

Hindu Religion Studies

Class Six



National Curriculum and Textbook Board

হাত ধোয়ার সঠিক নিয়ম



পানি ব্যবহার করে
সাবান দিয়ে ফেনা
তৈরি করতে হবে



দুই হাতের পেছন থেকে
আঙুলের ফাঁক
পরিকার করতে হবে



দুই হাতের তালু এবং
আঙুলের ফাঁক
পরিকার করতে হবে



দুই হাতের আঙুল
আলোভাবে মুঠো করে
ভালোভাবে ঘষতে হবে



দুই হাতের বুড়ো আঙুল
হাতের তালু দিয়ে ঘূরিয়ে
পরিকার করতে হবে



এক হাতের পাঁচ আঙুলের
নখ দিয়ে অন্য হাতের তালু
ভালোভাবে ঘষতে হবে



দুই হাতের কঞ্জি পর্যন্ত
ভালোভাবে
পরিকার করতে হবে



হাত ভালোভাবে খুরে
শুকনো পরিকার কাপড় বা
চিমু দিয়ে মুছে নিতে হবে

**Developed by the National Curriculum and Textbook Board as a textbook according to
the National Curriculum 2022 for Class Six from the academic year 2023**

Hindu Religion Studies

For Class Six

(Experimental Edition)

Writers and Editors

Dr. Narayan Chandra Biswas

Dr. Taposh Kumar Biswas

Dr. Mayna Talukdar

Subarna Sarker

Biplob Mallick

Dr. Shishir Mallik

Parimal Kumar Mondal

Dr. Probir Chandra Roy

Translated By

Surajit Roy Majumder

Rita Sarker



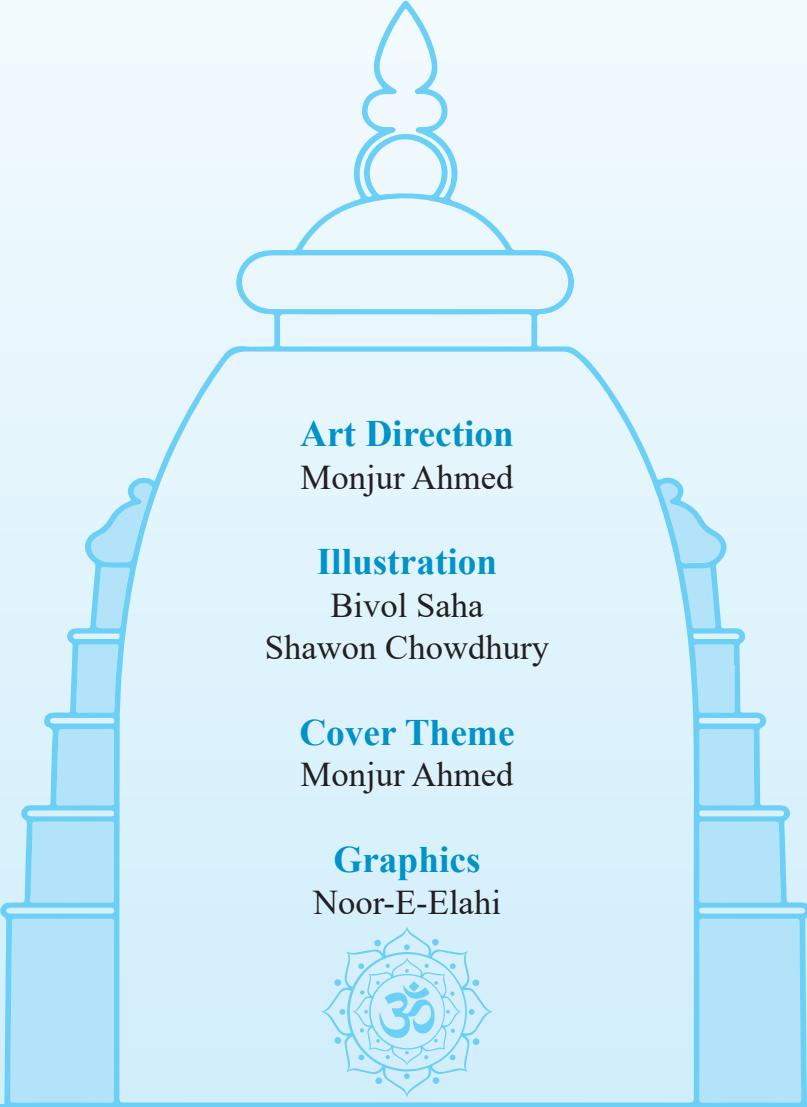
National Curriculum and Textbook Board, Bangladesh

Published by
National Curriculum and Textbook Board

69-70 Motijheel Commercial Area, Dhaka-1000

[All rights reserved by National Curriculum and Textbook Board, Bangladesh]

Published: December 2022



Art Direction
Monjur Ahmed

Illustration
Bivol Saha
Shawon Chowdhury

Cover Theme
Monjur Ahmed

Graphics
Noor-E-Elahi



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

Printed by:

Preface

In this ever-changing world, the concept of livelihood is altering every moment. The advancement of technology, in accordance with knowledge and skill, has accelerated the pace of change. There is no alternative to adapting to this fast changing world. The reason is, the development of technology is at its zenith compared to any time in the human history. In the fourth industrial revolution era, the advancement of artificial intelligence has brought a drastic change in our employment and lifestyles and this will make the relationship among people more and more intimate. Varied employment opportunities will be created in near future which we cannot even predict at this moment. We need to take preparation right now so that we can adapt ourselves to that upcoming future.

Although a huge economic development has taken place throughout the world, the problems of climate change, air pollution, migrations and ethnic violence have become much more intense than before. The epidemics like COVID 19 has appeared and obstructed the normal lifestyle and economic growth of the world. Different challenges and opportunities have been added to our daily life.

Standing on the verge of these challenges and possibilities, implementation of sustainable and effective solutions is required for the transformation of our large population into a resource. It entails global citizens with knowledge, skill, values, vision, positive attitude, sensitivity, capability to adapt, humanity and patriotism. Amidst all these, Bangladesh has graduated into a developing nation from the underdeveloped periphery and is continuously trying to achieve the desired goals in order to become a developed country by 2041. Education is one of the pivotal instruments to attain the goals and there is no alternative to the modernization of our education system. Developing an effective and updated curriculum has become crucial for this modernization.

Developing and revising the curriculum is a regular and vital activity of National Curriculum and Textbook Board. The last revision of the curriculum was done in 2012. Since then, a lot of time has passed. The necessity of curriculum revision and development has emerged. For this purpose, various research and technical exercises were conducted under the supervision of NCTB during the year 2017 to 2019 to analyze the prevalent situation of education and assess the learning needs. Based on the researches and technical exercises, a competency-based incessant curriculum from K-12 has been developed to create a competent generation to survive in the new world situation.

In the light of the competency based curriculum, the textbooks have been prepared for all streams (General, Madrasah and Vocational) of learners for grade VI. The authentic experience driven contents of this textbook were developed in such a way that teaching learning becomes comprehensible and full of merriment. This will connect textbooks with various life related phenomenon and events that are constantly taking place around us. We hope that learning will be profound and life-long now.

Issues like gender, ethnicity, religion, caste, the disadvantaged and students with special needs have been taken into special consideration while developing the textbook. I would like to thank all who have put their best efforts in writing, editing, illustrating and publishing the textbook.

If any one finds any errors or inconsistencies in this experimental version and has any suggestions for improving its quality, we kindly ask them to let us know.

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

Introduction



Dear Learner,

Welcome to this book for class six.

This book offers you some experience through new interesting activities. The book consists of how you can utilise these experiences in life and how to engage yourself in humanitarian work by learning about God's endless glory.

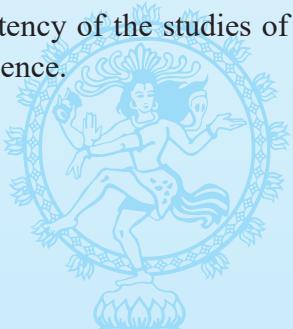
You will come to know about different aspects of Hinduism in class six through joyful events like field trips, drawings, performing playlets, music, poems, etc. Here we have tried to tell you how to do various tasks through these events.

You are informed of some basic aspects of Hinduism under different headings. You will find in the book many beautiful pictures, life stories of Avatars, gods and goddesses and also activities in the mode of play.

The subject matters of this book are as interesting as profound. If you read them attentively, you will gradually understand the basic concepts of Hinduism. In addition, you can ask any questions coming to your mind to your teachers, parents/guardians or your friends.

Lots of love and good wishes to you. Let us attain the competency of the studies of Hinduism for class six through joy, activity and learning experience.

Hope that your learning of Hinduism will be enjoyable.



Index

Chapter One

Faith in God	1-6
The appearance of God: Formed and Formless	7- 17
Immortality of Soul, Rebirth and the Result Action (Karma-Phala)	18-21

Chapter Two

Nityakarma (Regular duty)	22 - 27
Shaucha, Worship, Prayer, Puja, Festival, Temple and Tirtha	28 - 30
Shaucha (purity)	31- 32
Upasana (worship) and prayer	33 - 38
Gods and goddessses and Pufa-Festivals	39 - 46
Temples and Pilgrimage Sites	47 - 51
Yoga	52 - 56

Chapter Three

Human Qualities-Morality, Humanity, Empathy,Sense of Responsibility	57 - 63
Ideal Biography	64- 74
Social Harmony	75 - 83



Chapter One

Faith in God

How beautiful our surroundings are! Whichever direction we look, we see flowers, fruits, crops, horizontal expanses of fields, trees and plants, nice houses, vehicles and many more. So how about going out to enjoy nature together? Let's fill in the blank chart next page after observing nature and then present that before the class and exchange opinions.



Let us write the names of some naturally created objects and human-made objects in the following table.

Naturally created objects	Human-made objects

Creator and the Creation

This world is wonderful. There are human beings, animals, the sky, air, the moon, the sun, planets, stars, mountains, seas, rivers, deserts etc. in this world. The world is full of diversities.



There are different types of creatures in this world. Human beings are known as the best of all. Now, a question can be raised: who has created all those? Certainly, there should be a creator behind those.

He is the Omnipotent (All-powerful) and nobody is superior to Him. He is Param Pita (ultimate Father) and He is the ultimate Creator, Param Brahman (ब्रह्म, किन्तु ब्राह्मण नय)। ब्राह्मणेर इंरेजि **Brahmin**. আর সৃষ্টিকর্তা হলেন **Brahma**), Param Ishwar, Bhagavan. He is also known as Param Atma (Supreme Soul). He is also called Ishwar. We cannot see Him but He is omnipresent. Despite being formless, this Ishwar or Paramatma (Supreme Soul) is present in creatures as Atma (soul). We feel Him through His creation. Saints can perceive Him through religious practices and devotees feel His presence through devotion.

God's Creation vs things made by humans:

A science fair has been arranged in the school campus. There are two stalls side by side. One stall displays some natural objects or pictures of some natural objects. On the other, there are some objects or pictures of man-made objects. Someone is there to demonstrate those things.

In one picture, there are human beings, animals, insects, the moon, the sun, mountains, rivers, seas, the solar system, etc. The other picture shows tables, chairs, books, laptops, etc. The first picture is about natural objects in natural settings. The second picture is about man-made objects. Let us now try to understand the differences between the two pictures.

We know that God has created everything in this universe and this visible Creation is called Prakriti (Nature). Here the visible natural picture is Prakriti (Nature). We are just a tiny part of nature. The Creator has created human beings, animals, insects, the moon, the sun, mountains, rivers, seas, the solar system and even everything in the universe. He did not take help from anyone in His act of Creation but human beings cannot create anything without the help of God-Created objects. That means humans can make many things with the help of God-made objects such as the second picture shows.

If we want to elaborate, we can say that everything is under God's will. God can create everything if He wishes. Humans cannot create everything like God. For example, God can create planets, stars, mountains, seas, etc. whereas humans can not create those objects. Humans can make a robot using different objects from nature but they can not give Atma (soul) to this robot. Humans can make different things using natural objects such as wood from trees but they can not create nature. Therefore, we can say what is possible for God is not possible for humans.

The relationship between Creator and the Creation

Creator loves and takes care of His Creation. We cannot imagine the Creation without Creator and in the same way, we cannot think about the Creator without His Creation. There is a deep relationship between Creator and the Creation. Creator's creations help us in different ways. For example, all living beings of the world survive because of water, air, the sun, etc. which are created by Creator. We can produce various crops using them. Those crops supply our food and help us survive. Plants grow on food produced with the help of sunlight. No living being can live without water. We get water naturally from rivers. Humans use these God-created resources in various ways. Humans make the necessary things to lead their lives. Human life could not be possible without those Creations of God. So we can say that there is a close relationship between Creator and the Creation.



The existence of God in all living beings

God has created us all. We belong to Him as a part. God is called Paramatma (supreme soul) and Atma (soul) within us (Jivatma) is a part of that Paramatma. So, in a broader sense, Jivatma is a part of Paramatma. A question can be raised: why do people wander in search of God? Why do they undergo strict Sadhana (religious rigour)? A simple answer is that only Sadhana (religious rigour) is not enough to attain God. To attain God, we first have to serve living beings. We have to love His Creation. He is pleased if we love His Creation. Thus He becomes kind to His devotees. Regarding this, Swami Vivekananda has said-

“বহুপে সম্মুখে তোমার, ছাড়ি কোথা খুঁজিছ ঈশ্বর?

জীবে প্রেম করে যেইজন সেইজন সেবিছে ঈশ্বর।”

[English: Where do you look for Ishwar while He is here in front of you in numerous appearances? Whoever loves living beings, actually loves Him.]

So we have to be kind to all living beings. We have to love all living beings and thus we can attain God. Here living beings mean different living creatures. We have to love all human beings and have to take care of all animals including domestic ones. We have to serve them. Moreover, we have to take care of all plants and trees around our places. That means we must love all the Creation of God. Only then it will mean love for God. That will be the real practice of religion. We will make a beautiful wall magazine on the subjects we have learnt about having faith in God and what we have learnt from our parents and teachers. We will display the wall magazine on the notice board in front of the classroom so that all can see that. However, we will know from our teacher how to prepare a good wall magazine.

Wall Magazine

A wall magazine is an artistic presentation of different pieces of information. Students write and select stories, essays, rhymes, and draw pictures on a subject through group discussions and with the help of the teacher. Then students themselves write or draw them on board and present them to other viewers or readers attractively and interestingly.

Let us take a look at what it needs to make a wall magazine.

Wall Magazine

Art paper	Quality essays/writings
Poster paper	Prose/poetry/rhyme
Board/ cork sheet	Good handwriting
Stand	Drawings
Colour pencils	Attractive charts
Colour pens	

Exercise

- Let us try to fill in the blanks:

- According to the Hindu religion, ----- prevails in every living being.
- We feel God in -----
- There is a ----- relationship between Creator and the Creation.
- The devotee calls God-----
- Jibe ----- kare jeijon seijon sebiche Ishwar.

- If you see a baby bird lying injured in your school, you will surely take care of it. Who, you think, are you serving by taking care of the baby bird?



The Appearance of God: Formed and Formless

We see pictures of many gods and goddesses and offer puja to them. Let us draw pictures we have seen of gods and goddesses.



Such pictures of gods and goddesses we have drawn are the particular appearance of God. We, thus, worship God in many forms.

As God is formless, we cannot see Him. But we feel Him through His Creation. He is Omnipresent as formless Brahman (ব্রহ্ম, কিন্তু ব্রাহ্মণ নয়। ব্রাহ্মণের ইংরেজি Brahmin. আর সৃষ্টিকর্তা হলেন Brahma. এই বইতে তিনটি নাম এভাবেই অনুবাদ করা হয়েছে।). He controls everything in the world. He is Brahman to the wise, Paramatma to the Yogi and Bhagavan to the devotees. God is called Swayambhu because he is created by Himself. He is eternal, sacred, and absolutely holy. He gives the result of every action. He rewards everybody according to their action. There are limitless forms of God. He is Omnipresent.

God appears on this earth with a physical form to manifest some special power. Gods and goddesses (deities) are bodied forms of any special attribute or power of God. There are various gods and goddesses mentioned in the Hindu religion. Moreover, God prevails as Atma (soul) in living beings.

God sometimes appears in this world in the form of a living being. This bodied appearance is called Avatar (incarnation). He appears to punish the evil and protect the good. He takes a formed or bodied appearance to establish peace and justice in the world. Appearing in the bodied form, He establishes peace in the world through various activities.

However, the formless and formed appearances of God are basically the different manifestations of the only One and Unique God.

Formed appearances of formless God as different deities

God is One and Unique. He is “Ekameva Adwitiyam” (One and second to none). He has endless attributes and power. We cannot see His attributes and power but we can feel them. Light, air, sound, smell, etc. cannot be seen but their existence or presence can be felt, similarly, God cannot be seen but His existence can only be felt. He is formless and omnipotent. Deities are the formed appearances of various powers of formless God. In other words, gods and goddesses or deities are the manifestations of special attributes and powers of God. We worship various gods and goddesses as the formed appearances of God. For example, Brahma is the god of creation. God protects and nurtures the living world in the form of Vishnu. God destroys and maintains the balance of the world as Shiva. Goddess Saraswati is the bodied form (Sakar Rupa) of Vidya Shakti (Knowledge power), Goddess Lakshmi is the embodiment of the power of wealth, whereas goddess Durga is the combined embodiment of all powers. By worshipping these gods and goddesses, we actually worship the One and only God.

Here is a brief introduction to some of the gods and goddesses-

Here is a brief introduction to some of the gods and goddesses-

Brahma

The form in which God creates everything is called Brahma. So, Brahma is the god of creation. He has four hands and four faces. He has a Ghrita Patra (a pot with ghee) and a kamandulu (metal jug) in his left two hands. In both hands on the right side, he has a ghee-pouring spoon (needed for performing yajna) and Akshamala (beads). Brahma's complexion is reddish and bright. He is seated on a red lotus. His Bahana (vehicle) is the duck. Brahma likes red flowers. That is why red flowers are used in Brahma Puja.



Brahma



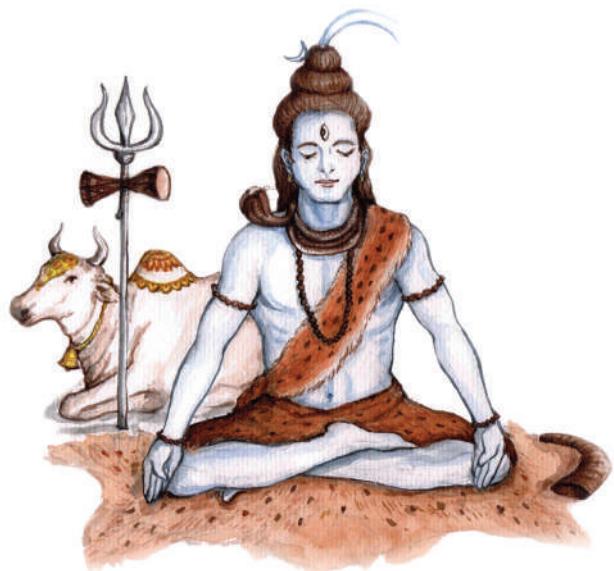
Vishnu

Vishnu

God nurtures and protects everything in this world in the form of Vishnu. He appears in this world in many forms to punish the evil and to protect good people. Vishnu has four hands. He has Chakra (wheel) in the upper right hand and a Sankha (conch shell) in the left hand. He has a lotus in his lower right hand and a Gada (club) in his lower left hand. His Bahana (vehicle) is Garuda (a mythical eagle). Another name for Vishnu is Narayana.

Shiva

Shiva destroys all evil and maintains the balance of the Creation for our welfare. Shiva's complexion is as white as snow. He has three eyes. The third eye is on the forehead. He has Jata (clotted hair) on his head. There is a crescent moon on the jata (clotted hair). He has Damru (a small drum or tabor) and Shinga (a blowing horn) in his hands. He always carries a Trisula (trident) with him. He puts on a tiger skin. His Bahana (vehicle) is an ox. He has many names: Maheshwar, Mahadeva, Rudra Ashutosh, Bholanath, Pashupati, Nataraj, etc.



Shiva



Goddess Durga

Goddess Durga

Durga is the goddess of power. Durga is the combined form of all powers. She is also called Durgatinashini because she destroys the misfortune of living beings. Goddess Durga has ten hands. Hence her name is Dashabhuja (ten-handed). She is known by many other names, such as Mahamaya, Chandi, Mahalakshmi, Kali, Jagaddhatri, Katyayani, Bhagwati etc. The colour of her skin is like an Atashi flower (Crotalaria).



Goddess Kali

Goddess Kali

Kali is the goddess of power. She has flowing hair and a garland made of human heads around her neck. She has four hands and three eyes. She holds a human head and a Kharaga (sword) in her left two hands and in her right two hands there are the Bara (Blessing) and an Abhaya Mudra (gesture of reassurance from fear). With both hands, she blesses her devotees. She makes her devotees fearless. And with both hands, she subdues the demons and the evil.Kali Puja is performed on Amavasya Tithi (the new moon day) of Kartik month. However, Kali can be worshipped at other times as well.

Kali Puja is more prevalent among Bengali Hindus. We will worship Kali for power. We will worship Kali to suppress evil. We will worship Kali for the welfare of all of us

Goddess Lakshmi

Lakshmi is the goddess of wealth, prosperity and good fortune. Goddess Lakshmi's complexion is bright yellow. Her Bahana (vehicle) is an owl. Goddess Lakshmi is referred to as Sri (beauty) because she is a symbol of beauty and softness. She is seated on the lotus flower. Every Thursday, Lakshmi is worshipped by reading Panchali (a kind of folk poem or song narrative) in every house.



Goddess Lakshmi

Goddess Manasa

Manasa is the goddess of serpents. She is basically a traditional goddess. Manasa Devi is worshipped on Panchami Tithi (the fifth day) of Krishnapaksha (dark fortnight) in the month of Ashar. This Tithi is also called Nagpanchami. In our country, Goddess Manasa's puja is more common on the last day of the month of Sravan, that is on Sankranti Tithi. She is seated on a duck. She has a serpent's hood on her head and serpents around her neck. Her Bahana (vehicle) is a duck.



Goddess Manasa

She has a serpent's hood on her head and serpents around her neck. Her Bahana (vehicle) is a duck. She has four hands. In the left two hands, there are a red lotus and a serpent. In her right two hands, she has a white lotus and a Baravaya (blessings and reassurance from fear). Manasa's other names are Bishahari or Bishahara and Padmavati. We worship Manasa to protect ourselves from the bites of the serpent and to gain prosperity

Formed appearances of formless God as Avatars

We do not see God. But He remains invisible everywhere around. But God sometimes appears on earth in a special form. He takes a body like a human being. There is a special purpose for taking this body. Taking the human figure, He suppresses or destroys the evil and nourishes the good people. In the Bhagavad Gita, Bhagavan Sri Krishna says:

যদা যদা হি ধর্মস্য গ্লানির্বতি ভারত।
অভ্যুত্থানমধর্মস্য তদাআনং সৃজামহ্যম् ॥ 8/7
পরিত্রাগায় সাধুনাং বিনাশায় চ দুষ্কৃতাম্।
ধর্মসংস্থাপনার্থায় সম্ভবামি যুগে যুগে ॥ 8/8

Word meaning: যদা যদা হি -whenever; ধর্মস্য গ্লানির্বতি-declining of religion; ভারত- Arjun (as the generation of King Bharata); অভ্যুত্থানম -increase; অধর্মস্য -irreligion; তদ- at that time ; আআনং-self; সৃজামহ্যম- manifest/create; aham- I; পরিত্রাগায়- to protect; সাধুনাং- the righteous; বিনাশায-to annihilate/to destroy; চ- and; দুষ্কৃতাম- the wicked; ধর্মসংস্থাপনার্থায় - to reestablish dharma (righteousness); সম্ভবামি -I appear; যুগে যুগে - age after age.

annihilate/to destroy; cha- and; dushkritam -the wicked; dharmasansthapanarthaya - to reestablish dharma (righteousness); sambhavami -I appear; yuge yuge- age after age.

Meaning of the verse: Whenever there is a decline in Dharma (righteousness) and an increase in Adharma (unrighteousness), at that time I manifest/create Myself on earth. To protect the Sadhu (righteous), to destroy the evil, and to re-establish the principles of dharma (righteousness) I appear on this earth, age after age.

Such a descent of God on earth is called Avatar (incarnation). He descends in various forms. These Avatars (incarnations) do good to humans and the world. Ten special incarnations of God have been described to be present in different eras. They are, namely Matsya, Kurma, Varaha, Nrisingha, Vaman, Parashurama, Rama, Balarama, Buddha and Kalki.

Here are the brief introductions to four Avatars (incarnations):

Matsya Avatar

The first Avatar (incarnation) of Lord Vishnu is the Matsya Avatar (incarnation). The upper body of this incarnation looks like a human. The lower part of the body is like a fish. Many years ago there was a king named Satyabrata. During his reign, suddenly a lot of calamities began to happen on earth. The state of religion worsened. The level of adharma (unrighteousness) increased. The king then asked for God's mercy. One day while king Satyabrata was taking a river bath, a small Puti fish came to him and begged to save his life. The king then asked for God's mercy. One day while king Satyabrata was taking a river bath, a small Puti fish came to him and begged to save his life. The king brought the fish home in a Komandulu. But it was a surprise. The size of the fish continued to increase. The fish could not be kept anywhere in the pond and river.



Matsya Avatar

Kurma Avatar

The second Avatar (incarnation) of Bhagavan Vishnu is Kurma Avatar (tortoise). Once upon a time, the demons defeated the gods and conquered Heaven. Then Brahma and Indra went to Bhagavan Vishnu with the defeated gods and told him about the sufferings of the gods and goddesses. Vishnu advised them to churn up the Khirod sea. He said that nectar would come up as a result of churning the Khirod sea. By drinking that nectar, gods would regain the power to defeat demons. On the advice of Lord Vishnu, gods and goddesses started churning up of Khirod sea.

Mandar mountain was the churning rod and Basuki Nag (snake king) was the rope of churning. Mandar mountain was going downwards to the bottom of the sea.

Vishnu then held the Mandar mountain in the form of a huge kurma (tortoise). The churning continued.



Kurma Avatar



Varaha Avatar

Nectar rose from the sea. The gods drank that nectar and defeated demons. The gods regained the kingdom of Heaven. Thus Vishnu in the form of a kurma or tortoise protected Trijagat (The three worlds: Heaven, Earth and Netherworld or Underworld) from the torture of demons.

Varaha Avatar

The third incarnation of Vishnu is the Varaha Avatar (Boar incarnation). Once upon a time, during a Mahapralaya (the great cataclysm), the earth began to sink. Then Vishnu appeared in the form of Varaha (boar). With his huge teeth, he lifted the earth over the water. The world was saved. Besides, Vishnu, in the form of a Varaha, destroyed the demon king Hiranyaksha and restored peace in the world.

Nrisingha Avatar

Nrisingha or Narasingha form is the fourth incarnation of Vishnu. Nri or Nara means human. Nrisingha is a combination of a human and a lion. The head is like a lion and the body is like a human. Again the nails are like a lion's. Vishnu killed Hiranyakashipu's brother Hiranyaksha in the form of a Varaha Avatar. At this, Hiranyakashipu became very angry and became hostile to Vishnu. But his son Prahlad was a devotee of Vishnu. Hiranyakashipu tried to kill Prahlad using various tricks. Every time Prahlad was saved by the grace of Vishnu.

One day, in a great rage, Hiranyakashipu said to Prahlad 'Tell me, where your Vishnu is.'

Prahlad replied, 'Lord Vishnu is everywhere.'

Then Hiranyakashipu pointed at a crystal pillar in his palace and asked, 'Is your Vishnu inside this too?'

Prahlad politely said, 'Yes father, Lord Vishnu is here too.'

Hiranyakashipu angrily broke the pillar with a kick. Just then Bhagavan Vishnu appeared from inside the pillar in a terrifying Nrisingha form. He tore Hiranyakashipu's abdomen with his fingernails. Thus, the world was saved from the tyranny of Hiranyakashipu.



Exercise

Let us try to find answers to questions in the light of the following facts:
Arindam along with his friends caught a notorious terrorist in the area and handed him over to the police. As a result, peace returned to the area.
Question: Analyse the influence of Avatar (incarnation) on the work of Arindam and his friends in the light of the relevant text.

■ Let us try to fill in the blanks:

1. --- is the bodied appearance of the formless God.
2. There are ----- Avatars (incarnation) of Vishnu.
3. The third incarnation of Vishnu is -----.
4. God nurtures the living world in the form of -----.
5. The name of Prahlad's father was-----.

■ What is the reason for God's appearance as Avatar on earth:

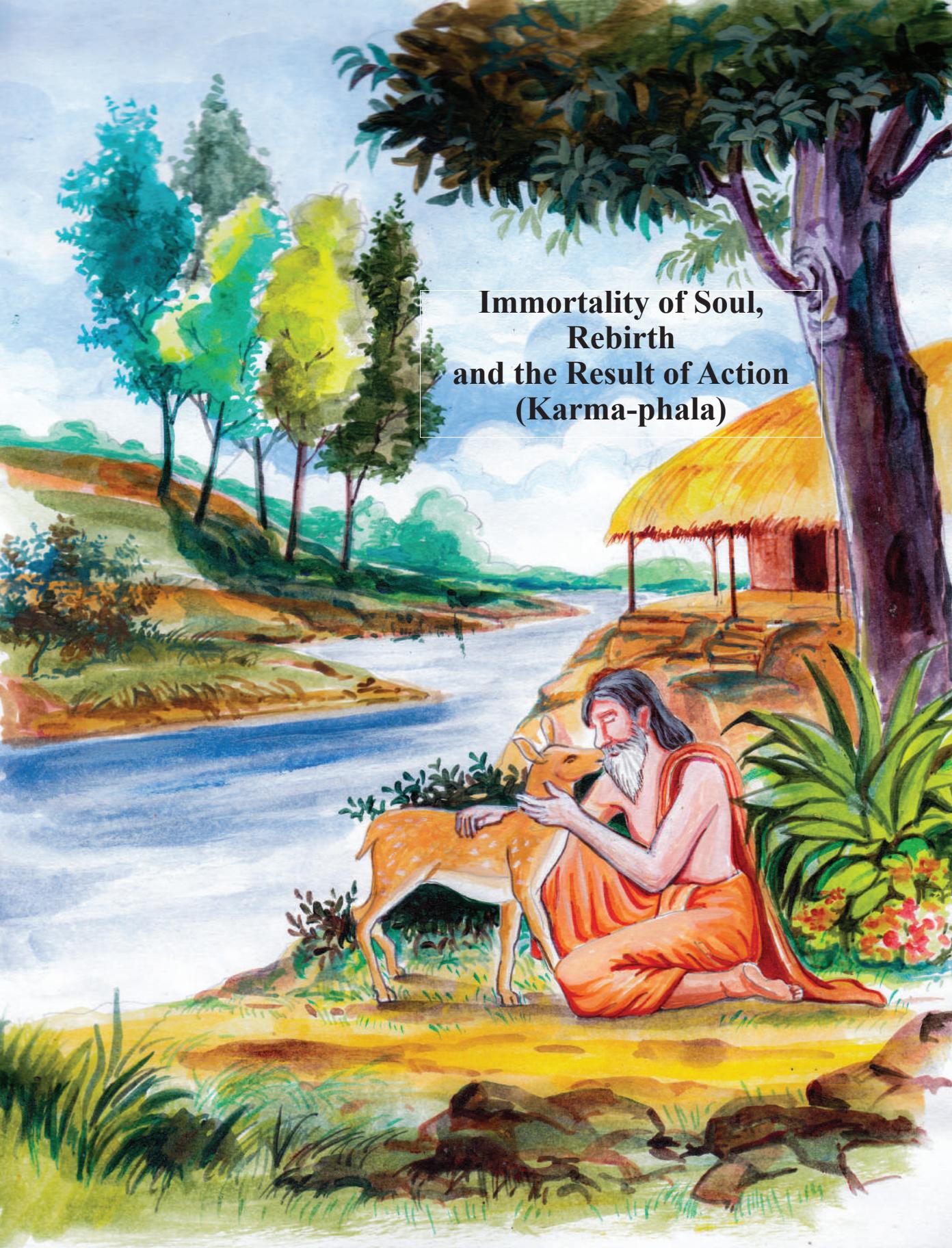
Hiranyakashipu angrily broke the pillar with a kick. Just then Bhagavan Vishnu appeared from inside the pillar in a terrifying Nrisingha form. He tore Hiranyakashipu's abdomen with his fingernails. Thus, the world was saved from the tyranny of Hiranyakashipu.

Matching

1.	The seat of Brahma	1.	Dashbhaja (ten-handed)
2.	The Bahan (vehicle) of Vishnu	2.	Bholanath
3.	Shiva	3.	Garuda bird
4.	Durga	4.	Gaining power
5.	Goddess Lakshmi	5.	Lal Padma (red lotus)
6.	Goddess Kali	6.	Hiranyakashipu
7.	Matsya Avatar	7.	Basuki Nag
8.	Kurma Avatar	8.	Snake
9.	Varaha Avatar	9.	owl
10.	Goddess Manasa	10.	Third
11.	Nrisingha Avatar	11.	King Satyabrata

Let us know the meaning of the words:

1.	Swayambhu	6.	Kamandulu
2.	aksamala	7.	Manthan
3.	Conch shell	8.	Rajju
4.	Trishul (trident)	9.	Nri
5.	Brisa (ox)	10.	Udar (abdomen)



**Immortality of Soul,
Rebirth
and the Result of Action
(Karma-phala)**

We know about birth and death. Now we will read a good story from the Purana about rebirth.

The story of Jarabharat.

Long ago, there was a king named Bharat who was a devotee of Lord Vishnu. King Bharat distributed the kingdom among his sons and went to the forest for spiritual discipline (Tapasya). Because of his Sadhana (religious rigour), Raja Bharat is called Sadhak Bharat or Muni Bharat. One day he went to take a bath in the river. There he saw a newborn motherless baby deer and brought her to the Ashram (hermitage) to save her. He used to spend his time taking care of the baby deer. As a result, Muni's spiritual discipline (Tapasya) was hampered. Even at the time of death, he was thinking of the baby deer and left the body (died). According to the scriptures, a human being will be reborn in the same appearance as he dies thinking of. So Bharat Muni had to be born as a deer.

However, even though he was reborn as a deer, he was a Jatismara (One who can remember the incidents of one's former life). He could remember the memories of his previous life. So even in the life of a deer, he used to walk around the Ashram of Munis and listen to religious speech. Thus, hearing the word of spiritual discipline, he (his soul) left the body of the deer and was reborn as a human being. Being born as a human, he always thought of God. He didn't talk much to anyone. He used to remain as an inert object. That is why he was called Jarabharat.

Now we will know some more about the beautiful story of rebirth that we read.

Karma-vada (philosophy of Karma) is closely related to rebirth. People must pass through the consequences of their actions. One is reborn according to what one does. If you do bad deeds, you will be reborn in a bad state and if you do good deeds, you will be reborn in a good state. So we will all do good deeds.

Immortality of Soul

We have Atma (soul) within us. Atma (soul) has no destruction. The soul is never born and it never dies either.

It does not originate and grows time and again. It is birthless, everlasting, eternal and ancient. The body is destroyed but there is no destruction of Atma (soul). Atma (soul) just moves from one body to another.

Rebirth and the Result of Action (Karma-Phala)

Our Atma (soul) has no birth and no death. It just moves from body to body. In the Srimad-Bhagavad Gita, Bhagavan Sri-Krishna says:

বাসাংসি জীর্ণানি যথা বিহায়
 নবানি গৃহ্ণাতি নরোহপরাণি।
 তথা শরীরাণি বিহায় জীর্ণা-
 ন্যন্যানি সংযাতি নবানি দেহী ॥ ২/২২

Word meaning: বাসাংসি- clothes; জীর্ণানি – worn-out; যথা -namely/as; বিহায় -to give up; নবানি- new; গৃহ্ণাতি- to receive; নরোহ- human beings; পরাণি- others; তথা-like; শরীরাণি- bodies; বিহায়- to give up; জীর্ণ- old; ন্যন্যানি- different; সংযাতি- to receive; নবানি- new body; দেহী- having a body.

Meaning of the verse: Just as a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

There is a close relationship between the results of actions (Karma-Phala) and rebirth. According to the Karma (action) of living beings, they are reborn. Even a person is reborn according to what he/she thinks at the time of her/his death. In this context, a story mentioned in Srimad-Bhagavata Purana has been narrated here.

Exercise

Let us try to fill in the blanks:

1. There is no ----- of Atma (soul) or Paramatma.
2. The soul in the living body is called -----.
3. One who can remember the previous birth is called -----.
4. We are born again and again based on -----.
5. Jarabharat died thinking of -----.

Make a complete sentence by adding the phrase on the left to the phrase on the right:

1. Atma (soul) is	a deer.
2. According to Karma (Actions)	Jatismara.
3. King Bharat was	rebirth.
4. In his rebirth king Bharat became	immortal.
5. Karma-vada is closely related to	humans get good birth.

Let us prepare a list of five good deeds.

A. -----

B. -----

C. -----

D. -----

E. -----

Let us know the meaning of the following words:

1. Rebirth
2. Jatismara
3. Immortality
4. Atma



Chapter Two

Section One

Nityakarma (Regular Duty)

A long time ago, a beautiful poem by Madan Mohan Tarkalankar was taught in children's classes. Many of you may have already known this. Let us recite the poem "Amar Pan" (promise) written by Madan Mohan Tarkalankar.

সকালে উঠিয়া আমি মনে মনে বলি,
সারা দিন আমি যেন ভালো হয়ে চলি।

আদেশ করেন যাহা মোর গুরুজনে,
আমি যেন সেই কাজ করি ভালো মনে।

ভাইবোন সকলেরে যেন ভালোবাসি,
এক সাথে থাকি যেন সবে মিলেমিশি।

ভালো ছেলেদের সাথে মিশে করি খেলা,
পাঠের সময় যেন নাহি করি হেলা।

সুখী যেন নাহি হই আর কারো দুখে,
মিছে কথা কভু যেন নাহি আসে মুখে।

সাবধানে যেন লোভ সামলিয়ে থাকি,
কিছুতে কাহারে যেন নাহি দেই ফাঁকি।

ঝগড়া না করি যেন কভু কারো সনে,
সকালে উঠিয়া এই বলি মনে মনে।



- Let us make a list of activities that you are asked to do each day in this poem.

- The work that we do every day on a regular basis is called Nityakarma (Regular duty). Let us discuss what we mean by Nityakarma (Regular duty) according to Hinduism.

The term Nityakarma (Regular duty) covers our daily duty/work. Every day we do a lot of work. After waking up, our work continues until going to bed at night. We have to follow some rules to do these duties. These are Nityakarmas (Regular duties). We can learn discipline through Nityakarma (Regular duty). We can also feel closeness with God through it.

Nitya means daily or every day. Karma means work. So in the literal sense, Nityakarma (Regular duty) means daily work. Remembering the name of God and Guru after waking up in the morning, bowing to parents, worshipping and praying in a Shaucha (pure) state, reading, playing, exercising, etc. are parts of Nityakarmas (Regular duties).

According to the scriptures, there are six Nityakarmas (Regular duties). They are namely Pratahkritya (morning duties), Purbahnakritya (before-noon duties) Madhyahnakritya (noon duties) Aparahnakritya (afternoon duties), Sayahnakritya (evening duties) and Ratrikritya (duties at night).

Pratahkrtya (morning duties)

To do Pratahkrtya (morning duties), one has to get up just before sunrise and sit on the bed facing the east or the north. Then, Mantras have to be recited remembering God or deities.



Purbahnakritya (before-noon duties): The duties that are performed after morning duties and before noon are regarded as Purbahnakritya (before-noon duties). At this time one has to make a bow to parents, pray, and offer devotion and worship. This is the time for study too.

Madhyahnakritya (noon duties): Duties that are performed after Purbahna or at noon are called Madhyahnakritya (noon duties). At this time one usually takes meals and rests.

Aparahnakritya (afternoon duties): The duties that are performed after noon and before Sayahna (evening) are regarded as Aparahnakritya (afternoon duties). At this time we must go for walks, play and exercise.

Sayahnakritya (evening duties): Sayahna means evening. In the evening, one has to have a wash. Then one has to worship God by chanting hymns or singing devotional songs. Then is the time for study.

Ratrikrtya (duties at night): The duties that one performs after the evening and before going to bed are called Ratrikrtya (duties at night). At this time studies and other necessary work are done. Then one has to sleep chanting Padmanabha which is one of the names of Sri Vishnu.

Ratrikrtya (duties at night): The duties that one performs after the evening and before going to bed are called Ratrikrtya (duties at night). At this time studies and other necessary work are done. Then one has to sleep chanting Padmanabha which is one of the names of Sri Vishnu.

Make a list in the table below of what you do during the periods described above.

Table 1

Period	Works done



Now let us see how we are benefitted from Nityakarma.

Importance and effects of Nityakarma (Regular duties): Discipline can be learned by performing Nityakarma (Regular duty). Scheduled work ends on time. No work is left unfinished. One can be devoted to work and maintain discipline. Regular exercise, sports and diet keep our bodies fit. If the body is healthy, the mind is fresh. If you have a fresh mind, you can concentrate on everything with patience. Our respect and devotion to parents deepen through offering regular Pranam (bowing) to them. We feel love for people too. The regular study gives us good results, broadens our knowledge and brings success in life. Regular worship and prayer deepen our devotion to God. We can feel God in our hearts. We all want a beautiful life and discipline is necessary for a beautiful life. Nityakarmas (Regular duties) habituate us to follow rules. It also keeps our life beautiful and refreshed.

Let us make a routine of our daily work according to the table below and submit the completed list of one week's work to the teacher.

Table 2

Time/Day	Sun	Mon	Tues	Wednes	Thurs	Fri	Sat
Morning duties							
Before-noon duties							
Noon duties							
Afternoon duties							
Evening duties							
Duties at night							





Chapter Two

Section Two

Shaucha, Worship, Prayer, Puja, Festival, Temple and Tirtha



Let us visit a temple today. Let us see how to worship in the temple and how to participate in it.

You must have visited temples to attend worship. Write down in the following box what you have seen while worshipping a deity that is, the experience you have had.

Make a list of what you do as you prepare to go to a temple from home

- What do we see in the temple? There, we see gods and goddesses, prayer and puja, etc. The atmosphere of the temple is a little different, isn't it? There, we see everyone worshipping in clean and holy clothes. They are worshipping God with sincerity. Here, we observed that to go to the temple you have to be clean and tidy. Let us try to learn a little more about the experiences we gained while visiting the temple.

- First, let us discuss Shaucha (purity). It is because when we go to a temple, we first have to be clean and sacred which we call Shaucha. Now we will learn what Shaucha is in light of religion.



Shaucha

Shaucha means purity and sacredness. This sacredness begins in the mind. When we have shaucha in mind, we refrain from bad thoughts, we do not want to harm anyone, and we do not have any evil wishes. If we have shaucha in our minds, we think it is important to be clean in our daily life.

Shaucha means the sacredness of the mind as well as the sacredness of the body. Clean clothes, a clean environment, and clean nature give sacred feelings to the mind of others. Shaucha is a part of religion. The sacredness of body and mind can be brought through shaucha. Saucha is required to make the body and mind fit for sadhana (religious practice). There are mainly two types of shaucha: internal and external.



Internal Shaucha: Internal Shaucha refers to the purity of mind or heart. The purity of mind or heart can be achieved through gaining knowledge, good behaviour, etc. Wishing good for all living beings of the world, thinking well of all, and not hurting anyone while speaking are reflections of a good mind or internal shaucha.

External Shaucha: External shaucha refers to physical purity. We can be externally cleaned with water. We wash our hands and face and take a bath every day. In this way, we achieve external shaucha. Clean clothes also add to external Shaucha.

Cleanliness: Like shaucha, cleanliness is a part of religion. Cleanliness means clean and tidy. We have to be clean during religious service, prayers and worship because, for religious activities, the need for cleanliness comes first. We can not concentrate on religious activities in an unclean state. There are some more examples of cleanliness. For example, tidying up one's clothes, tidying up different things in the house, keeping the surroundings beautiful and keeping the school environment beautiful etc. Cleanliness can be personal or universal.

We have to keep our daily essentials tidy. We have to take care of our bodies. These are personal hygiene. Schools, temples, religious places and other institutions have to be kept clean. The household, the road, the playground, and our surroundings have to be kept clean. This cleanliness is achieved with the participation of all. This is universal cleanliness.

Importance of Shaucha and cleanliness: Shaucha and cleanliness are preconditions for religious practices. Shaucha is an essential part of prayer. Shaucha and cleanliness keep our body and mind healthy. And if our body and mind are healthy, our religious practices can be perfect. We can concentrate on our studies. Universal cleanliness creates a beautiful environment everywhere. Cleanliness is good for everyone indeed.

Let us match the following information in the table below. The information on the right must match the information on the left. One has been done for you.

Left-side	Right-Side
Internal Shaucha is	wishing people well
	taking a bath
	keeping the playground clean and tidy
External Shaucha is	having a wash
	singing
	practising good manner



Upasana (worship) and Prayer

Upasana (worship)

Do we feel happy if we remain at a distance from one whom we want close? Definitely no. We want to sit close to our loved ones. We want to be close to God by sitting close to Him in love or devotion. To be close to God by sitting to Him is called Upasana (worship). There is a lot of information in the scriptures about Upasana (worship). Here, we will discuss all these.

The term ‘Upa’ means near and ‘Asana’ means sitting. Upasana (worship) of God means to be close to God by sitting close to Him. That is, Upasana (worship) is the act by which we can be close to God. Upasana (worship) refers to praying to God with devotion and full concentration. Upasana (worship) is one of the main parts of practising religion. Upasana (worship) is done through puja-Archana, stava-stuti (hymns), meditation, chanting, kirtan, prayer etc. Upasana (worship) purifies our body and mind. We seek the welfare of all through Upasana (worship). We also pray for God's blessings through it.

God can be worshipped in both formed and formless appearances

Sakar (formed) Upasana (worship) is the worship of the formless God in formed appearance. ‘Sakar’ means one who has physical form or embodiment. We worship God as an idol of gods and goddesses. Various gods and goddesses, such as Karthik, Ganesha, Durga, Lakshmi, Saraswati, etc. are embodiments of God’s formed appearance. Devoted worshipers worship God in Sakar Rup (formed appearance). They pray for His blessings.

Formless means having no shape or form. There is no form of Brahman. Brahman is God. Formless Upasana (worship) means to worship God through meditation regardless of any forms of symbols or images. God is formless. For the welfare of the world, formless God takes some forms. One who is formless can appear in forms too. Meditation is the worship of the formless God. Puja is the worship of God in a formed appearance



Worship should be done every day. So, it is a Nityakarma (Regular duty). It is a must to be clean before Upasana (worship). Upasana (worship) can be done by sitting alone and also by sitting together in a group. Upasana (worship) done by a group of people is called Samabata Upasana (collective worship).

Upasana (worship) purifies our body and mind. Upasana (worship) guides us to the right path or religious path. We will perform regular Upasana (worship) for collective bliss.

Prayer

None of us is perfect. Everyone has some wish. We have some demands on our elders as well as on our younger ones. But we do not want something just for our shortage. We also want to live well. We want the welfare of ourselves as well as of everyone. One of the meanings of this wish is prayer. Now, we will learn about prayer.

God is the Creator of everything. He is merciful. Everything depends on His will. We want everything from Him. To want something from God with devotion is called prayer. Prayer is a part of Upasana (worship). We have to be Shaucha before praying to God. We have to be sacred. We have to be humble in mind. We can pray alone or in groups. We pray to God for the well-being of ourselves and all.



Now make complete sentences by adding phrases on the left side with phrases on the right side.

Through Upasana (worship)	we have to be humble.
At the time of prayer	is prayer.
One of the parts of Upasana (worship)	we wish others bad luck.
From dark	we want to go to the light.
Upasana (worship) leads us	to the honest and religious path.
	we can pray for good luck to all.
	we can not help our classmates.



Stava-Stuti (hymns in praise) and Prayer Poems

There are many scriptures in Hinduism. Among them the Vedas, the Upanishads, the Puranas, the Ramayana, the Mahabharata, the Srimad-Bhagavad Gita, the Sri Sri Chandi etc. are notable. There are many Mantras and Slokas (verses) related to God's Stava-Stuti (hymns) and prayer in those scriptures. Forms, qualities, greatness, etc. of gods and goddesses are described there. Besides, great people including Rabindranath Tagore, Rajinikanth Sen, and Atul Prasad have written many prayer-poems in Bengali. Practising these Mantras, Slokas (verses) and prayer-poems purify our minds. The perception of God is felt in our minds.

We will now learn some Mantras and Slokas (verses) and Bangla prayer-poems from the scriptures with meanings.

Upanisada

অসতো মা সদ্গময়
তমসো মা জ্যোতির্গময়।
মৃত্যোর্মা অমৃতং গময়।

(বৃহদারণ্যক উপনিষদ)

Word meaning: অসতো - from dishonesty; সদ্গময় (সংগময়) – to take to the truth; তমসো (তমসঃ)- from darkness; জ্যোতির্গময়- jyotih + gamaya – to take to jyoti (light); মৃত্যোর্মা - Death+ Ma; মৃত্যোঃ - Death - from death; মা- me; অমৃতং- abih + abih + m (mother); গময়- appeared; ma- in front of me; Edhi- to be.

Meaning of the verse: Take me from untruth to truth, from darkness to light, from death to immortality. O self-revelation, please, be revealed to me.

Srimad-Bhagavad Gita

ন হি জ্ঞাননে সদৃশং পবত্রিমহি বদ্যিতে
তৎ স্বয়ং যোগসংসঙ্ক্রিঃ কালনোত্তনি বন্দিতি ॥

(Srimad-Bhagavad Gita 4/38)

Word Meaning: ন = nothing; হি = certainly; জ্ঞানেন = of knowledge; সদৃশম্ = to compare/similar; পবিত্রম্ = sanctified; ইহ = in this world; বিদ্যতে = exists; তৎ = that; স্঵য়ম্ = himself; যোগসংসিদ্ধ = in devotion; samsiddhah = he who is mature; কালেন = in course of time; আঘনি = in himself; বিন্দতি = to feel;

Meaning of the verse: There is nothing more sacred in this world than knowledge. Perfect Yogis duly feel that knowledge in their souls.

Sri Sri Chandi

Sarbamangalamangalye Sibe sarbarthasadhike

Saranye tryambake gauri narayani namoṣtu te. (22/20)

Word meaning: Sarbamangalamangalye – the symbol of the welfare of everyone; Sibe - benefactress; sarbaarthasadhike – all types; Siddhi (benefits) Pradayini- (provider); Saranye – the symbol of shelter; Tryambake – Trinayana (having three eyes); Gauri – fair looking; Namoṣtu te – bow to you.

Meaning of the verse: O Narayani, Gauri, you are the symbol of all welfare, you are the benefactress of all good. You are the giver of all kinds of benefits and you are the symbol of all shelters. You are the Trinayana (having three eyes). We bow to you.

Bangla Prayer- Poem

অন্তর মম বিকশিত করো অন্তরতর হে—

নির্মল করো, উজ্জ্বল করো, সুন্দর করো হে॥

জাগ্রত করো, উদ্যত করো, নির্তয় করো হে।

মঙ্গল করো, নিরলস নিঃসংশয় করো হে॥

যুক্ত করো হে সবার সঙ্গে, মুক্ত করো হে বৰ্ষ।

সপ্তগ্নার করো সকল কর্মে শান্ত তোমার ছন্দ।

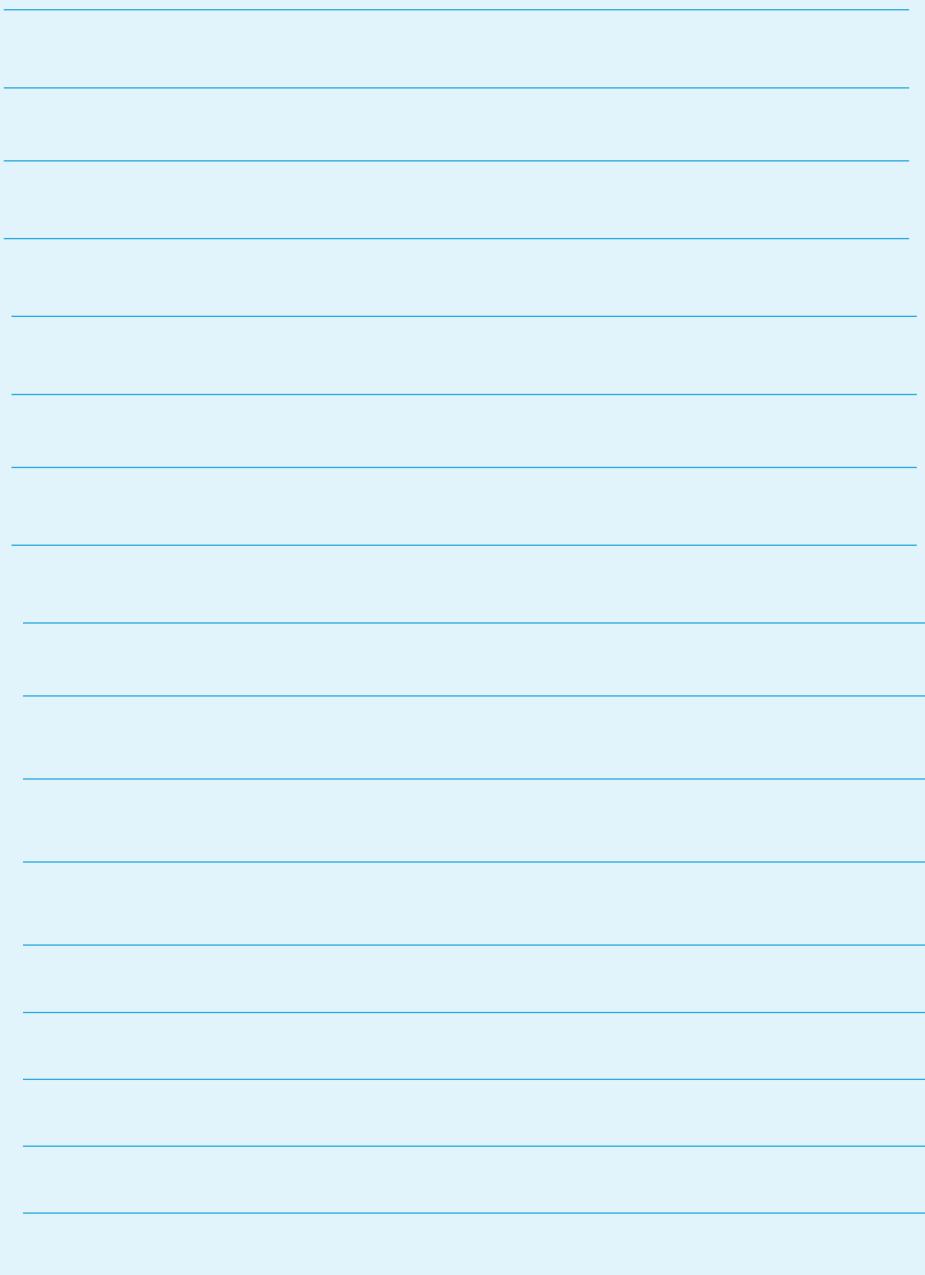
চরণপদ্মে মম চিত নিষ্পন্দিত করো হে।

নন্দিত করো, নন্দিত করো, নন্দিত করো হে॥

(গীতাঞ্জলি)

[Meaning in English] O God develop, purify, brighten, and beautify my heart. O God, awaken me, make me active and fearless. Do good for me and make me sincere and doubtless. Connect me with all and make me free. May your cool rhythm reflect in all activities. Put my heart in the unshaken shelter at your lotus feet. Make me blissful, blissful and blissful.]

Choose a prayer song / Stava-Stuti (hymns) / verse from YouTube or consult about it with your parents/guardians and write it down.



A light blue rectangular frame containing ten horizontal blue lines for writing. The frame has decorative rounded corners on the left side. The lines are evenly spaced and intended for handwriting practice.



Gods and goddesses and Puja-festivals

Gods and goddesses

We have already known that formed appearances of formless God are gods and goddesses. Whenever the various attributes or powers of God take certain shapes, they are called gods and goddesses. These gods and goddesses possess special qualities and powers of God. That is why we perform the Puja of gods and goddesses to gain that particular power or quality. We pay homage to them through Puja. We pray so that they may bless us.

Puja

In Hinduism, God is understood in many ways. He is seen in many ways. God is formless and He is also with bodied forms. God is worshipped both in the formed and formless appearances. Puja is one of the ways of God's Sakar (formed) worship. The term Puja means to praise or pay homage. There are various gods and goddesses as symbols of God. We praise different gods and goddesses. We pay our respect with flowers, fruits and various items. So, the process of performing Stava-Stuti (hymns) and paying homage to God is called Puja. During puja, Mantras are recited and Puspanjali (a handful of flowers) is offered. We perform Arati and meditate for gods and goddesses. We pray for the welfare of all living beings.

The procedural aspect of Puja is its rules and rituals. There are different aspects of arranging Puja. Making of the idol of the god or goddess; a collection of Upachara (things/items needed for the Puja), and prayer to her/him are some of them. These procedural aspects of Puja differ from country to country and region to region. But there is no difference between the basic aspects of Puja. Invocation, giving the offerings, meditation, Puja Mantra, Puspanjali, prayer Mantra, Pranama Mantra etc. are different parts of Puja. We perform Puja every day. Again Puja of different gods and goddesses is organised according to the special time of the month and year. Methods of Puja and Mantras differ according to the gods and goddesses.

However, there are some general rules for performing the Puja of any god or goddess. We must follow those rules. Generally, these rules and regulations are called Puja-bidhi

Importance of Puja

Humans are social beings. It is human nature to live socially. Religion builds a well-organised society. Puja-festivals bear considerable importance from spiritual and socio-economic points of view. Social harmony is created through Puja- festivals. When we all perform Puja together, it becomes festive.

Bringing idols, collecting worship items, decorating the temple, the scent of Dhup (incense), Arati, distributing Prasad, wearing new clothes, etc. create a beautiful and holy feeling in our minds.

As a result of Puja, our sense of brotherhood and friendship is awakened.

Puja brings concentration along with the beauty of the mind. Worship awakens concentration and devotion to the intended god or goddess. Various types of ceremonies are organised on the occasion of Puja, such as religious discussions, cultural events, fairs, etc. Many also publish souvenirs. These events on the occasion of Puja festivals develop our cultural faculty.

Ganesha Devata

Ganesha is one of our most familiar gods. Ganesha is worshipped as Bighnana sakari (one who destroys all obstacles), Siddhidata (one who gives all success) or the god of success.



Ganesha is to be worshipped at the beginning of various holy events, festivals and ceremonies. Ganesha is also known as Ganapati, Binayak, Gajanan, Ekdanta, Hermba etc. Ganesha has a human body with the upper part having an elephant head. That is why Ganesha is called Gajanan. He has four hands and three eyes. He has got a fat body with a large abdomen. His one hand is in the sign of offering boons (Barad mudra) for human welfare. His Bahana (vehicle) is the mouse. Ganesha Devata removes all obstacles to human beings. He gives prosperity and fortune. For this reason, Ganesha Devata is worshipped at the beginning of any work. Hindu businessmen keep pictures or idols of Ganesha Devata in their business establishments. They inaugurate Halkhata (new account) on the Bengali New Year by worshipping the Ganesha Devata. There are many stories of wisdom and heroism of Ganesha Devata in the scriptures.

Procedure of Puja

Ganesha Devata is worshipped on Chaturthi Tithi (fourth day of the new moon) of Shuklapaksha (lighted fortnightly) in the months of Bhadra and Magh. Besides, there is a custom of worshipping Ganesha Deva at the beginning of any Puja. To complete the Puja properly, Puja materials/items have to be collected. The items are Durva (a special grass used in worship), red flower, betel leaf, betel nut, Dhup (incense), coconut, red sandalwood, Modak (sweet), Arti Thala (plate for Arati), fruits, etc. Then we have to sit in a clean seat and worship Ganesha. Ganesha is to be worshipped by chanting "Om Ganapataye Namah". Worship has to be started by burning Dhup (incense) and Dia lamps along with various Upachar (items). Then, we have to meditate on Ganesha, offer Puspanjali (flower offerings) and recite the Pranam Mantra.

Pranam Mantra

একদন্তং মহাকাযং লঙ্ঘোদরং গজাননম্।
বিঘ্ননাশকরং দেবং হেরম্বং প্রণামাম্যহম্ ॥

Word meaning: একদন্তং - one tooth; মহাকাযং- huge body; লঙ্ঘোদরং (লঘু+উদরং)+ - large abdomen; গজাননম্ (গজ+আননম্) - Gaj- elephant; আনন -face; বিঘ্ননাশকরং - one who destroys all obstacles; দেবং- god; হেরম্বং- Hermba; প্রণামাম্যহম্ - (Pranamami + Aham) - Pranamami- to bow; অহম্ - I am.

Meaning of the Pranam Mantra

We pay homage to Herambadeva Ganesha who has one tooth, whose body is huge, who has a long belly and an elephant head (Gajananam) and who destroys all obstacles.

Learning from Ganesha worship

Ganesha is basically a god who destroys all obstacles. Through worshipping Ganesha, all obstacles are removed and we attain success in every work. Worshipping Ganesha brings happiness and prosperity to the family. That is why in Hinduism Ganesha has to be worshipped before any Puja. Praying to or worshipping Ganesha before every work is auspicious. So when we start any work, we will remember Ganesha Dev. We will worship him with devotion according to the rules of worship.

Goddess Saraswati

Saraswati is the goddess of knowledge, wisdom, Learning (Vidya) and music. She is the giver of learning (Vidya) and knowledge. Knowledge is light which dispels darkness. Goddess Saraswati is the one who removes the darkness of ignorance through the light of knowledge. She also removes the darkness of Avidya through the light of Vidya. Goddess Saraswati is also known as Bagdevi, Veenapani, Sarada, Shatarupa, Birja, Mahasweta, Brahmi etc.

Goddess Saraswati's attire is white. Her complexion is as white as a moonbeam. She has a harp and a book in her hands. Her Bahan (vehicle) is a swan. She has a necklace of pearls or Aksamala around her neck.



Goddess Saraswati

Her seat is made of white lotus. White is the symbol of Sattvaguna. Sattvaguna is the symbol of holiness, transparency and purity. So the white colour of Goddess Saraswati also indicates the purity of real knowledge.

Procedure of Puja

Goddess Saraswati is worshipped on the Panchami Tithi (fifth day of the new moon) of Suklapaksa (lighted fortnightly) in the month of Magh (tenth month of the Bengali calendar). Saraswati can be worshipped in the family and also as a socially arranged event. Goddess Saraswati is solemnly worshipped in various educational institutions including schools, colleges and universities. Saraswati is worshipped after making an idol of her formed appearance. The worship process includes decorating the Mandapa, collection of Puja items, such as Palash flowers, marigold, Belpata (wood-apple leaves), paddy, barley, Durba (grass), Amrapallab (mango leaves), various types of fruits including Kul (plums), and Doyat-kalam (ink pot) etc. Then we have to sit on a clean seat facing east or north and make Achamana (absolution) and Sankalpa (resolve). Then, by placing the Ghata (pot), the invocation of the goddess has to be done. That is, the goddess' presence has to be invited. The goddess is to be worshipped by reciting Mantras. At this time conch, Ghanta (bell) and Ululation are sounded. As a ritual of worship, we meditate on Goddess Saraswati, offer Puspanjali (a hand full of flowers) and recite Pranam Mantra.

Mantra for flower offerings

ওঁ সরস্বত্যে নমো নিত্যং ভদ্রকাল্যে নমো নমঃ।

বেদ-বেদান্ত-বেদাঙ্গ-বিদ্যাস্থানেভ্যঃ এব চ।।

এষ সচন্দন-বিল্পত্র-পুষ্পাঞ্জলিঃ ঐং সরস্বত্যে নমঃ

Word meaning: সরস্বত্যে-Goddess Saraswati; Namo (Namah) Namaskar- to bow; নিত্যং- always; ভদ্রকাল্যে- to Bhadrakali; বিদ্যাস্থানেভ্যঃ - places to knowledge; সচন্দন-Sandalwood- Sandalwood; বিল্পত্র-Belpata- wood apple leaves.

Meaning of the Mantra for flower offerings:

I always bow to Goddess Saraswati, Bhadrakali. I also bow to the Vedas, Vedanta, Vedanga etc. I bow to Goddess Saraswati with sandal-scented bilvapatra (wood apple leaf) and flower offerings.

Pranam Mantra

ওঁ সরস্বতি মহাভাগে বিদ্যে কমললোচনে।

বিশ্঵রূপে বিশালাক্ষি বিদ্যাং দেহি নমোহস্তুতে।।

Word meaning: সরস্বতি- O Saraswati; মহাভাগে- Mahabhage; বিদ্যে- knowledge; কমললোচনে- eyes; বিশ্বরূপে-the symbol of the world; বিশালাক্ষি- big eyes; বিদ্যাং- knowledge; দেহি- to give; নমোহস্তু (নমঃ+অস্তু)- Namaskar- to bow; To you.

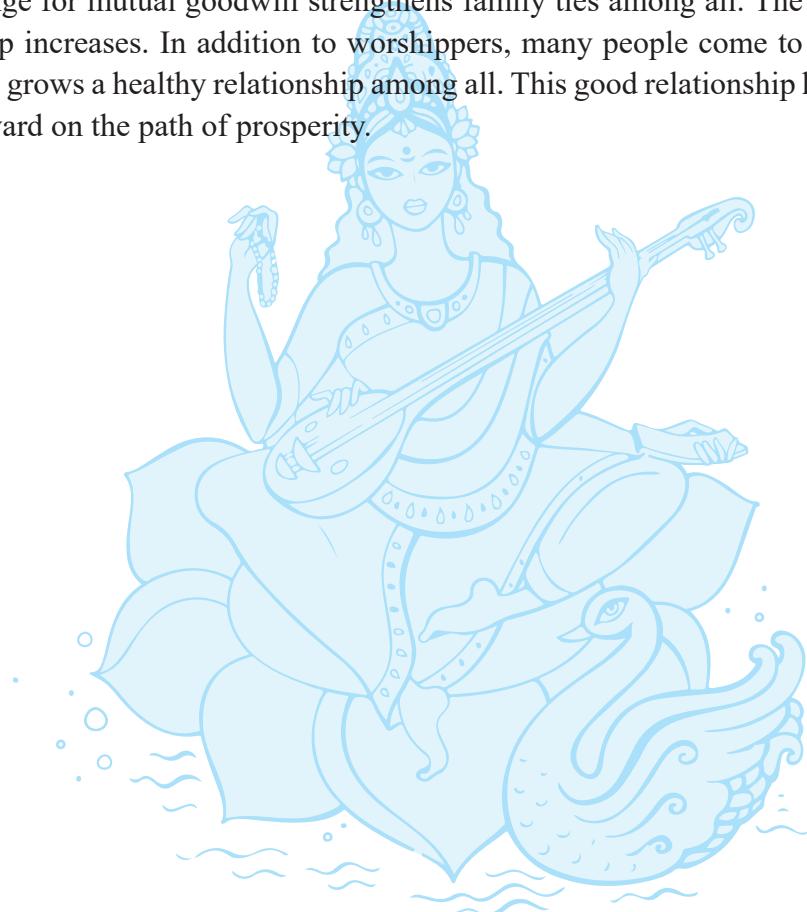
Meaning of the Pranam Mantra:

O Mahabhaga Vidyadevi Saraswati, Kamal Nayana, you are the symbol of the Cosmos. Your eyes are large. You give us knowledge. I bow to you.

Learning from Saraswati Puja

Saraswati is the goddess of Learning (Vidya). Saraswati Puja removes the darkness or ignorance from our minds. We pray to Saraswati for the development of knowledge. The worship of Vidya Devi grows students' passion for acquiring knowledge. Saraswati Puja is very important from a social point of view. Hindu students of schools, colleges and universities celebrate this day with great devotion. Through Saraswati Puja, learners' concentration on acquiring knowledge increases. They develop such strong morale that they become optimistic about their future dreams. So they humbly offer flowers to Vidya Devi Saraswati.

On the day of Saraswati Puja, worshippers from all walks of life gather at different puja mandapas to lay flower offerings at the feet of the Goddess. Getting together, they engage in talks on various issues which helps spread knowledge. On the other hand, the exchange for mutual goodwill strengthens family ties among all. The depth of the relationship increases. In addition to worshippers, many people come to the place of worship. It grows a healthy relationship among all. This good relationship helps society move forward on the path of prosperity.





Parvan (Festival)

Parvan is an event or festival centred on an occasion. A Festival means a joyous occasion. Puja-parvan means the occasion that makes the puja ceremony joyful and creates deep devotion to gods and goddesses. The Puja-festivals include the making of idols, decorating temples or our house, and arranging various musical instruments, especially dhak, dholak (both are drums), bells, chime bells (Kara taals), brass, conch, etc. Exchanging greetings with everyone, eating and drinking, arranging various fun events, wearing well-groomed and clean clothes, etc. are also part of the festivals.

Nabanna is a traditional universal festival of eternal Bengal. The term Nabanna means new food grain. The first day of the month of Agrahayan (the eighth month of the Bengali calendar) is known as Nabanna festival Day.



Nabanna Festival

This festival is celebrated after harvesting Aman paddy in the month of Agrahayan. Nabanna is the name given to the blessed festival which is celebrated with the harvest of Aman paddy and the food made from fresh paddy rice, various types of pitha-payes (cake and rice pudding) etc. Then the smell of new rice hangs in the air all around. This is a seasonal event. On this day the goddess Lakshmi, the presiding deity of the grain harvest, is worshipped.

Poush Sankranti

The last day of the Bengali month of Poush (the ninth month of the Bangala calendar) is called Poush Sankranti. Poush Sankranti is a special festival in Bengali culture. The term Sankranti is known somewhere as ‘Sackharin’. However, in Bengali society, the two festivals of Poush Sankranti and Chaitra Sankranti are significant. However, Poush Parvan or Poush Sankranti is also called Makar Sankranti. Poush Sankranti is celebrated on the last day of Bengali Poush month. On this day Bengalis organise various festivals including pitha festival, kite flying, etc. They become jubilant in joy.



Poush Sankranti Festival

Find out the correct/incorrect from the following sentences.

- Ganesha's body is like an elephant's.
- Goddess Saraswati removes the darkness of ignorance with the light of knowledge.
- Goddess Sri Lakshmi is worshipped in Nabanna because she is the goddess of power.
- Pousha Sankranti is a festival.
- Remembering or worshipping Lord Ganesha after all deeds is blessed and auspicious.

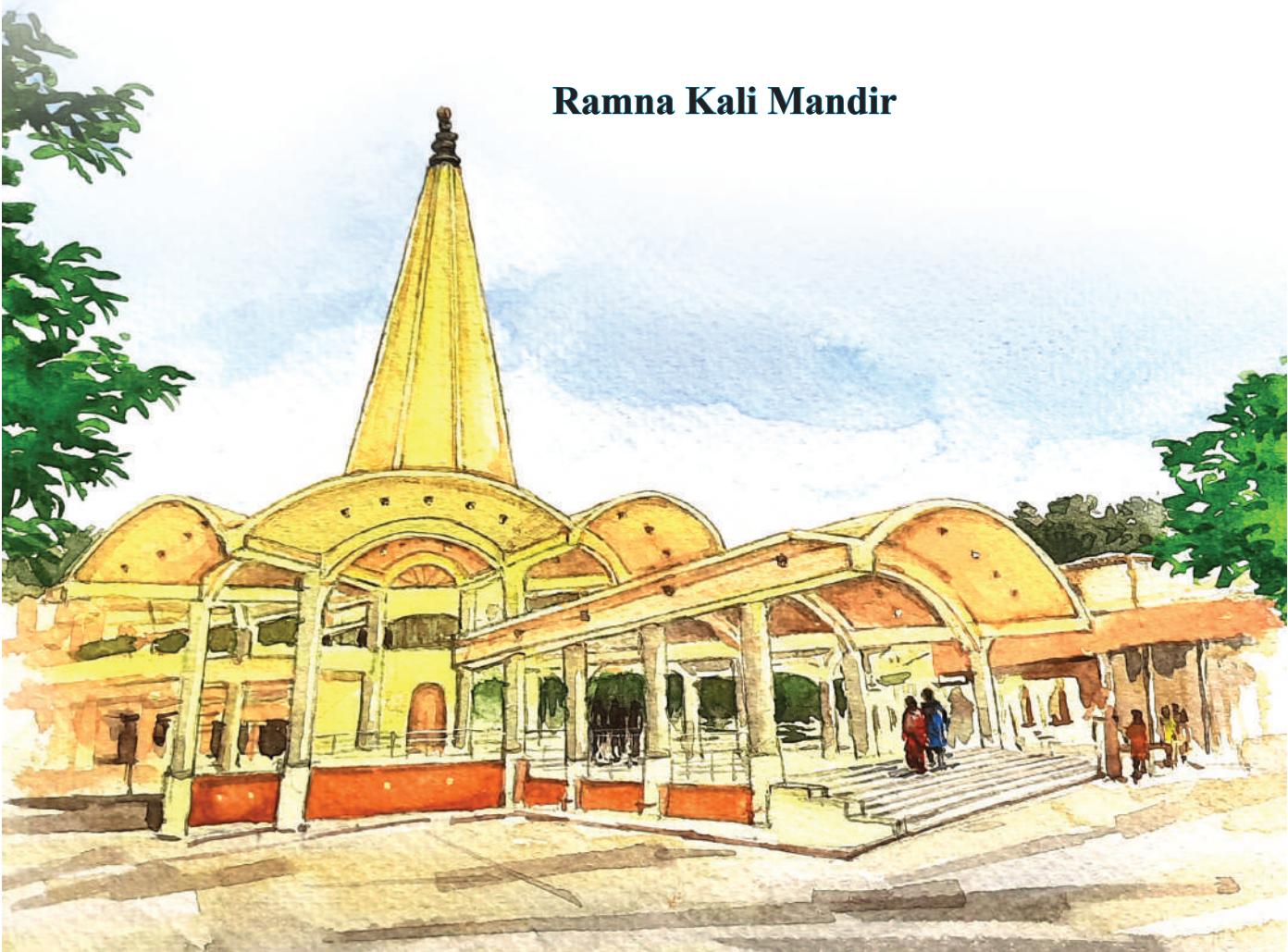


Temples and Pilgrimage Sites

Temples

Temple is the place of gods. There are idols of gods and goddesses in temples. We worship gods and goddesses in the temple every day. So the place where we keep idols of gods and goddesses and worship them is called a temple. Usually, temples are named after gods and goddesses. For example, there are Durga Temple, Shiva Temple, Kali Temple, Krishna Temple etc. Temple is a holy place. If we go to a temple, we can get holy blessings. Our body and mind become sacred. Devotees go to temples and worship gods and goddesses. They show devotion to God. They pray for their desire for fulfilment and peace for themselves, as well as for all. Visiting and seeing gods and goddesses in temples raise our devotion of heart. We can get our peace of mind. So, we all will go to temples. Here we will know about a temple.

Ramna Kali Mandir



Temples

Ramna Kali Mandir: One of our famous temples is Ramna Kali Mandir. It is located in Dhaka. The temple is many centuries old. On March 27, 1971, Pakistani invaders destroyed the Ramna Kalibari temple. Many people, including temple Sabayet (attendant), were killed in the attack. Ma Anandamoyi's Asharam was situated near the temple. This Asharam was also destroyed. The present temple is located a short distance from the previous place. The temple has been newly built with beautification. There is a big pond in front of the temple. There is an Ashram of Ma Anandamayi on the temple premises. Anandamoyi was a nun. She had spiritual power and is revered as a devotee. There are many more temples here including Kali Temple, Durga Temple, and Ma Anandamayi's Ashram.

Chandranath Dham



Tirthaksetra (Pilgrimage site)

A Tirthaksetra (Pilgrimage site) is a sacred place associated with the names of gods and goddesses, Avatars or great men and women. When you visit a Tirthaksetra (Pilgrimage site), religious feelings arise in your mind. Our body and mind become sacred. We gain holy blessings. All sins are removed and there remains no animosity towards anyone.

There are many Tirthaksetras (Pilgrimage sites) in Bangladesh and India. They are namely, Chandranath Dham, Langalband, Gaya, Kashi, Vrindavan, Puri, Mathura, Navadwip, etc. Numerous pilgrims from home and abroad come to make a pilgrimage to these holy lands. Now, we will learn about Tirthaksetra (Pilgrimage site).

Chandranath Dham:

Chandranath Dham is a famous Tirthaksetra (Pilgrimage site) in Bangladesh. This holy place is located at Sitakunda Upazila of Chattogram district. This Tirthaksetra (Pilgrimage site) is built around a Shiva Temple on Chandranath hill. One of the names of Shiva is Chandranath. There are many more religious institutions around this pilgrimage site on the Chandranath hills such as Shambhunath Temple, Birupaksha Temple, Bholanath Giri Seashram, Dol Chattar, Sri Krishna Temple etc.

Chandranath Dham is a wonderful site in Sitakunda. Lord Shiva is worshipped on the Chaturdashi Tithi night of Krishna Paksha (dark fortnightly) in the month of Falgun (eleventh month of the Bengali calendar) at Chandranath Dham. As this Tithi is associated with the name Shiva, it is known as Shiva Chaturdashi. Many people gather at Chandranath Dham on Shiva Chaturdashi.

At this time, various ceremonies are held here. Fairs are organised. Numerous devotees gather here from far and wide. When we go to Chandranath Dham, our minds become calm and holy.



Chandranath Dham

Let's match the following table. Match the information on the right side with the information on the left side.

One has been done for you.

Temple	Chandranath Dham
	Ramna Kali Temple
	holy place
Tirthaksetra (pilgrimage site)	abode of god
	visiting there, we can gain holy blessings
	Ramna Kali Temple



Yoga



Look at the above pictures carefully and describe below the sitting postures of Devadeva Shiva, Gautama Buddha and Swami Vivekananda in the pictures.

- Here, sitting in meditation is a form of yoga. Now, let us know more about the different types of yoga and how to practise them.

Yoga is a way of worshipping God. In general, the term “yoga” means associating something with something else. However, in the case of practising religion, yoga means concentrating on God.

Asana is a part of yoga. The way we can keep our body in a steady position to practise yoga without causing any pain is called yoga Asana. There are some general rules to follow in yoga practice. Only then we can get benefits from it. By practising yoga regularly, we can keep our bodies safe from various diseases. As a result, our body becomes completely healthy, strong and beautiful. The mind also becomes happy and peaceful. We can concentrate on all our activities.

Both body and mind are important in worship. Our religious practices proceed in support of our bodies. So keeping our body healthy is a precondition for Sadhana (religious rigour/practice) and yoga is a process of keeping this body and mind healthy. That is why sages since ancient times have instructed us to practise yoga as a way to keep our body and mind healthy. There are many types of yoga, such as Padmasana, Shavasana, Siddhasana, Gomukhasana, Sarvagasana, etc.

Every work has some rules and regulations. Similarly, there are some rules and regulations for practising yoga. For example, we have to practise yoga at certain times in the morning and evening. We should not practise Asana on a full stomach or an empty stomach. We should not practise it on a soft bed. We should wear loose and light dresses while practising Asana. Breathing should remain normal. According to the rules, after practising each Asana, one has to rest in Shavasana.

Importance of Yoga

Regular yoga keeps our bodies healthy and stable. An Asana is a particular posture. In this posture, every muscle, nerve and gland of our body is exercised. It increases the activeness and vitality of our body and mind. The body structure becomes beautiful and graceful. The blood circulation of our body becomes purified. Yoga plays an important role in reducing body fat and curing thinness. Yoga relieves body fatigue and restlessness of the mind. Through yoga, we can engage ourselves in spiritual discipline. Among various Asanas, we will now learn the details of Padmasana and Shavasana.

Padmasana

Now, we will know about a beautiful Asana. Seeing this Asana, you may have the impression of a lotus in bloom. That means the Asana looks like a lotus. That is why the name of this Asana is Padmasana.



Rules of practising Padmasana

To practise Padmasana, you have to sit on a flat surface with two legs spread out in front. Then the right leg should be bent from the knee and placed on the left knee. Again the left leg should be bent and placed on the right knee. The ankles of both feet will touch the lower abdomen. The two knees will also touch the seat/surface. You should make sure that the knees are not in a high position. You have to sit up straight. The head, neck and spine will remain straight.

Your breathing will remain normal. After sitting for one minute, you should spread your legs. Then you have to change your leg and sit again. That means the left leg should be placed on the right. In this way, you have to practise three or four times in the beginning stage for one minute at a time. You should take a rest in Shavasana for fifteen seconds after each turn.

Benefits : Padmasana is good for health. We can get longer life. It helps increase attention and concentration on any work. Padmasana is very useful for students.

Shavasana

We will learn about a very interesting Asana. The name may seem weird. But you need not worry. The name of the Asana is Shavasana. You have to lie down like a corpse in this Asana. Hence its name is Shavasana.



Shavasana

Rules to practise Shavasana

To practise Shavasana, you have to lie down on a hard surface and spread your legs long. There will be a gap of about one foot between the two legs. You have to keep your ankles inside while the fingers will remain on the outer side. The hands have to be placed vertically on either side of the body, slightly away from the thighs. You have to keep two palms half-open. There will be no stiffness. Now, you have to slowly breathe in and out normally. This Asana is to be practised for 10 to 15 minutes at a time. But if you can practise it for half an hour, it will be better. However, this Asana should be practised for at least 5 to 10 minutes after any other Asana in daily yoga practice.

Benefits

By practising Shavasana we can remove our body fatigue. Our mind remains calm. The body becomes healthy and strong. Our muscles and nerves become relaxed. The blood circulation of our body improves. Blood pressure remains under control. Shavasana is very beneficial after hard work and study

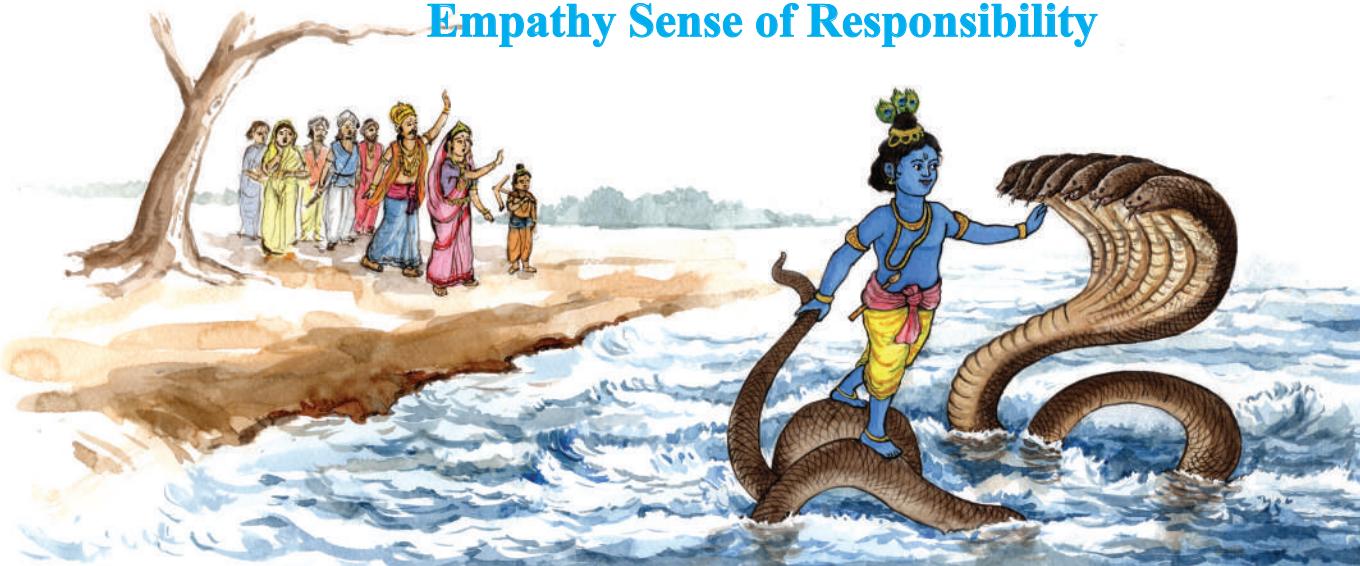
Write down the rules of practising yoga and the reasons for practising it.



Chapter Three

section One

Human Qualities-Morality, Humanity, Empathy Sense of Responsibility



- Let us perform a short drama. The dialogues of the drama are written below.

In Kalindi Lake, there lived a poisonous snake named Kaliya. The lake water became poisonous due to his poison. Many animals in that area died from drinking that water. Sri Krishna with his friends was playing on the lakeside field. Some friends of Krishna drank that water and died instantly. All the boys became terrified and tried to find out the cause of that. That moment, Krishna appeared there.

Sri Krishna : Tell me what happened.

First cowboy friend : Why, don't you know, a very terrible seven-headed snake has come to the Kalindi lake! It has poisoned the lake water. Fishes are dying! Fishes in the lake are dying.

Sri Krishna : Oh my God!

Second cowboy friend : That's not all. A few of our friends also died from drinking that water.

Third cowboy friend : Many animals in our area have also died. (All started to cry)

Human Qualities-Morality, Humanity, Empathy Sense of Responsibility

Fourth cowboy friend : Where'll we get drinking water from now?

Sri Krishna : Don't be scared. I'm just driving the snake away.

All of Krishna's cowboy friends (in one voice): Don't try to do that, friend! He's a deadly snake!

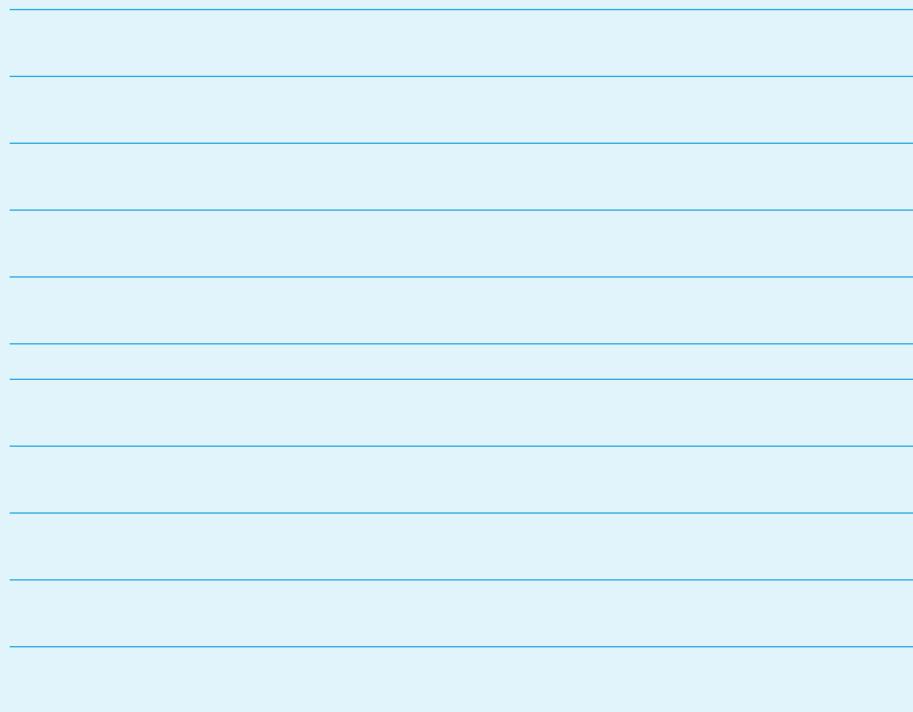
Sri Krishna : Don't worry. No need to fear at all. Nothing's going to happen to me.

Villagers along with the cow-keeper boys saw some rays of hope.

To save villagers, Sri Krishna boldly fought and beat the snake. The snake was actually Kaliya Naga (a poisonous snake). Kaliya came to know the real identity of Sri Krishna. Then he begged his pardon. Sri Krishna was God Himself. He was full of forgiveness. So he forgave Kaliya on the human ground. He drove Kaliya from the lake. Local people were saved from the snake. Their lives were saved. All began to praise Sri Krishna.

You must be very happy performing in the play. We find here that Sri Krishna came forward to save the lives of local people along with his own friends disregarding his own safety.

Now, we will write such a story as this full of human and moral qualities in light of our experience.



A blue rectangular frame with rounded corners, containing ten horizontal lines spaced evenly apart, intended for students to practice handwriting or writing their own story.

We live in society. There are both good and evil sides in society. But we all cannot understand which is good and which is bad. However, it is very important to understand what good or bad is. It is because if we do not act well, we cannot remain well and our society cannot be a better place to live in. One must have the knowledge to understand good and evil. This knowledge of understanding good and evil or good deeds and evil deeds is called principle. The quality which is associated with this principle is called morality. Tolerance, humanity, sympathy, and responsibility are all associated with morality. There are many theoretical discussions about morality in Hindu scriptures. Along with those, there are many exemplary stories. Through these, we can gain moral education. Now, we will learn about empathy and responsibility. Here, we will learn from the exemplary stories narrated in the scriptures.

The Humanity of Swami Vivekananda

Vivekananda was born in 1863 in Kolkata (then Calcutta) in West Bengal, India. His father's name was Bishwanath Dutt and his mother's name was Bhubaneswari Devi. He was a young man in his 30s when he moved to the United States in 1893. At that time, he attended the World Congress of Religions in Chicago, America. At this conference, he gave a speech on Hinduism. His speech was acclaimed and he became the best speaker. This speech made him a world-renowned figure. He returned to the country from America in 1896. He was given a grand reception in Kolkata and was hailed at home and abroad. His name spread all over the world. But on top of these names and fame, he was known as a humanist and a humanitarian. His human service is incomparable. Here is an ideal example.

On his return from America in 1896, he undertook many tasks and planned for many tasks. In the meantime, he got invitations from abroad to give speeches at various religious gatherings. A few days later a plague epidemic broke out in Kolkata. We know about the Corona pandemic. The plague was more severe than the corona.

Many people died every day from the plague epidemic. It was said that about three per cent of the people of Kolkata fled from the city in fear of death. Vivekananda stopped all his work. His only job was to care for and cure plague patients. He held a meeting with his followers' saints and monks. He said to them, "We will not stay away from plague patients for fear of death; we will give them medicine and arrange medical services." He also said, "If necessary, we will sell the land of the monastery for money. We are ready to give our lives." There was a lot of dirt on the road at that time.

Those sweepers who had the job of cleaning the dirt were not working on the street for fear of death. As a result, germs spread from the dirt. Even in such a situation, it was very necessary to clean the dirt to protect people from the attack of the disease.

Vivekananda came out on the streets with his saintly brother and followers. They began to clean the road with brooms. Sister Nivedita, a disciple of Vivekananda, was also engaged in sweeping the road with a broom. Seeing them, the sweepers also came back on the street. They started their job again to clean the roads and streets. Vivekananda told through the pamphlet and told everyone, "Death will come to everyone. Cowards suffer death again and again. Mother is giving us fearlessness. No fear, no fear." Vivekananda went to the plague patients with his followers. Through their tireless efforts, many plague patients were cured. Many came back from the brink of death. Thus Calcutta was free from plague.

There is no comparison of this human service of Vivekananda. He served the common people. Throughout his life, he thought of common people. For him, to serve human beings is to serve God. One of the names of God is Narayan. He worshipped more the human Narayana than the god Narayana. This is not easy at all. It is not easy to serve the common people in the place of God. Vivekananda said, "My greatest god is Papi (sinner) Narayan, Tapi (sinful) Narayan, the poor Narayan of all nations."



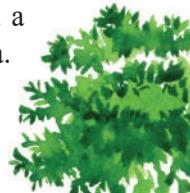
Swami Vivekananda

Empathy

We live together. No one lives alone. It is not possible to live alone. We become unhappy at the sorrow of others. We also become happy at others' happiness. We all have sorrows. Some of us have more sorrows while others have less. We go to a sad person and console them. We also sympathise with them.



Expressing this sympathy and console is called empathy. Now, let us tell you a story about empathy. That story is very old. The story is from the Ramayana. Now, let us tell the story.

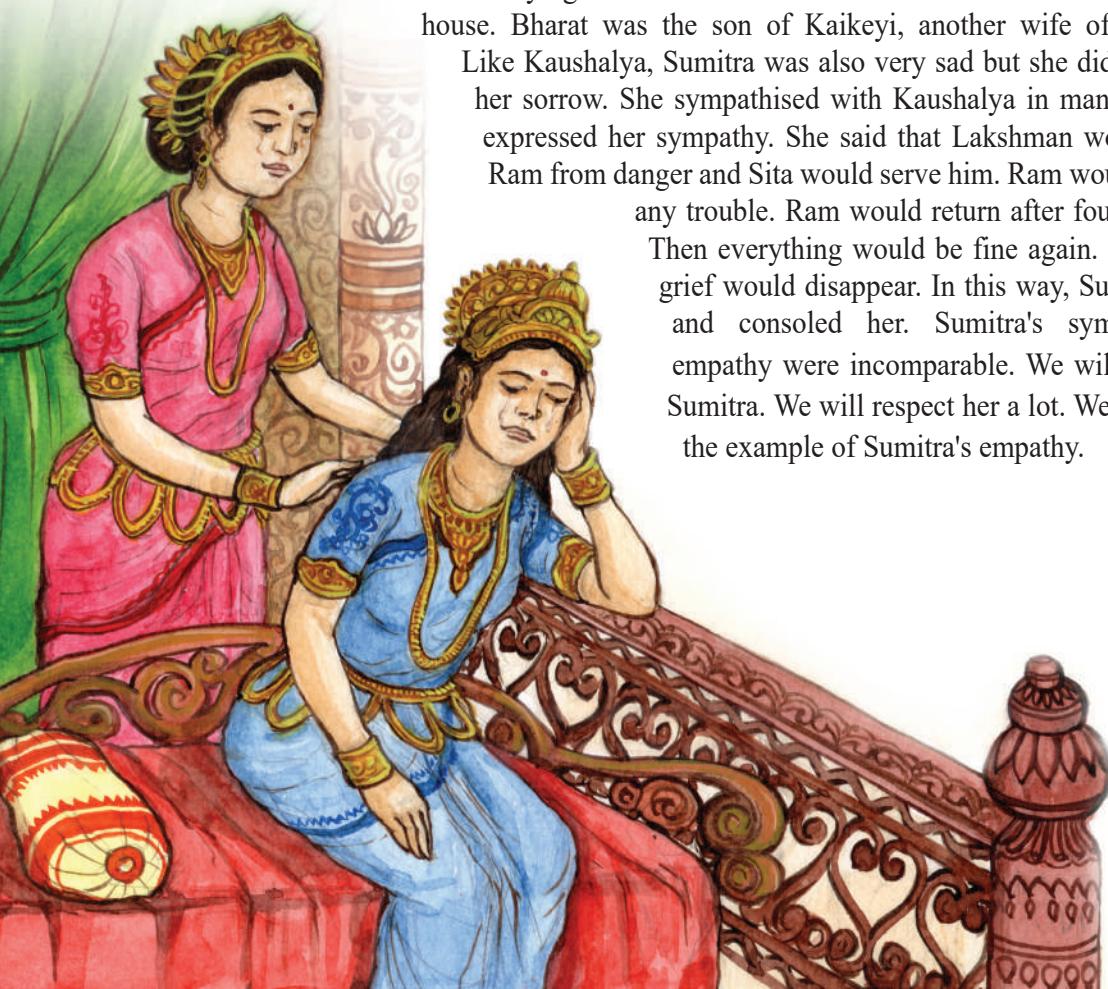


This story is from the Ayodhya Kanda of the Ramayana. Ramchandra went to the forest to carry out his father's promise. It was not just for a day or two, but for fourteen years. Ramchandra was accompanied by his wife Sita and brother Laksman. Ramchandra's mother was Kaushalya. She was crying a lot because her son and daughter-in-law were leaving. It was natural to be sad and cry. Then Sumitra came to console her. Sumitra was the stepmother of Ram and another wife of King Dasaratha. Sumitra's son was Lakshman. He was going with Ram. Sumitra's other son was Shatrughna.

He was staying with his elder brother Bharat at his maternal uncle's house. Bharat was the son of Kaikeyi, another wife of Dasaratha.

Like Kaushalya, Sumitra was also very sad but she did not express her sorrow. She sympathised with Kaushalya in many ways and expressed her sympathy. She said that Lakshman would protect Ram from danger and Sita would serve him. Ram would not have any trouble. Ram would return after fourteen years.

Then everything would be fine again. Kaushalya's grief would disappear. In this way, Sumitra spoke and consoled her. Sumitra's sympathy and empathy were incomparable. We will remember Sumitra. We will respect her a lot. We will follow the example of Sumitra's empathy.



express her sorrow. She sympathised with Kaushalya in many ways and expressed her sympathy. She said that Lakshman would protect Ram from danger and Sita would serve him. Ram would not have any trouble. Ram would return after fourteen years. Then everything would be fine again. Kaushalya's grief would disappear. In this way, Sumitra spoke and consoled her. Sumitra's sympathy and empathy were incomparable. We will remember Sumitra. We will respect her a lot. We will follow the example of Sumitra's empathy.

Sense of Responsibility

Now, we will know about an extraordinary man. We will know about his responsibility. We know about duty and responsibility. When someone is asked to carry out some duty, the charge of that particular task is called responsibility. Each of us has some responsibilities. We should carry out that responsibility. So, to carry out one's responsibility properly is called a sense of responsibility. Now, we will know about an extraordinary responsible man. He is Bharat. We know about the Ramayana. One of the kings of the Ramayana was Dasaratha. He was the king of Ayodhya. Dasaratha had three wives. They were Kaushalya, Kaikeyi and Sumitra. He had four sons from three wives. Kaushalya's son was Ramchandra. Kaikeyi's son was Bharat and Sumitra's twin sons were Laksmana and Shatrughna. Ram is the eldest of the brothers. Dasaratha arranged for his eldest son Ramchandra to be enthroned. But Kaikeyi stopped him to do it. She said that her son Bharat had to be enthroned. At one time in the past, Dasaratha wanted to give Kaikeyi two Bara (Gifts/wishes to be fulfilled). Kaikeyi asked for that two Bara (Gifts/wishes to be fulfilled). In one Bara, Bharat would be king. In another Bara, Ramchandra would go into exile for fourteen years.



Ramchandra went to the forest to carry out his father's promise. Ramchandra was accompanied by his wife Sita and brother Laksman also. King Dasaratha died in the grief of his son. Bharat did not know anything about these incidents because he was then in his uncle's house. Shatrughna was also with Bharata.

Bharat was informed of all the news. He returned to Ayodhya. He listened to everything. He was very angry with his mother.

He became very sad. He did not want to be king. He went to the forest to bring the elder brother Ramchandra back. But Ramchandra did not return despite his request. Then Bharat asked Ramchandra for his two shoes. He said those shoes would be on the throne. He would run the state as a servant for Ramchandra.

Bharat was king for fourteen years. But he was a king by name. Ramchandra was the real king. He was only the acting king for Ramchandra. For fourteen years Bharat did not enjoy any luxury of a king. He lived like common people. Ramchandra was in the forest. Roaming here and there in the forest, he suffered a lot. Bharat remembered those. Although he was the king living in the palace, he remained like a forest dweller. But in those fourteen years, he developed the state a lot. The people of the kingdom were happy. After fourteen years, Ramchandra returned to Ayodhya. Bharat returned his kingdom to Ramachandra. Bharata's respect and love towards his elder brother are incomparable. His sense of responsibility is also incomparable.

Bharat is an ideal man for carrying out duty and responsibility. He is a wonderful man. Bharata is forever remembered for his sense of responsibility. We will also follow him forever. We will remember the ideal of Bharat. We will follow Bharat.

Now let us match the following table. The information on the right has to be matched with the information on the left. One has been done for you.

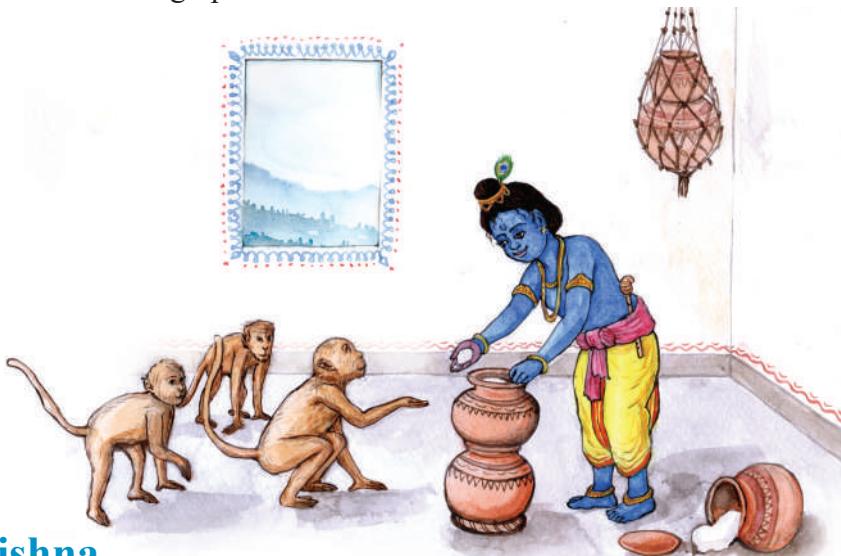
Morality	is to help someone in danger
Humanity	stands by others in their danger
Empathy	is to wish for others' sorrows
Sense of Responsibility	to do good deeds
	to keep promise

Chapter Three

Section Two

Ideal Biography

Some people in our society always talk about the welfare of all. They love everyone. They do not think too much of themselves. We call these people great men. We also call them Sadhak (devotee) and ideal people. We should follow their biographies. We too can be good people if we discuss the biographies of ideal people and follow them. Many of these ideal people have supernatural qualities. Many also gain divine power. We will discuss the biographies of some of them. Sri Krishna is the best of all.



Sri Krishna

The biography of Sri-krishna is incomparable. He has done many things from childhood to the end of his life. He has done numerous activities. Here we will know only some of his childhood incidents.

Sri Krishna was born in Mathura on Astami Tithi of Krishnapaksha (the eighth day of the new moon in the dark fortnight) in the month of Bhadra (the fifth month of the Bengali calendar). Due to his birth, this date is known as Janmashtami. Krishna's father's name was Basudev. His mother was Devaki. Devaki was a cousin of King Kangsa of Mathura. She was Kang's first cousin. Kangsa was very oppressive. He was so oppressive that he dethroned his own father Ugrasena. Kangsa imprisoned his father and became king himself. Kangsa came to know from the prophecy that Devaki's eighth child would kill him. Knowing this, he also started torturing Basudev and Devaki. He kept the two of them in jail. He killed Devaki's six children. The seventh child survived miraculously. The name of this child was Balaram. Balaram grew up in Nandaraja's house in Gokul. Sri Krishna was the eighth child of Basudev and Devaki. At the time of Krishna's birth, there was a heavy storm and rain at night.

Basudev managed to escape from jail with Krishna with great difficulty. The river Jamuna flowed through Mathura. Gokul was on the other side of the river Jamuna. Basudev crossed the Jamuna and took Krishna to Gokul.

There was Nandaraja's house. Nandaraja was Basudev's friend. Basudev went to Nandaraja's house. Going there, he saw that Nanda's wife Yashoda gave birth to a baby girl. Basudev left Krishna beside Yashoda and brought the baby girl with him. He put the baby girl beside Devaki. No one knew about these incidents. The next morning Kangsa went to see Devaki. He saw that Devaki gave birth to a baby girl. Kangsa took the girl and threw her on a rock. But the girl did not die. Instead, the girl went upwards and said, 'Kangsa, whoever will kill you is born somewhere else.'

After hearing all these, Kangsa was about to be mad. He planned to kill all the children of Mathura and Gokul. He sent his followers in disguise to Gokul. Those followers belonged to the demon and Rakshas class. They had miraculous powers. They could take many forms. Many children were killed by them.

Krishna was growing up as the son of his foster parents Nanda-Yashoda. He was growing gradually. One day Krishna was lying in a cart. Ma Yashoda was at a little distance.

Not finding his mother, Krishna threw his arms and legs and started crying. The cart was broken by the powerful child Krishna's kick. Everyone believed that a demon was hiding in the cart. The demon also died with the broken cart.

Another day a Rakshasi (demoness) named Putna came. She came as a beautiful lady. She took Krishna from Yashoda. She began to caress Krishna. Then she went at a little distance and breastfed Krishna. The fact was that Putna had poisoned her breasts. The intention was that Krishna would die by drinking this poisoned milk. But Krishna suckled in such a way that Putna started screaming. Her eyeballs came out. Going too far, she fell and died.

Then, one day a demon named Trinavarta came. He blew Krishna away with a strong dust storm. But Krishna went upwards and put his arms around Trinavarta's neck tightly. Trinavarta died under the intense pressure of Krishna.

Being an adult, Krishna reformed society and religion. He established the ideology of politics. He was the charioteer of Arjuna's chariot in the battle of Kurukshetra. We have got the nectar-like sermons of the Gita from his mouth.

Sri Krishna is our ideal. He is Supreme God. But he set all the standards as a human being. We will discuss his ideal biography. We will enrich ourselves and get strength from it. We will be inspired to be ideal people.



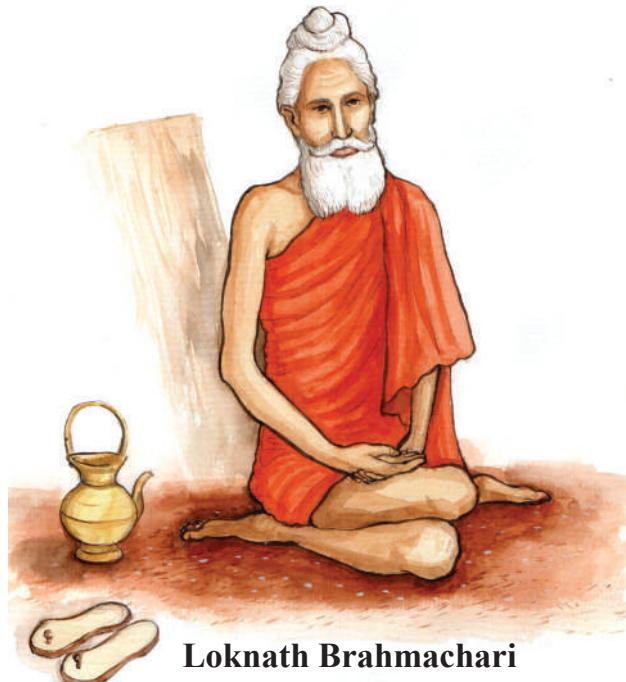
Loknath Brahmachari

Loknath Brahmachari is a great man. He was born in 1730 AD in a village called Chakla in the 24 Parganas district of West Bengal. His father was Ramkanai Chakraborty and his mother was Kamala Devi. Ramkanai Chakravarti wanted one of his sons to be a Brahmachari. Loknath fulfilled his father's wish. He was initiated by Acharya Bhagavan Ganguly. He became an initiated disciple of Bhagavan Ganguly. His dear friend Benimadhab also took initiation from Bhagavan Ganguly. One day they left home. Under the supervision of the Guru, they were engaged in hard Sadhana (spiritual practices). They underwent hard Sadhana (spiritual practices) in Kalighat, Kashidham and the Himalayan mountains. Thus twenty-five years passed. Then they went on a tour of the country. They travelled to Afghanistan, Mecca, Medina and China. Then they came back to the Himalayas for hard Sadhana (spiritual practices). At one point, according to the direction of the Guru, the two friends separated. Benimadhab went to Kamakhya temple in India. Loknath Brahmachari came to Daudkandi in Comilla district of Bangladesh. From here, he started to serve human beings. One day Loknath Brahmachari was meditating under a banyan tree. At that time a poor man named Vengu Karmakar came there.

He held Loknath Brahmachari's legs. He was charged in a criminal case. He was in danger of being severely punished in the trial.

He earnestly prayed to Loknath Brahmachari to save him from this great danger. He was released from the case by the grace of Loknath. Vengu Karmakar later accepted his discipleship. He was with Loknath until his death.

Loknath Brahmachari was endowed with supernatural powers. Many sick people were cured with his touch and they were saved from danger. Once a terribly contagious disease spread in the village next to Bardi. All the people were fleeing from the village. Loknath forbade them to flee.



Loknath Brahmachari

By his grace, those who were infected with the contagious disease were cured. This increased people's faith in him. Thus, Loknath was known as 'Baba Loknath Brahmachari'. His fame spread in the country and abroad.

Loknath Brahmachari loved not only people but also animals and beasts equally. The Ashram of Loknath Brahmachari is located at Bardi village of Sonargaon Upazila of Narayanganj district. There were many birds and animals. He fed and attended to them with his own hands. Birds came and sat on his body without fear. He perceived the presence of Brahman in all living beings. The bliss that was found in the welfare of living beings was Brahmananda (happiness like attaining Brahman) to him.

Baba Loknath was an ideal great man. There was no discrimination against him regarding race, religion or caste. He looked at everyone in the society equally. For this reason, he was revered and respected by all. He perceived that to render service to all living beings is to serve God. That is why he always engaged himself in the service of living beings. He also taught his disciples about the service of living beings. The great man Loknath passed away at the age of 160 in 1890 at the Ashram of Bardi. At present Bardi is an important pilgrimage site.



Daksineswar Kali Temple

Rani Rashmoni

Rani Rashmoni was a great lady. She was born in 1793. She was born in a village called Kona near Halishahar in Calcutta. Her father's name was Harekrishna Das. Her mother's name was Rampriya Dasi. Harekrishna Das's occupation was house making and farming. After her birth, mother Rampriya named her daughter Rani. Later her name was Rashmoni. She was married in 1804 AD. Landlord Rajchandra Das was her husband. She was born into a poor family but she got the position of a queen. They had four daughters - Padmamani, Kumari, Karuna and Jagdamba.

Rajchandra was a very hard-working and generous man. His behaviour was amiable. With him, the inspiration from his wife Rashmoni was also associated. This landlord's family did a lot of public welfare work. They helped many helpless families. The marital life of Rajchandra and Rashmoni did not last long. Rajchandra died at the age of 49. As a result, all the responsibilities of the landlord fell on Rashmoni.

Rashmoni did a lot of public welfare activities. One of the notable works was the renovation of Jagannath Ksetra in Puri. Once she went to the holy land Jagannath Tirtha. The roads there were very dilapidated. It was very difficult for the pilgrims to move. Rashmoni repaired all the roads. She also made three crowns for the three gods. The three gods and goddesses were Jagannath, Balarama and Subhadra. Three of the crowns were studded with diamonds. It took sixty thousand rupees to make the crown. Rashmoni was also very spirited. Once the British government imposed a tax on fishermen for fishing in the Ganges. The fishermen could not afford to pay taxes. They became very helpless.



Rani Rashmoni

They went to affectionate Rani Rashmoni. Rashmoni took a lease of the Ganges from the British government with money. That part of the Ganges then came under the control of Rashmoni. Rashmoni stopped the passing of English ships in the Ganges. The English were then forced to compromise with Rashmoni. Fishermen got the right of fishing without taxes. A significant contribution of Rani Rashmoni was the construction of the Kali temple at Dakshineswar. People believed that she got the instruction to make the temple from Ma Kali. She bought land on the bank of the Ganges and built the Kali Mandir. Rani used to worship there every day. Once a poor Brahmin named Gadadhar got the responsibility of the priest of the temple. He later became Ramakrishna Paramahamsadeva. Swami Vivekananda was the famous disciple of Ramakrishna. Rani Rashmoni died in 1861 AD. She was born into an ordinary family but she is remembered forever for her deeds. We learn the lesson from the biography of Rani Rashmoni that Karma (action) is the most valuable.

Sriramkrishna

Sriramkrishna was born on February 17, 1836, in the village of Kamarpukur in Hooghly district of West Bengal. His father was Khudiram Chattopadhyay and his mother was Chandramoni Devi. His childhood name was Gadadhar. In his childhood, Gadadhar was very good-looking and easygoing. He had little interest in studies but loved nature very much. He was very fond of Bhajan-Kirtan. He mastered the Vedic hymns and stories of the Ramayana-Mahabharata by listening to them from people. After his father's death, Gadadhar's life underwent a strange change. Being very indifferent to life, sometimes he used to sit alone in a solitary place or the crematory (Smasana). Seeing this situation, his elder Ramkumar took him to Calcutta. Ramkumar was the priest of the Dakshineswar Kali temple founded by Rani Rashmoni. There, Gadadhar used to be absorbed in thought in the mother goddess' temple. Sometimes he used to wander on the banks of the Ganges in a self-absorbed state.

After Ramkumar's death, Gadadhar took the responsibility of worship at Dakshineswar Kali temple. Here he started his sadhana. He concentrated wholeheartedly on the worship of the Mother god. He often fell unconscious while worshipping. Addressing Mother goddess as Ma, Ma he used to get absorbed.



Sriramkrishna

One day Mother Kali appeared before him in Jyotirmayi form at his earnest call. Witnessing mother Goddess, he started behaving abnormally. On hearing this news, his mother Chandramoni took him home and married him off to Saradadevi, daughter of Ram Makhujye.

A few days after the marriage, Gadadhar returned to Dakshineshwar, leaving Saradadevi in the village. It was because he felt no attraction to family life. During this time he got close to various yogis. In the meantime, monk Totapuri initiated him into Vedanta practice and named him Sriramkrishna Paramahansadeva. Sriramkrishna practised various Sadhana paths of Hinduism such as Shakta, Vaishnava, Tantric etc.

He even practised Islam and Christianity. He succeeded in all his Sadhana. He said, “If you practise with devotion, you can attain God in all ways.” He thought “Yata mata tata patha” which means there are many ways, but the goal is one which is attaining God.

The word of Sriramkrishna’s sadhana and his sense of tolerance for other opinions spread far and wide. As a result, many wise and virtuous persons started coming to him in Dakshineshwari. He used to explain many complex theories through stories.

One day, Narendranath Dutta came. He asked Sriramkrishna directly, “Have you seen God?” Sriramkrishna replied, “Yes, I have seen Him in the same way as I see you. I can also show you. Do you want to see?” Narendranath was blessed to see God by the grace of Sriramkrishna and surrendered at his feet. This Narendranath was Swami Vivekananda, the greatest disciple of Sriramkrishna. Swami Vivekananda also worshipped Sarada Devi as mother and always used to address her as Ma.

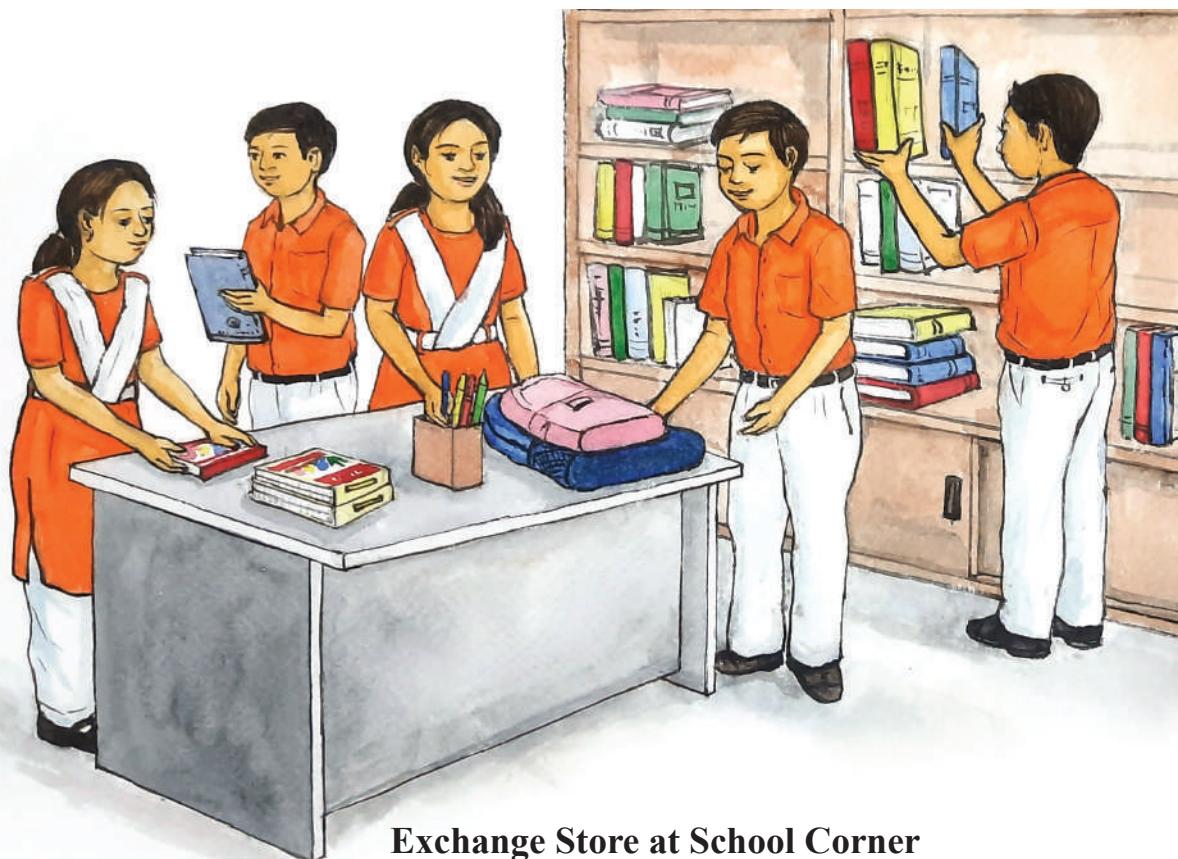
Ramkrishna Mission Temple in Dhaka



From the biography of Sriramkrishna, we learn the principle that we should love nature. We should serve living beings as God. We should respect our father, mother and motherland. We should be tolerant of all religions. Then there will be no more religious conflicts. Harmony will be maintained if there is respect for all religions. We should all follow the ideal of the life of Sriramkrishna.

This great man passed away on 15 August 1886 AD.

We have read biographies of some great people above. We noticed their massive sacrifices for the benefit of the country and people. Inspired by their teachings, we will try to remove the sufferings of others. As a part of this effort, we may put our spare or unused items in our school's exchange stalls. Others in need of those particular items can use them and duly put them back after use. Elders in the family must be consulted before we put something in the exchange stall. In this way, we can help others at our level.



Exchange Store at School Corner

We see a picture of an exchange stall above. Make a list of things that can be kept in an exchange stall.

Make a list of draft rules for conducting an exchange stall and for exchanging goods in it.

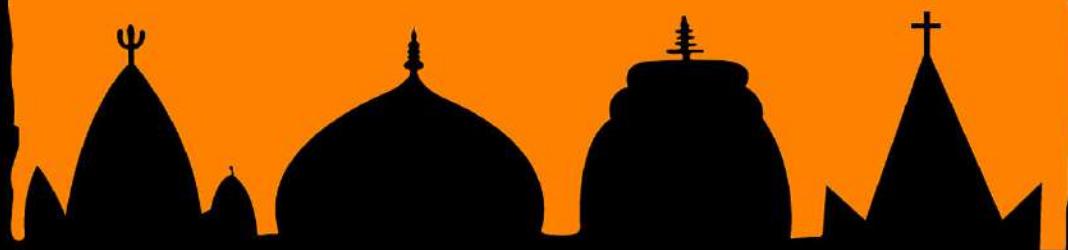
Social Harmony

- Let's visit a charity organisation. Observe what kind of service is being offered here, and who is coming to take the service
- Now write down what you see. Show your writing to the teacher.

The teacher will ask you to think about the following questions in the light of your experience of watching the charity service:

- What have you seen in this service activity?
 - Is everyone getting service here?
 - What do you think is most important here?
-
- Now, look at the poster of the Liberation War by Devdas Chakraborty.
 - Now, get the answers to the following questions from a freedom fighter you know in your family or locality and write them.
 - Dadu/Dida or any other addressing word, why did you go to war?
 - Did you all go to war including children and adults, men and women, young and old?
 - Did you people from all religions go to the liberation war?

বাংলার হিন্দু
বাংলার থ্রুটীন
বাংলার বৌদ্ধ
বাংলার মুসলমান



আমরা সবাই
বাঙালী

Poster drawn by Devdas Chakroborti

- Submit the interview in written form at the next session.
- Discuss in a group your feeling about the charity activity, the conversations with the freedom fighters and the poster you have seen and make a presentation.

Listen to everyone's presentation and compare them with your understanding and draw a poster in the box below by yourself in the light of the poster drawn by Devdas Chakraborty.



Here you saw the charity service/ activity, talked to a freedom fighter and made a poster. The main idea from those activities is that we are all Bangladeshis and we all stand by everyone regardless of caste, creed and religion in times of danger, adversity, happiness and sorrow. Every religion preaches to help and stand in support of others. Let's know what the main scriptures of Hinduism and our holy great people have said about our attitude towards each other.

Spirit of Harmony in Hinduism

Living in harmony with people of all religions is one of the main ideas of Hinduism. The Gita, one of the most important books of Hinduism, says to work for the happiness and prosperity of all without expecting results. It is said in Hinduism that we have to perform the responsibility with love for the well-being of all humans of this creation.

The Vedas, the main scriptures of Hinduism, have wonderful sermons about love for people, the welfare of people, and social harmony.

The followings are some sayings from the collection of the holy Vedas edited by Swami Arunananda:

ମନୁଷ୍ୟେର ମଧ୍ୟେ କେହ ବଡ଼ ନୟ ବା କେହ ଛୋଟ ନୟ । ଇହରା ଭାଇ ଭାଇ ।

(Rigveda, 5/60/5)

ହେ ଜ୍ୟୋତିଃ ସ୍ଵରୂପ ! ତୁମି ମାନବ ସମାଜେର ଶକ୍ତିପୂଞ୍ଜେର ସହିତ ଅବସ୍ଥାନ କର ଏବଂ ତୁମିଇ ଯଜମାନେର କର୍ମଫଳ ପ୍ରଦାନ କର । ତୁମି ସକଳେରଇ ହିତକାରୀ ବକ୍ତ୍ବ ।

(Samveda Purbachik, 1/1/2)

ହେ ଦୁଃଖନାଶକ ପରମାତ୍ମନ । ଆମାକେ ସୁଖେର ସହିତ ବର୍ଦ୍ଧନ କର । ସବ ପ୍ରାଣୀ ଆମାକେ ମିତ୍ରେର ଦୃଷ୍ଟିତେ ଦେଖୁକ । ଆମି ସବ ପ୍ରାଣୀକେ ଯେନ ମିତ୍ରେର ଦୃଷ୍ଟିତେ ଦେଖି । ଆମରା ଏକେ ଅନ୍ୟକେ ମିତ୍ରେର ଦୃଷ୍ଟିତେ ଦେଖିବ ।

(Yajurveda, 36/18)

Write your own opinion in the space below on what you mean by social harmony in the light of the Bhagavad Gita and the Vedas. If necessary, you can discuss this with your neighbours or friends.

The holy and great people of different eras of Hinduism have glorified this harmony. Sri Ramakrishna Paramahamsa also deeply tried to understand the system of religious practices in other faiths. According to Ramakrishna, the Sadhana in these different religions is actually the way to realise God. He said that the purpose of all religions is to realise God; even though different religions walk on different paths, all religions want to attain God. His famous saying is, 'All religions are true, there are as many ways as many beliefs, that means, different religions have different views and paths, but their purpose and destination are one and identical.'

Swami Vivekananda said to the World Congress of Religion in Chicago, the USA in 1893, "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration but we accept all religions as true."

Harichand Thakur, born in Gopalganj in undivided India in 1812, is another shining name of social harmony in Hinduism. He was the preacher of the Matua community. The Sadhana practices initiated by Harichand Thakur are called Matuabad. Matuabad is based on three main pillars -truth, love and purity. In this doctrine, all people are equal; Caste or community differences are not acknowledged in Matuabad. After the death of Harichand Thakur, his son Guruchand Tagore built Hindu-Muslim unity. Till today, in the light of that unity, people of different religions join hands and participate in the fairs organised in different areas on the occasion of Harichand Thakur's birthday and enjoy the festival.

The twelve precepts preached by Harichand Tagore for all are known as the 'Twelfth Commandments'. In the fifth commandment of those twelve commandments, Harichand Thakur said, "Be generous to all religions." And the sixth commandment says, "Do not discriminate regarding caste."

Sarada Devi, the Sangha Janani of Ramakrishna Math and Mission, also reminded us of the importance of social harmony till the last day of her life. Her last words were, "Oh mother, if you want peace, please don't find fault with others. Find your own fault. Learn to make the world your own. Nobody is distant to you, the world is yours."

Now try to draw pictures of Sri Ramakrishna Paramahansa, Swami Vivekananda, Harichand Thakur and Sarada Devi in the box below.



Now try to draw pictures of Sri Ramakrishna Paramahansa, Swami Vivekananda, Harichand Thakur and Sarada Devi in the box below.



In the chart below, write down the main ideas about the social harmony of Sri Ramakrishna Paramahamsa, Swami Vivekananda, Harichand Thakur, and Sarada Devi.

Sri Ramakrishna Paramahamsa	
Swami Vivekananda	
Harichand Tagore	
Sarada Devi	

From the major scriptures of Hinduism and the sayings of the holy and great people, we understand that Hinduism speaks of living in harmony together with love and respect. Hinduism advocates working for the welfare of all, regardless of group and opinion. This social harmony has been mentioned time and again in other religions as well. You will learn more about this from your teachers and friends.

Major religious festivals

- You certainly know what the major religious festivals of Hinduism are. Do you know the major festivals of other religions too? Have you ever participated in all those festivals? Let's see below a list of major festivals of other religions.

Islam	Buddhism	Christianity
Major religious festivals		
Eid-ul-Fitr and Eid-ul-Azha	Buddha Purnima (Baishakhi Purnima)	Christmas
Everyone wears beautiful clothes, eats delicious food and visits friends', neighbours', and relatives' houses.	Everyone wears beautiful clothes, eats delicious food and visits friends', neighbours', and relatives' houses.	Everyone wears beautiful clothes, eats delicious food and visits friends', neighbours', and relatives' houses.

- Note that just as you wear new clothes, eat delicious food, and visit friends' houses on Durga Puja, similarly, friends of other religions do the same on their festival days. In fact, there is a great similarity in the joy of festivals of all religions.
- You have learnt a lot about social harmony. Now, be prepared for how you will present your idea in front of the students of another class in the next session.



মহাখালী
ফ্লাইওভার



খিলগাঁও
ফ্লাইওভার



ফ্লাইওভার :
উন্নয়নের পথে,
পথ চলি একসাথে

মিরপুর-বনানী-এয়ারপোর্ট
ফ্লাইওভার



স্বাধীনতার পদ্ধতি বছরে আমাদের দেশের যোগাযোগ ব্যবস্থায় এসেছে বিপুল পরিবর্তন। ক্রমবর্ধমান জনসংখ্যার কথা মাথায় রেখে শেখ হাসিনা সরকার সড়ক ও অবকাঠামো উন্নয়নে বিভিন্ন যুগান্তকারী পদক্ষেপ নিয়েছে, যার সুফল আমরা ইতোমধ্যেই পাচ্ছি। মিরপুর ফ্লাইওভার, হাতিরবিল প্রকল্প, হানিফ ফ্লাইওভার, কুড়িল ফ্লাইওভার, বনানী ফ্লাইওভার, ইউলুপ, মগবাজার-মৌচাক ফ্লাইওভার, বিআরটি প্রকল্প, এলিভেটেড রিং রোড প্রকল্প প্রভৃতি উন্নয়ন কর্মকাণ্ড নগরীকে যানজটমুক্ত করার পাশাপাশি সৌন্দর্যও বৃদ্ধি করছে।

Academic Year 2023

Class VI

Hindu Religion Studies

বঙ্গবন্ধুর স্বপ্ন— দারিদ্র্য ও নিরক্ষরতামুক্ত সোনার বাংলাদেশ গড়তে
নিজেদের যোগ্য নাগরিক হিসেবে গড়ে তোল

— মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

তথ্য, সেবা ও সামাজিক সমস্যা প্রতিকারের জন্য ‘৩৩৩’ কলসেন্টারে ফোন করুন

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে
১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



Ministry of Education

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