

Hindu Religion Studies

Class Seven



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH



বাংলাদেশের মানচিত্র খচিত পতাকা হাতে নারী মুক্তিযোদ্ধা



বীরপ্রতীক ক্যাপ্টেন ডা. সিতারা বেগম



বীরপ্রতীক তারামন বিবি

যুদ্ধাত্ত মুক্তিযোদ্ধাদের চিকিৎসার জন্য মুক্তিযোদ্ধাদের দারা পরিচালিত ৪০০ শয়ার বাংলাদেশ হাসপাতালটি ভারতের আগরতলায় বিশ্রামগঞ্জে অবস্থিত এবং সম্পূর্ণ হাসপাতালটি বাঁশ দিয়ে তৈরি ছিল। ২ নং সেক্টরের অধীনে ক্যাপ্টেন ডা. সিতারা বেগম এ হাসপাতালে কমান্ডিং অফিসার (সিও) ছিলেন। তিনি নিয়মিত ঝুঁকি নিয়ে আগরতলা থেকে ঔষধ আর দরকারি সরঞ্জামাদি আনার কাজ করতেন। গুরুতর আহত মুক্তিযোদ্ধা অথবা অনাহার আর রোগে ভোগা শরণার্থীদের অক্লান্ত শ্রম ও মেধা দিয়ে মুর্মুরি সময়ে নিঃস্বার্থভাবে সেবা দিয়ে গেছেন তিনি। মুক্তিযুদ্ধকালীন বীরত্বের স্থান্তি স্বরূপ বাংলাদেশ সরকার ক্যাপ্টেন ডা. সিতারা বেগমকে ‘বীরপ্রতীক’ উপাধিতে ভূষিত করেন।

কুড়িগ্রামের শংকর মাধবপুরে ১১ নম্বর সেক্টরে কিশোর বয়সে মুক্তিযুদ্ধে অংশ নিয়েছিলেন তারামন বিবি। মুক্তিযুদ্ধের সময় মুক্তিযোদ্ধাদের জন্য রান্না করা, তাদের অন্ত লুকিয়ে রাখা, পাকিজানি বাহিনীর খবর সংগ্রহ করা এবং সম্মুখ্যাদে হানাদার বাহিনীর বিরুদ্ধে অন্ত হাতে লড়াই করেছিলেন তারামন বিবি। মুক্তিযুদ্ধে শুধু সম্মুখ যুদ্ধাই নয়, নানা কৌশলে শক্রপক্ষের তৎপরতা এবং অবস্থান জানতে গুপ্তচর সেজে সোজা চলে গেছেন পাক-বাহিনীর শিবিরে। দুর্ধর্ষ সেই কিশোরীর অসীম সাহসিকতার জন্য ১৯৭৩ সালে বাংলাদেশ সরকার তারামন বিবিকে ‘বীরপ্রতীক’ খেতাব প্রদান করেন।

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

Hindu Religion Studies

For Class Seven

(Experimental Edition)

Writers and Editors

Dr. Narayan Chandra Biswas

Dr. Taposh Kumar Biswas

Dr. Mayna Talukdar

Subarna Sarker

Dr. Shishir Mallik

Beauty Saha

Dr. Probir Chandra Roy

Translated by

Surajit Roy Majumder

Mirza Tariq Beg

Rita Sarker



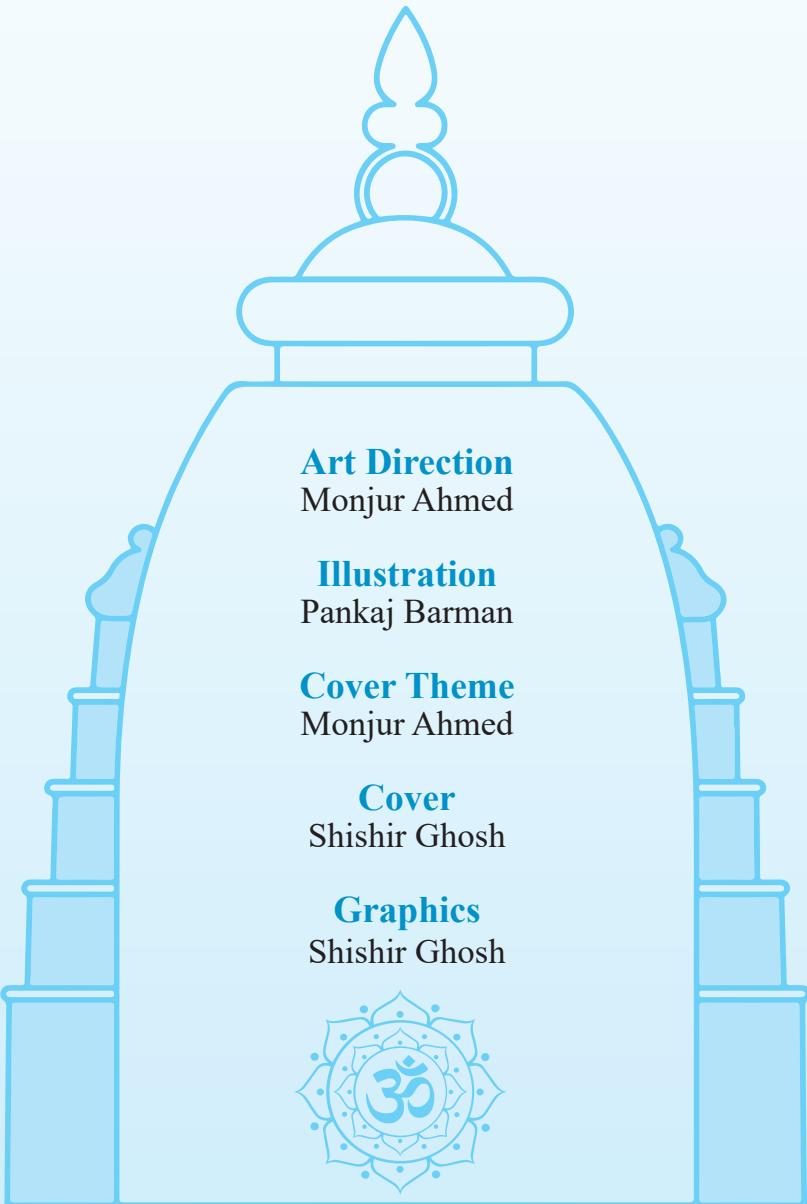
National Curriculum and Textbook Board, Bangladesh

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
Pankaj Barman

Cover Theme
Monjur Ahmed

Cover
Shishir Ghosh

Graphics
Shishir Ghosh



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 VII. 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 seven.

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.

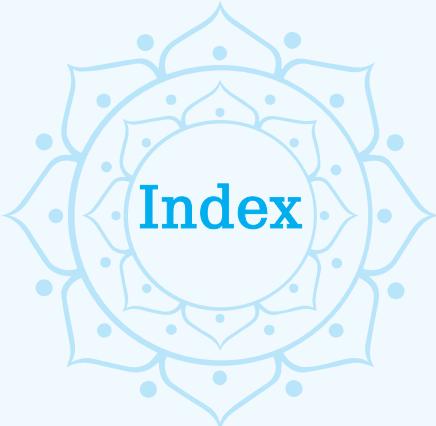
You will come to know about different aspects of Hinduism in class six through joyful events like field trips, drawings, performing playlets, music, poems, etc. Here we have tried to tell you how to do various tasks through these events.

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 seven through joy, activity and learning experience.

Hope that your learning of Hinduism will be enjoyable.



Concepts related to Hindu Religion	1-12
Appearance of God: Formless and Formed	13-25
Mantras, Verses and Prayer Poems	26-31
Puja-festivals, temples and the pilgrimage sites	32-53
Yogasana	54-59
Moral Values	60-68
Ideal Biography	69-82
Social Harmony	83-91





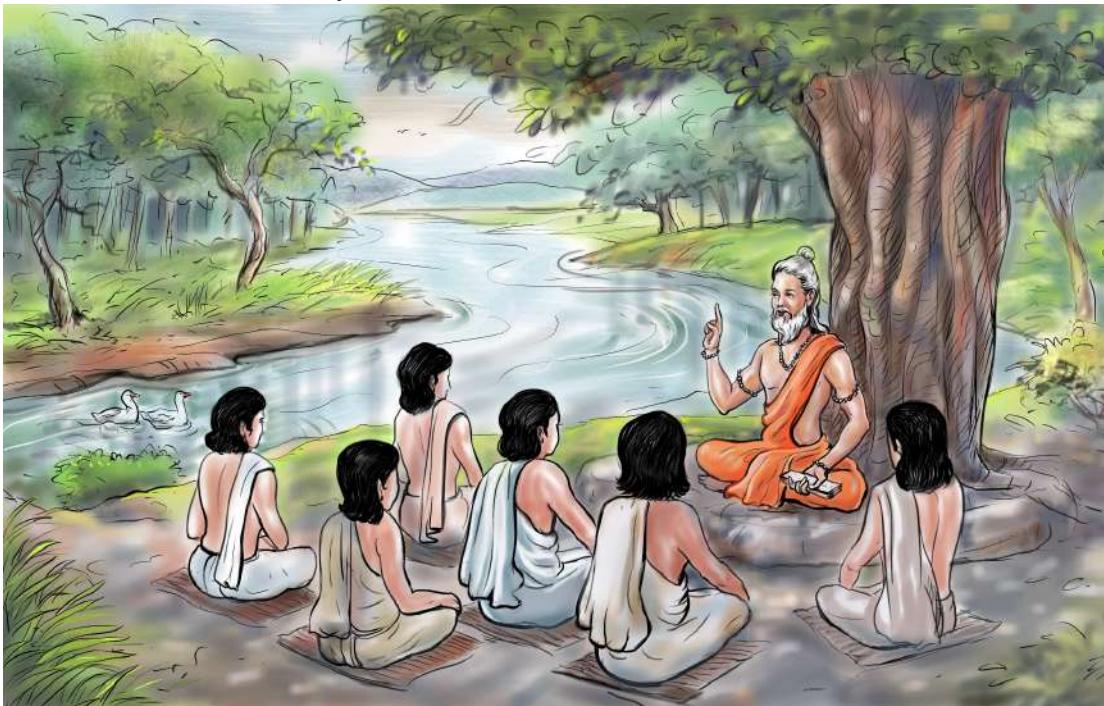
Concepts Related to Hindu Religion

Priti and Udita are close friends. Udita has come to the residence of Priti in the evening. On greeting Priti's grandma and mother, Udita wants to know whereabouts of Priti. Priti's mother has replied that she has been sitting alone in a room since afternoon. She is not enjoying anything at all. On entering Priti's room, Udita finds that it was really the case. Udita seems quite concerned.

Udita : What are you thinking about?

Priti : No, nothing like that. Quite a few thoughts have been coming in my head since afternoon; but could not find any answers. I am thinking about where to get those answers.

Udita : Let's go to the temple and offer pranam to the deity. You will see that your mind will be okay.



Priti: Suppose we go. But the thought that moves in my mind is we worship and pray to different gods and goddesses. Where do I get to know about our authentic religious subjects like rules of praying or worship?

Udita: I also cannot give you the correct answers to these topics. Well, let's do one thing, we will ask our teacher, Keshab sir tomorrow in the religion class. However, we can also know about these subjects from the holy Hindu religious books.

Many, like Priti in the above story may want to know about different aspects of our Hindu religion. However, they may not be sure from where they would get to know those things correctly. Many may have different types of religious books at their homes or in village's temples, and many may not. So, we do not find appropriate answers if we have any questions about our religion. We need religious books specially in case of performing different puja, religious rites and festivals by chanting mantras as per rules. Now we will know about some key religious books of Hinduism. But before that, let us do a task-

- Let us be divided into some groups as per teacher's instruction. Now we the members of each group make a list of some available books of Hindu religion and try our best to collect some. We can even take our teacher's help. Such books are also available in the school library or in a library around. We can look for them in a library nearby. Let us find out which books of Hindu religion are available there. In case of not finding in the library, we can take help of our temple priest or our elders. We can even download them from the internet and read them.
 - Let us write below our experiences of seeing and reading the books from the library or in other ways.

- Let us make a list of scriptures which we have seen or read.

We have learnt many things about our religion in the books from the library or collected by us. We will later learn about these books in sequence. However, in the beginning, we will learn about the origin and development of our religion in different books, that means, how the term ‘Hinduism’ has come into being.

Concepts Related to Hindu Religion:

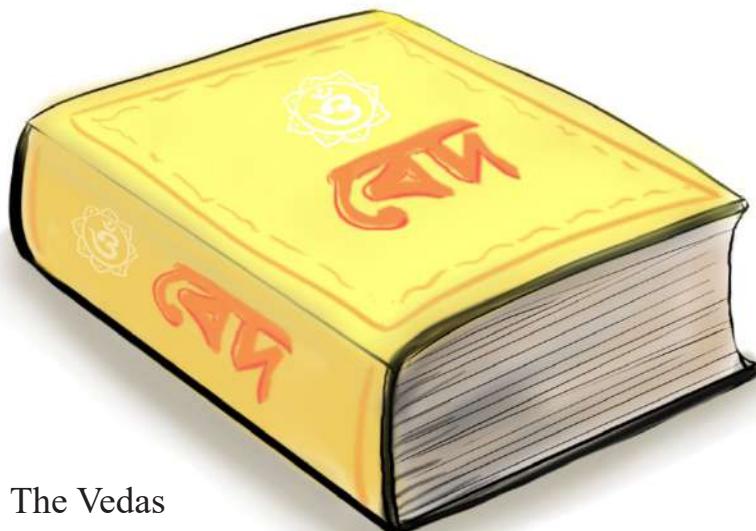
Hindu religion is one of the oldest religions of the world. There are many differences of opinion regarding the origin of the word ‘Hindu’. We are mentioning here the most conventional viewpoint. Once, Aryans used to live along the basin of the river Sindh which is North-West of India. The ancient Persians used to pronounce ‘ह’ (H) in place of ‘स’(S). Sindh became Hindu in their pronunciation. And those, living around that basin, were also called Hindu. Like this, those named ‘Hindu’ living in this region have become known as Hindu population and Hindu community. And their practised religion has also become known as Hinduism. Later, the region they visited has become known as Hindustan. Another name of Hinduism is Sanatan religion. The term ‘Sanatan’ is found in many ancient books. The meaning of the word ‘Sanatan’ is endless or eternal. That means, Sanatan is that which existed in the past, remains in the present and will also stay in future. This religion contains preachings and philosophy for eternity. In the various books of Sanatan religion, statements and philosophy about this religion have been mentioned.

The most ancient scripture of Hinduism is the Veda. There are also many books; for example- the Upanisada, the Ramayana, the Mahabharata, Srimadbhagavad Gita, the Purana, SriSriChndi etc. In all religious books, God's name has been stated. However, here, we have mentioned specifically about some religious books.

The Vedas

The main scriptures of the Hindus is the Veda. The meaning of the Vedas is 'Knowledge'. The belief of people of Vedic era, god-goddess, concept of God, etc. has been placed in the Vedas. In ancient time, knowledgeable persons were known as sages. These sages used to meditate, practise Sadhana.

They have gathered immense knowledge through their mediations and Sadhana. This knowledge has been mentioned in Vedas. There are names of many gods and goddesses in the Vedas. They are known as Vedic deities. Among the deities include Agni, Indra, Vayu, Usha, Saraswati, etc.



The Vedas

At first, the Veda was undivided. Later, Sage Krishnadwaipayan divided the Vedas into four parts, namely, the Rrigveda, the Samveda, the Yajurveda and the Atharvaveda. Saint Krishnadwaipayan is also called Vedavayasa as he divided the Veda. Each parts of four Vedas is known as Sanghita.

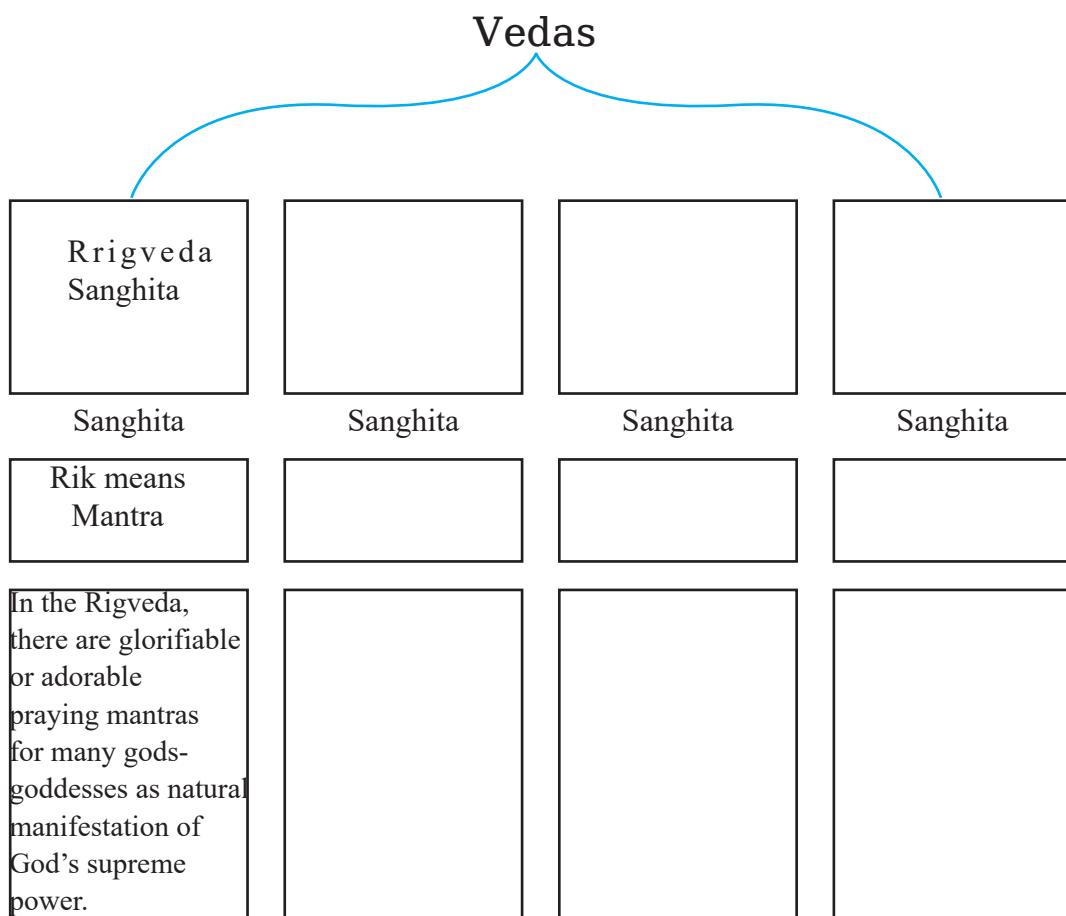
Rigveda Sanghita: Rik means 'mantra'. In the Rrigveda, there are glorifiable or adorable praying mantras for many gods-goddesses as natural manifestation of God's supreme power. Mantras are a kind of poetry written in verse or in rhythm. In fact, the Rrigveda is the collection of glorifiable or adorable mantras for gods and goddesses. Among the saints of the Rrigveda, Biswamitra, Modhuchanda, Bamdev, Gargi, Ghosha, Moitrei are prominent.

Samveda Sanghita: The meaning of Sam is ‘song’. The mantra which is expressed through tuning into song, is known as Sam. The Veda that contains such type of mantra is known as the Samveda. Most of the mantras of the Samveda have been taken from Rigveda Sanghita.

Yajurveda Sanghita : Other than the Rik and the Sam, the remaining Veda mantras are known as Yajuh. Yajuh means ‘fire-offerings’. Most of the rules and processes of remembrance are stated in the Yajurveda. The deep relationship of Jajna (fire-offerings) with the mantras of Veda is the Yajurveda. The mantras of the Yajurveda are written in prose and in poem. This is divided into Krishna Yajurveda and Shukla Yajurveda.

Atharvaveda Sanghita: The Atharvaveda is the fourth part of the Vedas. It can be termed as the source of the ancient medical science. In this book, there are descriptions of many kinds of diseases and measures of cure. As disease control measures, there are discussions about various types of trees, foliage, bushes etc. The primary origin of Ayurveda medical system is also from this Atharvaveda. Besides these, there are mentions in the Vedas about the study of orthopaedics, ecology, surgery etc.

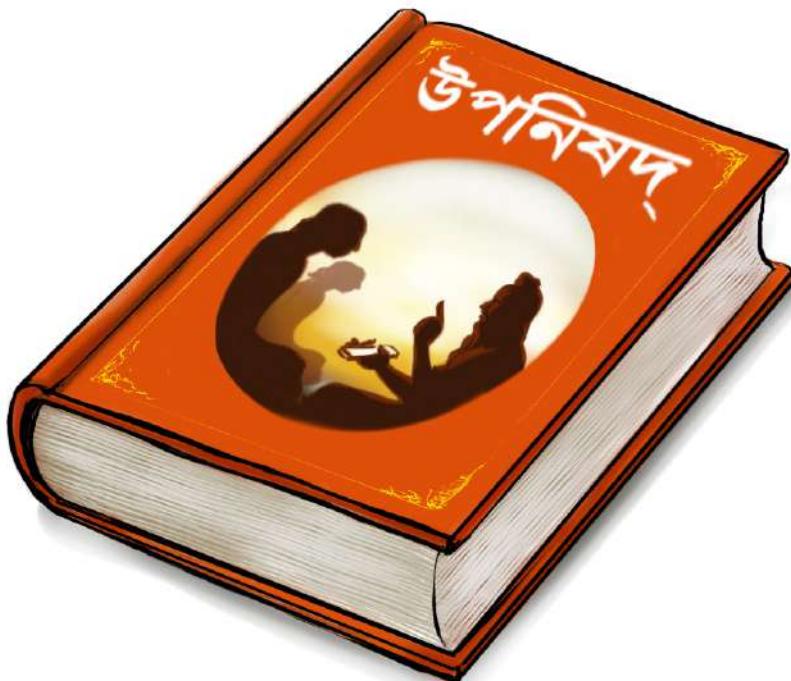
Based on what we have learned above, fill in the following boxes. One is given.



The Upanisada

The last part of the Vedas after Brahman and Aranyaka is Upanisada. Vedanta means the end or last part of the Vedas. One meaning of Upanisada is gathering certain knowledge by sitting close to a guru. The discussion point of Upanisada is Brahman (e^ab). Here, the formless God has been discussed. It is clearly mentioned in the Upanisada – only one Brahman exists at the core of this Universe. He is the truth and consciousness. Other than that, whatever there is, all are untrue and inert. Thus, the only aim of all beings is getting Brahman.

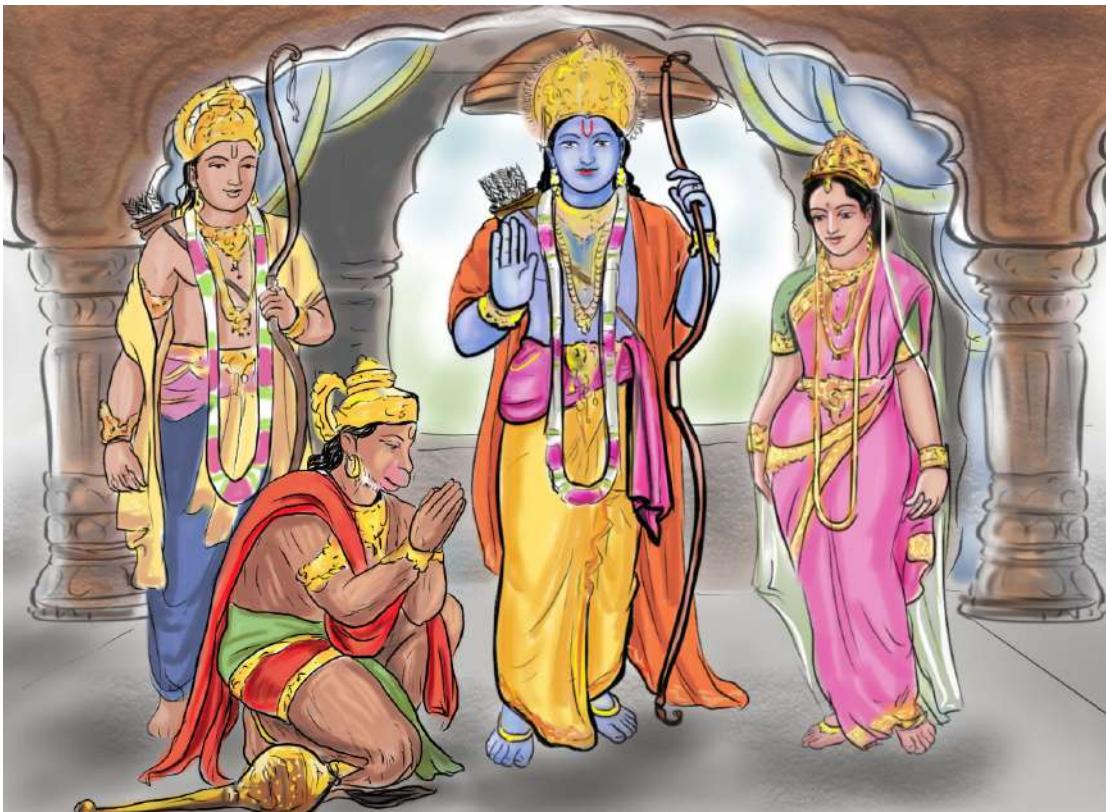
Soul is the key entity of a living being. This soul is a part of Brahman or Supreme Soul. This Brahman is formless. He exists within the living being in soul form. So, living beings are nothing other than Brahman. The subject matter of the Upanisada is this knowledge about Brahman. There is no end to this soul. The number of Upanisada is huge. However, twelve Upanisadas are recognized as the main ones. These Upanisadas include: Isho, Keno, Kotho, Proshno, Manduk, Mandukyo, Chandogyo, Toittirio, Oitareo, Brihadaranyak, and Kowshitaki.



The Upanisada

The Ramayana

The Ramayana is the prominent book of the Hindus. It is so named because the story of Rama is there. The original Ramayana was written in Sanskrit. The writer of this book is Maharshi Valmiki. The whole Ramayana is divided into seven segments. Each segment is known as Kanda. Kands are: 1. Aadi 2. Ayodhya 3. Aronyo 4. Kiskindha 5. Shundor 6. Yuddho and 7. Uttarkand. There are twenty-four thousand verses in the Ramayana.



Ram, Laxman, Sita and Ram-followers Monkeys

Dasharatha was the King of Ayodhya. The key topic of this book is the life story of Ramchandra, the eldest among his four sons. King Dasharatha had three wives – Koushalya, Koikeyi and Sumitra. Rama is the son of Koushalya, Bharat is the son of Koikeyi, and Laxman & Shatrughna are the sons of Sumitra. King Dasharatha intended to make his elder son Ramchandra, the Prince. But, influenced by the ill advice from the maidservant Monthora, Koikeyi asked Dasharatha for two boons; because, Dasharatha had promised Koikeyi in the past to give her boons. That is why, hearing the news of Rama becoming the Prince, Koikeyi requested Dasharatha for two boons. The first of the boons would be the twelve-year exile of Rama and the second one would be the coronation of Bharat. Rama went to exile for getting his father's promise carried out. Dasharatha died mourning for Rama. King of Lanka, Ravana abducted Sita at the time of exile. Rama attacked Lanka in collaboration with the army of the monkeys.

Rama has rescued Sita by defeating Ravan and brought her back to Ayodhya. Most people are not in favour of seeing Sita as the Queen of Ayodhya as she had been in prison in Lanka for a long period. At last, to fulfil the will of the people, Ramchandra has again sent Sita in exile. There, Sita has got shelter at the Ashram of sage Valmiki. Sita was pregnant at the time of her exile. After reaching the Ashram, Sita gave birth to twin sons named Lob and Kush. Sita, along with Lob and Kush returned to Ayodhya after ending twelve years of exile.

The story of the Ramayan has been stated here in brief. As an Avatar of Bishnu, many attributes of Rama have been expressed through his various activities. However, we can see Rama here namely as a father-loving child, people-oriented King and a successful hero against injustice and a symbol of justice and truth. We, for sure, will try to gain the attributes of Rama and then reflect these in our life.

Collect the religious book Ramayan by downloading from the internet or from the elders. Read carefully the different segments of Aadikand of the Ramayan by dividing sequentially into six groups. Then, discuss in groups to find out the relevant attributes of Rama in them and with the mentioning of the incidents, write and present in the class.

The Mahabharata

The Mahabharata is a huge historical book. It is regarded as religious scripture for the Hindus. Krishnadwaipayan wrote this in Sanskrit language. He is known as Vyasdev. The victory of Pandavs in Kurukshetra war among the Kuru-Pandavs due to hatred is the key story of the Mahabharata. Many sub-stories had been added with this tale. There are eighteen parts in the Mahabharata in total.

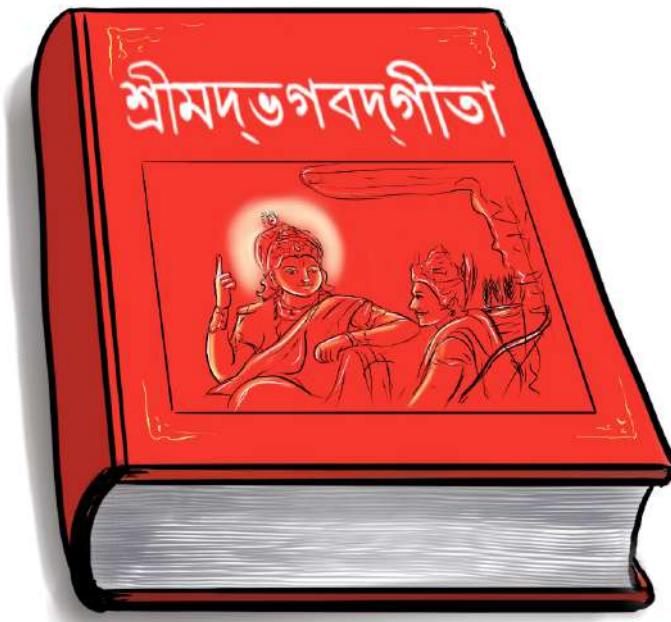


Arjuna and his charioteer Sri Krishna

There was a kingdom called Hastinapur. Shantanu, a descendant from Chandra dynasty, was the king of there. Raja Shantanu had got three sons – Devabrata, Chitrangad and Bichitrabirja. Devabrata, the elder, pledged not to marry and not to sit on the throne. He was named Bhishma for this promise. Chitangad experienced an untimely death. So, Bichitrabirja became King. He had got two sons – Dhritarashtra and Pandu. Dhritarashtra had been born blind, so Pandu became king. Yudhishtir was supposed to become King after the death of Pandu. But the sons of Dhritarashtra did not agree to this. And from then on, conflict had started. They are known as Kourav because they all belonged to the dynasty of King Kuru. But in course of time, children of Pandu had become known as Pandava. The son of Dhritarashtra, Duryodhan had invited them along with Shakuni many times to play the dice game. Pandavas lost the game and as per the conditions, they had been exiled. But Duryodhan denied to return their kingdom when the Pandavas had come back. At that time, Sri Krishna had tried to bring peace among both the groups. But, Duryodhan did not accept this. And, as a result, a war broke out. This is known as Kurukshetra war. This war lasted for eighteen days. Duryodhans had been defeated. Victory for Dharma prevailed over Adharma.

Srimadbhagavadgita

One of the best religious books among the Hindus is Srimadbhagavadgita. Immortal words, coming out from the lips of Sri Krishna, are the Gita. The context of conversation between third Pandava super hero Arjuna and Lord Sri Krishna during Kurukshetra war, is the Bhagavad Gita. Through their conversation, the area of religion, philosophy, morality, politics, sociology, Home economics etc. have been enlightened. The Bhagavad Gita is the core book of all scriptures. The Gita suggests people to be patient, self-restraint and humility. Srimad Bhagavad Gita is included in Vishmaparva of the Mahabharata. There are eighteen chapters and seven hundred verses in the Gita. That is why the Bhagavad Gita is called Shaptashati.



Srimadbhagavadgita

Great hero Arjun became very sad and confused when he saw his closed ones from both the side just as the Kurukshetra conflict was about to begin. Whom would he hit as all of them were his beloved? At that time, Lord Sri Krishna gave him various advices on subjects like karma, wisdom, devotion and salvation. He said that the immortal soul is neither born, nor subject to death: in no way it can be destroyed. Soul stays within the living being. That is why even if body ruins with the death, soul never gets destructed. So, it is the prime responsibility of Arjun to fight for the religion and to defeat the irreligion.

SriSriChandi

SriSriChandi is an important book for Hindu religion. Virtue of the goddess Chandi or the goddess has been explained in SriSriChndi. SriSriChndi belongs to Markandeyo Purana. There are seven hundred verses in the Chandi. That is why, it is also called Shaptashati. SriSriChndi has got a distinct honour as a separate book for its quality of subject matter and composition though it has been written based on the contents of Markandeyo Purana. A tale of King Suroth and Shomadhi Boishhyo, origin and virtue of various stories of the goddess Mahamaya has been stated in the SriSriChndi. Generally, it is recited in Durgapuja and Bashantipuja. Like Srimad Bhagavad Gita, the Chandi is also recited every day.

There had been serious war between goddess Durga and Mahishashur. The goddess Durga released gods after defeating Mahishashur in the war. Gods got back their kingdom of heaven. They became happy after getting their heavens back.



SriSriChandi

They made the surroundings cheerful by chanting glorifying songs and praises in honour of goddess.

সর্বমঙ্গলমঙ্গল্যে শিবে সর্বার্থসাধিকে
শরণ্যে ত্রয়োক্তে গৌরি নারায়ণি নমোহস্তু তে ॥ (১১/১০)

Word meaning:

সৰ্ব-মঙ্গল-মঙ্গল্যে - Like blessings of all favours, শিবে - Shiva or benevolent, সৰ্ব-মঙ্গল-মঙ্গল্যে - Like blessings of all favours, শিবে - Shiva or benevolent, শরণ্যে – Shelter, ত্রিষ্঵কে (ত্রি + অষ্টকে) – Three eyes, (অষ্টকে) or Tripple-eyed, গৌরি – Gouri (Couri-coloured), নারায়ণি – Narayani, নমোহস্তু (নমঃ + অস্তু) – Doing Namaste, তে – you.

Simple meaning:

O Naryani, hei Gouri, you are like blessings of all favours, benevolent, provider of all benefits, like a refuge, Tri-nayana, Namaste to you again and again.

Let us do the matching below:

The Veda	Maharshi Valmiki
Uponishad	Total eighteen parts
Ramayan	Immortal words coming out from the lips of Sri Krishna
Mahabharat	Main religious book of the Hindus
Srimad Bhagavad Gita	Vedanta
SriShriChandi	Loknath Brahmachari
	Markandeyo Purana

- You have already known about the main scriptures of Hinduism. Now write an essay (not more than 500 words) with pictures on a topic based on the following qualities of various characters from those books.

Perseverance	Concentration	Devotion to Parents
Heroism	Bravery	Sense of Responsibility





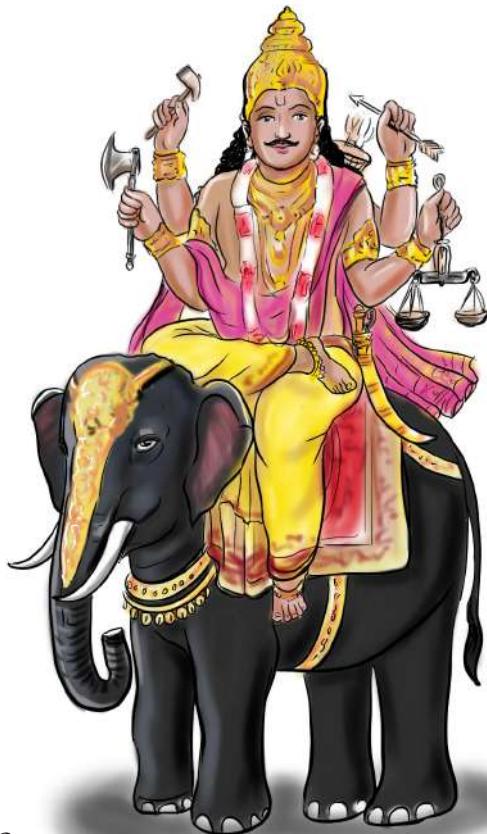
Appearance of God: Formless and Formed

In class VI, you have become familiar with some god-goddesses and Avatars. Now, write down five lines about two gods-goddesses and two Avatars you know. In your description, you have to mention form related to God and His attributes. On completing the description, please present in the class.

We have got familiar with some gods-goddesses and Avatars and written about them. Now, let us know about some more gods-goddesses and Avatars of Hindu religion.

Appearance of God

God exists everywhere as formless Brahman (ब्रह्म). We come to know Him through His creations. He is eternal, pure and absolute divine. Deities and gods-goddess are the form of any particular attribute or power of formless Almighty God. That is why, names of different gods-goddesses are mentioned in the Hindu religion. We worship different gods-goddesses which are the forms of God. Besides that, God appears on earth by taking forms of living beings to wipe out the evil and guard the good. Such an appearance of His is known as an Avatar.



Viswakarma

Viswakarma is the architect of the Universe. He is the god of Art and Civil Engineering. He is a god with unique quality in designing art craft, architecture and craftsmanship. As per the scripture, he is a divine artist. He is the writer of a sub-Veda named the Architecture Vedas. Viswakarma has four arms. One of his left hands has a bow and the other has a scale. One of his right hands has a hammer and other has an axe. His vehicle is an Elephant. People have become expert in Arts and Mechanical Engineering by His grace. He is also the innovator of Decorative Arts. He is the manufacturer of aircraft and weapons for gods-goddesses. He has made Pushpkrath, trident of Shiva, Shudarshan Chakra of Lord Vishnu, weapons of Kuber etc. He has also created Dwarakapuri of Sri Krishna.

In the last day of the month Bhadra i.e. the day of closing, Viswakarma worship is done. His worship is more common among the carpenter craftsmen. However, in Bangladesh, individuals working in the field of goldsmith, blacksmith, craftsman, architects, potter etc. also worship god Viswakarma.



Jagadhatri

Jagadhatri

Jagadhatri is a form of Durga. In Bengali Hindu society, the position of goddess Jagadhatri is right after goddess Durga and Kali. The dictionary meaning of the word ‘Jagadhatri’ is loving nurturer or caregiver of the Universe. As a mother, she is in fact a world originator and as a nurturer she is the one who is a world caregiver. Goddess Jagadhatri, decorated with various ornaments, used to ride on a lion. Goddess Jagadhatri is three-eyed. The colour of the body of goddess Jagadhatri is like a rising sun. She has four arms. The two hands of her left side have conch and bow. While the two hands on right side have chakra and arrow. Around the neck, she has serpent as sacred threads. The vehicle of this goddess dressed in blood-red clothes is a lion. The worship of the goddess Jagadhatri takes place on the ninth lunar day of light of the month Kartik.

Shitola

Shitola is a folk tradition goddess of the Hindus. As per the scripture, Shitola is indeed a form of primal power of the goddess Durga. That is why, many call mother Shitola a mythical goddess. The goddess Shitola has been worshipped in Indian sub-continent especially in North India, West Bengal, Nepal and Bangladesh.



Shitola Devi

After the Holi (Dol) full moon, the goddess Shitola is worshipped on eighth lunar day. This day is known as Shitolashtomi.

The spring season does not only express love, but also bring along with it the germs of various diseases. Mother Shitola is worshipped to get rid of pox and skin disease. According to devotees, the worship of this goddess drives away the burning feeling of small pox and the body gets cool. That is why the goddess is known as Shitola. Goddess Shitola carries a broom in one hand and a water pitcher in the other. Devotees say that the goddess eradicates diseases by destroying all the germs with the broom and cures them with water. Sometimes, she carries leaves of neem. Neem is a disease prevention plant. The goddess Shitola has been termed as the goddess of health code and cleanliness. We become aware about the health code and cleanliness by worshipping Shitola. She also saves us from the evil-powers. All evils are removed by the grace of her.

Goddess Shitola has kula-shaped crown on her head and she sits on the back of a donkey. Donkey is her vehicle. As per the Skanda Purana, the goddess Shitola is white and has two arms.

Let us fill in the following table:

God- goddess	Visible features	Cause of worship	Vehicle	Time of worship
God Viswakarma				
Goddess Jagadhatri				
Goddess Shitola				

- You have learned about Avatars in class VI. Based on the past information as to why do Avatars come down to earth, write your own thoughts.



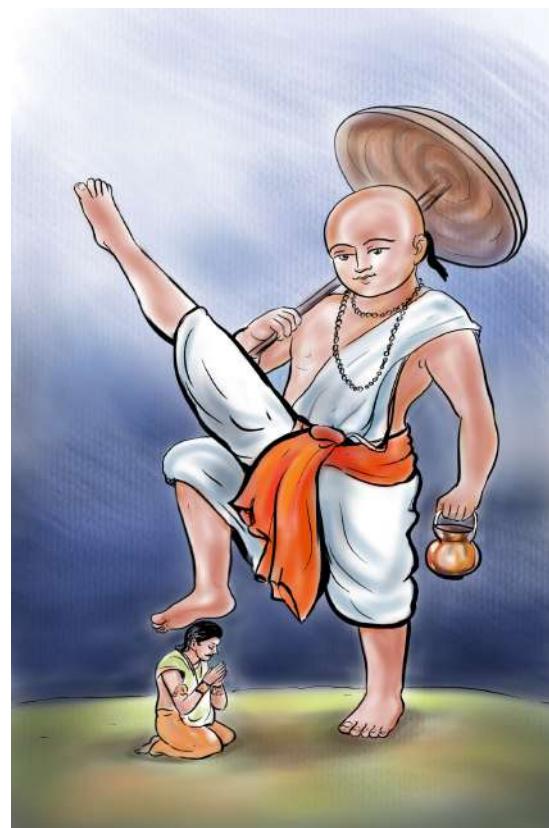
We know when irreligion grows dominating on earth, God appears in various forms to destroy to preserve religion by destroying irreligion. It is actually God who appears on earth in form of Avatars for the good of humans. You had learnt about a few such avatars before; now let us know about some more avatars.

Avatar

Sometimes big conflict and disorder appear on earth. People go away from a good path to a wrong one; from religious track to godless path. Non-religious as well as wicked people become extremely powerful. Harassment and torment befall on the lives of noble as well as the pious people in the society. In such a context, when non-religious activities increase on earth, then the Creator emerges in various forms to save the religion by destroying the irreligious evil. It is indeed the Creator who appears in the world as Avatar for our benefit. In this period, the Creator or God Vishnu takes various forms to eradicate the evil and to rear the good. He comes down to earth by taking the form of human being or any other worldly beings. The worldly form of his is then called Avatar. There are two types of Avatar – Absolute Avatar and partial Avatar. When Vishnu appears in complete form, then he is called the Absolute Avatar. And when partly emerged, then he is called partial Avatar. According to the Srimadbhagavat Purana, ‘कृष्ण भगवान् स्वयम्’ meaning Sri Krishna himself is actual God. That is why He is the Absolute Avatar.

Baman Avatar

Baman Avatar is the fifth Avatar of God Vishnu. To overpower the demon king Boli, he appeared during the era of Satyayuga in the form of Srihari Baman. At one point of time, demon king Boli, a grand son of Prahlad, had captured the kingdom of Heaven by defeating the King of Heaven Indra and driven away the gods from their divine empire. To get refuge from this danger, all gods have started worshipping God Vishnu. God Vishnu became happy with their worship. He promised to protect all the gods from the hands of Boli. He had taken the form of a dwarf. The demon King Boli, at that time, organised a large sacrificial Yajna programme. He announced in this event that he would give whatever one would want to him. In this occasion, the Lord Baman as one of the candidates asked Boli for a three-step-sized land i.e. a place to hold three step on it.



Baman Avatar

Hearing this, the demon king laughed loudly. Three-step-sized land for the dwarf Baman was extremely simple. He agreed to the request of Baman right away. At that moment, the three legs of Baman suddenly became very large. He put his first foot on the Earth; then second foot in the Heaven. A third leg emerged from near his navel. Where would he step this third leg? What the demon king Boli would do then! He had given his words to Baman. He had to keep the promise. Finding no other way, he forwarded his head. Baman put his third leg on the head of Boli. In this way, God Vishnu, in the form of Baman, defeated Boli. Gods got back their kingdom. Peace had been re-established everywhere.

Parshuram Avatar

Parshuram is the sixth Avatar of Vishnu. The literal meaning of ‘Parshuram’ is Ram with an axe in hand. This was the era of Tretayuga. At that time, Kings of Kstriya class become extremely powerful. They become oppressors. To get rid of the oppressions of the Kstriya Kings, the people have started Praising Stavas of Lord Vishnu and Brahma. Being satisfied by their praise, Lord Vishnu was born in the form of Parshuram. Father’s name of Parshuram was Jamadagni, and that of mother was Renuka. He had roared against the injustice of the Kstriya kings and took in his hand a special weapon called Parshu or axe. From then on, his name became Parshuram. Parshuram was Brahmakstriya. That means, he behaved like Kstriya even though he Brahmin. He fought war. He established peace by making this world Kstriyaless for twenty-one times.

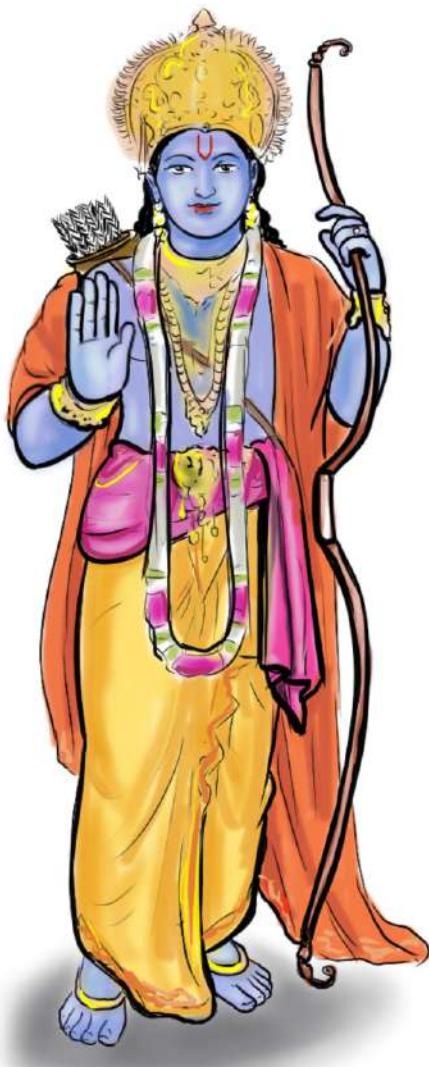


Parshuram Avatar

Rama Avatar

Ramachandra was the seventh Avatar of Lord Vishnu. He was the son of the King Dasharatha and Queen Koushalya of Ayodhya. Ramachandra possessed endless qualities.

We know about Rama from the Ramayana. Rama's wife was Sita. He went to exile along with his wife Sita and his brother Laxman in order to have his father's promises kept. At that period, Ravan was the king of Lanka. He was the King of demons. He was a big oppressor and very strong. He even defeated gods. Due to his ill treatment, serious unrest had been resulted on earth. At one point of time, Ravan abducted Sita. Ramachandra, with the help of the army of the monkeys, has destroyed him completely and rescued Sita. The world has become demon-free. Peace returned everywhere after Ravan's death. As an Avatar of Vishnu, Ramachandra was the protector of the truth, practiser of justice and people-oriented king. During his rule, people were very happy.



Rama Avatar

Balaram Avatar

Balaram is the eighth Avatar of Lord Vishnu. He is also known as Balabhadra. His father is Vasudev and the mother is Rohini. He is the elder brother of the Lord Sri Krishna.

His key weapon was ‘হল’ or ‘Plough’. That is why he is also known as ‘হলধর’ (holder of plough). In those days, the river Yamuna used to flow a bit away from Brindabon. For this reason, farmers had to work quite hard for their agricultural tasks. Balaram had brought Yamuna close to Brindabon by digging the earth by his plough. This benefitted the people of Brindabon immensely. He left such a message for the world that all the farmers have to involve in the agriculture related work for the nation irrespective of group or sect. He left behind for farmers an everlasting blessing.

Besides this, he had been expert in weaponry. He established peace in the society by punishing many oppressors. In his childhood, he killed Dhenukasur and Prolombo Asur. Together, he and his younger brother Sri Ksihna have killed the tyrant king Kangsa. Following the death of Kangsa and his followers, happiness returned to the society.



Balaram Avatar

Buddha Avatar

Buddhadev is the ninth Avatar of Lord Vishnu. Lord Budha has been marked as the symbol of peace and wisdom. Buddhadev was born in Kstriya Shakya lineage. His father's name was Shuddhodan and that of his mother was Mayadevi. His childhood name was Shiddharth. His another name was Goutam. At one point of time, he gave up his family by leaving his only wife and son. Ever since his tender age, he became highly worried seeing the old age, illness, diseases and sadness of people. His only concern was how to get rid of these. When he was only twenty-nine years old, he dedicated himself into a deeper meditation to attain the path of salvation from the causes of sadness. At last, he attained Bodhi (purest form of knowledge) at the age of thirty-five. His name was Buddha for achieving Bodhi or knowledge. His followers are known as the Buddhists.

His key objective was to soothe the pain of ill-fated people and to stop killing animals without any reasons. According to him, animal killing is a great sin. Each animal loves its own life. That is why, no animals should be harmed or killed. He has taught people love in place of hatred. During the era of Buddha, the social context was very bad. He eliminated many social superstitions. He abolished caste discrimination and racism. He has greatly emphasised on good behaviour and honest thoughts. He tried to awaken the sense of humanity in all. There will be no violence and hatred in the society if advises of Lord Buddha have been taken. Peace will prevail everywhere.



Buddha Avatar

Kalki Avatar

As per the Hindu religion, Kalkidev is the tenth Avatar of Lord Vishnu. He would bring an end to the era of Kaliyuga. Kaliyuga is the last of four eras. In Kaliyuga, godlessness will increase significantly. At the end of Kaliyuga, evil people in the society will do demonic behaviour, and will be involved in wicked activities. At this period, Lord Vishnu will arrive in this world in the form of Kalki Avatar. He will be born in the village called Samval as a son of Vishnuyosha and Sumati. He will be born near the end of Kaliyuga. At that time, except a few people in this world, all will forget the religion.



Kalki Avatar

People will mock and laugh at the good people. Evil persons will kill good people like animals. The whole world will become hell with darkness. At this very moment, mighty, powerful and generous Kalki Avatar will appear. He will destroy all the tormentors with his sword in his hand riding on a white horse called Devdatta. He will save the world from the dreadful impact of evil and godlessness. Peace will return to earth. That will be the beginning of Satyayuga.

- Write below about three Avatars from the above descriptions.

So far, we have learnt about Baman Avatar, Parshuram Avatar, Rama Avatar, Balaram Avatar, Buddha Avatar and lastly Kalki Avatar. Now, fill in the following table:

Avatars	Numerical order of Avatars of Vishnu	Task done for humanity
Avatar Baman		
Avatar Parshuram		
Avatar Rama		
Avatar Balarama		
Avatar Buddha		
Kalki Avatar		





Mantras, Verses and Prayer Poems



- Let us sing together today the following song of our great poet Rabindranath Tagore.

বিপদে মোরে রক্ষা করো এ নহে মোর প্রার্থনা—

বিপদে আমি না যেন করি ভয়।

দুঃখতাপে ব্যথিত চিতে নাই-বা দিলে সাধনা,

দুঃখে যেন করিতে পারি জয়॥

সহায় মোর না যদি জুটে নিজের বল না যেন টুটে,

সংসারেতে ঘটিলে ক্ষতি, লভিলে শুধু বঞ্চনা

নিজের মনে না যেন মানি ক্ষয়।

আমারে তুমি করিবে ত্রাণ এ নহে মোর প্রার্থনা—

তরিতে পারি শকতি যেন রয়।

আমার ভার লাঘব করি নাই-বা দিলে সাহ্ননা,

বহিতে পারি এমনি যেন হয়।

নম্রশিরে সুখের দিনে তোমারি মুখ লইব চিনে—

দুখের রাতে নিখিল ধরা যেদিন করে বঞ্চনা

তোমারে যেন না করি সংশয়।

-(Gitanjali, Rabindranath Tagore)

- Now write below the main idea about the song that we have just performed.

Let us discuss how the prayer to God, which is expressed in this song, has been unfolded through various mantras, verses and poems in our religion.

Mantras, Verses and Prayer Poems

From the time immemorial, compliments or praises have been offered to God by various mantras, verses and devotional poems etc. A few of these are mentioned here.

The Vedas

সহস্রশীর্ষা পুরুষঃ সহস্রাক্ষঃ সহস্রপাণঃ-

স ভূমিং বিশ্বতো বৃত্তা অত্যতিষ্ঠদশাঞ্চুলম্ ॥ (Rrigveda 10/90/1)

Word meaning: সহস্রশীর্ষা – thousand heads, পুরুষঃ- super being or God, সহস্রাক্ষঃ (সহস্র + অক্ষঃ) – thousand eyes, সহস্রপাণঃ - thousand legs or feet, সঃ – He, ভূমিং – land, বিশ্বতো – world or earth, বৃত্তা – to pass or to cross, অত্যতিষ্ঠদ দশাঞ্চুলম্ (অতি + অতিষ্ঠং + দশ + অঙ্গুলম্) - positioning in a space of additional ten fingers.

Simplified meaning: Supreme Being or God has thousand heads, thousand eyes and thousand legs. He has engulfed the whole universe exceeding a space of additional ten fingers.

- Write here with translation any one mantras or verses you know except the mantras of Veda which have been mentioned here.

The Upanishad

ঈশা বাস্যমিদং সর্বং যৎ কিঞ্চ জগত্যাং জগৎ।
তেন ত্যক্তেন ভুংজীথা মা গৃধঃ কস্যস্মিদ্ধ ধনম্ ॥ (ঈশোপনিষদ)

Word meaning: ঈশা – by God, বাস্যম – surrounded or for shelter, ইদম – this, সর্বম – whole যৎ কিঞ্চ জগত্যাম – whatever on universe, জগৎ - moving, তেন – by him, ত্যক্তেন – with sacrifice ভুংজীথা - will enjoy, মা – no, গৃধঃ – greed, কস্যস্মিদ ধনম – someone's wealth.

Simplified meaning: Whatever moving objects are there in this dynamic Universe, all rests in God. Do not greed for others' wealth. By sacrifice or Jajna, you will enjoy happiness.

- Now, write down the meaning of the following words:

Word	meaning
ঈশা	
কিঞ্চ	
বাস্যমিদং	
ভুংজীথাঃ	
ধনম্	

Srimad Bhagavad Gita

শ্রদ্ধাবান্ত লভতে জ্ঞানং তৎপরঃ সংযতেন্দ্রিযঃ।
জ্ঞানং লক্ষ্য পরাং পরাং শান্তিমচিরেণাধিগচ্ছতি ॥ (8/39)

Word meaning: শ্রদ্ধাবান – respected, লভতে – to attain, জ্ঞানম – knowledge, তৎপর – skilful সংযতেন্দ্রিযঃ (সংযত ইন্দ্রিযঃ) – self-restrained person, জ্ঞানং লক্ষ্য – gain knowledge, পরাম – absolute, শান্তিম – peace, অচিরেণ – soon, অধিগচ্ছতি – has got.

Simplified meaning: Respectful, devoted and self-restrained person attain knowledge. After gaining knowledge, he gets absolute peace.

SriSriChandi

সর্বভূতা যদা দেবী স্বর্গমুক্তিপ্রদায়নী।
তৎ স্তুতা স্তুতয়ে কা বা ভবত্ব পরমোক্তয়ঃ ॥ (১১/৭)

Word meaning: সর্বভূতা – All creatures, যদা – like, দেবী – goddess, স্বর্গমুক্তিপ্রদায়নী – heaven and salvation provider, তৎ – you, স্তুতা – praising you, স্তুতয়ে – for praise, কা বা – nothing, ভবত্ব – will or may happen, পরমোক্তয়ঃ - great or absolute statement.

Simplified meaning: You are like the whole universe; you give heaven and freedom. So, in order to glorify you, some great and absolute adoring words are deserving for your honour.



Prayer poem

তুমি, নির্মল কর, মঙ্গল করে মলিন মর্ম মুছায়ে
তব পুণ্য-কিরণ দিয়ে যাক, মোর মোহ-কালিমা ঘুচায়ে।

লক্ষ্য-শূন্য লক্ষ্য বাসনা ছুটিছে গভীর আধারে,
জানি না কখন ডুবে যাবে কোন্ অকুল-গরল-পাথারে!

প্রভু, বিশ্ব-বিপদহস্তা, তুমি দাঁড়াও, রুধিয়া পথা;
তব, শ্রীচরণ তলে নিয়ে এস, মোর মত-বাসনা ঘুচায়ে!

আছ অনল-অনিলে, চির নতোনীলে, ভূধরসলিলে, গহনে;
 আছ বিটগীলতায়, জলদের গায, শশীতারকায়, তপনে।
 আমি, নয়নে বসন বাঁধিয়া, বসে আঁধারে মরিব কাঁদিয়া;
 আমি, দেখি নাই কিছু বুঝি নাই কিছু, দাও হে দেখায়ে বুঝায়ে।

- রঞ্জনীকান্ত সেন

Match the following table.

The Veda	You are like the whole universe
The Upanishad	প্রভু, বিশ্ব-বিপদহস্তা, তুমি দাঁড়াও, বুধিয়া পন্থা
Srimad Bhagavad Gita	He has engulfed the whole universe exceeding it
SriSriChandi	Respectful, devoted and self-restrained person
Prayer poem	Do not greed for others' wealth

We have learned from the above about the different mantras, verses and poems written for God. Now, select a devotional poem or song similar to the prayer poem by Rabindranath Tagore and write in the box below. Let us recite or sing together the poem or the song in the classroom.



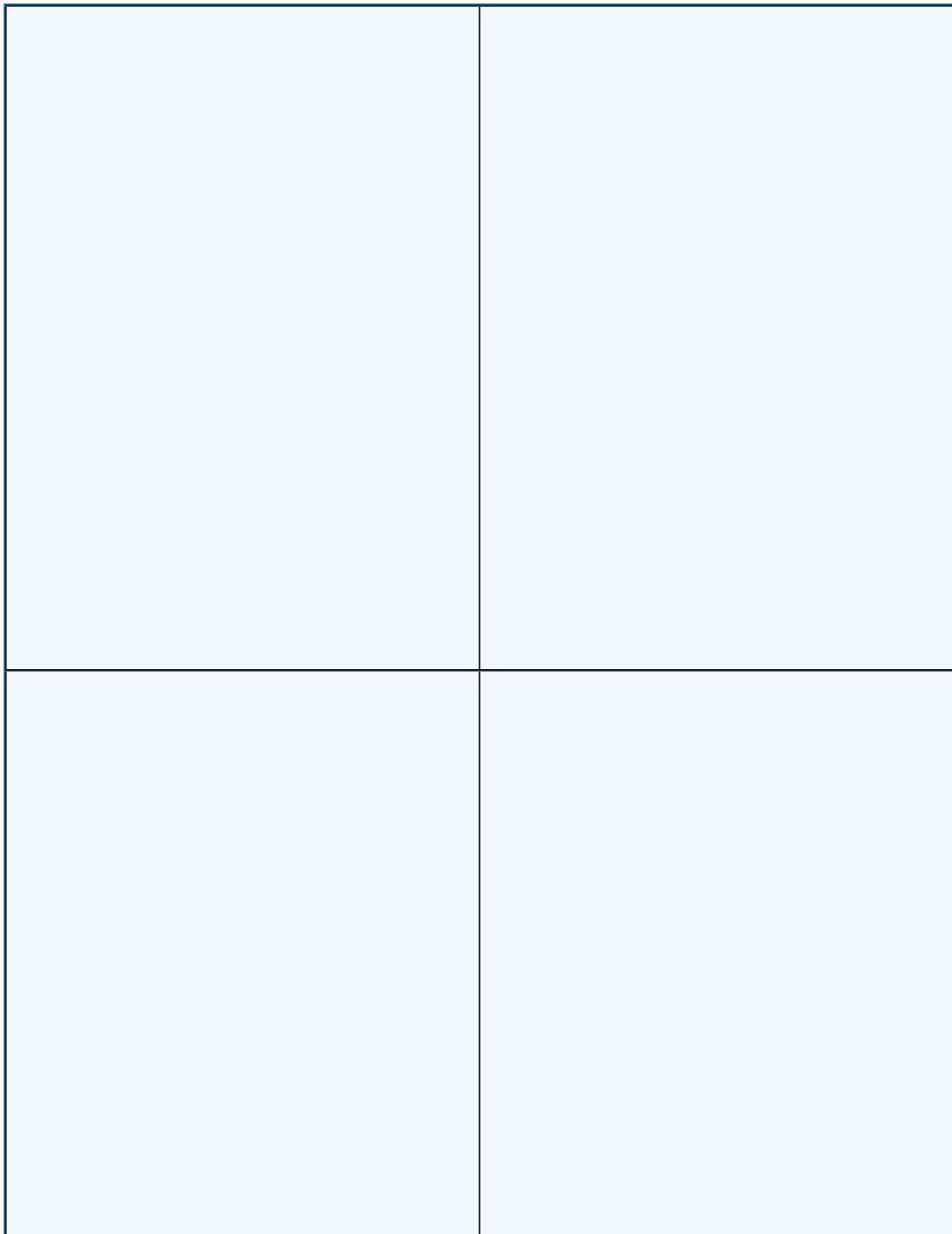


Puja-festivals, Temples and the Pilgrimage Sites

- Look carefully, the following picture. Indeed, you must have seen this in various puja festivals and temples. Here, a devotee is drawing alpana on the floor of the temple.



- These types of many more alpanas are seen in various festivals or temples. If required, you can go to different temples to see alpanas. Now, draw the picture of some alpana you have seen in festivals or temples.



An alpana means painting. That means, drawing different types of designs with the touches of colours is the alpana. Generally, an alpana is drawn through one- or two-coloured simple line diagram. Various types of white and colourful alpanas are common in the places like boundary of the houses, verandas, weddings, puja festivals, mandaps etc.

The various types of alpanas, which have been drawn, are used in puja festivals and temples. Let us learn the rules and regulations as to how we worship and celebrate puja festivals. At the same time, let us try to know for which particular puja and architectural style different temples and pilgrimage sites are famous or what the reasons for their prominence are.

Puja-festivals

We have learned in class VI that the word ‘Puja’ means to praise or to honour. We worship in various ways the different gods-goddesses who are familiar as manifestations of formless God. We show respect by offering flowers-fruits and puja-upachars. The process of offering such respect is the Puja. All evils are driven away by puja. The prosperity of all beings results in the end. From the time immemorial, ceremonies we do to achieve prosperity in our daily and social life, is the festival. Now, we will know about some gods-goddesses.

Introducing goddess Lakshmi

The goddess Lakshmi is the goddess of wealth, success, good luck and elegance. Her another name is Sri. She has the quality of excellence. Lakshmi Devi is the wife of god Vishnu. She is the symbol of pleasant and beauty. Success of our families and society depend on the resources. Notable among these resources are land, crop, wisdom, honesty, purity, etc. Goddess Lakshmi is worshipped to achieve these resources.

Lakshmi Devi is seated on a lotus flower. She is fair coloured. She has got two arms. In one arm, she holds a lotus and in the other, a jar of nectar. Owl is her vehicle. Lakshmi puja is performed on the lighted lunar day of full moon of the month Ashwin. This puja is known as Kojagari Lakshmi puja. Besides this, Lakshmi puja is also performed in the houses of Bengalis through reciting Panchali on each Thursday.

Puja Procedure

For any worships, a procedure of ritual has to be followed. In case of puja, praying is performed from the beginning of Achman to worshipping Panchadevata by sitting on a sacred seat. In this worship, different types of alpanas or images are drawn.

Lakshmi puja is done with different materials. Lakshmi puja is performed with five, ten or sixteen upachars. Ingredients like rice bran, five kinds of grains, gold, silver, raw turmeric, honey, curd etc. are used in the puja. Naltuli and lotus are favourite flowers of Lakshmi Devi. As a fundamental rule of this ritual, meditation, floral offering mantras, floral offerings, Pranam mantras, etc. are to be performed for the goddess Lakshmi have to be performed. In the end, married women with living husbands put vermilion on to each other along with reciting Panchali of Lakshmi Devi.



Floral offering mantra of Lakshmi Devi

ওঁ নমস্তে সর্বভূতানাং বরদাসি হরিপ্রিয়ে।
যা গতিস্তৎ প্রপন্নানাং সা মে ভূয়াত্মদর্চনাং ।

Word meaning: ওঁ নমস্তে - namaskar or salute, সর্বভূতানাং –of all animals, বরদাসি – blessings or benefits, হরিপ্রিয়ে – O Haripriya, যা – that, গতিঃ – fate, তৎ - his, প্রপন্নানাং – sheltered or refugee, সা - his, মে – my, ভূয়াত্মদর্চনাং (ভূয়াৎ তু অদর্চনাং) – great or more worship.

Simplified meaning: O Haripriya (darling of Vishnu), you do good to all animals. Whatever be the fate of those under your refuge, may my fate would be the same through my increased worship. Salute to you.

Pranam mantra of goddess Lakshmi

ওঁ বিশ্বরূপস্য ভার্যাসি পদ্মে পদ্মালয়ে শুভে।
সর্বতঃ পাহি মাং দেবি মহালক্ষ্মী নমোহস্তু তে।

Word meaning: বিশ্বরূপস্য – worldly, ভার্যাসি – wife of Vishnu, পদ্মে – padma, পদ্মালয়ে – haven of Lotus, শুভে – good luck, সর্বতঃ – from everywhere, পাহি – protect, মাং – me, মহালক্ষ্মী – Maha Lakshmi, নমোহস্তুতে – bow down to you.

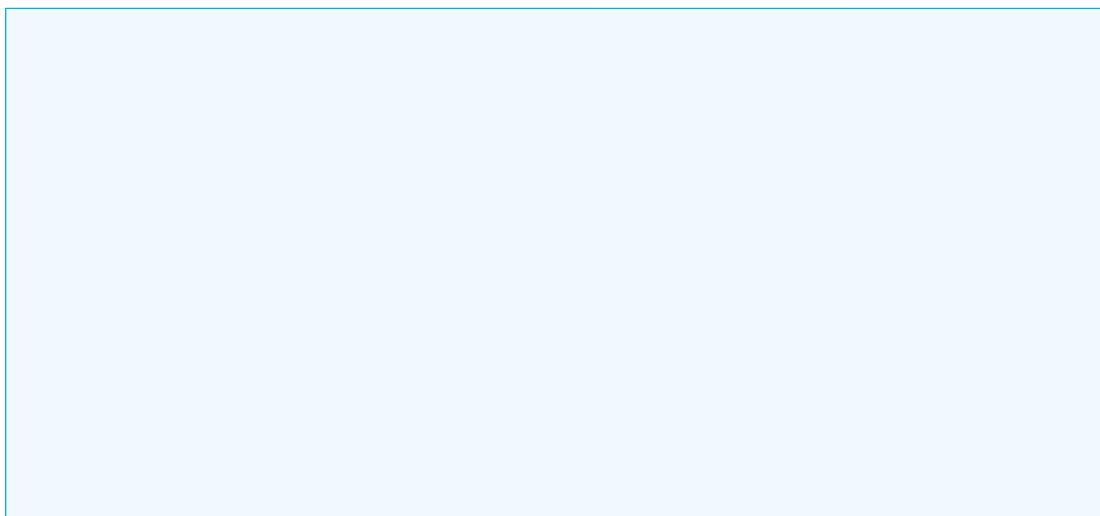
Simplified meaning: O goddess Maha Lakshmi, wife of worldly Vishnu, you are Padma, live in the haven of lotus. You bring prosperity for all. Save me also in all respect. I bow down to you.

- Make a list of essential materials for Lakshmi puja.

Importance of Lakshmi puja

Lakshmi puja is very important for the followers of Hindu religion. Almost in every house of Bengali Hindus, Lakshmi Devi's puja is celebrated with festive mood. In addition to the lunar day of lighted full moon of the month Aswin, Puja of goddess Lakshmi is also performed on each Thursday and on special lunar days of the full moon. She gives wealth to her worshippers. Worshipping Lakshmi Devi brings prosperity in the family. The mind of devotees becomes calm. At the same time, peace comes to the family. In Lakshmi puja, paintings of various designs and alpanas are drawn. Rice bunch, footprints of Lakshmi Devi, impression of different coins, footprints of owl, etc. are drawn in this alpana. From such practices, the creative skills of the general housewives are developed. People from all walks of life of the society come very close to each other through this puja. Greetings are exchanged among them. As a result, family and social bondage are increased significantly.

- Draw any one of the alpanas used in Lakshmi puja.



Introducing Lord Narayana

Another name of the God Vishnu is Narayana. He is also called god of habitat. He is the god of sin remover and evil destroyer. The meaning of the word ‘নার’ or ‘নারা’ is human and that of ‘অয়ন’ is refuge. So, the meaning of the word Narayana is the place of refuge for all humans and all living things. He is also known as the Supreme soul, the Supreme Brahman and the Supreme God. The colour of body of Lord Narayana is bright blue. His four arms, respectively hold conch shell, Chakra, Gada (club) and lotus. As, to destroy evil, he takes club and Chakra, likewise, his heart becomes soft like lotus in times of protecting good people and saints. He looks after all the creatures in this Universe, that is why he is called the Lord Protector of all creatures. Garuda Bird is his vehicle.

Puja procedure

Narayana is worshipped in the form of an idol, in Shalagram Shila, in a copper plate or in water. Puja of Narayana takes place with five types of grains, five types of metal and in different other materials for worship. People from the Sanatan Hindu community do the worship of Narayana in times of inaugurating new houses or at the introduction of any holy work. Narayana puja is performed through especially prescribed mantras. After the end of the puja, worshippers listen to specific background tales regarding the ritual and perform aarti before the idol. White and yellow flowers and tulsi leaves are very favourite to Narayana. On the last day of each month, lunar day of the full moon, or in the month of Boishakh, Narayana puja is more in practise.



Narayana Dev

Floral offering mantra of Lord Narayana

ওঁ নমস্তে বিশ্বরূপায় শঙ্খচক্রধরায় চ।
পদ্মনাভায় দেবায় হৃষীকপতয়ে নমঃ॥

Word meaning: ওঁ নমস্তে – salute to you, বিশ্বরূপায় – to the form of whole universe, শঙ্খচক্রধরায় – bearer of the conch and the chakra, চ – and, পদ্মনাভায় – with the lotus in the navel, দেবায় – to the Lord , হৃষীকপতয়ে – to Lord of the senses, নমঃ – salute.

Simplified meaning: Salute to the images of the whole Universe i.e. salute to Lord Vishnu. Salute to Narayana, the bearer of the conch and the chakra, to one with the lotus in the navel and Lord of the senses.

Pranam mantra of Lord Narayana

ওঁ নমো ব্ৰহ্মণ্দেবায় গোৱাঙ্কণহিতায় চ।
জগদ্ধিতায় কৃষ্ণায় গোবিন্দায় নমো নমঃ॥

Word meaning: নমঃ – salute or namaskar, ব্ৰহ্মণ্দেবায় – to Brahmanya Dev, গোৱাঙ্কণহিতায় – to benefactor of cow and Brahmin, চ – and, জগদ্ধিতায় – to well-wisher of the world, কৃষ্ণায় – to Krisna, গোবিন্দায় - to Govinda, নমো নমঃ – Namaskar, Namaskar.

Simplified meaning: Salute again and again to Krishna Govinda, Brahmanya Dev, the benefactor of cow, Brahmin and the world.

Importance of Narayana Puja

Narayana is the Lord protector of all creatures of this world. We learn from Narayana Dev how to take care of all creatures of the world including our children.

He exists in the form of soul in all creatures. That is why, we serve all living creatures along with humans as though they were also God. The sense of sobriety awakens among the devotees through worshipping Narayana Dev. With the blessings of Narayana Dev, the houses of devotees get filled with happiness and prosperity. Sins are also removed and salvation from sorrows is attained. For this reason, followers perform Narayana puja with due solemnity in order to get rid of all hurdles from their homes and chant in His glorification

■ Discuss in pairs as to why Narayana puja is important and write in the box below.



Festivals

Auspicious rituals are festivals. These festivals are closely related with changes in time. It can also be termed as religious behaviour. From the time immemorial, in our daily lives, we celebrate various rituals with a festive and happy mood. The notable festivals that we celebrate are new

year, various month-end programmes, Dol Yatra (Holi), spring ceremony, Rain celebration event, etc. In our previous class, we have learnt about new year and Poush Sankranti. Now, we are going to see Chaitra Sankranti and Dol Yatra (Holi).

- What are the differences between Puja and Festival? Write below.

Puja	Festival

Chaitra Sankranti

The last day of Bengali month is called Sankranti. In such sequence, the last day of the month Chaitra is known as Chaitra Sankranti. This day is, in fact, the last day of Bengali year. Various events and festivals are organised around this day. Following the Chaitra Sankranti, comes Pahela Boishakh or the new year. According to scriptures, religious belief and popular custom, the bath, charity, fasting, various worships, etc. are regarded as virtuous activities in this day of Chaitra Sankranti. Surrounding this day, we can feel the taste of traditional and popular festivals of ever continuing Bengal.

In order to celebrate Chaitra Sankranti, various types of functions are organised based on different regions.



Flying kites in Chaitra Sankranti

Nil Puja

To celebrate Chaitra Sankranti, Shiva puja or Nil puja is organized. On this day, the followers accompanying instrumental music go door to door with nicely decorated blue attire and collect alms. Nil song is known as Oshtok song. In the evening by lighting lamp, the devotees with puja upacharas perform Shiva puja seeking welfare for all. After this, they break whole day fasting by taking Prasada food offered to the deity. Nil dance and Shiva Gajan are linked with Nil puja. In some parts of North Bengal, this is known as Gambhira puja.



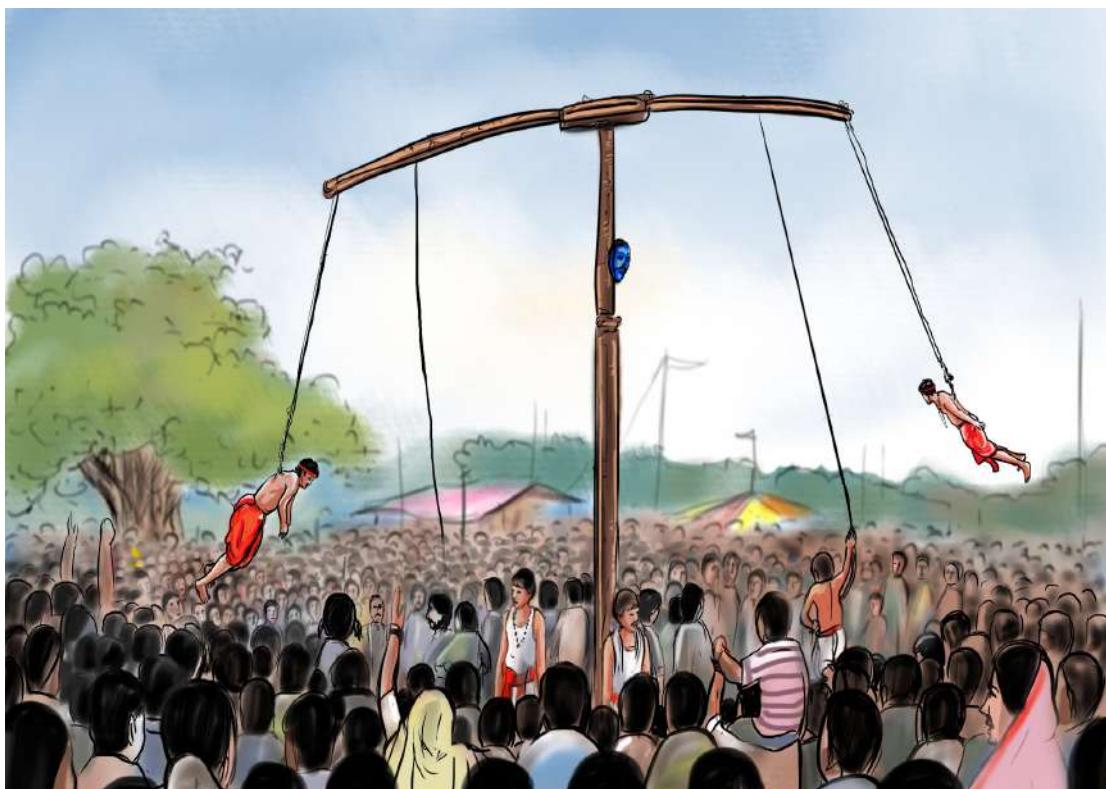
Nil puja

Charak Puja

Charak puja is well known as a folk festival. The rituals that are arranged for Charak puja are known in many regions as Gajan, Gambhira Puja or Nil puja. Farmers organise group songs for rain in order to get relieved from the burning heat of the month Chaitra. Those who come to enjoy Charak puja, are not restricted by any religious bindings.

The fair keeps running throughout the whole day with a full festive mood from the morning till evening. Although, the Charak puja is a ritual of a particular community, the fair that is organised around this ritual seems to clearly reflects the secular and non-communal mindset of the Bengalis. On the occasion of celebrating Chaitra Sankranti, more different types of festivals are organised based on the regions.

On the day of Chaitra Sankranti, people of rural Bengal drink a special juice mixed with fried corn powder (chatu), curd and kernel of wood apple. On this day, women perform puja by pouring milk and coconut water at the base of a particular date tree. After the completion of the puja, one starts distributing the dates among the devotees after plucking these from the date tree. The devotees break their fast by eating these dates. This is known as date breaking ritual.



Charak Puja

Baisabi festival of small tribal groups

Other than Bengali, small tribal groups also celebrate Chaitra Sankranti. According to them, Baisabi is celebrated on the day of Chaitra Sankranti and new year. ‘Bai’ of Baisabi originates from ‘Baishu’ of Tripura, ‘Sa’ comes from the ‘Sangrai’ of Marma and the word ‘Bi’ emerges from ‘Biju’ of Chakma and Tanchanga. Along with various folk festivals, arrangements are made to pray for the prosperity of all.

- Describe a festival that you have participated. Write in your own words about who participated the festival, how the festival is celebrated, etc.

Dol Yatra

In Brindaban, on the full moon day of month Falgun, Sri Krishna, with Abir (saffron), played colour game with Sri Radhika and other Gopis. People of Sanatana religion believe that Dol game originates from there. In the morning of the day of full moon of the month Falgun, puja is performed by painting Radha and Krishna idols with the colour of Abir. This is also called Dol puja. With a song of praise, a procession is taken out putting the idol of Radha-krishna on the swing. That is why, this festival is known as Dol Yatra. At this time, the followers colour each other by playing Abir. This day is known as Dol Purnima because colour game is played by swinging Radha-Krishna on this full moon day of the month Falgun. On the fourteenth lunar day of lighted fortnightly, a night before this puja, fire festival is celebrated by burning hay. This is called burning of lamb or house of the old lady. The devotees believe that evil is driven away by burning the old lady's house in the fire.



Playing Abir in Dol Yatra

The Dol Yatra festival has also got a secular and universal aspect. From the very morning of this day, regardless of male and female, all become overjoyed in playing game with saffron and different colours. This is also called the Festival of Spring. In some places, this is also known as Holi festival.

Importance of Dol Yatra

Cultural and social significance of Dol Yatra is huge. All submerge into a fun of throwing powder paint and coloured water at each other in this day of festivity forgetting all the faults, quarrels of the past. There is an increase in the absolute tolerance. They forgive each other. An environment of harmony creates. In the site of the festival, there sits a fair of goods and products. Many home utensils are available in the fair. There is an increase of an economic solvency among the general mass.

- Explain what we do in Dol Yatra.

- Match the following.

Nil puja	North Bengal
Gambhira	Last day of the month Chaitra
Chaitra Sankranti	Falguni full moon
Charak puja	Marma
Shangrai	Shiva
Dol puja	Plucking dates

Temples and Pilgrimage Sites

The deity is worshipped in the temple. That is why the temple is called Devalaya. The temple is named centring the concerned deity; for example, Kali temple, Durga temple, Shiva temple, Adinath temple, Lakshmi temple, Kantaji temple, Krishna temple, Vishnu temple, etc. Again a temple's name can be based on its place, such as, Dhakeswari temple, Ramna temple, etc. Many Sadhusangs have formed around these temples in many places. Their habitats, various Ashram, places of pastimes or wandering places of the saints are holy sites. These holy places are also known as Thirthakshetra (pilgrimage sites). Visiting all the temples and pilgrimage sites is good for the mind. It brings purity and peace of mind. These are also our heritage sights. Now we will know about two temples and pilgrimage sites.

Kantaji Temple

Kantaji Mandir or Kantajiu Mandir is an ancient temple located on the bank of river Dhenpa in Dinajpur, Bangladesh. It is known as Kanta or Krishna temple by the followers of Sanatan Dharma. It is a temple of the eighteenth century. The temple has the best examples of terracotta art in Bangladesh. In 1704 AD, the then local king Prananath Ray started the construction of the temple. After his death, his adopted son Raja Ramnath Roy completed the construction of the temple in 1752 AD.



Kantaji Temple

This Kantaji temple is the result of tireless work of hundreds of workers for 48 years. Outside the temple, there are depictions of various mythological stories including the stories of the Ramayana, and the Mahabharata on terracotta tiles all over the walls. That is why this Kantamandir is one of the best architectural features of Bengal. The stories of Lord Krishna are depicted here like those of general people. Mythological events are depicted from a human perspective. The Kantaji temple is a unique example of the creativity and skill of artisans in worldly presentation of mythological stories.

This huge terracotta decoration on the wall of Kantaji's temple is a manifestation of the life and vitality of that time and this art develops through the energy nurtured in the silty soil of Bangladesh for thousands of years.

Apart from worshipping Radha-Krishna here, every year Rasmela is celebrated with a great festivity on Ras Purnima in the month of Kartik. Devotees come here to worship Bhagavan and gain merit. This fair has been held as a Hindu tradition for many years. This Rasmela is a unique example of communal harmony.

- Explain the following words.

Terracotta	
decoration	
architecture	
Communal harmony	
Ras Purnima	

Adinath Temple

Adinath Temple is one of the famous temples in Bangladesh. It is located in Maheshkhali island under Cox's Bazar district. It is also known as Shiva temple since this temple is established under the name of Devadidev Mahadev. This temple is located on the top of Mainak hill. Another name for Adinath is Mahesh. The town was named Maheshkhali after Mahesh. There are many legends and folklore about ancient temples and pilgrimage sites. Where history is not available, we have to rely on folklore.



Adinath Temple

Here too, it is known from folklore that during the Treta Yuga, King Ravana of Lanka placed Shiva on the Mainak hill. Over time, Adinath's temple was established here. Along with this Adinath Temple at Mainak Chura (the peak) there are Dasabhuja (ten-handed) Goddess Durga Temple, Bhairava Temple and Radha Govinda Temple. It is also one of the pilgrimage sites of the Hindus. Here every year on Shiva Chaturdashi Tithi, special puja is done with great festivity. At this time, the place becomes vibrant with local and foreign pilgrims. A week-long fair is also held. There are two ponds behind the main temple. Although the ponds are at a height of about 280 feet above sea level, the two ponds are always full of water. Devotees believe that if they take a bath here, they would get rid of diseases, sorrows and sins.

- What are the other temples belonging to Adinath temple?

Orakandi

Orakandi is one of the holy places or pilgrimage sites in Bangladesh. It is located in Kashiani Police Station of Gopalganj District. This Orakandi is the place where Harichand Thakur performed his Sadhana and religious works.. Harichand Thakur was born in the Bangla year of 1218 on Troyodashi Tithi of Krishnapaksha of the month of Falgun in Saflidanga, a village near Orakandi.



Devotees absorbed in Harinam

Many miracles occurred with Harichand from childhood. He healed many dying people and solved problems of many. People began coming to him for peace. Over time, he became the Thakur of common people. Many people began to follow him.

The followers of Hari Thakur used to be absorbed in Harinam. Hence, they are known as Matua. There is no caste discrimination among Matuas. Their ways of religious practice are also very simple. Despite being busy with household chores, one can practice religion very easily. Harithakure said ‘হাতে কাম মুখে নাম’. One has to do their respective work and chant Harinam.

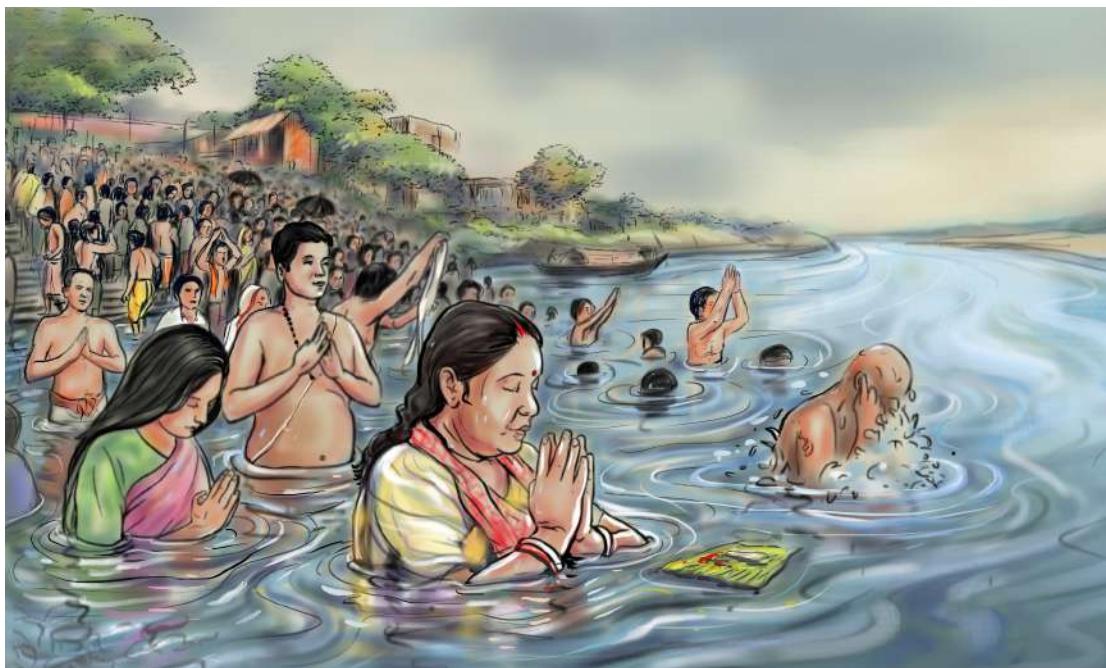
Gradually Orakandi became a pilgrimage site. It is a place of pilgrimage not only for the Hindu but also for others. All come here to attain virtue and get peace.

Hari Thakur's Janma Tithi (birth day) is called Madhukrishna Troyodashi. A huge fair is held at Orakandi on Madhukrishna Troyodashi. This fair is held for three days. Millions of people gather at the fair. The Matuas from far and wide come in groups to this fair. This fair of Harithakur is also called Baruni Mela. Because Mahavaruni Snana takes place on this Tithi. There is a pond called Kamna in this holy place. Devotees and pilgrims believe that their all wishes will be fulfilled by taking bath in this pond. All people meet here regardless of caste and religion. The Matuas come here flying flags, playing Jaydhaks (drums beaten to announce a victory). “Haribol” “Haribol” sound echo all around. Devotees do not feel tired even in the hot sun.

- What are the followers of Harithakur known as? What are their special characteristics.

Langalband

Langalband is one of the many pilgrimage sites for the Hindus. It is located spreading a three-kilometre area of river Brahmaputra in Sonargaon Upazila of Narayanganj district. Punyasnan (holy bath) takes place here on the Ashtami Tithi of Shuklapaksha of the month of Chaitra. At this time, many pilgrims come here for a holy bath.



Holy bath of Langalband

It is their strong belief that touching the water here on this Tithi removes all sins. By bathing in this stream of Langalbanda, Parshuram Muni got rid of his sins. Devotees have been taking this Ashtami-Punyasna for many years, remembering the incident of Parshuram Muni mentioned in the scriptures. It is believed that on the Ashtami Tithi of Shuklapaksha of Chaitra month, the virtues of all the holy places of the world gather in the river Brahmaputra. While bathing in the river Brahmaputra, flowers, wood apple leaves, paddy, and Durba (a special grass used in worship) are offered in Tarpan to the memory of ancestors.

Many ghats have been constructed here to ensure visiting devotees' bath in peace. The names of these concrete ghats are also very beautiful such as, Annapurna Ghat, Prematala Ghat, Jaykali Ghat, Bardeswari Ghat, Gandhi Ghat, Shankar Ghat, Kalidah Ghat, Shikhari Ghat, etc. Along with these Ghats, many temples and Ashrams have been built here.

- Write why river Brahmaputra is significant to the Hindus.

- Which temple or pilgrimage site will the following characteristics apply to?

Dinajpur	Adinath
Raja Prananath Roy	
Mainak	Kantaji
Treta Yuga	
The Matua	Langalband
Varuni	
Annapurna Ghat	Orakandi
Parashuram	

- We have learnt a lot about Puja-Parvans, Temples, and Pilgrimage sites. In light of it, make a presentation in the classroom on any of given topics (hymns/gods-goddess/puja/temple/pilgrimages).





Yogasana

Shekhar felt pain in his knees for several days. He could not even concentrate on his studies. At that time, he remembered the yoga of class. He tried to practise it a few times as before. As a result, he got some benefits. But he could not feel completely well. Lets present any incident like Shekhar to the class if you know.

- Let's list benefits of practising yoga asanas for body and mind.

We know that there are different types of Yogasana. Each of them benefits the body and mind in different ways. In the previous class VI, we have learned about the practice method of Padmasana and Shavasana and their benefits, now let's learn about two more yogasanas and practise them in your daily life.

Yogasana

Yoga means concentration of the mind. For this concentration of mind, we have to sit in a comfortable posture or asana and practise regularly. The terms Yoga and Asana make the term yogaasana. Practising Yogasana regularly in the right way can keep you healthy. We will practise yoga regularly. There are different types of yoga. Such as Vajrasana, Tamasana, Holasana, Padmasana, Shavasana, Shalvasana Siddhasana, Gomukhasana, Sarvangasana etc. Now we will learn about Siddhasana and Shalvasana try to practise them.

There are eight segments of yoga, namely

1. Yama - Yama means to be restrained.
2. Niyama (Discipline) - Taking care of the body, that means regular and moderate bathing, eating and resting.
3. Asana - Sitting in a particular posture is called Asana.
4. Pranayama - Pranayama is the method of controlling breathing.
5. Withdrawal – Withdrawing the senses inward from outward objects is called withdrawal.
6. Concentration - concentrating the mind on something.
7. Meditation - Continuous thought of the mind on a single subject.
8. Samadhi - Samadhi is a meditative state when the mind is completely absorbed in God.

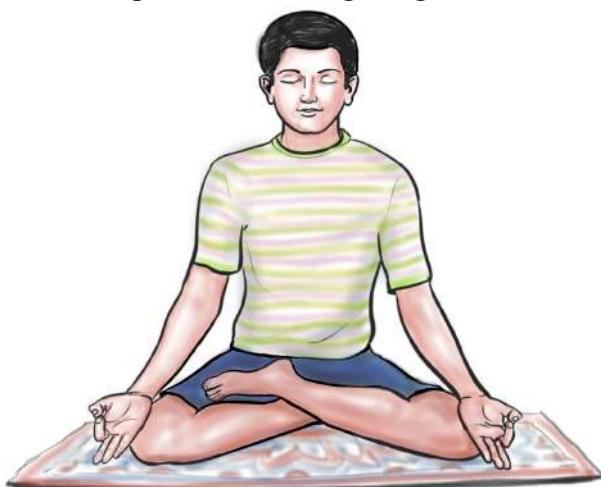
Asana is a part of yoga. The stable and pleasant state is called Asana. So the way the body is positioned firmly to practise yoga without causing any pain is called Yogasana.

Siddhasana:

A person in this Asana looks like a meditating saint or yogi. This Asana is called Siddhasana as great sages practise this Asana.

Method of practice:

You have to sit spreading legs in front and keep your spine straight. Now bend the left knee and place it on the right leg.



The heels of both legs should touch the lower abdomen. Now spread both hands forward. Place the right wrist on the right knee and the left wrist on the left knee with the palm facing upwards. You have to touch the thumb and forefinger of both hands. Other fingers will remain straight. Then keep your back, neck and head straight and close your eyes and try to concentrate your mind between your eyebrows. Breathing will remain normal. Asana should be practised for 5 minutes by changing the legs. At last, you have to rest in Shavasana.

Importance and Effect

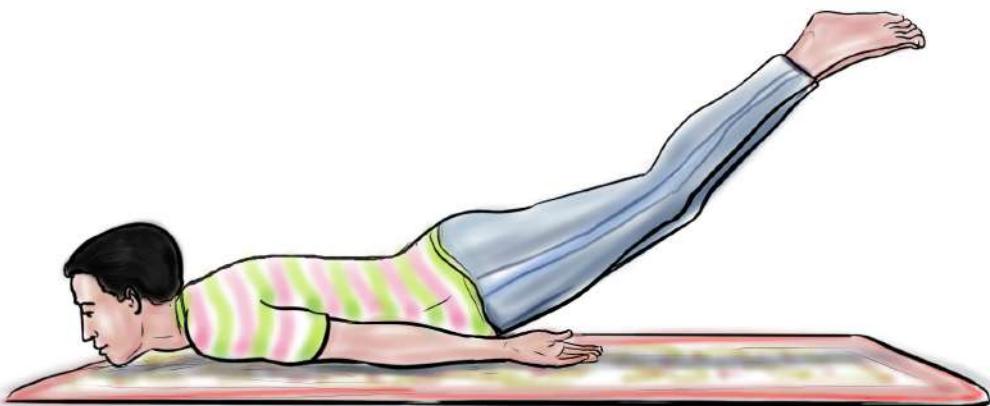
Siddhasana gives enough rest to the body. Sitting in this Asana our bodies rest and our minds stay still due to keeping our legs crossed and back straight. We can get benefits from this Asana when the knees and ankles get stiff. This Asana promotes good blood circulation in the lower back and abdominal region, thereby refreshing and strengthening the lower spine and abdominal organs. By practising this Asana, waist and knee joints get strengthened. Diarrhoea, heart disease, tuberculosis, diabetes, asthma, etc. are removed by practising this Asana. This Asana is very effective to cure hemorrhoids. Practising chanting, pranayama and meditation sitting in Siddhasana can help us attain perfection (siddhi) easily and shortly.

- Make a flow chart showing the steps to practise Siddhasana. You should draw the required number of boxes and write the steps in them. First one is done for you.

Sit by spreading the legs in front and keeping
the spine straight

Shalvasana

The term ‘Shalva’ means moth. The Asana is called Shalvasana as the body assumes the look of a moth while practising this Asana.



Method of practice: Lie down on a comfortable firm flat surface facing the ground. Your chin will rest on the floor. Hands should be straight on either side of the body below the thighs and palms flat touching the ground. Knees, thighs and ankles should be kept together. Then, with slow breathing, keep the thighs and legs straight without folding the knees and lift them up from the floor. Stay in this state for 5 to 10 seconds. Your breathing will be normal. After 5/10 seconds, in the process of relaxing the body, lower both legs and take a rest in Savasana. The Asana should be practised 4/5 times.

Benefits of Salvasana

This Asana is good for any spine and lower back pain. The Asana flexes and strengthens the spine and reduces belly and lower back fat. It shapes the thigh and waist muscles. This is a wonderful cure for rheumatism or sciatica. The Asana heals gastric problems, reduces stomach gases, cures stomach bloating, and improves digestion. Nerves adjacent to the lungs and air-sacs get healthy and strong by it.

- Make a flow chart showing the steps to practise Salvasana. You should draw the required number of boxes and write the steps in the boxes. One is done for you.

At first , you have to lie flat on a comfortable, and firm surface.

Write five benefits of Siddhasana and Shalvasana in the following table.

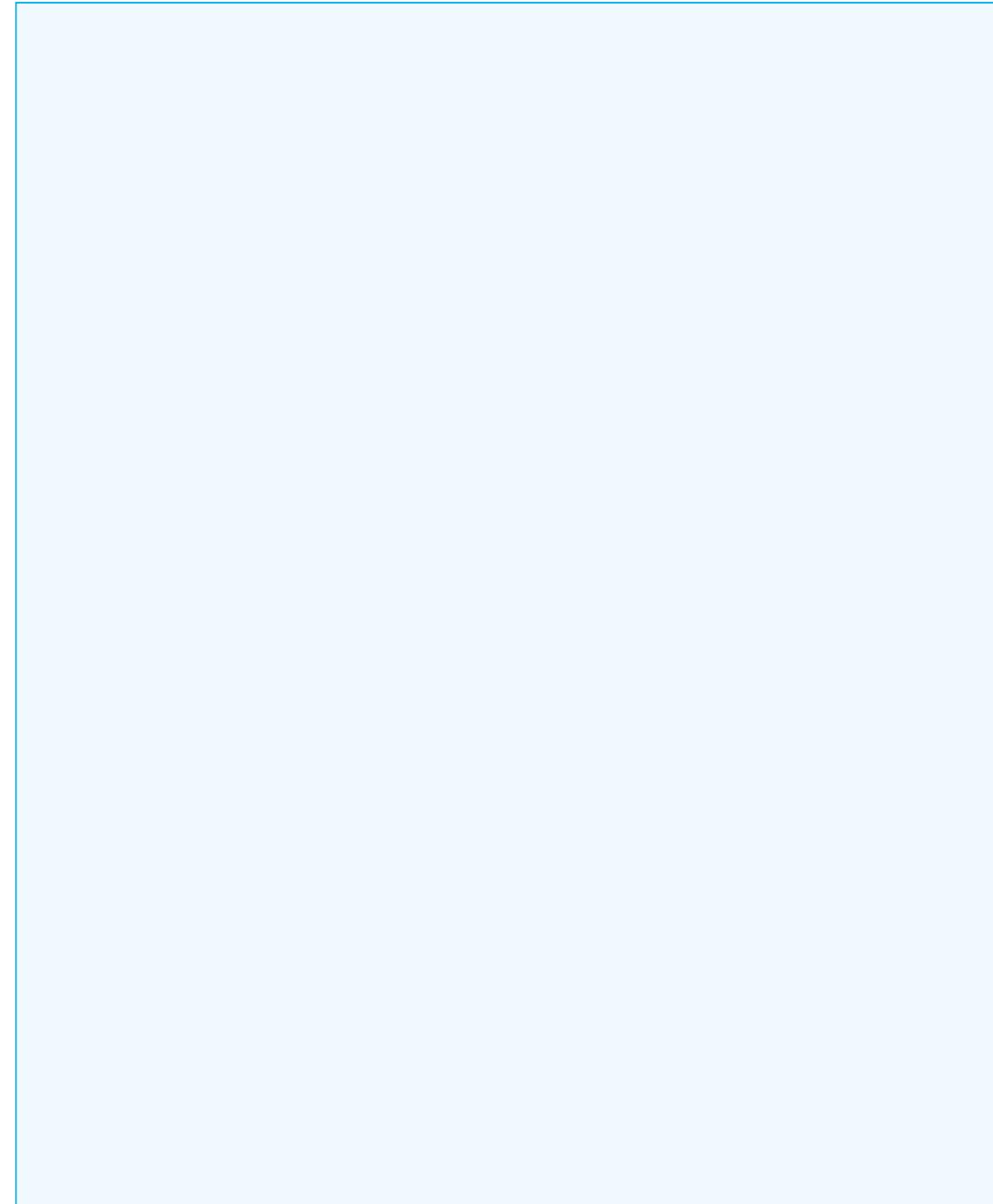
Siddhasana	Salabhasana





Moral Values

- We all must have experienced various incidents of human virtues like truthfulness, benevolence, etc. in our life. Let us write a story about any of such incidents that happened in our lives.



- We have written stories of good deeds. There are many human virtues are stated here one of which is morality. Let us know what is stated in Hinduism about morality.

Moral values

Morality

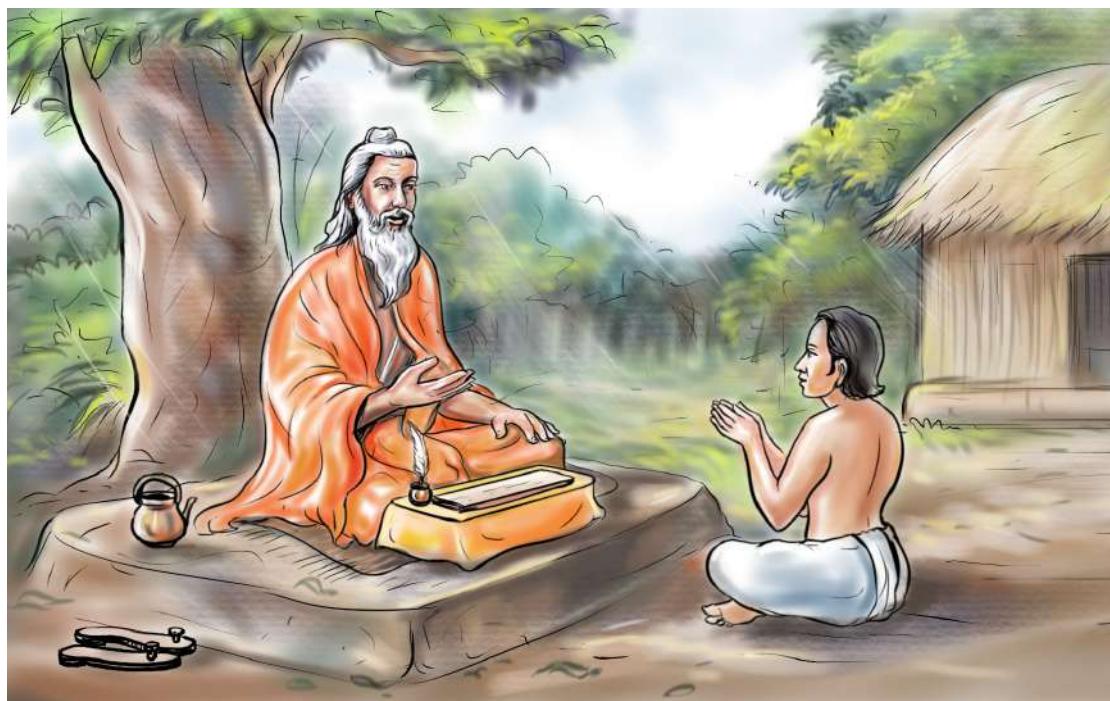
There are both good and bad sides of things around us. Work that brings good result is a good deed. On the other hand, work that causes ill result is a bad deed. The knowledge of deciding between good and bad is called the sense of principle. Morality is something associated with

principles. Morality refers to understanding the difference between good and bad deeds. Morality is a virtue, a sense of values. Truthfulness, brotherhood, absolute tolerance, humanity, compassion, dutifulness, harmony, and patriotism are all moralities. Morality is a constituent part of religion. Now we will learn about truthfulness, brotherly love and harmony.

Truthfulness

Tale: Satyabhadi Satyakam

In ancient times there was a sage named Gautam. One day, he was talking about religious scriptures (Dharmashastra) with his disciples in the Ashram. At that time, a boy approached him and stood in front bowed head. The sage asked him, “Who are you? Where are you from?”



Sage Gautam & Satyakam

The boy bowed and replied with joint palms, “My name is Satyakam. I live in a village nearby. I have come from there to seek your kind favour.”

Gautam, the sage said, “What do you want here?” The boy humbly replied, “Gurudeva, I want to practice my Brahmacharya (celibacy state of young learners) stage under your guidance and learn about religion.”

The sage wanted to know about his father and the lineage. The boy then politely said to him with joint palm, “Gurudev, I don’t know much about my father but I have my mother at home. I will tell you tomorrow on knowing from my mother.” Satyakam came home and told everything to his mother. His mother did not tell him much about his father and only said, “My name is Jabala. Therefore, you are Jabal Satyakam.”

The next day Satyakam went to sage’s Ashram and gently said, “Gurudev, my mother has not said anything about my father. She only said, “I am Jabala. So you are Jabal Satyakam.”

Hearing such a fearless truth, the sage embraced Satyakam and said, “Satyakam, My child, you have spoken the truth. Not everyone dare utter such a truth. Only the truthful and the courageously honest can do that. I am happy with your truthfulness. I will teach you about religious scriptures.” From that day on, Satyakam started his learning at the ashram under sage Gautam.

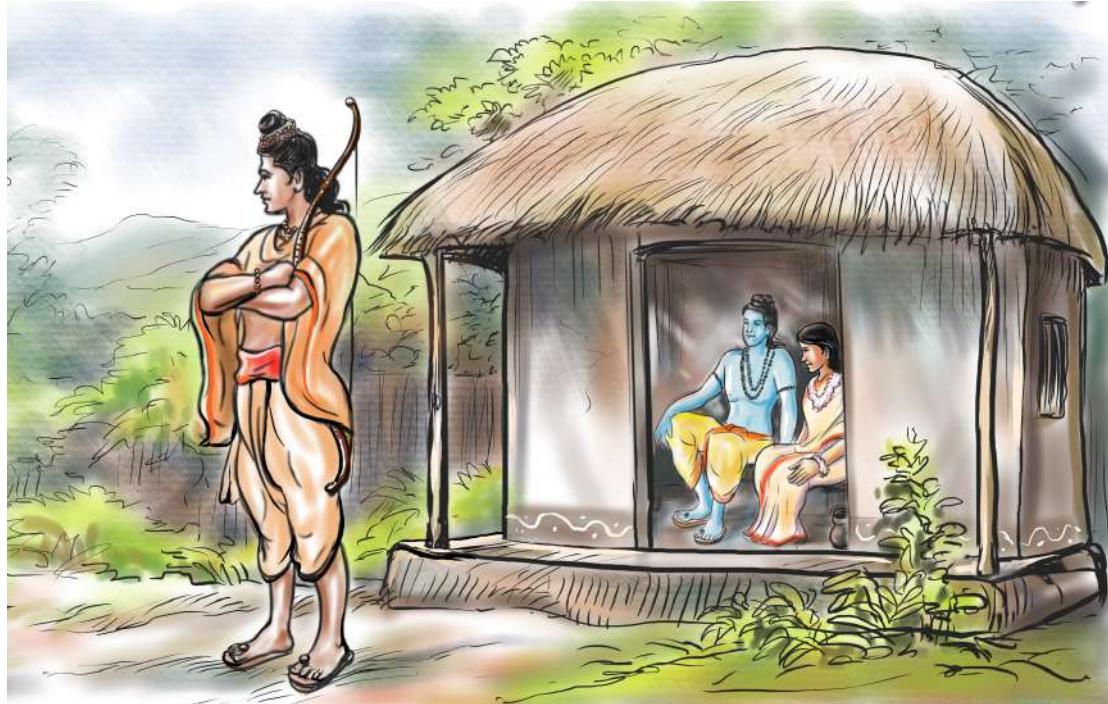
Learning from the tale

Truth is omni-revealed. We should reveal the truth. We can never hide the Truth.

- Suppose one's geometry box is lost on the way to school today. Now he/she is afraid that their parents at home would scold him/her if the incident was reported truly. What should he/she do in this case?

Brotherly love

The key example of selfless love is the mutual respect and love between brothers. A brother's love for his own brother is called brotherly love. We find glowing examples of brotherly love between Rama and Lakshmana in Valmiki's Ramayana. King Dasharatha of Ayodhya had three queens. Ramachandra was the son of the elder queen Kousalya. Bharata was the son of the second queen Kaikeyi. The younger queen Sumitra had two sons Lakshmana and Shatrughna. Rama and Laxman were very fond of each other since the childhood.



Laxman in Serving Ram-Sita

Rama-Laxman behaved as if they identical in heart and in soul. They had deep affection and love for each other. Rama had to go into exile for fourteen years to have his father's promise fulfilled. His wife Sita then accompanied him in his exile. Brother Laxman then decided to leave his wife for going into exile with his elder. Despite strong objections of brother Rama, Laxman abandoned the luxury of life and took that decision out of respect and love for his brother. He devoted himself for fourteen years to the service of his brother without any hesitation. He was Rama's constant companion. Ramachandra also deeply loved his brother Laxman. During his exile, the later played the role of Rama's brother, friend and assistant. He had always been with his brother and served him. He did not let any hazard come to his brother.

The killing of Meghnad by Laxman was a major example of his love for brother Rama. Meghnad was the son of King Ravana of Lanka. He was a mighty warrior. Defeating him in the battle was almost impossible. Laxman killed that invincible warrior Meghnad. So Rama's conquest of Lanka became easier.

Examples of respect and love for a brother like Lakshman's are rare indeed. Even today people refer to the example of Ram-Lakshmana when they talk about true brotherly relations.

In real life, we can learn from the characters of these two brothers in the Ramayana. We will always maintain cordial relations with our own brothers and sisters, classmates and neighbours. We will never quarrel with anyone. We will not be jealous and violent. We will all live together. We will share everyone's happiness and sorrow. As a result, our life will be more disciplined, beautiful and joyful.

- In which of the following activities do you find brotherly love? Put a tick mark in the answer box.

Incidents	Brotherly love	
	Yes	No
You deliver homework to your sick friend		
You love your younger siblings		
You quarrel with your brothers and sisters		
You feel jealous when you find that your friends are doing good		
You do not come forward to your friends in their danger.		

Elderly Piety

A long time ago, a mighty warrior named Karna lived in Hastinapur. He was also known as Data Karna (Karna, the charity personality). He was the son of Surya Deva and Kunti. He was born with a kabacha and kundala. He was invincible by virtue of this kabacha and kundala. From childhood, he had a keen interest in learning weapons and archery. Karna went to Lord Parshurama for learning weaponry.

Parashuram was a master of weaponry. He accepted Karna as his disciple. Karna had profound faith and respect for Guru. He continued to practise various weapons techniques at Gurugriha. He obeyed every order of the Guru with great respect. He mastered the art of weapons and archery with great perseverance and tireless efforts according to the orders of his Guru.



Karna in Serving Guru Parshuram

A long time passed in such practise. One day Guru Parshuram got tired of teaching weaponry to his disciples. So, he approached a piece of rock to take rest on it. At that time the disciple Karna said to him, "Gurudev, you will find it difficult to rest on hard rock. Please, put your head in my lap and take a rest peacefully." Hearing this, Parshuram said, "It won't matter because I'm used to resting like this." But Karna politely pleaded with the Guru and convinced him. Parshuram rested his head on his disciple's lap and fell asleep. Karna then gently caressed Guru's head. Quite a long time passed like this. Suddenly a poisonous insect came from the forest and bit on Karna's knee. Bitten by this poisonous insect, Karna had much bleeding in his leg. His clothes were soaked in blood. Despite his great pain, he put up with it in clenched teeth, in fear of disturbing Gurudev's rest. He did not even move a bit. How much devotion and respect for elders can bear so much suffering!

Even after enduring a poisonous insect bite, he did not let the Guru understand anything. Karna did not want to disturb Gurudev's sleep. This piety and love of great warrior Karna towards Gurudev is a unique example for us.

We will also be like Karna. We will respect all elders including parents and teachers and obey their orders. We will acquire moral qualities like piety for the elderly.

- Write five activities of piety for gurus, parents or the elderly.



- Let us do an interesting activity. The virtues of the persons written below are not mentioned in detail in this book. Let us write about a certain virtue of them below.

Rama	
Sita	
Karna	
Sage Goutam	





Ideal Biography

- Let us sing the following two lines together.

হরে কৃষ্ণ হরে কৃষ্ণ কৃষ্ণ কৃষ্ণ হরে হরে
হরে রাম হরে রাম রাম রাম হরে হরে

Through these two lines we sing in praise of Krishna. Out of love for Krishna, great men and women have dedicated their lives to human welfare. Now we will know about lives of some such great men and women.

Meerabai

Meerabai was a Krishna devotee. She was born in 1498 AD in the village Kurki of Rajasthan in the Rathore lineage. Her father was Ratnasingh and her mother was Bir Kunari. Meera was the only beloved child of her parents.



Meerabai

Meera lost her mother at the age of only eight. At that time, her father was in great difficulty with the motherless child, Meera. Then her grandfather Rao Dudhaji took Meera to himself. Meera kept passing her childhood in grandfather's palace. Her grandfather was a pious man. He built a Chaturbhujaji temple near the palace.

Saints and monks used to talk religious matters there. Once a saint gave Meera an idol of Giridhari Gopal. Meera spent her time in care and worship of that idol. She used to sing her own composed songs to her beloved Gopal. She had grown a deep love for Sri Krishna since her childhood.

At eighteen, Meera was married to Prince Bhojraj Singh, son of Rana Sangram Singh of Chitor. She had many servants and maid-servants in her father-in-law's house. She had no want of anything. However, she had no interest in this palace and family. Her only passion was the love and worship of Krishna. Frequently, she would sing out Bhajan songs in her absorbed state. Realising her mind, her husband Bhojraj built a Krishna temple. Meera happily started spending her days in Krishna worship. Talks on Meera's love for Krishna and her melodious voice of Bhajan Sangeet spread everywhere. She became well-known as Krishna Sadhika Meerabai to common people of Chittor.

- Let us write a Bhajan Sangeet of Meerabai on listening.

Many in the royal family could not accept Meera's lifestyle. In this situation, her husband Bhojraj Singh met an unexpected death. Then Bikramjit Singh became the new Raja of Chitor. He tried to kill Meera several times. But every time Meera was saved by the grace of Giridhari. At last, Meera returned to her ancestral home Merta.

But there she did not have a shelter either. Due to her uncle's hostile attitude, Meera left for Vrindavan. On reaching Vrindavan, Meera became overwhelmed with passionate love and devotion for Krishna.

Later, one day, completing her Leela in Vrindavan she started her journey to Dwarka, the place associated with the reminiscence of Krishna. At Dwarka, she spent the last days of her life worshipping and caring the idol of Ranchorji. She died in this Dwarka Dham.

Krishna devotee Meerabai showed the way of attaining God through love. Her self composed Bhajan Sangeet and her divine practise have marked a new path of devotion. This new path shown by her created harmony between the Hindu and Muslim communities. The way this harmony manifests itself is called 'Bhaktivad'. The main purpose of Bhaktivad is to treat all people equally regardless of class.

Meerabai's notable sayings

- মানবজীবনের একমাত্র কাম্যবস্তু হলো কৃষ্ণপ্রেম আর গিরিধারীলালের সাক্ষাৎ।
- একমাত্র ভালোবাসার মধ্য দিয়ে ভগবানকে পাওয়া সম্ভব।
- মিথ্যা লোভ বা ছলনায় কখনও বুদ্ধি ভ্রষ্ট হয়ে না।
- ভজন সঙ্গীত মানুষের মধ্যে সম্প্রীতি তৈরি করে।

Teachings of Meerabai: From the biography of Meerabai we have learnt that true saints never discriminate among people. They rise above all worldly things. They bind people of society in the bonds of classless harmony. Abandoning the delusion of the physical world, they only do Sadhana with full concentration. Like them, we will always chant God's name. We will not neglect our duty. We will respect our religion and culture and drive away ignorance and superstition with the light of knowledge.

- Mention five key features of Meerabai.
-
-
-
-
-

Prabhu Nityananda

In 1473, Prabhu Nityananda was born in Ekachakra village of Birbhum district. His father's name was Harai Pandit and his mother's name was Padmavati. His real name was Kuber. His education was arranged in the village school.

However, since his childhood, he was more interested in religion than education. He used to go and sit in the temple when boys of his age were busy with sports. He acted in characters from the Ramayana, and the Mahabharata since his childhood. He was Srihari.



Prabhu Nityananda and his followers

When Kuber was twelve years old, one day a monk came to their house. Kubera then insisted on going to Vrindavan with the monk. Kuber was determined that he had to go to Vrindavan with the monk because he knew that Vrindavan was the lilaksetra of Srikrishna. Finally, he got parent's consent. He left home with that monk. They both started visiting many pilgrimage sites together. Suddenly one day Kubera lost the monk. After that, he visited different pilgrimage sites alone. Thus, one day, he arrived at the desired Vrindavan. There he met the great monk Sripada Madhavendrapuri. From him, he was initiated into Krishna Mantra. He remained in deep meditation with the thought of Krishna. He spent his days thinking about Srihari. Suddenly one day he dreamt of Krishna. In the dream, Krishna ordered him to move to Navadwip. After that, on leaving Vrindavan, he started for Nabadwip. There he met Nimai Pandit. It seemed that they both had been one entity. It was as if they had appeared in two bodies for the liberation of living beings. From that day on, Kuber's new name was Nityananda and in short Nitai. And the short name of Gauranga was Gaur. Devotees used to call them Gaur-Nitai in short. After meeting Gauranga Mahaprabhu in Nabadwip, they both got absorbed in the chant of Harinam. They continued to preach Vaishnavism to people from all walks of life. There was no caste or class discrimination in their Premadharma (religion of love). When the love of humanity got pressed under purity-obsession

from all walks of life. There was no caste or class discrimination in their Premadharma (religion of love). When the love of humanity got pressed under purity-obsession manners, people started to follow them in groups, attracted by love and devotion.

In Nabadwip they started preaching Harinam by dancing. At that point of time, two brothers named Jagai-Madhai were working as Nagar Kotwal in Nabadwip. They were drunkards and against Lord Krishna. They did not hesitate to do any evil things. Gaur-Nitai salvaged Jagai-Madhai with love and devotion. The two brothers' way of life totally changed. In Nabadwip, they too then became mad about chanting Krishna Nama. After some time, Sri Gauranga Mahaprabhu took Sannyas (asceticism) and moved to Nilachal. Prabhu Nityananda went to Gaura as advised by Sri Gauranga Mahaprabhu and started preaching Harinama and Premadharma regardlessly among the learned, the foolish, the Chandals, the rich and the poor. He bound every one by the thread of Krishna Nama. His movement of Prem Bhakti and Krishna Nama became successful. Nityananda Mahaprabhu remained immortal in the hearts of Gaura people. This great saint left this world in 1542.

Prabhu Nityananda offered Prem Bhakti (devotional love) to all without any argument, judgment or analysis of religion. He never indulged in excess about religion. Neither He discriminated among people. He created a major movement in Hinduism and social life. As a result, common people stood together disregarding all divides. People of any community came to him and attained true peace. In this way, many people came in contact with Pravu Nityananda and got a renewed life. Prem Bhakti and movement of Krishna Nama became successful. Like him, we will see all people equally. We will not discriminate among people and bind all in the bond of harmony.

Notable Sayings of Prabhu Nityananda

- মানুষে মানুষে কোনো উঁচু-নিচু ভেদাভেদ করবে না।
- একমাত্র প্রেমভক্তি ও মানবপ্রেম দিয়ে মানুষকে আপন করা যায়।
- কাউকে যদি ক্ষমা করো, তাহলে তুমিও ক্ষমা পাবে।
- সকলকে এক কৃষ্ণনামে আবদ্ধ হতে হবে।
- সংসারে সংসারী হয়ে কৃষ্ণনাম নিতে হবে।

- Write the meaning of the following words.

Pilgrimage sites	
Monk	
Kotwal	
Scholar	
Appearance	

Prabhu Jagadbandhu

In the early 19th century, the religious bigotry, superstitions, caste system etc. of the conservative became very dominant. Their envy and hatred made their whole social life hopeless. Burdened with illiteracy, ill education and poverty, people forgot their religious values and became confused. During such a transition period, on 17th May 1871 AD, Patitpavana Prabhu Jagadbandhu was born. His father was Dinanath Chakraborty and his mother was Bamadevi.

Pandit Dinanath Chakraborty lived in Dahapara village of Murshidabad district in West Bengal. He was a Brahmin scholar well versed in scriptures. He received the Nyayaratna title for his knowledge. Prabhu Jagadbandhu looked very handsome. His complexion was like raw gold.



Prabhu Jagadbandhu

Jagadbandhu's mother died when he was only fourteen months old. Dinanath then returned to his own village Gobindpur with this little child. Then his cousin Digambari Devi took responsibility for Jagadbandhu's upbringing. When Jagadbandhu was five years old, his father also died. A few months later the Chakraborty family moved to Brahmankanda, a suburb of Faridpur. Jagadbandhu started his education at Faridpur Zilla School but finished at Pabna Zilla School. There was an ancient banyan tree on the outskirts of Pabna town. Under the tree there lived a great man whose words were proven true. People used to call him 'Kshyapa Baba'. One day Jagadbandhu met him and became intimate with him. Jagadbandhu called him 'Buno Shiva'. In his leisure time, Jagadbandhu used to go under that banyan tree and engage in deep meditation.

Within a few days, he got a young fan base in the town and suburbs. One day Prabhu Jagadbandhu left the devotees and went on a pilgrimage. He appeared in Shridham Vrindavan after offering Harinama in different pilgrimage places and villages. There his Sadhana continued from deep to deeper. After some time in Brindavan, he returned to Faridpur. On the outskirts of Faridpur, there lived some classes of people like Buno Bagdi, Santal etc. In the eyes of the then social leaders, they were hateable and untouchable. Many of them decided to be converted to other religions to live with dignity and escape the curse of poverty. Just at that time, Jagadbandhu's grace fell

on those poor and helpless people. He lovingly embraced Bagd's leader Rajni. Rajni said, "We are from a lower caste. Everyone hates us and you have taken me to your bosom!" Then Prabhu said, "There is no discrimination of high and low among human beings. All are equal. We are all children of God. God lives in human beings. There can never be race and caste discrimination among people. Upper and lower differences may only be in their qualities and actions. You are all servants of Sri Hari. From today your name will be Haridas Mohant." His devotee Haridas Mohant soon emerged/appeared as the famous Pada Kirtan singer by the grace of the Prabhu.

Gradually, there was an unprecedented response to Harinam Kirtan in the districts of Jessore, Faridpur, Barisal etc.

One day Prabhu went on a journey with the devotees. Arriving at a forested area in Faridpur town, he said, "This is where I want to establish Sriangan (holy homestead)." At that time a devotee named Sri Ramkumar Mudi donated land to establish Sriangan. Sridham Sriangan was established in 1899 by Prabhu's instructions. This holy pilgrimage site Sridham Sriangan became vibrant with many virtuous people and devotees.

In this Sridham Sriangan Prabhu's Gambhira Leela started. Prabhu's Gambhira Leela continued from 1902 to 1918. During that time he was Mouni (silent in trance). Three years later, in 1921, Prabhu died in that Sriangan. There are two aspects to the life of Prabhu Jagadbandhu. One is his spiritual side. The other is his friendship for the helpless and backward people in society. He was the symbol of humanity. He and his devotees preached Harinam Kirtan everywhere to salvage the helpless and repressed living beings. The Mahanam Sampradaya was founded through the announcement of Prabhu's arrival and Harinam Kirtan. Sripada Mhendraji played a leading role in the formation of this Sampradaya. The Mahanama Sampradaya was formed on the five principles of humanity; namely: (1) not to steal (2) not to envey (3) to be truthful (4) to be self-restrained and (5) to be shaucha inside and out. Prabhu Jagadbandhu wrote many Kirtans along with books as Srisri Harikatha, Trikala, Chandrapat.

Few notable sayings of Prabhu Jagadbandhu

- ভ্রষ্টবুদ্ধি হয়ে মাতা-পিতার মনে কষ্ট দিতে নেই।
- যে সংসারে শান্তি পায় না, সে সংসার ত্যাগ করলেও শান্তি পায় না।
- কেউ মূর্খ থাকিও না। মূর্খ আমার কথা বুঝিতে পারিবে না। অজ্ঞানের হরিভক্তি হয় না।
- পরচর্চা কর্ণে বা অন্তরে স্থান দিও না। পরচর্চা, পরনিন্দা ত্যাগ করো। ঘরের দেয়ালে লিখে রেখ,
পরচর্চা নিষেধ
- ।
- জীবদেহে নিত্যানন্দের বসবাস। কোনো জীবকে আঘাত করলে নিত্যানন্দকে আঘাত করা হয়।

The teaching of Prabhu Jagadbandhu: From the biography of Prabhu Jagadbandhu we have learnt that all people are equal, and no one is superior or inferior. No human being is despicable or untouchable. He initiated people from Mlechchas, Chandals to all walks of life to the human religion through his loving devotion. We will love all people like him. We will not hurt anyone's feeling because if people are hurt, that hurt is given to Nityananda or God. Parents are the ultimate Guru. We will not hurt them. He gave special importance to education. Therefore, we will also follow Jagadbandhu's words and study carefully. We will always chant Harinam while working. We will not gossip and slander. We will follow those teachings in our life.

- Let us match the table below.

Buno Bagdi	Dinanath Chakraborty
Kshapa Baba	Mohant
Manavsevak Sangha	Faridpur
Sriangan	Mahanama Sampradaya
Nyayaratna	Buro Shiva

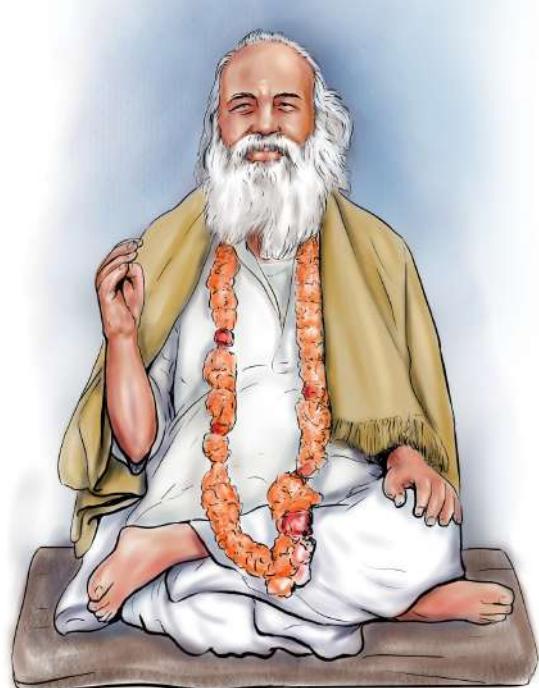
- Write down what you can do in light of the five principles of Prabhu Jagadbandhu.

Swami Swarupananda

Swami Swarupananda was born on July 8, 1871, in the old court neighbourhood of Chandpur. His father was Satish Chandra Gangopadhyay and his mother was Mayadevi. Swami Swarupananda's full name was Ajay Hari Gangopadhyay. His nickname was Baltu. Baltu has shown some extraordinary signs in life since his childhood. In his childhood, he was often absorbed in meditation. Once in his early life, he took his friends to the field to play. But he played no ordinary games with friends. Sitting on the seat, he asked his friends to chant the name of Sri Hari. All the friends started chanting Sri Hari's name as per Baltu's instruction. At one point, they all went home one by one. But Baltu did not return home even though night fell after evening. The parents went out in search of Baltu in worry. At last, he was found meditating in a lonely place. Sorrows and crises of life and human plight inspired him to develop a spiritual outlook.

His grandfather was a yogi and his father was a poet by nature. Swarupananda inherited all their qualities. Spirituality, poetry, music, literature, mass education, science and revolutionism were spontaneously manifested in his life.

Swami Swarupananda went to Chennai



Swami Swarupananda

in 1898. When he was in Chennai, he worked as the editor of the English monthly periodical 'Prabuddha Bharat' as per the instruction of Sri Ramakrishna. Swami Swarupananda met Swami Vivekananda at Nilambar Mukhopadhyay's garden house in Belur. Unwillingly, his parents allowed him to take Sannyas from Swami Vivekananda. He took Sannyas Vrata (resolve) and travelled to different countries and attained Siddhi (success) in Sadhan Bhajan. On his return, he became the pioneer of a new Mahamantra, Omkara Shadhak Sri Sri Swami Swarupananda.

Swami Swarupananda gave special importance to the practice of Omkara. From his childhood, he had a desire to practice the best of all mantras, Omkara. In his childhood, no one could divert him from Omkara Sadhana despite their hard efforts. He said, "Omkara is the core of all mantras, the union of all mantras and the acceptance of all theories."

He introduced assembled worship so that men and women, rich and poor, of all classes and professions, could worship together. He said that everyone would bring worship materials as they could in the assembled worship. Assembled worship brought everyone on the same level. Here everyone was united. There was no question of personal honour or dishonour in assembled worship. He also said, "We will not only pray to God for our

own salvation. Our resolve will be for the welfare of all in the world and the liberation of all.”

On June 27, 1906, he died of pneumonia.

Swami Swarupananda did not only spiritual practices and penance but also many welfare work. He used to rush to save helpless people who were suffering from famine. He helped to meet the food shortage of poor people. For the betterment of the common farmers, he took the initiative of modern methods of farming. He founded several schools, charitable hospitals and welfare institutions.

Notable Sayings of Swami Swarupananda

- ভিক্ষা করো না, কর্ম করো।
- বীজের শ্রেষ্ঠত্বের প্রমাণ হবে তার ফলকে দিয়ে।
- ধর্মের শ্রেষ্ঠত্বের প্রমাণ হয় সেই ধর্মাবলম্বী ব্যক্তিদের শ্রেষ্ঠতা দিয়ে।
- নিখিল বিশ্বের কুশল হোক, জাতি বৈর নির্মূল হোক।
- সাম্প্রদায়িকার অবসান হোক।

Teachings of Swami Swarupananda

From Swami Swarupananda’s biography, we have learnt that we have to stand by those who are in distress. We have to help them as much as possible. Serving living beings means serving God. So we have to devote ourselves to the service of all living beings.

- What is the speciality of assembled worship? Discuss it and write.

Thakur Anukulchandra

Thakur Anukulchandra was born in Himaitpur village of Pabna district. On 30th Vadra 1295 Bengla year (English September 14th 1888 AD), Friday, on the auspicious Talnovami Tithi, a child was born to mother Manomohini Devi in the house of Shivachandra Chakraborty. On an auspicious day, Mother Manomohini Devi named her son Anukulchandra. Anukulchandra's father Sivachandra Chakraborty was a devout Brahmin and his mother Manomohini Devi was a very pious woman.

Anukulchandra passed his childhood, youth and adolescence in Himaitpur of Pabna district. At five, the boy Anukulchandra's Hatekhari was completed by Lord Shiromani and Surya Shastri. First, he started his education at Kest Bairagi's Patshala at Kashipur-Hattala. Later he studied at Pabna Institution. There he studied till grade nine. He then went to Naihati High School in West Bengal. From this school, he was selected



Thakur Anukulchandra

for the entrance examination. He took enough preparation for the examination. Meanwhile, he came to know that one of his classmates could not pay the examination fees due to want of money. Anukul came forward. He gave his entrance examination fees to his friend. He could not sit for the examination at that time. He passed the examination the next year. As per his mother's wish, he got admission to National Medical College, Kolkata. Here he also provided medical services to the local coolies. He returned to the village after completing his medical studies. As soon as he arrived, he devoted himself to the service of the poor and miserable people of the village. He realized that to remove human suffering, mental and spiritual treatment is needed along with physical treatment.

In this way, he was engaged in the service of the poor and distressed people throughout his life. From his childhood, Anukulchandra was very devoted to his mother. He was always prompt to carry out his mother's orders. He said, "মাতৃভক্তি অটুট যত, সেই ছেলেই হয় কৃতী তত।"

He had equal respect and dutifulness towards his father. Once, during the illness of his father, poverty prevailed in the family. The boy Anukulchandra took responsibility of the family without any hesitation. He walked two and a half miles to the town every day to sell puffed rice and brought father's medicine and other household items with the earned money and handed them over to his mother. Thus, he constantly loved his parents with utmost respect and devotion. He said, "পিতায় শুদ্ধা মায়ে টান, সেই ছেলে হয় সাম্যপ্রাণ।"

Anukulchandra was the friend of the helpless and the neglected in society. He formed a kirtan team with them. Through kirtan, he provided them peace of mind. Many educated young people also came forward. This kirtan at one point turned into a movement. Everyone used to call him 'Thakur' instead of a doctor. From then on, he came to be known as Thakur Anukulchandra. In his field of work, his fame spread far and wide.



Satsanga Ashram, Himaitpur.

Thakur Anukulchandra built the Satsanga Ashram at Himaitpur in Pabna for the welfare of people irrespective of caste and religion so that they could be on the honest path and think honestly. Yajana, Yaajana, Ishtabhriti, Sastayani and Sadachara are the five basic principles of Satsanga.

In 1946 A.D., Anukulchandra moved to Deoghar in Vihar and established an ideal Ashram there. Both Thakur's discipleship and Satsang activities are still active in different parts of both Bengals. It has Ashrams and offices in different regions of Bangladesh including Dhaka and Chittagong to serve the people.

Every year the holy bathing or ablution in the Ganges festival is celebrated at Himaitpur, the holy birthplace of Sri Sri Thakur Anukulchandra, with the gathering of a huge devotees.

Thakur Anukulchandra has written many books including Satyanusaran, Punyapunthi, Anushruti, Cholar Sathi and many more books.

Sri Sri Thakur Anukulchandra died on 27 January 1969 at the age of 81.

Some famous sayings of Thakur Anukulchandra about education:

১. অভ্যাস, ব্যবহার ভাল যত
শিক্ষাও তা'র জানিস্ত তত।
২. মুখে জানে ব্যবহারে নাই
সেই শিক্ষার মুখে ছাই।
৩. ঝোঁক না বুঝে শিক্ষা দিলে
পদে-পদে কুফল মিলে।
৪. শিক্ষকতা করতে গেলেই
ছাত্রদের খাত বুঝে নিও,
ভাল লাগার রকম দেখে
সেই পথেতে শিক্ষা দিও।
৫. শিক্ষা দিও এমনিভাবে
বুঝতে না পারে শিখছে সে,
শিক্ষা যদি ভীতি আনে
বুঝবে না সে তরাসো।

Teachings of Thakur Anukulchandra:

Thakur Anukulchandra's teaching was that there is no discrimination among people. Irrespective of the faith, one must remember that God is one and religion is one. We should live with family and focus on God. We can not be great just due to studies, we have to know etiquette and manners. We have to be a person with moral values such as etiquette, honesty, punctuality, absolute tolerance, good manners, etc. We always have to keep ourselves involved in humanitarian work. Remembering all these teachings of Thakur Anukulchandra, we will lead our lives and make our lives beautiful.

- If you want to set up a humanitarian institution inspired by the activities of ideal human being, what would its characteristics be? Write below-





Social Harmony



- Let's do something interesting. First, let's look at the portraits of Ishwarchandra Vidyasagar and Mother Teresa.
- Having seen this portrait, now in the next three panels/boxes you have to draw comics about Ishwarchandra Vidyasagar from your imagination. Each box describes a scene and you have to draw a picture based on it.

	<p>Establishment of schools for girls</p>
Helping the poor	Writing and publication of Varnaparichay (introduction to alphabets) book.

- In the same way, draw comics about Mother Teresa.



1. Running children's schools in poor areas
2. Running an orphanage

1. Serving sick people in the hospital.
2. Establishment of Missionaries of Charity

1. Serving food to children
2. Caring Aids, leprosy and tuberculosis patients

Here, you have drawn pictures of two great people and here their humanitarian works have been presented clearly. They have worked for the welfare of all. That is, they have shown a bond of harmony towards all the people of the society. Many such great men have worked for harmony in Hinduism too. So today let us know the thoughts of some noble people of our religion about harmony. Ishwarchandra Vidyasagar and Mother Teresa worked for all irrespective of caste and religion. Let's know about them.

Harmony

We have friends of all castes and religions in our class. We all stay together, study and enjoy ourselves together. We share each other's happiness and sorrow. The expression of non-communal spirit or harmony refers to living Hindu-Muslim-Buddhist-Christian together and sharing each other's happiness and sorrow. To have peaceful coexistence in social life, it is necessary to develop good relations among all communities and religious groups in society.

Bangladesh is one of the lands of a non-communal spirit. Religious harmony has been written in the history of this country for ages after ages. Although there are differences in terms of religious beliefs, Hindu-Muslim-Buddhist-Christians of Bengal are bound by strong social bonds. This bond of co-existence has never broken in any ages- ancient, medieval or modern.

Peace is the key principle of all religions. No religion supports injustice. Along with Sanatan Dharma, all other religious rules and rituals aim at human welfare and they guide people towards truth, beauty and happiness. Therefore, to establish inter-religious harmony worldwide, religious freedom and communal harmony are absolutely necessary.

Sanatan Dharma has eternal ideals and noble traditions in ensuring peace, cordiality and communal harmony. Sanatan Dharma contains rare instances of communal harmony with people of different faiths. Here it is stated that God is present in all living beings. God blesses all. In this context, Lord Krishna says in Srimad Bhagavad Gita, “যে যেভাবে সৃষ্টিকর্তাকে অর্থাৎ আমাকে ভজনা করে আমি সেভাবেই তাকে অনুগ্রহ করে থাকি।” (৪/১১)

In Brihadaranyak Upanishad it is said—

সর্বে ভবন্তু সুখিন সর্বে সন্তু নিরাময়া,
সর্বে ভদ্রানি পশ্যন্তু মা কশ্চিদ্ দুঃখ ভবেৎ।।
ওঁ শান্তি, ওঁ শান্তি, ওঁ শান্তি

(১/৮/১৮)

That is, let everyone in the world be happy, let everyone get well, let everyone work for the welfare of others and let no one ever suffer. May peace prevail everywhere.

Thakur Sri Chaitanya Dev said, “জীবে প্রেমের মাধ্যমেই আসল অভীষ্টপূর্ণ হয়। সকলের প্রতি ভালোবাসা প্রদান না করলে কখনো আমরা ইঙ্গিত লক্ষে পৌছাতে পারব না। মানুষে মানুষে তুচ্ছ ভেদাভেদে দূর করতে হবে। মানুষ এই জগতে ঈশ্বরের সর্বশ্রেষ্ঠ জীব সে কথা আমদের মনে রাখতে হবে।”

Swami Paramananda said-

যা মানবতা বিরোধী তাই পরিত্যাজ্য
মানবের সাধনা হোক মনুষ্যত লাভ।
সনাতন ধর্মের সর্বশ্রেষ্ঠ মহামন্ত্র
ওঁ শান্তি ওঁ শান্তি ওঁ শান্তি।

That is, may peace be upon all beings of this world. Sanatana Dharma or Hinduism does not pray for any particular being or people of a particular religion. The welfare of all castes and religions in the world is the only aim or goal of Hinduism.

Chandidas said, “সবার ওপরে মানুষ সত্য তাহার ওপরে নাই।”

In the Nineteenth Chapter of the Atharva Veda it is stated,

“দেবমাতা অদিতি কর্মের সাথে আমাদের শান্তি প্রদান করুক। অত্তরিক্ষ আমাদের হিত সাধন করুক। বায়ু আমাদের শান্তি দিক। বৃষ্টিপ্রদ গজর্নাদের আমাদের কল্যাণ করুক। বাগদেবী সরস্বতী স্থিতির সাথে আমাদের শান্তি প্রদান করুক।”

We pray to Goddess Aditi, Vayu, Goddess Saraswati and all for the welfare of the world in the Atharva Veda. In other words, in Sanatan Dharma, prayers are not only for the well-being of the Hindu community but the whole world.

Now we will know about Ishwarchandra Vidyasagar and Mother Teresa.

Ishwarchandra Vidyasagar

Birth: Ishwarchandra Vidyasagar was born on September 26, 1820, at Birasingh village in the Hooghly district of West Bengal, India. His father's name was Thakurdas Bandopadhyay and his mother's name was Bhagavati Devi. Ishwarchandra Vidyasagar was an eminent educationist and social reformer.

Welfare activities:

He was the founder of many welfare organisations and was involved in various types of service and welfare work. His role in promoting women's education in Bengal was immense. He is called the pioneer of women's education. The first girls' school in India was established under his initiative. He not only took initiatives in women's education but also was dedicated to the education of all and took steps to establish schools for all. In 1853 A.D. he established a free school for all in Birsingh village. He worked for the expansion of education for all people in town as well as in rural areas. He established a training school for the teachers to teach in those schools.

He popularized widow marriage and women's education in India. He was the first to take the initiative to stop the practice of child marriage. He was always engaged in the service of the poor, the needy and the afflicted. He is the father of Bengali prose. He reformed the Bengali alphabet and wrote several books including the revolutionary children's book Varna Parachay on the introduction to the alphabet. He was the leader of the women's liberation movement. He played a leading role in publishing a magazine called Somprakash.

Through his activities, he has given the message of harmony by working for everyone irrespective of the rich and the poor, for every class-religion-caste-women and men.

Awards and Titles: He received the title of 'Dyar Sagar' for his philanthropic works, and 'Vidya Sagar' for his scholarly knowledge.

Death: Ishwarchandra Vidyasagar died on July 29, 1891.

- Make a list of your favourite philanthropic, social reform or welfare activities that can be done in the current social system.

Mother Teresa

Birth: Mother Teresa was born on August 26, 1910, in Skopje, Kingdom of Albania, Ottoman Empire. Her family was of Albanian descent.

Calling: At the age of twelve, she felt a call to the work of God. She could clearly understand that she had to be a missionary to do the work of Christ. At the age of eighteen, she left her parents for Ireland and later in 1929, joined the Irish nuns “Sisters of Loreto” in India. After a few months of training in Dublin, she was sent to India. She took her first vows as a nun on 24th May 1931 in India and took her final vows on 14th May 1937.

Welfare activities: She worked among the poorest of the poor in the slums of Kolkata. Although she did not have financial solvency, she started an open school for the slum dwellers. On October 7, 1950, Teresa received the Vatican’s permission to form a “Diocesan Missionary Association”. This organisation later emerged as “The Missionaries of Charity”. “The Missionaries of Charity” is a Christian missionary organisation and a welfare organisation. In 1950, she established “Nirmal Shishu Bhavan”. This building was a paradise for orphans and homeless children. In 2012, more than 4,500 nuns were associated with that Sangha. Her missionary activities spread first in India and later all over the world. The charity she founded provided effective assistance to the poor in various areas such as floods, epidemics, famine, natural disasters, drug addiction, homelessness, family counselling, orphanages, schools, mobile clinics and refugee assistance. She opened orphanages, Dharmashalas (hospices) and leper homes across India in the 1960s. She opened her own house for unmarried girls. She also built a special home to care for AIDS patients. Mother Teresa’s work has been recognised and admired throughout the world. At the time of her death, The Missionaries of Charity had 610 centres in 123 countries around the world, including medical centres for dying AIDS, leprosy and tuberculosis patients, free eateries, child and family counselling centres, orphanages and schools.

Awards: Mother Teresa received the “Magsaysay Peace Award” in 1962 and the “Jawaharlal Nehru Award” in 1972 from the Government of India. She received the “Baljan Award” in 1978. Mother Teresa won the “Nobel Peace Prize” in 1979 in recognition of her services to the suffering humanity. In 1980, she received India’s highest civilian award “Bharat Ratna”. She also received “The Presidential Medal of Freedom Award” in 1985. On 4 September 2016, Pope Francis recognized her as a “Saint” in a ceremony at St. Peter’s Square in Vatican City, and she was titled “Saint Teresa of Kolkata” by the Catholic Mission.

Death: She died on 5 September 1997 at the age of 87 in Kolkata, West Bengal.

- Discuss your role in maintaining harmony in the classroom. You can do it in a group or pair.

- Write down the works of these two people which attract you most.





মেট্রোরেল (নির্মাণাধীন)

“বাঁচবে সময়, বাঁচবে পরিবেশ যানজট কমাবে মেট্রোরেল”

এই ৱৃক্ষকল্পকে সামনে নিয়ে তৈরি হচ্ছে দেশের প্রথম এলিভেটেড মেট্রোরেল সিস্টেম। এই মেট্রোরেলের দৈর্ঘ্য উত্তরা থেকে কমলাপুর পর্যন্ত ২১.২৬ কিলোমিটার এবং তা দুইদিক থেকে ঘণ্টায় প্রায় ৬০,০০০ যাত্রী পরিবহন করতে পারবে। মেট্রোরেলের মাধ্যমে উত্তরা থেকে কমলাপুর পর্যন্ত দ্রুত পৌছানো যাবে এবং তা যানজট নিরসনে উল্লেখযোগ্য ভূমিকা রাখবে।



জীবনের উদ্দেশ্য ঈশ্বর লাভ

- শ্রী রামকৃষ্ণ

শিক্ষা ও জ্ঞান অর্জনের মাধ্যমেই জীবনে সাফল্য অর্জন করতে হবে
- মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

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

নারী ও শিশু নির্যাতনের ঘটনা 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