-minded manner. He was oblivious of everything else. His only aim was to meet SreeHari.

Finding this single-mindedness in Dhruva, SreeHari 's mind became soft. He appeared before him. He said, "Dhruva, I am overwhelmed at your contemplation. Go back home, your wishes will be fulfilled."

Dhruva touched SreeHari's feet respectfully. SreeHari went back to Boikuntha. Dhruva also went home. King Uttanapada stretched out his two hands

to take him on his lap. When Dhruva grew up, he was made the king by him. After death, Dhruva found his place at the highest place of Brahmanda, Dhrubaloka.

The moral lesson that we learn from the story of Dhruva is that parents are to be honoured. And, we are not to quarrel with anyone. Bhagawan is to be venerated. If we want anything, we are to do that single-mindedly. It must then be attained. This teaching we shall always keep in mind and practice in real life.

Exercise

A. Fill in the blanks :

1. Different sages and saints contemplated the messages of _____ .
2. In _____ there is discussion about Brahma only.
3. In _____ many points have been made about Hindudharma and society.
4. Sreemadbhagavadgeetaa is a part of the _____ of the Mahabharata.
5. Wild beasts forgot violence at hearing _____ .

B. Match the words from right with the words in left :

1. The Vedas have another name in	the Devipurana.
2. The Brihadarrnyaka is on	the idea of immortality.
3. Durga has been described in	of atma.
4. Sreemadbhagavadgeetaa presents	meet SreeHari.
5. Dhruva had the only target to	the Upanishad.
	the Shruti.
	of a fighter.

C. Put tick marks (√) on the correct answer :

1. How many Vedas are there?

a. Three
b. Four
c. Five
d. Six

2. What is the name of the part of the Vedas that explains mantra?

a. Brahmana
b. Upanishad
c. Aranyaka
d. Samhita

3. Which one presents the magnanimity of Brahmaa, Vishnu and Shiva?

a. The Vedas
b. The Ramayana
c. The Purana
d. The Mahabharata

4. What do we call resultless work?

a. Sakama Karma
b. Sukarma
c. Dushkarma
d. Nishkama karma

5. Whose shelter did Dhruva take at his mother's advice?

a. Hari's
b. Krishna's
c. Ram's
d. Shiva's

D. Answer the following questions in brief :

1. Why Shruti was the another name of the Vedas?
2. What is Aranyaka? Write names of two Aranyakas.
3. How many are the basic Puranas? Write names of two basic Puranas.
4. What is the Geetaa?
5. How many wives did Uttanapada have? Write their names.

E. Answer the following questions :

1. Give brief descriptions of the four Vedas.
2. What is Brahmana? Give brief descriptions.
3. Give brief description of the Upanishad.
4. Briefly describe the Sreemadbhagavadgeetaa.
5. How did Dhruva get Hari?

Section Three

Great Men and Women

Various types of people are born on this earth. Some are busy with themselves. Some sacrifice themselves for others. They are free from cravings. Their only objective is to secure the welfare of others as well as of the world. They dedicate their whole life for the wellbeing of the people as well as the world. They are the great men and women. In class III and IV, we read biographies of a few such great men and women. In the present class, we shall learn about lives of Swami Pranabananda and Bhagini Nivedita.

Swami Pranabananda

Swami Pranabananda was born in the village of Bajitpur in the district of Madaripur on January 29, 1896 A.D. His father was Bishnucharan Bhuiyan; mother, Sarada Devi. They had four sons, two daughters. Pranabananda was the third child. His actual name was Binoda. Binoda's father, Bishnucharan served in the position of Nayeb at the Bajitpur zamindari estate of King Suryakanta Roy.

Since childhood, Binoda was a devotee of Shiva. He had been practising the exercise of 'Omkara' since then.

Binoda was a student at the English High School of Bajitpur village. Swadeshi movement against the British had then started. Binoda was influenced by that. He could not pay attention to studies. Still, he sat for the matriculation examination.

At that time Krishna Sangkirtan was very much in practice in villages and markets. Binoda liked Kirtan very much. So, with his friends he organized a band of Kirtan.

Binoda himself was very restrained and industrious. So, he called upon his friends also to observe self restraint and Brahmacharya. Along with them, he built up an ashrama. This Ashrama became very reputed in Bajitpur. And, Binoda became known as a saint Brahmachari.

Swadeshi movement had then turned very strong. Madaripur was a famous centre of the revolutionaries. Biplabi Purnadas was the leader of this region. On

knowing about Binoda's organizational ability, he came over to meet him. Binoda also came forward to organize the freedom fighters. From districts like Dhaka, Barishal, Chattogram, youths indoctrinated with revolutionary mantra started flocking to Binoda's Ashram. Gradually this earned wide publicity. So, one day the British police arrested Binoda. Later on, in the absence of any proof, they set him free.

After a short time of this, Binoda's father passed away. At his mother's directive, he went to Gayadham to make offering to the deceased father. But, there he got enraged at seeing the torture on the pilgrims by the pandas. He resolved that reforming the place of pilgrimage of the Hindus would be his first and foremost task. Organisational strength was necessary for that.

Swami Pranabananda

Coming back to his village, Binoda put up Sebashrams at Madaripur, Bajitpur and Khulna. Through these, he went on paying service to the poor and woe-stricken, distressed and diseased. With the help of workers of the Ashrams, he went on serving humans at times of natural disaster, epidemic, famine and similar crises. In 1921, intense famine broke out in Sundarban region. Binoda, with his 500 volunteers, distributed food among the famine-stricken. Acharya Prafulla Chandra Roy

got very pleased at this performance of his, and praised him highly.

In January, 1924, 'Ardhakumbha' fair was held in Prayag.Binoda went there. He met Swami Gobindananda Giri Maharaja there. He got indoctrinated by him to sanyasdharmo (sainthood). He was renamed then as Swami Pranabananda. He took up saffron dress.

Swami Pranabananda now paid attention to places of pilgrimage. The sacredness of these had to be brought back. Measures had to be taken to ensure that the pilgrims could perform virtuous deeds smoothly at the places of pilgrimage. He already knew about the tortures by the Pandas at Gaya. He therefore first went there. He set up a 'Sebashram'. This Sebashram later on earned reputation as 'Bharat Sebashram' throughout the whole of India.

Many blocks were created on the path of this work of Pranabananda's. But, he went forward, ignoring all such blocks. By stages, he set up Bharat Sebashram in Kashi, Prayag, Brindaban, Kurukshetra, etc. He went on providing various services through them. He so arranged that the pilgrims could freely perform their rituals. As a result, faces of the places of pilgrimage got changed.

Swami Pranabananda hated intouchability. He talked about creating moral and spiritual senses among people through education. He talked also about creating senses of co-operation among all. For this, he recommended setting-up of 'Milan Mandirs' (Get-together Temples). He told his followers as follows: "You will get organized on the basis of Sanatan ideals, take the seats of Aryan saints and lead this country along the path of principle and religion. You will practise restraint in eating, coition and discussion. A weak person cannot attain self-knowledge and devotion to Ishwara. Sanggha (organisation), Samghashakti (organisational strength) and Sangghaneta (organizational leader)- these three put together can be one."

In 1935, Swami Pranabananda arranged for a Hindu congregation in Bajitpur Ashram. Millions of people got together there. At hearing Swamiji's speech, they got the key to a new life. Millions of people of backward class, on becoming his disciples, got release from senses of psychological inferiority.

Great Swami Pranabananda lived only for 44 years, 11 months and 9 days. He

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breathed his last on January 8, 1941at Bharat Sebashram Sangha at Baliganj in Kolkata.

Bhagini Nivedita

Bhagini (Sister) Nivedita was born in 1867 in Ireland of Europe. Her real name is Margaret Elizabeth Noble. Her father, Samuel was a priest and idealist person. Her mother, Mary was a pious person. These virtues of the parents percolated into Margaret also. So, idealism, fastidiousness and piety were marked in her since her childhood.

Margaret lost her father in childhood. Her father died at the age of 34 only. Margaret had one more brother and sister. Along with them, mother Mary took shelter at the house of her father, Hamilton. It was there that Margaret began her education there.

Bhagini Nivedita

Margaret was very much meritorious. She proved her excellence at examinations of school and college. After finishing examinations of college, she took up the job of teaching at a school. At leisure time she used to render service to people as a church-worker. Through this in the very early age the mentality of service is seen in him. But, there developed difference over a point between Margaret and the church-authority. The rule of the church was that only people coming to worship at the church would get its help. Margaret could not accept this. As she

thought it fair, all distressed and tortured people would get services of the church. The church-authority did not agree with this. Margaret was intensely hurt inside. She looked for a way out of this narrowness. At this point of time she met Swami Vivekananda.

After his speech at Chicago religious conference in 1893, Vivekananda was then world-famous. He was touring around making speeches. In 1895, he came to London. The philosophers and pious people there flocked to him to listen to his speech about Hindu religion and philosophy. One day there came Margaret also. She got charmed at listening to Swamiji's speech. The religious views of Vedanta gave her peace. She accepted Swamiji's discipleship.

A new life started for Margaret. In 1897, she came to India, from England. Swamiji had then taken up the great vow of giving India a new consciousness through religious practice. Margaret was helping her Guru by heart and soul. Marking her devotion to work, Swamiji gave her the name, Nivedita. Disciples of Swamiji would call her 'Bhagini Nivedita.' Since then Margaret would rather be known as 'Bhagini Nivedita.'

In spite of being a foreigner, Nivedita took the Indians as her own. In her service for the Indians, she dedicated all her love. At her Guru's directive, she set up a girls' school at Bag bazaar of Kolkata. Her pedagogy was attractive. She would teach by telling stories. She would teach them from the lives of the great women like Sita, Sabitri, Gandhari, etc. Besides this, she would serve the poor and woe-stricken people of this country in many ways.

Bhagini Nivedita had accepted India as the 'Progenitress God.' So, at the sight of the woes, poverty, lack of education and prejudice in colonial India, her heart cried out. She started thinking about India's independence. She would inspire and help whoever fought for the independence of India. In 1905, at the national conference of the Congress held at Varanasi she strongly called for renunciation of the British goods. Rabindranath, marking her concern for India and her people, named her 'Lokamata.'

In personal life, Nivedita was the symbol of Indian women's life. She would live the life of a devout Brahmacharini. Books like 'Kali, the Mother', 'The Master as I Saw Him' written by her place proofs of her attachment to India and respect for her Guru.

Let us fill up the following chart :

1. Margaret Elizabeth was renamed	
2. Rabindranath Tagore named her	

Nivedita would work hard for serving the country and writing books. As a result, her health broke down. She went to Darjeeling to recover her health. It was there She passed away there in 1911 . The words inscribed on her tomb read:

Here lies in peace Bhagini Nivedita —
Who gave India all she had.

The moral lesson that we get from the life of Bhagini Nivedita is that great women are above barriers like nation, religion and caste. They are born for serving mankind. So, they do not remain confined within country borders. The whole world is their country. All people are dear to them. Their main objective is service to humanity.

We shall keep this lesson in mind and try to follow it in our lives.

Exercise

A. Fill in the blanks :

1. Those who render benevolent service to the world are _____ .
2. Madaripur was a famous centre for _____ .
3. The name of the shrine (Ashrama) founded by Swami Pranabananda is _____ .
4. _____ gave peace to Margaret.
5. Rabindranath gave Margaret the name of _____ .

B. Match the words from right with the words in left :

1. Great men and women's	self-restraint and industrious.
2. Binoda was very	the sole goal was the welfare of the world.
3. Swami Pranabananda	a preacher.
4. Samuel, Margaret's father, was	hated intouchability.
5. Sister Nivedita went to Darjeeling	lives are beautiful.
	brave and strong.
	to recover her health.

C. Put tick marks (√) on the correct answer :

1. What was the real name of Swami Pranabananda?

a. Binoda
b. Ananda
c. Sadananda
d. Vivekananda

2. Who praised Binoda for his service to man?

a. Acharya Jagadishchandra Bose
b. Scientist Satyendranath Bose
c. Acharya Profulla Chandra Roy
d. Kabiguru Rabindranath Tagore

3. Where is Sister Nivedita's birth place?

a. Scotland
b. Ireland
c. London
d. Switzerland

4. When did Vivekananda come to London?

a. 1893
b. 1894
c. 1895
d. 1896

5. Where did Nivedita die?

a. Kolkata
b. Bellore
c. Dakhineswar
d. Darjeeling

D. Answer the following questions in brief :

1. What would Bishnucharan, Binoda's father, do?
2. How was Binoda? What did he do with his friends?
3. When and how did Binoda become Swami Pranabananda?
4. Why did Acharya Prafulla Chandra Roy praise Binoda?
5. Why did Margaret come to conflict with the church?

E. Answer the following questions :

1. Why did the British police arrest Binoda?
2. What did Binoda do to stop the oppression of the Pandas in places of pilgrimage?
3. When and how did Vivekananda meet Margaret?
4. What did Nivedita do for female education?
5. What did Nivedita do for the independence of India?

Chapter Four

Oneness of Ishwara (One Ishwara), Religious Equity and Harmony

Men of the world have similarities and dissimilarities as well in various ways.

In similarity, all are men. All have the same humanity.

Again they have differences in dresses, movements, colours of the skin, languages etc.

In religions, they are also different. There are followers of Islam, Buddhism, Christianity, etc. along with those of Hinduism. There are differences of opinions and ways among various religions. Differences are there in the ways of prayer.

The Hindus call their Creator 'Ishwara', the Muslims 'Allah' and the Christians 'God'. The Hindus call their places of worship or prayer 'Mandir ', the Muslims 'Mosque', the Christians 'Church'. But all of them pray to the same 'Creator'. So, despite differences of religious opinions and ways of prayer, 'Ishwara' is one, and there is none to second Him. All religions want self-salvation and welfare for creatures and the world.

In Sreemadbhagavadgeetaa, Bhagaban SreeKrishna says to Partha (Arjuna)

> Ye yathaa mang propadyante tamstathaiva bhajaamyaham.
> Mama bartmanuvartante manusyaah Partha sarvashah.
> (Sreemadbhagavadgeetaa, 4/11)

Meaning : As one prays to me, so I please him. Oh, Partha (Arjuna), all men are following me through all the ways.

So, the way of adoration is not one but many. Keeping this in view, Sree RamaKrishna Paramahamsadeba says, "Various are opinions, various are ways". The ways of prayer may be different, but the Adorable is one and only one.

Let's complete the following chart :

1. The Hindus call their places of worship	
2. The Christians call their places of prayer	
3. Various opinions	

We should not discriminate men. We should view all men of different opinions and ways equally. This is called religious equity.

Love is created if there is religious equity.

Keeping this in mind, we'll maintain our regards for all religions. We shall love all men.

We'll not judge a man on the basis of religion, caste and complexion. We'll behave friendly with all in times of calamities or festivals. We'll accept men of all religions as ours.

We will uphold religious equity in this way. And then, we all can live in peace and love. A sense of affection or fellow-feeling will rise in men for one another.

With a sense of deep trust on one God and religious equity, we shall say,

"Men are above all, it's true.
There's no truth beyond this."

We'll say, people of all religions are brothers to one another.

Hindu religion believes, Ishwara stays as souls in all creatures. And this belief is a main catalyst to awake religious equity.

If we abide by this word, the world will be full of peace and pleasure.

Exercise

A. Fill in the blanks:

1. In all men , there is____
2. The Muslims call their places of prayer_____.
3. Religious equality makes us_____.
4. We should not discriminate_____.
5. Men are_____ all.

B. Match the words from right with the words in left :

1. Every religion has its own	God.
2. The Christians call Ishwara	second to none.
3. Ishwara is one and	we'll extend our love.
4. Despite differences in religious opinions and ways	way of prayer.
5. To all men	to make a group is all.
	Ishwara is but one.

C. Put tick marks (√) on the correct answer :

1. There`s a similarity between man and man and this is having –

a. money b. man-power
c. humanity d. kingdom

2. Partha is another name of –

a. Bhima b. Arjuna
c. Nakula d. Sahadeva

3. Who advised Partha?

a. Yudhisthira b. Duryodhana
c. Sreekrishna d. Balarama

4. The way for prayer or worship is –

a. One b. Two
c. Five d. many

5. 'Various are opinions, various are ways' —who said this?

a. Vivekananda
b. RamKrishna
c. Sarada Devi
d. Rani Rasmoni

D. Answer the following questions in brief :

1. What are the names of the four main religions in vogue in the world?
2. 'As one prays to me, so I please him.' Who said this and to whom?
3. What is created if there's religious equity?
4. How will a man view a man?
5. What are the names for Ishvara used by people of various religions?

E. Answer the following questions :

1. What is the core message of all religions?
2. "Ye yathaa maam propadyante tamstathaiva bhajamyaham!
   Mama bartmaanubartante manusyaah Partha sarvashah" –Explain.
3. How will we treat or behave with people of other religions?
4. What is the necessity of maintaining religious equity?
5. 'The ways of prayer are many, but Ishwara is one.'–Explain elaborately.

Chapter Five

Etiquette (Shistachara) and Tolerance of Other's Views

Etiquette

When we meet our teacher, we bow or show our reverence for him. We do the same to our superiors or elders. We speak in a soft voice with them. Again we ask our classmates or contemporaries, "Hi ! How are you?" We caress or fondle our juniors or youngers. This way of showing respect to the elders, sweet behaviour to the juniors or the contemporaries and meek and gentle approach, all in a word, may be described with the help of the word, 'Shistachara' or etiquette.

The word "Shista" means gentle. "Achara" means behaviour or manners. Then, "Shistachara" stands for manners that are meek and gentle. "Shistachara" is a moral quality, and it is a part of our religion.

Shistachara improves, glorifies or ennobles our character. One of the main qualities in the character of a virtuous man is etiquette or good manners. We can win a man through good manners. If we have this quality, we can get man's love .We can get honour from the elders, the persons of the same age and the youngers. If we show good manners for one another, our society, too, will remain calm and beautiful.

We know, 'Ishwara' stays within us in the form of a soul. So showing good manners to any one is to show regards for Ishwara. We show respect to or the youngers. So etiquette is considered a part of our religion.

Give two examples for etiquette or good manners.

Bhagawan (God) Sreekrishna also exposes the ideal for etiquette or good manners. Here is a story about his etiquette.

The etiquette of SreeKrishna

We know, Bhagawan comes down to the earth for the welfare of the creatures to establish "Dharma" or justice and to supress the wicked or the evil doers. When Bahgavan comes down to this earth, he is called "Avatara", or incarnation.

Bahgawan himself as Sreekrishna came down to this earth in the age of Dwapara. So it is said " Krishnastu Bhagwan Swayam" – Sree krishna himself is Bhagavan.

In that time, Shishupala was the king of a country named Chedi. Shishupala grew very wicked. He oppressed the subjects. He would raise wars against the other kings.

The etiquette of Sreekrishna towards Devarsi Narada

Then Devaraj Indra (The king of gods) sent Devarashi Narada (the sage of gods) to the earth to establish peace. He came to Bhagawan Sreekrishna so that he took stem action.

Bhagawan Sreekrishna was, then, living in his father Basudeva's house at Mathura.

Devarsh Narada came down from "Swarga"(the Heaven). He had a lute in his hand. He played on it and sang the virtues of Bhagawan. He had also a string of beads for prayer silently.

Narada came before Bhagawan Sreekrishna. Bhagawan Sree krishna stood up. He offered him a seat. Bhagawan Sree krishna did not sit until Narada took his seat. He asked Narada's well being. He again asked him, "Are all gods well?" Then he tried to know the reason of Narada's coming in a meek voice.

Even being Bhagawan himself, Sree krishna was so modest. His behaviour was so well-mannered. It was 'Shistachara'.

Following Sreekrishna and learning a lesson from the lives of great-men and women, we will also behave well with all. We will ask mildly.We will answer in a gentle way. We will have our respect for the respected, compliment for the contemporiries. We will fondle the youngers and also be well behaved with them. We will provide support to special needs persons considering their difficulties. We will keep it in mind that etiquette is not for a day only, it should be in every day's behavior. We will cultivate etiquette constantly.

Tolerance of other's views (Paramatsahishnuta)

Shyamol and Shamima are class-mates.

One day they went to a book- fair to buy books. They bought some books and came out of the fair. They walked a little and came to see temporary food stall named "Esho Kichu Khai" by the side of the footh-path.

Shyamol and Shamima entered there.

Shyamol said, "I 'll take ice-cream."
Shamima said," No, I have a cold. I'll have tea."

Then Shyamol said ,"Well, have tea but I will take ice-cream."

Shamima said , "O.K."

Tell an incident of Paramatsahisnuta from your own life or that you know.

This sticking to one's own opinion, obeying the other's is called tolerance or Paramatsahisnuta'.

We cannot expect that all will be of the same opinion on all matters. So we have to respect the other's different opinion or views. There are many religions along with the Hinduism in the world, such as, Islam, Buddhism, Christianity etc. Every religion has its own rules and regulations, its own ways and procedures to perform. In this context we will obey our own religion or doctrine and we will also recognize the other's. On the contrary, peace and order of the society is hampered, restlessness will prevail Paramatsahisnuta is also needed in the conduct of the state. In its absence, the state cannot run smoothly. Tolerance is one of the principles of unity or solidarity.

Mention such two situations where tolerance is needeed.

Swami Vivekananda cited the ideal for tolerance in a religious meeting Chicago in America. That is the tale :

Tolerance and Swami Vivekananda

It was 11 September 1893. A great religious meeting was going on at Chicago, a town in America.

Cardinal Gibons, the President over the first session of that great religious meeting, introduced Swami Vivekananda to the present audience.

In answer to the reception, Swami Vivekananda held up the Hindu ideal of Paramatsahisnuta (tolerance). Swami Vivekananda was an exception there where many voluble to prove and win about the superiority of their own religions. He said, "I feel proud of belonging to that religion which is teaching

the doctrine of tolerance and recognizing all opinions of others. We not only endure all religions but also believe them true."

He cited from 'Shivamahimnastotra'

Ruchinang baichitryadrijukutilananapathjussam
Nrinameko gamyastvamasi payasamarnava iva.

Meanings : Different rivers originate from different places, but they all pour their waters to the same ocean. Oh, Ishwara, likewise,"You are the only God for them who are passing over the straight or twisted roads as they are different for their own varieties of tastes."

The audience applauded incessantly.

All were amazed at the uttering of "Paramatasahishnuta" from the mouth of Swami Vivekananda.

We can respect others' opinion even sticking to one's own opinion. So, we ,too will obey tolerance as a part of religion. We will follow the ideal for tolerance in our own life, society and the state.

Exercise

A. Fill in the blanks :

1. Meek and gentle behaviour is called _____ .
2. Shistachar is a _____ of religion.
3. As a moral quality 'Shistachar' has _____ necessity.
4. To respect or obey other's opinion is called _____ .
5. "Paramatasahishnuta" is a _____ solidarity.

B. Match the words from right with the words in left :

1. We respect	Showed etiquette.
2. Meek and gentle behavior is called	Swami Vivekananda.
3. Sreekrishna himself	true.
4. The ideal for tolerance was upheld by	Shistachara.
5. All religions are	our teacher.
	Swami Pranabanda.

C. Put tick marks (√) on the correct answer :

1. — improves our character.

a. Riches b. Prosperties
c. Shistachara d. Heredity

2. To whom Bhagaban Sreekrishna showed Shistachar?

a. Arjuna b. Indra
c. Nakula d. Narada

3. Who grew the oppressor in the age of Dwapar?

a. King Shibi b. King Rantideva
c. King Shishupala d. King Harischandra

4. Where did Bhagaban Sreekrishna appear as an Avatara or incarnation?

a. Brindaban b. Mathura
c. Gaya d. Puri

5. Narada is called –

a. Devarshi
b. Shrutarshi
c. Brahmarshi
d. Maharshi

6. 'Paramatsahishnuta' was shown by—in Chicago.

a. Swami Devananda
b. Swami Pranabanda
c. Swami Bedananda
d. Swami Vivekananda

D. Answer the following questions in brief :

1. What is called 'Shistachara'?
2. What role does 'Shistachara' do for a society?
3. Which country was Shishupala the King of ? How was he?
4. Why did Sreekrishna stand up at the sight of Narada?
5. What is called 'Paramatasahishnuta?'

E. Answer the following questions :

1. Explain the relation between 'Shistachara' and religion.
2. How did Sreekrishna show his etiquette when Devarshi Narada came to him?
3. Illustrate the importance of 'Paramatsahishnuta.'
4. Write in your own English about Vivekananda's speech on Hinduism at Chicago following the text.
5. "You are the only goal of them all"–who and of whom is he the only goal? Why?

Chapter Six

Non-malice and Benevolence

Non-malice (Ahingsa)

There are some men who are not jealous of other's happiness, They are rather happy with them. They don't want misfortune for any one. They do good for him even he does any harm to them. They get pleasure at the prosperity of others. They do not oppress any one. They help others. They advise them how to lead a happy life. He never shows any malice for them. He never wants any mischief for them even if he is a loser. This attitude and behavior is a great quality. The name of this moral quality is 'Ahingsa' or Non-malice. 'Ahingsa' is a part of religion.

A non-malignant man gets regards from all. He can be a very great in life. Jealousy or malice degardes our mind. And we cannot do any great work with a mean mind. So to be great we have to be non-malignant.

An example, of the non-malice of the great sage, Maharsi Bashista is given below.

Bashista's attitude towards non-malice

It was a tale of ancient India. There was a sage named Bashista. He was a Brahmarshi. He had wide reputation. All respect him, bow to him. All obey him with honour. Then there was a Khatriya King named Vishwamitra. He became a Rajarshi through perseverance. But he was not pleased with it. He wanted to be a Brahmarshi. A Brahmarshi like Bashista. But it is not so easy matter to be a Brahmarshi. He was, in secret, jealous of Bashista.

One day, Vishwamitra with many followers, went to the shrine of Bashista. There he told him that they were very hungry and thirsty.

It was a difficult task to satiate so many hungry and thirsty people instantly. But it was not difficult for Bashista. A Kamadhenu (a mythical cow that grants

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any desire) was at his shrine or hut. When asked to her, a plenty of foods and drink was found. Bashista satiated Vishvamitra and his people with them.

Bashista was blessing Vishvamitra

Complete the chart below :

1. Non-malice is an	
2. A non-malignant man is	
3. Vishvamitra wanted to Bashista	

Observing all these, Vishvamitra grew more jealous. He demanded the Kamadhenu from Bashista. But it was very dear to Bashista. So he did not agree at the proposal of Vishwamitra.

Vishwamitra grew outrageous at this. He wanted to snatch the Dhenu (the cow) forcibly. Then many warriors were created out of Kamadhenu.Vishwamitra and

his followers fought severely against them.Vishwamitra was defeated at the war. He begged pardon to Bashista. Bashista forgave him and blessed him to be a Brahmarshi.Vishwamitra became a Brahmarshi with Bashista's blessing. This incident has upheld the religion of Ahingsa beautifully.

Paropakara (Benevolence)

Those, who are great, never think of their own self. They always think for others. They want nothing in exchange of it. This attitude to do good for others is called poropakara or benevolence. To do good for others is a part of religion.

According to the Hinduism, Ishwara resides in all creatures. So to serve the creature means to serve Ishwara. Ishwara is pleased with serving the creatures. A great pleasure is derived out of benevolence. It enlarges our mind. It increases our devotion to Ishwara. Peace prevails in the society. It helps to sympathise others. It helps to love each other. We must be charitable. This will develop our heart and we will make a beautiful society.

Here, as an example, an incidant about Bhima's benevolence is cited.

The Benevolence of Bhima

We know that there was a severe enmity between the Kauravas and the Pandavas of the Mahabharata. The Kauravas were wicked. Once they, through an evil design, wanted to send the Pandavas with Kunti to the wood and kill them. But the Pandavas were saved for their intelligence. Then they used to live in the city of Ekachakra in the guise of Brahmins. There they took shelter in the house of a Brahmin .

One day Kunti heard an uproar of crying in the house of the Brahmin. She went near and wanted to know the reason of the crying. The Brahmin said, 'there is a wood near the city. A monster (Rakshasa) lived there. His name was Baka. Everyday he was to be supplied with a man, two buffaloes and a large quantity of rice for his meals. Otherwise, he will swallow all. Today it's the tum of my family. Anyone must appear before the monster. But none wants to spare anyone. So they are crying.'

Bhima throws the monster down

Listening to the Brahmin, Kunti said, " Dont wory. I have five sons. Of them, Bhima, the second is very strong and mighty. He will go to that monster."

The Brahmin said, "No, no, it should not be. You are our refugee. We can not do any harm to you. None will return if any one goes to him."

Let's complete the chart :	
1. To do good for other is	
2. In society benevolence brings	
3. The several sons of Kunti	

Kunti assured him and said, "Do not be afraid of. Bhima will return when he kills that monster. But you do not speak it to anyone."

Kunti persuaded the Brahmin and sent Bhima to the monster. The monster was not in his den. Bhima sat and waited. He was taking his foods joyfully.

At that time, the monster came and found him having his foods. He grew very angry. He broke a stem of a tree and chased him. He threw the stem upon Bhima, Bhima smiled and caught it with his left hand. He threw it away. The monster grew more raged at that. This time he came running and caught hold of Bhima. Bhima stood up and killed the monster with a single dash. As a result, all the city dwellers along with that Brahmin family were saved. All the people started rejoicing hearing the news of the death of the monster. And the other monsters too left the wood and went elsewhere. But for Kunti's forbidding, the Brahmin said to all, "A benevolent great man has killed the monster Baka thinking our welfare."

Exercise

A. Fill in the blanks :

1. _____ man always thinks good for all.
2. At the hermitage of Bashista, there was a _____ .
3. Vishvamitra became a _____ with Bashista's blessing.
4. The Pandavas used to _____ in the city in the guise of the Brahmins.
5. _____ was the strongest among the Pandavas.

B. Match the words from right with the words in left :

1. To be great we must be	a great religion.
2. Like Bashista Vishwamitra wanted to be	his Kamadhenu.
3. Vishwamitra begged Bashista	a Brahmarshi.
4. According to the Hinduism, Ishwara is	non-malignant.
5. Non-malice is	his blessing.
	all creatures.
	the horse of the offering.

C. Put tick marks (√) on the correct answer :

1. Of what class of a sage was Bashista?

a. Rajarshi
b. Shrutarshi
c. Brahmarshi
d. Maharshi

2. What class does Vishvamitra belong to?

a. Kshatriaya b. Brahmins
c. Baishya d. Shudra

3. What was the name of the monster who lived in the wood?

a. Taraka b. Putana
c. Agha d. Baka

4. Who went to kill the monster?

a. Arjuna b. Bhima
c. Nakula d. Sahadeva

5. Who forbade to tell the benevolence of Vima?

a. Yudhisthira b. Madri
c. Kunti d. Brahmin

D. Answer the following questions in brief :

1. What is non-malice?
2. Why was Vishwamitra jealous of Bashista?
3. What is called Kamadhenu?
4. Where did the Pandavas live when they were saved ?
5. How did Bhima kill the monster?

E. Answer the following questions :

1. What is called non-malice? Explain.
2. How did Bashista entertain Vishwamitra?
3. Explain the importance of benevolence.
4. Why did an uproar of crying arise in the house of Brahmin?
5. How were the city-dwellers saved from the clutch of the monster Baka?

Chapter Seven

Good Health And Yoga And Postures of Sitting

Section One

Good Health And Yoga

We know that to keep body and mind sound is health. And to keep health means to keep both body and mind well. Life is without peace if one's body and mind is not well. We cannot perform even our religious rites properly. So it is said, "Shariram adyam khalu dharmashadhanam". First we have to give attention to our body and keep it proper. Then practice of religion. A number of rules are to be obeyed to keep the health. Of these, there are regular sports, exercise, Yoga, balanced diet, occasional starvation, to keep the mind merry in all the situations both weal and woe etc.

Now let's discuss Yoga as the ways of keeping health.

Yoga

Many, many days ago, while worshipping of Ishwara, saints and sages observed that no work can be done well, let alone piety, when the body is not healthy and capable of doing any work. Then they invented the methods of Yoga beside the medical science to keep sound mind in a sound body. In such a condition one is able to do any work or devote oneself to piety.

One of the ways of this practice of Yoga is exercise. To control respiration, special methods for bodily movements or postures of sitting, all these, in a word is called Yoga exercise.

The word Yoga has two meanings. One is unification to Ishwara and the other is control over the act of thought. We need to control our mind and senses so that we cannot do any harmful work against them. The Yoga exercise is one of the ways to keep health controlling both body and mind.

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Let's complete the following chart :	
1. To keep sound the body	
2. When the body is not well	
3. The Yoga exercise is	

By Yoga practice—

- memory power increases.
- nerves become fresh and muscles strong.
- constipation is removed.
- resistances power increases.
- some diseases are cured
- strength of body and mind increases.

Balanced Diet

Balanced diet is one of the best ways to keep health. To take food and drink water is what we call our diet. Diet is needed to compensate the loss, help the growth, the power of energy and the resistance of the body. But that diet must be proportionate and nutritious.

Eating Too Much

But, generally we prefer palatable food. And when we get palatable foods, we begin to take them abundantly. We forget that too much eating or disproportionate food is harmful to health. Then we fall ill. So Sree Ramakishna Paramhangsa says,"Eat less if you want to have much."

Again if we won't take any food, it will not compensate the loss of body and hence we will lose our energy for work. We will be weak. Our body

Bad Effects of Over Eating

will be inactive and then it will be destroyed. Then there will be an end to our life. Only to live we need food. Again inadequate food is also harmful to health. It sickens our body and mind. Sometimes we collapse too.

So we will take our foods proportionately as to our needs. We will abstain ourselves from taking disproportionate or imbalanced diet.

Starvation or Fasting

To make an interval for taking food is starvation. The other name for starvation is hunger. In other world, starvation is called 'Upos'.
Our body is a miraculous instrument.

Our body will go inactive if we totally starve. Again too much eating will also harm it. Again occasional starving is also necessary to keep the health well. In the Hindu scriptures, there is advice for regulated starvation along with proportionate food. Occasional starvation for a measured time increases the physical capacity for taking foods and keeps it well. So, the Hindu religion gives importance for starvation or taking light food on the particular days of 'Ekadashi' or eleven, 'Purnima' or full moon and on the last day of the dark fortnight or 'Amavasya'.

Yoga, balanced diet and fasting are parts of religion. We cannot worship our Ishwara or gods and goddesses if our body and mind is not well. So for proper religious activities, we need the well being of our body and mind. And the Yoga exercise is one of the best ways to keep it well. The same also happens in the taking of balanced food and starvation.

We observe fasting at Puja-Parvana (worship of gods and goddesses and celebration of festivals) and the performation of religious rituals. We take food breaking our fasting when the Puja is over. For example, we take food after offering 'Anjali' (oblation) at the time of 'Saraswati Puja' (goddess of learning). Yoga exercise makes our body and mind ready for unification with Ishwara. Measured or balanced food and fast teach us self-control. And self-control is one of the best attributes of religion. It is the first step of adoration. So, it is found that religion has a close relation with the practice of Yoga, balanced food and fasting.

Exercise

A. Fill in the blanks :

1. To keep body and mind well _____ .
2. First body, then _____ .
3. One of the ways of the Yoga practice _____ .
4. Balanced food is good for _____ .
5. To keep health _____ along with foods.

B. Match the words from right with the words in left :

1. First body, then	is the Yoga exercise.
2. One of the ways to keep health	necessary for health.
3. Proportionate food is	the capacity for taking food.
4. Starvation increases	adoration.
	delicious food.

C. Put tick marks (√) on the correct answer :

1. —is necessary for health.

a. Yoga
b. Enough food
c. Delicious food
d. Regular fasting

2. Who invented the methods of the Yoga practice?

a. Kings
b. Gods
c. Saints
d. Demons

3. What is the lunar date on which there's a regulation for fasting?

a. Ekadashi
b. Dwadashi
c. Trayodashi
d. Chaturdashi

4. What kind of food do we prefer to take?

a. Delicious
b. Nutritious
c. Costly
d. Cheap

5. With Yoga exercise, men become –

a. tired
b. weak
c. healthy
d. fattish

6. What is needed for worship?

a. Pilgramage
b. Soundness of body and mind
c. Riches and wealth
d. Temple (Mandir)

D. Answer the following questions in brief :

1. What is called Yoga exercise ?
2. What do you understand by fasting ?
3. What is meant for diet?
4. What happens when food is not taken at all?
5. Write a way how to keep body well.

E. Answer the following questions :

1. Give a clear conception about the Yoga exercise.
2. Explain the necessity of Yoga exercise.
3. What do you understand by balanced diet?
4. Explain the relation of religion with Yoga.
5. What are the benefits of starvation?
6. 'Fasting' is a part of religion. ' – Explain.
7. What are the Tithies (lunar days) given importance for special fasting?

Postures of Sitting (Asana)

We are familiar with the word 'Asana'. We know that a special method of the Yoga exercise is called 'Asana'.

Through regular exercise of 'Asana', every neurons of the body, tissues and muscles are enlivened and capable of doing work. It keeps the body well, and pacifies the mind.

If 'Asana' is practised–

- body becomes flexible, strong and muscles healthy.
- equilibrium of body and mind is protected.
- undersirable thought is kept away.
- mind is prepared for adoration.

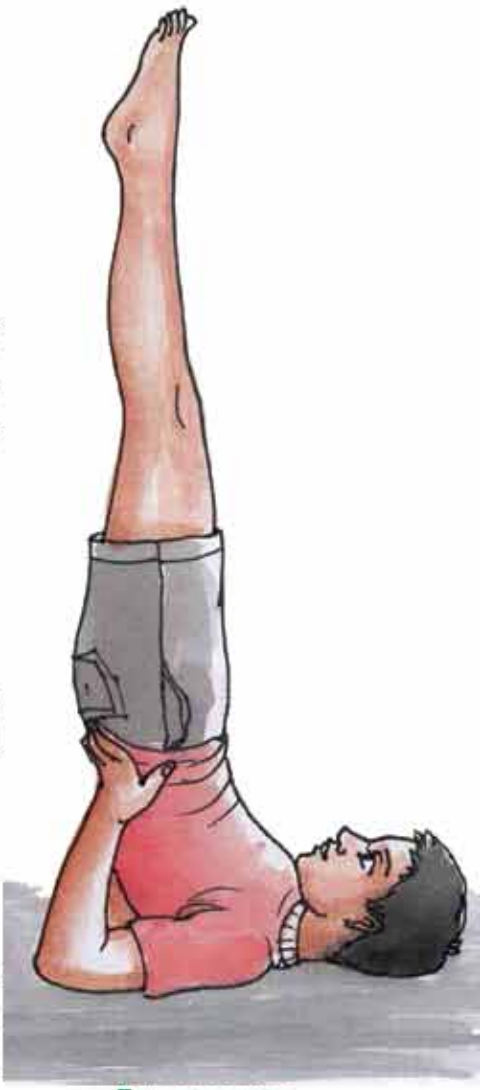
We have known about the methods and utilities of the exercises of 'Padmasana, Shabasana, Bajrasana and Padahastasana. Now, we will know about 'Sarvangasana' and 'Gomukhasana'.

Sarvangasana

A posture of sitting that keeps every organs of the body sound, strong and free from disease is called 'Sarvangasana'.

The procedures of exercise

Let's lie on the back. Slowly we raise the two legs straight up. Then keeping our elbows nearly parallel to the body, let's press our back with the two hands.



Sarvangasana

Our chin is to be touched on our chest and throat. We have to stay 20/30 seconds thus making a respiratory process of inhaling and exhaling. And then exhaling we are to lie, on our back. This way we are to practise this 'Asana' four times. Every time after the practice, we are to lie like a dead man for thirty seconds, an 'Asana' called shabasana'.

Group work : Show the 'Sarvangasana' in a group in the classroom.

The usefulness of Sarvangasana

According to Yogashastra, all types of diseases are removed through practicing this Asana. If Sarvangasana is practised, thyroid, nerves and neurons get afresh. The body grows active, strong and industrious. The Asana lessens unnecessary fat of the body. Constipation is removed. It resists the disease like asthma.

Gomukhasana

At the time of practising this Asana, the position of the legs of the performer seems to be the face of a cow. So its name is Gomukhasana.

The procedures of exercise :

We are to sit stretching our two legs forward. Folding the left leg to the knee, the ankle is to be touched by the right hip. Practising the same way, the right ankle is to be touched by the left hip.

Gomukhasana (From the Front side)

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The knee of the right leg is to be placed in the same way on the left leg's. This time, raising the right hand straight above the head, we will keep it on the back folding the elbow. And now the left hand is to be brought upward on the back folding its elbow. We will try to catch hold of the fingers of the right hand with those of the left one. The backbone stands erect. This way we will practise four times twice with the each leg. Every times after the practice, we will go twenty seconds for Shabasana.

Gomukhasana (From The Back Side)

Group work : Dividing into 2 groups in the class, let one practise 'Sarvangasana' and the other 'Gomukhasana'

The usefulness of Gomukhasana :

1. Insomnia is removed.
2. Uneven shoulders are levelled.
3. The backbone grows straight
4. The problem of the digestive system is relieved.
5. Gout of the feet gets relieved
6. Excitement gets eased

Let's complete the chart below :

1. A special method of the Yoga	
2. If Sarvangasana practised, nerves and neurons	
3. Excitement is	

We have known the special usefulness of quite a few Asanas including Sarvangasana and Gomukhasana. We have also known that Asana brings soundness of body and mind. It pacifies us. We are to sit for definite 'Asana' at some religious rituals. Again, Asana prepares our body and mind to worship Ishvara with undivided attention. This way 'Asana' has become a part of religion.

So we will practise 'Asana' regularly, needless to say, it is for keeping health and practice of religion.

Exercise

A. Fill in the blanks :

1. If is 'Asana' practised regularly, body _____ .
2. If is 'Asana' practised, mind _____ for adoration.
3. 'Asana' keeps our muscles _____ .
4. By 'Sarvangsana', all types of diseases _____ .

B. Match the words from right with the words in left :

1. If 'Asana' practised	Sarvangasana.
2. If 'Sarvangasana' practised	removes fatigue.
3. To keep the neurons afresh, one of the ways is	part.
	body becomes flexible.
4. Insomnia is removed by	Gomukhasana.
5. 'Asana' is a part of	religion.

C. Put tick marks (√) on the correct answer :

1. If Asana is practised _____ get afresh.

a. muscles
b. hair
c. legs
d. belly

2. During the practice of 'Gomukhasana' the position of the legs seems to be__

a. the face of a dog
b. the face of a cat
c. the face of a cow
d. the lips of a bird

3. If 'Sarvangasana' is practised,_____get sound and strong.

a. knees
b. hands and feet
c. chest and back
d. all organs.

4. 'Asana'_____our mind.

a. pacifies
b. quickens
c. excites
d. tires

D. Answer the following questions in brief :

1. What are the utilities of 'Asana' ?
2. What is the importance of 'Asana' in the field of thought?
3. Describe an utility of 'Gomukhasana'.
4. What is the importance of 'Asana' in case of worship?

E. Answer the following questions :

1. Explain the importance of regular exercise .
2. Describe the method of the exercise of Sarvagasana.
3. Describe the method of the exercise of 'Gomukhasana'.
4. Explain the importance of Asana in case of worship.

Chapter Eight

Patriotism

Every man borns in a definite land of the world and this land is his country. Man is reares up with her light and air, food and drink. So a kind of emotional affection remains in the heart of a man for his motherland or country. An umbilical relation grows with her language, literature and tradition. A deep love develops for his country. This affection and love for his country is patriotism.

How does this Patriotism expose? It is exposed through man's work and behaviour. It is exposed through hard work and sacrifice for the welfare of the country. A patriot jumps over the enemy when the country is attacked. He fights and protects the independence of the country. He works for her prosperity. If necessary, he even sacrifices his life laughingly for the country.

Patriotism is the source of self-diginty. It's a part of humanity. Patriotism helps man to transcend selfishness, sectarian and communal narrowness and political differences. It inspires all irrespective of caste, creed and religion to work unitedly and unanimously. It inspires them for self-dedication to the welfare of the country.

Patriotism creates emotion, zeal and a spirit of work in man. It works as an inspiring power for progress of the country and the nation. So the importance of patriotism is unlimited for the development of a nation and its country.

Those who have left and are creating glaring examples of patriotism in different countries are respectable to all. They are soaked with love of the men of the whole world. They are ever memorable and adorable for their patriotism.

In ancient times too many people have become imortal for their patriotism. Here is a tale of a patriotic queen from the Mahabharata.

Bidula's Patriotism

In ancient time, there was a kingdom named Soubir. Bidula was the queen of the kingdom. The king Souvir and Bidula had only one son. His name was Sanjaya. When Sanjaya was young, suddenly the king of Souvir died.

That time, finding an opportunity, the king of the Sind attacked the kingdom of Soubir. Sanjaya was easily defeated. Sindraja The King of the Sind captured Souvira. Sanjaya lost the kingdom. He was lying in a pale face. He was not trying at all to recover the lost kingdom. On the other hand, the queen Bidula could not bear the subservience. She went to Sanjaya and encouraged him to prepare for a war. Expostulating Sanjaya she said, "It seems that you are not my son. My son cannot be such a coward. Remember, your father, the king of Soubir. What a mettle and courage he had! He cannot at all accept this subservience. Be brave. Defeat the enemy and recover the lost kingdom."

Bidula was encouraging Sanjaya to go for a war

Sanjaya said,"What will you gain, mother, if I die in the war? What benefit is it to you even if you get hold of the whole world?" Bidula was inflamed to anger. She said, "Death for protection of the independence of the country is indeed the death of a hero. We are to die one day. Let you die if it is a war for independence or making the kingdom free from enemies. So either independence or death, make it a pledge and plunge into a war like a hero."

Sanjaya's delusion was removed with Bidula's words. He was inspired and fought. The king of Sindh was defeated, Sanjaya got back the lost kingdom.

The kingdom of Soubira was trembled with the shouts of victory by the subjects. Sanjaya was congratulated. And Bidula remained memorable with the glory of patriotism. It's really a wonder to think how much patriotism a mother had to advance her son to the edge of death. Bidula was such a patriot.

We will also be patriot like Bidula. We will love our country. We will work for the welfare, the progress and upholding the independence of our country.

Exercise

A. Fill in the blanks :

1. Man is born in a definite _____ of the world.
2. Love for the country is called _____ .
3. A patriot protects the independence of his country through _____ .
4. A patriot _____ his life laughingly.
5. With the glory of patriotism _____ remained memorable.
6. We will love our _____ .

B. Match the words from right with the words in left :

1. A deep love	was trembled.
2. Patriotism is	grows for the country.
3. The importance of patriotism	Patriot like Bidula.
4. Either independence	we will work.
5. With the shouts of victory, the kingdom of Soubir	is unlimited.
	the mother of humanity.
6. We will also be	respectable.
7. To uphold the independence of the country	or death.

C. Put tick marks (√) on the correct answer :

1. Which is the book where we get the tale of the queen Bidula?

a. Ramayana
b. Purana
c. Upanishad
d. Mahabharata

2. Who was the queen of the kingdom of Soubira?

a. Abala
b. Mridula
c. Bidula
d. Chapala

3. How many sons did Bidula have?

a. One
b. Two
c. Three
d. Four

4. What's the name of Bidula's son?

a. Vijoya
b. Sanjaya
c. Durjoya
d. Ajoya

5. Who attacked the kingdom of Soubir?

a. Angaraja
b. Bidehraja
c. Sindraja
d. Magadhraja

D. Answer the following questions in brief :

1. What is patriotism?
2. How does a patriot protect the independence of his country?
3. What does patriotism create in a man?
4. Why did Bidula reproach her son?
5. "Defeat the enemy and recover the lost kingdom" —who said this and to whom?
6. Why did Bidula tell Sanjaya to go for a war?
7. What did Sanjaya answer when Bidula told him to fight?

E. Answer the following questions :

1. How is patriotism expressed ? Expain.
2. Describe the importance of Patriotism.
3. "To die for protection of the independence is indeed the death of a hero"— Explain.
4. "If a man dies in the war of independence, he becomes immortal "— Explain.
5. Why will we love our country? Clarify
6. Write the story of the patriot, Bidula.

Chapter Nine

Tradition and Culture : Puja-Parvana and Holy Places

We know, Hindu religion is an ancient religion. The other name for Hinduism is 'Sanatana Dharma'. The meaning of the word 'Sanatan' is known to us. It is eternal, everlasting and perpetual. So Hindu religion was in the past, it is in the present and it will remain in the future too. From this, we get the antiquity (oldness) of Hindu religion.

Hindu religion has developed the moral qualities among its followers through ages. It has taught to think that all religions are true. It has inspired to serve the creatures as to serve Ishvara. It has propagated moral ideals through hymns, verse and anecdotes. It has inspired to be good men.

Sage-poets, through hymns, have given the ideas about the forms of gods and goddesses and idols have been given the shapes accordingly. Each god or goddess has his/her own shape. What a variety is there in them!

We get amazed at their forms, ornaments, bearers, weapons, musical instruments or gods and goddess adorned with roses or flowers. We wonder and look at them. We bow our head with devotion.

The Hindus have installed these gods in different temples. How lovely these temples are! What a beautiful artistic work! For example- the tales of the Ramayana and the Mahabharata, marriages, war expeditions, cruises etc. have been carved on terra-cotta slabs on the walls of the Kantaji temple of Dinajpur. What an uncommon beauty and its architecture!

Again holy places or places of pilgrimage have grown or been created centering the temples, the shrines of the saints.

Varieties of beauty are also in various ingredients required for worship. The 'Alpanas' (rice-powder white paint on the floor/walls etc.) painted on the occasion of Puja-Parvana (worshipping and festivals) charms us. The beautification in the decorations of the temples on Puja-parvana is also ao mentionable.

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The picture of a Temple with artistic work

We get a sense of fine arts through psalms, glorification of Ishvara, gods and goddesses, the melody-measure-tempo of 'Kirtana' (a Hindu religious song in glorification of Radha and Krishna), the uses of various musical instruments, dances, dramas etc. These are enjoyable not only to the Hindus but also to all men belonging to other religions.

The ingredients, materials or instruments that we come across in holy places, temples, Puja-Parvana express our religion and life. All these are in a word called culture. Centering Hindu religion, a developed culture has expanded. This culture is estimable to our country as well as to the world.

This culture has been built up through ages centering the Hindu religion. It has been flowing on. Many of our cultures have been destroyed at the snapping of time. But still whatever is resumed is invaluable. The achievements or works of the past, the contributions of the past generation are called tradition or heritage. New cultural ingredients are formed on the basis of this tradition, Puja-Parvana,

festivals and celebrations, the architectural designs of maths (convents) and temples or the tradition of idol-making is the subject of our pride. Our duty is to protect and uphold our tradition and add new ones to it. The present culture is to be adorned according to our tradition.

Alpana

It is to be mentioned, the world also has come forward to preserve the heritage like the Kantaji Mandir of Dinajpur. Recognizing this type of temples or establishments as the "World Heritage", an initiative for their preservation has been taken.

This heritage is our pride . It is the pride of the country - an endearing wealth of the world.

Let`s prepare a catalogue of such elements where we get our heritage :

1.
2.
3.
4.

As indicative of our tradition, heritage and culture, we have been introduced with Puja-Parvana and holy places of pilgrimage. Now as an example of our tradition and culture, We'll be acquainted with 'Mahalaya', Doljatra and 'Chaitra Sangkranti'.

Mahalaya

Mahalaya is a religious festival. In it more than one religious activities have been combined. Durga-puja is held on the bright half (Shukla poksha) of the month of Aswina. This bright half of the lunar month is called 'Devipoksha'. And the dark half of the month of Aswina just before Devipoksha is called Aparapoksha. The last day of the dark fortnight or this 'Aparapoksha' is called Mahalaya. Mahalaya is the arrival festival of Durga-puja. Mahalaya heralds that Mother Durga is coming.

This Mahalaya is a lunar day to remember and pay respect to the forefathers. On this day, we pay respect to the late forefathers ritually. We say, "You have gone. We are here. Keep well. Bless us for our well being. We, too, may show your nobility following you".
This way, on the occasion of Mahalaya, water is offered to the manes. Seminar, musical function etc are arranged on this auspicious day. Bangladesh Betar and Bangladesh Television broadcast special religious functions.

The primary object of Mahalaya is to remember the ancestors with gratitude and herald the arrival of Devi Durga. Regards and devotion are shown to our heritage through this. And through religious ceremonies, we can also advance our cultural succession.

Doljatra

In memory of a contribution of the life of SreeKrishna, the festival of Dol starts on the 15th bright day of the month of Falgun. And it is to bum a cottage. A demon took shelter there in disguise and wanted to harm SreeKrishna and others. SreeKrishna realized it and killed him. The house, where the demon remained, was named 'Burir ghar'(the house of an old woman). The festival is also called to bum 'Mera'. (Mera means ram, a fighting ram or a henpecked husband). Radha-Krishna is worshipped. The following day on the full moon, the idols of Radha-Krishna is kept on a swing and coloured with 'Abira' and 'Kum-Kum'. (Abira means a kind of perfumed red powder and 'Kum-Kum'

means a kind of cracker filled with red powder and scented water). Then through throwing 'Abira' at one another, the religious festival is turned to a pleasure festival. The next day, 'Holi' is played. Pleasure is derived through sprinking or throwing colour at one another. Radha-Krishna and Gopa-Gopies (milkman or milkwoman) played such 'Holi'. Holi playing, on the occasion of Dol, is a succession of that tradition.

A procession with the idols of Radha-Krishna is brought out from the temple. The idols are placed on the swing in another place. So, the festival is called 'Doljatra'. In this age, this custom is not followed in many places. The image of Radha-Krishna is kept in the temple.

On the occasion of 'Doljatra', one is dressed up as a clown or the king of 'Holi'. Then he is moved in a body from house to house. At the time of Holi songs of the mere sports of Radha-Krishna are sung. For its special melody and ways, these songs are called song of Holi.

Social alliance, integration and fellow-feeling are expressed through Doljatra. Doljatra is also a traditional, religious festival.

Chaitra-Sangkranti

Various religious and social matters have been reflected in the festival of Chaitra-Sangkranti. So we celebrate this festival both religiously and socially. Chaitra-Sangkranti is the last day of Bangla year. This day is the day to bid farewell to the old year. Religiously Chaitra-Samkranti is celebrated through ablutions, gifts, vow, fast etc. Shiber Gajan and Gajaner Mela are related to it. Another festival of Chaitra-samkranti is 'Charaka Puja'.

There are fairs through the whole Chaitra. Chaitra-Sangkranti is the last day for closure. The tradition of Chaitra-Sangkranti is for long. Its stream is flowing still to-day.

Following these traditions, we will advance. We will go ahead with devotion and regards, pleasure-festival, alliance and integration. We will call all men and say we have heard the spell of coming together from our traditions and heritages. We have known, Ishwara, in the form of a soul, resides in every man. We will serve that man - Ishwara throughout our whole life.

Exercise

A. Fill in the blanks :

1. Hindu religion has developed the _____ qualities among its followers.
2. _____ have given the idea of the images of god and goddess.
3. We get _____ in religious songs.
4. Mahalaya heralds Devi Durga's _____ .
5. We will _____ these traditions

B. Match the words from right with the words in left :

1. We get the traces of our heritage in	to preserve our heritages.
2. The artstic work of the temples is	is the culture of fine arts.
3. The tales on the walls of the Kantaji Mandir	on marble stones.
4. Psalms or Dharma Sangit	have been carved on terracotta.
5. Our duty is	our heritage.
	the images of gods and goddesses.

C. Put tick marks (√) on the correct answer :

1. The tales of Ramayana have been carved on the walls of–

a. Dhakeswari Mandir b. Chatteswari Mandir
c. Kantaji Mandir d. Jagannath Mandir

2. The lunar day for Mahalaya is–

a. Ekadashi (11) b. Dwadashi (12)
c. Chaturdashi (14) d. Amavasya (15 in the dark fornight)

3. Which Puja does Mahalaya herald?

a. Lakshmi Puja b. Durga Puja
c. Saraswati Puja d. Kali Puja

4. Holi is played during–

a. Doljatra b. Nababarsa (New year)
c. Durga Puja d. Rathajatra

5. One of the religious festivals of Chaitra Sangkranti is–

a. Durga Puja
b. Halkhata
c. Shiver Gajan
d. Manasa Puja

D. Answer the following questions in brief :

1. What ideas have sage-poets given?
2. How do we feel when we see Alpana?
3. Which 'Paksha' does it mean to say 'Aparapaksha'?
4. Who are rememberd on Mahalaya?
5. Who are coloured on Doljatra ?

E. Answer the following questions :

1. What do you understand by 'Tradition'? Describe three traditional elements related to Hindu religion.
2. Give a short sketch of Mahalaya.
3. "A tradition of the culture of fine arts is found through religious songs (Psalms)".–How? Write in brief.
4. Write the name of a traditional Hindu temple that is recognized as a world heritage.
5. Give a short description of Doljatra.
6. "Chaitra-Sangkranti is not only a religious festival, but also an assemblage for all too"– how?

END

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TRUTH IS RELIGION, WHO TAKES SHELTER
IN RELIGION, RELIGION SAVES HIM.

—SHREE SARADA DAVI

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