

Hindu Religion Studies

Class Four

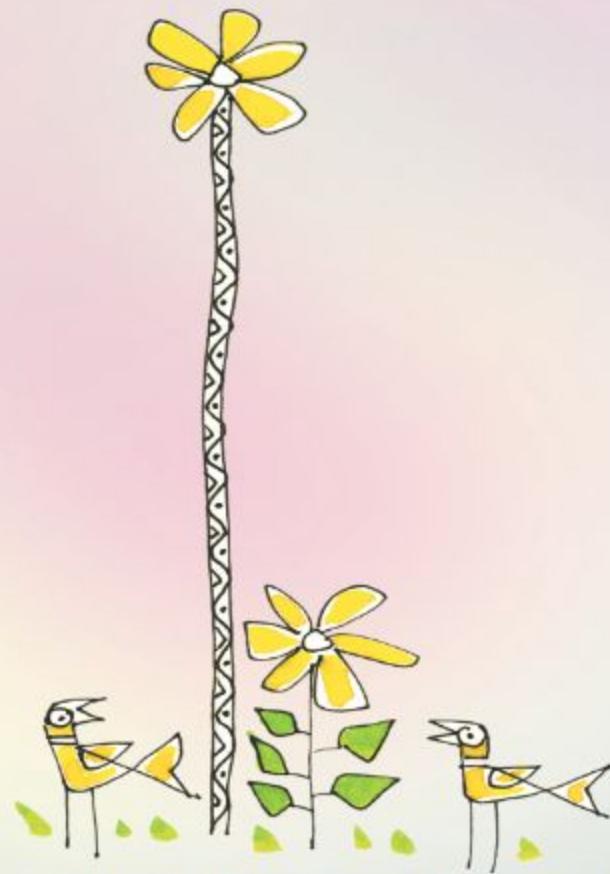


National Curriculum and Textbook Board, Bangladesh

Prescribed by the National Curriculum and Textbook Board
as a Textbook for Class Four from the session 2013

Hindu Religion Studies

Class Four



National Curriculum and Textbook Board, Bangladesh

Published by
National Curriculum and Textbook Board

69-70, Motijheel Commercial Area, Dhaka-1000

[All rights reserved by the publisher]

First Edition Writers, Editors and Translators

Prof. Niranjan Adhikary

Prof. Dr. Dulal Kanti Bhoumik

Prof. Sunit Kumar Bhadra

Dr. Asim Sarkar

Prof. Debabrata Mallick

Dr. Krishna Bhadra

Art Director

Hashem Khan

Illustration

Kantideb Adhikary

First Edition : August 2012
Revised Edition : August 2023
Revised Edition : October 2024

Design

National Curriculum and Textbook Board,
Bangladesh

For free distribution under PEDP-4 of Ministry of Primary and Mass Education by the Government of the People's Republic of Bangladesh

Printed by:

Preface

Primary level constructs the foundation of education. A set of well-defined targets and properly planned primary education provide strengths to the entire education system. Keeping this in mind, the primary level has been given supreme importance in the Education Policy 2010. Increasing the span and inclusiveness of the primary level, as the developed countries of the world, have been emphasised. Special attention has been given to ensure that no child's access to education is hindered by social and economic status, religion, ethnicity, or gender identity.

The National Curriculum and Textbook Board (NCTB) has implemented an integrated curriculum to update primary education. While this curriculum trails the pedagogy and the curriculum of developed countries, it also adopts traditional teaching-learning values of Bangladesh at the same time. This has enabled the education to be more life-oriented and productive. In the context of globalisation, the mental health of the children has also been specially considered in this curriculum.

Textbook is the most important component of curriculum implementation. NCTB has always borne that in mind while designing textbooks for all levels and classes including primary level. Curriculum goals and objectives have been prioritised in the writing and editing of each book. A keen eye has been kept on the diverse curiosity and capacity of the child's mind. Special importance has been given in designing the curriculum and textbooks to make teaching-learning interactive and enjoyable. It is hoped that each book will help in the balanced psycho-physical development of children through educational activities. It will support in acquiring the required skills, adaptability, patriotism and moral values at the same time.

The importance of religious education is increasing day by day. Its importance is felt most at the primary level education. Because, at this stage, a learner's religious and moral learning is strongly established. Keeping this purpose in mind, the book named '**Hindu Religion Studies**' has been designed after the Education Policy-2010. In this book the emphasis is given on the learners' learning moral values besides religious education.

Special thanks to the specialists and teachers who worked intensively in writing, editing and revising the textbook. Thanks to those also who have made the textbook attractive to children through its design and illustration. This textbook, written under the curriculum 2012, has been revised to address the need in the changed context of 2024. Due to time constraints, some errors may still exist. Any constructive advice and guidance from the audience will be considered with due importance.

At the end, I wish every success of the learners for whom the book has been produced.

October 2024

Professor Dr. A K M Reazul Hassan
Chairman
National Curriculum and Textbook Board,
Bangladesh

Contents

<i>Chapter</i>	<i>Subject</i>	<i>Page</i>
Chapter One	Ishwara, The Almighty	1- 4
Chapter Two	Deities and Their Worship	5- 12
Chapter Three	Hermits, Saints and Scriptures (religious books)	
Section One	Hermits and Saints	13- 19
Section Two	Scriptures (Religious Books)	20- 28
Chapter Four	Respect and Patience	29- 32
Chapter Five	Sacrifice and Liberality	33- 37
Chapter Six	Keeping a Promise and Devotion to Our Elders	
Section One	Keeping a Promise	38- 41
Section Two	Devotion to Our Elders	42- 45
Chapter Seven	Maintenance of Health and Posture (Asanas)	
Section One	Maintenance of Health	46- 48
Section Two	Posture of sitting (Asanas)	49- 52
Chapter Eight	Patriotism	53- 56
Chapter Nine	Temples and Places for Pilgrimage	57- 64

Chapter One

Ishwara, The Almighty

Our earth is very beautiful. Human beings, trees, rivers, animals, birds, insect – all these on the earth are beautiful. We are all charmed to see this beautiful earth and its beautiful creations. A question arises in our mind- Who has created all these beautiful things? In fact, it is Ishwara, the Almighty, Who has created our beautiful earth and all the beautiful things of this earth. Ishwara has created not only this earth but also everything outside this earth.



Scenery

Hindu Religion Studies

Ishwara has created everything. But no one has created Him. He is the creator of Himself. So He is self-created.

But why does Ishwara create all these? Ishwara creates all these things as a part of His divine play. The purpose of Ishwara's creations is the expression of His pure joy. Creation of all living beings and lifeless objects is a manifestation of Ishwara's glory, joy and playfulness. Ishwara's divine play is manifested everywhere in this universe. His divine play is manifold. His creations are full of diversity.

Ishwara is one and unique. He is eternal, timeless and perpetual. He is the possessor of all virtues and qualities. His glory is boundless. The following hymn in the holy book of Geeta speaks of the almighty Ishwara:

Anantaviryamitavikramastwam
Sarvam samapnoshi tato-asi sarvah.!!

Meaning : 'O the Omnipotent (Ishwara), You are the Almighty, You are the Omnipresent, You are all in all.'

Ishwara has no peer. There is no one superior to Him. He is the Almighty. Ishwara can do everything. Everything is under His control. He is the creator, rearer and destroyer of all beings and the whole universe. So we should have deep love and respect for Ishwara . We should have firm faith in Ishwara.

Let us write five words that express Ishwara's virtue and power in the following chart :

1.
2.
3.
4.
5.

Ishwara is the Omnipresent. He is everywhere. He exists as the eternal soul in all living creatures. He can see everyone and everything. But we cannot see Him for ourselves. We can feel His presence in His creations. If we want to love Ishwara, we must love all living beings and all His creations. To love Ishwara's creations means to love Ishwara .

Trees, plants, animals, birds, insects do good to us. They serve us in many ways. So we should plant trees and take a regular care of them. By taking good care of them we can show our love and respect to Ishwara . Ishwara becomes pleased with us and does welfare to us when we take a loving care of all trees, plants, animals, birds and insects.

Thus we understand that Ishwara is the Almighty. He is the controller of everything. With this belief at heart we should love Ishwara and His creations. We should take care of trees and plants, birds and animals, worms and insects, and all living beings. We must always bear it in mind and follow it in all our activities.

Exercise

A. Fill in the blanks :

- Our earth is very _____ .
- Ishwara is the _____ of everything of this universe.
- Creation of all living beings and this universe is joy and playfulness of _____ .
- Ishwara is one and _____ .
- To love Ishwara's creations is to love _____ .
- We should plant _____ and take a regular care of them.

B. Taking words from the right match them with the words in the left :

1. Ishwara is the creator		no peer.
2. What Ishwara does		plant trees and take care of them.
3. His creations are		manifold and diverse.
4. Ishwara is eternal,		is His joy and playfulness.
5. Ishwara has		of Himself.
6. We all should		is an evil practice.

C. Put a tick mark (✓) beside the right answer :

- Who is the creator of everything?**
 - King
 - Deity
 - Ishwara
 - Man
- The purpose of Ishwara's divine play is to manifest –**
 - wealth
 - pure joy and beauty
 - sorrow
 - power
- The diversity of Ishwara's creations is found in –**
 - wealth
 - power
 - play
 - divine play

4. How is Ishwara?

- a. Almighty
- b. Powerless
- c. Equal to man
- d. Equal to a deity

5. Who is our rearer?

- a. Deity
- b. Ishwara
- c. Guide
- d. Teacher

6. How does Ishwara's exist in all creatures?

- a. as a mind
- b. as a body
- c. as an eternal soul
- d. as a brain

D. Answer the following questions in brief :

1. What makes us wonder-struck?
2. Why is Ishwara called self-created?
3. How can we express our love to Ishwara?
4. How is the image of Ishwara revealed?
5. What do trees, plants, animals, birds do to us?
6. What makes Ishwara pleased with us?

E. Answer the following questions :

1. Why does Ishwara create?
2. What do you mean by Ishwara's joy and playfulness? What does Ishwara do to express his joy and playfulness?
3. Explain the statement— "Ishwara is the Almighty."
4. Why are Ishwara's creations so beautiful?
5. Why should we love all the creations of Ishwara?
6. Narrate the importance of tree plantation.

Chapter Two

Deities and Their Worship

We know that when a virtue or a power of Ishwara gets embodied, we call this embodiment a deity. We also call the deities gods and goddesses. These gods and goddesses become pleased when we worship them. Then the deities do good to us bringing welfare and benefits. When the deities are pleased, Ishwara Himself becomes pleased.

Now, let us try to know about three gods and one goddess and their worships. Brahmaa, Vishnu, Shiva are the three gods and the one goddess is Durga.

Brahmaa

Brahmaa is a manifestation of Ishwara, the Almighty. He is the deity of creation. To create is his function. He has created everything of this universe. He also gets things created by us. In fact, Brahmaa's grace lies at the root of every creation.

Brahmaa has four faces and four hands. The two hands in the left contain a Kamandalu (a holy water jug) and Ghreetapatra (a container of ghee). The two hands in the right contain a spoon for pouring ghee and a rosary (a string of beads). The skin-colour of Brahmaa is reddish-white. A swan is his carrier. A red-lotus is his seat. Brahmaa will bring welfare for us if we worship him.



Brahmaa

There is no specific date for the worship of Brahmaa. A day is fixed for the worship of Brahmaa by observing the lunar movement. There is a temple of Brahmaa at a holy

Hindu Religion Studies

place for pilgrimage named Pushkar in the Indian-Subcontinent. A special prayer is offered there worshipping Brahmaa. The god Brahmaa loves red flowers. So red flowers are offered on the altar of Brahmaa.

We worship Brahmaa with flower, fruit, incense smoke and a holy lamp. After worshipping we bow down our heads to Brahmaa reciting salutation verse.

Hymn for the Salutation of Brahmaa

Namo-astu Vishweshwara Vishwadharma
Jagatsavitre Bhagawannamaste.
Saptarchilokaya cha Bhutalesha
Sarvantarasthaya namo-namaste.

Meaning : O God, the king of the Universe, the Creator of the Universe, we do salute You. O Master of the Earth, the Shelter of the rays of the seven Suns, existing in every soul, we do salute You again and again.

Vishnu

Vishnu is a manifestation of Ishwara, the Almighty. Ishwara, in the form of Vishnu, rears and protects us. So Vishnu is our rearer and protector. Vishnu has four hands. There are a conch, a corrugated disc, a cudgel, a lotus in each of the four hands of Vishnu. Vishnu holds a conch in the upper left hand, a corrugated disc in the upper right hand, a cudgel in the lower left hand, a lotus in the lower right hand. The colour of Vishnu's body resembles moon-light. Garuda, a sacred bird is the carriage of Vishnu.



There is no specific date for the worship of Vishnu. The worship of Vishnu can be done on any day. Vishnu is fond of Tulsipata(holy basil leaf). Without this holy basil leaf the worship of Vishnu cannot be done. The worshippers of Vishnu are called Vaishnavas.

The other name of Vishnu is Narayana. He suppresses the Knaves, the mischievous and rears and protects the honest people. He establishes the virtues of truth and justice. We can remove our sins by worshipping Vishnu.

The worship of any deity begins with chanting the name of Vishnu. We all worship Vishnu with complete devotion. We pray to Vishnu for the welfare of all humans. At the end of the worship we bow down our heads to the deity of Vishnu.

Hymn for the Salutation of Vishnu

Namo Brahmanyadevaya gobraahmanahitaya cha
Jagaddhitaya Krishnaya Govindaya namo-namah.

Meaning : We do salute Brahmanyadeva i.e. Vishnu. We do salute the Saviour, the Benefactor of the Universe, the earth and the Brahmins, the Lord Krishna, the Lord Govinda again and again.

Shiva

Ishwara is eternal, timeless and perpetual. He has no destruction,



Hindu Religion Studies

no extinction. But Ishwara's any creation has a limited life-span. With the end of the life-span it will be destroyed. Humans, animals, birds, insects, trees, plants—everything will be destroyed. Only the soul remains immortal. Ishwara only recreates the old soul into a new one. The incarnation by which Ishwara destroys everything is known as the Shiva. Shiva destroys all the evil things for our welfare. The god Shiva has many names – Rudra, Pashupati, Mahadeva, Ashutosha, Volanatha, Vaidyanatha, Nataraja etc.

The skin colour of god Shiva is as white as snow. He has three eyes. The third eye of Shiva is on the forehead. His hair is curly. At the upper surface of his forehead there is an image of a crescent. There are two musical instruments in his hands – a tabor in one hand and a trumpet in another hand. Trident is his main weapon. He puts on a tiger skin. An ox is the carriage of Shiva.

On any day and at any time the worship of Shiva can be done. But it is noteworthy that on the 14th day of the new moon in the month of Falgun, the worship of Shiva can be specially done. This day is called Shivachaturdashi and the night is called the Shivaratri (the night of the god Shiva). The worshippers of Shiva are known as the Shaiva.

The god Shiva is fond of wood-apple leaves. So the wood-apple leaves (Belpata) are essential for the worship of Shiva. All the evil things, bad forces and curses get destroyed if Shiva is worshipped. Happiness and welfare descend upon us.

After worshipping Shiva we bow down our heads to Shiva reciting the holy lines about the deity.

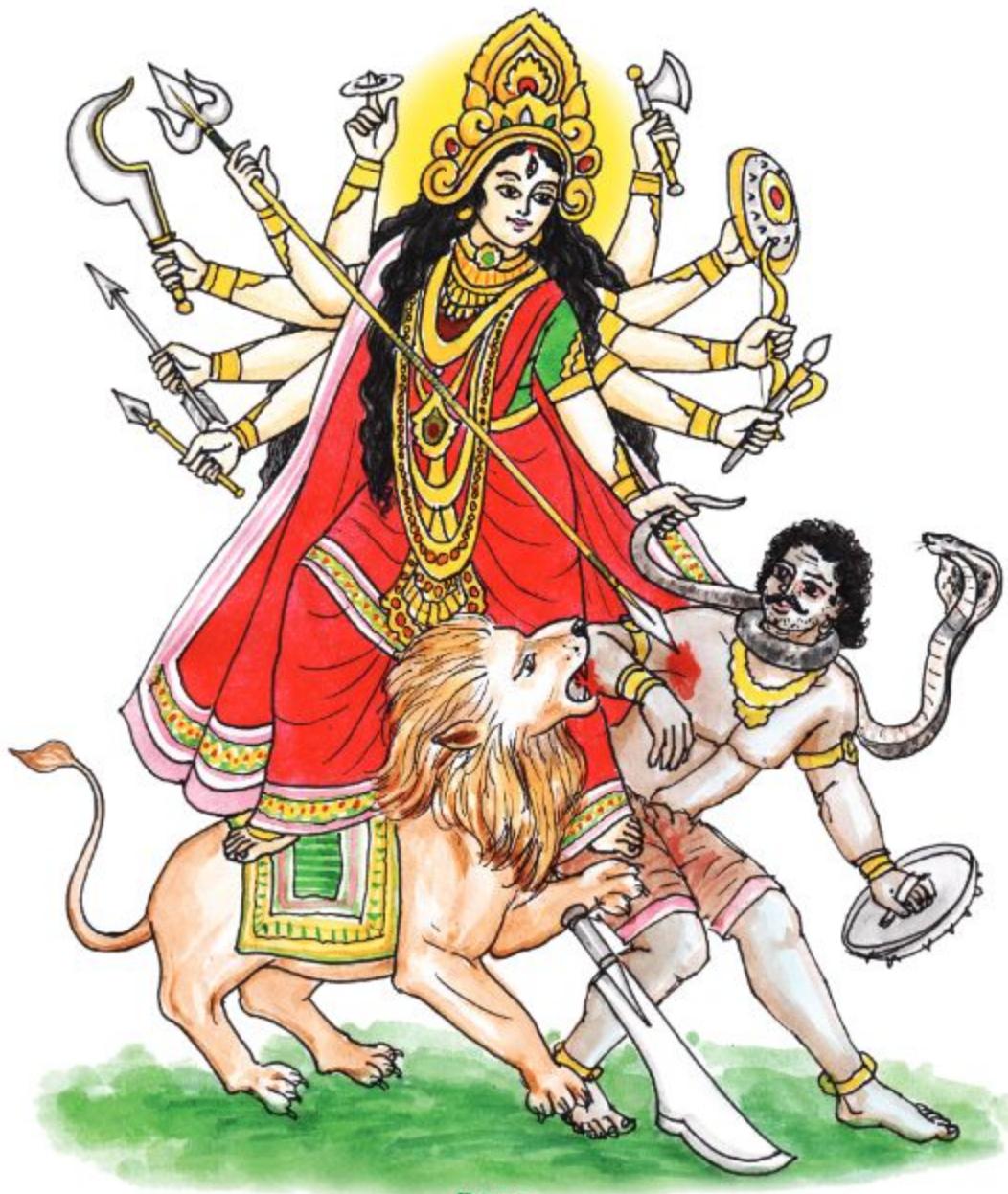
Hymn for the Salutation of Shiva

Namah Shivaya Shantaya Karanatrayahetave
Nivedayami chaatmanam twam gathih Parameshwara.

Meaning : We do salute the god Shiva for three factors (creation, continuance and destruction). O the great god, you are the motion. We do submit ourselves to you, Shiva.

Durga

Durga is the goddess of power. She is a symbolised form of a combined force. She has many names and many images. We can refer to some names such as Mahamaya (Great Illusion), Bhagavati (goddess of strength and glory), Chandi (goddess of fury), Maha-Lakshmi (Great goddess of wealth) etc. This deity of power is named Durga as she killed a demon named Durgam. She puts an end to the sufferings of all creatures. For this, she is also called Durgatinashini (the destroyer of all sorrows and sufferings).



Durga

The skin-colour of Durga is bright yellow like a linseed flower. Her face is as bright as the full moon. She has three eyes. So she is called a three-eyed goddess. One of her eyes is on the middle of her forehead. There is a crescent at one side of her head. The goddess Durga has ten hands. She is also named Dashabhuja (the Ten-handed). There are ten weapons in her ten hands. She fights against injustice, torture and terror with her ten weapons.

There is a story about the goddess Durga in our holy religious book the Sree Chandi. From this story, we come to know that the goddess Durga has slain the demon named Mahishasura. So the other name of Durga is Mahishasuramardini (the slayer of Mahishasura). She also slew many other demons. At the worship of the goddess Durga the holy book Sree Chandi is read out.

In the season of Autumn Durga Puja (the worship of Durga) is observed. It is also called Sharadiya Puja (the Autumnal worship). It is observed even in the spring. For this, it is also called Basanti Puja (to worship goddess Durga in Spring).

Durga is rightly Called Sarvamangala (the terminator of all sufferings). She brings welfare for all of us. She gives us strength and force, valour and spirit. All dangers get removed if we remember her name. So at the start of a journey we can chant her name three times—Durga, Durga, Durga etc.

At the end of her worship we bow down our heads to the goddess Durga.

Hymn for the Salutation of Durga

Sarvamangala-mangalye Shive sarvartha-sadhike
Sharanye tryamvake Gouri Narayaninamoastute.

Meaning : O the welfare-giving, O the Benefactor, the doer of all purpose the Deity of Shelter, the Three-eyed Deity, O Gouri, Narayani we do humbly salute you.

Let us fill in the following chart :

1. The colour of Brahmaa's favourite flower	
2. The favourite leaf of Vishnu	
3. The favourite leaf of Shiva	
4. At the start of a journey we have to chant	

We get inspiration for our creative work from the blessings of Brahmaa. We get purified by worshipping Vishnu. We get encouraged and prepared to establish the virtues of truth and justice by getting inspiration from Vishnu. As the god Shiva does welfare for us all, we too get encouraged to do good to others. We get strength and courage from the goddess Durga. We all shall reveal, express and embody all the virtues and blessings of the worships of all these gods and goddesses.

Exercise

A. Fill in the blanks :

1. Brahma's function is _____ things.
2. We are _____ by Vishnu.
3. Those who worship Vishnu are called _____ .
4. Those who worship Shiva are called _____ .
5. Shiva's carrier is _____ .
6. At the worship of Durga _____ is read out.

B. Taking words from the right match them with the words given in the left :

1. The embodiments of Ishwara, the Almighty are	the worship of Durga is done.
2. To satisfy the gods and goddesses	as bright yellow as the linseed flower.
3. In the season of Autumn	the Knaves.
4. Vishnu suppresses	the gods and the goddesses.
5. At the start of a journey	is Asutosha (quickly pleased).
6. The other name of Shiva	we have to chant Durga, Durga, Durga. the worship is done.

C. Put a tick mark (✓) beside the right answer :

1. What is Brahma's carrier?

- | | |
|---------|-------------|
| a. Owl | b. Mouse |
| c. Swan | d. Pea-cock |

2. Of what goddess is Durga?

- | | |
|-------------|-------------|
| a. Learning | b. Creation |
| c. Wealth | d. Power |

3. Mention the goddess whose name is chanted at the start of all worships?

- | | |
|----------|------------|
| a. Durga | b. Vishnu |
| c. Shiva | d. Brahmaa |

4. The name of a musical instrument lying in one hand of Shiva is—

- | | |
|----------|-----------|
| a. Tabor | b. Drum |
| c. Dhol | d. Cymbal |

5. How many hands of Durga are there?

- a. Seven
- b. Eight
- c. Nine
- d. Ten

6. What are the worshippers of power called?

- a. Vaishnava
- b. Shakta
- c. Shaiva
- d. Ganapatya

D. Answer the following questions in brief :

1. What is the embodiment of Ishwara called?
2. Name four gods and goddess?
3. What are there in two left hands of Brahmaa?
4. Who does Vishnu suppress?
5. On what lunar day is the worship of Shiva observed?
6. Why is Durga called the three-eyed deity?

E. Answer the following questions :

1. Describe the god Brahmaa.
2. Describe the god Vishnu.
3. What result can one get by worshipping Vishnu?
4. Write the meaning of hymn for Salutation of Shiva.
5. Describe the goddess Durga.
6. Write the meaning of hymn for Salutation of Durga .

Chapter Three

Hermits, Saints and Scriptures

Section One

Hermits and Saints

In ancient times there were many pious people. Many of them sitting in a solitary forest were absorbed in deep meditation of Ishwara. They were free from greed. They gained a spiritual knowledge through this meditation. They realised Ishwara. They acquired a deep knowledge of religion. They were called hermits.



A Hermit

The hermits who could express the hymns of the Vedas through spiritual exercise were called saints. The verses in the Vedas are known as the hymns. The hermits and the saints were the teachers of that time. They were the exponents of science and other branches of learning. Here are the names of some famous hermits and saints. They are Atri, Kashyapa, Bashishtha, Goutama, Vishwamitra, Kanwa, Maitreyee, Gargee etc.

Write three sentences about the hermits and the saints in the following chart :

1.
2.
3.

Saints have been divided into seven classes. The seven classes are—Brahmarshi, Devarshi, Maharshi, Paramarshi, Kandarshi, Shrutarshi and Rajarshi.

Brahmarshi – Those who have a clear knowledge of the god Brahma are Brahmarshi. For example—Vashishtha.

Devarshi – Devarshi is one who in spite of being a god acts like a saint. For example, Narada. A Devarshi lives in heaven.

Maharshi – The saints who are leading in character and great-hearted are called Maharshi. For example—Vyasadeva.

Paramarshi – The saints who have visualised the Supreme Brahma are called Paramarshi. For example—Paila.

Kandarshi – There are two sections of a Veda—the section of action and the section of knowledge. In the section of action, there is a depiction of holy sacrifices. In the section of knowledge there is a depiction of knowledge and the spirit of supreme Brahma. The saints who are well-versed in the sections of a Veda are called Kandarshi. For example, Jaimini has explained the section of action of the Veda.

Shrutarshi – The Vedas are the messages of Ishwara. The saints have acquired the hymns of the Vedas through meditation. But every saint has not done the same. Some of the saints have heard about the hymns of the Vedas from other saints and thus acquired them. Such saints acquired the hymns of the Vedas through listening are called Shrutarshi. For example—Sushruta.

Rajarshi – The saints who, in spite of being kings, have become saints are called Rajarshi. For example—King Janaka.

The hermits and saints have many virtues. They always think of the welfare of all living beings.

They do not hesitate even to sacrifice their lives for the betterment of the universe. We can learn many things and gain spiritual knowledge from them. We get the moral lesson of doing good to all creatures of the world from them. We should follow them. We shall do good to every creature as they have done.

Here we shall know about two saints.

Saint Vishwamitra

Vishwamitra was a famous saint. His father's name was Gadhi. Gadhi was the king of the kingdom Kanyakubja, Kushik was the name of the grandfather of Vishwamitra. For this, he was known as Koushik.

Vishwamitra was Kshatriya. He was a prince. He also became a king. But ultimately he became a saint through meditation and spiritual practice. With the blessings of Brahmaa he became a Rajorshi and finally a Brahmarshi.

Once King Vishwamitra went out on a hunting expedition. Many soldiers accompanied him. Everyone of the hunting party grew very tired, hungry and thirsty after wandering from place to place. The monastery of Brahmarshi Bashishtha was situated nearby. Vishwamitra went to that monastery. Saint Vashishtha had a Kamadhenu (a cow granting all wishes). Whatever is wanted from that special cow Kamadhenu is granted. With the help of Kamadhenu, saint Vashishtha was able to entertain Vishwamitra and his men. Vishwamitra was satisfied at this hospitality. Everyone regained energy and freshness.

Vishwamitra was amazed at the magical power of Kamadhenu. He desired to get it. He expressed his desire to Vashishtha. In exchange, he would give one thousand cows. But Vashishtha was not willing to give it. He was very much reluctant to give it away. Then Vishwamitra tried to take it forcibly. The Kamadhenu started bellowing. At this many soldiers appeared in favour of Kamadhenu. There was a severe fight between the two parties. The party led by Vishwamitra got defeated. Now Vishwamitra out of fury attacked Vashishtha casting one weapon after another. But the saint Vashishtha was unhurt. He foiled all the attacks of Vishwamitra with the help of Brahma-danda (holystick of a Brahmin).

Vishwamitra with all his soldiers was defeated. Many of his soldiers got killed. He had a great pride in his strength. His pride got shattered. He had an idea—only the

Kshatriya were the most powerful. The main duty of the Kshatriya is to fight and to protect the kingdom. On the other hand, the main duty of the Brahmins is to meditate and to make sacrifices. We can see that the power of arms gets defeated by the power of meditation and spiritual practice of the Brahmins. Vishwamitra then realised the greatness of meditation and spiritual practice of the Brahmins.

Let us fill in the chart :

1. The other name of Vishwamitra	
2. Vishwamitra wanted to take from Vashishtha	
3. Vishwamitra with the fight against Vashishtha	

Vishwamitra left his kingdom. He went to engage himself in meditation. He must gain the Brahminhood. It was his promise. He devoted himself to the severe task of spiritual meditation. The god Brahma became pleased at his spiritual meditation. With the blessings of Brahma he gained the Brahminhood. Subsequently he became a Brahmarshi. Then he started living in a solitary forest named Tapovan. His name as a saint spread far and wide. Everyone started respecting him.

We do promise to be as caring and dutiful as the saint Vishwamitra. We shall do good to mankind. From his life, we shall learn the virtues of sacrifice and fortitude.

Learned Gargee

In the Vedas, we find the names of many female saints such as Gargee, Ghosha, Bishwabara, Apala, Lopamudra etc.

In ancient times medical science, art of warfare, theology were studied. A deep knowledge about the Creator, Creations, soul, birth-death etc. is called Brahmajnana (the knowledge of Brahma). All the living beings and the universe are created from Brahma. This understanding is called knowledge of Brahma. At that time women too were engaged in the pursuit of Brahma knowledge. Gargee was the pioneer of them. People used to address her as the Learned Gargee, the Brahma-seeker Gargee.

There is a story about the Brahma knowledge of Gargee. Once the king of Mithila named Janaka arranged a ritual of sacrifice. Many wise men were present at that function of sacrifice. Many hermits and saints were also present at that ritual of sacrifice. Learned Gargee was also there. On the altar of sacrifice many gifts and honorarium were presented. So, this was called Bahudakshina Yajna (the sacrifice with gifts.)

King Janaka declared that he would donate thousand cows to the saint who is the greatest with the knowledge of Brahma. Maharshi Yajnavalkya rose hearing the declaration of king

Janaka. He claimed himself to be the wisest saint and demanded thousand cows. But everyone present there did not accept Yajnavalkya's stand. There was a serious debate on this issue - a debate about the knowledge of Brahma. Many questions were raised. Yajnavalkya answered all the questions. Everyone accepted his supremacy except Learned Gargee.

Gargee started asking Yajnavalkya one question after another. Yajnavalkya too answered the questions.

The questions asked by Gargee appeared to be harder and harder. At one stage Gargee asked Yajnavalkya about the knowledge of Brahma,

Yajnavalkya told Gargee to stop asking. Because, in the Veds there is a limit to raising questions. Finally Yajnavalkya gave answers to all the questions put by Gargee. So he was found to be the wisest about Brahma. It was he who received the gifts of king Janaka.

Though Yajnavalkya was the most learned about the knowledge of Brahma, Gargee was not less wise than he. So everyone regarded her as the lady enlightened with the knowledge of Brahma. She was congratulated on her being a very learned female saint. We too remember her with profound respect.

From the lives of Brahmarshi Vishwamitra and the learned Gargee we get a moral lesson that the power of meditation and Brahma knowledge is much greater than that of might. Knowledge is more powerful than weapons. There remains no discrimination between a learned man and a learned woman. Both a man and a woman are honoured and respected in the society when they gain knowledge. So, we all should try our best to gain knowledge more and more for the peace and progress of mankind.

Exercise

A. Fill in the blanks :

1. Sitting in a solitary forest the saints and the hermits were absorbed in meditation of _____.
2. The hermits gained a clear _____ about religion.
3. The verses in the Vedas are called _____.
4. Vishwamitra was known as _____.
5. Like Vishwamitra we shall also do _____ to others.
6. Gargee was a pioneer in the pursuit of gaining knowledge of _____.

B. Taking words from the right match them with the words in the left :

1. Bashishtha was a _____	the Kamdebhu.
2. Vishwamitra wanted to take from Vashishtha	sacrifice and fortitude.
3. There was a serious debate between Yajusvalkya and	Brahmarishi.
4. The hermits and the saints were	spiritually learned.
5. We learn from the hermits and saints	Maitreyee Gargee.

C. Put a tick mark (✓) beside the right answer :

1. How many classes of saints are there?

a. four	b. five
c. six	d. seven
2. Why were the saints engaged in meditation?

a. to be rich	b. to be kings
c. to do good to mankind	d. for their own delight
3. What was done in the sacrifice with multi-gifts?

a. many gifts were presented	b. preparations were taken for the war
c. services were rendered to the suffering humanity	d. relatives were entertained
4. From the lives of Vishwamitra and Gargee we learn about-

a. greatness of might	b. greatness of manpower
c. greatness of arms	d. greatness of spiritual knowledge

5. Whom do you refer to Brahmanadis?

- a. who practises knowledge
- b. who meditates on Brahma
- c. who lives in Brahma-loka
- d. who gains the knowledge of Brahma

D. Answer the following questions in brief :

1. Who were called the Maharsi?
2. Describe the two types of saints.
3. Why did Yajnavalkya demand one thousand cows?
4. What was the topic of debate between the saint Yajnavalkya and the learned Gargya?
5. Write the names of five hermits and saints.
6. Write the names of five female saints.

E. Answer the following questions :

1. Who were called the saints?
2. Why did Vishwamitra give up his kingdom?
3. With which saint did Vishwamitra fight? why?
4. Why did the other saints accept Yajnavalkya to be the best saint?
5. Why did the saint Gargya become famous?
6. Why should we follow the ideals of the hermits and the saints?

Section Two

Scriptures (Religious Books)

We know that in a Scripture or religious book we find the ways of religion, statements about Ishwara, many wise sayings, principles about human welfare, good counsels about health, family life, social life, right modes of conduct, love and care for all living creatures and many other things.

We also know that the Veda is the principal book of religion of the Hindus. Besides Vedas, there are other books on Hindu religion such as Upanishads, Purana, Ramayana, Mahabharata etc. In class three we learnt about Ramayana. In class four we shall learn about Mahabharata.

The Mahabharata

Mahabharata is a big book. Vyasaadeva composed it in Sanskrit language. The original name of Vyasaadeva is Krishna-Dvaipeyan. Kashiram Das translated Mahabharata into Bangla.

The main story of Mahabharata is about the battle between the Kurus and the Pandavas. Many other plots and sub-plots have been added to it. The Hindus treat Mahabharata as respectfully as they treat Ramayana. Many of them either read or listen to the stories of Mahabharata. Listening to Mahabharata is like drinking nectar. It makes us purified and virtuous. So Kashiram Das says :

The stories of Mahabharata are like nectar
Kashiram Das says
They are listened to by the virtuous.

Mahabharata is a long literary work. It is divided into some parts. Each part is called a Parva (canto). In Mahabharata there are eighteen cantos in total. They are given below :

1. Adi Parva (Genesis Canto)
2. Sava Parva (Assembly Canto)
3. Bana Parva (Forest Canto)
4. Virata Parva (Virata Canto)
5. Udyoga Parva (Preparation Canto)
6. Bhishma Parva (Bhishma Canto)
7. Drova Parva (Drova Canto)

8. Karna Parva (Karna Canto)
9. Shalya Parva (Shalya Canto)
10. Sauptika Parva (Sleeping Warriors Canto)
11. Stree Parva (Women Canto)
12. Shanti Parva (Peace Canto)
- 13. Anushasana Parva (Canon Canto)**
14. Ashwamedhika Parva (Horse-Sacrifice Canto)
15. Ashramavasika Parva (Monastery Canto)
- 16. Matsya Parva (Cudgel Canto)**
17. Mahaprosthani Parva (Great Journey Canto)
18. Svargarohan Parva (Ascension to Heaven Canto)

1. Adi Parva (Genesis Canto)

It is a story of ancient past. In India there was a kingdom named Hastinapur. Once Shantanu was the king of that kingdom. King Shantanu had three sons—Devaloka, Chitrangada and Bichitrobirya. Devaloka was the eldest of them. But he made a firm promise that he would never marry and would never ascend the throne. For his resolute promise he was named Bishma. Chitrangada died at a tender age. So Bichitrobirya became the king in place of his father Shantanu. Bichitrobirya had two sons. They were Dhritarashtra and Pandu. Dhritarashtra was born blind. Hence after the death of Bichitrobirya, Pandu became the king. Dhritarashtra had one hundred sons and one daughter. The name of the eldest son was Duryodhana. They were called the Kauravas. On the other hand, Pandu had five sons. The name of the eldest son was Yudhishthira. Pandu's sons were called the Pandavas. Yudhishthira was nominated as the crown-prince. But Duryodhana could not accept it. He made many attempts to kill the Pandavas. But the Pandavas escaped their attacks and remained safe. Later on, Dhritarashtra gave away the half of the kingdom to the Pandavas. Khandava-prastha was the kingdom of the Pandavas.

Let us fill in the following chart :

1. The Duryodhana and his brothers are called	
2. Yudhishthira became the	
3. The kingdom of the Pandavas	

2. Sava Parva (Assembly Canto)

Duryodhana hit upon a new plan to drive away the Pandavas from the kingdom. He invited Yudhishthira to play a game of dice. Yudhishthira lost the game of dice. According to the pre-condition of the game the losing party, the Pandavas, along with their wife Draupadi went on an exile.

Scriptures (Religious Books)

3. *Barna Parva* (Forest Canto)

The Pandavas kept on roaming in the forest. Thus twelve years went by. Then they entered the kingdom of Virata in disguise.

4. *Virata Parva* (Virata Canto)

There was a pre-condition of the game of dice that the Pandavas, the losing party, would have to live incognito for one year after the exile of twelve years. So, the Pandavas lived incognito for one year in the kingdom of Virata.

5. *Udyoga Parva* (Preparation Canto)

After fulfilling the pre-condition, the Pandavas returned to Hastinapur with Droupadi. But Duryodhana did not give back to them their kingdom. Then Yudhishthira wanted five villages for five brothers. Duryodhana did not give the villages either. Lord Krishna tried to make a peaceful settlement between the two parties. But all the efforts ended in smoke. Finally both the Pandavas and the Kurus took preparations for the war.

6. *Bhishma Parva* (Bhishma Canto)

There was an open field named Kurukshetra near Hastinapur. The Pandavas and the Kurus would fight there. Bhishma was the army chief of the Kurus. Arjuna was the army chief of the Pandavas. Lord Sree Krishna was the charioteer of Arjuna. In the battlefield, Arjuna came to see the respectable elderly people and his relatives and got shocked and dejected. Arjuna said to Sree Krishna, "What would be the use of a kingdom if there were no relatives? Then Sree Krishna told Arjuna that it was a crusade and that battle would be fought for upholding religion." It would not be a sin to fight for the sake of religion and for justice. At this Arjuna became pacified. He prepared himself for the battle. The moral instructions and guidelines given by Sree Krishna to Arjuna that we find in the Mahabharata are known as the Sreemadbhagavadgita. The battle was fought for ten days. There were so many arrows pierced into the body of Bhishma that his body could not rest on the ground. He had to lie on all the arrows. It was popularly called the bed of arrows of Bhishma.

7. *Drona Parva* (Drama Canto)

After the death of Bhishma, Dronacharya became the army chief of the Kurus. Then a fierce battle ensued. On one hand, Arjuna was busy with battle. On the other hand, Dronacharya raised a circular military array. Arjuna's son Abhimanyu entered there. He was all alone. At that time seven charioteers attacked him. They killed him. Arjuna

became very furious at the death of his son. The battle continued. At one stage Dronacharya got killed. Consequently, his son Ashwathama became enraged at the loss of his father Dronacharya.

9. Karna Parva (Karna Canto)

The great hero Karna became the army chief of the Kurus after the death of Dronacharya. The two parties fought a severe fight against each other. Karna defeated everyone of the Pandavas except Arjuna. On the other hand, the brothers of Duryodhana got killed by Bhima. At one stage of the battle Karna got killed by Arjuna.

9. Shalya Parva (Shalya Canto)

Karna was followed by king Shalya as the army chief of the Kurus. The fierce fight continued between the two parties. At one stage, king Shalya got killed by Yudhishthira. Duryodhana's maternal uncle Shakuni got killed at the hands of Sahadeva. Duryodhana fled into the Dwapayan Lake. Hearing this, the Kurus went there. They scolded him severely. Duryodhana came out of the lake. A fierce cudgel fight started between Bhima and Duryodhana. At the heavy stroke of Bhima's cudgel, Duryodhana's thigh broke. He fell down on the ground.



Battle between Bhima and Duryodhana

10. Souptika Parva (Sleeping Warriors Canto)

In this canto Ashwathama killed the sleeping soldiers of the Pandavas. So, this canto is called Sleep Canto. In order to take revenge for the killing of his father Ashwathama entered the camp of the Pandavas at dead of night. He killed many soldiers one after another. Five sons of Droupadee who were thought to be the five Pandavas were also killed by him. But the Pandavas were not at that camp at that time. Ashwathama went to the wounded Duryodhana with the five heads of five sons. Duryodhana could recognise that those five heads were not of the Pandavas. They were the sons of the five Pandavas. He was very shocked. He was so overtaken by grief that he fell dead. At the loss of five sons Droupadee started lamenting and the entire camp of the Pandavas was plunged into deep grief.

11. Stree Parva (Women Canto)

With the passage of 18 days the battle of Kurukshetra came to an end. No one of the hundred sons of Dhritarashtra was alive. There was wailing at every house of Hastinapura. Dhritarashtra came to the battle field of Kurukshetra with all the widows of the Kurus. They burst into tears at the sight of the dead bodies of all the relatives. Vyasaadeva tried hard to pacify Dhritarashtra. Everyone went to the bank of the Ganges after performing the last funeral rites of the dead bodies. As a mark of farewell to the dead bodies all of them made an offering of oblation to the Ganges water. Gandhari went mad with grief. Sree Krishna tried hard to pacify her.

12. Shanti Parva (Peace Canto)

Now, it was the turn of Yudhishthira to be the king. But he did not want to be the king. He did not want to become the king after the killings of so many people. Sree Krishna tried hard to let Yudhishthira understand and he came to his senses. At last his mind became calm and tranquil. He became the king. Then he went to the great Bhishma and saluted him touching his feet. Bhishma also gave him good counsels.

13. Anushasana Parva (Canon Canto)

Yudhishthira learnt a lot about religion, peace etc. from the great Bhishma. Yudhishthira felt ashamed at the sight of Bhishma bleeding on the bed of arrows. Bhishma told him that he was not to blame. Moreover, it was the duty of the Kshatriya (warrior caste) to wage a war. It was Yudhishthira who carried out the duty of a Kshatriya. Bhishma also advised him a great deal about the importance of hospitality, self-confidence, reverence to the elders, righteousness, justice and the like. Then he embraced a voluntary death for which he was destined.

14. Ashwamedhika Parva (Horse-Sacrifice Canto)

Yudhishthira devoted himself to the affairs of the kingdom. At the advice of Vyasadeva he arranged a horse-sacrifice ritual. The horse for the sacrifice ritual roamed all around the kingdom for one year. Arjuna and some soldiers accompanied the horse. Arjuna had to fight with so many kings who were all defeated. All the kings far and near were invited to the Horse-Sacrifice Ritual. Many hermits-saints, dignitaries, relatives attended the ritual. All of them admired Yudhishthira for observing the house-sacrifice ritual successfully.

15. Ashramavasika Parva (Monastery Canto)

All the subjects of the kingdom were happy during the reign of the pious Yudhishthira. Fifteen years of his reign went by. One day at one stage Dhritarastra said that he would go to the forest. The Pandavas very heartily requested him not to go to the forest. But he stuck to his decision. At long last Dhritarastra, Gandhari, Bidura, Kunti and Sanjaya went to the forest. Bidura breathed his last while in deep meditation. Then one day Dhritarastra, Gandhari, Kunti were all burnt to death. Sanjaya went to the Himalayas.

16. Mousal Parva (Cudgel Canto)

Thirty six years of the reign of yudhishthira successfully went by. During this reign the lineage of Sree Krishna called Yadu-Race got annihilated. The members of the Yadu-Race were called the Yadavas. The Yadavas themselves were responsible for the annihilation of the Yadu-Race. One day Maharshi Vishwamitra , Kanya and Narada arrived at Dwaraka. Then some Yadavas tried to deceive the saints. They disguised Shambo as a woman and told the saints to foretell what issue this woman would bear a son or a daughter. The saints could sense the mischief. Then they wrathfully said that an iron cudgel would come out from the womb of that woman and that cudgel would annihilate the Yadu-Race. That iron cudgel was the cause of the annihilation of the Yadu-Race in presence of the Lord Sree Krishna. Balarama was overwhelmed with grief and fell dead. Sree Krishna embraced death in the forest at the piercing of an arrow shot by a hunter. From this cudgel, this canto has been named Cudgel Canto.

17. Mahaprostanika Parva (Great Journey Canto)

The Pandavas were very shocked and grieved at the death and the annihilation of Sree Krishna and Yadu-Race respectively. They let Abhimanyu's son Pariksheet ascend the throne and left the kingdom with Droupadee. They proceeded towards the Himalayas.

Scriptures (Religious Books)

On the way, Droupadee and four brothers died. At that time the king of gods Indra came in order to take Yudhishtira to heaven. But Yudhishtira told that he would not go to heaven without Droupadee and his brothers. Indra assured Yudhishtira that he would be able to meet his brothers there. It was only then that he agreed to go to heaven.

18. Svargarohan Parva (Ascension to Heaven Canto)

Even after reaching heaven Yudhishtira was not happy at heart. The king of gods Indra could realise it. Then Indra ordered his angels to take Yudhishtira to his brothers. At that time they were in hell as the sinners would have to suffer in hell even for a small offence or sin. Yudhishtira came to see for himself the sufferings of the denizens of hell. But at his presence their sufferings got removed. He met Droupadee, four brothers and many other relatives there. He took them with him and finally went back to heaven.

We have just read the stories of Mahabharata. The stories are like nectar. The principal message of Mahabharata is the triumph of truth. It also conveys the message of the defeat of falsehood. Truth always triumphs in the long run. 'Where there is religion, there is triumph.' We should never seek only our happiness, our comfort and luxury. Man should try to be happy ensuring happiness for all others. Only then comes true happiness. The life of Yudhishtira teaches us the same lesson. The path of vice and evils leads us to annihilation. Similar was the consequence of Duryodhana and other Kauravas. We get this moral lesson from reading the stories of Mahabharata. So, we all would read Mahabharata and would apply the moral lessons in our life.

Exercise

A. Fill in the blanks :

1. The Mahabharata is a great _____.
2. It was written in Sanskrit by _____.
3. The main story of the Mahabharata is the battle of _____.
4. Dhritarastra was _____.
5. In the battle between the Kurus and the Pandavas Arjuna's Charioteer was _____.
6. Where there is religion, there is _____.

B. Taking words from the right match them with the words given in the left :

1. In a book of religion, stories are given in order to give us,	complete defeat.
2. Bichitrobirya became the king	eighteen days.
3. Arjuna was advised by	after Shantanu.
4. The consequence of falsehood is	Sree Krishna.
5. The battles fought between the Kurus and the Pandavas continued for	wise counsels.
6. The moral lessons of Mahabharata will	a new life.
	be of great use to us.

C. Put a tick mark (✓) beside the right answer :**1. Who translated Mahabharata into Bangla?**

- | | |
|-----------------|--------------|
| a. Kashiram Das | b. Krittibas |
| c. Chandidas | d. Gayandas |

2. How many cantos are there in Mahabharata?

- | | |
|------------|-------------|
| a. Ten | b. Twelve |
| c. Sixteen | d. Eighteen |

3. What are the sons of Pandu called?

- | | |
|-------------|------------|
| a. Pandavas | b. Kurus |
| c. Pouravs | d. Souravs |

4. How many years did the Pandavas live in exile?

- | | |
|-----------|-------------|
| a. Eight | b. Ten |
| c. Twelve | d. Fourteen |

5. Why did Sree Krishna support the Pandavas?

- | | |
|------------------------|---------------------------|
| a. to uphold the truth | b. to protect religion |
| c. to safeguard wealth | d. to maintain friendship |

6. What lessons do we learn from Mahabharata?

- | | |
|----------------------------|-----------------------------|
| a. the triumph of religion | b. the triumph of power |
| c. the triumph of wealth | d. the triumph of knowledge |

D. Answer the following questions in brief :

1. Mention the five cantos of Mahabharata.
2. Who did not accept Yudhishtira as the crown prince and why?
3. Why is one canto of Mahabharata called Shouptika Canto?
4. Why were the Pandavas bound to go to the forest in exile?
5. What knowledge did Yudhishtira obtain from Bhishma?
6. With whom did Kunti go to the forest during the reign of the Pandavas?

E. Answer the following questions :

1. What benefits can we get from reading a book of religion?
2. Write in brief about the ‘preparation canto’ of Mahabharata?
3. How was the Yadu-Race annihilated?
4. What do you mean by the bed of arrows of Bhishma?
5. What is the subject matter of the Sreemadbhabadgeeta?
6. What is the moral education of Mahabharata?

Chapter Four

Respect and Patience

Respect

To respect means to honour, to revere or love. Another meaning of respect is trust. To respect is a moral virtue and it is an integral part of religion. As a human, moral virtue respect has a great significance. Knowledge cannot be gained without respect. There occurs disorder and clash if there is an absence of the sense of respect to one another in the society.

Patience

Patience is also a moral virtue like respect. It is also an integral part of religion. Patience means fortitude. A society cannot run without patience. Unity cannot be retained. We cannot ignore it. So we must recognise the importance of patience in our personal, professional and social life.

People of different tastes and views would not be able to live and work together if there were no respect and patience among themselves. In fact, in absence of mutual respect and patience, there occur disorder, clashes and disquiet. Hence, for an improved, happy and peaceful life, we need to cultivate human, moral virtues of respect and patience in our life.

Our earth consists of many countries. In every country there are many people. They follow their own religions. All men are equal on earth. But the ways and views of all men are not the same. Religious beliefs and modes of living are different. People follow their respective religions in their own ways. There are differences in observance of rites-rituals, customs-beliefs and religion.

The Hindus observe Hindu religion. There are many religions in the world. Of them there are four main religions. They are Islam, Hinduism, Buddhism and Christianity. The Hindus chant the name of Ishwara. Gods-goddesses are worshipped with flowers, wood-apple leaves sandalwood and many other materials. The Buddhists worship the Lord Buddha. The Muslims offer their prayer (Namaz). The Christians chant God and Jesus Christ in praise of them.

People of different religions observe their respective social and religious rites and rituals. The Hindus observe the worship of Durga (Durga Puja). They also observe Saraswati Puja(goddess of learning), Lakshmi Puja (goddess of wealth), Janmashtami

Hindu Religion Studies

(Birth Anniversary of Sree Krishna), Dolyatra (Colour Festival), Shiva Ratri (Holy Night of Shiva). The Buddhists observe Buddha Purnima (Full Moon Festival), Kathin Chibar Dan (an offering of handloom clothes to Buddhist monks). The Christians observe Christmas Day, Easter Saturday, Easter Sunday. The Muslims observe Eid-ul-Fitr, Eid-ul-Azha, Eid-e-Mila-dun-Nabi etc.

Make a list of the religious ceremonies of Islam, Hinduism, Buddhism and Christianity

- 1.
- 2.
- 3.
- 4.

In spite of differences in religious and social ceremonies, all religions speak of truth. All religions convey the same moral messages :

- a. Always speak the truth
- b. Follow the path of honesty
- c. Do not steal
- d. Respect the elderly people
- e. Have firm faith in Ishwara, the Almighty etc.

The Hindus, the Buddhists, the Christians and the Muslims call their places of worships temple, pagoda, church and mosque respectively. Though they are named differently, their purpose is the same. The ways of these religions are different but their destination is the same. Submission of soul to the Almighty Creator and seeking welfare for all living beings and the world are the main objectives of all religions.

There are different views and ways in spite of the purpose being the same. Love and reverence for one's own religion and disrespect and intolerance to other religions are harmful. It results in alienation and narrowness.

Disrespect and intolerance lead to communalism and narrowness. Then, there occur disorder and unrest in the society.

Mutual respect and tolerance can remove the narrow communalism and establish unity, fellow-feeling and understanding among the people of different religions.

We do not want strifes. We do not want communalism. We want amity, peace, order and unity. For this, we need mutual respect and a spirit of tolerance.

This mutual respect and a spirit of tolerance should not be confined only to the people

of different religious groups. Mutual respect and a spirit of tolerance should be practised and cultured by people irrespective of caste, creed, colour, age, gender, taste, class and status. Otherwise, there will be no peace and progress in the society.

We know that Ishwara exists in living being in the form of a soul. So to hurt a man means to hurt God. From now onwards we should not hurt anybody. We should be respectful and tolerant to children of all types and to all the people irrespective of caste, creed, colour, age gender, taste, class and status. We should be ready to invite all the people belonging to different religions to all social and religious functions and occasions. We should also join delightfully if we are invited to others social and religious functions. This is how we can live together in peace, amity and joy.

Exercise

A. Fill in the blanks :

1. To respect means to show _____ .
2. To respect is a moral _____ .
3. Tolerance is an important part of _____ .
4. We should be respectful and tolerant to all the people of different _____ .
5. To ensure peace and progress in the society mutual _____ is needed.

B. Taking words from the right match them with the words given in the left :

1. Sense of respect is _____	there occur clashes and unrest. a pagoda. a part of religion. a joy of religion. for a peaceful, happy society. is called a temple.
2. Tolerance is needed	
3. In absence of patience and tolerance	
4. The Buddhists call their place of worship	
5. The place of worship of the Hindus	

C. Put a tick mark (✓) beside the right answer :

1. To respect means—

- a. to show kindness
- b. to entertain
- c. to show honour
- d. to show pity

2. What happens as a consequence in absence of patience and tolerance?

- a. loss of discipline
- b. spoiling of simplicity
- c. fall of humanity
- d. degradation of society

3. For worship the Christians go to a-

- a. temple
- b. church
- c. pagoda
- d. mosque

4. Why is patience necessary?

- a. for fame
- b. for wealth
- c. for education
- d. for unity

5. Through patience and tolerance there comes-

- a. amity
- b. happiness
- c. unrest
- d. wealth

D. Answer the following questions in brief :

1. What cannot be gained without respect?
2. What is the meaning of patience?
3. Write down three main religious occasions of the Hindus?
4. What do you mean by amity?
5. What is spoilt in absence of tolerance or patience?

E. Answer the following questions :

1. What is the necessity of respect?
2. What is the necessity of tolerance?
3. How can amity be developed among the people of different religions?
4. What benefits can we get by being respectful and tolerant to all religions?
5. Why should we be tolerant and patient to children with special needs?

Chapter Five

Sacrifice and Liberality

Sacrifice

Generally sacrifice means the act of Giving something. But in the true sense of the term sacrifice means giving up one's own interest, happiness or refraining oneself from profit-earning activity. Sacrifice is a moral quality. We cannot ensure man's welfare or that of the society without sacrifice. A sacrificial man does not hesitate to make supreme sacrifices for the welfare of humanity and his country. Now we are living in independent Bangladesh and for its independence many sacrifices had been done. Our freedom fighters laid down their lives for our independence. Dedicating one's life for a noble cause is indeed a great sacrifice. Besides dedicating lives we can make sacrifices in various ways. To make sacrifices for the welfare of others, for the betterment of the society and for the well-being of all human beings is an inseparable part of religion. In the holy book of Sreemadbhabadgeeta the glory of sacrifice has been highlighted.

From my own life two examples of sacrifice can be cited :

- 1.
- 2.

Liberality

Like sacrifice liberality is also a moral quality. To treat all humans equally is the mark of liberality. A liberal man does not discriminate in respect of treating humans. All humans rich or poor, weak or powerful are equally treated without any kind of discrimination. He loves all the people of all communities and religions. It is said : "Udaracharitanang Tu Vasudhaiva Kutumbakam" It means that to a liberal person all humans of this world are kith and kin. In fine, liberality is a moral virtue and it is an integral part of religion.

There is a close relation between sacrifice and liberality. A man cannot be sacrificial without being liberal. In ancient times a saint sacrificed his life for another person and thus set a great example of liberality. Let us hear the story.

Sacrifice and Liberality of Dadhichi Muni (Saint Dadhichi)

Long ago, there was a famous hermitage (the grove of an ascetic) named Naimisharanya. In this hermitage saints are used to meditation. Students also used to come to learn there. There was a saint named Dadhichi living in that hermitage. He used

to engage himself in the ascetic pursuit of meditation in that deep forest. He prayed and prayed for the welfare of all. At that time there grew a demon named Britra and the demon turned into a strong force. Moreover, he obtained a boon from the god Shiva by pleasing him. Gods and goddesses grant boons when they are pleased at someone's prayer. The boon-seeker may be a god, human or demon. The boon that the demon Britra obtained from the god Shiva was that he would not die at the stroke of a god's weapon or a demon's. With the boon received from Shiva, Britrasura became all the more powerful. He conquered Heaven, the kingdom of the gods and goddesses. He drove away all the gods-goddesses including Devaraja Indra from Heaven. Then Indra went to the god Shiva with all the gods expelled from heaven. Then Shiva advised them to go to the world of Vishnu. Vishnu would give you right advice.



Devaraja Indra with other gods and saint Dadhichi

Accordingly all the gods went to Vishnu. They offered their prayer to Vishnu. Vishnu became pleased at their prayer. He told the gods to go to Dadhichi Muni at Naimisharanya. His liberality will bring welfare for you. Following the advice of Vishnu, Devaraja Indra went to Naimisharanya forest to meet Dadhichi Muni.

To whom did the Devaraja Indra go after being expelled from heaven? Let us write their names serially in the following chart.

--

After hearing all these Dadhichi Muni (Saint) said, "It will be impossible to kill specially blessed Britrasura with an ordinary weapon. So a new trick and device should be found out."

After a while Dadhichi Muni said that he had found out a device. Indra wanted to know what the device was. Dadhichi said that he would leave his body and embrace death. At this sudden statement all the gods became surprised. Dadhichi said to them, "One day this mortal human body will perish. For your welfare let me do this today. If I leave my body, you can use my bones to make weapons. With those weapons you can slay Britrasura, Human bones are not common weapons."

Then, the engineer of gods, Vishwakarma made a weapon with the bones of Dadhichi. The weapon was called Bajra. Indra killed Britrasura with the help of the weapon Bajra. As a result, heaven was regained.

This sacrifice and greatness of the soul of Dadhichi Muni (Saint) cannot be forgotten. His sacrifice has become immortal. Following his example we can also make sacrifices and show liberality and greatness of mind for the welfare of humans and the society.

Let us take an example. I have a classmate with special needs. He has been suffering from a problem in his leg since his birth. He finds it difficult to walk. Every day I accompany him to school and take him back home. I have to start earlier. This early start for school to give company to my classmate who limps indicates sacrifice and extending cooperation to one's classmate by another classmate is liberality.

Exercise

A. Fill in the blanks :

1. To sacrifice is a quality ____ .
2. This sacrifice is a part of our ____ .
3. Liberality is also a moral ____ .
4. ____ made supreme sacrifices and showed greatness of soul.
5. We can make ____ and show greatness of soul as Dadhichi Muni did.

B. Taking words from the right match them with the words given in the left :

1. A sacrificial man		earth.
2. Dadhichi Muni		are equal.
3. All men of the world		sacrificed his life.
4. Basudha means		is pious.
5. Sacrifice and Liberality are		kingdom. moral virtues.

C. Put a tick mark (✓) beside the right answer :

- 1. Freedom fighters sacrificed their lives –**
 - a. for the country
 - b. for fame
 - c. for money
 - d. for heaven
- 2. A supreme sacrifice was made by –**
 - a. Britrasura
 - b. Indra
 - c. Chandra
 - d. Dadhichi
- 3. Who gave boon to Britrasura?**
 - a. Shiva
 - b. Vishnu
 - c. Indra
 - d. Durga
- 4. Why should we be liberal?**
 - a. for human praise
 - b. for money
 - c. for social welfare
 - d. for self pleasure
- 5. What was made with the bones of Dadhichi?**
 - a. bow
 - b. Bajra
 - c. spear
 - d. scimitar

D. Answer the following questions in brief :

1. Who is a sacrificial man?
2. What do you mean by liberality?
3. Why did the chief god Indra go to Shiva?
4. To whom all men of the earth becomes relatives?
5. What is revealed in the sacrifice of Dadhichi?

E. Answer the following questions :

1. What is sacrifice? Give an example of sacrifice?
2. "Liberality is a part of religion"--Explain it with an example.
3. Why did the gods lose the kingdom of heaven?
4. How did the gods regain the kingdom of heaven from Britrasura?
5. How did Dadhichi Muni help the gods?

Chapter Six

Keeping a Promise and Devotion to Our Elders

Section One

Keeping a Promise

A promise means "to give a word". It also means to take an oath. Once you promise, it is your duty to obey this promise. Because keeping a promise is the part of religion. It is a great quality. Those who are good or pious, always keep promises. They never break their promise inspite of their own harm. So, we shall keep our promises to follow our religion. A story related to keeping a promise is given below:

Keeping a Promise by a King

Once upon a time there was a king. One day in the evening he was standing in his palace. At that time, he saw that a man was crying while walking on the road. He was carrying a basket on his head.

The king called the man by his staff. The man came. He cried and said, "Oh! Emperor, I brought a basket full of green papayas to your market. But nobody purchased it. So, I will have to fast with my family today." The king thought, "If he could sell papayas and with this money he could buy rice and other things and he could eat with his family. What will happen now?"

The King thought for a little while, what to do? Then he ordered his staff to buy all papayas and to give money from the royal treasure. The staff did so. The man gave thanks to the king and with that money he bought rice and other things and went home with a lot of satisfaction.

Then the king thought, "What is the permanent solution to this problem?" If anybody cannot sell his goods, then how will he live? After that day, the king gave an announcement, "From today there will be no goods left unsold in the market. If there be any, I will buy the unsold goods."

Since then many people started gathering at the market. People used to come from distant places. The king would buy all the unsold goods.



King, Dharmadeva and other deities

One day a potter came with a graceless idol. But nobody bought that idol because, if the graceless idol came into the house, there could not be the goddess of fortune. In that case, it could be an evil for a household. At last, the potter had come to the king. And the king bought the graceless idol and put it in the palace very carefully. Everyone along with the minister forbade the king to buy it. But the king did not pay heed to it. The goddess of fortune had left the palace for the presence of the graceless idol in the palace. One by one, Ganesha, Kartitka, Saraswati all gods and goddesses left the palace. Following them the god of religion and justice (Dharmadeva) also wanted to leave. At that time, the king asked him, oh, Dharmadeva, why are you going?

Dharmadeva said, 'Oh! Emperor, all gods have left. How could I stay alone?'

The king said, "Dharmadeva, the god of justice, I did not do anything wrong. I kept

my promise only. To keep the promise is the rule of religion. So, I bought the graceless idol. I have done the work of religion. Indeed, all gods and goddesses may go but you cannot go."

Dharma deva was convinced by the king. He did not go any more. He stayed in his position. Then all gods and goddesses had come back too. In this way, the king could keep his promise and followed the religion.

From the story, 'Keeping a Promise by a King' write the names of three characters in the following chart :

1.

2.

3.

From this story 'Keeping a Promise by a King', we learnt that keeping a promise is the part of religion. We have to obey our promise even if we truly get harmed too. And gods and goddesses help those who keep and obey the promises. On the other hand, it is the duty of the king to think about the people's joy and sorrow. If any people suffer, then the king gets bad name. We shall always remember these morals and will use in our life. We shall always keep our promises.

Exercise

A. Fill in the blanks :

1. Keeping a promise is the part of _____.
2. A pious person always keeps his _____.
3. The potter brings a _____ idol.
4. _____ to obey the religion.
5. It is the duty of the king to think about _____ of the people.

B. Match the left side with the right side:

1. The meaning of promise	the part of religion.
2. Keeping promise is	then you able to be a virtuous person.
3. If you promise,	then king gets a bad name.
4. A virtuous person	does not break the promise .
5. If people suffer	is to give a word. You must keep it.

C. Put a tick mark (✓) beside the right answer :**1. What is the meaning of promise?**

- | | |
|----------------|-------------|
| a. to remember | b. to break |
| c. to keep | d. to oath |

2. What did the man bring in the market?

- | | |
|-----------|------------|
| a. papaya | b. banana |
| c. mango | d. brinjal |

3. What did the potter bring?

- | | |
|-----------------------|------------------------------|
| a. idol of Ganesha | b. graceless idol (Alakshmi) |
| c. goddess of Lakshmi | d. idol of Kali |

4. Who bought all the unsold goods?

- | | |
|-------------|-------------|
| a. landlord | b. people |
| c. king | d. minister |

5. What did the king keep?

- | | |
|------------|--------------|
| a. promise | b. character |
| c. honour | d. kingdom |

D. Answer the following questions in brief :

1. What does the word 'promise' mean?
2. Who always keep promises?
3. Who would buy unsold goods from the market and why?
4. Why did the gods and goddesses leave the king's palace?
5. Why did Dharmadeva get convinced at the king's words?

E. Answer the following questions :

1. What happens when you keep a promise? Explain it.
2. Why did the man cry? What did the king do for the man?
3. What did the king do to keep his promise?
4. Why did goddess Lakshmi and other gods and goddess come back to the king's palace?
5. What do we learn from the story?
6. Describe the king's duty from the story 'Keeping a Promise by a King'

Section Two

Devotion to Our Elders

In common term, a Guru is a respectable and elderly person. That is, those who are elder and senior to us are respectable persons. According to the Scriptures (Shastra), he who teaches us, is our Guru. We have many respectable persons. But five respectable persons are very special. They are called Panchaguru. They are—father, mother, elder-brother, teacher and preceptor (Guru). Among them, father and mother are the most venerable persons (Mahaguru).

These respectable persons always wish for our welfare, advise us to live honestly and show the path of religion.

A respectable person is very important in our life. According to the Scriptures (shastra), the place of parents is on the top most. The father is compared with the Heaven. That is ‘pita swarga.’ And the mother’s position is greater than the Heaven—‘swargadapi gariyasee’. Mother is incomparable. She gives birth to us. She nourishes us. Father also nourishes us. Both of them are our well wishers.

Our respectable person is our elder brother too. In the absence of father, he nourishes us. He works for our welfare. Therefore, we have to respect him and we shall obey his advice.

Teacher enlightens us with knowledge. He explains which is good and which is bad for us. Our life becomes beautiful by his teachings. He desires good wishes for us. We have to obey his advice and we shall respect him.

The Preceptor gives the Vedic hymn to us. He teaches us the religious education. He explains to us about the piety and sin. He takes us from impiety to the path of piety. He shows the passage of spiritual union with God.

The Panchaguru desires good wishes for us. Therefore, we have to respect them. We have to adore them. At this, they bless us. By their blessings, our well-being will be ensured.

Now, we are going to tell the story of Aruni’s devotion:

Aruni's Devotion to his Teacher

Once upon a time, students stayed and studied with their preceptor (Guru). At that time, there was an acharya or teacher, his name was Dhoumya. He had three pupils or

shishya. They were—Aruni, Upamanyu and Veda.

One day it was heavy rainfall. The preceptor (guru) called upon Aruni and said to him, 'Water is flowing out from the agricultural land. You shall go and repair the ridge of the land and stop the water stream'. As per preceptor's instruction, Aruni went to repair the ridge of the land. He tried a lot but he could not control the flow of rain water. Aruni could not find any other way also. At last, he lay down on broken ridge of the agricultural land and the water flow was stopped.



Aruni's Ridge Repairing

Meanwhile, the sun set, it became dark all around. But Aruni did not come back. The preceptor (guru) became anxious. He along with two pupils Upamanyu and Veda went out in search of Aruni.

Devotion to Our Elders

The preceptor (guru) went near the agricultural land. He called with a loud voice, Dear Aruni, where are you? He replied to the preceptor (guru), I am here. I am lying down on the ridge of the land.' The preceptor said, 'get up and come on'. Aruni came back to the guru and showed respect to him.

Then, he explained the happenings. The teacher was very pleased and happy at Aruni's performance. He said, 'You will gather all the knowledge. He also said, now you shall return to your home. As you get up from the ridge of the land (ala), so your new name will be 'Uddalaka'. Aruni got the blessings from his teacher and went back to his native town Panchala.

We have learnt the morality from the story of 'Aruni's Devotion to Teacher'. We have to respect our teachers. We have to obey the teacher's order and we have to show them respect. Nobody can succeed in life without respect. If we do any work with respect, we get success. And with proper respect, the venerable persons become pleased. Then they give us blessing from the core of their heart. With their blessings the students become successful.

Let us fill in the following chart :

1. Name of five teachers	
2. The guru of Aruni	
3. Mother is superior to	

Exercise

A. Fill in the blanks :

1. _____ is a very important person in our life.
2. _____ , the place of parents is very high.
3. Janani Janmabhumi scha _____ goriyasee.
4. Teachers enlighten us with _____ .
5. _____ shows the path of getting Ishwara.
6. Panchaguru always _____ to us.

B. Taking words from the right match them with the words given in the left :

1. Our teacher	are five persons.
2. Special teachers	great teachers.
3. Without respect in life	Uddalaka.
4. Aruni's new name is	does good to us.
5. Parents are	we do not get success.
	Upamanyu.

C. Put a tick mark (✓) beside the right answer :**1. What is the general meaning of 'Guru'?**

- a. who is elder than we
- b. who is of the same age
- c. who is younger than we
- d. who is king

2. Who is the great teacher (Mahaguru)?

- a. teacher
- b. father
- c. king
- d. elder brother

3. What could happen if we show respect?

- a. getting success
- b. getting honour
- c. life being beautiful
- d. getting pleasure

4. How many students of Acharya Dhoumya were there?

- a. 1
- b. 2
- c. 3
- d. 4

5. Who tied up the ridge (ala) of agricultural land?

- a. Upamanyu
- b. Veda
- c. Prahlada
- d. Aruni

D. Answer the following questions in brief :

1. Who is a Guru?
2. What does our teacher do for us?
3. According to our scriptures (Shastra), what are our parents Compared with?
4. What is our duty towards our elder brother?
5. Who was Dhoumya? How many students of him were there? Write the names of them?

E. Answer the following questions :

1. Who are called Panchaguru?
2. What does a teacher do for us?
3. Describe the necessity of devotion to teachers?
4. What did Aruni do to obey his teacher's orders?
5. Who is 'Uddalaka'? What is the cause behind Aruni's new name?
6. Who was Aruni? Write down the story of Aruni?
7. What do we learn from the story of 'Aruni's Devotion to his Teacher'?

Chapter Seven

Maintenance of Health and Posture (Asanas)

Section One

Maintenance of Health

We have learnt about maintenance of health in class three. A sound body is called good health. For religious practice, we have to keep our body healthy. Because an ill body cannot perform the religious study. Our body has close relationship with mind. There is no peace of mind in an ill body. The religious meditation is not possible by an ill mind. He can not do any work properly. To keep body healthy we need regular and measured diet. We should keep our nails small, wash our hands with soap before eating, wear clean clothes and bathe with soap once a week. We should keep our hair short and clean. Girls have to wash their long hair with soap regularly. We should keep our house environment neat and clean. In the living room, let there be enough light and be airy. We should always stay happy. Do not think about evils. Avoid friendship with bad persons. If your mind is not at peace, your body may become sick.

We have to play regularly, for this, blood circulation in the body will be normal. Body will be healthy. In this way, both body and mind will be sound. As a result, we can do our duties properly. Students will be attentive to their studies. They can also do their religious practice properly. They will not be influenced by immoral work.

Fill in the following chart :

1. If our body is healthy	
2. Before taking any meal, wash your hand	
3. If our body is healthy, then we can work	

Exercise

A. Fill in the blanks :

1. A sound body is called _____ .
2. We have to keep our hair small and _____ .
3. There is a close relation between body and _____ .
4. If our mind is not at peace, our body becomes _____ .
5. We have to do regular _____ .

B. Taking words from the right match them with the words given in the left :

1. We should take	We should not make friendship.
2. We have to keep our hair small and	a regular and balanced diet.
3. With a bad person	happy and calm.
4. Stay	then the blood circulation of our body will be normal.
5. We do play regularly	and clean. health to be strong.

C. Put a tick mark (✓) beside the right answer :**1. How should we eat to keep our body healthy?**

- a. as we like
- b. little
- c. a regular and balanced diet
- d. enough

2. Why shall we keep our feet and hands nail's small?

- a. it will look beautiful
- b. it will not harm our body
- c. it will not break
- d. it will not get dirty

3. Which part has a close relationship with body?

- a. mind
- b. clothes
- c. beauty
- d. brain

4. What happens when mind becomes ill?

- a. beauty
- b. body
- c. environment
- d. work

5. What happens if we play regularly?

- a. good health
- b. cheerful mind
- c. the blood circulation of the body will be normal
- d. study attentively

D. Answer the following questions in brief :

1. What is health?
2. Why should we wash our hands before taking any meal?
3. How should we keep our hair?
4. Why can we not think about the religious practice if our body is unfit?
5. Why does our body become unfit if our mind is not at peace?

E. Answer the following questions :

1. What is the relation between maintenance of proper health and religious practice?
2. Write down the four ways of maintaining proper health?
3. Why is it important to get sufficient light and air in the living room?
4. Why should we not make friendship with bad persons?
5. Why is it important to maintain proper health of students?

Section Two

Posture of Sitting (Asanas)

The term Asana, means different forms of yoga-exercise. Yoga is very useful to health and it increases our working capacity. For the religious practices we need these two things. Saints and sages also understood their importance ages ago. So, they started different types of Asanas. In the modern time, those who have introduced this, two mentionable persons are Swami Kubalayananda and Sree Yogendra.

As a result of yoga practice, the body limbs become healthy. Muscles get nourished. Different results come from different types of postures. For example – Shirshasana is useful to brain. The nervous system regulates our body mechanism. Brain is the central nervous system. Due to shirshasana sufficient blood circulates in brain. As a result brain works properly. In the same way other postures are helpful to the parts of the body. Vajrasana and Padahastasana are described below:

Vajrasana

In this posture, we have to kneel on both knees. The upper portion, the feet should be placed on a soft blanket. One has to sit on the both heels keeping the back position of the body straight. We have to place our two hands straight on two knees. In this position, be careful that the anus is to be placed in between the two heels. At the beginning, in this posture slight pain in knees may be felt. Later on it will be adjusted. If there is any problem in knees, advice should be taken from an expert.



Vajrasana

At the beginning, for regular practice this Asana should be 4 times each for 30 seconds. Due to this posture the nervous systems of body's lower part and muscles become firm and strong like thunderbolt. So, it is called Vajrasana.

Diseases such as sciatica, leg arthritis etc. will not attack us for practising Vajrasana. After meal, practise this Asana 5-10 minutes to digest the things easily. Regular practice of this posture after meal is very fruitful for the patient of indigestion.

Padahastasana

In this posture firstly we have to stand straight by joining two legs. After that taking constant breathing both hands uphold straight pressing ears should be raised over head. Now 'bend down' in front the upper part of the body from the waist breathing out constantly. In this position the palms of hands should touch the ground of both sides of legs, and forehead should be kept in touch with the knees. In this position breathing in and breathing out should be normal. In this posture, the knees should be straight. At the beginning, this exercise seems hard. But it is adjustable with a regular practice for a few days.

Stay 5-10 seconds in this way according to the capacity. Thereafter, the body should be straight along with hands up breathing inconstantly. Then bring down both hands breathing out constantly. Practising this for 5 to 6 times, take one minute rest by Shabasana. Specially muscles of legs and hands and nervous system remain healthy. So, it is called Padahastasana.

This Asana, Padahastasana, reduces the abdomen. As a result stomach, liver intestine, gall bladder etc. become healthy. By this constipation, weakness, diabetes etc. get cured.



Padahastasana

It increases the appetite, develops flexibility of the backbone and anaemia gets cured.

So, we should do regular physical exercises and Asana practices.

Let us do exercises in groups Vajrasana and then Padahastasana.

Exercise

A. Fill in the blanks :

1. Asanas make our body healthy and increase _____ capacity.
2. _____ is useful to our brain.
3. One has to kneel on knees in _____ .
4. Put legs _____ and stand up straight.
5. By practising _____ we feel hungry.

B. Taking words from the right match them with the words given in the left :

1. To do religious rituals	→ cure from anaemia.
2. Posture of sitting (Asana) makes our parts of our body	very useful.
3. Vajrasana helps us	muscles and nervous system healthy.
4. Asanas	digest our food easily.
5. We should play regularly and	should be practised regularly. → we have to stay fit and healthy.

C. Put a tick mark (✓) beside the right answer :

1. For what purpose is Shishasana very useful?

- | | |
|----------|------------|
| a. brain | b. eye |
| c. heart | d. stomach |

2. In which Asana, nervous system of lower part and muscles becomes strong like thunderbolt?

- | | |
|------------------|--------------|
| a. Padahastasana | b. Vajrasana |
| c. Shirshasana | d. Virasana |

3. Which Asana is useful for patients of indigestion ?

- | | |
|------------------|----------------|
| a. Padahastasana | b. Gomukhasana |
| c. Chakrasana | d. Vajrasana |

4. How long will it take to do Padahastasana?

- | | |
|--------------|--------------|
| a. 5-10 sec | b. 8-13 sec |
| c. 11-16 sec | d. 14-19 sec |

5. Which Asana will cure us of diabetes?

- | | |
|------------------|----------------|
| a. Vajrasana | b. Chakrasana |
| c. Padahastasana | d. Brikshasana |

D. Answer the following questions in brief:

1. Write down the names of two persons who have made publicity of Asana and Mudra in the modern time?
2. How will we put our hands for Vajrasana?
3. How many times and how long will there be practice for Vajrasana?
4. How many times to practice Padahastasana and then go to next step Shabasana?
5. Why is it named Padahastasana?

E. Answer the following questions:

1. What is the necessity of Asana? Explain it.
2. Explain the rule of Vajrasana?
3. Explain the usefulness of Vajrasana?
4. Explain the rule of Padahastasana?
5. Why will we do practice of Padahastasana?

Chapter Eight

Patriotism

People have deep love and affection for their own country. This type of love and affection for the country is called 'Patriotism'.

Patriotism means to love one's own country, to do welfare for the country, to work for the prosperity of the country, to protect the country when attacked by enemies, to safeguard the independence of the country.

Patriotism is a part of religion. Patriotism is a noble quality of an honest and pious person. Every honest and pious person loves the country and works for the country. Even they sacrifice their lives for the country. In the ancient period there were so many persons famous for their bright patriotism. Let us hear a story about a patriot king from the Ramayana.

Fill in the following chart :

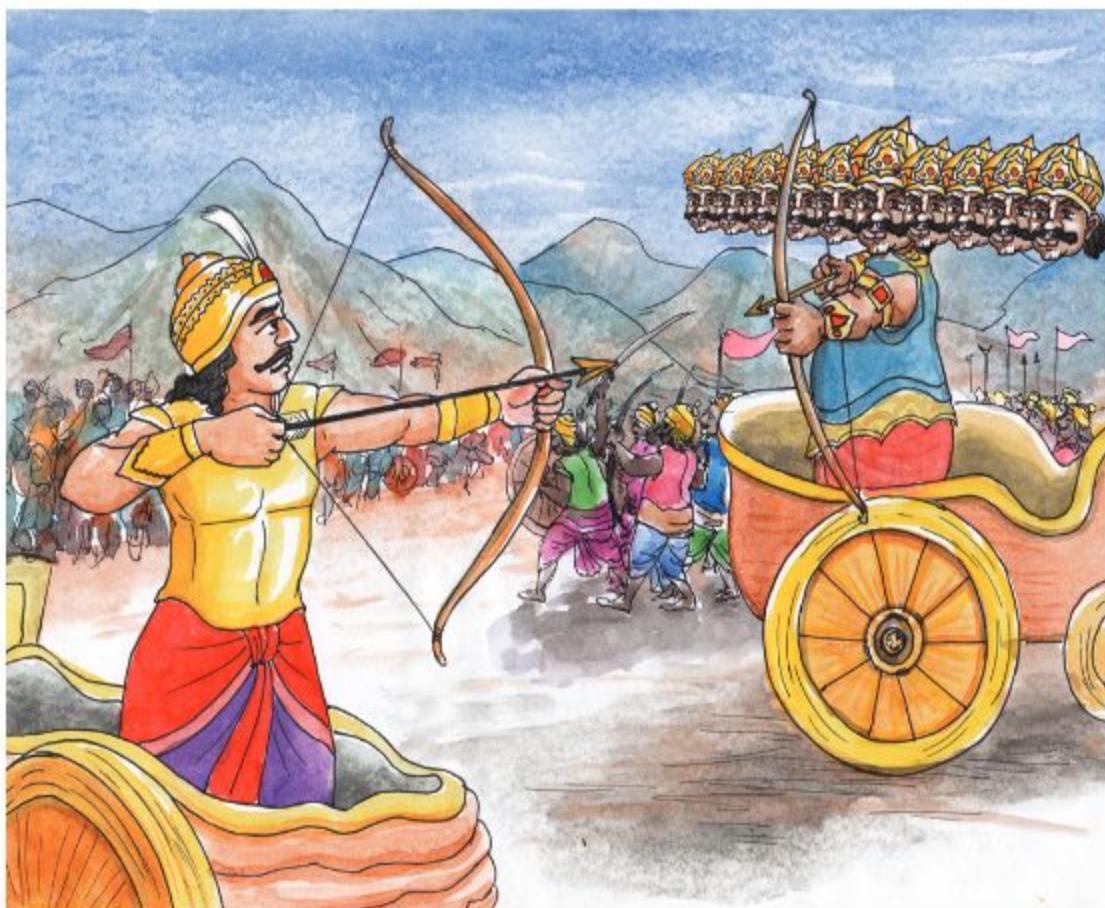
Patriots do for the country	
For the country	
For the independence, patriots	

Patriotism of Kartaviryarjuna

In an ancient time, there was a king named Kartaviryarjuna. His full name was Kartaviryarjuna. He was very honest and religious minded. He became very tired of performing royal duties. Tiredness should be removed. So, he left the capital city for a quiet place. The place was very nice. Surrounded by a forest, there was a beautiful palace in the middle of the forest. On three sides of the palace, there was a large lake. There were many blooming lotus at the lake. A gentle cool breeze was blowing. On coming here, even tiredness gets removed naturally. The King Kartaviryarjuna decided to stay there for some days.

At that time, Ravana was the king of Lanka. He was very outrageous. When he got scope, he attacked the kingdoms of other kings. By fighting he occupied the kingdom. He came to know that the king Kartaviryarjuna was not present in the capital. At this opportunity, he attacked Kartaviryarjuna's kingdom.

King Kartaviryarjuna had been informed of it. When he knew that his kingdom was attacked by Ravana, he was very much furious like burning fire. Without delay, he returned to the capital instantly. He went directly to the battlefield. There was heavy fighting between the two groups. In the battlefield, one group was an attacker or an occupier. Other group was attacked and they were inspired by patriotism.



Fightings between Kartavirya and Ravana

Kartavirya addressed his army with a loud voice, 'Soldiers, if defeated, the country would go under foreign domination. Protect the independence of the country."

Soldiers were encouraged by the statement of Kartavirya .They fought even at the cost of life. Kartavirya won the battle and Ravana was defeated.

Ravana accepted the defeat and asked for forgiveness. Kartavirya forgave him but on one condition. The condition was that Ravana should not attack others' Kingdoms. Ravana bowed down his head in shame and returned to his kingdom. Kartavirya protected the country. King Kartavirya became an immortal figure of patriotism.

We shall be patriotic like Kartavirya. Like honest and pious people, we should love our country. We should do work for the welfare and development of the country. Always we should stay alert to protect the independence of the country.

Exercise

A. Fill in the blanks :

1. A pious person has deep _____ for his country.
2. Patriotism is the _____ quality of honest and pious persons.
3. There is a beautiful _____ in the forest.
4. Ravana _____ to Kartavirya's kingdom.
5. If we get defeated our country will be _____ .
6. We shall be _____ like Kartavirya.

B. Taking words from the right match them with the words given in the left :

1. One's love for the country	we shall work.
2. Patriotism is	we shall remain alert.
3. The pious person was	is called patriotism.
4. There was a king	will keep.
5. For the prosperity of the country	a saint.
6. To protect independence of the country	named Kartavirya. a part of religion.

C. Put a tick mark (✓) beside the right answer :

- 1. In which holy book was the King Kartavirya's story mentioned?**
 - a. in the Mahabharata
 - b. in the Ramayana
 - c. in the Purana
 - d. in the Upanishad
- 2. Why did King Kartavirya leave the capital?**
 - a. to get rid of tiredness
 - b. to attack others' kingdom
 - c. to go on pilgrimage
 - d. to go abroad
- 3. Who was the king of Lanka?**
 - a. Ravana
 - b. Rama
 - c. Kartavirya
 - d. Dasharatha
- 4. By whom the soldiers encouraged?**
 - a. chief of army
 - b. by Ravana
 - c. by Kartavirya
 - d. by Rama

5. Who was defeated in the war?

- a. Kartavirya
- b. Karna
- c. Commander-in-chief
- d. Ravana

6. For what was Kartavirya immortal?

- a. for fame
- b. for patriotism
- c. for merit
- d. for money

D. Answer the following questions in brief :

1. What is the definition of patriotism?
2. How is patriotism expressed?
3. What does every honest and holy person do?
4. What did Kartavirya command to the soldiers about war?
5. Why did Kartavirya forgive Ravana?
6. Why should we love the country?

E. Answer the following questions :

1. "Patriotism is a virtue of an honest and pious person"— Explain it.
2. Who was Ravana? What did he do when he got an opportunity?
3. What is the necessity of patriotism? —Explain it.
4. Who was the Kartavirya? How did he introduce patriotism to his people?
5. Write a story about patriotism from a religious book.

Chapter Nine

Temples and Places for Pilgrimage

Temples

Temples are the abodes of gods and goddesses. Different idols of gods and goddesses are kept there. Everyday people perform worships of the gods and goddesses in the temples. We know that, the places where idols of gods and goddesses are kept and where worships are performed are called temples.

The temples are named according to the names of gods and goddesses. For example—the temple of Shiva, the temple of Kali, the temple of Krishna, the temple of Vishnu etc. In the temple of Shiva, there is a idol of Shiva. In the temple of Kali, there is a idol of Kali. In the temple of Krishna, there is a idol of Krishna. In the temple of Durga, there is a idol of Durga. Different temples have idols of different deities.

Make a list of things you have seen in the temple you have visited.

Temple is the holy and sacred place. A temple is well known as a religious place and a holy place. On visiting the temple, soul and body become holy and purified. Devotees visit the temple to see gods and goddesses, perform worships for the gods and goddesses, show their devotion to gods and goddesses, and pray to gods and goddesses. They achieve piety from this. when people visit a temple, a sense of religious devotion arises. The sight of the deities evokes devotion in the heart. So, everybody should go to the temple to visit the gods and goddesses and perform worships in the temple.

There are big temples in Bangladesh and India. For example, Dhakeshwari Temple in Dhaka, Kantajew Temple at Dinajpur, The Temple of Kali at Kalighat of Kolkata in India, Temple of Kali of Dhakhinesshar, Jagannatha Temple of Puri etc.

Some information about the Temple of Jagannatha at Puri in India is given below :

Temple of Jagannatha at Puri

Temple of Jagannatha is situated at Puri in the state of Odisha in India. It is the greatest temple of Puri. This temple is situated on the coast of the Bay of Bengal. The temple of Jagannatha was built up in 12th century on the top of a large stone. There are four doors of the temple. Those are Shinghadwara, Hasteedwara, Ashwadwara and Vyagradwara. To go to this temple, we have to pass a stair of twenty-two steps. The doors of the temple open at 5 a.m. and the day starts with religious songs along with the ceremonial waving of lights.

Though the name of this temple is Jagannatha temple, in the temple Jagannatha is not the only god. The idols of Balarama and Subhadra are also with him. These three gods are three parts or shapes of Ishwara. By seeing the idols of deities we gain piety. Religious worships, great food offering to gods and ceremonial waving of lights occur every day. Every day many devotees come from various places of the world to the Temple of Jagannatha.

There are most beautiful sculptures on the walls of the temple. In the temple of Jagannatha everyday takes place a great food offering to God. There are thirty temples surrounding the main temple. Twelve festivals are performed in a year at Jagannatha temple: among these festivals the main is chariot march (Rathayatra). It starts after lifting idols of Jagannatha, Balarama and Subhadra on the chariot. Chariot march of Puri is world famous. Many people from abroad join the chariot fair. At an opportunity we will visit the temple of Jagannatha at Puri.

Fill up the following chart :

1. The greatest temple of Puri	
2. Number of the doors of temple	
3. The idols lifted on the chariot are	

Place for Pilgrimage

A place for pilgrimage is a holy place related with the name of a deity or a saint. The Pilgrims visit these places to inspire religious emotions. They visit these places to purify their mind and soul. The Pilgrims are relieved of sin, earn virtues, and mind gains peace without jealousy to anybody. Sacrifice achieves virtue. Donation achieves virtue. By worships we achieve virtue. By a pilgrimage visit, we earn all virtues at a time.

There are many pilgrimages in Bangladesh and in India. So many pilgrims come to visit these pilgrimages. Chandranatha, Vrindavan, Langalbanda Gaya, Kashi, Mathura, Haridwara, Navadwipa etc. are the famous pilgrimages.

Chandranatha

Chandranatha is one of the famous pilgrimages in Bangladesh. Chandranath is situated in Sitakunda under Chittagong district.

The temple of Chandranatha is on the top of a hill. It is also called as Chandranatha dham. The hill is called Chandranatha hill according to the name of Chandranatha. Shiva is another name of Chandranatha. A big fair takes place in the Shivachaturdashi in Chandranatha. Many people from home and abroad gather in this fair. The natural scenery of Chandranatha is very charming. Here a visitor's mind becomes pure. We will visit Chandranatha on getting a chance.



Temple of Chandranatha

Jagannatha's Chariot March (Rathayatra)

Jagannatha's Chariot March is one of the main festivals for Hindu religion. Jagannatha's Chariot March (Rathayatra) is celebrated in the second day of lunar bright fortnight in the month of Ashaar. The Chariot March of Lord Jagannatha at Puri is world famous.



Jagannatha's Chariot March

On a Chariot March day, Lord Jagannatha, Balarama and goddess Subhadra are lifted on a well decorated chariot from the temple of Jagannatha for chariot march. There are sixteen wheels in the chariot of Jagannatha and the roof of the chariot is beautifully covered by red and yellow clothes. The devotees pull the chariot along with them. Many people from home and abroad come to the chariot fair at Puri.

In our country, the Hindus celebrate Jagannatha's Chariot with much fervour. Every year the biggest Jagannatha's Chariot is celebrated at Dhamrai near Dhaka. There is a great fair on the occasion of Jagannatha's Chariot. Besides that the Jagannatha Chariot is also celebrated in the other parts of the country and the chariot fair takes place. In the hope of earning virtues the devotees touch the chariot or pull the rope of chariot. By holding the rope, they take part in the chariot march. Many people come to the chariot fair. To see the idols of god in the chariot is an act of achieving virtue. On getting an opportunity we will see the chariot march of god Jagannatha.

Observe the picture of Jagannatha's Chariot March and give a description of it :



Janmashtami

Janmashtami is one of the main religious festivals of the Hindus. This festival is celebrated on the occasion of Lord Krishna's birthday. It is a story of mythological aeon, dwaparayuga. Lord Krishna was born in Mathura on the 8th day of the dark fortnight (Krishna paksha) in the month of Bhadra. So, this famous day is called Janmashtami.

The day is celebrated with pomp and glory in Mathura Lord Krishna's birth place and in Vrindavan. In many places of India the Janmashtami day is celebrated in various festive ways. The Philosophy of life of Lord Krishna is displayed by singing and dancing. The devotees celebrate the day by performing fasting. In Bangladesh a colourful procession is brought out on the occasion of Janmashtami. On this occasion, a fair is arranged. With proper respect a procession is brought out from the Dakshewari Temple. The procession parades the city. In the procession the life story of Lord Krishna is displayed through dances and songs. This is a day government holiday. Different organizations arrange religious discussions in the whole country. The day is celebrated with cultural programmes. Articles about the ideals of Lord Krishna are published in the daily newspapers. On this occasion, a special program is broadcast on radio and television.



Janmashtami

By performing Janmasthami vow, we get relieved from sin and gain piety. People, who perform this vow, achieve prosperity. In the after life they will attain heaven. If we get an opportunity, we shall join the procession of Janmasthami.

The temples and pilgrimages give an idea of the oldness of the Hindu Religion. The architecture of temple buildings and idols, reveal the glory of Hindu Religion. The fairs of Jagannatha and chariot march express the unity. The temples, pilgrimages and festivals are the tradition of the Hindu Religion which have been carefully brought up. The exposure of the ancient glory is tradition. These are also a part of culture. We shall be respectful to these traditions and culture. We will uphold these.

Exercise

A. Fill in the blanks :

1. When we go to the temple our soul and body become _____.
2. Temple of _____ is situated at Puri.
3. _____ is situated at Sitakunda under Chittagong district.
4. Jagannatha's Chariot (Rathyatra) is celebrated in the _____ day of moon fortnight in the month of Ashaar.
5. _____ is started after lifting the idols of Jagannatha, Subhadra and Balarama into the chariot.
6. _____ is celebrated on the occasion of Lord Krishna's birthday.

B. Taking words from the right match them with the words given in the left :

1. In the temple, the gods and goddesses	the temple of Jagannatha is situated at Chandranatha. are worshipped. another name is Shiva. is world famous. Mathura. Janmashtami is celebrated.
2. At Puri	
3. In Bangladesh, a famous pilgrimage is	
4. At Puri, Jagannatha's Chariot march	
5. On the occasion of Sree Krishna's birthday	
6. The birth place of Sree Krishna is	

C. Put a tick mark (✓) beside the right answer :

- 1. The temple of Shiva has –**
 - a. the idol of Kali
 - b. Idol of Shiva
 - c. idol of Sarasvati
 - d. the idol of Durga
- 2. The temple of Jagannatha was built up in –**
 - a. 11th century
 - b. 12th century
 - c. 13th century
 - d. 15th century
- 3. In which coast the temple of Jagannatha is situated?**
 - a. Ganga
 - b. Padma
 - c. The Bay of Bengal
 - d. Indian Ocean

4. How many idols of god are at the temple of Jagannatha?

- a. 1
- b. 2
- c. 3
- d. 4

5. Where is the temple of Chandranatha situated?

- a. Ramna in Dhaka
- b. Sitakunda in Chittagong
- c. In Sylhet
- d. In Rajshahi

6. What festival is celebrated on the occasion of Lord Krishna's birthday?

- a. Jagannatha's Chariot
- b. Rashlila
- c. Janmashtami
- d. Dolyatra

D. Answer the following questions in brief :

1. Where is the temple of Jagannatha situated?
2. Where is the temple of Chandranatha situated?
3. On which lunar day, does the fair at Chandranatha take place?
4. When is the occasion of Jagannatha Chariot march celebrated?
5. When is Lord Krishna's birthday celebrated?

E. Answer the following questions :

1. What is called a temple?
2. Why do the devotees go to the temple?
3. Describe the temple of Jagannatha at Puri.
4. Describe the pilgrimage of Chandranatha.
5. Describe the festival of Jagannatha chariot march.
6. Describe the occasion of Janmashtami.

Academic Year 2025, Class Four—Hindu Religion

Do not hurt anybody.



National Curriculum and Textbook Board, Bangladesh

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