

Hindu Religion Studies

Class Eight



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH



বঙ্গবন্ধু হাইটেক সিটি, কালিয়াকৈর



শেখ হাসিনা সফটওয়্যার টেকনোলজি পার্ক, ঘষোর

হাইটেক পার্ক আইটি সংক্রান্ত সকল সামগ্রী তৈরি, আমদানি ও রপ্তানি করার সব ধরনের সুবিধা সম্পর্কিত প্রযুক্তিভিত্তিক শিল্পায়ন। বঙ্গবন্ধু হাইটেক সিটি, শেখ হাসিনা সফটওয়্যার টেকনোলজি পার্ক, জনতা টাওয়ার টেকনোলজি পার্কসহ সারাদেশে বিভিন্ন জেলায় আরও হাইটেক পার্ক নির্মাণাধীন রয়েছে। তরঙ্গদের কর্মসংস্থান এবং হার্ডওয়্যার ও সফটওয়্যার শিল্পের উন্নয়ন ও বিকাশই হাইটেক পার্ক স্থাপনের উদ্দেশ্য। দেশ-বিদেশের নামকরা শিল্পপ্রতিষ্ঠানগুলো এসব পার্কে তাদের কারখানা প্রতিষ্ঠা করবে। দেশের তরঙ্গরা এসব কারখানায় কাজ করার ও শেখার সুযোগ পাবে। ফলে তারা প্রয়োজনীয় প্রশিক্ষণ এবং গবেষণা করে নতুন নতুন শিল্প গড়ে তুলতে পারবে।

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Hindu Religion Studies

Class Eight

(Experimental Edition)

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Preface

In this ever-changing world, the concept of life and livelihood is changing every moment. This process of change has been accelerated due to the advancement of technology. There is no alternative to adapting to this fast changing world as technology is changing rapidly ever than before. In the era of fourth industrial revolution, the advancement of artificial intelligence has brought about drastic changes in our employment and lifestyles that will make the relationship among people more and more intimate. Various employment opportunities will be created in near future which we cannot even predict at this moment. We need to take preparation right now so that we can adapt ourselves to that coming future.

Although a huge economic development has taken place throughout the world, problems like climate change, air pollution, migrations and ethnic violence have become much more intense nowadays. The breakouts of pandemics like COVID 19 have crippled the normal lifestyle and economic growth of the world. Thus, different challenges as well as opportunities, have been added to our daily life.

Standing amid the array of challenges and potentials, sustainable and effective solutions are required to transform our large population into a resource. It entails global citizens with knowledge, skill, values, vision, positive attitude, sensitivity, adaptability, humanism and patriotism. Amidst all these, Bangladesh has graduated into a developing nation from the underdeveloped periphery and is continuously trying to achieve the desired goals in order to become a developed country by 2041. Education is one of the most crucial instruments to attain the goals. Hence, there is no alternative to the transformation of our education system. This transformation calls for developing an effective and updated curriculum.

Developing and updating the curriculum is a routine and important activity of National Curriculum and Textbook Board. The curriculum was last revised in 2012. Since then, more than a decade has elapsed. Therefore, there was a need for curriculum revision and development. With this view, various research and technical studies were conducted under NCTB from 2017 to 2019 to analyze the current state of education and identify the learning needs. Based on the researches and technical studies, a competency-based and seamless curriculum from K-12 has been developed to create a competent generation capable of surviving in the new world situation.

Under the framework of this competency based curriculum, this textbook has been prepared for the learners of Class Eight. The authentic experience-driven contents of this textbook were developed with a view to making learning comprehensible and enjoyable. This will connect the textbooks with various life related phenomenon and events that are constantly taking place around us. It is expected that, through this, learning will be much more insightful and lifelong.

In developing the textbooks, due importance has been given to all – irrespective of gender, ethnicity, religion and caste while the needs of the disadvantaged and special children are taken into special considerations.

I would like to thank all who have put their best efforts in writing, editing, revising, illustrating and publishing the textbook.

If any errors or inconsistencies in this experimental version are found or if there is any suggestions for further improvement of this textbook, you are requested to let us know.

Professor Md. Farhadul Islam

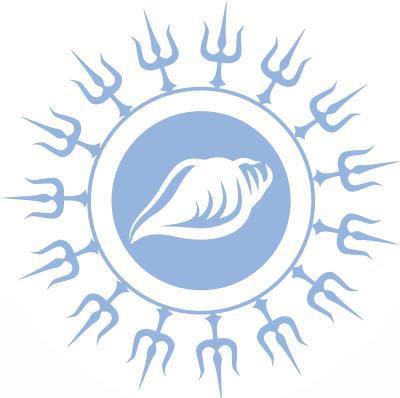
Chairman

National Curriculum and Textbook Board, Bangladesh

Introduction

Dear Learner,

Welcome to this book for Class Eight.



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

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

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

The subject matters of this book have been presented in a joyful way. If you read them attentively, you will gradually understand the basic concepts of Hindu Religion. In addition, you can ask any question coming to your mind to your teachers, parents/guardians or your friends.

Lots of love and good wishes to you. Let us attain the competency of the Hindi Religion Studies for Class Eight through joy, activity and learning experience.

Hope that your learning of Hindi Religion Studies will be enjoyable.





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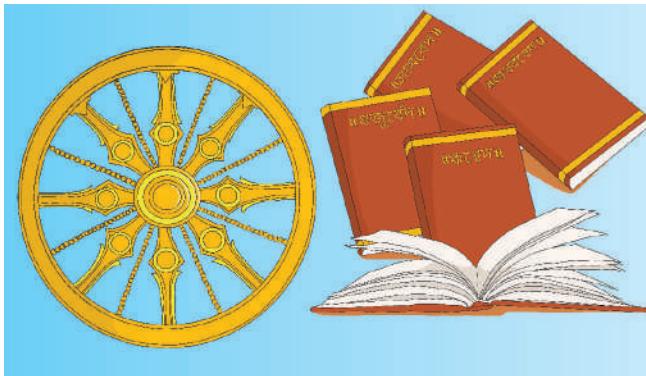
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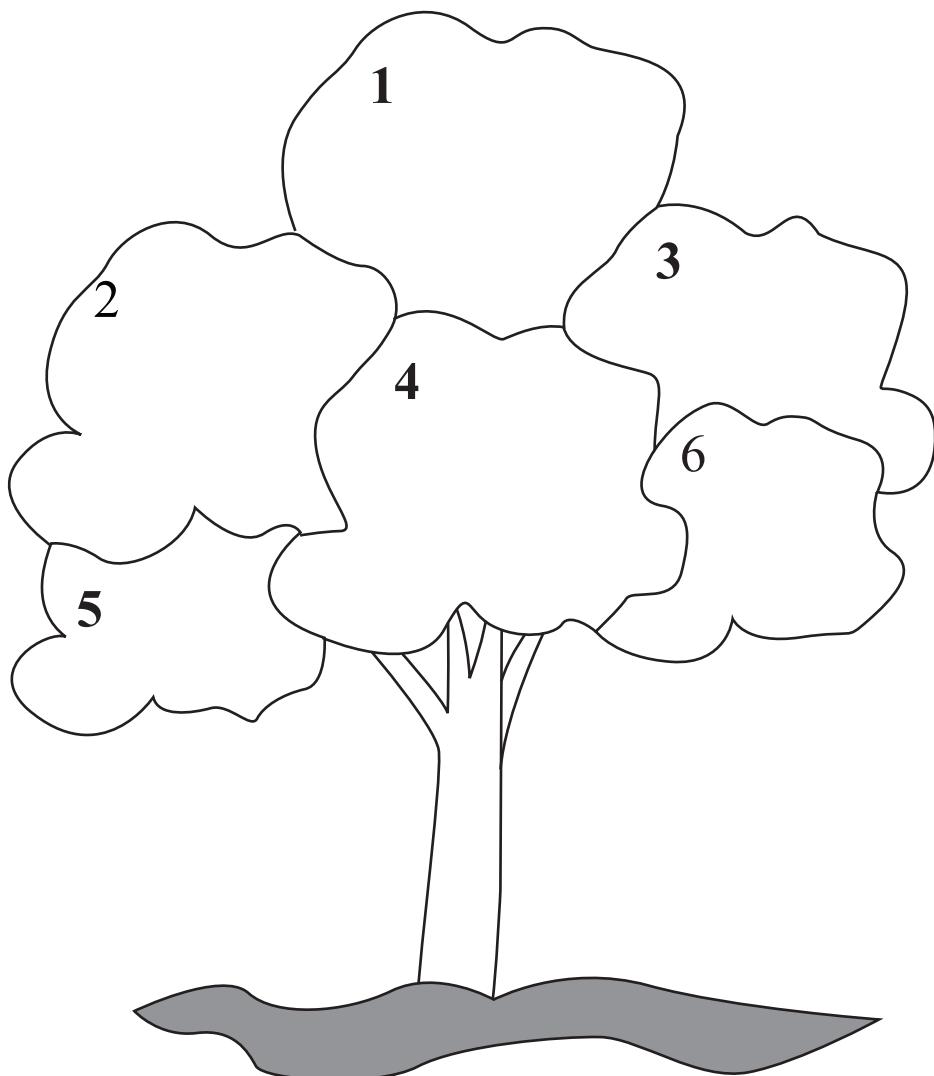
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Fundamentals of Hinduism

- Let's fill in the 'Information Tree on Hinduism' with the information we know.



- Let's complete the table on 'Information of Hinduism' individually collecting information from the 'Information Tree' of the participants of all groups.

Table 1.1: Information of Hinduism

Every religion has some core beliefs. Religion is guided based on those beliefs. Religious people decide their own course of life in the light of those beliefs. Hinduism is not an exceptional one. This great ancient religion is the outcome of the pursuit and realization of Munis and Rishis (Saints and Sages) over thousands of years. Just as there are different ways and thoughts, some issues are resolved with consensus effort. The fundamentals of Hindu Religion are those on which everyone agrees. Let's discuss some of those topics.

Brahman

The Upanishads are a part of the Vedas. Here, a detailed discussion of Brahman is provided. The word 'Brahman' means that nothing can be greater and more comprehensive than this entity.



It is mentioned in the Taittiriya Upanishad that the sage Bhrigu once asked his father Varuna, "What is 'Brahman'?"

The father replied, "You want to know especially the One, from whom these Bhutas (the basic elements of the creation of the world) are created, sustained by and absorbed in after annihilation, is 'Brahman'."

The ideas about Brahman found in the Upanishads are

-

1. He who pervades in all beings and things is Brahman. Chandogya Upanishad says, ‘সর্বং খল্বদিং ব্ৰহ্ম’. Brahman is omnipresent. The world originated from Him. The world disappears within Him and it also lives on within Him.
2. Brahman manifests in different forms but He is the same. That means unity in multiplicity. Fire takes different forms in different places but fire remains fire in the end.
3. He has created the world. Again, He is controlling the world from within the world like a spider weaves a web from its own body and stays within that web.
4. Brahman is like Amrita. He created this world to enjoy Amrita. Another form of Amrita is nectar. In the Shwetaswatra Upanishad human is called the son of Amrita. Swami Vivekananda said at the World Religion Conference in Chicago, USA in 1893, “What a sweet and hopeful name is ‘the son of Amrita’! O brothers, I want to address you with this sweet name. You possess Amrita (nectar). Hindus don’t want to call you the sinners. You are the children of the Almighty, possessed of Amrita - pure and full. You are the gods of this mortal land! Are you the sinners? Calling people sinners is a great sin indeed. It is a false slander on the true entity of man.”
5. Brahman enjoys the taste of Amrita. The Panchabhutas, i.e. sky, air, fire, water and earth, are created from the enjoyment of Brahman. The word ‘Om’ is said to be the symbol of Brahman.

Brahman is called Trigunatita (beyond three qualities), which means, none of the three qualities of Sattwa (goodness), Raja (passion) and Tamo (ignorance) are manifested in him. He cannot be conferred with any of the titles. This Brahman is called ‘Nirupadhidhik’ (no title) Brahman. In this form He is the One and Unique, Formless Supreme Brahman; He is infinite and omnipresent.

Again Brahman has another form whose name is ‘Sopadhik’ or titled Brahman. In this form, he is titled, which means, he is awarded various titles. For example, when Brahman directs and controls all the activities of living beings, He is called ‘Ishwar’. Here ‘Ishwar’ is His title. We also call ‘Ishwar’ or ‘Bhagavan’. The word ‘Bhaga’ means Aishwarya (Riches), Viriya (Vigour), Yash (Fame), Sri (Beauty), Jnyana (Knowledge), and Vairagya (Dispassion). ‘Ishwar’ is called ‘Bhagavan’, because He has these six qualities.

- Let’s say one/a few sentences about Brahman.
- Among the sentences spoken by everyone, let’s write down our favourite three sentences in the ‘Brahman concept’ chart.

Table 1.2 : Brahman concept

	Brahman	Sentances
1.		
2.		
3.		

Reincarnation

- Let's look at the two pictures attentively. Let's speak what is meant in these pictures.

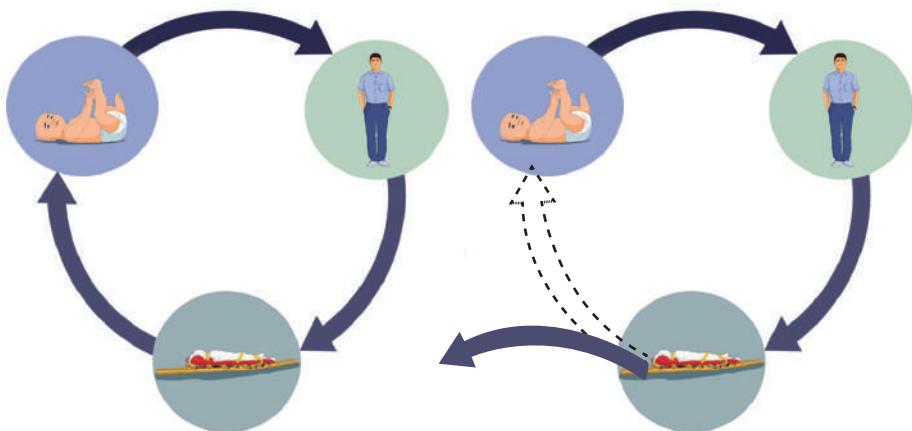


Figure: Cycle of Reincarnation

Figure: Flow-chart of Salvation

According to Kathopanishad, as there is a charioteer to drive the chariot, the soul is such an entity that governs the human body. This soul is manifested in two ways; Jivatma (biological soul) and Paramatma (Supreme Soul).

If the sun is the supreme soul, we all each are an atom. As the biological soul is created from the Supreme Soul, it also merges into the Supreme Soul. It has no destruction or annihilation. While explaining the soul in the Holy Gita, Lord Krishna says that sastra (a kind of weapon) cannot destroy it; fire cannot burn it. Water cannot also moisten the soul, nor even can air dry it. This soul is transferred from one body to another. It has been mentioned in the Gita:

বাসাংসি জীর্ণনি যথা বিহায়
নবানি গৃহ্ণাতি নরোৎপরাণি।
তথা শরীরাণি বিহায় জীর্ণা-
ন্যন্যানি সংযাতি নবানি দেহৈ ॥ 2/22

Meaning: Just as a person discards old clothes and wears new ones, the embodied soul similarly casts off the worn-out body and enters a new one.

Rebirth after death is called reincarnation. Hindus believe that after death a person takes a new birth or salvation based on the Karma (actions) of his/her previous life.

The cycle of birth-death and rebirth is called Bhavachakra (Cycle of worldiness).

Salvation (Liberation)

People are born, live on earth for a certain period and then die. After death, people get salvation or rebirth. It is believed in Hinduism that liberation from the Cycle of birth and death is the main goal of humans. This liberation is called Moksha or Nirvana or immortality. After attaining salvation, the biological soul merges with the Supreme Soul; sorrow, infirmity and disgrace can no longer touch people.

When Moksha is attained, man becomes free from the desires of life; surrenders all his deeds and the results of his deeds to God. The water kept in the earthen pot has a separate place, but when the pot is broken, it mixes with the larger source of water. Likewise, the soul gets absorbed in the Supreme Soul after salvation.

However, what is the way to become free? Swetaswataro Upanishad (38) says, “O faithful people and Divyadham residents! Listen, I have known the celestial Purana Purusha existing beyond the darkness and became immortal. There is no alternative to becoming immortal”.

Brahman is the celestial Purana Purusha. That means, there is no salvation until Brahman is known.

Sadhana (Worship) is the way to attain knowledge of Brahman. There are three paths of sadhana mentioned in Hinduism.

- Vairagya Sadhana:** To act only for the pleasure of God without being attached to anything. The person who practises Vairagya Sadhana holds the idea that God has taken all my responsibilities, there is no difference between me and the entity of God.

2. **Yoga practice:** Yoga means getting close to the Supreme God. Certain procedures need to be followed to practise Yoga- restraint, discipline, various asanas, breathing exercises, controlling sense, observing certain specific rules, etc.
 3. **Bhakti:** Love for the Supreme Lord is called bhakti (devotion) in religious scriptures. This love for God is more than the love for relatives. Here, a devotee considers God very near and dear. While thinking in this way, one can see the existence of God in everything. This path of Sadhana is made up of various puja-parbans, meditations and mantras etc.
- Give your opinion on the ‘Reincarnation or Salvation’ Chart in favour of Reincarnation and Salvation.

Table 1.3: Reincarnation Salvation

	Reincarnation	Salvation
Which one do you want? (Put a tick)		
Explain with two arguments why you want.		

Avatar (Incarnation)

God takes three forms of Sristi-Sthiti-Proloy (Creation-Existence-Devastation) by resorting to His Mahamaya Shakti- which are known as Brahma, Vishnu and Maheswara. Lord Vishnu is the world-nurturing form of God. To save the world, Lord Vishnu takes the form of a human being and descends to earth. In the holy Gita Lord Krishna says, “Whenever religion declines and unrighteous rises in the world, I descend from time to time to subdue the evil and uphold the virtue”. When God descends to earth to protect religion, He is called Avatar. The word ‘avatar’ means one who descends.

God is formless. He is one and the same. Various gods, goddesses and avatars are the manifestations of various powers of the formless God.

There are ten incarnations of Lord Visnu in the Puranas. In short, they are called Dasavatara.

Figure: Introduction of Dasavatara



Matshya Avatar



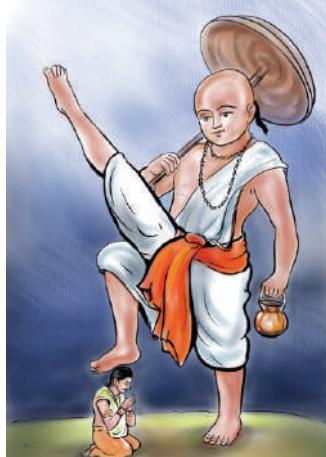
Kurma Avatar



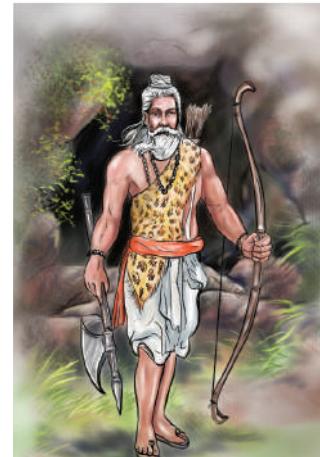
Varaha Avatar



Narsimha Avatar



Vamana Avatar



Parashuram Avatar



Ram Avatar



Balaram Avatar



Balaram Avatar



Kalki Avatar

Table 1.4: Introduction of Dasavatara

Name	Duration	Form	Purpose of Incarnation
Matshya	Satya Yuga	Fish	Protecting all living beings from water inundation
Kurma	Satya Yuga	Tortoise	Salvage of goods submerged in the flood
Varaha	Satya Yuga	Boar	Lifting the earth from the sea sunken by the demon Hiranyaksha
Narasimha	Satya Yuga	half human, half lion	To save the world from the tyranny of the demon Hiranyakashipu
Vamana	Treta Yuga	Dwarf	To save the world by subduing the Daityaraja Bali
Parashuram	Treta Yuga	Human	Protecting the righteous people from the tyrant

Ram	Treta Yuga	Human	Protecting the truth and establishing justice
Balaram	Dwapara Yuga	Human	Establishment of religion
Buddha	623 - 543 BC	Human	Showing the way from suffering
Kalki	At the end of Kali Yuga (will descend)	Human	To destroy the wrong-doers and establish a religious kingdom

- Let's do the task on 'Avatar on Poster' based on an avatar of our choice and make an attractive poster here. Let's draw or fix any work of the relevant avatar on the poster and write some information about him and then decorate the poster.

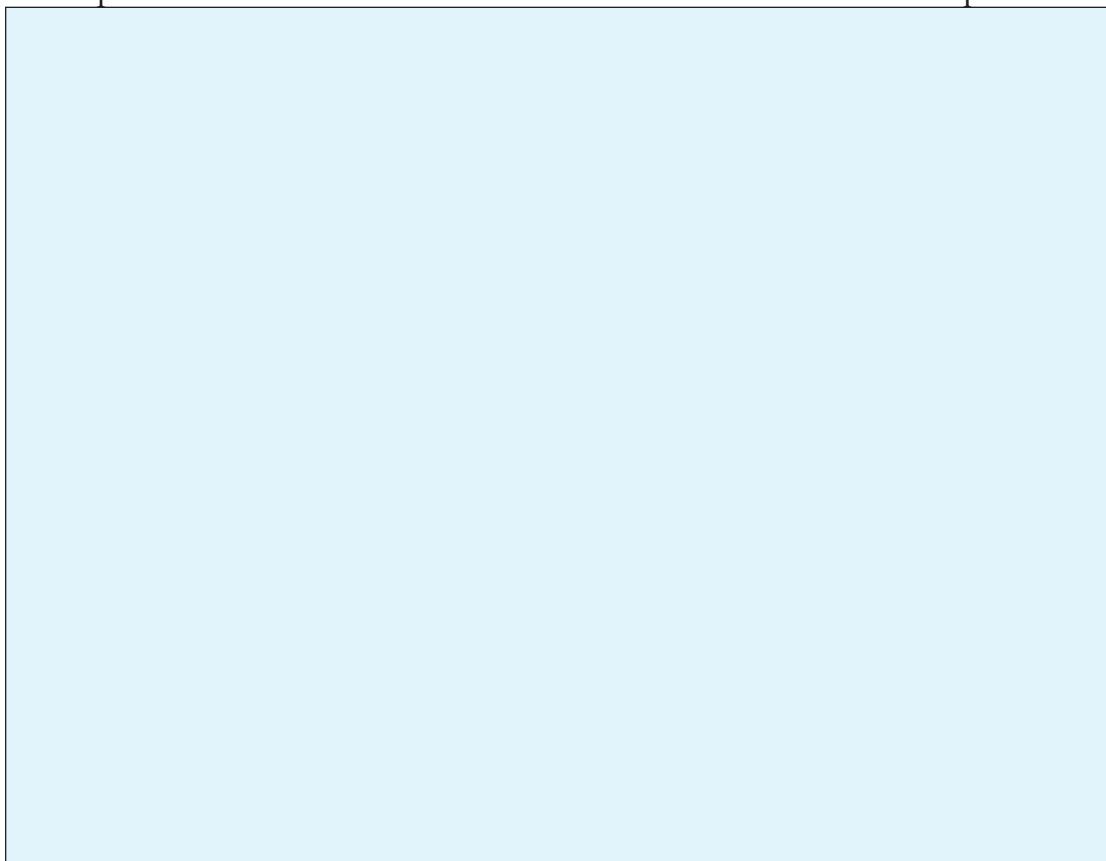




Figure: Chaturashram

Chaturvarga

The main goal of Hindu Religion is Moksha or salvation, but Hinduism never denies the necessities of real life. The necessities of real life include three more goals: religion(righteousness), money (wealth) and desire. Thus religion, money, desire and salvation are altogether called Chaturvarga.

Chaturashram (Four Stages)

Life is also divided into four parts corresponding to Chaturvarga. The divisions are Brahmacharya, Garhasthya, Vanaprastha and Sannyasa. In short, it is called Chaturashram.

Brahmacharya (Academic Life): In childhood, one should go to Gurugriha(house of a teacher) to acquire knowledge of Vedas and scriptures. By staying there as a residential student, the students will earn knowledge by serving the Guru (teacher) and Guru Mata (wife of the teacher). There the students will stay till twenty-five.

Garhasthya (Household Life): After the completion of Brahmacharya ashram one should return home and get married. Then family life begins. Service to parents, upbringing of the family, service to relatives and guests, arrangement for education of sons and daughters, worship etc. have to be done.

Vanaprastha (Retired Life): After twenty- Five years of family life the third ashram begins. The main spirit of Vanaprastha ashram is the ‘Renunciation of enjoyment’. It starts with visiting shrines and temples for the purification of the mind. It is a duty to travel to the forest for worship and austerity.

Sannyasa (Renounced Life): One has to enter the monastic life to reach the final stage of salvation. According to the scriptures, at the end of the twenty-five years of Vanaprastha, one has to leave home and become a monk. Self-knowledge should be practised through meditation and pranayama.

Due to the short life expectancy of people in Kali Yuga, Chaturashram is not that much prevalent now-a-days.

Yuga Dharma

Let’s make a list of ‘The Old Days’ by writing down three rituals or customs that our forefathers followed.

Table 1.5: The Old Days

Title of Rule/ Custom	How they used to observe

You must have learned that many rules and customs have changed over time in our religion. This dynamism is the most beautiful aspect of our religion. It is told in the religion that the customs and principles of religion change with the passage of time.

The scriptures of Hinduism are divided into two parts, Smriti and Shruti. Shruti includes the Vedas. They describe the nature of man and soul, the relationship of the soul with God, the nature of God, infinity of creation, cosmology, etc. These ideas are eternal. There is no option of change.

Smriti contains various Smiriti Shastras and Puranas. They provide us with necessary instructions, rules and customs in the way of life. However, the rules of a certain Yuga cannot comply with another. Changes in customs and rules over time are known as Yuga dharma.

Again in the scriptures, it is told which religion will be in which Yuga. The period from the beginning of creation till today is divided into four parts according to Hindu scriptures. These are Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. In Satya Yuga, everyone used to speak the truth and led an honest life. However, in the Treta Yuga, it came down by one-fourth. In the next two Yugas, it decreased by an equal amount. Now it is Kali Yuga. That is the fourth Yuga. The truth will be extinct after this Yuga. Satya Yuga will begin again. Thus the Yugachakra will continue.

In the Manusamhita, each Karma (action) is called the best dharma for a particular Yuga.

“তপঃ পরং কৃত্যুগে ত্রেতায়াং জ্ঞানমুচ্যতে।
দ্বাপরে যজ্ঞেবাহুর্দানমেকং কলৌ যুগে॥” (Manusamhita 1/86)

Meaning: In the Satya Yuga, penance is the best dharma for humans, while knowledge in the Treta Yuga, sacrifice in the Dwapara Yuga, and charity alone is the best one in Kali Yuga.

- In the “Jeevan Darshan” chart let’s write one lesson learned from the educational exhibition we organized on the basic knowledge and fundamentals of Hinduism that we feel will be useful in our life.

Table 1.6: Jeevan Darshan

Section: Two

Content of Srimad Bhagavad Gita



At the outset of the school's annual sports or literary competition or any other major event, a passage from the holy books of various religions is recited. In the case of our religion, we usually recite from the Gita. Many of us can recite from the Gita, but some of us cannot. However, after reciting from the Gita, it feels good if we hear the meaning of that recited verse. We can learn a lot. But if I could recite from the Gita by myself, it would be so good. Well, today if we organize a competition on Gita recitation in our class, how would it be? We can organize a Gitapath competition with our Hindu religion teacher as the judge.

- Let's practise some verses of the holy Gita or any of the four verses that we know. Then we can present them in the classroom according to the rules of the competition. We even can take help from our teacher for correct pronunciation and rhythm.

1. নিয়তং কুরু কর্ম তৎ কর্ম জ্যায়োহ্যকর্মণঃ ।
শরীরযাত্রাপি চ তে ন প্রসিদ্ধেদকর্মণঃ ॥
(Holy Gita, 3/8)

Meaning: Work always. Working is better than doing no work. Your life will not function properly, if you do not work.

2. রাগদ্বেষবিমুক্তেন্তু বিষয়ানিন্দ্রিয়েশ্চরন् ।
আত্মবশ্যের্বিধেয়াত্মা প্রসাদমধিগচ্ছতি ॥
(Holy Gita, 2/64)

Meaning: A calm minded person receives the grace of God by his devotion and self-restraint of senses, and by his freedom from love of favourite things and hatred for unfavourable objects

3. ক্রোধাঃ ভবতি সম্মোহঃ সম্মোহাঃ স্মৃতিবিদ্রমঃ
স্মৃতিভ্রংশাদ বুদ্ধিনাশঃ, বুদ্ধিনাশাঃ, প্রগশ্যতি ॥

(Holy Gita, 2/63)

Meaning: Anger leads to hypnosis, hypnosis to amnesia, amnesia to delirium, and delirium to destruction.

4. শ্রদ্ধাবান্ লভতে জ্ঞানং তৎপরঃ সংযতেন্দ্রিযঃ।
জ্ঞানং লক্ষা পরাঃ শাস্তিমচিরেণাধিগচ্ছতি ॥

(Holy Gita, 4/39)

Meaning: One who is reverent, active and self-restraint of senses can attain knowledge. After gaining knowledge one can attain absolute peace.

- Let's observe how the verse of the holy Gita is presented in the competition.
- Let's discuss in pairs/groups what we have understood after reciting from the holy Gita and speak individually before everyone.
- Let's write what we have understood in short in 'Gita Darshan' chart.

Table 1.7: Gita Darshan

Gita Recitation Rules

In the recitation competition, we have seen that not everyone recited the Holy Gita in the same way or a regular manner. Again, the way in which the Gita is recited in many religious ceremonies is not the same as the way the Gita is recited today in the classroom. It is a fact that the Gita is recited following some general rules. Usually, the Gita recitation begins with various Mangalacharana verses, then the main verses of the Gita with their meaning and significance, the Mahatmya of the Gita recitation, and Shantipath at the end should be recited. However, apart from the regular religious functions, when the Gita is recited at the outset of any social programmes, it is done in shortened form. Now we will know how to recite the Gita in school or at the beginning of any social function. After that, we can recite from the Gita easily at any event.

Here are the rules of the Recitation from the Gita on various occasions. Recitation from the Gita should be done following these rules serially.

1..	ওঁ নমো ভগবতে বাসুদেবায়
	I am reciting the Shloka verse number 38 from the Jnana Yoga, 4th chapter of the Shrimad Bhagavat Gita. শ্রীভগবান् উবাচ- ন হি জ্ঞানেন সদৃশং পবিত্রমিহ বিদ্যতে। তৎ স্মযং যোগসংসিদ্ধঃ কালেনাত্মনি বিন্দতি॥
2.	Meaning: Nothing in this world is as sacred as knowledge. The successful people acquire that knowledge over the time by himself.
	সর্বে ভবন্তু সুখিনঃ সর্বে সন্তু নিরাময়ঃ। সর্বে ভদ্রাণি পশ্যন্তু মা কশ্চিদন্তুঃখভাগভবেৎ॥
3.	Meaning: May all in this world be happy, may all be healed, may all human get happiness and none may ever suffer.
4.	ওঁ শান্তিঃ শান্তিঃ শান্তিঃ ॥

Source of the Srimad Bhagavad Gita

The war of Kurukshetra was fought between the Kauravas and the Pandavas. Lord Krishna was the charioteer of Arjuna, the third Pandava, in the war. At the outset of the war, Lord Krishna inspired Arjuna to wage a Dharma Yuddha (religious war). There he provided some precepts. Srimad Bhagavad Gita is a compilation of those precepts. The Holy Gita is a part of the Mahabharata. The Bhisma Parva of the Mahabharata (Chapter 25-42) contains the Holy Gita thoroughly. Yet, this part of the Mahabharata has got the status of a separate text considering its importance. There are seven hundred verses in the Holy Gita. Hence it is called Saptashati.



Figure: The War of Kurukshetra

The Causes of the War of Kurukshetra

Dhritarashtra and Pandu were two brothers. Dhritarashtra had one hundred sons—Duryodhana, Dusshasana, Vikarna, and so on. They were called Kauravas. On the other hand, Pandu's five sons were Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva. They were called Pandavas. Dhritarashtra was born blind. So, despite being the eldest son, he failed to become the king. His younger brother Pandu became the king instead. Therefore, according to the rules, Pandu's eldest son Yudhishtira would be the king. However, the Kauravas defeated the Pandavas in the game of dice deceptively. Duryodhana became the king unjustly and sent the Pandavas into exile. The Pandavas wanted their kingdom back soon after returning from exile. However, Duryodhana was unwilling to give back their kingdom without a war. As a result, a war broke out between the Kuru-Pandava factions to recover the lost kingdom. The war happened for the destruction of the irreligious and miscreants and the establishment of Dharma. It was called the Kurukshetra war as the battle took place in the region called Kurukshetra.

Contents of the Srimad Bhagavad Gita

Srimad Bhagavad Gita contains eighteen chapters. Each chapter is known as Yoga. Lord Krishna advises on different topics in each chapter. Here, we will learn about the content of each chapter of the Holy Gita.

Arjunavishada-Yoga: At the outset of the Kurukshetra war, Arjuna's mind was filled with sadness at the sight of his kinsmen on the opposing side. There is no other alternative to win a war without killing the relatives. His body started to tremble. The throat became dry. The body got exhausted. Gandiva fell off from his hand. Under this situation, he decided not to fight. Leaving the bow he sat on that chariot.

Sankhya Yoga: The word Sankhya means absolute knowledge, absolute common sense. The Lord Krishna's advice begins in this chapter. He first advised Arjuna to give up his despair and stand up. He then explained to Arjuna the impermanence of the body, the immortality of the soul, the signs of a Sthitapragna, and the primordial knowledge of Karma Yoga. He intended to inspire Arjuna into the war.

Karma Yoga: The main points of Karma Yoga are – doing duty according to one's vocation and Dharma, giving up the ego that I do the Karma, and acting with knowledge etc.

Jnana Yoga: Signs of knowledge, the ways of attaining knowledge, characteristics of a knowledgeable person, etc. are the subject matters of this chapter Jnana Yoga. Incidentally, the incarnation of God and the characteristics of a person, profession-based activities/actions are also discussed here.

Sannyas Yoga: The significance of a real Sannyasi is reflected here. Surrendering Karma to God, giving up the ego of 'I do' are the core of Sannyas Yoga. It is possible to become a true monk living in a family. A householder Sannyasi at home is better than an ascetic.

Practice or Dhyana Yoga: To improve meditation one needs regular practice. This chapter deals with the place of meditation and technique, etc. Regular meditation is required to make the extrovert mind introvert. An introvert never gets disturbed even by sorrow. He attains ecstasy realizing the existence of the Supreme Being in all beings. All these issues are discussed here.

Jnana Vijnana Yoga: Prakriti is of two types- Apara and Para. Apara Prakriti (nature) is created by combining the mind, intellect and ego with the Panchabhuta. Again the consciousness within the living being is Para Prakriti (Supernatural). The universe is created by combining Apara and Para. This is the subject matter of the Jnana Vijnana Yoga chapter.

Akshara-Brahma Yoga: Khara means destruction. Akshara means indestructibility. The Nirguna condition of the Supreme Being is the Akshara. He is the formless Brahman. Here the Brahmataatwa, the worship of Brahman and the result of Brahmachinta are presented. These things are discussed to encourage Arjuna to fight.

Rajvidya-Rajguhya Yoga: Rajvidya means superior knowledge and Rajguhya means superior mystical knowledge. The best and most mysterious knowledge is the subject matter of this chapter. The Supreme Soul is not subject to Sattva, Rajah and Tamah guna. It is called Nirguna Brahman. Again, He is subjugated by virtue for His devotee. Then He is called Saguga Brahman. There, He is the creator and He Himself is the creation. He is both the doer and the giver of Karmafol (the result of action). He can be obtained by devotional worship with leaf-flower-fruit and water. That generous and universal form of God is discussed in this chapter.

Bibhuti Yoga: Vibhuti means glorious form, diverse creation. The form in which the Supreme Lord exists in nature is His Vibhuti. He exists in all planets, stars, sky and air. The visible world is only a part of Him. His absolute glory is unimaginable and inconceivable.

Vishwarupadarshana Yoga: Vishwarupa means the divine form of God. His heads, eyes and feet are infinite in number. He has no beginning, no middle and no end. He contains everything in the world - immovable and movable, gods and demons. Arjuna being frightened by this prayed to the Lord to take the form of a gentle human being.

Bhakti Yoga: A devotee's sincere love for God is Bhakti. He appears before his devotees in the physical form. He is the best devotee who loves and pleases all living beings. God can be found through devotion. These are the main topics of Bhakti Yoga.

Kshetra Kshetragna-Vibhag Yoga: Kshetra means land. Kshetragna means one who knows about land. The body full of feelings of happiness and unhappiness is the field and the Supreme Being is the owner of it. Gaining this knowledge destroys ignorance. Salvation is attained.

Gunatraya-Vibhaga Yoga: The characteristics of three gunas - Sattava, Rajah and Tamah, the bonding process of the soul with the help of these Gunas, the characteristics of Trigunatita, the transcendence of gunas by the devotees and the attainment of Brahman are discussed here.

Purushottam Yoga: The greatest and best of men are discussed here. The ultimate male in living nature is called the Ksharapurusha. Again the Nirguna Brahman is the imperishable Akshara Purusha. Purushottam is the man who is above Kshara and Akshara. It is possible to become omniscient by being free from delusion and worshipping that Purushottam.

Daivasurasampada- Vibhaga Yoga: The divine and demonic aspects are discussed here. Fearlessness, purification of mind, self-restraint, charity, simplicity, non-violence, truthfulness, non-anger, forgiveness, patience, purity, etc. are the divine attributes. On the other hand, arrogance, pride, egotism, anger, cruelty, etc. are demonic emotions.

Shraddhatraya-Vibhaga Yoga: Shraddha means faith or trust. Shraddha is of three types based on Sattva, Rajah and Tamah. Similarly, food, sacrifice, penance and charity are all divided into three parts. This chapter exclusively discusses the topics- reverence, food and donations. Arjuna is here advised to practise Sattva reverence, Sattva food and Sattva charity.

Moksha Yoga: Moksha means salvation. Moksha is attained by attaining God. Through devotion to God and prayer the devotees get salvation or attain God. Devotee Arjuna attained salvation by listening to the pieces of advice of Lord Shri Krishna. He undoubtedly agreed to join the crusade - these things are stated here.

Let's fill in the 'Gita Yoga' table by writing the names of five such Yogas from the Holy Gita that I like most and also mention how I can apply them in my life.

Table 1.8: Gita Yoga

Name of Yoga	How I can apply them

Gita's Philosophy

There is a philosophy in the sermons of Lord Krishna. Every subject mentioned there is followed for human life. Here are some of them:

Avoiding Desperation: Hope is the driving force of life. Optimistic people overcome obstacles and make progress towards achieving their goals in life. On the other hand, depressed people suffer from confusion and hesitation at the beginning of work. Consequently, they become failures. Therefore, at the outset of the war, Lord Krishna advises Arjuna to give up despair and says -

ক্রেব্যং মাস্য গমঃ পার্থ

নেতৃত্ব্যপদ্ধতে।

ক্ষুদ্রং হস্তয়দৌর্বল্যং ত্যক্তেতিষ্ঠ

পরত্পর ॥

(Holy Gita, 2/3)

Meaning: O Partha, don't be upset, this cowardice act does not suit you. Abandon the weakness of a mean heart and stand up.

The practice of Karma Yoga: Work is life. People have to work from birth till death. It is impossible to live without work. If people work, they have to reap the result of it. A good deed brings good results, whereas, an evil deed brings bad ones. In this case, the Holy Gita's philosophy is that, without being adverse to action and without being infatuated with action one has to work and offer the result of action to God. Lord Krishna says -

কর্মণ্যেবাধিকারণ্তে মা ফলেষু কদাচন।
মা কর্মফলহেতুভূর্মা তে সঞ্জোহস্তকর্মণি॥

(Holy Gita, 2/47)



Lord Krishna sermonizing Arjuna in the War of Kurukshetra

Meaning: You have right in Karma (action), not in the results. Don't act in the hope of getting results and even don't be inclined to give up action.

In terms of the Holy Gita, such actions are called Nishkam Karma (action without expectation). By practising these, people do not get disillusioned. They do not have to suffer eventually.

Practising Ultimate Knowledge: Knowledge is by which something is known. The world is improved through the practice of knowledge. Life is enlightened through knowledge. Only a true sage can practise Nishkam Karma. An ignorant and unwise person can't become a Karma Yogi. Lord Krishna says -

ন হি জ্ঞানেন সদৃশং পবিত্রমিহ বিদ্যতে।

তৎ স্বয়ং যোগসংসিদ্ধঃ কালেনাভানি বিন্দতি॥

(Holy Gita, 4/38)

Meaning: Nothing in this world is as sacred as knowledge. An expert in Karma Yoga can get that knowledge in heart over time by himself.

To become Steadfast: A stressful mind fails to solve any complicated matter. On the contrary, the problem becomes more complex. Solution of a problem one requires a peaceful mind. A pacified person can take the right decision in any adverse environment. In the terminology of the Holy Gita, a sense-controlled, moderate and pacified person is called Sthitaprajna (steadfast). "One who has no anxiety in sorrow, no passion for happiness, no passion for work, no anger or special fear, is steadfast". (Holy Gita, 2/56) Therefore, one has to be steady for action and exact solutions with a peaceful mind, free of disillusionment, rising above happiness and sorrow.

Development of Human Character: Human character is a collection of many traits, which are called guna in the terminology of the Holy Gita. They are of three types, Sattva, Rajah and Tamah. Sattva Guna is the quality that gives people a sense of pure happiness, makes them creative and helps them think rightly. The quality that excites people, increases anger, and creates excitement, is Rajah Guna. The quality that creates delusion, increases laziness, and increases error, is Tamah Guna.

The prominent quality is reflected in the character of that person. It is not true that a good person always possesses all the good qualities, whereas a bad person's all qualities are bad. If we judge the bad behaviour of our classmates, relatives, and friends from this point of view, there will be no anger or discomfort in our minds. It is possible to change Guna by the association of good company and good deeds. It is also possible to change human characteristics by increasing the practice of Sattva Guna and this can help us attain Rajah Guna from Tamah and Sattva Guna from Rajah. People can develop their character by following this philosophy.

Realization of the existence of God in all beings: God is present in all beings in the form of Atman (Soul). God exists in everything in nature, i.e. plants and animals. According to the Holy Gita, “স্রবস্য চাহং হৃদি সন্নিবিষ্টঃ” (Holy Gita 15/15). Meaning: I enter the hearts of every living being. However, deluded living beings cannot perceive it. With this philosophy, one can perceive the soul in all living beings. Consequently, jealousy and mutual differences decrease. Love grows in the heart of all living beings of nature. It ensures the welfare of the world.

Devotion to the Parameshwara: There is a reason behind every creation. The main cause of the creation of the world is God. Although the Parameshwara is formless, He appears before His devotees in the form of Sakar. A devotee's love for God is known as Bhakti. In the words of Lord Sri Krishna, “I accept the devotional offerings of leaves, flowers, fruits and water of the devotee who worships Me with devotion and without desire”. (Holy Gita, 9/26) Therefore, attaining God through devotion helps to achieve ultimate peace.

- According to the Holy Gita let's write the characteristics of these three Gunas Sattva, Rajah and Tamah, which exist in me in the ‘My characteristics’ table.

Table 1.9: My characteristics

Sattva	Rajah	Tamah

- Knowing about the contents of the Holy Gita and the pieces of advice of Lord Krishna that we have received, let's write down three of my favourite pieces of advice in the table ‘Gitamrita’.

Table 1.10: Gitamrita

1.
2.
3.

Significance of Srimad Bhagavad Gita

Srimad Bhagavad Gita is an invaluable book. It has special recognition among the Hindus because the Holy Gita combines devotion with action and knowledge. The path of attaining God through devotion is given in the Holy Gita. It is the speciality of the Holy Gita that differs from other religious scriptures. The first saying of the Holy Gita is to lead life through Karma. However, when the Karma (action) is performed, the living being has to bear its results. Under this circumstance, the Holy Gita advises to do the Karma by offering the result to God. This type of indifferent Karma is known as Nishkama Karma (action without desire) in the words of Karma Yoga. An ignorant or deluded person can't practise Nishkama Karma. When knowledge is awakened, delusion is dispelled. Then he can perform Nishkama Karma by surrendering the result of karma to God. According to Jnana Yoga, Karma Phol (the result of Karma) itself is God. He is eternal, infinite, formless Supreme Brahman, Purushottam. He exists in every living being as the soul. This soul neither is born nor dies. It can neither be pierced with weapons nor can be burned. The soul is immortal, but the body is perishable. When this knowledge is awakened, no ignorance or delusion exists in the living being. Then the person becomes adept in the practice of true Nishkama Karma.

However, in the mind of a deluded person true knowledge is not awakened. He/she fails to realize what right or wrong is. As a result, living beings who fail to determine the real truth get depressed or disillusioned at different stages of life. Arjuna, a depressed person in the war of Kurukshetra, is only a symbolic character of this kind of person. War is prevalent in ages, countries, social life and family life. Even within the heart of a person the war always goes on. This battle happens between the deity and the demon, the beautiful and the ugly and the good and the evil. In this situation, to determine the responsibility and above all to establish truth and justice, a real guide is needed. Lord Sri Krishna is the guide. He advises Arjuna about knowledge after discussing Karma Yoga.

It is possible to become closer to the Parameswara by dint of devotion as well as Karma and knowledge. A devotee's sincere love for God is known as Bhakti (devotion). The deep reverence and faith of a devotee to the Lord is intenser than paternal devotion, maternal devotion, love for dear ones, etc. in all respects. According to the Holi Gita, though the Parambrahman is formless, He appears in the form at the ardent prayer of a devotee.

In order to prove God's form, the Holi Gita's incarnation has come up. Avatar means God's human birth, the incarnation. Whenever or wherever a decline of righteousness and predominance of unrighteousness prevails, God descends for the protection of the devotees and the annihilation of the miscreants and to establish absolute righteousness. Beyond the appearance of the Avatara Purusha, He appears before His devotees in any form based on His devotees' prayer. It is evident in the Vishwarupdarshana Yoga of the Holi Gita.

This Bhaktimarga stands above the Karmamarga and Jnanamarga. Here the total responsibility of the devotee belongs to the Lord. God says -

সর্বধর্মান্ত পরিত্যজ্য মামেকং শরণং গ্রজ।

অহং তাৎ সর্বপাপেভ্যো মোক্ষয়িষ্যামি মা শুচঃ ॥

(Holi Gita, 18/66)

Meaning: Giving up all ideas of righteousness, take refuge in Me. I will free you from all sinful actions. Do not grieve.

What else the best attainment of the devotee can be, where the promise of God to the devotee is so intense.

Due to the emphasis on Bhaktimarga along with Karma and Jnana Yoga the Holi Gita has been established as an extraordinary scripture. A man in life can get the solution to all his problems by following the teaching of it. This solution can be through the path of action, knowledge or devotion. This uniqueness has made the Holi Gita acceptable

to all the enlightened people around the world including the Hindus.

- Let's compose a short drama in the light of the Lord Krishna's advice given in the Holi Gita and present it together.
- At the end of the presentation of the drama now I write down what I have learned from the short drama that I can apply in life in the 'Life Advice' table.

Table 1.11: Life Advice

1.
2.
3.

Chapter:Two

Section : One

Yogasana



We have done Yoga in previous classes as well. Let's demonstrate Yogasana through a game with fun.

- Let's write down the name of one yoga asana everyone knows on a piece of paper.
- Let one from each group draw one paper by lottery.
- Let's show the name of the asanas received by all the members of the group.
- Let's present in groups/pairs after writing some names and their usefulness in the 'Yoga Parikroma' table.

Table 2.1: Yoga Parikroma

Name of Yoga Asana	Usefulness

- Let's evaluate the presentations of other groups/pairs by putting a tick (•) on the 'Presentation Check' table.

Table 2.2: Observation checklist for presentation

Name/Group name	Presentation	Argument	Tone of voice	Pronunciation	Beautification of the poster	Comment

Every object in this universe is silently performing its respective activity maintaining relations with each other. The earth moves around the sun, the moon moves around the earth. The tide occurs in the rivers of the earth due to the gravitational forces exerted on the earth by the moon. The eclipse of the Sun and Moon happens due to their position change. We too are an integral part of this universe, intimately connected with each other. To experience this relationship one requires practising self-absorption. Jivatma realizes the presence of Paramatma in self-absorption. Yoga is one of the means of realizing this self-absorption.

Swami Paramananda says, “God cannot be found outside, He exists within the heart of a person, and Sadhana is to reveal Him within oneself”.

According to Vedic rules, self-absorption can be achieved through practising different Yoga Asanas (postures). Yogas keep our body and mind sound. The concept of Yoga is an age-old tradition. They are written in detail in our scriptures. To understand yoga, we need to know about Ashtanga Yoga. Yoga Asana is one of the stages of Ashtanga Yoga.



Figurre: Bindu (Point) Trataka

In our everyday life, we can meditate by looking at a point or a flame as shown in the pictures above. These are known as Bindu Trataka and Jyoti Trataka. Here calmness prevails in mind. Self-absorption becomes easy.



Figurre: Jyoti (Fire) Trataka

- Let's practise meditation with the help of a teacher.

Ashtanga Yoga

Maharshi Patanjali provided some sutras on the theory and practice of Yoga during 150 BC. These are called Yogasutra. Yogasutra mentions Ashtanga Yoga. There are eight steps in Ashtanga Yoga. These steps are clarified below.

1. Yama: Yama means restraint. It is to make the senses and mind self-centred by removing violence and malevolence. That is to give up things that hinder achieving goals. Yama is of five types.

- (a) **Ahimsa (Non-violence):** It means to hold the idea of nonmalicious thought and consciousness. In a word, to keep the mind full of love. This love is not only for living beings but also for every object of the whole world.
 - (b) **Satya (Truth):** What is seen and heard and learned is called truth in mind, words and deeds. If the mind thinks the truth, if the tongue speaks the truth, and if the whole life is founded on the truth, then the field of union with God is ready.
 - (c) **Asteya (Not stealing):** Asteya means not to steal. To possess other people's belongings without permission is called Steya (stealing).
 - (d) **Brahmacharya (celibacy):** Brahmacharya means reading religious books and leading a pure controlled life. One gets strength in the body if celibacy is established in one's life. Courage and intelligence develop in the mind.
 - (e) **Aparigraha (Non-acceptance):** Aparigraha means non-acceptance or remaining free. That means, keeping oneself free from the need to collect, store and enjoy anything excess.
2. **Niyam (Rules):** Niyama is the system by which one can purify oneself through the practice of discipline and the sense of inherent responsibility. Maharshi Patanjali has mentioned five rules, which are- Shauch, Santosh, Tapah, Swadhyaya and Ishwar Pranidhana.
- (a) **Shauch (Purity):** Shauch means purity or sanctity. It is of two types: external and internal. A saint needs daily purification of the body by water, mind by Satyacharana, soul by education and penance and intellect by knowledge.
 - (b) **Santosh (Contentment):** Contentment means absolute satisfaction. It means considering every state of life pleasant where one makes the life leading a happy one. We should consider that every state of our life is pleasant which is known as contentment.
 - (c) **Tapah (Self-restraint):** Tapah means self-restraint. Through this, absolute discipline in body, mind and speech is displayed.

- (d) **Swadhyaya (Study):** Swadhyaya is taking lessons from relevant books that help and inspire self-improvement. Because education and study can make one's vision pure and clear.
- (e) **Ishwar-Pranidhana (Surrender):** Pranidhana means offering. Surrendering all actions and desires to God is called Ishwar-Pranidhana.
3. **Asana (Posture):** Asana means to sit steadily with happiness. Asanas are various postures intended to keep the body and mind healthy and steady.
 4. **Pranayama (Comfort of Breathe):** Pranayama means life's expansion. Prana is breath taken in and Ayam is expansion. So, pranayama means expansion of breath. Pranayama means to control and master the natural pace of breathing. Pranayama includes three processes- Rechaka, Puraka and Kumbhaka. Puraka is Inhalation, Rechaka is Exhalation and Kumbhaka is Retention.
 5. **Pratyahara (Withdrawal):** Pratyahara means taking back. Turning the senses inward from external objects is called Pratyahara.
 6. **Dharana (Conception):** The idea of fixing the mind in any object or confining the mind in any activity is known as Dharana. Dharana means concentration. The mind can be fixed on a part of one's body, such as the navel, the tip of the nose or in the middle of the eyebrows or on an idol or any object.
 7. **Dhyana (Meditation):** Dhyana means uninterrupted deep thought. The mind becomes godly at one point if one constantly thinks of God. In meditation, the Yogi's body, breath, senses, mind, judgment and ego all are absorbed in God. He moves to a trance-like state which cannot be explained. Then nothing is experienced other than absolute joy. He can then visualize the light of his own heart.
 8. **Samadhi (Surrender):** Samadhi means complete surrender of mind and heart to God. Through this surrender, one transcends his mind, knowledge healing state of mind. Then he/she can meet with God. In this situation, he/she has no knowledge of 'I' or 'myself', because then his/her body, mind and intellect get numb. The saint then attains true Yoga.

Samadhi is a blissful unification of the soul with the Supreme Soul. Samadhi is of two types, namely: Savikalpa and Nirvikalpa. If the sage has a sense of the difference between himself and the object of meditation, that is Savikalpa Samadhi. When the sage becomes united with the object of meditation, the state is called Nirvikalpa Samadhi. Attainment of this type of Samadhi is the highest stage of yoga practice, the ultimate attainment of the Yogi.

- Let's write down how Ashtanga Yoga benefits in five points on the 'Pranabayu' balloon.

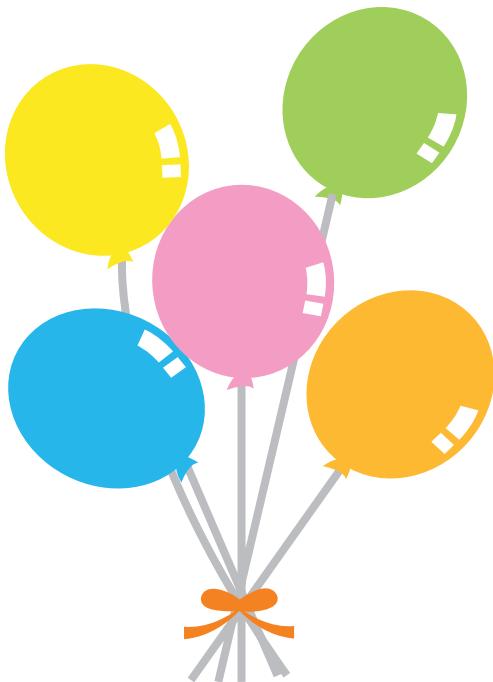


Figure:Pranbayu Baloon

Yogasana

Sitting still in a particular posture with concentration for a period of time is called Yogasana. Yogasanas are divided mainly into two categories- Dhyanasana and Shvastyasana. The importance of yoga is immense in keeping our body and mind healthy. There are many Yogasanas. Out of them, some asanas are very beneficial for health. Each asana has a name in Yoga Shastra. The name is pronounced by adding the word asana, e.g. the asana named 'Shava' is referred to as 'Shavasana' (Shava+Asana). Now we will know about some of the most popular yogasanas.



Figure: Sukhasana

Sukhasana

Shukha means happiness, pleasure, joy, love, comfort, relief, contentment, etc. From the figurative meaning of comfort, the asana is named Sukhasana (Shukha+Asana).

Procedure:

1. Sit on a flat surface, keeping the spine straight and legs apart.
2. Now fold the right leg and bring it towards the left thigh.
3. The left leg should be folded and brought under the folded right leg to the left thigh.
4. Now place the right hand on the right knee and the left hand on the left knee.
5. The palms will be facing the knees and the fingers will be spread over the knees.
6. Keeping the breathing normal, stay in that asana for one minute.
7. Then changing the legs do the asana in the same process.

8. Finally, leave the asana and take a rest for one minute in Shavasana.

The whole asana should be done three times in total.

Benefits:

1. Attention of mind, concentration of mind and stability of mind increase.
2. This asana is very useful for meditation and pranayama. This asana deeply calms the mind by controlling the stress of the mind.
3. Mental anxiety, insomnia, hunger and depression are relieved.
4. Relieves back pain and strengthens the spine.
5. Strengthens the abdominal muscles, improves the digestive system and increases blood circulation in the body.
6. Increases knee flexibility. As a result, those who find it difficult to sit with their knees bent, their difficulty is removed. Also, knee pain is removed.
7. Legs are stretched, muscles are relaxed and physical tension is relieved. The mind is conducive to clear thinking.
8. Increases flexibility of feet, knees and ankles relieves arthritis pain, keeps feet active during long walks.

Paschimottasana

This asana is known as Pashchimottasana because the posture of the body has to be bent backwards i.e. downwards. Many people call it Uggrasana. The word Ugra means Shiva. As Shiva is the god of destruction, this asana characteristic of Shiva is quite difficult to do straight away, but can be done very easily if it is gradually mastered.



Figure: Paschimottasana

Procedure

1. First sit with both legs straight in front.
2. If the two legs are straight, the two big toes of the two feet should be grasped with the help of the fingers of the two hands.
3. While holding the toes, the upper body should be bent forward from the waist.
4. Exhalation should be done slowly.
5. Then slowly bend the body forward so that the head touches between the knees.
6. If not completely touched at first, it can be mastered step by step through practice.
7. The abdomen should contract inward while sitting, so that it is not difficult to bend forward too easily.
8. When the head touches the knee, the head will be between the hands.
9. At first it is better to do this asana only for 5 seconds. Then sit straight again. This should be practised repeatedly.
10. At first, practise four times and up to 30 seconds per day. If this asana is accustomed well, the time should be gradually increased.

Benefits

1. The glands of the body get flexible, strong and refreshed. Lower back pain is relieved.
2. Bladder, stomach, gall bladder, etc. become quite active and strong.
3. The body becomes strong, well-shaped and graceful.
4. Increases the rate of contraction and expansion of the intestines. As a result, food materials are quickly transferred from one place of the body to another.
5. Unwanted belly fat is reduced.
6. Breathing is normal and digestion gets normal.
7. The mind and thoughts get developed.
8. If there is any disease related to hiccups and upper breathing, it is easily cured.
9. For those who find it difficult to walk on their feet for a long time, as a result of this asana, the muscles and nerves of the legs become very strong and fresh. Even if you walk for a long time, you don't get tired. Arthritis of the feet is cured.
10. Physical and mental tranquility comes very easily in this asana. Regular practice of this asana gives good benefits to mental patients.
11. Spine, stomach, heart are properly exercised. As a result, excess fat cannot deposit in the stomach. The spine becomes flexible in contraction and stretching and the performance of the heart increases.
12. This asana is very good for curing stomach ailments quickly.
13. It cures diabetes.
14. It boosts morale and reduces nervous weakness of the body.

Bhujangasana

Bhujanga means a snake. As in this asana, the body posture looks like a snake, this asana is named Bhujangasana (Bhujanga+Asana).

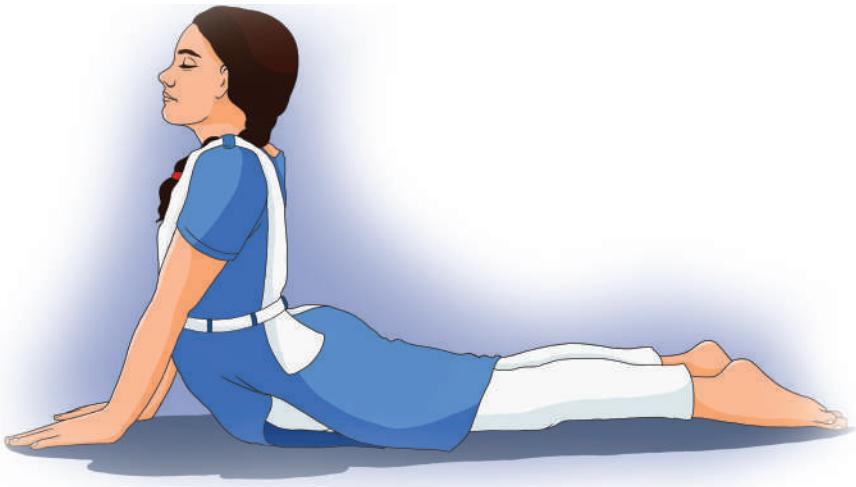


Figure: Bhujangasana

Procedure:

1. Lie down on a flat surface. Feet and legs will be joined.
2. Both hands should be folded and placed on both sides of the chest.
3. The palms should be facing the ground.
4. The upper part of the body should be lifted slowly with both hands.
5. Now with the help of the hands and the stomach, the body should be positioned upwards for 30 seconds. Breathing will be normal during this time.
6. After 30 seconds in this asana, leave it and rest in Shavasana.

This asana should be practised 3 times.

Benefits:

1. Increases the flexibility of the spine. Spinal arthritis is relieved.
2. Back-pain and arthritis are relieved.
3. Back and waist muscles are strengthened.
4. Women's menstrual pain and irregularity are eliminated.
5. Increases the performance of the spleen, liver, etc.
6. Indigestion and constipation are relieved.
7. This asana is highly beneficial for high blood pressure patients.

- Let us analyse the methods and benefits of Yogasanas listed in ‘Yoga-amrita’ and write some features of them.

Table: 2.3: Yoga-amrita

	Sukhasana	Paschimottasana	Bhujangasana
1	It has to be done while sitting		It has to be done upside down
2		unwanted belly fat is reduced	
3			
4			
5			

- Let’s express what we can achieve through Yoga by ticking the appropriate box in the ‘Dhyananaman Atmo-Upolobdhi’ (Self-Realization through Meditation) table.

Table: 2.4: Dhyananaman Atmo-Upolobdhi

Serial	Subject to close observation	Always 5	Most of the time-4	Often-3	Seldom- 2	Never- 1
1.	Observing the silence of the morning					
2.	Self-love to the rhythm of the tune					
3.	Immersion in song or prayer					
4.	Absorbed in a good dream					

Serial	Subject to close observation	Always 5	Most of the time- 4	Often-3	Seldom- 2	Never- 1					
5.	Self-sacrifice for the happiness of all										
6.	A desire to ease difficult times										
7.	Wake up in your own power										
8.	Absorb in rapture of river/sea/ spring sounds										
9.	Indomitable goal										
10.	Constant effort to think deeply										
11.	The mindset to do something for home/neighbourhood/community/society										
12.	Ability to become flexible in difficult situations										
13.	Speaking with a smile in any situation										
14.	Thinking beyond visualization										
15.	Relentless effort to make everyone happy										
16.	To find eternal happiness within yourself										
Obtained number:		My Achievement:									
Opinion and signature of own/team leader:											
Comment and signature of parents:											
Comment and signature of the teacher											

Marks Indicator (Total Marks 80)

71-80 Fulfilled life	61-70 A Lifelong endeavour	50-60 Potential life	35-49 The beginning of success	0-34 Attempt to wake up
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People all over the world, irrespective of religion, caste, nation and region, are practising yoga for physical and mental well-being. Various yoga centres/yoga clubs have been set up. Yoga camps are also held. Even, June 21 has been declared as International Yoga Day.

You too take the initiative to form a ‘Yoga Club’. Observe ‘Yoga Day’ in your school on a convenient day. You can also organize a ‘Yoga Camp’ on that day. Work with the motto “Let’s make a beautiful world within ourselves/do good to the universe” through physical fitness, stability and concentration.

- Let’s make a list of items groups/pairs/individuals required to form a yoga club.

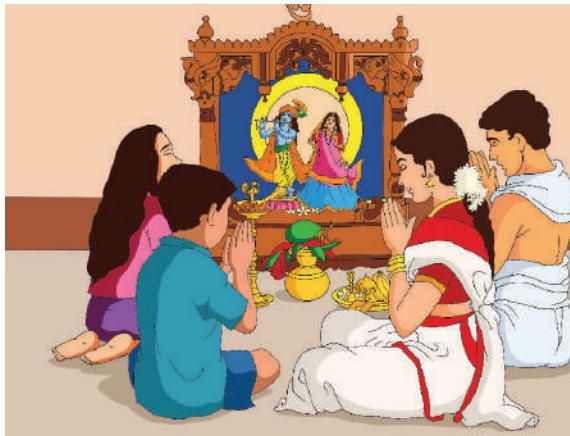
Table 2.5: A list of items required to form a yoga club

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- Let’s plan what to do on a Yoga Day in the ‘Yoga Day Programme’ chart. Then let’s execute the plan through group discussion.

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Section Two



Religious Practices and Worships

Have you ever read or heard of a Panchali? Panchali is a type of folk song. In Hinduism, there are Panchalis named after various gods and goddesses. The stories, anecdotes, glories, praises, prayers, etc. of those gods and goddesses are described in different rhythms in these Panchalis.

১	২	৩
<p>শিবকন্যা মনসা দেবী লভিলা জনম। দিনে দিনে বাড়ে কন্যা শশীকলা সম। একদা মনসা দেবী বাসুকীরে কয়। কাহার নন্দিনী আমি দেও পরিচয়। তখন ধ্যানেতে সব জানি পঞ্চানন। সাজিতে কন্যারে লয়ে করিল গমন। কৈলাসে লইয়া গেল দেব শূল পাণি। তথায় দেখিয়া তারে হরের গৃহিণী। পতির যুবতী ভার্যা করিয়া চিন্তন। বাম চক্ষু নষ্ট তার করিল তখন। পিতা শিব মনসারে লইয়া তখন। সিজুয়া পর্বতে তিনি করেন গমন।</p>	<p>দেবীরে সনকা ডাকে পরম সাদরে। মনসার পূজা করে নানা উপচারে॥ এ খবর পেয়ে চাঁদ হয়ে রোষায়িত। হেতালের গদা হাতে তথা উপনীত॥ চাঁদের আচার হেরি রুষ্ট হয়ে বিষহরি সর্পগণে আদেশ করিল॥ গাইয়া আদেশ তার ক্রমে ছয় পুত্র তার। দংশনেতে যম ঘর দিল॥ তখন সনকা সতী পঞ্চমাস গর্ভবতী। বাণিজ্যে গেল পতি দুঃখে দিন কাটায় অতি</p>	<p>পুত্রের সুযোগ্য পাত্রী চাঁদ করি মনে। বিবাহ সম্বন্ধ স্থির করে বেহলার সনে॥ শুভক্ষণে শুভলগ্নে পুত্রের বিবাহ। মহাসমারোহে চাঁদ করিল সম্পন্ন॥ বাসরে পুত্রের মৃত্যু সপ্রের দংশনে। সে কথা চাঁদের মনে জাগে সর্বক্ষণে॥ চাঁদের অজ্ঞাতে ছিল ছিদ্র লোহ ঘরে। ছিদ্র আসি কালীনাগ দংশে লাখিন্দরে॥ শশুর চরণে পড়ি বেহলা তখন॥ কাঁদিয়া বলিল মোর শুন নিবেদন। ভেলায় পতিরে লয়ে করিব গমন॥ সুরলোকে যেয়ে আমি শিরের প্রাসাদে। অবশ্য জিয়াব মোর পতি নির্বিবাদে॥</p>

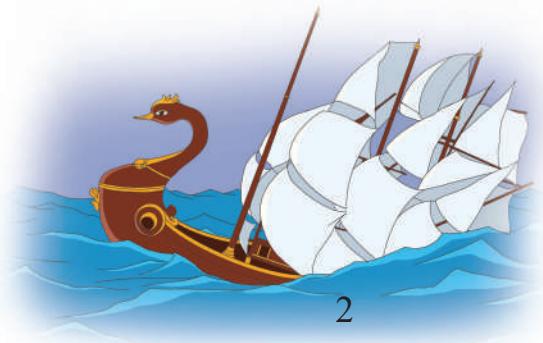
<p>বিশ্বকর্মা দ্বারা সেখা গড়ি দিব্য ঘর। মনসা দেবীরে তথা স্থাপিলেন হর॥</p> <p>অনেক চিত্তিয়া তবে দেব শূলপাণি। কপালের ঘর্ম মুছে হস্তেতে তখনি॥</p> <p>এক কন্যা তাতে করে জন্ম ধারণ। মনসার স্থী রূপে রহে সর্বক্ষণ॥</p> <p>অতঃপর মনসা দেবী ভাবিলেন সার। চম্পক নগরে হবে পূজার প্রচার॥</p> <p>জগাই জেলে আর নিছনীর ঘরে॥ ফিরিল কপাল তাদের মনসার বরে।</p> <p>সেই গ্রামে বাস করে চাঁদ সদাগর। সনকার স্বামী সদা পূজেন শঙ্কর॥</p> <p>মনসার প্রভাব যখন সনকা শুনিল। মনসা পূজিতে মনে ভক্তি উপজিল॥</p>	<p>দশমাস দশদিনে শুভলগ্ন শুভক্ষণে। গাঢ়া পড়শি সংবাদ পেয়ে সহর আসিল ধেয়ে।</p> <p>পুত্র দেখি সবে হয় খুশি॥ রূপে অতি মনোহর সর্বচিত্ত মুক্ষকর।</p> <p>ভূতলে আসিল যেন শশী॥ হোথা চাঁদ সদাগরে মনসার কৌপে গড়ে।</p> <p>জলে ডুবে তার সপ্ততরী॥ তীরে উঠে অতি কষ্ট করি॥</p> <p>অতিশয় দীন বেশে বেড়াইয়া দেশে দেশে। কোনোক্রমে আসি নিজ ঘর॥</p> <p>তনয়ের মুখ দেখি হইল গরম সুখী। নাম তার রাখে লখিন্দর॥</p> <p>দিনে দিনে শশীসম বাড়ে পুত্র নিরূপম। অধিকারী হল সর্বগুণ॥</p>	<p>আর যদি কোনক্রমে না কর স্বীকার। অনশনে ত্যাজিব এ জীবন আমার॥</p> <p>আজ্ঞা দিল চাঁদবেনে না দেখে উপায়। বধূসহ লখিন্দরে মান্দাসে ভাসায়॥</p> <p>গুরুজন পদ বন্দি বেহলা সুন্দরী। দেবীর প্রসাদে চলি যায় সুরপুরী॥</p> <p>দেবের সভায় নৃত্য করিয়া বেহলা। সর্বদেবগণে তথা সন্তুষ্ট করিলা॥</p> <p>বেহলা প্রতিজ্ঞা করে দেবের সভায়। মনসার পূজা করাইবে শশুর দ্বারায়॥</p> <p>তুষ্ট হয়ে জিয়াইল দেবী লখিন্দরে। আরও এনে দিল মৃত ছয়টি ভাসুরে॥</p> <p>বেহলা শশুর পদে করিল মিনতি। তুষ্ট হয়ে চাঁদে করে মনসার স্তুতি॥</p>
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- Let's discuss which goddess is mentioned in Manasa's Panchali and what is said about her, let's discuss them in groups/pairs and write in point form in the 'Devi Kathan' chart.

Table 2.7: Devi Kathan Chart

Religious Practices and Worships

- Now let's look at some pictures



- Let's think about the pictures we have seen earlier and a write-up is provided below. Let's read the write-up.

We have heard much about Behula-Lakhinder in Bangla literature, drama, cinema, songs, etc. The Manasa Mangal or the Padma Purana was written based on this story 700 hundred years ago. Here in this story, we see how goddess Manasa requests Chand Saudagar in various ways to initiate and spread her puja (worship) in this world. She has made Chand Saudagar destitute by sinking all his merchant boats and killing his six sons one by one. However, goddess Manasa fails to get worship from Chand Saudagar. Then his youngest son Lakhinder also died of a snake bite, sent by Manasa, on his wedding night. However, his wife Behula by overcoming many obstacles goes to heaven and brings Lakhinder's life back. This story is depicted in the Panchali of the goddess Manasa. This Panchali is recited in Manasa puja.

- Let's write a story individually after discussing the link we find in Manasa's Panchali, picture and story in groups/pairs. At the end of the work, present it to everyone.

Table 3.8: Story of Manasa

The story of the goddess Manasa has been unfolded in the written story. That we recite from the Panchali of different gods and goddesses, do puja-archana, etc. are part of our Dharmachara (Religious Practices). Now let's know about the Religious Practices.

Religious Practices: Religious Practices is some rites or activities that belong to religious practices. Again, the customs and rituals that are observed during religious ceremonies are also part of Religious Practices. This Religious Practices is sometimes called Lokachara. Due to regional differences in customs according to people's beliefs, Religious Practices becomes Lokachara. According to Hindu belief, the Sankranti festival, housewarming, Jamaishashti, Rakhibandhan, Hatekhari, etc. are Religious Practices.

Gods-goddesses: The worship of God is done in two ways in Hinduism, i.e. Sakara and Nirakara. The existence of Parameswara is observed in nature. The Parameswara exists in the plants, animals, sky and air of nature. In this case, the form of Parameswara is not limited to any form. He is Nirakara (formless) here. The Parameswara at the call of the devotee appears before him/her, though He is incorporeal. He then acquires specific forms, specific characteristics and powers. The Parameswara appears for special purposes, attributes and functions. These special forms of the Parameswara are known as gods-goddesses, e.g. Brahma, Vishnu, Shiva, Durga, Lakshmi, Saraswati, Manasa, Sheetla, Shani, etc.

Puja-Archana: Rituals are programs performed following religious practices. Puja is a ritual. The work puja means to worship, to offer devotion. The gods and goddesses are worshipped following the rules of Hinduism. Whenever an honourable guest visits our home, we honour him/her. We take care of the guest's bath-food-rest and bid farewell with due honour. The worship of gods and goddesses is the same. Asanshiddhi, Sankalpa, Vigna Oposarana (removal of hindrances), Pranpratistha, mantrapatha, Yajna, Aarti, Anjali, Visharjana, all these are parts of worship. Again the worship is performed with Gandha, Pushpa (flower), Dhupa, Deepa, Padya, Arghya etc. If it is worshipped with devotion, honour, respect, reverence, fervency and concentration of mind give us the desired result. The Srimad Bhagavad Gita says about worship —

পত্রং পুষ্পং ফলং তোয়ং যো মে ভক্ত্যা প্রযচ্ছতি।

তদহং ভক্ত্যপহতমশামি প্রযতাঅনঃ॥

(গীতা, ৯/২৬)

Meaning: A devotee who offers unto Me a leaf, a flower, a fruit or water, with loving devotion I affectionately accept that devotional offering from that pure-hearted being.

Now we will learn about the worshipping of Manasa Devi and Shani Dev.

Identity of goddess Manasa

Manasa is the snake goddess. Manasapuja is performed in different places in Bangladesh and India. It is related to people's livelihood. Once upon a time, many people of Bangladesh and India would live on the bank of the water-bodies, in the bank of the rivers and in jungles. Many snakes lived also in those places. Due to this, people used to worship the goddess Manasa to get rid of snake bites.

Goddess Manasa is basically a mundane goddess. She is worshipped by many Hindus

irrespective of caste and religion. Manasapuja got spread in this society through people. Some of the Puranas written later mentioned the origin and spread of the goddess Manasa. Thus, she became a mythical goddess from a demotic one.

Goddess Manasa is called Bishahari (remover of poison), Mahajnanayukta (of great wisdom) and Siddhidatri (awardar of supernatural power). Mahajnana is achieving higher knowledge than ordinary material knowledge. When Mahajnana is awakened, jealousy, cynicism, selfishness, etc. of mind are destroyed. Hatred poisons the mind, which is intenser than the pain of the venom of a snake. Mahajnana destroys that poison of the mind. Manasapuja awakens Mahajnana in human beings. The hatred in the human mind is destroyed. The mind becomes filled with joy. That is why, she is Bishahari. Again the great sage advances step by step towards the path of Siddhi. Worshipping goddess Manasa, Siddhi is attained, so she is called Siddhidatri.



Figure: Manasa Devi

The idol of goddess Manasa

Goddess Manasa has four hands. She holds a snake in her left hand, and an Abhayamudra at her right. Each hand has the bracelet of a poisonous snake. There is a crown of seven snakes on the head of the goddess. Each snake has a gem on its head. The complexion of her body is like a champak flower. She wears red clothes like the rising sun. Manasa is surrounded by eight snakes, e.g. Ananta, Bashuki, Padma, Mahapadma, Takshaka, Kulir, Karkata and Sankha. Her vehicle is a swan. The moonfaced goddess sits on a swan. There is a lotus seat under her feet.

Worhiping procedure of goddess Manasa

Manasa is worshipped in two ways — in Ghata (pot) or by installing idols. A special pot is made for this puja. There is an idol of a snake on the pot. Manasa is worshipped there according to rules. For this reason, ghat-puja is another name for Manasa puja depending on the region. Siz trees are planted in the worship yard. The Siz tree is a special tree needed for Manasapuja and this tree is also known as Cactus. Goddess Manasa is worshipped on the fifth day of the Krishna Paksha in the month of Ashada. This tithi (or moment) is called Nagpanchami. Again there is a provision for this puja on the 5th day of the Krishna Paksha in the month of Shravan. At the end of the puja, the Panchali of goddess Manasa is recited.

Manasa puja is performed in the courtyards, individual temples or in the public temples.

The pranam-mantra of the goddess Manasa

আস্তিকস্য মুনের্মাতা ভগিনী বাসুকেষ্ঠা।
জরৎকারুমুনেং পঞ্চী মনসা দেবী নমোহস্তু তে॥

Meaning: I salute you, goddess Manasa, the mother of Sage Astika, sister of Vasuki Nag and the wife of the sage Jaratkaru.

Teaching and Effect of the Worship of the goddess Manasa

Manasa is worshipped as a snake goddess. This removes the fear of snakes from the mind of the people. They have to go out at night for their livelihood in water-forested land. At that time, instead of fear of snakes, there grows confidence in the mind of the worshippers of the goddess Manasa. As a result, the devotee is not afraid of snakes and holds courage.

Snake is a natural animal. By ascribing divinity to it and worshipping it reveals human's love for nature. People protect snakes instead of killing them. The balance of nature is preserved by protecting them. It becomes impossible for people to survive if the balance of nature is disturbed. Therefore, the purpose of Manasapuja is to remove the fear of snakes, save them, maintain the natural balance and at the same time gain knowledge and destroy the envy and hatred of the mind.

- Let's list some main purposes of Manasapuja in the 'Manasa-Stuti Rahasya' table.

Table 2.9: Manasa-Stuti Rahasya

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The method of worshiping God Shani

Identity of god Shani

Shani is one of the mundane gods in Hinduism. He is named after the planet Saturn, one of the Navagrahas (nine planets). Shani Puja is performed to remove obstacles of personal life and for the welfare of the world.

Shani is the son of Surya deva (Sun) and Chaya, the daughter of Sage Viswakarma. He is a mythical god. He has four hands. He holds bows-arrows and a sceptre. The sceptre is the symbol of punishment for the culprits. His body complexion is blue. The clothes worn are black. Black clouds accumulate and look like Anjana (Kohl). For this reason, he is called Neel-anajan-choi-prakhya. His motion is very slow, like that of Saturn. It takes one year for the earth to revolve around the sun, whereas Saturn takes twenty-nine

times more, i.e. twenty-nine years. So he is called ‘Shanoischar’ for his slow movement. The word ‘Shanoi’ means slowly.

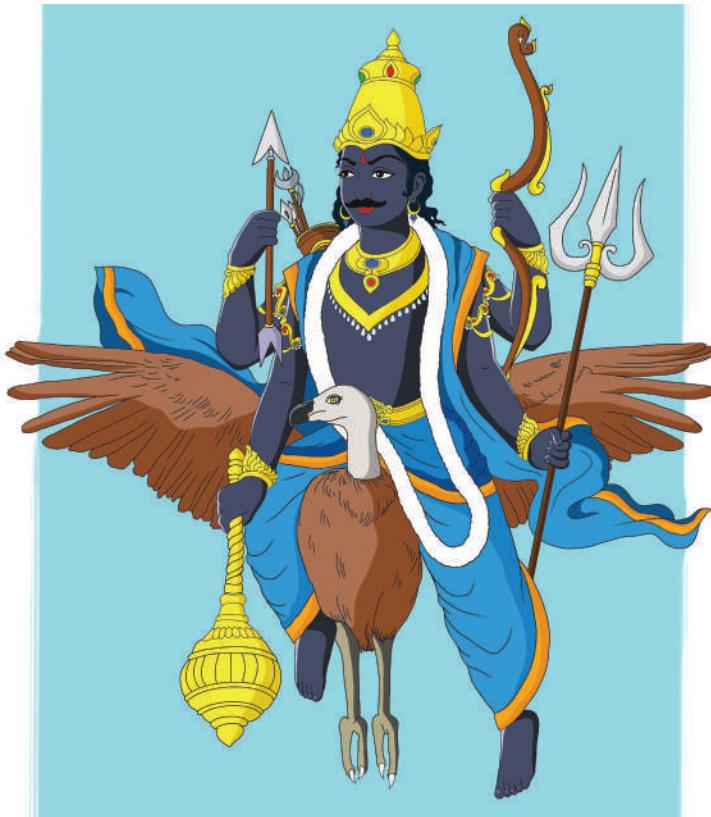


Figure: God Shani

The method of the worship of god Shani

Every Saturday there is a provision of worshipping Shani Dev in the yard. It can also be performed in the public Shani temple. Iron seats, bowl and Ghat (pot) are needed for the puja. Alternatives include a seat covered with black clothes, a black bowl and a black Ghat. Besides, black sesame, black or blue coloured flowers, a black saree or a saree with a black border are the main ingredients of the puja. Five types of seasonal fruits, five types of grains, incense and light, betel nut, flour, jaggery, batasa etc. are required. The neighbours are invited. The Panchali of Shani Dev is recited. Prasada is offered after the recitation of the Panchali.

- Complete the table ‘Known Ingredients’ with the information related to Shani Dev Puja Upachar.

Table 2.10: Known Ingredients

The Ingredients that you have seen in Shani Puja	The Ingredients that you can collect easily for Shani Puja

The pranam-mantra of Shani Dev

নীলাঞ্জন-চয়-প্রখ্যং রবিসূত-মহাগ্রহম্।
ছায়ায়া গর্ভসন্তুতং তৎ নমামি শনৈশ্চরম্॥

Meaning: I bow earnestly before the Shani Dev, the son of Surya in the womb of Chaya, whose colour is like the blue Anjana.

The Panchali of Shani Dev

Before reciting the Panchali of Shani Dev one has to remember Lord Ganesha, Brahma, Vishnu, Shiva, Lakshmi, Saraswati etc.

Tale of a Brahmin

শ্রীহরি নামেতে এক ছিল দ্বিজবর।
করিতে ব্রাক্ষণ সেবা ছিল মন তাঁর ॥
নিত্য ভিক্ষা করি করে উদর পূরণ।
তাহাতে দ্বিজ সেবা হয় অনুক্ষণ ॥
বিনা চিন্তামণি চিন্তা অন্য চিন্তা নাই।
কেমনে সে চিন্তামণি চিনিবারে পাই ॥

(Abridged)

Teaching and Effect of the Worship of Shani Dev

There is no end to the hopes and desires of the human mind. A kind of dissatisfaction and resentment is created in human minds if their hopes and desires are not fulfilled. In this situation, many people go astray and get involved in crimes. Shani Dev punishes the criminal. Fearing the punishment of Shani Dev, people abstain from sinful activities.

In this way, people and society become elegant.

The planets of this solar system influence the Earth. Under the influence of planets and stars, flowers bloom and trees bear fruit, filled with colour, smell and taste. The influence of Saturn is no exception. Due to the evil influence of Saturn, the earth experiences an adverse situation. Again the earth is filled with fruits and crops under the good effect of Saturn. The Shani Dev is the deity of the natural planet. Under the auspicious influence of Shani Dev, personal and overall evils are removed. For this reason, we should worship Lord Shani for the welfare of the individual and society as well as of the entire world.

- Let's give our opinion about the worship of Shani Dev by completing the table 'Influence of Shani Dev'.

Table 2.11: Influence of Shani Dev

I agree with the saying 'If we worship Shani Dev, the world's well-being becomes possible'	Agree	Don't Agree
Causes:		

- Pot is a compulsory item in the worship of Manasa Devi and Shani Dev. We have learnt about different puja pots in our previous classes. Let's make a puja pot according to one's choice. Then fill in the table 'welfare pot' below with the information about puja pot and the welfare aspect of that puja.

Table 2.12: Welfare pot

I made the pot of the worship	Beneficial aspects of that worship

Section Three

Pilgrimage Sites



- Let's read the following story

The Story of Sati Devi's Birth and the Daksha Yajna

Once there lived a very mighty king named Daksha in ancient times. He got the power to dominate the Prajapatis under the boon of Brahma. Once he satisfied Devi Mahamaya in penance and sought the boon that the Mahamaya be born in his house as his daughter. Devi Mahamaya agreed to fulfil this prayer but added a condition if Daksha would do any injustice to her, she would sacrifice her life. Then Sati was born in the house of King Daksha and Queen Prasuti. They had sixteen daughters. Among them, Devi Sati was the human form of Devi Mahamaya. Later, Sati Devi got married to Mahadev. Meanwhile, Shiva, the son-in-law did not respect Daksha Raja at all.

Once the gods arranged a great Yajna. When Daksha came there, all the Prajapatis stood and honoured him, but Shiva did not stand. Daksha felt greatly humiliated at the behaviour of his son-in-law Shiva. Enraged Daksha returned home and organized Brihaspati-Yajna. All his daughters were invited there with their husbands. Only Sati and Shiva were not invited. Sati being enraged with this discriminatory behaviour of her father attended the Yajna alone without any invitation. Arrogant Daksha then insulted Sati. He started to defame Shiva in front of Sati. After hearing her husband's reproach , Sati sacrificed her life at the Yajna place. Mahadev Shiva got very angry after knowing this. He tore off lock of his hair in grief and anger and threw it on the ground. From that torn hair lock there appeared Virbhadrā. Being accompanied by Shiva's attendants Virbhadrā arrived there and ruined the yajna. Daksha's head was cut off by Virbhadrā's weapon. Then Shiva came to the Yajna place and taking Sati's dead body on his shoulder he started the devastating dance. The world was about to be into the abyss in the frenzy of his dancing. To protect from this situation, Vishnu dismantled the body of Sati on Shiva's shoulder with the help of His Sudarshan Chakra. Sati's body was dismantled into fifty-one pieces. All the fragments fell in different places in India. The places where Sati's body fell are known as Shaktipeeth or Mahapeeth.



Figure: Shiva performing the Tandava Dance.

- Let's collect information related to the major Shaktipeeths and their locations using books, interviews, internets etc. in the light of this story and prepare the list of 'Locations of Shakti Peetha'.

Table 2.13 Location of Shaktipeeths

Major Shaktipeeths	Location

- Let's present the list using any medium like multimedia, poster paper, etc

The major Shaktipeethas that we have enlisted are the pilgrimage sites for the Hindus because the dismantled body parts of Devi Sati fell here. Besides, due to the birthplace of various great men, temples, ashrams, historical places mentioned in the scriptures, etc. a place becomes a pilgrimage site. These pilgrimage sites are also called Dharmasthans. These Dharmasthans are religiously sacred places, the places for worship. Many great people appeared in Hinduism. Many institutions have been built around them and their religious ideologies. The devotees assemble there to attain punya (virtue)

and to practise religion. Besides, various festivals of Hinduism, various programmes based on the lives of great men are also celebrated there. Different infrastructures including housing are built there for various necessities. All these places together are called Dharmasthana.

Again, various infrastructure including temples are built in a holy place or pilgrimage site related to the mythological stories of Hinduism. There practice of religion also goes on. Various festivals are held and many visitors and devotees also gather. These places are also called Dharmasthana.

There are many religious places for the Hindus in India. Bangladesh has also some of them; Satsanga in Pabna, Orakandidham of Harichand Thakur, Chaitanya dev's ancestral home in Sylhet, Chandranathdham at Sitakund, Kheturidham in Rajshahi, Baradidham of Loknath Brahmachari in Narayanganj, etc. are few of them. Now, we will learn about six Shaktipeethas based on the mythological story of Daksha Yajna and four famous Dhams of India, popularly known as Chaturdham.

Six Shaktipeethas of Bangladesh:

The dismantled body of Devi Sati made fifty-one Shaktipeethas. Six of them are located in Bangladesh. The names of these Shaktipeethas are Sugandha, Bhavani, Jayanti, Mahalakshmi, Aparna and Jessoresswari, Mahalakshmi, Aparna and Jessoresswari.

Sugandha Shaktipeetha

The location of Sugandha Shaktipeetha is on the west bank of the river Sugandha in Shikarpur village of Ujjipur Upazila of Barishal. The nose of the Devi Sati fell here off. Since nostrils are related to smelling, the Peetha was named Sugandha. It is written in Bharatchandra Roygunakor's Annadamangal Kavya that-

সুগন্ধায় নাসিকা পড়িল চক্রহত্তা।
অ্যৰ্ষক তৈরেব তাহে সুনন্দা দেবতা॥

On the other side of the river, there is the temple of Shiva's Bhairav Avatar 'Tryambaka'.

According to legend, the temple is about five thousand years old. A new temple has been built here in place of the old one. Devi Sugandha is housed in the main sanctum under the highest spire of the new five-spired temple. Devi is worshipped here as 'Ugratara' locally.

The goddess is worshipped here daily. Again during every new moon, a special puja is held. The biggest festival of Sugandhaeeth is Shiv Chaturdashi. Then the Shiva puja is performed with great festivities. Many pilgrims and visitors come here from far and wide.

One has to go to Islabi by bus from the Nathullabad bus stand of Barishal City. From there one can go to Sugandha Shaktipeeth by a rickshaw-van easily.



Sugandha Shaktipeetha

Bhavani Shaktipeeth

Bhavani Shaktipeeth is located on Chandranath Hill in Sitakund Upazilla of Chattogram district. Chandranath Hill is about four kilometres east of Sitakund Bazar. On its summit is the location of Bhavani Shaktipeeth, which is well known as Chandranath Shaktipeeth to the locals. The Bhairav Avatar of Shiva is worshipped as 'Chandrashekhar' beside the



Bhavani Shaktipeeth

Bhavani Shaktipeeth. It is told in the Annadamangal Kavya that-

চট্টগ্রামে ডানি হস্ত অর্ধ অনুভব।
ভবানী দেবতা চন্দ্রশেখর ভৈরব ॥

The natural beauty of Chandranath Hill is very charming. The height of this hill is more than 1000 feet above sea level. There is a hilly forest all around. On the western side of the mountain, there is the vast sea. One has to climb the highest peak of the hill step by step after taking a rest. Apart from this Bhavani Shaktipeeth, there are Chandranath Shiva temples, temples of some great sages, Dharamshala etc.

Many saints-sages and devotees come here from abroad. The devotees assemble here to seek redemption or purification of mind. The goddess is worshipped here daily. The largest festival of Bhavani Shaktipeeth is Shiva Chaturdashi. A fair is held on the occasion of the festival. Devotees and tourists from home and abroad attend the festival. Sitakund bus stop can be reached by Dhaka-Chattogram bus from Alonkar or Kadamtali point of Chattogram. From there by can go to the foothills of Chandranath Dham by tempo or auto-rickshaw. By climbing the long stairs towards the peak of the hill, the Devi Peethsthana becomes visible.

Jayanti Shaktipeeth

The Jayanti Shaktipeeth is located in the village Kalajor Baurbhog of Sylhet district. The left thigh of Devi Sati fell here. 'Kramadiswar', the Avatar of Shiva is worshipped beside the Jayanti Shaktipeeth. It is told in the Annadamangal Kavya that-

জয়ন্তায় বাম জঙ্গা ফেলিলা কেশব।
জয়ন্তী দেবতা ক্রমদীশ্বর ভৈরব॥

There is a stone block in a rectangular shallow pit in this Peetha.



Jayanti Shaktipeeth

The stone is also rectangular in size. There is a legend that the stone is the transformation of Sati's left thigh. It is the belief of the devotees that Devi Jayanti and the Bhairav Kramadiswar coexist in the same well. After knowing the miracle of the stone, an unidentified Zaminder built a temple here. There is a shallow well beside it. Its water is very clear. The devi is worshipped with that water.

Natmandir, Shivmandir and a Dighi with cemented floors have been constructed here around the Peethasthan. Mother is worshipped here on the first and second day of the month of Chaitra every year. Many visitors and devotees come here from home and abroad.

If one wants to come here, she/he has to go to Chatulbazar by bus from Sylhet, from Chatulbazar to Shalaighat to Kalajor village by auto rickshaw. This is where one can have a look of the Devi.

Mahalakshmi Shaktipeeth

There is one more Shaktipeeth in Sylhet known as Mahalakshmi. This Peeth is located in Jainpur village on the western side of the Sylhet - Fencuganj highway in Dakshin Surma, three kilometres



Mahalakshmi Shaktipeeth

northeast of Sylhet city. Here the throat of Devi Sati fell. for this, it is also called Griba- Mahapeeth. Devi's throat fell on a stone-rock. That stone-rock is worshipped as the goddess. Mahadev Bhairav is worshipped here as Sarbananda. It is told in the Annadamangal Kavya that-

শ্রীহট্টে পড়িল গ্রীবা মহালক্ষ্মী দেবী।

সর্বানন্দ ভৈরব বৈভব যাহা সেবি॥

A new temple has been built here instead of the old one. This new temple is well-crafted, spacious and beautiful. The Navratri festival is celebrated here with many festivities. Many devotees come here from home and abroad during that time.

This shrine can be reached by going three kilometres by rickshaw, van or auto-rickshaw along the Moglabazar road from the Central bus terminal of Sylhet.

Aparna Shaktipeeth

Aparna Shaktipeeth is located at Bhavanipur village of Sherpur upazila of Bogra. Devi's left ankle or left ear fell here. Bhairav, the Avatar of Mahadev, is worshipped as Bamana. It is told in the Annadamangal Kavya that-

করতোয়া তটে পড়ে বাম কর্ণ তাঁর।
বামেশ তৈর দেবী অপর্ণা তাঁহার ॥



Aparna Shaktipeeth

There are many ponds in this Peethsthan. Shankhari Pond is the most famous of them. There is a legend that Devi appeared before Maharani Bhavani wearing bangles made of conch shells. Devotees bathe here in this pond for atonement. The Peethsthan includes a Shiva Mandir, Natmandir, Gopal Mandir and Bhojonshala. Durgapuja, Shyamapuja, Ramnabami, Maghipurnima, etc. are celebrated here with many festivities. Many visitors and devotees come here from distant places. One can reach this Shaktipeeth by bus from Bogra to Sherpur and by rickshaw or van from Sherpur.

Jessoreswari Shaktipeeth

Jessoreswari Shaktipeeth is located at Ishwarpuri village of Shyamnagar upazilla of Satkhira. Jessoreswari means the goddess of Jessore, i.e. the devi of Jessore. Devi's palm and feet fell here. The Avatar of Mahadev Shiva is worshipped here as 'Bhairav Chanda'. Here, the main temple, Shiva temple, and a pond all are triangular. Daily puja is offered here in this Peethsthan. The largest festival is Shyamapuja. A fair is held during the puja festival. Many devotees of different religions from far and wide take part in this festival. The location of mosques, churches etc. next to the temple proves that universality.

After coming to Shyamnagar from Satkhira central bus terminal by bus. One can reach Jessoreswari Shaktipeeth by rikshaw or van.



Jessoreswari Shaktipeeth

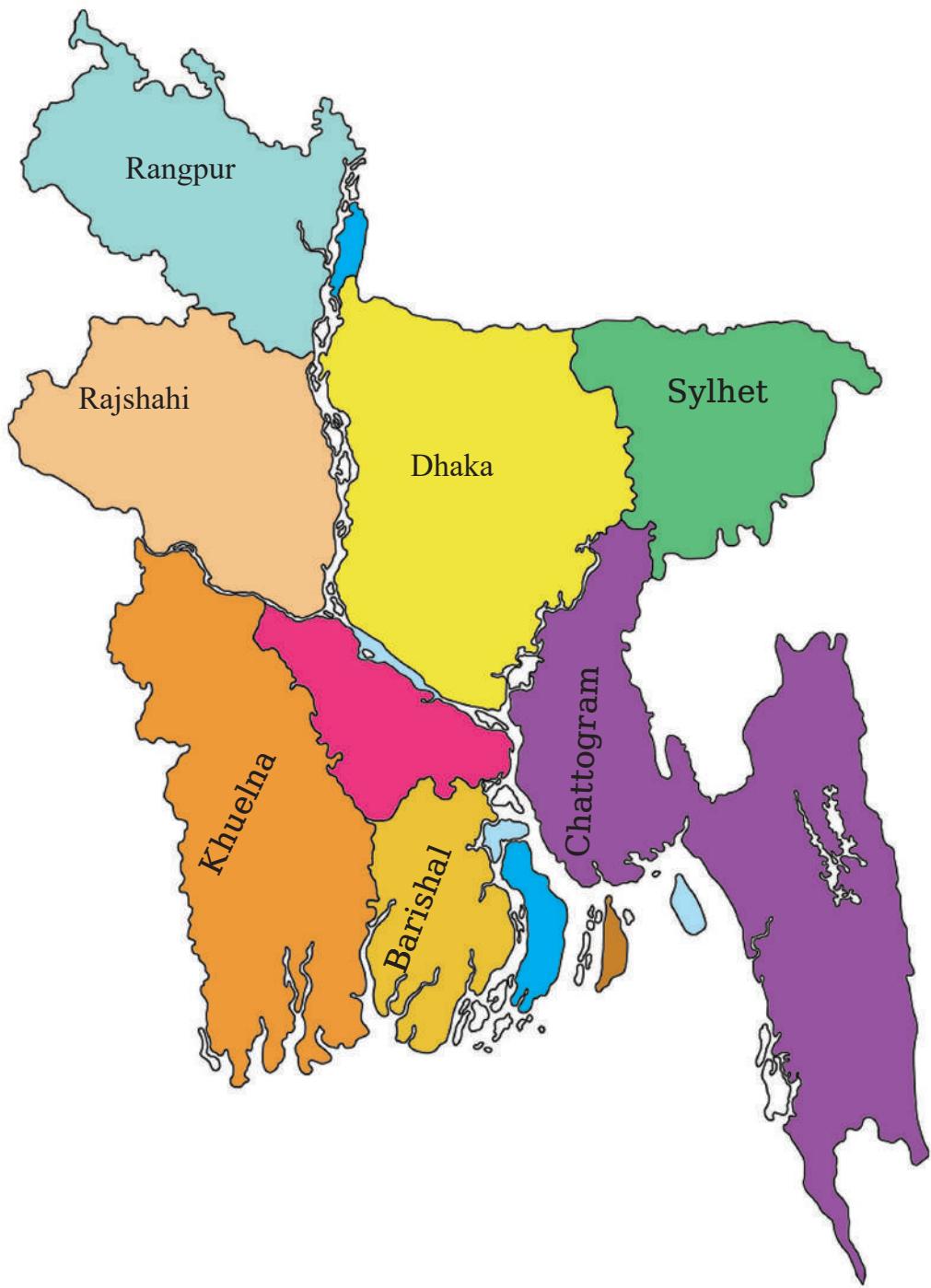
- Let's discuss the names and main features of these Shaktipeeths in groups/pairs and write in the table 'Characteristics of Shaktipeeths' below.

Table: 2.14 Characteristics of Shaktipeeths

Serial	Shaktipeeth	Characteristics

Pilgrimage Sites

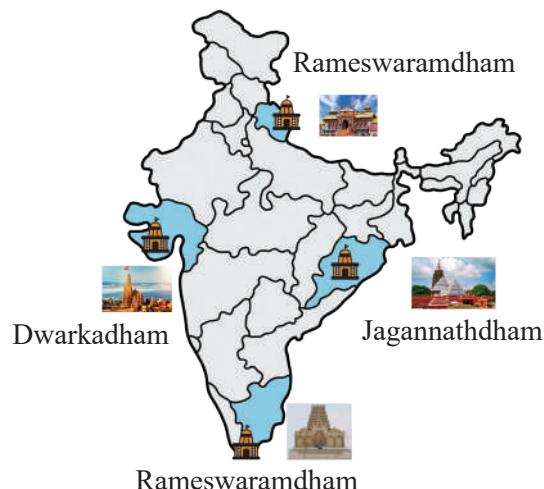
- Let's mark the locations of six Shaktipeeths on the map of Bangladesh and do the task on the 'Shaktipeeth on the Map' table.



Chaturdham

The literal meaning of ‘Dham’ is an abode or a shelter. In religious terms, ‘Dham’ is the abode of the deity. It is also called the holy land associated with miraculous religious stories or the lives of great persons. Devotees come to the ‘Dhams’ for the atonement of their sinful deeds, attainment of virtue, and above all to enjoy pure serenity. After coming here the complexities and dilemmas of the mind of the living beings can be removed. Therefore, ‘Dhams’ are called Punyabhumi (holy land), Tirthakshetra (pilgrimage sites) or Mokshabhumi (land of salvation). The temple is built around the position of the main deity of the ‘Dham’. Again accommodation, kitchen, canteen and Dharamshala, etc. are provided there for the convenience of the visiting devotees. All these institutions are collectively called ‘Dham’.

There are references of many ‘Dhams’ in Hinduism. Four of them are the most prominent. These are Badrinathdham, Rameswaramdham, Dwarkadham, and Jagannathdham. All these are collectively called ‘Chaturdham’. The four Dhams are located on the four borders of India, i.e. North, South, East and West. If the map of India is bisected lengthwise and a mathematical plus (+) sign is drawn, the vertices of the arms of the sign are the positions of the four Dhams. The Badrinathdham is located on the northern border, Rameswaramdham is on the southern border, Dwarkadham is on the western border, and Jagannathdham is on the eastern border of India. According to mythology, Badrinathdham is associated with the Satya Yuga, Rameswaramdham with the Treta Yuga, Dwarkadham with the Dwapara Yuga, and Jagannathdham with the Kali Yuga. Apart from these pilgrimage sites, the Dhams are also attractive as tourist spots.



Four Dhams in India

Badrinath Dham

Badrinath is a town in Chamoli district of Uttarakhand, an Indian state. Badrinath Dham is located on the bank of the river Alakananda. The Dham is situated at an altitude of three thousand meters above sea level. Lord Vishnu is worshipped here as Badrinath. The locals call this Dham ‘Divyadesham’. They believe that Lord Vishnu is in an awakened position here.

One has to cross a long staircase to enter the main temple. The temple is divided into three sections-Sabhamandap, Darshanmandap and Garvagriha (Sanctum). The four-armed idol of Badrinarayan is installed under the canopy in the Garvagriha. The height of this touchstone statue is one meter. The upper two hands are seen holding conch and chakra. The lower two hands are in Yoga Mudra and Padmasana.

There is Nara Parvata on one side of the temple and Narayana Parvata on the other. There is a hot spring named Taptakund. It is the belief of the devotees that, bathing in the water of this Kund cures diseases. The environment surrounding the Badrinath Dham is very pleasant due to the hilly area and the flowing river Alkananda. It becomes more beautiful in the illuminated environment at night.

According to the folklore, Shankaracharya established this temple. He rescued the idol of Badrinath from the river Alkananda and installed it in the temple. The number of devotees increased since then. According to mythology, the actual name of the Badrinathdham is Badarika-dham or Badrikashram. In Sanskrit, the word ‘Badri’ means plum or jujube. Lord Vishnu sat in meditation in the acute cold areas of the Himalayas. Devi Laksmi protected him in the form of the Badri tree. Being pleased by the devotion of Laksmi, Lord Narayan named this place Badrika Ashrama. Later on, it became known as Badrinath Dham.

Here, the festival of ‘The Emergence of Ganga’ is celebrated pompously. This festival commemorates the emergence of the goddess Ganga from the Himalayas to the Earth. Hrishikesh in Uttarakhand can be reached by train from Howrah station in Kolkata, India. One can make a look of the idol of Badri Narayan by reaching Badrinathdham by public transport. Millions of visitors visit here to make a look of the idol every year. It is worth maintaining that, Badrinath Dham is open for six months (end of April to end of October) for visitors in a year. The temple remains closed for severe cold weather for the remaining six months.



Badrinath Dham

Rameswaram Dham

The Rameswaram Dham is located on the island Pamban in Ramnathpur district of Tamilnadu state in India. Pamban Island is connected with the mainland of India by a bridge. Sri Lanka is only forty kilometres away from this island of South India. There is the Bay of Bengal on one side and the Indian Ocean on the other. The Shivalinga which is worshipped in the Garvagriha (Sanctum sanctorum), is known as Jyotirlinga. Along with Rameshwaram, Rameswari, i.e., Devi Parvati is worshipped here. The temple has twenty-two wells, which are known as kund. Each of the kunds has different features including water temperature. The devotees believe that bathing in the water can cure them.

The name Rameswaram is derived from Lord Rama. Rama+Ishwaram=Rameshwaram. Therefore this Dham is named after Lord Rama. According to the Ramayana, Ramchandra gathered on this island with his monkey army before rescuing his abducted wife from Lankeswara Ravana. After rescuing Sita, they united at the same place. Shivalinga is worshipped there for the atonement of killing Ravana. That Lingam is the famous Jyotirlinga. Apart from the daily puja, various festivals are celebrated here.

Direct train for Rameswaram is available from the Howrah station of Kolkata.

Dwarka Dham

Dwarkadham is located in the Dwarka district of Gujrat in India. Dwarka is one of the oldest cities in India. Dwarka has been derived from the word Dwar. Dwar means door. Dwarka city was protected by the combination of many doors. Hence the name of the city is Dwarka. Dwarka temple is at the confluence of the river Gomti and the Arabian Sea. Here, Lord Narayan is worshipped as Dwarkadhish. Shankaracharya established this temple. Dwarka temple got submerged in seawater



Rameswaram Dham



Dwarka Dham

many times. It was rebuilt later. At present, the renovated temple is visible.

According to mythology Sri Krishna was the king of Dwarka. As a king, he is called Dwarkadish. He built this city by reclaiming twelve Yojana (96 square kilometres) from the seawater.

After reaching Ahmedabad by railway from Howrah station of Kolkata one can reach Dwarkadham by train from Ahmedabad.

Jagannath Dham

Jagannath Dham is located in Puri district of Odisha state, India. Its location is in a scenic environment on the shores of the Bay of Bengal. Jagannath means the lord of the world. Lord Narayan is referred to as Jagannath.

Jagannath Dham is built around the Jagannathdev temple.



Jagannath Dham

There are four gates to the wall of the temple. These are lion-gate, elephant-gate, horse-gate and tiger-gate. There is a long staircase to get into the main temple.

There is a mythology behind the construction of the idol of Jagannathdeva. A Krishna devotee king Indradyunma wanted to worship Lord Vishnu, but he was indecisive about which idol to worship. Right at that time, Lord Krishna appeared before Indradyunma and ordered him to build an idol out of a log washed up on the shore of Puri. Meanwhile, an old Brahmin appeared before Indradyunma and took the responsibility to make idols out of the log. He started making the idols with the condition that none can stop him till the construction of the statue becomes over and closed the door of the building house. Meanwhile, before the completion of the idols, the king became restless and opened the door of the room and found that the arms and legs of the idol were yet to complete. The artist was also found absent. The artist was basically Devshilpi Vishwakarma. Later on, that unfinished idol is worshipped as Jagannath in Jagannath Dham.

Besides Jagannathdev, there are idols of Balarama and Subhadra, Krishna's brother and sister.

A total number of twelve festivals are celebrated at Jagannath Dham in Puri round the year. The biggest festival is the Ratha Yatra of Jagannathdev. Ratha Yatra takes place on the second tithi of Shukla Paksha of the month of Ashada. On that day, the idol of Jagannathdev was taken out in a chariot. Besides, the idols of Balarama and Subhadra are also carried in the chariot. Devotees pull the chariot tied it to a rope. The chariot is pulled back after seven days. This is known as ‘Ultorath’. Millions of devotees attend the Rath festival.

Jagannath Dham of Puri can be reached by train or by bus from Howrah of Kolkata.

- Let's fill in the table 'Shaktipeeth Darshana'

Tabel: 2.15 Shaktipeeth Darshana

Reasons why I feel it necessary to travel to Shaktipeetha

- Let's make a tour plan in pairs/groups to visit a pilgrimage site/shrine we want to visit.

Tabel: 2.16 A tour plan to visit a pilgrimage site

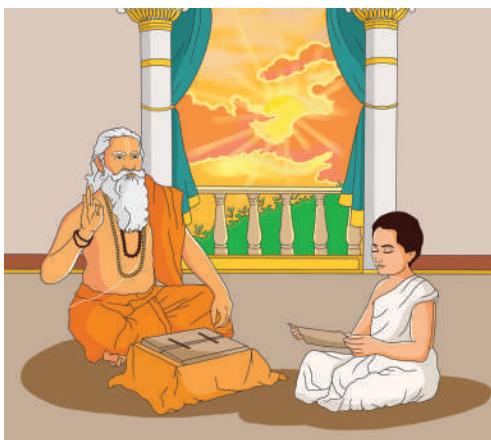
Where to go:	Reasons to go:
How to go:	What to do:

- Let's write the tour plan on a large piece of paper and present it before everyone.

Chapter Three

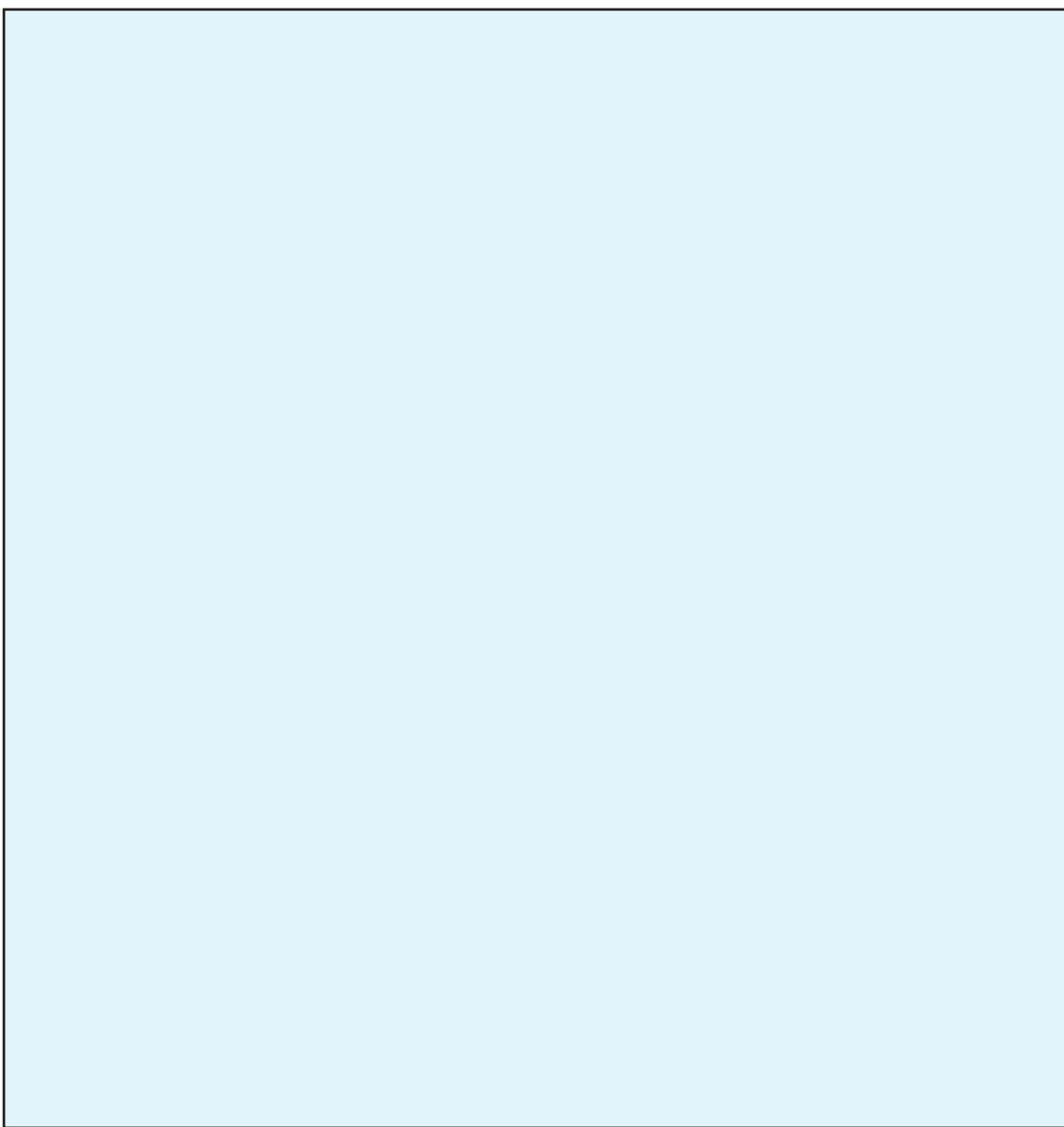
Section One

Practice of Values



- Look at the pictures above in the box closely and write in one or two words below the picture what is happening there. As seen in the pictures we also do lot of such works. Now we will write a story of our own life similar to the above incident in the box below and present it to the class.

Tabel 2.11 I am for others



Every animal grows up in the form in which it is born, and passes its life in the same way. The duckling becomes a duck, grass grows from the seed of grass. However, it is different for humans. To be recognized as a human, one has to acquire humanity. This humanity is a collection of some virtues. One of them is values. Again, the values through which people can judge good and evil, right and wrong and behave in the light of those values, are called moral values. We have seen some examples of such moral values in the pictures shown above. We have learnt ‘truthfulness’ in the story of Satyakam, ‘love for fraternity’ in the story of Rama-Lakshmana, and ‘devotion to the elders’ in the

Practice of Values

story of Karna. Humans have many other moral values such as generosity, forgiveness, dutifulness and justice, etc.

- Many of such moral values work in me too. Let's complete the 'My Moral Values' chart by writing three moral values that I bear within myself.

Table 3.2 : My moral values

1.
2.
3.

- Let's enlist some more moral values that my classmates and I know.

--	--

There are many stories related to values in Hindu scriptures. Here we will learn about self-dignity, piety, diligence and duty to parents.

Self- respect

A student was afraid of mathematics. As a result, he did not do well in the exam. One day, the teacher called him and gave him some minor mathematical problems. He solved many of them. Being happy, the teacher said, "You can do maths well. You can do even better if you want." Being encouraged by the teacher, The student became interested in mathematics. The teacher also would help him in solving maths occasionally. Within a few days, the student's fear of math was over. He found that he could solve the problems easily. It increases his selfrespect. This is called self-dignity. The student thought of trying a little more. Thus the student became an expert in mathematics. His excellence is the result of his self-dignity. Actually he had the hidden qualities to do well in mathematics. The teacher only helped him to awake his self-respect for himself "I can". However, it is not always true that someone will need help from others to build self-esteem. To develop self-respect, it is necessary to know one's true identity and use one's highest capacity.

The word 'Atmasraddha' means to respect oneself. This requires having good self-esteem. Every person has some innate special abilities, skills and characteristics. One has to know about these abilities well to develop self-respect. One needs to understand one's limitations. Also, a self-respected person does not diminish his glory by temporary failures. He never feels inferior because she is not like others. Such type of people love themselves. It is told in the Holi Gita-

“উক্তরেঁ আত্মনাত্মানঁ নাআনমবসাদয়েঁ
আত্মেৰ হ্যাত্মনো বন্ধুৱাত্মেৰ রিপুৱাত্মনঃ।”

(Gita-6/5)

Meaning: Help yourself to save yourself. Never feel low. Then you will be your friend. Otherwise, you will be your own enemy.

That means one has to save oneself by self-respect. Never lose self-respect. Self-respect is the friend of a man. Lack of self-respect is the enemy of a man. One should never degrade oneself. Never think that, You are a sinner, an inferior, a fallen or a helpless. A self-respected person considers self-respect as the absolute resort and carefully keeps them aloof from bad company, bad words etc.

Self-respect is needed not only in personal life but also in national life. Otherwise, a nation can not get proper freedom. One needs to know the history of one's nation. One has to keep sufficient information about collective characteristics and be aware of national philosophy. The present and the future course of actions will be determined. on it. Thus a self-respected nation can move ahead.

We can get an excellent example of self-respect in the life of Sita in the Ramayana. Now we will know the story of Sita.

King Dasharath decided to make his eldest son, Rama, the king. However, Kaikeyi opposed. Rama had to go into exile for fourteen years because of her trickery. His wife

Sita and brother Lakshman accompanied him. After thirteen years of exile, one day, Ravan, the king of Lanka, came to Sita in disguise. In the forest, Sita was alone in the cottage. Sita arranged food for the guest. Ravana introduced himself and proposed to her to leave life in exile and accompany him to Lanka. Sita rejected his offer with utter hatred. Ravana then took Sita into a maya chariot by force and went to his kingdom.

Ravana tried to subdue her with the utmost trickery. Being unable to convince her, he imprisoned her in the Ashokavan among the demons. Meanwhile, Rama was looking for Sita. One day, Hanuman came to Rama with the news of Sita and a ring from Lanka. Later, Rama and Lakshman arrived in Lanka and a fierce battle took place between Rama and Ravana. Being defeated in the war, Ravana was killed with all his lineage. Hanuman brought Sita before Rama from the Ashokavan. However, Rama was unwilling to receive her. Humiliated Sita entered the pyre of fire. She said, "If I am virtuous and devoted to Rama, then Lord Agni himself will protect me". Agnidev himself protected Sita and requested Rama to accept her. Rama accepted Sita. Later, Rama, Sita and Lakshman returned to Ayodhya.



Sita entering underworld

Ramachandra assumed the throne. The days were passing by in happiness. Sita became pregnant by this time. Though Rama was unsuspecting, he learned that his subjects had doubts about Sita's character. For the satisfaction of his subjects, Rama sent his pregnant wife into exile. Sita took refuge in the ashram of the Valmiki Muni. There Sita gave birth to Lob and Kush. Balmiki helped them memorise the Ramayana, his own write-up. Meanwhile, King Ramachandra organized the Ashwamedha Yajna. Kush and Lob attended the Yajna with the invited Valmiki Muni and sang the Ramayana song. After listening to their song, Rama asked Valmiki Muni about their identity. Valmiki Muni replied that they were his sons.

Valmiki Muni returned to his Ashram with Lob and Kush. Ram sent a message to Valmiki to reaccept Sita- if Sita is innocent, she should undergo self-purification with Valmiki's orders and swear an oath in front of everyone. Valmiki agreed to this proposal. At his order, Sita returned to Ayodhya with Lob and Kush. The next day, it was the time to prove her purity in front of everyone. However, she refused to allow herself to be humiliated any more. Self-respected Sita uttered before everyone that, if she was virtuous and did not think of anyone other than Rama, then let the earth be divided and embrace her. At once the earth got divided into two parts. Devi Basumati came up in a wonderful chariot drawn by snakes. She took Sita in both of her hands and seated her on the throne. Then she entered the underworld along with Sita. King Ramchandra and his subjects began to wail in grief.

In this story, we see that despite being devoted to Rama, Sita had to face questions repeatedly, take tests and even get punished. There we found her tolerance and patience. When at last she could not bear any more insults, she showed her self-respect. She withdrew herself from the disrespectful positions out of self-respect.

- Put a tick (✓) on those following statements which are the characteristics of self-respect and put a cross (✗) to those which are not

Tabel 3.4: Self-respect introduction

Statement	tick (✓) cross (✗)
Self-respected people are aware of their faults	
Self-respected gives people confidence.	
A self-respected person never bows down to anyone.	

A self-respecting person respects only himself/herself.	
Practising self-respect in national life improves a nation.	

Righteousness

Dharma or religion is what keeps us on religion the path to goodness. The word ‘Dharmanishta’ means sincere devotion to religion, deep trust and unwavering faith. A devoted person leads a beautiful, orderly and holy life with the spirit and faith of truth, justice and goodness in their heart. In response to why we practise Dharma, it is told in Hinduism that, ‘আত্মোক্ষায় জগন্নিতায় চা’— For salvation and welfare of the world. Dharma is the totality

of some moral values. What is moral

is Dharma and what is immoral is Adharma. A devoted person is called a pious person. A pious person may suffer for a short period in the world, but attain peace at the end. In ancient times, there lived a king named Harishchandra in Koshala. He loved his subjects very much. He was famous for piety, honesty, charity, meditation and justice. Anyone would get anything from him. For this reason, he was well known as Danveer (Donor). His name and fame spread in heaven and earth. One day at Indra’s assembly, the sage Vishwamitra heard of Harishchandra’s charity from Valmiki Muni. The sage desired to check what kind of donor Harishchandra was.

Meanwhile, the dance of the five Apsaras was disrupted at the assembly of the god Indra. He became infuriated and cursed them that they would be captives of sage Vishwamitra. Then the Apsaras with closed hands asked Devraj to know the way of getting their freedom. Devraj Indra assured them that they will get freed by King Harishchandra. The Apsaras started to live in human form and in the



Shiva was crying with her dead child

abode of Vishwamitra. These Apsaras used to break the branches of trees every day while picking flowers of Tapobana. Sage Vishwamitra was very angry at this incident and tied the five women to the branches of a tree. One day, King Harishchandra came near Tapobana for hunting. Seeing him, the imprisoned Apsaras started screaming. King Harishchandra freed them and they went to heaven.

When Vishwamitra came to know about this incident, he became very angry with the king. He rushed to the King's assembly. King Harishchandra bowed before him and requested him to take a seat. Being agitated Vishwamitra asked, With whose permission did you release the girls whom I tied up. King Harishchandra confessed his wrongdoing and begged pardon. He also assured him of donating what he wanted. Vishwamitra took this opportunity to test Harishchandra's benevolence. He wanted the entire kingdom of Harishchandra. Then he asked for seven crore gold coins as dakshina for the king's crime. The king immediately asked the treasurer to bring seven crore gold coins from the treasury. The sage told Harishchandra that as he had donated the entire kingdom, the treasury was no more of him. The sage Vishwamitra reminded him that he had lost his right be a king and ordered him to bring money from somewhere else and give him Dakshina. He also ordered him to leave the kingdom with his Queen Shaiva and son Rohitashva. The shameful king sought seven days from Vishwamitra for repayment. He left the royal dress and went to Kashidham with his wife and son. There he sold Queen Shaiva to a man for four crore gold coins. Prince Rohitashva started crying from behind touching his mother's clothes. At Shaivya's request, the man took Rohitashva with him. However, he told them that he would provide food for one. Later, Harishchandra sold himself to a cremation-chandal for three crores of gold coins. Thus he gave Dakshina to Vishwamitra. In this way, King Harishchandra became a dom (cremation man) and his queen and son remained slaves in other people's homes.

Thus some days passed by. One day while picking flowers, a snake bit Rohitashva. He died at once there. Seeing the death of the son, Shaiva was crestfallen. The son of love, whose face would help her forget all sorrows, was no more! She started mourning in deep sorrow. She started crying by the name of her husband. She took her son's dead body in her arms and brought him to the cremation yard.

It was a day of horrible disaster. It was a dreadful night. The sky was overcast with black clouds. Harishchandra was standing in the cremation yard and collecting money from the people who came to the cremation ground. Shaivya came to the crematorium with her dead son. Harishchandra said to her, "I cannot burn this dead body unless I get fifty coins. Go to another place." Shaivya was a maid servant of another person. How would she get the money? In grief, she started crying in the name of Harishchandra. At that time there was a lightning strike. In that light, Harishchandra could recognize Shaivya and his dead son Rohitashva and started weeping. Shaiva also recognized the king in the outfit of a Dom and fell at his feet. Both of them started crying loudly over their dead son Rohitashva. They said while crying, "O Lord! We've given what we have.

You showed this day in return! So, we will no longer keep this life any more. We'll both sacrifice our lives on our son's pyre." So, they arranged a pyre of sandalwood and placed their son Rohitashva's dead body on it. Both parents lay down on both sides. Now they were about to set fire to the pyre, right at that moment Dharmaraj himself appeared there and said, "O Rajan! Even the gods are pleased with your devotion to Dharma and Truth. You are truly righteous and truthful." Dharmaraj put his hands on Rohitashva's dead body and he survived. Then sage Vishwamitra appeared there and said, "Harishchandra!, your examination is over. You are truly munificent and be blessed in your life. The glory of your devotion and sacrifice will be written in the letters. Take back your kingdom. Going back to your kingdom, enjoy the happiness with your wife and son and devote yourself to the welfare of the people".

- Let's write the 'Characteristics of Piety' in three points.

Table 3.5: Characteristics of Piety

1.
2.
3.

Even today, the story of King Harishchandra has a place in everyone's mind for his piety. He did not deviate from the path of religion even after leaving his kingdom, wife and son. He is respected by all for his piety.

Perseverance

There are obstacles in the way of life. Perseverance means trying, again and again, to achieve success in a work by overcoming these obstacles. Perseverance, the moral quality is developed by combining the qualities like effort, initiative, sincerity, hard work, patience, tolerance, integrity, etc. The things that are great, beautiful and benevolent in the world have been achieved through perseverance. So, perseverance is the key to the progress of human civilization. People become great and can do the impossible tasks by virtue of perseverance. Poet Kaliprasanna Ghosh said—

পাঁচজনে পারে যাহা,
তুমিও পারিবে তাহা
পার কিনা পার কর যতন আবার
একবার না পারিলে দেখ শতবার।

Here we will know how people make the impossible task possible through perseverance from the story of perseverance of Bopadeva Goswami.

About a thousand years ago schools were called Tol in ancient India. Bopadeva Goswami, an inhabitant of Maharashtra, used to study in Tol. But he was the most inattentive student in the class. Bopadeva could not even understand the grammatical rules that the teacher used to teach in the class. He couldn't even remember them. Because of this, he was constantly insulted in the Tol. the teacher was very annoyed at his stupidity. He got angry and told Bopadeva that it would be better to stop the Tol than to allow such an nuisance in the Tol. One day expelled Bopadeva from the Tol. He told him not to come to the Tol again. Byopadev bowed his head and left the Tol with a heavy heart overflowing with grief. He became very frustrated after being expelled from the Tol. He kept thinking, "I am really a bad student. I don't have any knowledge. I think that I can't continue my education. But I want to remember all the grammar rules. I want to understand the lessons from the class. But I do not remember anything! I don't understand anything." Bopadeva wandered in different places in sorrow. One day he was very thirsty. He went to a pond which had a Ghat (landing place of a pond) made of concrete. After drinking water, he sat on the edge of the pond. Suddenly, he saw a round hole in the stone of the Ghat. The stones of the pond's concrete Ghat are all in good order. That hole is like a round disc only in a certain place. The question arose in his mind, How was such a hole created on such a hard rock? He began to search for the answer to this question in his mind. At that time, a woman came to that Pukur Ghat (landing place of a pond) of the pond. She had an earthen pitcher in her waist. She filled the pitcher with water and put it in the hole of the stone. Then the woman went home with the pitcher full of water.

Bopadeva then realized that a water-filled earthen pitcher was kept repeatedly in a certain place of the concrete made Ghat day after day and the friction of the pitcher created a pitcher-sized hole in the hard stone. Watching this scene, he thought, "What a surprise! The stone has also been eroded by the constant friction of the earthen pitcher. If there is a hole in the stone for keeping the earthen pitcher day after day, I can also remember and



Concrete is eroded by earthen pitcher

understand the lessons by my repeated efforts.” He asked himself, “Am I too stupid?” He realized that if he tried again and again he would surely be able to gain knowledge of grammar. He left his despair and ran to the teacher. He went and told him about his realization.

The teacher looked at Bopadeva in surprise. Bopadeva's eyes were opened! His mind was widened and learned to think! Until now he wanted to make Bopadeva think again and again. Bopadeva got that lesson from nature. He affectionately embraced the son-like student whom he had expelled from the Tol.

After that, Bopadeva began to study hard to acquire knowledge of grammar. With the help of the teacher, he was able to master the incomprehensible grammar. At one time, Bopadeva himself formulated the Sanskrit grammar. Bopadeva wrote a modern grammar book based on the sources of the grammar which was once completely incomprehensible to him. This famous grammar book of Bopadeva is called 'Mugdhabodha Grammar'. Such comprehensible grammar was then second to none. His main purpose was to simplify grammar. This grammar book written by him was very popular. Bopadeva wrote the 'Kabikalpadrum and his Kamadhenu Tika', 'Muktaphal and Harilila Bornana', 'Shastasloki', and 'Dharmashastra,' etc.

Bopadeva's eyes were opened from humiliation to introspection, from glimpses to viewing insight. The most ignorant student who could not learn his lessons in the class set a rare example of strong determination and perseverance. Bopadeva Goswami's story is a perfect example of how people can overcome all obstacles through sheer perseverance.

- Let's identify one sphere of our life where we want to succeed through perseverance. Explain how to do the work and write in the 'Success Formula' Table.

Tabel 3.6: Success Formula

Duty to parents

Mother and father are our Param Guru (supreme teachers). According to Hindu religion, জননী জন্মভূমিশ্চ স্বর্গাদপি গরীয়সী। That is, mother and motherland are greater than heaven.

About the father it is said in Hindu religion-

পিতা স্বর্গঃ পিতা ধর্মঃ পিতাহি পরমন্তপঃ।

পিতরি প্রাতিমাপনে প্রিয়ন্তে সর্বদেবতাঃ॥

That is, father is the heaven, religion and father is the ultimate austerity. If father is pleased, all the gods will be pleased.

Whatever is done is Karma (action), and the actions that must be practised are called duties. Our sense of respect for duty is called Kartyabyabodh (sense of duty). In mythology, we have seen many examples of duty towards parents. Rama lived in exile for fourteen years to fulfil his father's promise, Bhima did not hesitate to go to the mouth of the demon at the order of his mother. According to the scriptures, children who are not devoted to their parents are undesirable. It is the absolute duty of every child to speak always to their parents softly and humbly. In their old age, they have to retire from working life, and many of them become dependent on others. Just as a child depends entirely on his/her parents in childhood, every child must take responsibility for them in their old age. A child who gets the opportunity to serve his/her parents till old age, is lucky. Every child must please his/her parents with his/her good deeds and character.

- Let's write three such duties that we perform towards our parents in the chart 'My sense of duty'.

Table -3.7 My sense of duty

1.
2.
3.

From the Ramayana, here we will know the story of a son who is dutiful to his parents.

Sindhumi was very devoted to his parents. Both his parents were blind. Muni served his parents with great care. His father was known as Andhakamuni. Sindhumi used to carry his blind parents from one place to another on his shoulder using a Var (a type of Busket). Once his parents wanted to go on a pilgrimage. Son Sindhumi started carrying them on the Var on his shoulder. On the way, the parents became thirsty. Sindhumi went to the river named Sarayu with a pitcher to fetch water for them. Meanwhile, the king of Ayodhya Dasaratha came to hunt in that forest. He was very tired of hunting. Dasaratha then sat under a tree on the bank of that river and took a rest.

While Sindhumi was filling the pitcher with water, the sound reached the ears of King Dasaratha. He could shoot arrows and hunt only by hearing sounds of water without viewing. This is called a Sabdabhadri Bana (word-breaking arrow). King Dasharatha thought the sound of water being filled in the pitcher, was the sound of a deer drinking water. He aimed the arrow at the sound. That arrow pierced Sindhumi. Muni immediately fell after being shot by an arrow. Thinking that he had hunted a deer, King Dasaratha went to fetch it. But seeing this incredible scene Dasharatha felt very sorry. He nursed Sindhumi back to consciousness. Seeing

Dasharatha's repentance, Sindhumi who was about to die did not curse him. At the time of his death, he did not regret his life. Just thinking about the impending suffering of blind parents, his heart was filled with pain. Muni said in deep sadness, "All the responsibilities of nursing and maintenance of my old parents were on me. How can they live without me? How can they bear the mourning of their son's death!" Before dying, Sindhumi said to Dasaratha, "Take me to my parents." Meanwhile, Sindhumi's parents were worried about their son's delay. When they heard the rustling of the leaves, they thought that the son had come! But when they realized that Dasharatha had the dead body of the child in his lap, they cried out in grief. Andhakamuni cursed King Dasaratha to be sonless.

At the time of his death, Sindhumi requested King Dasaratha to take over the responsibility of his parents. Despite the curse of Andhakamuni, Dasharatha took the responsibility of looking after them.

Every person should devote himself/herself to the service of his/her parents with all his/her means. Sindhumi's life is a remarkable example of that. He is still remembered for this sense of duty. His instance is exemplary for all.



Sindhumi carrying his parents

- Let's do the activities 'Mangalmay Udyog' (well being initiatives) step by step.

Let's make the list by observing the daily activities of anyone of our mother/father/guardian.

Table 3.8: Observing the daily activities of guardian

Whose work that I observed	Duration of the whole day	The activities that are done	Whose needs does it fulfil
	Morning to noon		
	Afternoon to evening		
	Evening to night		

Let's make a list of the good things that ensure our well-being as a result of our parents' work. (Emotional and practical needs that she/he meets)

Table 3.9: A list of our well-being

1.

Realizing the needs of the father/mother/guardian, let's make a gift for him/her using our own effort and bring it to the classroom and show it to everyone.

Let's write the feelings of the mother/father/guardian as a comment after receiving the gift.

The gift which is given to them	The reason for giving it	Comment of the parents/guardian

- Let's form an 'Ethics Club' to practise ethical values. After discussing with everyone let's write down the list of Ethics club activities. (Three activities are done and let's write another two according to our choice)

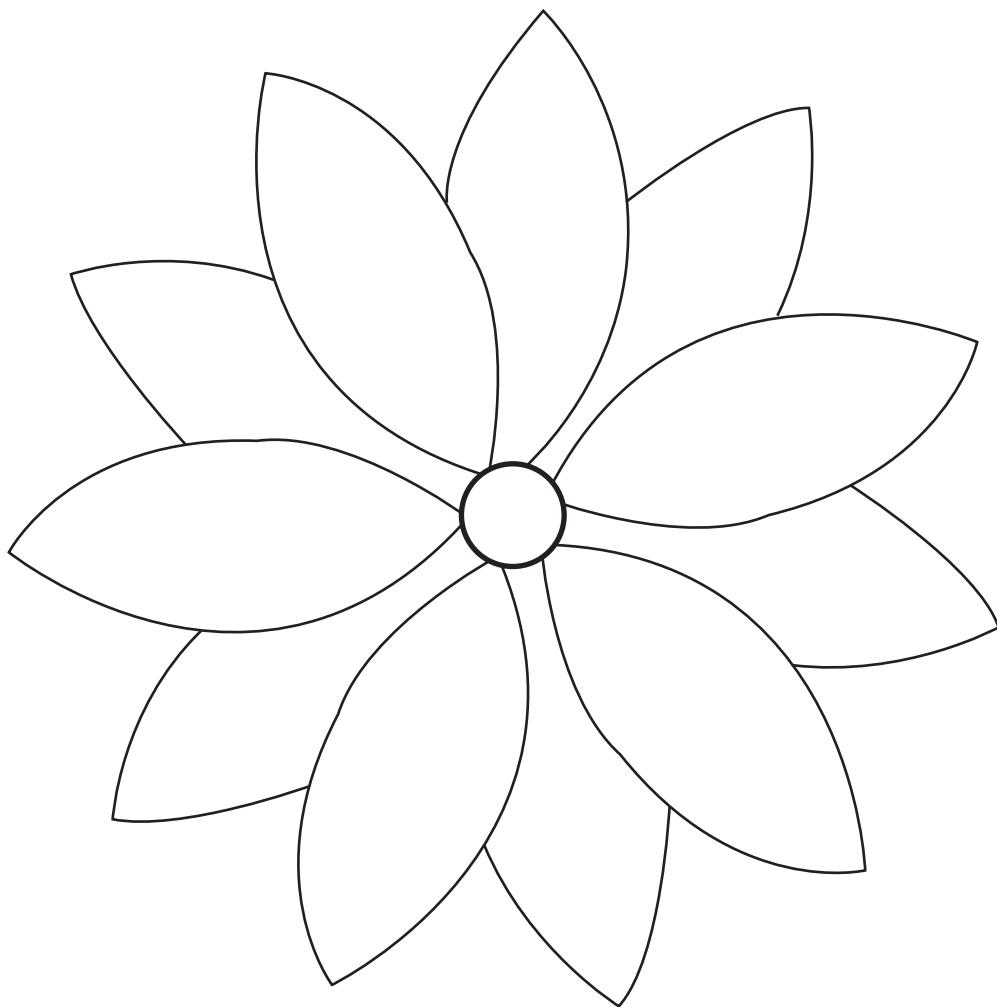
Table 3.10: List of activities of an Ethics club

1. We will regularly present our good deeds and our feelings to the group members.
2. We will talk about what we should do to become a person with moral values.
3. We will plan and implement good works individually and as a team.
- 4.
- 5.
- 6.

As a part of the Ethics Club-Activity, let's do the following tasks at the beginning.

- Using the 'List of my values, let's write the name of one moral value on each petal of the flower picture. (If necessary, draw some more petals.) After making the list, if we know the names of new values, let's write them down.

Flower of Values



- Let's do at least one activity each week that can show our value. In a total of five weeks, we will write five activities and fill in the table named 'Cetanara Paricaya' (Introduction to Consciousness).

Table 3.11: Cetanara Paricaya Introduction to Consciousness

Name of the moral values	Date	Description of the Activities	My Feelings

Section Two

Ideal Biography and Religious Service Organization

Indrani was going to her grandfather's house with her parents. What a strong effort she made for it! Managing a leave, shopping, arranging for the tour, buying bus tickets are some of the preparations. Finally, on the fixed day they started the journey. At the time of boarding the bus, her father said, "Don't be in a hurry. Let people get down first, then we'll get up." Boarding the bus, Indrani wanted to sit on the window seat, but a lady was sitting there. The lady said to her, "You can sit here if you want. She was very happy and thanking her, she sat by the window. After a while, it started drizzling. It had been unbearable hot since morning. What a great enjoyment the rain was for her! Indrani extended her hand through the window and wanted to feel the rain. But the lady from the next seat said to her, "Put your hand inside. Doing so in a moving vehicle is very dangerous." Indrani was a bit embarrassed. After a while, it rained in torrents. She felt the rainwater. Ah, what a comfort! But Mother said, "Close the window. Others are having trouble." When the bus reached the stoppage of her grandfather's house, the rain also stopped. Indrani was getting down from the bus but she had a desire to jump from the door of the bus. Just then Father said from behind, "Step on the left foot first, then on your right foot" "Oops, how many rules and regulations!" Indrani had an annoyed voice. Mother said, "Like everywhere there are some rules and regulations for going out. It seems a bit uncomfortable to follow the rules, but if there are no rules, it becomes inconvenient." Indrani was ashamed of her behaviour and apologized to her parents. Her mother smiled and her father held her hand and said, "OK. Come on now."



Like Indrani, we may sometimes find it difficult to follow the rules. But if there are no rules, we all understand how difficult it is to go on a trip or attend a class in the school! Today we will have a class outside the classroom. That is, we will go on a field trip. Our destination will be a temple, Sevashram or Hindu religious service-providing institutions. There are some rules for going on a field trip.

Like Indrani, we may sometimes find it difficult to follow the rules. But if there are no rules, we all understand how difficult it is to go on a trip or attend class in the school! Today we will have a class outside the classroom. That is, we will go on a field trip. Our destination will be a temple, Sevashram or Hindu religious service-providing institutions. There are some rules for going on a field trip.

- Let's make some rules for going on a field trip together and write them down in the chart below.

Table 3.12: Rules to be followed on a field trip

- | |
|--|
| <ol style="list-style-type: none"> 1. 2. 3. 4. 5. |
|--|

- Let's take permissions from our parents in the table below.

Sample of Field trip permission letter

<p>My Child/Ward (Student's Name)) will go on a field trip for the subject of Hindu Religion Studies under the supervision of the school on I have no objection to this field trip.</p>

Signature of the guardian and date
.....

We will go on a field trip and see everything carefully. We will know by asking questions. For example, what the organization does, the history of the establishment, objectives and plans of the organization, what problems the organization is going through, information about the life, work and philosophy of the founder or service of the organization or any great person associated with the activities of the organization, etc.

Ideal Biography and Religious Service Organization

We will write this information briefly in the notebook

Table 3.13 (a): Tools of data collection

Name of the organization :

Religious activities	Service-related activities

Table 3.14 (b): Current challenges/Limitation of the organization

Table 3.15 (c) : History of the establishment, objectives and future plans of the organization.

Table 3.15 (d) :The life, work and philosophy of the founder of the organization (Sebayeet / associated great person).

--

Humans have pondered over the ages about the origin, purpose and the end of life. They have many questions about their existence. Sometimes they find answers to those questions in religion, sometimes in science, sometimes in philosophy, and sometimes in their own hearts. Again, the life philosophy of the great people who have been born throughout the ages has also answered the life questions of others. Here we will know about some ideal people of Hindu religion who have dedicated their lives for the pleasure of God. So they did not think only about their own welfare but thought about the good of all God's creations. Humans have created various organizations and institutions for the service of God and His creations. Through these organizations and institutions, they continue to work in the service of the creator and creation even after leaving this world. We will know in detail about several hindu religious great people and two service-providing institutions established by them.

Harichand Thakur

The couple Jashomantha Thakur and Annapurna Devi lived in Saflidanga village of Gopalganj district. They were absolutely Vaishnavas. On March 11, 1812, on the Troyodashi Tithi of Krishna Paksha, a son was born to them and he was named Haridas. Little child Haridas gradually became Harichand Thakur among his devotees.

Harichand Thakur could not go to School due to the social restrictions of that time. Most of the day was spent grazing cows in the fields with friends. His beautiful appearance, gentle manners, melodious songs, Bhajan, and kirtan fascinated everyone. Although he did not get formal education, keen intelligence made his mind scientific and logical. At that time there was no opportunity for treatment in the villages. Jharfuk (uttering charms and incantations to drive away something evil) and using amulets of Ojhas (shamans) were the main reliance. Harichand Thakur used his own wisdom to prescribe various natural remedies for the cure of diseases among the villagers. With this, he used to chant Haribol along with the patient to increase the morale of the patient. This treatment and chant would increase the mental strength of the patient, which would cure most ailments. He did not believe in the treatment of quacks. But he had immense faith in Harinam. When people came to him with any problem, he would earnestly ask them to chant Harinaam. Miraculous things happened because of that- Giridhar Bala was cured of fever; Goswami Goloka's sore throat was cured; Mrityunjay Biswas's bilious pain ended, blind Ramdhan regained his eyesight. Even poet Anand Sarkar got a son. It was known to all that Harichand had miraculous powers.

Harichand Thakur was thoughtful by nature from his childhood. With age, this feeling became intensified. His sense of religion became strong. He simply carried forward the prevailing trend of Prema bhakti (love and devotion) introduced by Mahaprabhu Sri Chaitanya. He used to say, “ভক্তির সঙ্গে হরির নাম নিলেই সৈশ্বরকে পাওয়া যাবে।” (“One can find God only by chanting Harinam with devotion.”) The simple explanation of his view is that there is a harmony in this universe. This tune is the tune of love and the concentrated essence of this love lies in Harinam. He who chants Harinam churns the ocean of love. Just as the nectar comes out of churning the sea, through Harinam, Amrita Madhuri (the beauty of nectar) comes before the devotees as God. To immerse oneself in that Amrita Madhuri is to merge with God. Harinaam is the only way to attain God. The path or doctrine of this sadhana-bhajan of his Harinam Sankirtan is called 'Matuabad' and his followers are called 'Matua'. It means those who are absorbed in Hariprem (love



Harichand Thakur

for Hari). The core of Matuabad is to achieve humanity, self-improvement and overall well-being. Matuabad is founded on these three pillars: truth, love and purity.

Harichand Thakur worked for the backward and oppressed people of society throughout his life. He led the Nilkuthi Movement in Jonasur of Gopalganj sub-division to protest against the oppression of Nilkar officers (the English officers associated with indigo plantation) towards the farmers. He had to do everything from ferrying goods from village to village to farming to support his family. For the economic development of the backward people of the village, he arranged for the expansion of trade and the cultivation of uncultivated land in a better way. He put the utmost importance on awakening the self-power of the backward, downtrodden people. He wanted an end to centuries of restrictions and oppression. He asked everyone to work. He had no interest in monasticism. Instead, he emphasized fulfilling the responsibilities of the family. He married Shantibala Devi and started a family life. He emphasized the necessity of spreading education among all for the development of the nation. In his short lifetime, he tried to spread education in the prevailing situation of society. But he instructed his son Guruchand Thakur to carry this work forward. Harichand Thakur emphasized association. Matuavadis therefore created Matua Mahasangha.

Harichand Thakur gave twelve advices to his devotees. They are known as the 'Dadasha Ajna (Twelfth Commandments)'.

1. Always speak the truth.
2. Worship parents like God.
3. Honour all women like your mother.
4. Love the creation.
5. Be generous to all religions.
6. Do not discriminate among caste.
7. Establish Hari Mandir.
8. Pray regularly.
9. Surrender to God.
10. Do not be a Sadhu outwardly.
11. Control your senses.
12. Do work and chant always.



Matuabad has a triangular red flag with white border on three sides. Red colour symbolizes revolution and white colour symbolizes peace. Revolution is to create a peaceful environment for the coexistence of all in the society on the basis of equal rights. The Matuas sing Harinam Sankirtan and dance in a group by waving Nishan (Flag) playing Joydanka, Kansar, Trumpet.

In Matuabad, parents are the main deities. They are the creators. They nurture children and make them human. The first and foremost duty of the child is to serve the parents, to resolve their sufferings and grief immediately.

The main objective of Matua Dharma is to establish equal rights for all people. Harichand Thakur also expressed his opinion against the existing discrimination against women in society. He said that the ideal Garhastya dharna (family life) cannot be established by neglecting women. Women are the centre of the home. We should proceed to the religious path along with the women. That is why, he instructed everyone to educate women, give dignity to women and protect their rights.

- Let's choose three commandments from Harichand Thakur's 'Dadasha Ajna' ('Twelve Commandments') that we think we can observe. In the 'Commandments' chart below, let's explain the meaning of the commandments that we understand

Table 3.14: Carrying out the commandments

Commandments	1	2.	3.
Meaning			

On March 6, 1878, Harichand Thakur left his earthly life forever. On the life and ideals of Thakur, Haribhakta Kabial Tarakchandra Sarkar wrote the book 'Sri Sri Harililamrita'. Devotees of Harichand Thakur believe him to be an Avatar of Lord Vishnu. They say-

ରାମ ହରି କୃଷ୍ଣ ହରି ହରି ଗୋରାଟୀଦି।

সର্ব ହରି ମିଳେ ଏହି ପୂର୍ଣ୍ଣ ହରିଚାନ୍ଦି॥

After Thakur's demise forever, his son Gurucharan was honoured as the head of the Matua community as 'Guruchand'. There are Hari Temples of the Matua community in different parts of Bangladesh. In those temples, devotees regularly perform Naamkirtan and pay homage to Harichand Thakur. The main Hari Mandir is in Orakandi of Gopalganj. The main centre of the Matua community is situated there. Mahabaruni Snan (holy bath) takes place at Orakandi every year on the Madhukrishna Troyodashi

Tithi of the Krishna Paksha of Chaitra month, i.e. the birthday of Harichand Thakur. Baruni Mela (fair) is held there for three days. Thousands of devotees and tourists from different parts of Bangladesh gather at this holy bath and fair.

- Harichand Thakur felt the various problems of the society and also gave way to solve them. Inspired by his work, let's find two problems of society and show the way to solve them in 'Social works' table.

Table 3.15: Social works

Problems	Solution

Ma Anandamayi

It was the evening of 30 April 1896. The sky was overcast with clouds in Khewora village of Brahmanbaria (then Tripura) district. Suddenly, a light appeared across the sky. At such time a baby girl Nirmala was born to Bipinbihari Bhattacharya's wife Mokshada Sundari. Nirmala in the course of time has spread light all over Bangladesh and India in the name of Ma Anandamoyi.

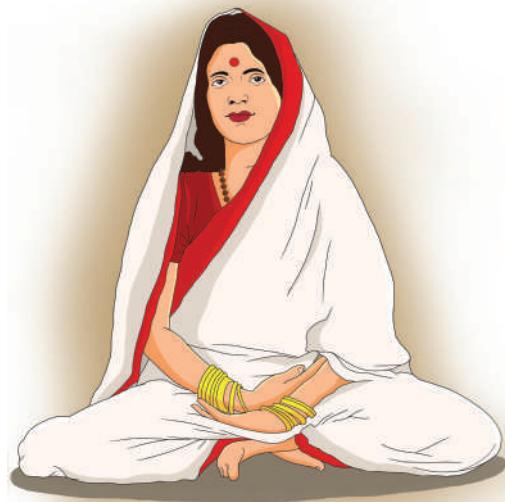
One day five-year-old Nirmala wanted to know from her father, "What is the benefit of chanting Harinam?" Father Bipinbihari said, "Ma, if you chant Harinam, you can see Hari." The girl asked again, "Is Hari too big, Father?" Baba said, "Yes dear, Hari is very big." Little Nirmala can't understand how big He is. At last, she showed a field in front of them and asked, "Is He as big as this field?" Bipinbehari laughed and said, "He is much bigger than this. If you call him, you will know how big He is!" Hearing her father's words, the little girl started chanting Hari wholeheartedly. Harinam Kirtan gave her pleasure.

Nirmala's education started in the village Pathshala (school), but it did not progress far. At the age of fourteen, she was married off to Ramani Mohan Chakraborty. She used to call Ramani Mohan 'Bholanath'. Later he became well-known by that name. Bholanath worked at Bajitpur. After about ten years of marriage, Nirmala went to her husband's workplace. There the divinity began to emerge in her gradually. Whenever she heard the name of Krishna somewhere, she became impatient. Once Nirmala fainted while listening to kirtan at Bhudev Chandra Bose's house. Then divine light was emerging from her body. Thus, it was the beginning of Mahabhava in Nirmala. Throughout the life of Anandamayi, there are legends of various miracles.

After taking a job in Nawab's garden in 1924, Bholanath moved to Shahbagh, Dhaka. Nirmala also came along. In this Shahbagh Kali temple, Matrimurti got exposed in Nirmala. Nirmala became 'Ma Anandamayi' through the richness of her Yoga-Vibhuti (yoga-divinity). Here she continued her worship and meditation. In 1926, her Ashram was established at Siddheshwari. This is the original Ashram of Ma Anandamayi.

Paribanu, the daughter of the Nawab of Dhaka, was extremely devoted to Ma Anandamayi. In 1927, she specially invited Ma Anandamoyi to the wedding of her son and daughter. Ma Anandamayi came to the wedding. Vasantidevi, the wife of Deshbandhu Chittaranjan Das, came to Paribanu's house to listen to the kirtan of Ma Anandamayi. Anandamayya had divinity in her whole body and a heavenly beauty in her face. Vasantidevi was staring at Ma Anandamoyi and she did not look at anywhere else. Later the reason was known. A few days before the death of Chittaranjan Das, Ma Anandamayi came into her dream. Ma told her in a dream that Vasantidevi was in dire danger. But until then she did not know Ma Anandamayi.

In 1932, Ma Anandamoyi moved to Dehradun in North India with her husband. Knowing about her divine identity, many people there became her devotees. After travelling to many cities, towns, and pilgrimages and providing grace to many people, Ma Anandamoyi came to Haridwar. After five years of her visit to Dehradun, Ma came with the devotees for a yogasnana (yoga bath) at Kumbh Mela. She started to stay at the devotee Dr. Pitambara Panthar's home. Dr. Panth's house was on the bank of the river Ganges. Pitambara Pantha's home was built as 'Anandamoyi Sevashram'. After one or two days, Ma suddenly fell ill. Doctors suspected that Maa had cancer. As a result, everyone was worried and disoriented. Everyone suspected that Maa could not be survived this time. One day Ma ordered devotee Abhay to arrange the chanting of Namkirtan. Everyone was absorbed



Ma Anandamayi

in Kirtanananda (pleasure of Kirtana) and Maa was cured of her ailments.

To Ma Anandamoyi, the world is full of dances. When a seed germinates in the soil, it grows in a dancing posture. As the tree grows, it eventually disappears into the soil. So, she said, "This wave-like dance from which everything starts, at some point it slows down and then it disappears again." This expression given by her is basically the form of the relationship between Jivatma (soul) and Paramatma (Supreme soul). According to her, God's play, Lila, creation, existence and destruction are all manifested in the form of dance. Dancer Pandit Udayashankar was also fascinated by the analysis of dance given by Ma.

Ma Anandamoyi used to say, "সংসারটা ভগবানের; যে যেই অবস্থায় আছে, সেই অবস্থা থেকে কর্তব্যকর্ম করে যাওয়া মানুষের কর্তব্য।" ("The family belongs to God; It is the duty of humans to do their duty from their own position .") This is the main saying of Ma Anandamoyi.

Some more sayings of Ma Anandamoyi-

- As there is a veil of ignorance within us, there is also a door of knowledge.
- If you see a stone, there will be no idol and if you see an idol, there is no stone.
- He who is a Prabhu as a whole, is a slave in part.
- The link among every existance in the Kingdom of God is the eternal link
- Who does the work? S/he who is doing the work eventually enjoys the results.

Ma Anandamayi worked tirelessly to make the people of Indian subcontinent devoted to Bhagabata. She travelled the whole subcontinent many times. She also visited other countries. She awakened the core of Indian culture, the Tapobhumi (place for Sadna) Naimisharanya of thousands of sages. Now there are activities such as kirtan, dance, song, scripture reading, Satsang (good association) etc. going on there. Thus she revived the faded and lost religious places in various parts of India. There she united millions of people in Sanatan Dharma by establishing Yag-yajna, temples and idols. About twenty-five ashrams, schools, hospitals, etc. have been established after her name in different parts of India, including two Ashrams in Ramana and Khewra in Bangladesh.

The most ordinary insignificant villagers of the country as well as many wise men from India who have come in contact with Ma Anandamoyi. Pandit Jawaharlal Nehru, Indira Gandhi etc. were particularly fond of her. They even met Maa. She also met eminent persons like Mahatma Gandhi, Rabindranath Tagore, and Romain Rolland. Moreover, she inspired other spiritual teachers such as Paramahamsa Yogananda, Ramana Maharshi, Swami Sivananda and Mother Teresa.

Ma Anandamayi was not inclined to any particular religious community. She loved all people irrespective of caste and religion. She taught universal love and harmony. She said, " God is omnipresent." The goal of human life is to realize one's true nature. She used to tell people to meditate, pray, serve and make self-exploration. Anandamoyi did not initiate anyone except Bholanath, her husband and she was not initiated by anyone. Ma Anandamoyi used to utter many Bijamantra in meditation. Bholanath used to write down all those Mantras. Ma said, " When someone comes for initiation, give them this

mantra.” But she used to say, “স্তুলভাবে দীক্ষার প্রয়োজন, সকলের জন্য সব না।” (It is not necessary to initiate all explicitly , everything is not for all.)

Ma Anandamoyi left her earthly life forever on August 27, 1982. It is said that Ma Anandamoyi left her earthly life forever on August 27, 1982. It is said that she decided herself the time for the journey of eternity. Her Samadhi Mandir (mausoleum) is located on the bank of the Ganges at Kankhal Ashram in Haridwar North India. Thousands of pilgrims visit this place every year. Mother's teachings and legacy inspire those around the world who seek peace, joy and wisdom in life.

- Let's find out and read some more sayings of Ma Anandamoyi. Let's discuss them with our family members. Let's know which of the sayings we like most and why? Now let's fill in the table 'Faourite Sayings'.individually

Table 3.16 : Favourite Sayings

Ma Anandamoyi's sayings	The people who like it and why
1.	
2.	
3.	

Srila Bhaktivedanta Swami Prabhupada

On September 1, 1896, a child was born in his maternal uncle's house in Talliganj area of Kolkata. The uncle named the child Nandalal. Nandalal's father was Gaurmohan Dey and his mother was Rajni Devi. They named the child Abhaycharan. They lived in Harrison Road, Kolkata. Much later the child's full name became Krishnakripa Shrimurthy Abhaycharanarabinda Srila Bhaktivedanta Swami Prabhupada. Swami Prabhupada founded the International Society for Krishna Consciousness (ISKCON), which in Bengali is called ‘আন্তর্জাতিক কৃষ্ণভাবনামৃত সংঘ’ . He spread the teachings of Bhakti

Yoga all over the world.

In Abhaycharan's childhood, an astrologer predicted about him, saying, "When the child turns 70 years old, he will travel abroad, cross the ocean, become a famous preacher and establish 108 temples." Remarkably, most of this prophecy came true in his life. The story of how Abhaycharan, a boy from Kolkata, spread the Krishna consciousness throughout the world ever beats a story.

Gaurmohan Dey was a devout Vaishnava priest. He wanted that his son Abhaycharan would also be a Vaishnava like him. For this reason, he regularly took his son to the Radha-Krishna temple. Abhaycharan's mother belonged to a Gaudiya Vaishnava family, and she also expressed her devotion in Vaishnava practices. From his childhood, Abhaycharan observed how his mother sincerely prayed for the well-being of everyone, and performed worship and rituals which deeply influenced his mind with devotion and simplicity.

As Abhay grew older, his devotion to God's idol increased. At the age of five, Abhay's father built a small three-feet-tall chariot for him. Upon Abhay's request, his father bought him his own Radha-Govinda idols. From then on, before eating his own meals, he would offer the food to Radha-Govinda and then take the Prasad. Since at the age of five or six, Abhay would daily light incense and lamps and perform Aarti (ceremonial worship) for the idols of Radha-Govinda.

While in college, Abhaycharan got married to Radharani Dutta at the age of twenty-two. He was then a graduate student in philosophy at Scottish Church College, Kolkata. At that time the Freedom Movement of India was intensifying. Netaji Subhash Chandra Bose studied in the same college and was senior to him by one year. Bose encouraged students to join the struggle for freedom. His personality, eloquence and organizational skills impressed Abhaycharan.

The non-violent movement led by Mahatma Gandhi also attracted Abhay Charan. Gandhi's thoughts were resonated with and influenced by the core values of ancient Indian culture. His words were clearly influenced by the Gita. Abhaycharan loved listening to and reciting Gandhi's speeches and writings. In 1920, Abhay Charan passed his graduation examination. During this time, the Jallianwala Bagh massacre took place in Punjab, where hundreds of unarmed and innocent people were brutally killed by British soldiers. Gandhi called for complete non-cooperation with the British and urged the citizens to boycott everything related to the British. Inspired by this call, Abhay Charan renounced his graduation degree. His father then became worried about his son's future. He managed a job for his son in his friend Kartik Chandra Bose's famous pharmaceutical company. Abhay Charan started his career as a department manager at the Bose Laboratory.

In 1922 Abhaycharan went to Gaudiya Math in Bagbazar, Kolkata at the request of his friend Narendranath Mitra to meet a monk. The monk's name was Srilabhaktisiddhanta Saraswati Goswami. That day the monk said to them, "You are an educated youth. Why don't you spread the message of Sri Caitanya Mahaprabhu all over the world?" Abhay asked him, "We are residents of a dependent country, first India should be independent. Otherwise, how will you promote Indian culture under British rule?" The

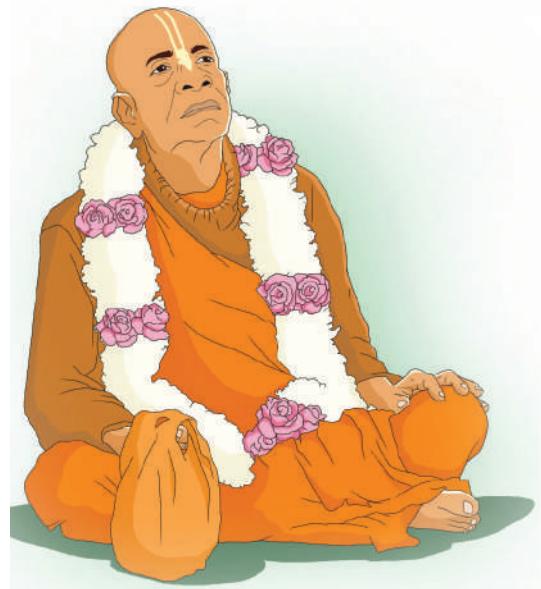
monk replied, "Krishna consciousness cannot wait for a change in Indian politics." Young Abhay accepted Srilabhaktisiddhanta Saraswati Thakur as his Guru that very night. The Guru said to him, "Chanting the Hare Krishna Mahamantra can easily attract people of all classes. It can make us forget all the sufferings of the world and give us peace. This is the only path for salvation in Kali Yuga."

Srilabhaktisiddhanta Saraswati Thakur was a learned scholar of Bhaktimarga and the founder of 64 Gaudiya Mathas (Vedic Sanghas). He inspired this intelligent, brilliant and educated youth to dedicate his life to preaching Vedic knowledge. Abhaycharan received Vedic education under the Guru for eleven years.

In 1932, Abhaycharan moved to Allahabad with his family due to his job responsibility. There he started a business along with his job. The following year, he was initiated by Srilabhaktisiddhanta Saraswati Thakur. Guru repeatedly told him to emphasize English to focus on translation and print books. Through English books and periodicals, he wanted to spread the message of Krishna Consciousness or Chaitanya Deva all over the world. A month before the Guru's demise in 1936, Abhaycharan wrote a letter to Gurudev about his duties. In reply to the letter, the Guru said to Abhaycharan, "I am sure that you will be able to explain our thoughts and arguments in English to people who do not know Bengali and Hindi languages. I hope you make yourself a good English preacher." Based on those words, Abhaycharan resumed his work. Within two-three years, Abhaycharan wrote the book 'Introduction to Gitopanishad'.

In 1944, Abhaycharan started publishing the English periodical 'Back to Godhead'. He edited it himself and wrote the manuscript, and checked the proofs. He even distributed each copy himself. The magazine is still being printed and published by his disciples all over the world. During the partition of India and Pakistan in 1947, many people were killed in communal riots. At that time, Abhaycharan wrote in his newspaper Gandhi-Jinnah interview article "As long as people are influenced by selfishness and desire for sense-gratification, the communal struggle will continue. True unity can only be established based on the service and the realization of the Supreme Lord." In the same year, in recognition of his philosophical knowledge and excellence of devotion, the Gaudiya Vaishnava Samaj awarded him the title of 'Bhaktivedanta'.

In 1950, Abhaycharan renounced his family life and started the Banaprastha Ashram.



Srila Bhaktivedanta Swami Prabhupada

do not know Bengali and Hindi languages. I hope you make yourself a good English preacher." Based on those words, Abhaycharan resumed his work. Within two-three years, Abhaycharan wrote the book 'Introduction to Gitopanishad'.

Since then he devoted himself more and more to writing and reading. He wrote many books on Vedic scriptures, especially Srimad Bhagavad Gita and many books with commentaries on Srimad Bhagavatam. He used to deliver his magazines and books to the famous people of India at that time. Among them Mahatma Gandhi, Pandit Radhakrishnan, Lal Bahadur Shastri etc. were notable. He also met them. They highly appreciated his works.

In 1953 he initiated his first disciple in Jhansi. His own centre and Bhaktasangha (devotees' association) were also inaugurated there. But due to lack of accommodation and necessary support, he left Jhansi. However, he did not abandon the plan to build a global Bhaktasangha (devotee's association). In 1954, Abhaycharan left his family and devoted his life to fulfilling the orders of Guru Maharaj. After that, he had to spend his days in various shelters enduring various hardships. He had no money, no friends and family, and he was all alone . Yet his only aim was to fulfil the dream of his Guru Maharaj. In 1956 he moved to Sri Vrindavan and began detailed preparation and started preaching. He took initiation into monasticism. He was named 'Abhaycharanarabinda Bhaktivedanta Swami'.



Krisna-Balaram Temple, Brindaban

Abhaycharanarvinda Bhaktivedanta Swami sailed alone to America in 1965 at the age of 70. There was no one at the port to see him off. No one was also waiting for him in an unfamiliar new country. He did not even know that he should move to the right or left after getting off the ship. All he had was eight dollars, some dry food, and several books written by himself. However, despite many struggles, he survived there with a strong mind and unwavering faith. He started to preach Krishnanam. Gradually his fame spread beyond America to all parts of the world. A year after his arrival in America, he established the 'International Society for Krishna Consciousness', abbreviated as 'ISKCON', in New York. He soon attracted many young Americans who were dissatisfied with materialistic culture and were looking for spiritual meaning in life. He taught them to chant Mahamantra 'Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Ram Hare Ram, Ram Ram Hare Hare' and lead a pure life. Then he was known as 'Srila Bhaktivedanta Swami Prabhupada'. The poet Allen Ginsberg also came to him and sang 'Harekrishna' Mahanam along the roads with the devotees.

Swami Prabhupada believed that if Krishna Consciousness was spread among the nations, there would be no caste differences, envy and malice. Wars and other destructive activities would stop. He established temples, Ashrams, rural ashrams, schools, restaurants and publishing houses in different countries of the world. In his old age, he travelled around the world fourteen times. He met many prominent leaders, scholars and famous people. Many famous people followed his example, including Beatles star George Harrison. He turned ISKCON into an international organization with hundreds of temples, Ashrams, educational institutions and Krishna centres. Today there are more than seven hundred ISKCON temples in at least one hundred countries of the world. The main temple of ISKCON is located at Mayapur in the Nadia district of West Bengal. There are ISKCON temples in the district cities of Bangladesh like Dhaka, Chattogram, Sylhet, etc.

The books written by Srila Prabhupada are texts for the wise as well as the common people. They are taught in many educational institutions. All these books of Vedic philosophy are published by his own publishing house 'Bhaktivedanta Book Trust'. Srila Prabhupada translated the four volumes of Sri Chaitanyacaritamrita with significance into English. He also translated eighteen thousand verses of Srimad Bhagavatam with commentary into English, which was published in eighteen volumes. Moreover, he translated and authored more than seventy books on various subjects of Vedic culture and philosophy. These books have been translated into more than eighty languages. Srila Prabhupada established Gurukula Vidyalaya in Dallas, USA in 1972. Through this, the Vedic education system was introduced at the primary and secondary levels. Today, the number of students in 15 Gurukul schools in the world is more than a thousand.

Srila Prabhupada left his wordly life on November 14, 1977 at Sridham Vrindavan. He is entombed in the Krishnabalaaram temple there.

- How Abhaycharan of Kolkata spread Krishna Consciousness all over the world

beats the story. Let's draw pictures of the four most important events in his life and write captions under the pictures and express them in the 'Jibon-Sadhana' Table.

Table 3.17: Jiban- Sadhana

Sadhak Ramprasad

Ramprasad Sen was a Bengali lyric poet of the 18th century. His songs have influenced later poets such as Kamalakanta, Lalon, Rabindranath, Atulprasad, Rajanikanta, and many others. He was known as the "Matri Sadhak" because of his devotion to the goddess Kali. Therefore, we know him as Sadhak Ramprasad. He regarded Kali as his mother, daughter, friend, and guru for his love, trust, and pride in her. Through Shyama Sangeet, he expressed a deep connection with Kali, encompassing emotions, humour, satire, and wisdom. Sadhak Ramprasad worshipped Kali as Brahman. At the same time, he considered her as the daughter of his own house. In his songs, Sadhak Ramprasad has said-

আমার অন্তরে আনন্দময়ী
সদা করিতেছেন কেলি,
আমি যেভাবে-সেভাবে থাকি
নামটি কভু নাহি ভুলি।

Sadhak Ramprasad Sen was born to Sarbesbari devi in the village of Halishahar on the bank of the river Ganges in West Bengal around the approximate year 1720. His father's name was Ramram Sen, and he was an Ayurvedic medicine trader. It can be inferred from Ramprasad's autobiographical writings that his father, Ramram Sen, also had poetic talent. Ramprasad introduced himself through his intelligence from childhood. After completing his studies at the school, he learned the Sanskrit language for family business purposes. However, he had no interest in the business. He had strong attention

for literature and music. So, Ramram Sen made the arrangement of teaching Persian to his son. Thus, at the age of sixteen, Ramprasad became proficient in languages such as Sanskrit, Bangla, Persian, Hindi, and others. As a result, his literary and musical practices spread. At this young age, his extraordinary poetic talent was revealed.

He had no interest in worldly affairs at all. Observing this, his parents became worried. Therefore, they decided to settle him in married life as a solution to the problem. Shorbani Devi was chosen as his bride. However, even after marriage, Ramprasad did not feel any interest in worldly matters. Instead, his devotion to the Matri Sadhana grew stronger. At the age of seventeen or eighteen, during such a critical time in Ramprasad's life, a terrible disaster occurred. His father, Ramram Sen, passed away. As a result, the responsibilities of the household fell upon him. So, Ramprasad had to go to Kolkata to earn money.

Durgacharan Mitra was the landlord of Manhatta in Kolkata. Ramprasad worked as a scribe in his office. The duty of a scribe was to maintain the accounts of the office in a ledger. However, due to his devotion to Maa Kali, Ramprasad filled the accounts ledger writing Shyamasangeet (devotional songs dedicated to goddess Kali). When the landlord came to know that, he called Ramprasad. Ramprasad was afraid, thinking he would lose his job. But the incident took an opposite turn. The landlord was impressed by Ramprasad's writing. He said, "You were not born to do accounts. You were born for greater work. Go back home, worship Ma, and compose Shyamasangeet." Ramprasad's salary was thirty rupees, which Durgacharan set aside as his monthly allowance. Ramprasad returned to his village Halishahar, and the money allocated by the landlord was used for household expenses. And Ramprasad continued to devote himself to worshipping Ma Kali and music.

Ramprasad used to sit at the bank of the Ganges in Kolkata and sing his composed songs. Boatmen stopped their boats, and passengers stopped to listen with devotion to Ramprasad's melodious songs. It is said that one day, Nawab Siraj-ud-Daulah



Sadhak Ramprasad

while crossing the Ganges from Murshidabad to Kolkata, heard Ramprasad's songs and became fascinated. He brought Ramprasad to his boat and listened to his songs passionately.

Gradually, the fame of devotion to Ma Kali and the Shyamasangeet of Sadhak Ramprasad spread. At that time, Krishna Chandra Roy was the king of Nabadwip. He heard about Ramprasad's fame and asked him to join the royal court. However, Sadhak Ramprasad, informed Kali Maa in his songs, "I do not want to be a king," and refused the Maharaja's offer. Yet, King Krishna Chandra was captivated by Ramprasad's devotion and talent and gifted him a hundred Bighas of land that was free of tax. At the Maharaja's request, Ramprasad composed the poetry "Vidyasundar." The court poet of the Maharaja was Bharatchandra Raygunakar. He read this poetry and was impressed and according to his proposal, the Maharaja honoured Ramprasad with the title of "Kabiranjana."

- Let's listen to some of Ramprasad's songs and select Ramprasad's songs as our favourite one, and write it in the "Ramprasadi songs table" Now let's try to sing the song.

Table 3.18: My favourite Ramprasadi songs

--

Ramprasad's devotion and knowledge centred around the divine Shyama Ma. He even chanted her name while performing his duties. There are also such miracles of Maa Kali that she appeared to Ramprasad in the form of his daughter. The fact was that, one day Ramprasad was building the fence of the house. From the opposite side of the fence, his daughter Jagadeeswari was helping her father by returning the fence rope. At one point, the little girl Jagadeeswari went to play without telling her father. Then Mother Shyama came in the form of Jagadeeswari and helped Ramprasad in his work. After some time, his daughter Jagadishwari came and saw that her father's fence had been repaired, even though she had not been present all this while. When the father learned of this, he understood that it was Shyama who had come in the form of Jagadeeswari. Overwhelmed, Ramprasad started calling out to her, "Ma, Ma," and due

to strong devotion tear dropped, down from his eyes. From then on, Ramprasad's spiritual practice became even more intense. Day and night, his focus was solely on Maa. In this steadfast practice, he found contentment, and one day Ma revealed herself in her true form. Illuminating the surroundings, she appeared before Ramprasad and stood in front of him. Ramprasad offered a floral tribute at his mother's feet, and his spiritual practice was fulfilled. Afterwards, he often entered deep states of meditation and attained the vision of the goddess Kali. It is said that many people were miraculously cured of their illnesses by Ramprasad's blessings. Ramaprasad introduced the new style of Shaktisadhana in the form of the mother which later inspired the saints like Sri Ramakrishna, Bamakshepa and others.

Ramprasad created a different style of music by mixing Raga and Baul tunes, known as 'Ramprasadi tunes'. In the life and music of Ramprasad, we find a picture of a wonderful union of spiritual pursuits with Karma Yoga in real life. Ramprasad was engaged in worldly duties even with dispassion in his heart. He took responsibility for the family. Considering life's sufferings as glory, he said through the song, 'আমি কি দুঃখেরে ডৱাই'. Most of his songs have been lost. The number of songs which can be found is also not very few. Some of his popular songs are মন রে কৃষি কাজ জানো না, ডুব দেরে মন কালী বলে, বলে আমায় ঘূরাবি কত, etc. Ramprasad is also the creator of the genre of song that is heard during Durga Puja. He also composed various popular Palas namely Kalikirtan, Krishnakirtan, Sivakirtan, Sita Vilap, Naukakhanda Sangeet. Many of Ramprasad's songs resonate with devotees and music lovers even today. His works are considered to be classic assets of Bengali literature and music.

During Ramprasad's time, Indian society faced many disasters and changes like Great Flood of 1739, the Bardi Attack of 1742 and 1752, the Battle of Palashi in 1757 and the Famine of 1769. All these had a terrible impact on the common people of Bengal. Ramprasad's songs have the effect of this flow of events. As a result, these songs have a lot of historical and sociological importance. Ramprasad was always against various superstitions prevalent in society. Long before abolishing the practice of Satidah (Act of burning or burying alive the widow with the dead body of the husband) Ram Prasad spoke against the practice of Satidah, 'নহে শাস্ত্রশাম্ভুতা সহমৃতা।'

Around 1781, Ramprasad left this world forever. According to a popular tale about his death, at the time of the immersion of the idol of Kali after worshipping, he jumped into the Ganga singing the song- 'তিলেক দৌড়াওরে শমন' and died.

Sarada Devi

Devotees saw the embodiment of mercy, purity and wisdom in the 19th-century Sadhika Sarada Devi. They could feel the motherly quality of Sarada Devi.

Ramchandra Mukhopadhyay and Shyamasundari Devi were a couple from Jayarambati village in West Bengal's Bankura district. On December 22, 1853, a daughter was born to them. The father named the daughter Thakurmani Devi. And mother named her Kshemankari. Later the child was named 'Saradamani'. This Saradamani came to be

known to everyone as Sarada Devi and Srima. It is said that before the birth of Sarada Devi, Ramchandra and Shyamasundari Devi saw Mahashakti taking birth as their daughter in a divine vision.

Sarada Devi faced poverty in her childhood. Father Ramchandra managed his family with small land crops and priestly income. Little Saradamani used to do household chores. She looked after her younger brothers. She had to do the work from taking care of the cattle to harvesting the paddy of the field. Sarada Devi also did not get the opportunity of education like the common house girls of that time. However, with her own enthusiasm, she studied with her brothers in the village school for some time. In this way, although she learned how to read a little, she did not learn how to write. But she knew a lot about various things by listening to the talk of Kathak Thakurs, Yatrapala, and Kirtan. She also assimilated several mythological narratives and verses. Later in life, Sarada Devi took some lessons from Lakshmidevi, the daughter of Swami Sri Ramakrishna's brother.

As a child, Sarada Devi made the idol of Lakshmi and Kali and worshipped them as a game. She used to meditate on Mahamaya since her childhood. It is heard that she had various insights and experiences at that time.

According to the custom of that time, Sarada Devi was married to Gadadhar in her childhood. Gadadhar's home was Kamarpukur village in the Hooghly district of West Bengal. It was this Gadadhar who later became known as the saint Sri Ramakrishna Paramahansadev. After a year and a half of her marriage, Sri Ramakrishna moved to Dakshineshwar, Kolkata. Sarada Devi went to her father's house. After about two years they met again in Jayarambati. Staying there for a short period of time Sri Ramakrishna again moved to Dakshineshwar from there. Then after seven long years, Sri Ramakrishna went to the birthplace of Kamarpukur. Sarada Devi also came there. During this time Sri Ramakrishna gave many pieces of advice to Sarada Devi about the duties of life and God. He said, "God belongs to all. He who loves and calls Him with all his heart and soul, he/she will meet Him. If you call, you will meet Him. To meet Him is the purpose of life." Since then, Sarada Devi received advice on meditation and spiritual life from Sri Ramakrishna. This advice from her husband touched Sarada



Sarada Devi

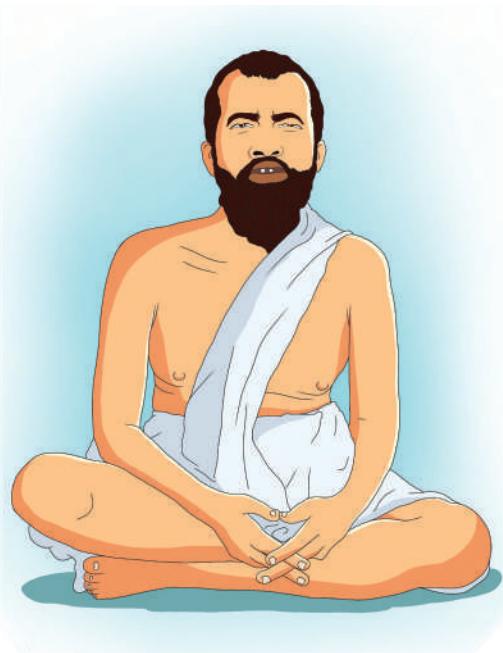
Devi's heart. She took it as a mantra and started her Sadhana path.

After spending seven months at Kamarpukur, Sri Ramakrishna again moved to Dakshineshwar. And Sarada Devi went to her father's house. Then a long time passed. At one point, Sarada Devi heard that her husband had gone mad. She heard again that he had become a great saint. Sarada Devi's anxiety for her husband increased. She left for Dakshineshwar in 1872 with his father. That was the time of the holy Ganga bath festival in Kolkata on Falguni Purnima. They started their journey with this festival in mind. They reached Dakshineshwar after walking with great difficulty. Sarada Devi fell very ill on the way. It was heard that Ma Kali in the form of a dark black woman appeared at that time and promised to heal her. After coming to Dakshineshwar, all doubts of Sarada Devi ended. She realized that Sri Ramakrishna was indeed a great spiritual Guru. Sarada Devi engaged her heart and soul into the service of Sri Ramakrishna. She tried not to disturb her husband's Sadhana. She herself started austerity as advised by Ramakrishna. She became a worthy wife of Sri Ramakrishna in devotion, faith, and Sadhana-Bhajan. Everyone respected Sarada Devi very much.

At one point her new identity was 'Shrima' to everyone. Sri Ramakrishna also respected his wife very much. Sarada Devi is believed to be the first disciple of Sri Ramakrishna. He taught Mantra to Sarada Devi. He also taught people to initiate and guide them on the spiritual path.

Sri Ramakrishna passed away on August 15, 1886. Shrima then became completely alone though devotees always surrounded him. Two weeks after Sri Ramakrishna's death, Sarada Devi went on a pilgrimage to North India with her disciples. She visited Ayodhya, Vishwanath Temple at Kashi and Vrindavan, Krishna's Lilakshetra. It is in this Vrindavan that Sarada Devi attained Nirvikalpa Samadhi. From here she began her spiritual life as Gurumata. At that time she initiated the disciples of Sri Ramakrishna. It is said that after Sri Ramakrishna's death, Sarada Devi got Divya Darshan (divine vision). Sri Ramakrishna told her that he had not died, but had only moved from one room to another.

At the end of the pilgrimage, Sarada Devi spent a few days alone in Kamarpukur and suffered a lot. In 1888 the disciples brought Ma Sarada to Kolkata. Later, a permanent residence was also built for her in Baghbazar, Kolkata. It came to be known as 'Mayer



Sri Ramakrishna Paramahansa

Bati'. Every day innumerable devotees came there to meet Ma, to get pieces of advice and initiation.

Ma Sarada continued the 'Ramakrishna Movement' as instructed by Sri Ramakrishna. It is said that some of the disciples experienced spiritual feelings after seeing Ma. Some had visions of her as a goddess before meeting her. Others took consecration from her even in dreams. A theatrical personality, Girish Chandra Ghosh is one of them.

Sarada Devi's life is a great example of selfless service, sacrifice and harmony. She respected all religions and cultures. She treated everyone with motherly affection. She was generous. She had no sense of prejudice or discrimination or caste difference either. One day Vivekananda sent Nivedita to meet Sarada Devi. A disciple asked Sarada Devi whether she would meet this Memsaheba (English lady) or not. Sarada Devi replied, 'Naren has sent a white lotus. Can I ignore it?'

Swami Vivekananda called Sarada Devi the Living Durga. The monks of Ramakrishna Math and Ramakrishna Mission knew her as 'Sangha Janani'. Swami Vivekananda travelled all over India on foot to restore confidence and consciousness among the common people of India, who were bewildered by superstition and lack of education. Sarada Devi was his only inspiration then. Just as the devotees worshipped her with maternal wisdom, Sarada Devi looked after everyone like a compassionate mother. She wished for everyone's welfare.

At the beginning of 1919, Ma Sarada started living in Jayarambati. After spending a few months, she became seriously ill. She was brought to Kolkata for treatment. However, after several months of unbearable pain, she passed away on July 21, 1920 at the Udbodhana Bhavan in Kolkata. Her funeral was completed on the bank of the Ganga at Ramakrishna Math and Ramakrishna Mission in Belur. Sarada Devi Samadhi Mandir has been built here.

Her remains and personal belongings are preserved in places where she lived or visited. Various books have been written about Sarada Devi's words and deeds. Her influence and inspiration led millions of devotees who seek salvation to peace and happiness.

Regarding Sarada Devi's last words before Mahasamadhi, Swami Gambhiranandji said, "Just five days before Shri Ma's departure for ever, a devotee came to see Annapurna Maa. But he was standing outside the temple as he was not allowed to go inside. Suddenly the mother turned around and saw him and beckoned him. He approached and prostrated crying and said, "Mother, what will happen to us?" Mother said slowly in a pitiful and weak voice, "What is the fear about? You have seen Takur, what are you afraid of? But let me say one thing if you want peace, don't look at anyone's fault. You will blame yourself. Learn to make the world yours. No one is an outsider here, the world is yours." This was Sarada Ma's last words to her devotees.

Some more advices of Sarada Devi

- I want the quality of patience like the earth. Many types of torture are inflicted on earth. The earth is enduring all without any defence. I want people as like as the earth.
- How fortunate this birth as a human being is! Be devoted to God greatly./ Call God with devotion. You have to work hard. Will you get anything without working hard? You have to manage time, though you have work in the family.
- Everyone can destroy, how many can build? Everyone can laugh and criticise, but how many can say how to do better?
- I do work as is needed. The bondage of an action is removed while doing work. Only then you will have the sense of desire-free work. Not a single moment should be spent without work.
- Is it okay to talk about hurting other people's hearts? Even if the words are true, do not say them in an unpleasant way. Otherwise, in the long run, you will get this habit. If people lose their shame, they can say anything without any hesitation.

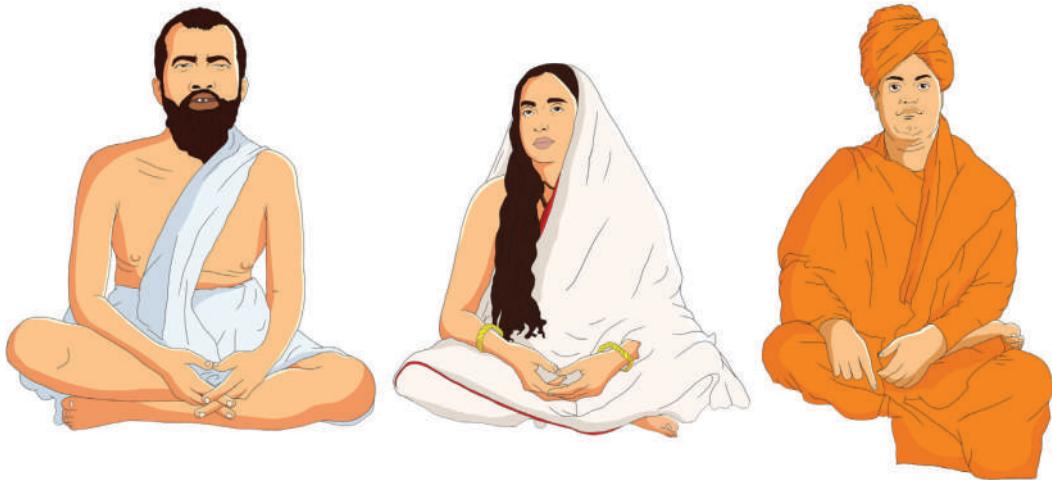
The advices of sarada Devi are to be nourish and cultivated in one's mind, and maintained in one's behaviour. Let each of us find out her advices out of the set. Write two advices of our own choice in the 'Favourable' table

Table 3.19: Followable

I want to nourish:

I want to maintain:

Ramakrishna Math and Ramakrishna Mission



Sri Ramakrishna Paramahansadeva, Sarada Devi and Swami Vivekananda

Sri Ramakrishna Paramahamsadeva told his beloved disciple Swami Vivekananda, "Wherever you carry me on your shoulders, I will go there and stay." After the Guru's death, Swamiji established the ossuary of his remains at Belur on the bank of the river Ganges. That place is now the main centre of Ramakrishna Math and Ramakrishna Mission. This monastery and mission in Belur is also called Belur Math is short. Belur Math is a holy pilgrimage site. Swami Vivekananda said, "As generous as Thakur was, this will be the epicentre of his ideology."

Sarada Devi and Swami Vivekananda spent their last days here. They are entombed here. There are guest houses for the accommodation of guests. Also, there is an arrangement of having Prasad for guests arriving daily. Belur Math is open not only to Sanatan religious people but also to people of all faiths, even those who do not follow any religion.

If we want to know about Ramakrishna Math and Ramakrishna Mission, we have to know about two great men and a noble woman first.

Sri Ramakrishna Paramahansadev

Sri Ramakrishna Paramahansadev was born on February 18, 1836 in the village of Kamarpukur in the Hooghly district of West Bengal. His father was Sri Khudiram Chattopadhyay and his mother was Chandramanidevi.

He came to Kolkata in his early childhood. He served the Dakshineshwar Temple of

Rani Rasmani. This temple became the Mahatirtha in his divine Sadhanlila. He passed away on August 16, 1886.

The aim of his Sadhana was the union and coordination of all religions, all opinions. He himself practised all religions and gave the opinion, ‘যত মত তত পথ’ (the more opinion, the more ways to follow) He advised us to serve the living beings as God and sacrifice life for them. Through this, he sowed the seeds of Ramakrishna Math and Ramakrishna Mission and it was sprouted with the efforts of Swami Vivekananda. Thakur Sri Ramakrishna is the worshipped deity of this monastery and mission.

Sri Ramakrishna said the words ‘kindness to all living beings’ and instantly said, "No, not kindness to living beings, but serving the living beings as Shiva." Narendranath (Swami Vivekananda) vowed that day if he ever got a chance, he would carry out this instruction of the Guru. That promise became a reality with the establishment of the Ramakrishna Mission. His instructions to Vivekananda were, “May thousands of people get shelter in your shadow”. It truly happened later.

Sarada Devi

When God incarnated in a new form, His Shakti (strength) became His companion in the form of a woman. As Sita is with Ramchandra, Radha with Srikrishna, Bishnupriya with Sri Chaitanya, So is Sarada Devi with Ramakrishna. Srima was born to Ramchandra Mukhopadhyay and Shyamasundari Devi at Joyrambati in the Bankura district of West Bengal on 22 December 1853. The fortunate devotees visualised their worshipped goddess-Durga, Kali, Laksmi, Jagathdrati, Sita, Radha and Mary in Srima. Srima Sarada Devi was the founder of Ramakrishna Math and Ramkrishna Mission.

Swami Vivekananda

A son was born on January 12, 1863 to Vishwanath Dutta and Bhubaneswari Devi in North Kolkata who was named Narendranath Dutta. His good look, talent in music, dance, musical instrument, courage, generosity, and honesty fascinated everyone since childhood. Coming to the contact of Sri Ramakrishna, he took Sannyasvrata (ascetic life). Then his name became Swami Vivekananda. He is said to be an incarnation of Mahadev.

Under the influence of Gurudev Sri Ramakrishna, Vivekananda renounced all pleasures of life and devoted his life to the welfare of mankind. He travelled all over India as a traveller and realized the causes of the suffering of India. Then in 1893, he impressed all audiences by giving a speech at the World Religion conference in Chicago, America. He then preached the Vedantism of Hinduism and Sri Thakur's message of ideals and harmony in the West. He passed away on July 4, 1902.

Ramakrishna Math and Ramakrishna Mission

About the beginning

On January 27, 1868, Sri Ramakrishna appeared with Mathurababu at Baidyanathdham-Deoghar. Seeing the plight of the famine-stricken people there, he requested Mathurababu to help those people. Mathurababu said, "If you want to help them, the cost of the pilgrimage will be reduced." Thakur then became annoyed and said, "I will not go to your Kashi. I will stay with them, they have none, Fie i will not leave them." Then Mathurababu served the famine-stricken people as instructed by Sri Ramakrishna. The seed of Ramakrishna's philosophy was sown on that very day. On that day, to see active Shiva (human beings) was more important to Sri Ramakrishna than inactive Shiva (the idol of Shiva). 'to serve the human beings' was fixed as the goal of the later Ramakrishna's movement on that day.

After Sri Ramakrishna's demise in 1886, Swami Vivekananda took responsibility for building the Sannyasi-Sangha as per the Guru's wishes. On May 1, 1897, Swamiji established an institution called 'Ramakrishna Mission' bringing together the monks and devotees of Thakur who lived in the family.

The goals and tasks of the Ramakrishna Mission were as follows-

- To establish unity and brotherhood among the people of different religions considering all religions as the development of the same Sanatan Dharma
- To create workers of good character, who excel in science and other subjects, who will devote themselves to the cause of secular and spiritual betterment of the people
- To promote and spread art, literature and fine arts of the country
- To propagate the true ideals of Vedanta and other religions among the masses in the light of the universal teachings of Sri Ramakrishnadeva
- To devote oneself to Nara-Narayan (human being) service irrespective of caste-and religion.

Let's inform whether we agree with the statements in the table and explain them.

Table 3.20: My opinion

Statement	Agree	Disagree
Sri Ramakrishna Paramahansadeva was a social reformer.		

Explanation of opinion:

Table 3.21: My opinion

Statement	Agree	Disagree
Hinduism is the most ancient religions in this region.		

Explanation of opinion:

Statement	Agree	Disagree
Ramakrishna Mission works only for the Hindu community.		

Explanation of opinion:



Belur Math in Kolkata

After that in 1899 Ramakrishna Mission was shifted to the present Belur math. Ramakrishna Math was registered in 1901 and Ramakrishna Mission was registered in 1909. Both have their headquarters at Belur Math. Ramakrishna Mission and **Ramakrishna Math** are two aspects of Ramakrishna Sangha. To serve people as Shiva is the spiritual perspective of conducting the public service work of the Mission. The Math organizes pujas and initiation, propagates the teachings of Ramakrishna Paramahansadeva and pays homage to great men.

Symbol of Ramakrishna Math and Mission

The four methods of Jnana-Bhakti-Karma- Yoga (wisdom-devotion- action- meditation) were combined in the Sadhana life and words of Sri Ramakrishna. So Swamiji stamped this ideal of the Ramakrishna Math and Mission and explained it thus, the waves of water symbolizing Karma, the lotus flower of Bhakti, the rising sun of wisdom, the snake that embraces the whole image of Yoga and Kundalini Shakti and the swan of the Supreme Soul.



Objectives of Ramakrishna Math and Mission

The objectives of Ramakrishna Math and Mission are, “আমনো মোক্ষার্থু জগদ্বিতায় চ” - self-liberation and welfare of the world.

Activities of Ramakrishna Math and Mission

The Ramakrishna Sangh has about 157 registered centres in India and about 51 outside India. The main control centre of all the centres is Belur Math. Various spiritual, cultural and social welfare works are carried out through these centres in the ideals of Sri Sri Thakur and under the guidance of Swamiji. According to the statistics of 2018, the association has 14 hospitals, 111 charitable clinics, 56 mobile clinics, 39 secondary schools, 33 higher secondary schools, 381 other schools, 12 colleges, 1 university, 137 private educational centres, 78 Night Schools for adult literacy, 2 Language Education Centres, 1 Vedic Education Centre, 4 Industrial Schools, 7 Cottage Industries and Small Enterprise Industries, 111 Hostels, 3 Orphanages, 3 Old Age Homes, 236 Libraries, 20 Main Book Publishing Centre, 5 Centres for the Disabled, 3 Agricultural Schools, cowhouse, Many 4 Rural Development Education Centres. Apart from these, many centres of Ramakrishna Sangha conduct relief work during various natural calamities and epidemics. Moreover, social service work is done through various donations. Various pujas and meetings are organized to satisfy the spiritual inquiries of the people and to encourage them. Again the spiritual guides of all religions are respected to show due honour to all religions.

Sights of Belur Math

Some important sights of Belur Math are the temple of Sri Ramakrishna, Old Temple, Swami Vivekananda's Room, Swami Brahmanandaji or Raja-Maharaja Temple, Jagajjanani Sarada Devi Temple, Swami Vivekanandaji Temple, Samadhipeeth, Old Math, Ramakrishna Collection Temple and other important places of Math.

Moreover, the residence of the Sanghaguru president Maharajji, Math Office, Ramakrishna Math and Ramakrishna Mission Head Office, Maa Sarada Sevabrata (Prosad offering place), Pallimangal (Rural Handicrafts Sales Centre), Bookstore, Vivekananda Darshan (Exhibition Centre), Waiting room (Math closes at noon, during this time visitors can wait here) are some more sights of Belur Math.

Ramakrishna Math and Ramakrishna Mission in Bangladesh

Swami Birajananda and Swami Prakashanda came to Dhaka in 1899 from Belur Math in Kolkata. Swami Vivekananda himself sent these two disciples to spread the philosophy of Thakur Ramakrishna in Bangladesh. Ramakrishna Math and Ramakrishna Mission were established at Tikatuli in Old Dhaka on their initiatives. In 1904 this math (monastery) and mission started various programmes and publications. Twelve years later, Belur Math recognized it as a branch of Ramakrishna Math and Ramakrishna Mission.

Ideal Biography and Religious Service Organization

This Math (monastery) and Mission was established on seven bighas of land donated by Yogesh Chandra Das, a landlord of Dhaka, patron of religion and culture. Temples, Sadhu Nivas, hospitals, schools, and cultural buildings were built on the land donated by him.

In 1916 Swami Brahmananda and Swami Parmananda laid the foundation of Ramakrishna Math and Ramakrishna Mission. The first Governor of East Bengal, Lord Carmichael, inaugurated the Medical Service Center in the same year. The new temple was completed in 2005.

Currently, this Math is the head office of Ramakrishna Math and Ramakrishna Mission in Bangladesh.

Since its establishment, it has been playing a leading role in spiritual practice and social service. Later some other centres of Bangladesh Ramakrishna Math and Mission were established- Barishal (1904), Narayanganj (1909), Manikganj (1910), Sylhet (1916), Faridpur (1921), Habiganj (1921), Mymensingh (1922), Dinajpur (1923).) and Bagerhat (1926). Apart from celebrating various religious ceremonies, these centres also conduct medical services, education, relief, rehabilitation etc. The Dhaka Ramakrishna Mission Medical Center started functioning in 1913 AD with the help of Nawab Sir Salimullah. At present, it is making a special contribution to various service activities conducted by the Mission. In the cases of natural disasters that have occurred in Bangladesh at various times, Ramakrishna Math and Mission has stood by the distressed with relief and rehabilitation support and medical services.

The Ramakrishna Mission in Dhaka has a school and a public library. There is also a hostel for higher secondary level students from outside Dhaka. There are various religious books in the public library, along with many books and journals of different branches of knowledge and science. Every day a large number of people of different ages come here to read books.

The activities of the Ramakrishna Mission are open to people of all religions. Durga Puja, Kali Puja and Saraswati Puja and various events on the special occasions of Islam, Buddhism and Christianity. are organized here Ramakrishna Math and Mission, inspired by the sense of religious unity, organizes seminars and discussions throughout the year on various important educational and cultural topics of the world. Various religious and social eminent scholars participate in it. Every year on the occasion of Sri Ramakrishna's birth anniversary, a week-long discussion and cultural programme on his life is organized in the presence of local and foreign dignitaries and ordinary people, irrespective of religion and caste. This is the philosophy of Sri Ramakrishna and also the ideal of Ramakrishna Mission.

- The doors of Ramakrishna Math and Ramakrishna Mission are open to people of all religions. In support of this statement, let's write two arguments in the 'Abahana box'.

Table 3.22: Abahon Box

1	
2	

Sri Angan

Sri Angan is a significant pilgrimage site located in the southern region of Bangladesh. Sri Angan is the central Ashram of the Mahanam community in Bangladesh. The Mahanam community is Vaishnava. The spiritual deity of this community, Prabhu Jagadbandhu Sundar, established Sri Angan at Goalchamat in Faridpur. Members of the Mahanam community consider Jagadbandhu Sundar to be an incarnation of Krishna. They believe that Prabhu Jagadbandhu has appeared in the combined form of Sri Chaitanya Deva and Sri Nityananda. The founder of Sri Angan, Sri Sri Prabhu Jagadbandhu Sundar was born on 28 April 1871. He left his worldly life on 17 September 1921 in his established Ashram Sri Angan. His ancestral home is Gobindpur, a village near Faridpur. However, he was born in Dahapara, Murshidabad district, where his father worked. He founded Sridham Sri Angan in 1899. Sri Ram Sundar and Sri Ram Kumar Mudi donated the land for Sri Angan. Day by day Sree Angan became the center of preaching Mahanam. From the month following Jagadbandhu Sundar's Tirodhana (death), Akhand (non-stop) Mahanam Sankirtan has been going on round the clock in Sri Angan.

Sri Angan is located next to the Dhaka-Faridpur highway, between the new and old bus stands of Faridpur. The Ashram is popularly known as Angina to the locals. The mind of the visitor is filled with tranquillity when he/she comes to this arena, which is

free from noise, open and surrounded by shadows. Many pilgrims come here every day. Some of them spend the night here. Accommodation is available for them. In Sri Angan there can be numerous devotees in multiple Bhaktanivas (rooms for the devotees). Here daily Bhog (food offering) is offered to the Prabhu. Devotees can also eat Prasad here. This Bhog seems like Amrita (nectar) to the devotees. Many people take various vows and order Malsa Bhog from Prabhu's Ashram and perform various auspicious functions, such as Annaprasana (The ceremony of feeding rice to a child for the first time), birthdays, wedding anniversaries, death anniversaries, etc.



Every year in the month of Boisakh, on the birthday of Sri Sri Prabhu Jagadbandhu Sundar, a big festival is organized in the Ashram and a fair is also held. Akhand (non-stop) Tarak Brahma Naam is chanted in the Natamandir. Besides Bangladesh, devotees from countries like India, Nepal, Sri Lanka, etc. come to visit the holy shrine of Prabhu Jagadbandhu Sundar during his birthday celebration.

Prabhu Jagadbandhu Sundar

Sri Sri Jagadbandhu Library is on the right side of the entrance to Sri Angan. There are various books of Prabhu Jagadbandhu Sundar, many valuable and rare religious scriptures, Gita, Mahabharata, Ramayana, Vedas, Adi Panjika etc. in the library. Moreover, there are also pictures of various gods and goddesses, small idols to be kept in the house, seats for thakur, daily necessary puja items etc.

Entering the Sri Angan, you will see the statue of a Vaishnava, who greets the visitors with Tilak.

There are several temples in Sri Angan for prayer. There is a legend about Lord Jagadbandhu that on Sita Navami Tithi at Brahmamuhurta (the time before dawn)

Dinanath Nyayaratna along with his wife Sri Bamadevi went to bathe in the Ganges early in the morning. When the baby Jagadbandhu came floating on a lotus flower, Dinanath picked up the baby and gave it to Bamadevi. Jagadbandhu started crying when Bamadevi went home with Jagadbandhu in her arms. Then Dinnath and Bamadevi told everyone, "We have a son". This story is depicted through idols in a temple in Sri Angan. There is a boat temple. A boat is kept inside this temple. Prabhu Jagadbandhu used to take his devotees for a trip to the river Padma, perform Sadhu Sanga and kirtan and return at the end of the night using this boat. In this boat temple, there are some carved figures on the boat in such a way that it looks like Prabhu Jagadbandhu is sitting in the beautiful centre surrounded by devotees chanting. In the Angan there is an aesthetic chariot made of wood. Every year during the Rath Yatra in the month of Aṣāḍha, thousands of people drag this chariot to another Ashram of Prabhu Jagadbandhu Sundar and bring it back.

In 1971, during the liberation war of Bangladesh, on April 21, Pakistani Armed Forces came to Faridpur city. Their companion was a non-Bengali person. The man brought the invasion force to Sri Angan. As usual chanting of the name was going on there. They were singing "Jai Jagadbandhu." The Bihari man explained to the military that they were actually saying "Jai Bangabandhu". At once the military opened fire. Only one of the nine Kirtaniyas managed to escape. The remaining eight died. After the establishment of this Ashram only at that time the kirtan was stopped in Sri Angan for a few days. Mass destruction was carried out in the Ashram. The captain on whose orders the firing was carried out was named Jamshed. It is said that Captain Jamshed became insane a few days before the country become independence. Then he came to Sri Angan and committed suicide by putting a pistol on his head. The tombs of those eight martyrs are under the Chalta tree in Sri Angan. Every year on the 21st of April, many people come to Sri Angan and pay their homage by offering flowers at the tombstones of these eight martyrs.

There is a huge kitchen and a place for distributing Prasad where thousands of people take Prasad every year during the festival. The Ashram also has its own cow farm. The road leading to the farm is named 'Dhenupat'. There are offices and dormitories Ashrams. There is also a dormitory for students. Apart from the Bengalis, there reside students from other ethnic groups, such as the Tripura ethnic group.

There is also a Tulsi Bedi in Sri Angan. The Natmandir located here is a unique and beautiful one. There is a beautiful idol of Jagadbandhu Sundar here. This is the place where Naam Kirtan is chanted around the clock. There are Prabhu Jagadbandhu's

Samadhi, Gambhira Sadhana Griha, and also his Bastra-Samadhi. There are also some more Samadhi temples.



Sri Angan in Faridpur

The name of Dr. Mahanambrata Brahmachari is associated with Sri Angan. He is a religious guru, author, organizer and philosopher of the Mahanam community. After learning about Prabhu Jagadbandhu, he became anxious to see him. He walked eighty miles from Barisal to Faridpur SriAngan to meet Prabhu Jagadbandhu and to become a saint. But he had to go back on that trip for not taking the permission of his parents and not passing the Entrance exam. After that with the urge to become a saint, he passed the Entrance exam. in the first division and came to Sri Angan with his mother's permission. Here Mahanam took initiation from Acharya Mahendraj, the founder of the community. In 1933, he went to join the Chicago Universal Religion Conference in the United States. There he also studied Vaishnava Vedanta. He gave speeches on this subject in various places in America, Canada, and Europe. After about five and a half

years, he returned to the country and also to Sree Angan. He went to various parts of India to create a peaceful society by awakening people's spirituality and humanity and discussing the theory. After the partition, he travelled from one end of Bangladesh to the other, on the basis of Sree Angan, and helped the victims. He played a leading role in the restoration of various monasteries and temples destroyed during the war.

Many great personalities including Mahatma Gandhi, Deshbandhu Chittaranjan Das, Netaji Subhas Chandra Bose, Bangabandhu Sheikh Mujibur Rahman, and Pallikabi Jasimuddin visited Sri Angan at various times. The rich history and present-day's importance have given Sri Angan a unique glory as an Ashram. Hence, this more-than-a-century-old Angan is now an attractive pilgrimage site not only for members of the Mahanam community but also for Hindu devotees from all over the world.



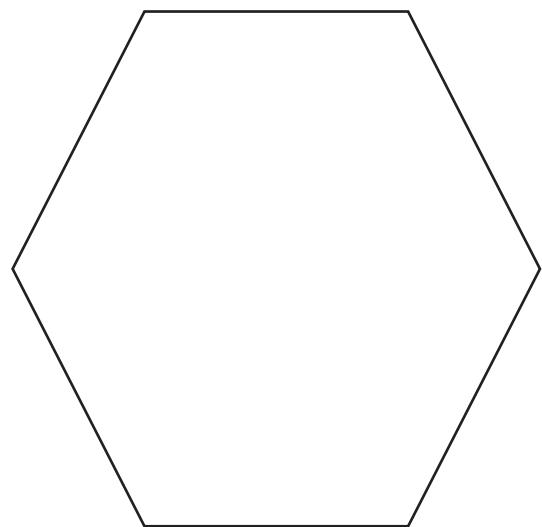
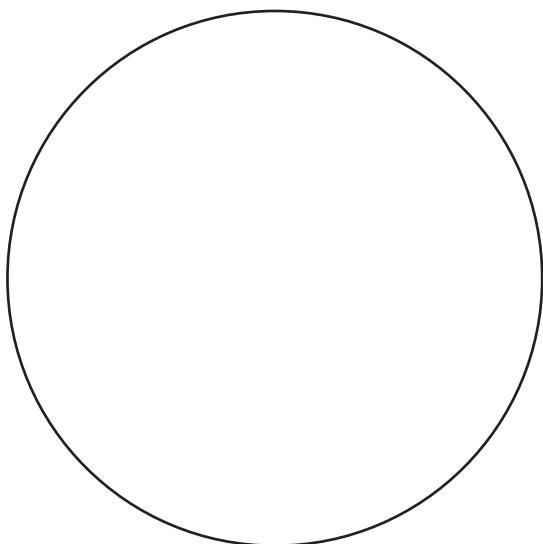
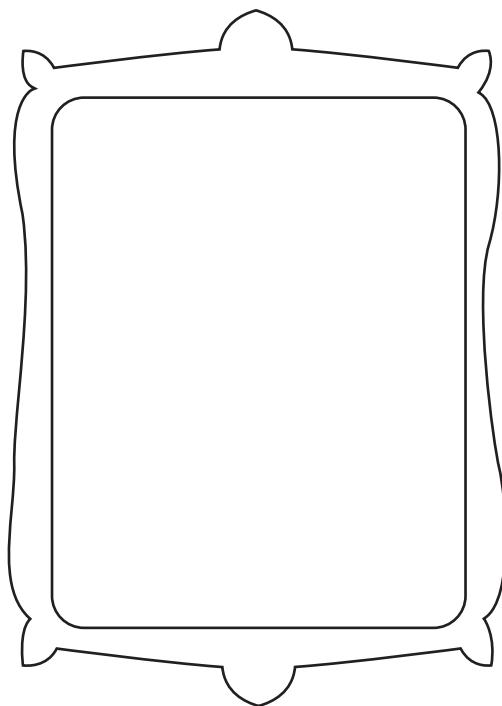
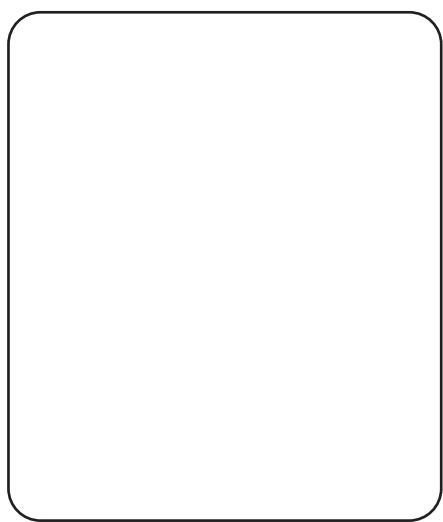
Dr. Mahanambrata Brahmachari

- Let's complete the 'Sri Angan-Katha' poster by giving some important information about Sri Angan and drawing a picture and making design.

Table 3.23: Sri Angan-Katha

--

Ideal Biography and Religious Service Organization
'Sri Angan-Katha'



Let's all of us fill up the table "Amar Bhuvan"

I have learned a lot by knowing about ideal biography and religious service organizations mentioned here. I can think of many things anew. I can apply some of the learnings from here in my personal life as well. For example:

1.

2.

Ideal Biography and Religious Service Organization

- We can apply the values learned from ideal biographies and religious service organizations in our social life and for the welfare of people and nature. In this regard, let's fill the chart 'Welfare activities'

Table 3.24: Welfare activities-

Values for social life	Values for the welfare of human beings and nature
Treating everyone as equals without discrimination.	Giving food to the hungry ones

Let's write 'Reflection Diary.'

Table 3.25: Reflection Diary

Being inspired by values derived from ideal biographies people and religious service organizations, we have done this:	
My feelings after doing the work:	My future plans for this type of work:

Section Three**Tolerance**

Our world is diversified. We find diversity in the various elements around us. If we look at nature, we will find that nature has adorned itself with diverse elements like rivers, mountains, sun, plants, animals, and people. Again, there are many variations in the same name. For example, if we talk about plants, like Shirish, Jarul, Kumro, Padma, so many different names. How different they are in their size, shape, colour, leaf, and flower!

- Let's collect five types of leaves individually and complete the 'Diversified World' table by observing them.

Table 3.26: Diversified World

Leaf Name	Size / Structure	Shape	Colour (Dark/Light)

There are differences in human beings also. There are many variations in people's structure, taste, language, culture, behaviour, faith, religion, and everything! So when

Jayashree wants to eat ice cream, Anirban wants to drink tamarind juice. When Niladri decides to go to a mountain, Meghdeepa insists on going to a sea. In these cases, if there is an opportunity to fulfil the wishes of both of them separately, then there is no possibility of any problem. But if it happens that one's wish can be fulfilled, then one of them has to sacrifice. Otherwise, there will be a conflict. Although it seems that one of them has gained, both of them have lost more or less. Again if Jayashree wants to force Anirban to eat ice cream or Niladri forces Meghdeepa to go to the mountain, there will be extreme turmoil. The problem can be solved in another way. For example, today ice cream and tomorrow tamarind juice can be offered. The ocean can be visited today and the mountain can be visited tomorrow.



We will present to the class the variations we have found in the leaves. We will discuss in two ways, which method of presentation will be the best: poster exhibition, multimedia, lecture, page display etc. First of all, we will give our own opinions and stick to our own opinions. Then we will try to come to a decision by listening to others and taking everyone's opinion seriously.

- We have learned what it is like not to consider others' opinions when making decisions and what it is like to make decisions based on others' opinions. Now, let's discuss this topic with classmates in pairs/groups. Then let's fill the 'diversity in opinion' table according to our own opinion.

Table: 3.27: Diversity in opinion

If we want to impose our opinion.	If we give importance to the opinions of others
1. there will be arguments and chaos.	1. peace prevails.
2.	2.
3.	3.
4.	4.
5.	5.

Imagine if there are only the one kind of living beings in this world, everything has the same colour, everyone works in the same profession then what will it be like? If there is no diversity in nature, can the universe survive? Likewise, the differences between people are also important. If everyone's choice and everyone's opinion are the same, how will it be? There are variations in the laws of nature, like the elements of the earth and human opinions. Again, there is unity among all these diversities. As diversity is to be accepted, likewise the rule of unity has to be obeyed. If we don't understand the laws of nature and disobey the laws, a disaster like the greenhouse effect happens and it is known to us. Now let's find out what our Hindu religion says about the unity by accepting diversity.

Peace doesn't come only when everyone agrees, peace comes when we can walk side by side with respect for different opinions.

Shiva Mahima Stotra says—

ବୁଚୀନାଂ ବୈଚିଦ୍ର୍ୟାଦ୍ ଖଜୁକୁଟିଲନାନାପଥଜୁଷାମ୍।

ନୃଗମେକୋ ଗମ୍ୟସ୍ତ୍ରମ୍ସି ପନ୍ଧସାରମର୍ବ ଇବ॥

Meaning: Different rivers have their sources in different places, but they all pour their waters into the same sea. Similarly, for those who follow straight and crooked paths due to the diversity of their tastes, O God, You are the only goal of all of them.

Just as diversity has made the world beautiful, it has also created scopes for conflicts. Tolerance is necessary to avoid conflicts. It is very important to be tolerant to live well from individual life to larger social life. Then Jayshree, Anirban, Niladri, Meghdeepa or Rafiq, Sultana, Branden, Zenolia, Anuching, Rahul and all can have a happy life. Tolerance means being respectful of others' opinions. It also means not only to give our own opinions but also to allow others to give their opinions. Again it means to give importance to the opinion of others even it is different from one's own opinion. It is to welcome everyone's right to express themselves. Tolerance is a part of etiquette as well as a part of religion. Every religion in the world speaks of truth, beauty, and well being. Every religion teaches tolerance. There are several mantras on tolerance in the Rigveda. Some of them are given here.

সং গচ্ছঃং সং বদঃং সং বো মনাংসি জানতাম।
 দেবা ভাগং যথা পূর্বে সংজ্ঞানানা উপাসতে ॥
 সমানো মন্ত্রঃ সমিতিঃ সমানী সমানং মনঃ সহ চিত্তমেষাম্।
 সমানং মন্ত্রমভিমন্ত্রয়েবঃ সমানেন বো হবিষা জুহোমি ॥
 সমানী ব আকৃতিঃ সমানা হৃদয়াণি বঃ।
 সমানমন্ত্র বো মনো যথা বঃ সুসহাসতি ॥
 (Rigveda:10.191.2-4)

Simplified meaning: O man! Walk together, discuss together, let your minds be well reformed. Do the same duty as the wise men before you have performed. May all of you have one mantra of union, one union ground, one mind and one heart. To all of you, I have given the same mantra and food and drink. May all of you have one earnest desire, one heart. May the mind be one, and all grow unitedly.

We can make this call of God's unity to people in the Vedas a reality through the practice of tolerance despite differences and diversihics among mankind.

Speakers at the Chicago Religions Conference traditionally addressed the audience as 'Ladies and Gentlemen'. But Swami Vivekananda addressed everyone as 'brothers and sisters'. The audiences were fascinated by the mentality of adopting unknown people as brothers and sisters. Swami Vivekananda said in his speech, "Hinduism considers all religions of the world equal. All religions have the same goal. Just as rivers merge into an ocean, all religions have the same goal - the attainment of God. So no contention, but cooperation; no destruction, but mutual understanding; no discord, but harmony and peace."

Many speakers were just busy proving the superiority of their respective religions, there but Swami Vivekananda said about Hinduism, “I feel proud to belong to a religion which has always taught others to be perfect and accepting of all opinions. We not only tolerate all religions, but also believe all religions to be true.”

As followers of Hindu religion, it is very important for us to apply the principles of tolerance in our daily life. Our neighbour and classmate should be respected even if his religious beliefs and practices are different from ours. We need to keep our minds open for learning about different cultures and religions. In this way, we can establish peace and harmony in the world.



Chicago Conference of Religions 1893

According to Hindu philosophy, our body is not the real ‘I’ but the real ‘I’ is our consciousness or Jivatma which is the part of God. Consciousness shelters the body only. So there is a difference in the outer covering, and behaviour from each other but inside all is the same being. According to the mythological story, once the boy Kartika poked a cat with a spear for no reason. Returning home, he saw that his mother Bhagwati had injury marks on her face. When Kartik asked about it, his mother replied, “It is the injury inflicted by you.” Kartik said, “I hit a cat, but what is your relationship with him?” Bhagwati replied, “I am spread all over the universe. All living beings are my children. Whoever you hurt, I get hurt.”

Poet Satyendranath Dutta said in his poem ‘Manush Jati’

‘কালো আর ধলো বাহিরে কেবল

ভিতরে সবারই সমান রাঙ্গা।'

All the people of the world have differences in skin colour, clothes, language, religion, and culture, and there are differences in the visible 'I'. But there is no spiritual distance among all people irrespective of religion, caste and creed. All souls are part of that One Supreme Being. According to the rule of time, the souls of all will merge into one supreme soul. Our worldly caste differences, religious differences, and differences of opinions are all the result of intolerance. Tolerance can erase these marks. The main quality of any religious, humanitarian person is tolerance.

Sri Ramakrishna Paramahansadeva used to advise his devotees by narrating stories from various Hindu mythologies. He used to tell this story about tolerance-

Ghantakarna

Once there lived a man who used to worship Shiva all day and night. Instead of showing due devotion to other gods and goddesses, he would hate them. One day Shiva appeared to him and said, "All gods are one. To hate one is to hate all. I will not be satisfied until you worship other gods." But the result was the opposite. The man openly denounced all the gods and goddesses except Shiva. He started to get angry even after hearing their names. Day by day it was known to all. To irritate him, the children started shouting 'Shrivishnu' in his ear. The man was unwilling to even hear the name of any other gods and goddesses. So he hung two bells on both ears. Whenever the children mentioned the name of Srivishnu, he shook his head vigorously. Then the name of Vishnu would no longer reach his ears at the sound of the bell. He was so hated by everyone for his bigotry that even today people break down the idol of Ghantakarna on the Sankranti in the month of Phalgun.

The lesson of this story is that religious bigotry is a great sin. There is truth in all religions. One who does not see it is never religious.

- After reading the statements in the 'Harmony Table' carefully and realizing them well, let's express our opinion by putting a tick mark in the appropriate box next to it.

Tables-3.28- Harmony

Statements	Agree	Partially Agree	Disagree
The world would be happy if there were no differences of opinions among people.			
Tolerance not only helps to avoid conflict but also creates an environment to tolerate injustice.			

Most people work to please God.			
It is important to know about each other for understanding each other.			
The purpose and result of following the rituals of Hinduism or following any other religion are the same.			
To turn all people's minds and hearts be one, religion must also be one in the world.			
All religions follow the same path.			
Every religion in the world is true; every religion is important.			
A person who does not have the ability to express his own opinion cannot be expected to have the virtue of tolerance.			

In the Manu Samhita it is also said to be tolerant, “ধৃতিঃ ক্ষমা দমোহস্তেয়ং শৌচমিন্দ্রিয়নি-
গ্রহঃ। ধীর্বিদ্যা সত্যমক্রোধো দশকং ধর্মলক্ষণম্ ॥ (6/92)” That is, tolerance, forgiveness, self-restraint, non-stealing, cleanliness, restraint of senses, sanity, knowledge, truth and non-anger these are the ten signs of religion.

“Unity in diversity is great” is the basic spirit of Hinduism. A Hindu must have a deep respect for human freedom of thought and unlimited tolerance for different views and ways. Just as Hinduism teaches tolerance towards other faiths, it also recognizes the coexistence of many views and paths within the same religion. Here is a culmination of different faiths such as Advaitavad, Dvaitavad, Monotheism, Shakta, Vaishnava etc. Sri Ramakrishna Paramahansadeva said – ‘যত মত তত পথ’ (The more opinion, the more ways to follow). Every scripture including the Vedas, the Upanishads, the Ramayana, the Mahabharata, and the Srimad Bhagavad Gita preaches the message of love for living beings, human welfare, harmony, and equality. Loknath Brahmachari said – “ভালো-মন্দ, পাপ-পুণ্য এসবই জগতের' ব্যবহারিক সত্য, মনের সৃষ্টি। আমি যে জগতের লোক সেখানে নেই
কোনো ভেদ, সেখানে সবই সমান - সবই সুন্দর”। (Good and evil, sin, and virtue, are all apparent truth, reflection of mind. The world where I live in is without discrimination, and there all are equal and beautiful.)

- Let's read the story of a frog in the well.

A Frog in the well

A frog lived in a well. He was born and brought up in that well. The frog lived on eating insects that grew in the water. The frog never felt the need to go out of the well. No one ever came to that well either. So the world outside the well was completely unknown to the frog in this story. One day suddenly a frog came from somewhere and appeared in that well.

Well frog: Where are you coming from?

New frog: I'm coming from the sea.

Well frog: The sea? How big is it?

New frog: The sea is very big.

Well frog: Of course! Is it as big as my well?

(By saying the frog in the well started jumping from one end to another of the well.)

New frog: O brother, why do you compare the sea to this small well?

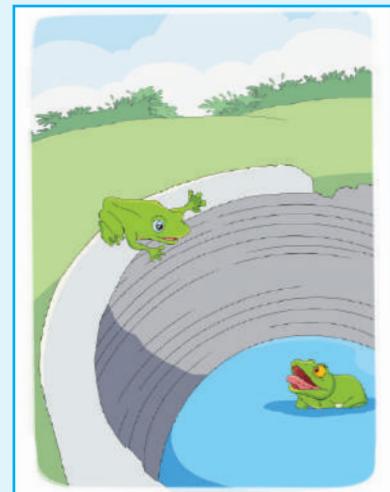
(Hearing this the in the well-frog jumped once more)

Well frog: Is your sea such big?

New frog: You are very foolish to compare the well to the sea!

Well frog: Nothing in the world can be as big as my well.

You must be lying! You should be driven away!



Well-frog and Sea-frog

- Let's think and write about the story ' A Frog in the Well '.

Table 3.29: Stupidity

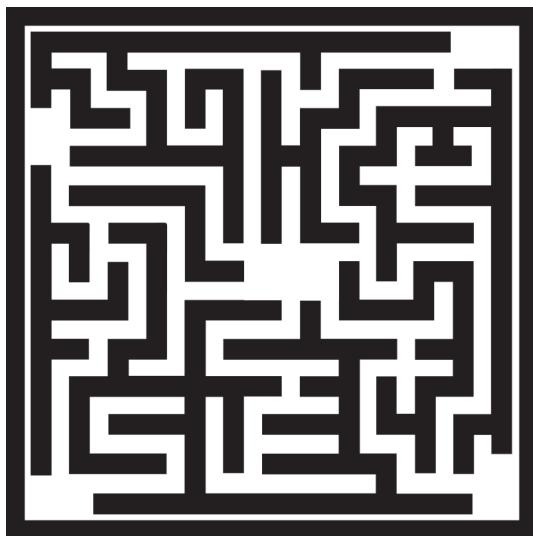
What does the word Stupidity mean?

What do you understand by reading this story?

Do you think that the frog in the well is tolerant? Why? Explain.

If someone does not agree with me, I will not assume that his/her opinion is wrong. If someone is not walking in my path, I will not assume that she has lost his way. In the Holy Gita, God Himself says that those who worship other gods with reverence worship God (9/23). So people of all religions follow their own ways and worship the same God.

All paths have the same destination.



Maze Game

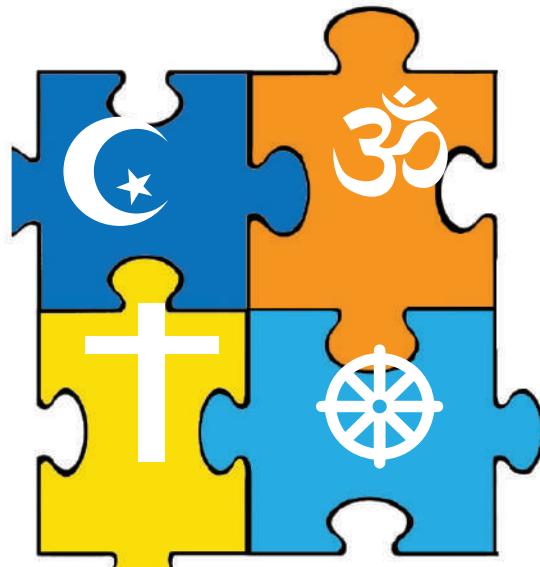
Many people have come up with new ideas in different parts of the world at different times. But in most cases, they have faced various obstacles in spreading their ideas. Various religious preachers have also faced many obstacles. But our region is an exception in this case. Tolerance has been practised here since ancient times. Therefore, the experience of missionaries here is also an exception. As Hindu Religion has been developed in the region, similarly, other religions have been developed smoothly.

People here have been doing generous prayers for the well-being of all the living beings of the world since seven thousand years ago.

A common verse in Sanskrit says-

সর্বে ভবন্তু সুখিনঃ সর্বে সন্তু নিরাময়া
সর্বে ভদ্রাণি পশ্যন্তু মা কঢিদ্য দুঃখভাগভবেৎ।।
ওঁ শান্তিঃ শান্তিঃ শান্তিঃ।।

Meaning: May all be happy, may all be healed, may all get benefit and none may suffer. May all beings in the world find peace.



Religious Tolerance

Hinduism is historically a rich religion. This religion has incorporated various beliefs and practices over time. Hindu religion recognizes and welcomes other religious beliefs and diverse religious practices. So as a human being as well as a follower of Hindu religion, we will practise tolerance.

- We have learned about the importance of tolerance. Now let's write a story/poem/paragraph/short drama about how to practise tolerance in our life.

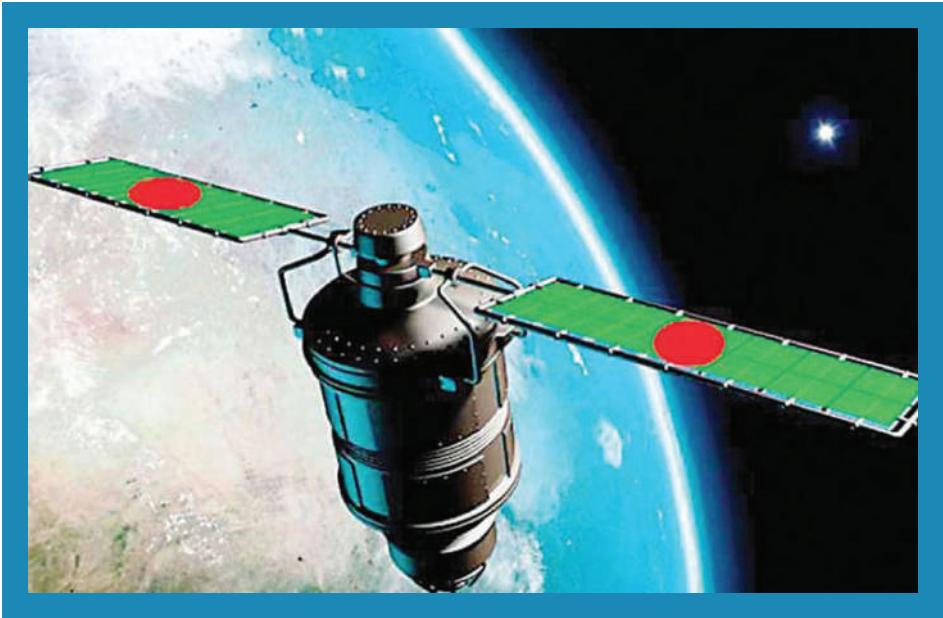
- According to the instructions of the teacher, correct all the writings and put them on separate paper and finally make a magazine.
- We have learned about the tolerance in Hinduism. Now let's try to know from other religious friends/teachers/acquaintances what is said about tolerance in their religion.
- Let's organise a fair with the participation of students of different religions in our class. Students of each religion will present their religion's words about tolerance. Let's also make some posters about the tolerance mentioned in Hinduism and display them at the fair.
- Let's fill in the 'Religious Tolerance' table with tick/cross marks and comments in the light of the magazine and fair experience.

Table 3.30: Religious Tolerance

Statements	Completely agree	Disagree	Comment
1. All religions call for tolerance towards different religions.			
2. I respect other people's religious beliefs even if they don't agree with me			

Statements	Completely agree	Disagree	Comment
3. A person can be religious even if he does not have the virtue of tolerance.			
4. Religious people allow people of different religions to practise their religion.			
5. If you accept the opinion of a different religion as true, you have to apostatize.			





বঙ্গবন্ধু স্যাটেলাইট-১ : বাংলাদেশের মালিকানাধীন প্রথম কৃত্রিম উপগ্রহ

বঙ্গবন্ধু স্যাটেলাইট-১ বাংলাদেশের প্রথম ভূস্থির (Geostationary) যোগাযোগ ও সম্প্রচার উপগ্রহ। এর মধ্য দিয়ে ৫৭ তম দেশ হিসেবে নিজস্ব স্যাটেলাইট উৎক্ষেপণকারী দেশের তালিকায় যুক্ত হয় বাংলাদেশ। এটি ১১ই মে ২০১৮ যুক্তরাষ্ট্রের কেনেডি স্পেস সেন্টার থেকে উৎক্ষেপণ করা হয়। এটি ছিল ফ্যালকন ৯ রক-৫ রকেটের প্রথম পেলোড উৎক্ষেপণ।

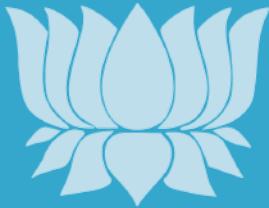
এটি ফ্রান্সের খেলিস অ্যালেনিয়া স্পেস কর্তৃক নকশা ও তৈরি করা হয়েছে। বঙ্গবন্ধু স্যাটেলাইট-১, ১৬০০ মেগাহার্টজ ক্ষমতাসম্পন্ন মোট ৪০টি কে-ইউ এবং সি-ব্যাড ট্রাঙ্গপ্লার বহন করছে এবং এর আয়ু ১৫ বছর। এর নির্মাণ ব্যয় প্রায় তিন হাজার কোটি টাকা। বর্তমানে স্যাটেলাইটের ব্যান্ডটুইথ ও ফিকোয়েসি ব্যবহার করে ইন্টারনেট বাঞ্ছিত অঞ্চল যেমন-পার্বত্য ও হাওড় এলাকায় ইন্টারনেট সুবিধা প্রদান করা সম্ভব হচ্ছে, প্রত্যন্ত অঞ্চলে ইন্টারনেট ও ব্যাংকিং সেবা, টেলিমেডিসিন ও দূরশিক্ষণ ব্যবস্থা প্রসারেও এটি ব্যবহৃত হচ্ছে। চিভি চ্যালেন্গলো তাদের সম্প্রচার সঠিকভাবে পরিচালনার জন্য বিদেশি নির্ভরতা কমিয়ে এর উপর নির্ভর করছে। ফলে দেশের টাকা দেশেই থাকছে। বড় প্রাকৃতিক দুর্ঘটনার সময় মোবাইল নেটওয়ার্ক অচল হয়ে পড়লে এর মাধ্যমে দুর্গত এলাকায় যোগাযোগ চালু রাখা সম্ভব। শুধু তাই নয় বঙ্গবন্ধু স্যাটেলাইট-২ মহাকাশে উৎক্ষেপণেরও উদ্যোগ নেওয়া হয়েছে। বঙ্গবন্ধু ১৯৭৫ সালের ১৪ই জুন বেতবুনিয়ায় ভূ-উপগ্রহ কেন্দ্র ঢাপনের মাধ্যমে যে স্বপ্নের বীজ বপন করেছিলেন, সেই স্বপ্ন মহীরহে পরিগত করেছেন প্রধানমন্ত্রী শেখ হাসিনা।

স্যাটেলাইটের বাইরের অংশে বাংলাদেশের লাল-সবুজ পতাকার রঙের নকশার উপর ইংরেজিতে লেখা রয়েছে বাংলাদেশ ও বঙ্গবন্ধু-১, বাংলাদেশ সরকারের একটি মনোনামও সেখানে রয়েছে।

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