

Hindu Religion Studies

Class Six



National Curriculum and Textbook Board, Bangladesh

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Hindu Religion Studies

Class Six

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Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adheres to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

The Hindu Religion Studies Textbook of Secondary Level for Grade VI has been developed in light of the National Curriculum 2012. Special importance has been given to reflect the theoretical issues and provisions of Hinduism, the traditions and culture of this religion in the real-life practice of the students. Apart from this, the rituals of Hinduism, various biographies, anecdotes, avatars, lives, and sayings of great men and noble women described in Hinduism have been discussed in this book. It is hoped that all these will develop the moral qualities of the students such as honesty, generosity, devotion to duty, integrity, self-restraint, tolerance, respect for women, non-communalism, democratic values, patriotism, equality, and brotherhood.

It may be mentioned here that due to the changing situation in 2024 and as per the needs the textbook has been reviewed and revised for the academic year 2025. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October 2024

Prof. Dr. A K M Reazul Hassan

Chairman

National Curriculum and Textbook Board, Bangladesh

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CHAPTER ONE

Creator and Creation

A creator is needed to create anything. Nothing can be created without a creator. This universe and everything of this universe - human beings, trees, plants, animals, the moon, the sun, planets, stars, the sky, air, etc are the examples of creations. There is a Creator of these creations. We cannot see Him but we can feel His presence. We call Him Iswar (God). He has many names - *Brahma, Parameshwar, Paramatma, Bhagoban*, Soul etc. He exists in every creature in the form of soul. So, we will serve the creatures. To serve the creatures is our absolute observance of religion. Through serving creatures we can realize the existence of Iswar. This chapter explains the idea of the creator and creation the relationship between the creator and His creation. It also contains a Sanskrit mantra or shloka and its meaning.



At the end of this chapter, we will be able to

- explain ideas and relationship between Creator and creation.
- explain the existence of God in every creation.
- recite and explain an easy *Sanskrit mantra* with its meaning.
- be serve creatures on perceiving the existence of the Creator in them.



Lesson-1: The concept of creator and creation

This world is very beautiful and full of variety. There are human beings, animals, birds, insects, plants, rivers, hills, mountains, deserts and many other things. The blue sky is above the earth. In the sky there are the moon, the sun, planet, star, comet, galaxy etc.

Man is the best creature among all creations. To fulfill his needs man can make many things which many creatures cannot do. A carpenter can easily make chairs, tables, boats etc. with wood. However, other animals cannot do it. Wood is needed to make chair, table, boat etc.



Now, the question is how wood is made? The answer is very simple. Wood is produced from cutting trees and then planks are made to make a boat. The next question is how trees are created? Who has created them? Let us find out the answer of this question.

We have already said that there is a creator behind every creation. Therefore, tree is a creation of that creator too. Thus, hills, mountains, rivers, seas, the sun, the moon, planets, stars, comet, galaxy, human beings, animals, birds, insects and plants are created separately by the same creator. The summary is that there is only one Creator of this universe who has created everything. Man makes something new using any creation of the creator. For example, the creator has created trees and man is able to create chairs, tables, boats from that. So, the creation of man depends on the creator's creation. However, the Creator creates everything at his own sweet will.

According to Hindu religion, this creator is called Ishwar. Ishwar has many names, many identities; such as Brahma, Bhagoban, Paramatma etc. When the Paramatma exists in a creature as soul then it is called individual soul or embodied soul. Embodied soul is the part of the Paramatma (supreme soul). So, it is clear that human beings, universe and everything of the universe are created by Ishwar. The creator of these creations is called Ishwar.

None can see Ishwar as He has no form. He is formless. However, His creation has form. We perceive Him through His creation. We perceive Him in any of the forms of his creation. The devotees feel intimacy with Ishwar through devotion and the contemplators, through contemplation.

New words: *Brahma*, Embodied soul, Supreme soul, Supreme God, shapeless, proximity, perception.

Individual work:

- Make a list of twenty creations of the creator around your house.

Lesson 2: The relation between the Creator and creation

There is a deep relation between the Creator and creation. The Creator has created this beautiful nature for the welfare of multitude of living beings. The sea, river, hill and mountains, the moon and the sun, tree and plant, beasts and animals are the parts of His creation. There is deep a relation among his creations. The earth gets illumined with the light of the sun. And, trees and plants Prepare food in the presence of this light. Living beings became activated to live in this light. Sun-light is at the source of the vital vibrancy in Nature. Thus, there is reciprocal relationship among all parts of nature. And the Creator, controls the relationship among all these elements. He is at the root of the unity, discipline and reciprocal connection among all the factors of Nature. We can perceive nature through love and respect to the creatures of the Creator. So, all of us should remain respectful to the creations of the Creator and love and honour them.

Ishwar does not create for His own need. He creates for His pleasure. This is called His play.

Ishwar makes His play evident by creating sky, air, hills-mountains, seas, rivers, forests, trees and various animals. We can perceive that easily. Ishwar is eternal

and infinite. However, His creation has a beginning and an end. So, creation has its origin and destruction, birth and death.

New words: Existent, Serving, Nursing, Play.

Group work:

*Write about your duty, perceiving the existence of the Creator in the creature.

Lesson 3: Creator's existence in every creature

The Creator exists in all creatures. He has created all creatures and exists in the creatures'. So, we worship each creature with our perception of Ishwar about them. For example, we worship Tulsi plant. Again, we worship the cow as the mother. By offering our respect to this creation of the creator, realize the existence of Ishwar. In this context, Swami Vivekananda has said-

*"Where are you searching for God, leaving Him in front of you in various forms?
He, who loves living beings, serves Ishwar."*

It means that the same Ishwar lives among creatures in various forms. So, it is not necessary to search for Ishwar outside, and Ishwar is served when creatures are served.

Ishwar exists everywhere and he exists in the body of the creatures as the soul. The body of the creature is functional as Iswar exists there as the soul. The functionality of the body of the creature depends on Ishwar's presence there.

God has created everything of the world- the moon, the sun, planet, constellation, sky, air and every creature. Again, God stays in His own created creature as soul. Due to the presence of this soul, the body creature is locomotive.

The existence of the body of a creature can't be imagined without Ishwar. Soul is the life of body of a creature. As long as the soul exists in a body of a creature so long is the body of creature is locomotive. The departure of soul from a body of creature is called death. In this state, the body of creature is without the presence of Iswar. The soul is formless. So, we can't see the soul, but we can perceive its presence. Hinduism believes that the soul is deathless; it changes its location and takes shelter in another location. It means that the soul is immortal.

It is the soul which is Ishwar. It is said in the *Srimad Bhagavad Gita* that as a person discards his shabby clothes and wears new ones, in the same way the soul discards an old body and takes up a new one. The birth of a creature and its death is hidden in the change of the location of the soul. Though the soul is invisible, its presence in every creature reminds us of its supremacy and its existence in creation. The existence of the creature in this universe depends on the Creator or Ishwar.

Individual work:

- Give some examples of the existence of the creator.

New word: Existence, functional, a creature's body, *Srimad Bhagabad-Gita*

Lesson-4: *Sanskrit mantra* about Ishwar and its meaning.

Ishwar is the supreme *Bramha*. He has immense power. He has created us and He fosters us. We are grateful to Him. So, out of gratitude and for our own wellbeing, we praise Him. This is called hymns or *stuti*. Let us recite a *mantra* expressing the greatness of Ishwar:

Namaste paramangBaramha

SarvashaktimateNamah:

Nirakanronhap isakara:

Sweccharupang nama namah:

(Jayurveda, shantipath)

Simple meaning: We salute the one who is the supreme *Bramha*, the most powerful, formless but can take any form that He wants.



From this *mantra*, we can understand that the other name of Ishwar is '*Bramha*'. He is formless. But He can take any form He wants. For example, formless Ishwar comes to world in the form of Lord Krishna. He can assume any form as He wishes. He has held the forms of various incarnations in different ages. Such as *Baman* incarnation, *Nrisinha* incarnation, *Rama*

incarnation etc. He punishes the evil and protects the good. We salute this omnipotent Ishwar; we salute Him again and again.

Individual work: Write about the learning from the mantra about Ishwar and our duty.

Word Analysis:

Namaste –*Namaha*: + *te Paramangbarmho*-to *param* for *amho*, *saruashakti mate*- to most powerful *nirakas*: *ni* + *akas*; *irakarohopi-nirakar*; + *opi* (who has no form, can't he seen, but can he felt lira it is meant supreme or God), *Sakar*: - *Sho* + *Akas*: (one who has form, God can attain any form it necessary) *Sweccha*- *shaw*+*iccha-weeccharupang*-one who attains form willingly God himself).

Note: The poems of *Veda*, *Upanishad* of *Vedic* religious scriptures are called *mantra* and the poems written in books afterwards in *Sanskrit* are called '*shloka*'

Exercise

Fill in the gaps:

1. According to Hindu religion _____ exists in every living thing as soul.
2. Devotees feel the intimacy of Ishwar through _____.
3. Soul is _____.
4. Soul has no _____.
5. The mantras, in which we praise Ishwar are called _____.
6. At the root of the vibrancy in nature lies -----

Match the words and phrases from the left side with the right side:

Left side	Right side
1. Those who are honest	Imperishable, Eternal, Deathless
2. The supreme soul	Take any shape
3. The followers of Hindu religion.	Are loved by Ishwar.
4. Ishwar at his sheet will	Worship Ishwar in different forms.

Multiple choice questions:**1. What is the other name of Ishwar?**

- | | |
|------------------|------------------|
| a) <i>Bramho</i> | b) <i>Vishnu</i> |
| c) <i>Shiva</i> | d) <i>Bramha</i> |

2. Ishwar exists in

- | | | |
|--------|----------------|----------|
| i) Sky | ii) Human Body | iii) Air |
|--------|----------------|----------|

Which one of the following is correct?

- | | |
|-----------|-----------------|
| a) i | b) i, ii |
| c) i, iii | d) i, ii, & iii |

Read the passage below and answer questions no 3 and 4:

Prabir makes dolls with clayey soil and sells them at the market and thus earns his living. But, dolls made by Prabir are not like the creation of Nature.

3. The passage above upholds the idea that human beings:

- i) can make many things for their own need.
- ii) are dependent on the creations of the Creator.
- iii) the best creature by the Creator.

Which one of the following is correct? (a) i (b) ii (c) ii and iii (d) i, ii and iii

4. Dolls made by Prabir are not like creations of Nature; because things made by Prabir

- i) are purposeful, but creations of Nature follow the will of Ishwar.
- ii) are made with certain components, but that is not true for the creations of Nature.
- iii) are not full of variety, but creations of Nature are so.

Which one is correct?

- | | |
|-------------|-----------------|
| a. i | b. ii |
| c. ii & iii | d. i, ii & iii. |

Short question:

1. How can the formless Iswar be perceived?.
2. Why should we offer respect towards *Iswar*? Explain.
3. Explain with examples the relationship between creator and creation.

Descriptive questions:

1. *Iswar* is the creator of everything in this world. Give logical explanation.
2. Why is human soul considered to be a part of the eternal soul? Explain.
3. "To Serve the living beings is to serve *Ishwar*." Explain with examples.

Creative question:

Sajib feels the presence of the creator in the elements of nature. On the other hand, his brother Tushar is always busy with scientific matters. Every now and then he becomes busy with various topics in the computer. His idea is that science is everything. Though Sajib and Tushar are brothers, there is difference between their beliefs in *Ishwar*.

- a. According to Hindu religion, by what names can the creator be called?
- b. Why is human soul considered to be a part of the eternal soul? Explain.
- c. State the main difference between the moral of this chapter and the lifestyle of Tushar.
- d. "At the root of the realization of Sajib there lies his belief in *Ishwar*." Explain

CHAPTER TWO

Sacred Scriptures

The book that contains the discussion of super natural being (Bhagoban, Iswar etc) and human welfare and also contains valuable advices and stories with moral and religious values is called sacred scriptures. The *Veda*, the *Upanisad*, the *Puran*, the *Ramayana*, the *Mahavarata*, the *Srimad Bhagavad Gita*, the *Sri SrrChandi* etc. are some of the sacred scriptures. We know that the *Veda* is the main scripture of the Hindus. In this chapter we are going to discuss the *Veda* and the *Srimad Bhagavad Gita* in brief.



By the end of the lesson we will be able to:

- describe the concept of Sacred Scriptures
- describe the significance of the *Veda* and the *Srimad Bhagavad Gita*
- describe the significance of *Vedic* lessons in our life
- describe the messages of Lord Krishna in the *Gita*
- describe the importance of the *Veda* and the *Gita*
- realize the importance of the *Veda* and the *Gita*

Lesson-1: Concept of Sacred Scriptures

We know that the book that deals with the message of religion and super natural being is called sacred scripture. In sacred scriptures, we find the message of Ishwar and description of His greatness. Such sacred scriptures also contain instructions on how to lead a truthful and pure life. It also contains advices of our well beings. But Sacramental advices are not always given directly. Sometimes they are given through moral stories. Such valuable advice teaches us moral lessons. All these moral lessons help us to become an actual human being with humane qualities. We have a lot

of sacred scriptures. The *Veda*, the *Upanishad*, the *Ramayana*, the *Mahavarata*, the *Srimad Bhagavad Gita*, the *SriChytannya Charanamrita* etc. are some of the examples of sacred scriptures.

Lesson 2 and 3: General Introduction to the Veda

The *Veda* is the ancient and main scripture of the Hindus. The *Veda* means "Knowledge". This knowledge is sacred. This knowledge is about full of variety and beauty. This knowledge is about the creator and Nature. Is there any end of knowledge? Can knowledge be attained without effort? To acquire knowledge, we have to try and perpetrate with deep earnestness. To be absorbed in deep attention is called meditation. We can realize truth through meditation. Truth is absolute and eternal. Eternity has no end. Truth is foreseen through the eyes of deep meditation. It can be realized. And this truth cannot be created.



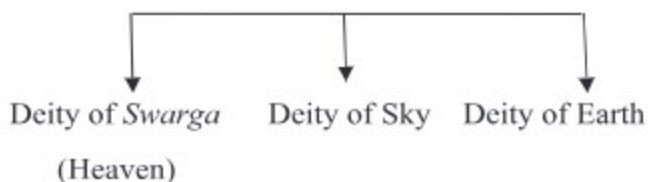
In the past, those who could perceive the truth or knowledge of the greatness of Ishwar or Supreme Creator were known as Rishi (Holy priest). The *Veda* is the sacred knowledge attained through deep meditation of the Rishis. The Rishis (Holy priests) perceived the truth through deep meditation and expressed with deep eternal

emotion. So, it is said that the *Veda* is not a creation but foreseen. It means, the *Veda* is not composed by man, it is revealed through the inner eyes of the *Rishis*.

Individual work: Show the differences between sacred scripture and common scripture

Different gods and goddesses are described in the *Veda*. Such as: Agni, Suriya, Indra, Vishu, Baue(air), Barun, Rudra, Jam, Usha, Bak(Voice), Ratri, Saraswati etc. However, it is described also in the *Veda* that all the deities have originated from the Supreme soul (the Creator). They also have differentiated themselves having each virtue and strength. The Holy priests have expressed the magnanimity of the deities. They have praised and worshipped the deities they have prayed to the extremely powerful and influential deities for wealth, peace and prosperity. They have divided the deities into three categories.

Vedic deity (Deity belongs to the *Veda*)



1) Deity of *Swarga* (Heaven): We can only realise their power. They do not come down to the earth. such as, *Surya*, *Yama*, *Varun* etc.

2) Deity of Sky: We can realise their power and can see them too. They come to the earth, but do not stay long. Such as, *Indra*, *Bayu* (god of air).

3) Deity of the Earth: The deities who come down and stay in earth are called the deity of the earth. Such as *Agni*.

We can see *Agni* (fire) in the earth. And so, we sacrifice different sorts of good things to him and through him we can pray to other deities. So, the process of making fire to summon and invoke the deities by reciting the mantras of the *Veda* is known as '*Yagya*'.



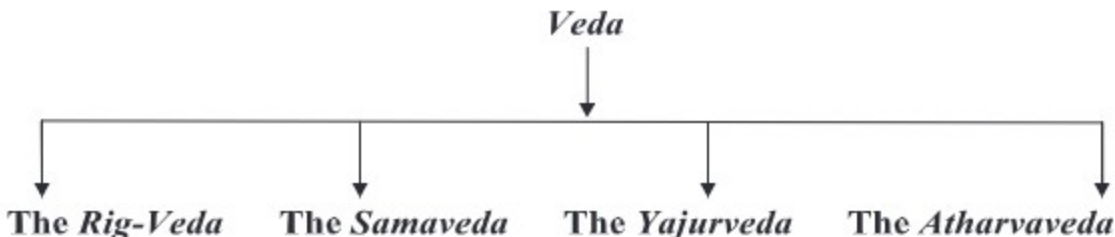
The lyrical sentences of the *Vedas* are known as '*Mantra*.' The Holy priests (Rishis)

recited the '*mantras*' from the *Veda* and thus conducted worshiped them. The *vedic* way of worship was mainly of *Yagya* or sacrifice. Besides the holy priests used to sing the *Vedic* sentences melodiously in the '*Yagya*'. There are still some such songs in the *Veda*. These songs are known as '*Sama*'. The *Veda* also describes multifarious knowledge for different phases of life.

Group work: Make a list of the deities of heaven, earth and sky.

Classification of the *Veda*

The great saint '*Krishna Daipayan*' divided the *Veda* depending on the subject matter and writing style. So, he is known as '*Vedabyash*'. The *Veda* have been divided into four parts. Such as:- The *Rig-Veda*, The *Samaveda*, The *Yajurveda*, The *Atharvaveda*.



1. The Rig-Veda: *Rig* means *mantras*. In the *Vedas* there are different *mantras* for praise and prayer and worship. The word 'worship, means to glorify and 'prayer' means asking earnestly. Through worship we can ask different individual things from different individual deities. There are 10472 numbers of *mantras* here. These are of lyrical or poetical sorts. The *Rig-Veda* is a collection of the worship and prayer of *Agni, Indra, Vishnu, Usha, Ratri* etc. deities.

2. The Samaveda: *Sama* means songs. Songs have been collected in this *Veda*. Some Rigs were used to be sung instead of being recited during worship. These songs were sung towards the gods during worship. There are total 1810 *mantras* in the *Samaveda*.

3. The Yajurveda: *Yayu* means worship. Some mantras which are chanted during worship are included in *Yajurveda*. It is divided in two parts, one is *Krishna Yajurveda* and the other is *Shukla Yajurveda*. There are total 4099 *mantras* in these two parts.

4. The Atharvaveda: *The Atharvaveda* consists of medical science, ecology, and knowledge about other aspects of life. There are almost 6000 *mantras* in the *Atharvaveda*.

Each one of these four parts of the *Veda* is called *Samhita*', e.g. *Rig- Veda Samhita, Samaveda Samhita, Yajurveda Samhita, and Atharvaveda Samhita*.

Individual Work: Fill up the chart by writing at least two sentences about the contents of the <i>Vedas</i> mentioned in the chart.	<i>Rig-Veda</i>	<i>Samaveda</i>	<i>Yajurveda</i>	<i>Atharvaveda</i>

Lesson 4: Teaching and importance of the *Vedas*:

We can acquire knowledge about the creator, nature and life by reading the *Vedas*. Each of the *Veda* has its special significance. We know about different gods and goddesses by reading *Rig-Veda Samhita*. And, thus, we learn to praise the gods and goddesses. We can realize the infinite power of *Ishwar* from the natural powers of *Agni, Indra, Usha, Ratri, Bayu (air)*, etc. We will try to improve our life by idolizing their vibrant activities.

The *Yajurveda* is a collection of mantras for worship and yoga. We know about the methods of worship in ancient time from the *Yajurveda*. The concept of calender and seasons developed through different sacrificial worships held a different times following the *Yajurveda*. Worship ceremonies were held in different ways.

ranging different durations. Geometry or measurement of land has been invented from building technologies of alters. We can know about songs and customs of that time from Samaveda. Atharvaveda is the root of medical science. Different diseases and use of different herbs and shrubs as medicine have been described here. Atharvaveda is the ancient source of Ayurveda. It can be said that knowledge about different aspects of life can be acquired from Atharvaveda. So, one can make life beautiful, healthy and well-organized by learning about the supreme soul, the Vedic gods and goddesses, worship, songs, and medicine by reading the Veda. And for this reason, all of us must read these volumes.

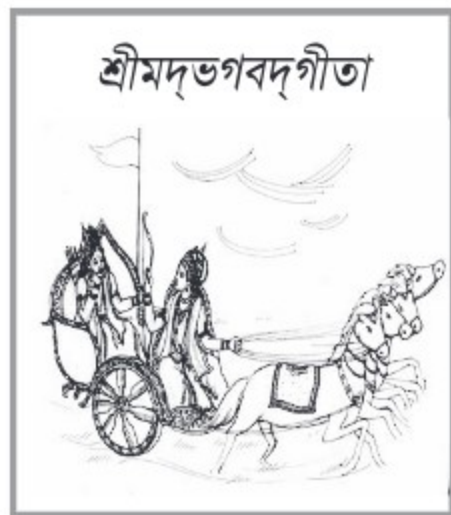
Group Work: Fill up the chart.

Parts of Vedas	Learning
The Rig-Veda	
The Samaveda	
The Yajurveda	
The Atharvaveda.	

Lesson 5: Introduction to the *Srimad Bhagavad Gita*

The *Mahabharata* is a sacred book for us. This book consists of eighteen parts. The Bhishma part is an important one. There are total eighteen chapters here. These chapters of the Bhishma part of the *Mahabharata* ranges from the 25th to the 42nd, where the story of the War of Kurukshetra that took place in Hastinapur has been related. Many of us have come to know the story of the war of Kurukshetra by reading the *Mahabharata* for the Young or watching serial shown on television channels.

When on the eve of the war of Kurukshetra, Arjuna expressed his unwillingness to engage in a War, Bhagaban Sree Krishna gave Arjuna some instructions, and these have been compiled into the book of *Srimad bhagabad Gita*. There are 700 *shlokas* in total in this book. For this, it has the other name of *Saptasati*. We shall now gather some ideas from the story of the War that took place in Kurukshetra thus know about the history of origin of our holy book.



Dhritorastro and *Pandu* are two brothers. *Dhritorastro* is elder and *Pandu* is younger.

Dhritorastro is the father of hundred sons and a single daughter. The sons are- *Durjodhon*, *Duhshashon* and many more, and the only daughter is *Duhshola*. *Pandu* has five sons-- *Yudhishthir*, *Veem*, *Arjun*, *Nokul*, and *Sohodeb*. By the name of *Kuru Dynasty* the sons of *Dhritorastro* are called *Kourob*. And by the name of *Pandu*, his sons are called *Pandavs*. The *Kuru-Pandavs* started a war over the kingdom among them. Lord *Srikrishna* was the king of *Daraka* as an avatar. He accompanied *Arjun* on his chariot without any weapons.

When the chariot was placed between the solders of both sides, *Arjun* became depressed seeing his close relatives on both sides. He had to fight against his close relatives. He decided not to fight. Then Lord *SriKrishna* gave him different advice regarding *karma* (work), knowledge, and devotion.

Those advice have been described in *Srimad Bhagavad Gita*. Hearing His advices *Arjun* was encouraged to fight the war. Though the advice in *Gita* were given to *Arjun*, they are applicable to all human beings of all ages.

Lesson 6: The Srimad Bhagavad-Gita and The speech of Sri Krishna

In the *Gita* it has been told to work by surrendering oneself to *Ishwar* without expecting any benefit. The work is greater, whatever the benefit is. If one thinks about benefit he cannot be devoted him to the work.

Working in this way without expecting any benefit is called desireless work. *Sri Krishna* has told about this-

Karmnyabadhikaraste maalfaleshu Kadachan|

Ma karmafalheturvurma te Songohastokarmoni||

(*Gita* – 2/47)

It means, our right is only in our work, we never have any right of its benefit. We should not neglect our work by being addicted to its benefit. Though *Arjun* is not interested to fight with his relatives, there is no benefit. Because our birth and death are at hand of *Ishwar*. So, one's death does not depend on whether *Arjun* will fight or not. Does *Arjun* know when he will die! Moreover, *Ishwar* exists in us as the form of soul. So, body may be destroyed by death but not the soul. Fire, air, water nothing can destroy the soul.

In this regard it has been told-

No jayote mriyote ba kodachit

*Nayong vutta vabita ba no Vuyoo
Ojo nittos hasshotoyong purano
No honnyote honnyomane sharire||*

(Gita – 2/20)

It means, soul is never born and dies. And it's origination and growth doesn't occur repeatedly. Soul is birthless, imperishable, eternal and deathless.

Though body gets destroyed, the soul can never be destroyed. Soul is permanent and immortal. It just gets transferred. If we can thus realize this state of the soul, sorrow will never exist in us. Then joy sorrow, winning- defeat become equal.

'Yoga' is mentioned In the Gita,. Yoga is the technique to do work. Ishwar can be realized by desireless Karmayoga, Gyanayoga or Vaktiyoga. Lord Krishna Himself has called them as devotees who pray to get the grace and come into a close contact of Ishwar.

Devotees are of four types:

- a) Afflicted b) Desirous c) Inquisitive d) Wise

The man who remembers Ishwar in trouble is called afflicted devotee. Again, who remembers Ishwar to fulfill his wish or prayer is called desirous devotee. Those who want to know Ishwar with knowledge are called inquisitive devotees and those who remember Ishwar without wanting anything and pray to him is called wise devotees.

The Gita is the summary of the whole Upanishad. Concepts about Ishwar or Brahma have been expressed in an integrated form. So, the magnanimity of the Gita has been expressed in this way that Upanishad is like a cow and the Gita is the milk of the cow. The way in which a calf extracts milk from the cow with little strike in the same way Arjun has struck and asked questions. And thus Arjun has extracted the milk like answers called the Gita from Sri Krishna. It means Arjun himself has listened to wise sayings of the Gita directly from Bhagoban Sri Krishna.

Individual work: Write down the advice of the Gita and make a list of activities you want to perform for the welfare of the society.

Group work: Fill in each of the box with two sentences about the devotees mentioned in them.

Afflicted devotees	Desirous devotees	Inquisitive devotees	Wise devotees
1)	1)	1)	1)
2)	2)	2)	2)

Lesson 7: Importance of the Srimad Bhagavad Gita

The Gita inspires us to stand against injustice. Because, God Himself incarnates in different ages to protect the good and to destroy the evil.

He has said,

YadaYada he Dharmashya glanirvabati Bharato |
Abhuththanomodhormosshyo Todattmanam Srijommyohomm ||
Poritranay Sadhunang binashy cho duskritamm |
Dharmashangsthaponarthay Somvobami yuge yuge ||
 (Gita– 4/7-8).

Therefore, wherever righteousness declines and unrighteousness increases. I come down to the world to save the virtuous destroy the sin of the sinner and to establish righteous senses.

The soul (Atma) has no destruction. The moral of the Gita encourages us to advance to the way of good work without fearing death.

It is said in the Gita-

1. The respectful and the modest persons are able to acquire knowledge.
2. The indifferent followers of the 'karmayoga' acquire divinity.
3. The wise worshippers can feel Ishwar in their hearts.
4. Everything in this enormous world exists in Ishwar.

In the light of these lines of the Gita, we pay attention to the importance of respectfulness and continence. We get inspiration to dispel illusion for earthly matters. We incline to judge in practicing religion. Therefore, avoiding traditional meaningless roads, we try to understand the moral of the theory. We try to love other after driving away evil thoughts out of our mind as everything exists in Bhagoban (The Creator) SriKrishna. Anyone can pray to Ishwar in any way and Ishwar replies him/ her just in the same way. Thus, here rings the tune of harmony of religions. The Gita tells us about knowledge. At the same time it also shows us the paths of life. In this regard, the importance of the Gita as a sacred scripture of the Hindu is beyond description.

Individual work: Write about the impact of the teachings of the Srimad Bhagavad Gita on individual and social life.

Exercise

Fill in the gaps.

1. The meaning of the *Veda* is _____.
2. The deity and deities described in the *Veda* are divided into ____ groups.
3. The whole *Veda* is divided into _____ parts.
4. Another name of the Gita is _____.
5. Each of the four *Vedas* is called _____.
6. No honnyote _____ Sharire.

Match the words or phrases from left side with those of the right side.

Left side	Right side
1. The truth cannot be made	1. The descriptions of medicinal plants are described.
2. The gods and goddesses of heaven	2. The rules of <i>yagya</i> are described.
3. In the <i>Yajurveda</i>	3. Come down to the earth.
4. The Srimad Bhagavad Gita	4. Can be felt
5. In the <i>Ayurveda</i>	5. Give inspiration to stand against injustice.
	6. There are ideas about music.

Multiple Choice questions:

1. Who is the deity of the heaven?

- | | |
|-------------------|------------------|
| i. <i>Agni</i> | ii. <i>Indra</i> |
| iii. <i>Surja</i> | iv. <i>Bayu</i> |

2. How many 'Mantras' are there in the *Veda*?

- | | |
|------------|-----------|
| i. 1810 | ii. 4099 |
| iii. 10472 | iv. 22381 |

3. We will know by reading sacred scripture

- i. The messages of God and their greatness
- ii. Blissful advice
- iii. The rules of leading life

Which of the following are right or correct?

- I. i)
- II. i) and ii)
- III. ii) and iii)
- IV. i), ii) and iii)

• Read the passage below and answer questions no 4 and 5:

Every morning Ayan reads the chapter, 'Karmayoga' of Vishmaparbo. He realizes that he is not entitled to the benefits of labour. So, he performs his daily activities without expecting anything in return.

4. Which scripture does Ayan read?

- | | |
|------------------------|------------------------------|
| a. The <i>Ramayana</i> | b. <i>SriMadbhagabadgita</i> |
| c. <i>Srichandi</i> | d. The <i>Veda</i> |

5. The gist of Ayan's realization is:

- | | |
|----------------------------|-------------------------------|
| a. act of duty with result | b. act of duty without result |
| c. act of Yoga | d. daily duties |

Short questions:

1. What is a sacred scripture?
2. Why did Sri Krishna advise Arjuna?
3. According to the *Gita* describe the nature of soul?
4. Explain the concept of the *Atharvaveda*.

Descriptive questions:

1. Explain the word “*Veda-Akhiladharmamulam*”.
2. Describe the characteristic traits of the Vedic gods and goddesses.
3. Describe the *Shamhitas* of the *Veda*.
4. Describe the history of origin of the *Srimad Bhagavad Gita*.
5. Explain the importance of reading the *Srimad Bhagavad Gita*.

Creative questions:

Ramesh studies the Veda regularly. He treats people by making medicine from medicinal plants in the light of his knowledge of the Veda. And from the knowledge of this Veda, he discusses religious matters with his patients. For this reason, he has to read other parts of the Veda. He also tries to lead a pure and peaceful life in the light of this knowledge.

- a. What is meditation?
- b. Why are the ancients *Rishis* (Holy Priests) called the authors of the *Veda*? Explain.
- c. From which part of the Veda Ramesh acquire knowledge of medicine and treats people.
- d. Is it possible to lead a pure life in the light of knowledge of the *Veda*? Give reasons for your answer.

CHAPTER THREE

Nature and Faith of Hindu Religion

Hindu religion is an ancient religion. The real name of this religion is Sanaton. Worshipping deities is a special aspect of religion. Bhagoban is at the root of this religion. Men have to do religious work to get His grace. If men pray to Ishwar with devotion, He would fulfill their desires. In real life, parents bring up their children and arrange their comfort and welfare. Children should serve their parents considering them deities. At the same time, they should show respect to other superiors in the society. This chapter deals with the relationship between Sanaton and Hindu religion, the history of origin of Hindu religion and devotion to superior as part of religions faith, It also deals with worship to mother, dutifulness and with some exemplary episodes.



At the end of this chapter we will be able to

- explain the meaning of the word Sanatan religion and Hindu religion.
- explain the theme of *Sanatan* religion and Hinduism.
- describe the history of the origin of Hindu religion in brief.
- take pride in the glorious heritage of Hindu religion.
- explain the theme of faith in religion.
- explain the idea of devotion to preceptors.
- describe how to show respect to superiors.
- describe a story about devotion to mother.
- explain the idea of responsibilities in the right of religion.
- explain childrens responsibility to their parents and the parent's duty and responsibility to their children.
- be aware of devotion and responsibilities to the elders.

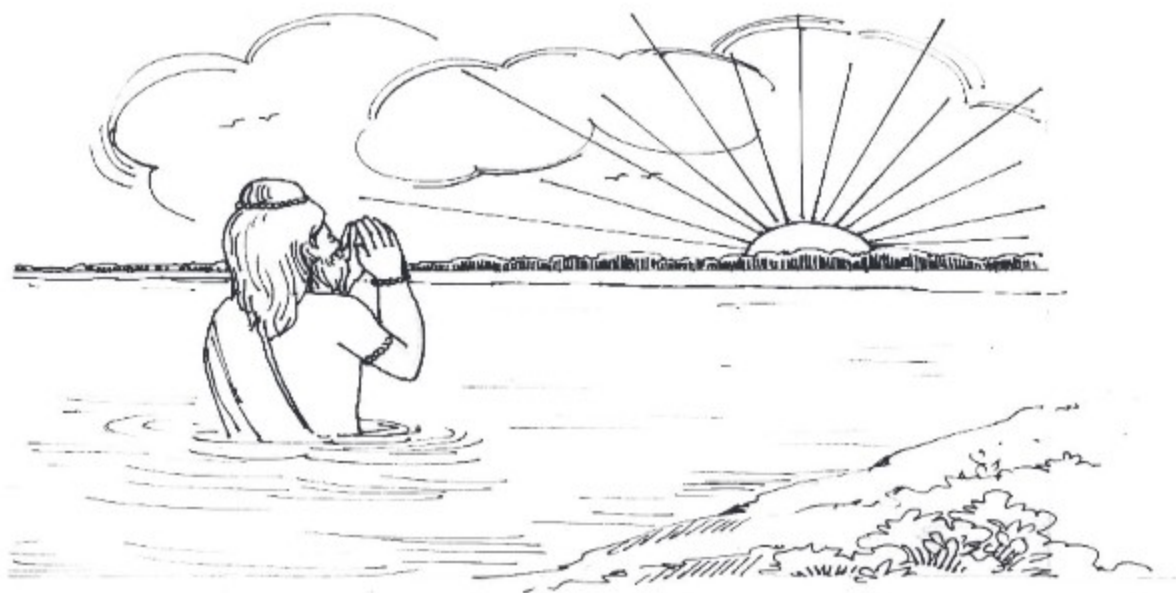
Section—One

True Nature of Hindu Religion

Lesson 1: Ideas of *Sanatan* and Hindu religion

Sanatan religion and Hinduism are actually the same religion. On other hand, the other name of *Sanatan* religion is Hindu religion. The meaning of Sanatan is eternal-which was in the past, is in the present and will be in the future. The word Sanatan indicates eternity which does not change with the changes of time. The word 'Hindu' is derived from the word '*Shindhu*'. The river '*Shindhu*' flows from the ancient age. The people of the *Sanatan* religion used to live on the bank of this river, in the ancient period. Their attitudes, belief in religion had a particular form.

They were introduced to the foreigners after the name of the river "*Shindhu*". The foreigners used to pronounce the word "*Shindhu*" as "Hindu". They used to call the people over there of Sanatan religion as Hindu. Thus the *Sanatan religion* of the Hindus turned into Hindu religion in the language of the foreigners.



Sanatan religion is an ancient religion. Even after a long period of time, the basic concepts of this religion have not changed. However, in order to cope with place and time, some thoughts and rules have been included in this religion. It was named as "*Hindu Religion*" newly. Thus *Sanatan* religion has spread out and is being spread over in this way.

In brief, *Sanatan* religion is newly known to us as *Hindu religion*. The thoughts, beliefs in *Sanatan* religion are the thoughts and beliefs of *Hindu religion*. There is no change at all. The main ideas of Hindu religion is - faith in Ishwar, belief in (*Karmafala*) the result of work, belief in re-birth, to serve animal, worshipping gods-goddess, expecting peace for the universe etc.

Lesson 2: History of Origin of Hindudharma

The history of the origin of Hindu religion lies in one's acquaintance with *Sanatan* religion. *Sanatan* religion is not created by a particular saint or by a particular man or by a particular age. This religion started to flourish when the sense of just or unjust stirred the mind of the primitive people. The people were moved also with the sense of religion. Then it gradually develops with the contribution of thoughtful religious people of the society.

God Himself is at the root of *Sanatan Dharma*. The main aim of religion is to provide happiness and peace in man's life.

Bhagoban himself is at the root of Hindu religion. Bhagoban or the creator has created both the universe and religion at the same time. Religion has come to the universe to make human life beautiful and happy. The main belief of Hindu religion is that Bhagoban or creator is always present. Man has to work in the universe created by the creator. And man gets the result of the work that he has done. This is called result of the work (Karmafold) which is unavoidable. And one has to undergo this result even after rebirth. This actually gives rise to the theory of rebirth.

To liberate the world from evils and oppression of the evil doers Bhagoban appears as Avatar. Man can attain peace and happiness by praising and praising Ishwar, by worshipping gods and goddesses and by doing different religious rituals. This, man can get salvation.

The concept of rebirth incarnation (Avatar) and attaining salvation all are, there in Hindu religion as they were in sanaton religion. But some changes are noticeable due to rites and rituals. In ancient times sanaton or Hindu religious rites were done by a Yoga. This gradually took the form of worship of gods and goddesses. In the Yoga, the strength and form of the gods and goddesses were prayed. Later, idols and images of the gods and goddesses were made and prayed. The concepts of incarnation (Avatar) and attaining salvation of sanaton religion are the inherited assets of Hindu religion. With the passage of time new religious rites and rituals have emerged in Hindu religion. Hindu religion has advanced through Yaga and worship of the vedic period up to the modern time. But in the modern age only singing the name of ishwar and praising Him are in practice.

The practice of Sanaton religion had special characteristics in customs and behaviors and in dresses. The people from outside the country particularly from Iran and Greece come here the considered the people living on the banks of the Sindh a different human race. In the pronunciation of the foreigners 'H' was pronounced in place of 'S' as a result, the word Shindhu became Hindu. And the people living on the banks of the shindhu became familiar as Hindu to those foreigners. This slowly spread in the south-east religion. Consequently all the followers of sanatan religion became familiar as Hindu. The exceptional aspects of Hindu religion are faith in Iswar, serving living creatures as Iswar and doing good to the universe. Here lies the freedom to think freely about worshipping Iswar. Through this opportunity, man gets simplified forms of religious rites and rituals and programs. Thus, the followers of this religion feel proud of their right to free thinking.

Individual work : Give an account of the gradual evolution of Hindu religion.

Exercise

Fill in the gaps.

1. The Shindu River is flowed from _____.
2. ---- has to suffer the result of one's work.
3. Every follower of Sanatan religion gets the identity of a -----.
4. Hindu religion is an _____ religion.

Match the words or phrases from left side with those of the right side.

Left side	Right side
1) The word 'Hindu' has originated from	a) religion has been introduced.
2) The foreigners	b) based on Yaga.
3) To make human life beautiful and happy	c) trees and plants.
4) In the ancient time religious function was	d) the word shindhu.
5) In modern Hindu religion singing and praising the name of Ishwar	e) are being practiced.
	f) pronounced shindhu as Hindu.

Multiple Choice Questions:

1. What does the word 'Sanatan' mean?

- | | |
|---------------|--------------|
| (a) eternity | (b) lifelong |
| (c) perpetual | (d) old |

2. Who is at the root of Sanatan religion?

- | | |
|------------|--------------|
| (a) Brahma | (c) Bhagoban |
| (b) Vishnu | (d) Shiva |

Read the passage and answer questions no. 3 & 4.

Anupama Devi regularly worships and prays. She also worships different deities on different rites and rituals.

3. In the behavior of Anupama Devi which belief is active?

- | | |
|--------------|----------|
| (a) Worship | (b) work |
| (c) Religion | (d) yoga |

4. Anupama Devi can gain here and after here-

- i) happiness
- ii) Peace
- iii) freedom

Which is right?

- a) i and ii
- (b) i and iii
- (c) ii and iii
- (i, ii and iii

Short questions:

1. What does the word 'Sanatan' mean?
2. How did the word "Hindu" get Established?
3. What does Bhagoban do when he comes as incarnation?
4. Why does a man perform religious activities?

Descriptive questions:

1. Explain the two words "Sanatan" and Hindu?
2. Describe the history of "Hindu" religion?
3. Explain the necessity of doing "Yagga"?
4. Why does a man take rebirth? Explain.

Creative questions:

Kabita along with her mother visited a wedding party and saw that Brahmin was inviting gods with offering different elements by burning fire. She also saw the same situation at the time of Durgapuja and asked her mother different questions about it. Her mother answered her questions with examples.

- a) On which river did the people of Sanatan religion in ancient time?
- b) Explain why Sanatan religion is called Hindu religion?
- c) How does the Brahmin invite gods and goddesses? Explain it in the light of the origin of Hindu religion.
- d) "The activity of the Brahmin has a deep relation with the origin of worshiping idols." Show logic in favour of your answer.

Section Two

Faith of Hindu Religion

Lesson: 1- Religious faith and devotion

Hindu religion is founded on some beliefs. In a word, these beliefs are called religious faith. Man gets wellbeing by doing religious work. Religion means the power of retention. Religion gives instructions to man for going along the right path of life. The manner and rules of religion help a man to lead a decent life. Man receives the instructions of thinking of well-being and leading smooth life from religion. By maintaining and obeying the rules of religion a person can get welfare in present and eternal life.

Religion means the power of possessing. The benignant quality or qualities develops life and makes it successful. These qualities of religion and the beliefs in them are religious faith.

Lesson 2 and 3

Devotion to seniors and the means of devotion to seniors

The elders are our preceptors. Many including our father and mother, paternal grand father, maternal grand father, paternal uncle and aunt, maternal uncle and aunt, elder brothers and sisters are seniors in our families. Some relatives are also seniors to us. Teachers also are our guides. He who teaches us is our guides. Thus, senior people including parents, teachers play an important role in developing our life. Devotion means expression of respect with love to these seniors. Respect, love and virtue compose devotion. We achieve grace and salvation through this devotion.

Means of devotion to seniors

Mother and father are our absolute preceptors. They hold a place above of all others in our life.

It is our mother who has shown us the light of this earth. We have a navel tie with our mother. She is our companion in happiness and sharer of our sorrows too. The role of our mother in constructing an honest and nice life is limitless. Mother brings us up in our childhood with great care. We are babies to the mother even when



we are grown up. Many of us worship our mothers. We salute her on the eve of any good deed travel. In our religion she holds the highest position. Gods grant desires if the mother is satisfied with the devotion of the child. So, we shall help our mothers in their works. We shall carry out our mothers' orders with the sense of duty to them. If a mother's heart is hurt, devotion to her gets impaired. Father also plays many roles in the development of ideal life of ours. There is a shloka in our holy book about the father.

Pita sawrga pita dharma pitahi paramantapha |
Pitori pritimaponne prionte Sorbodebota ||

It means that father is heaven for us, he is your religion, and he is your absolute worship. If father is satisfied, all deities are satisfied.

Teachers are guides in our education. They show us the paths of life. They kindle the light of knowledge necessary for our lives. It is our duty to abide by their directives and prohibitions. Those who baptize us are also our seniors. They give us the correct interpretation of religion in the paths of our life. Thus there are impacts of all seniors in the courses of our lives. Hence we respect for and devotion to all our seniors from the core of our heart.

Individual work : Who are your seniors and how do you devote yourself to them?

In this context, the story of Ganesha, devoted to his mother, may be remembered

Lesson 4: The devotion of Ganesha to his mother



Ganesha and Kartika are the sons of Ma Durga. Ganesh is bulky and his carriage is the mouse. On other hand, Kartika has a strong and stout body. His carriage is the pea-cock.

Ma Durga declared that he who would be able to bow down to her first after wandering the world would get her neckless. The contest between two brothers started. Ganesh saw that it is not possible for him to defeat Kartika on his carriage, the rat. Then Ganesh thought that his mother is world mirror, she is the world herself. If he moves around his mother, the world will be wandered. With this thinking, Ganesh devotionally circled round his mother and bow down to her. On the other hand, Kartika quickly

wandered the world and saw Ganesh sitting on the lap of their mother wearing the necklace. Kartika wanted to know the reason. Then Ma Durga said that Ganesh is very wise. He knows that mother is the world. So, to go round her, is to go round the world. This devotion to the mother of Ganesh is immortal in this world. Every child should devote and take care of its parents as deities.

New words: Devotion, belief in religion, duty, carriage, contest, devotion to mother.

Lesson 5: Ideas of Sense of Duty

Whatever is done is duty. And whatever work needs to be exercised is duty. It means that whatever we should do is our duty. When our respect and love for duty arises in us, it is called sense of duty. Carrying out directives of parents, advice of teachers, nursing and feeding of old parents, up bringing of children by parents, etc. are the examples of sense of duty. All of us have our own duties in family and society.

It is the duty of parents to bring up children properly, they should do so with affection and care, they should educate them at educational institutions, inculcate into them lessons of senses of family and social values. On the other hand it is the duty of children to abide by orders and advice of parents, to help them in different jobs, to be at their sides in well and woe.

Performing duty is a part of religion. The duty of students is to study. In this regard it is said in Sanskrit that the worship of a student is to study (Chhatranang Odhayanang topoho). If anyone performs duty sincerely, one can be great in life. For example- a student can reach his good by doing his duties properly. Those who neglect their duties and remain careless cannot succeed in life. Those who disrespect and unconcerned to their duties can not succeed in life.

Individual work : Identify your duties as a student.

Lesson 6: Offspring's Duty to the Parents

Offspring's are brought up in families. Parents bring up the children, in families. As parents have roles to children, children also have roles towards parents. In childhood and adolescence, we abide by the orders and advice of our parents. In a family, we help our mother in different work. In the evening, we light lamps for the gods and goddesses, and pay worship. Sometimes we help our mother in cooking. Sometimes we help our father also in his work. Family discipline is maintained through reciprocal participation in family activities. Our parents become glad and satisfied to these. It is our duty to keep our parents glad and satisfied. They become happy also when we make progress in education. It is our duty to make our parents happy.

The sense duty is a great quality of human beings. A pious person is always dutiful. Nursing and feeding our old parents is our duty. It is also our duty to complete the

incomplete work of our parents. Our duty includes looking after our mother in absence of our father, bringing up young and handicapped brothers and sisters, contributing financially to their formal education helping them develop family, social and religious norms and values etc. All of us should remain alert to the desires, emotions and feelings of our parents. Parents become very glad at this. So, keeping parents happy and glad also is our duty. In our society, in the absence of the father in the family, brothers quarrel over property. At that time the eldest brother or someone else discharges the responsibility of maintaining others. They perform the role of the father to bring back discipline in the family. This is also the duty of an offspring.

Individual work : What are the duties in family we perform towards our parents?

Lesson 7: Responsibility and Duty of Parents to Their Offsprings

Responsibility and duty of parents to children are endless. There is no limit to a mother's pains once she conceives a child and gives birth to it finally. Nothing else is comparable to this pain of the mother. The mother brings us up. She creates the atmosphere conducive to our sleep by singing lullaby. The father makes all arrangements for the joy and happiness of the children. Both the parents prepare the child on the eve of its start of school-life. The mother teaches so many items of pronunciation-A, E, U--and does that orally/informally. She tells nursery rhymes and stories and many more. Parents initiate children into learning. They prepare them for school-going. Such services to children come from within the parents.

At one time, the offspring, after crossing the stages of school and college, reaches the doorstep of higher education. Expectation of the parents from the offspring goes on increasing. Their dreams and efforts in all arrangements of building up the offspring's future know no bound. They tell him about their dreams. The offspring builds himself / herself up. The parents carry forward their offspring's own dreams also. They are his/her guide in building up future. Religion owns this idea of parents being the architects of children.

Parents play in many roles for shaping the character and morality of their children. They always want that their children would be idealistic, honest, dauntless, well spoken and moralist. In family life this is how all parents want their children to come up and discharge their roles to that end. Besides, parents discharge the responsibility also of marrying daughters off to honest youths and sons to fair brides. Thus, these are the numerous and widespread duties and responsibilities of the parents assigned for the sake of ensuring nice life of their children. Parents have been given the status of the gods and goddesses.

Individual work : What are the duties and responsibilities performed by parents to create your future? Describe.

Exercise

Fill up the blanks;

1. Religion guides a man _____ way.
2. Religion is _____ power.
3. The seniors are our _____ .
4. There are components of respect, love and ----- in devotion.

Match the words or phrases from right side with the left side.

Left Side	Right Side
1. In a word, belief in religion is	a. preceptors.
2. The place of parents in our life	b. pitahi Paromtapo.
3. The duty of a student	c. called religious-belief.
4. Teachers are also our	d. is above all.
5. Pita Shsrigo: Pita Dharma:	e. is to study.
	f. strengthens confidence.

Multiple Choice Questions:

1. What is the Carrier of Ganesh?

- | | |
|----------|------------|
| a. Duck | b. Owl |
| c. Mouse | d. Peacock |

2. Who become satisfied if father becomes glad?

- | | |
|----------------|------------------|
| (a) the wise | (b) the devotees |
| (c) the Rishis | (d) the deities |

3. Everyday in the morning Badhon doesn't do anything before saying his prayers to God. Here the thing that is expressed in Badhon's religious practice is-

- | | | |
|--------------------|--------------------------|-------------------|
| i) Religious faith | ii) Thought of wellbeing | iii) Superstition |
|--------------------|--------------------------|-------------------|

Which one is correct?

- | | |
|-------------|----------------|
| a. i | b. ii |
| c. ii & iii | d. i, ii & iii |

Short Questions:

- i) Why should we believe in religion?
- ii) Explain the concept of devotion to our preceptors.
- iii) Mention the ways to honour the seniors.
- iv) Explain the sense of “Duty & Responsibility” with examples.

Descriptive Questions:

1. Illustrate the purpose of practicing religion.
2. Explain the necessity of devotion in religion.
3. Mark the duties of parents towards children.
4. How will you implement the teaching of Lord Ganesha’s devotion towards his mother in your own life? Explain.

Creative Question

When Bidhan was in class six, his father became ill. He was the only earning member of his family. In such a situation doctor told them that five laces taka was needed to cure his father. Bidhan's mother became depressed finding no way out. Bidhan did not lose moral courage in this situation. He takes a job in a factory. He sends prayer for financial help to two telecast channels. He also goes to different educational institutions, describes his helplessness and begs for help. Thus he collects the necessary fund. He admits his father into good hospital, and cures him with treatment. When his father comes round he arranges for proper education of Bidhan. But for arranging educational expenses of his son, they had to sell their house. Today Bidhan is an established doctor.

- a) What is the carriage of Lord Ganesha?
- b) What is the root cause of people to abide by the religious rites and rituals?
- c) What aspect of religious faith do you notice in Bidhan’s father?
- d) Do you notice devotion for superiors in Bidhan? Explain in the context of this text.

CHAPTER FOUR

Daily Religious Practices and Yoga-Posture

Regular religious practices are called '*Nityakarma*' (daily religious practice). Such as to bow to Sun-God in every morning is a daily religious practice. By maintaining our daily practices, we can learn punctuality in the same way we can get the company of God. Yoga is a process of worshipping God. Yoga means the connection between God and His true perception. *Ashana* (posture) is a part of yoga. Steady and comfortable staying is called *ashana* (posture). To exercise yoga posture, we have to maintain some common rules. Thus, we can get its merits. By exercising yoga *ashana* (posture), we can keep our body free from various diseases.



As a result our body becomes healthy, strong and handsome and our mind also becomes happy and peaceful. So, to keep body and mind healthy the necessity of *ashana* (posture) is indispensable. In this chapter daily religious practices and yoga posture have been elucidated.

At the end of the chapter we will be able to -

- explain “the concept of daily religious practice”.
- recite and explain *mantra* for daily religious practice.
- analyse the importance and influence of daily religious work in life.
- explain yoga *asana* (posture), concept, common rules and importance of yoga.
- explain the ideas of *shabasana* and *sidhwasana* and describe the method of exercise.
- analyse the importance and influence of *shabasana* and *sidhwasana* and to build up body and mind.
- be inspired to practice daily religious duties and *shabasana*.
- exercise daily religious duties and *shabasana*.

Lesson -1: Concept of daily religious duty (nityakarma) and verse (mantra)

The world is a vast workplace. Everyone has to do something here because without doing worldly work, one cannot lead life. So, work can be called life and religion. The work we do every day is called "daily work"

Nitya means regular or daily 'Karma' means work. So, literary 'Nityakarma' means the work which is to be done daily, Every day's work is called *Nityakarma*.

Everyday's activities should be fixed first and performed regularly. In fact, the works one does after getting up from bed till going to sleep at night with devotion are known as daily works (Nityakarma)

For example, after getting up from bed at dawn, one's duty is to remember Ishwar and the name of guru, to offer bow to parents, to pray after washing hands and taking bath, to study and to exercise etc.

Mantra of daily work (Nityakarma): Every day at dawn, to bow down to the Sun is a Nityakarma. Sun is offered this following mantra:

*Owm Jobakusumswamkashong kasshyopeyong mohadyutimm
Dhantaring Sarbapapoghnong pronotsoshmidibakaramm ||*

I pay my tribute to the Sun, son of *Kashyap*, red like China rose, blazing, remover of darkness, destroyer of all sins.

Team Works:

- Recite the mantra of the Sun
- Write down 5 features of the Sun
- Make a list of Nityakarma



Lesson 2: Importance and impact of Nityakarma:

Regularity can be learnt by doing 'Nittyakarma'. Work is done timely. No work should remain incomplete. One can be devoted to work one can maintain discipline. Regular exercise, playing and taking food keeps the body sound. Sound mind lives in a sound body. If mind remains sound, the environment seems to be cheerful and one can concentrate in any work with patience. If one offers pranams to one's Parents regularly, one's faith and devotion to them increase. Love grows for human being. Good result can be attained by studying regularly. It enriches the store of knowledge. It brings success in life. Through regular prayer we can satisfy different powers of Ishwar.

So, everyday we worship by establishing the image or idol of deity at home. Again, we worship particular gods in particular times. Thus devotion becomes very deep. By offering regular worship and prayer one can achieve the association of Ishwar. We all should search for good path of life. So, we will abide by the rules of regular religious activities and will be devote ourselves in our own work. There will be deep devotion to Ishwar in our heart.

Group work :

- Write five arguments in favor of abiding by the rules of daily religious activities.
- Make a list of the problems we may face if we don't observe *nittyakarma*.

Lesson 3: Concept of Yoga Posture

Yoga is a method of worshiping Ishwar. Generally the word "Yoga" means to connect anything with other thing. In the field of practicing religion, it means the connection of livings with supreme soul.

The word "Yoga" is derived from Sanskrit root word "joj". This means union. Yoga makes union between embodied soul and the supreme soul. Again, other name of Yoga is controlling mind. Great saint Potonjoli translated the word "yoga" into "Control of senses". By obstructing the faculties of mind we can unite ourselves with Ishwar.

"Yoga" has eight parts. These are,

1. Yama-Yama means to be restraint
2. Rule Niyama-To take care of one's body. Regular and moderate bathing, diet and rest is Niyama.

3. Seat - To sit in a special style is called Ashana.
4. Pranayama-process of controlling breath is called pranayama.
5. Abstraction -to let not one's mind be extrovert but introvert.
6. Possession - To concentrate one's mind on a topic.
7. Meditation - Inseparable thought on a topic
8. Absorption - The condition in which one's mind becomes fully concentrated in spiritual thought.

Individual Work : Write down the eight parts of yoga successively.

Seat or ashana is the third stage of Yaga. Static happy sitting which means to be in motionless happy posture. This is seat or ashana. So to do Yaga practice, we should keep our body in a static position which does not cause pains to the body. This is called Yoga posture.

Mind and body both are important in the worship of Ishwar. Practice of religion can be possible through sound body. So to keep sound health is a necessity for meditation. Moreover, Yoga is the process to keep mind and body sound. That is why from the very ancient time the sages or saints had given instruction to practise Yoga for sound body and mind.

There are lots of rules and regulation for Yoga, such as – *Shabashana*, *Gomukhashana*, etc.

Individual Work: Mention the relationship of Yogashana with body and mind.

Lesson 4: Rules and Importance of Yogashana

The general method and utility for Yoga Practice:

To practice Yoga, we are to maintain some major rules, such as-

1. One should maintain a fixed time for yoga practice. To practice Yogashana at dawn or in the evening is good.
2. To practice Yoga in full stomach or empty stomach is not appropriate. Yogashana should be practiced after some time of taking meal.
3. Do not practice Yoga on fluffy bed. Exercise should be performed spreading blanket or carpet on the floor.
4. Yoga should be performed in a secluded place or room where light and air may enter without any obstacles.
5. At the time of practicing *Yogashana* soft cotton cloths should be put on.
6. During Yoga practice one has to keep the mind clam and quiet and glad.

7. During Yoga practice one should breathe normally.
8. At the time of Asana one's mouth should not be disfigured.
9. During Yoga practice one should not any gesture with strong shake.
10. As per rule, one should take rest for a while or do shabashan (corpse poses) after each complete ashana.

Group Work: Make a list of the rules of Meditation (Yoga)

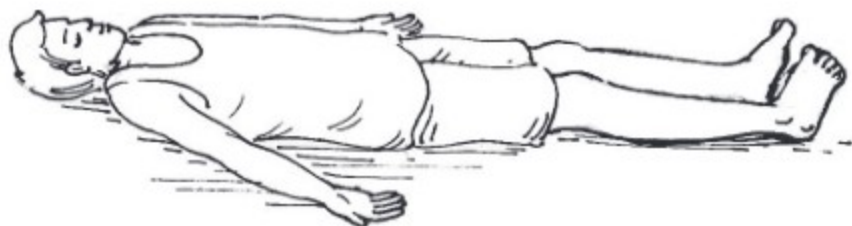
Importance of Yogashana

Regular Yogashana brings good health, sound mind and reduces extra weight. It is not just gymnastic exercise but right body posture. Through this Yogashana, body, muscle, nerve and glands are exercised. That is why it induces working activity, patience and longevity of life. It fortifies the body structure fair and bright and keeps body free from diseases. It purifies blood circulation of the body. Yogashana keeps roll plays effective role to reduce unwanted body fat and slenderness. It also removes body weakness and fatigue. Soul and mind can centralize to one point which then induces placidity of mind. The major utility of Yogashana is that, it can control mind to reach its upper world. A Yogi first gets a sound body through ashana(posture) then he devotes himself on spiritual adoration. He dedicates his entire achievement to his holy creator.

Group work: Make poster writing the effects of Yoga exercise.

Lesson 5: Concept and practice method of *Shabashana*

The word "*Shaba*" means "dead body". So *Shabashana* means to lie down on the floor like a dead body. When a person is dead he has no control over his body. Like that, in *Shabashana* a yogi has no control over his body. The aim of *Shabashana* is to lie on the floor like a dead body without losing consciousness.



Practice method:

Lie down on the floor placidly and spread your leg straight. The distance between two legs should be one feet. Then keep your two hands straight by two sides of your body and keep a little distance from your thigh. The palm of the hands will remain open and upward: Eyes will be closed, neck will be straight & entire body will be relaxed. Now, gradually take a deep breath four or five times. After taking hard yoga exercise, you should take up to 5-10 minutes Shabashana for relaxation. Furthermore, Shabashana(Corpse posture) should be exercised after 15 minutes interval.

Individual work: Show how to practice *Shabashana*.

Lesson 6: The importance and impact of '*Shabashana*'

While practicing yoga, 'Shabashana' is a suitable posture for relaxation of the body. By practicing this yoga, nerves, muscles and tendons get relaxed, tiredness removes and the whole body feels fresh. As a result, body, mind, brain and soul get rest, energy and pleasure.

'Shabashana' plays a vital role to recover from high tension or low blood pressure, heart diseases, peptic digestion and diabetes etc. Modern mechanical life style puts serious effects on human nerves. The best prevention for curing this is to practice 'Shabashana'. For removing sleeplessness, it is the best posture. Before going to sleep at night one should practice this posture about 5- 7 minutes or more. Then sleep comes within a little moment. By practicing this method one can also overcome sleepiness. It is very much helpful for the students to reduce their mental pressure before the time of examination. Students feel boring after having long time study. So, by doing this ashana they can remove boringness, tiredness and feel energetic which helps to increase power of the memory. By the help of this posture a saint controls sleepiness and can gain power to enter the kingdom of upper level of feelings. This posture develops meditational steadiness. After practicing any kind of ashana (posture) one should take rest in the posture of 'Shabashana' for a while. So, we can be more benefited by practicing 'Shabashana'

Group work: Write down the advantages of '*Shabashana*' and make a poster.

New word: motionless, soundless, relaxation, relief, torture, activeness, yoga sleep.

Lesson – 7: The concept and practice method of “*Siddhasan*”

This posture specially is followed by the Saint for the success in sadhana. So it is called "Siddhashana". This posture is always practiced by the saint for meditation. This posture is like the posture of the Saint. This why it is called Shiddhasana.



Practice Method:

Sit down with straight back-bone and keep your legs before you keep the right onto the connecting point of two legs. Then put your left leg on the right leg. Both heels will stick to under the abdomen. Afterwards spread two hands ahead. Turn the palm upside. Put the wrist of right hand on right knee & put the wrist of left hand on left knee. Tip of the thumbs and pointers are to be touched. Other fingers will be straight. Then keep back, neck and head straight. Closing the eyes concentrate your mind between two eye brows. Breathing will be natural. Altering legs the ashana should be practiced for five minutes. At the end take rest in *Shavashana*.

Lesson 8: The importance and impact of *Siddhasana*

Our body gets rest by practicing Siddhasana. By sitting in this ashana body gets relaxed and mind remains steady and active. We get advantage by practicing it as knees and helps become strong. The blood circulation of waist and belly become proper and lower part of backbone and insight mind-limb may become fresh and strong by practicing this ashana (posture). The joint place of knee and waist become strong. It relieves us from heart diseases, diarrhea, diabetes, T.B and many other diseases. This posture is very much useful for pile. Sitting in Siddhasan it is easy to attain divine grace in a short time.

Group work: Make a poster describing the benefits of Siddhasan.

Exercise

Fill in the gaps

1. This world is a vast.....
2. Everyday we worship by establishing..... of deities.
3. To keep body sound is the prerequisite of
4. It requires.....to practice yogashana.
5. Meditation is the continuous thinking on a subject.....

Match the words or phrases of the right side with the left side.

Right side	Left side
1. Regular exercise, games and sports and food	a. become restraint
2. Posture is not any gymnastics	b. shidhashana.
3. Yomaa means	c. exercise but the gesture of body
4. It is like the meditation posture of the saint	d. keep body sound
	e. make mind concentrated

Multiple choice Questions:

1. Who is the composer of “Yogashana” ?

- a. Bashishta b. Patanjali
c. Ramkrishna d. Bamakshepa

2. We do “Yogashana”, because-

- i. Body remains healthy
ii. Mind becomes tidy & calm
iii. Human soul can fuse with supreme soul.

Which one is correct?

- a. i b. ii
c. iii d. i, ii, & iii

Read the passage below & answer q.no.3 & 4:

Everyday Sagar wakes up early in the morning & says his prayers facing the East. He completes all his daily chores after this.

3. Which God does Sagar worship every day?

- a. Agni b. Sun
c. Wind d. Indra

4. The daily work of Sagar represents-

- i. allegiance
ii. Devotion to Ishwar
iii. Punctuality

Which one is correct?

- a. i & ii b. i & iii
c. ii & iii d. i, ii, & iii

Descriptive questions:

1. 'One can learn regularity by doing *nittyakarma*.' Explain the above sentence in the light of your work, exercise and practice.
2. Describe the effects of *shabasana*.
3. Write two effects of *sidhwashana*.
4. Explain the effects & importance of daily work.
5. Explain the need of practicing "*Yogashana*".

Creative Questions:

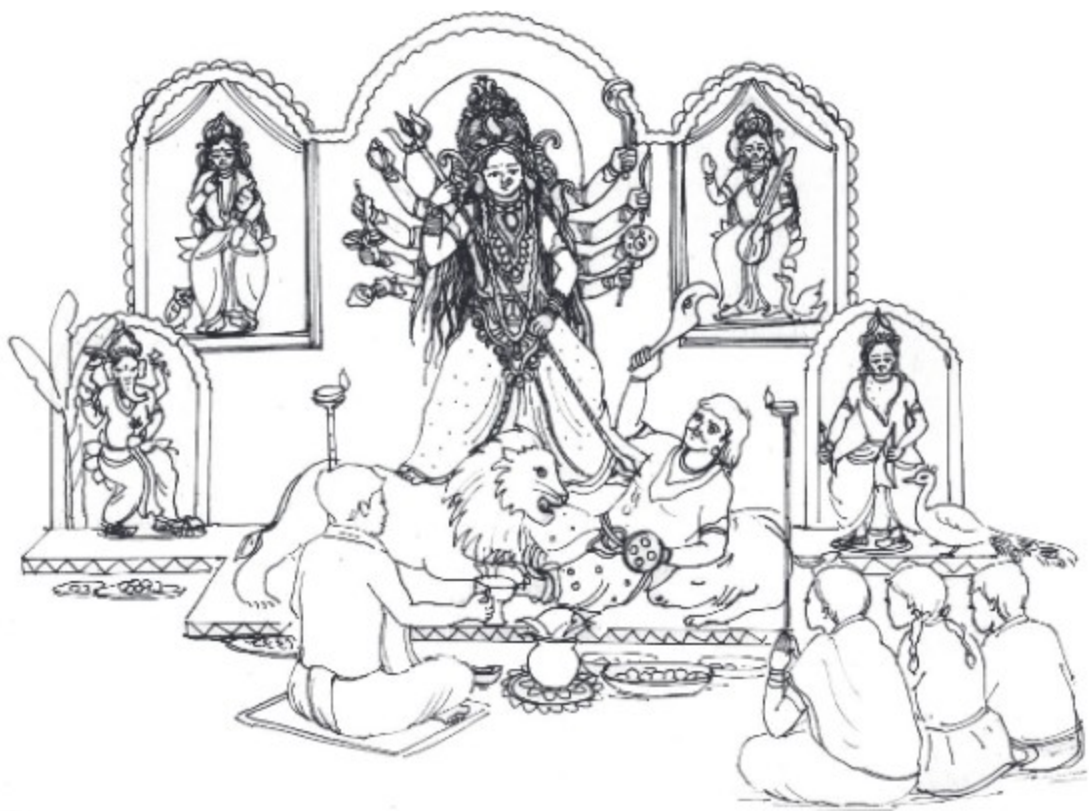
Jayita, a student of class six, is very restless. She is not interested in her studies. She studies deep at night during her examinations. For this, she becomes sick and her results are also not satisfactory. Once her uncle, came to visit her house. Seeing her condition, he advised her to practice asana. Through this, Jayita recovered her health and improved her studies.

- a. From which verbal root does the word '*Yoga*' come?
- b. What do you mean by '*Yogasana*'?
- c. By practicing which '*asana*', Jayita improved her studies? Explain the procedure of the '*asana*'.
- d. Do you think that Jayita will be much benefited by practicing *asana*? Give reasons for your answer.

CHAPTER FIVE

Deities & Puja-Festival

Visible appearance of Ishwar is called gods and goddesses (Dev-Devi) such as, Bramha, Bisnu, Shiva, Saraswati, Lakshmi, Durga, Kali etc. These deities possess special quality and power of Ishwar. We worship these deities to achieve their power and quality. Puja (worship) means to extol or to honour. However, in Hindu religion, the word 'worship' has special meaning. It means to pay honor and respect to the idol of the gods and goddesses with flowers and different other elements.



The Bangla word *Parbana* means ritual or festival. Festival means pleasure. Therefore, the festivals which make the worshipping programs joyful are called *Puja-Parbana*. In this chapter, we will get an idea about deities, *Puja-Parbana*, importance of *Puja-Parbana*, worshipping of Ganesha and Saraswati Devi and we will discuss the process, lesson and impact of worshipping them.

At the end of this chapter, we will be able to–

- explain the idea of gods and goddesses (*Dev-Devi*)
- explain the idea and importance of *Puja-Parbana*
- explain the importance of worshipping gods and goddesses.
- explain the introduction and worshipping process of Lord Ganesha.
- explain the *mantras* of reverence and offering a handful of flowers (*Pushpanjali*) to Lord Ganesha.
- analyze the knowledge and influence of worshipping Lord Ganesha in our ways of life.
- explain the introduction of *Saraswati* Devi and her worshipping methods.
- explain the spells of reverence and offering a handful flowers with meaning of -the *Saraswati* Devi.
- analyze the lessons and impact of worshipping *Saraswati* Devi in our own life and society.
- be inspired to worship Lord Ganesha and *Saraswati* Devi.

Lesson-1 Concept of Deities

When different qualities and powers of gods and goddesses are in visible appearance we call them gods and goddesses. That means the visible appearance of Ishwar is called deities such as Brahma, Vishnu, Shiva, Durga, Saraswati, Luxmi, Ganesha etc. These deities possess different powers and qualities of Ishwar. Brahma creates, Vishnu takes care of the creature and Shiva keeps balance by destroying.

Again, Saraswati is the deity of knowledge and Ganesha is the remover of obstacle and the lord of success. There are many deities like them.

By worshipping the deities, we show respect to them. We pray for different special qualities or powers to them. Deities are satisfied through prayer. They bring good luck to us.



Lesson 2: Idea of *Puja-Parbana*

Puja

In general usage, Puja means to praise or to pay respect. But in Hindu religion, Puja means worshipping the visible form of Ishwar. In this case, people serve and pray to gods and goddesses to praise or pay respect and bow before them. They offer flowers, fruits, water, dhupa-dwip (scent stick and enlighten Candle), etc as offerings. We worship for the well being of mankind. Together these activities are called Puja.

By the word, activity we mean the rights and rituals. That is how to perform the Puja or worship, how to build idol, the way to pray Ishwar, what are the elements for worshipping. There is a difference in rituals with the difference of area or region. However, there is no difference in the fundamental rights and rituals. Abahana, arghyapradan, dhyan, Puja mantra, pushpanjali, prarthana mantra, pronam mantra etc. are the parts of Puja or worship.

We worship every day. Again, we worship gods and goddesses in every week, every year and in special times. There is a difference in worshipping system according to gods and goddesses. However, some general rules are followed to worship gods and goddesses. These rights and rituals are generally called rules of worship.

Festival

The meaning of the word *Parbana* is *parba* or festival. Festival means joyous programmes. By *Puja-Parbana*, we understand the parba which makes *Puja* enjoyable such as making idol, decorating the temple, arrangement of musical instruments, especially *Dhak*, *Dhol*, *Ghanta*, *Kartal*, *Kashi*, *Shankha* etc.



exchanging greetings with devotee, variety of food, and arrangement of various entertaining programmes, wearing new dresses etc.

Individual work:

Write about five arrangements that make programme of Puja joyful?

Lesson 3: The importance of worshipping gods and goddesses

Man is a social being. Living collectively is the nature of man. Religion builds up society in a well-organized manner. From spiritual and socio-economic point of view, Puja-Parbana has a great significance. Puja-Parbana creates an opportunity of social meeting. When we all together perform the worshipping, it takes a festive look.

Bringing Idol, collecting the elements of worship, decorating temple, smell of dhup, repose, distributing the food offered to goddess, wearing new dresses etc. create religious and sacred environment. Thus, this creates purity in our mind and awakens brotherhood and fellow-feelings us.

Worshipping makes our mind sacred, cleans our mind and awakens veneration and faith to the desired deity. Different kinds of functions and programmes are arranged on the occasion of Puja, such as: religious discourse, cultural programme fair etc. Some devotees publish memorandum. These arrangements during the occasion of worshipping develops our cultural awareness..

Various items of quality food are arranged in the family and society on the occasion of worshipping. Seasonal fruits are also served. Various good quality foods are arranged from family section or socially for Puja-Parbana and various seasonal fruits are eaten. So, worshipping plays a great role in solving the nutritional problem in the family. For various Puja various parts of tree is required which is considered as offering. As a result, children get an opportunity to learn the names and characteristics of trees from childhood.

New words: spiritual, festive, cordiality, souvenir

Group work: Create a poster by writing about the impacts of worship of deities on individual and social life.

Lesson 4: Lord Ganesha**Introduction to Lord Ganesha:**

Lord Ganesha is the god of success. He is also known as Ganapati, Gajanan, Hermva, Binayak, etc. His body is like that of a human being. But, elephant's head is kept on his body. That's why Ganesha is called Gajanan. He has four hands and three eyes.

He has a long belly and a bulky body. He is a little bit short. The rat is his carriage.

As a deity, Ganesha is in possession of all power. He removes all the difficulties of mankind and gives success. For this reason Lord Ganesha is worshipped before starting any deed. In the first day of Bangla year the followers of Hindus worship Lord Ganesha for the purpose of getting success in business.

Process of Lord Ganesha's Worship

At the time of Durgapuja, Basantipuja and on the 4th lunar day of the bright fortnight of the months of 'Vadra' and 'Magh' Ganesha Puja is held specially. Besides, before doing other worships, there is a custom of worshipping Lord Ganesha. To perform the worship rightly, it is necessary to collect articles of worship. The rules of worship are followed. In Ganesha-Puja, basil leaf is forbidden.



Lord Ganesha's *pronam mantra*:

*Ekadantang mahakayang Lambodarang Gajanann.
Bighnanashkarang Devang Herambang pranamamyahm.*

Meaning: I prostrate to one-teethed, huge-bodied, pot-bellied, elephant-headed, and remover of impediments *Herambadeva* Ganesha.

Lessons and impacts of Lord Ganesha's worship

Lord Ganesha is called Sidhwidata. This word, 'shidhwi' means success, proficiency or achievement. And 'sidhwidata' means giver of success. We worship Lord Ganesha with the expectation of success in all works including acquiring knowledge and business. The lesson of this worship is that success comes from devotion. At the root of this devotion, there are correctness, earnestness, restraint and discipline. So, what we need for success and

proficiency in our lives are well wishes, earnestness in work, patience and discipline. Only those who apply this lesson of Ganeshdeb in their work attain success.

Traders heaving belief in Hindudharma worship Lord Ganesha right at the beginning of the first month of Bengali New year. Success comes from the kindness of this god. We worship this god out of devotion.

Individual work: Explain how you can apply the lessons of worship of Lord Ganesha in your life.

New words: Fulfillment of desires, Huge-bodied, Elephant-headed, *Heramba*, and Impediment.

Lesson 5: Goddess Saraswati

Introduction and Rules of Worship

Saraswati is the goddess of Knowledge, culture and arts For many characteristics, Saraswati is known as '*Bagdevi* ', '*Viraja*', '*Sarada*', '*Brahmmi*', '*shatarupa*', '*Mahashweta*', etc. Her colour is as white as the moonshine. In her hands there are lute and book. Her carriage is the goose.

On the fifth lunar day of the bright fortnight of the month of '*Magh*' Saraswati Puja is held. Goddess Saraswati is white dressed and she sits on a white lotus. Generally on the fifth lunar day of the bright fortnight of the month of '*Magh*' Saraswati Puja is held. Saraswati Puja can be arranged personally or socially. In school, college, and other educational institutions Saraswati Puja is held. The worship is dedication towards an idol of Saraswati. Decorating the place of worship, collecting worshipping articles, having determination, placing goddess on a holy place, dedicating throne, dedicating water for washing legs and hand etc. are some primary rules of Saraswati puja. For Saraswati Pushpanjali red flower is needed. Palash is Saraswati's favourite flower.



Lord Saraswati's Pushpasnjali mantra:

*Aum Saraswati Namah Nityang
Vadrakalyai Namah Namah:|
Ved- Vedaga-Vedanta-Vidyasthanevya: Ebo Cho||
Esho Sachandana-Bilwapata- Pushpanjali:Aum
Shree shree Saraswati namah.*

Meaning: I place reverence regularly to goddess Saraswati, *Vadrakalee*, prostrate to veda, vedanga, vedanta etc. scriptures and the place. By giving sandal, marvelous leaf and pushpanjali, I prostrate before goddess Saraswati.

Pronam mantra:

*Aum Saraswati Mahavage vidye Komollochone.
Vishwa rupe Vishalakshi Vidyang Dehi Namahastue te.*

Meaning: Oh great goddess of Knowledge, your eyes are like lotus, you are 'Vishwarupa'. Oh huge eyed goddess, give me knowledge. I prostrate you.

New words: *Vedanta, Vedanga, Huge eyed, Lotus-eyed, Mahasweta, Brahmi.*

Lesson 6: Lessons and impacts of worshipping goddess Saraswati:

Saraswati is the goddess of knowledge. The Hindus worship Saraswati for removing the darkness of mind and developing Knowledge. Thus, the eagerness of gaining knowledge increases. In our society there is great importance of Saraswati Puja. The Hindu students of school and college celebrate the day with a deep veneration. They dedicate '*pushpanjali*' to goddess Saraswati, purify themselves and increase the power of gaining knowledge.

During *Saraswati puja*, all classes of people gather in various temples to offer floral tributes and participate in discussion among them about different topics which play a helpful role to widen knowledge. On the other side, they inquire about ones wellbeing and this intensifies affinity with the people and this affinity helps to advance the society to the path of prosperity.

From spiritual point of view, by Saraswati puja concentration and mental strength of the worshipper's to gain knowledge increases. This enriches the morality of an adorer as well as gives strength to fulfill future dreams.

Single Work: Write how you observe Saraswati puja.

Exercise

Fill in the blanks:

- 1) The deities are _____ form of Ishwar.
- 2) Saraswati is the _____ goddess.
- 3) If we adore together, the adoration becomes _____.
- 4) Through puja and parbana, there develops union -----.

Match the word or phrases from the left side with the right side:

Left side	Right side
1) Vishnu	basil leaf is forbidden.
2) Saraswati	red flowers are needed
3) In Ganesha adoration	the deity of success
4) In Saraswati adoration	maintains us
5) Ganesha	gives us inspiration to stand against injustice
	gives us knowledge

Multiple choice questions:

1) Who is the deity that destroys to keep balance?

- | | |
|-----------|------------|
| a) Brahma | b) Vishnu |
| c) Shiva | d) Ganesha |

2) What does worship raise in people's mind?

- i) Brotherhood
- ii) Purity of mind,
- iii) Luxurious lifestyle

Which one is correct?

- | | |
|---------------|-------------------|
| a) i | b) ii |
| c) ii and iii | d) i, ii, and iii |

Read the paragraph and give the answer of the questions no 3 and 4.

Shourov is a student of class six. He keeps fasting from the morning. In this physical state he offers floral tribute to the goddess. and bows before her. He does this for learning and gaining knowledge.

3. Before which goddess does Sourov bow?

- a) Laxmi
- b) Saraswati
- c) Durga
- d) Manasha

4. From this adoration which morality can Sourav learn?

- a) Social attachment is the pre-condition of social bondage.
- b) Learning knowledge is the best property of personal life.
- c) Gaining prosperity is the staircase of progress.
- d) The distraction of demonic power is the path of gaining peace.

Short question:

- 1) What are the primary ingredients of adoration?
- 2) Explain the ideas of puja and parbana with examples.
- 3) Give introduction to the goddess Saraswati.

Descriptive question:

- 1. Mention the social and economic importance of *Puja*.
- 2. What lesson do we gain by Ganesha *Puja*? What is the application of this knowledge?
- 3. Explain the spiritual and social importance of Saraswati *Puja*.

Creative question:

In order to be successful in acquiring knowledge Dipta arranges Saraswati Puja every year with grandeur at his house. Many people gather in this programme. Again, every day morning Dipta's father prays to Lord Ganesha with lighting the lamp for the success of his business. Even he organizes this Puja especially on a day every year to remove all obstacles. Various classes of people of the society gather during this Puja. Dipta and his father both are satisfied to complete Puja with devotion for fulfilling their own purposes. On the occasions their house turns into social gathering.

- a) What is the meaning of *Puja*?
- b) Why do we organize *Puja*? Explain.
- c) Which god is worshipped by Dipta's father with a view to getting success in his business? Describe the process of worshipping that god.
- d) Compare the spiritual and social importance of *Puja* that are offered by Dipta and his father.

Chapter Six

Moral Education in the Religious Tales (Legends)

The word 'naitik' moral has originated from the word ('neeti') morality . Moral education means the education that teaches us ethics (principles) and that helps us to learn manners and discipline. This kind of education is called moral education. Moral education is a part of religion. Moral education is very important to create human values in the society. It has been taught through telling tales as well as philosophical discourses in the Hindu-religious books. Ideas and importance of truthfulness and forgiveness which are parts of moral education have been discussed in this chapter through important examples.

After reading this chapter, we will be able to

- explain the two ideas of truthfulness and forgiveness in the light of religious ideals.
- narrate a legend related with proofs of the ideals of truthfulness and forgiveness.
- narrate the importance of telling truth and forgiveness in family, school and society.
- explain the role of family in developing the habit of telling the truth and ideal of forgiveness.

Lesson 1 and 2: Truthfulness

Concept of Truthfulness

Truthfulness is an especial quality. One who has this quality becomes specially respected in the society. This is a noble quality of human character. Without hiding anything and telling everything frankly/openly is called truthfulness. Truth shows the nature of real human life. The perfect information may be known through truthfulness. A truthful person never does any evil task. Everyone loves, respects an honest person. Truthfulness is a part of religion. Everyone should speak the truth and follow the path of honesty. One should always practise truthfulness. All the great men of the world are truthful. The main practices of their lives are revealing the fact.

Individual work : Write with examples about the quality by which you will identify a truthful person.

Here is a tale about truthfulness taken from the *Upanishada*:

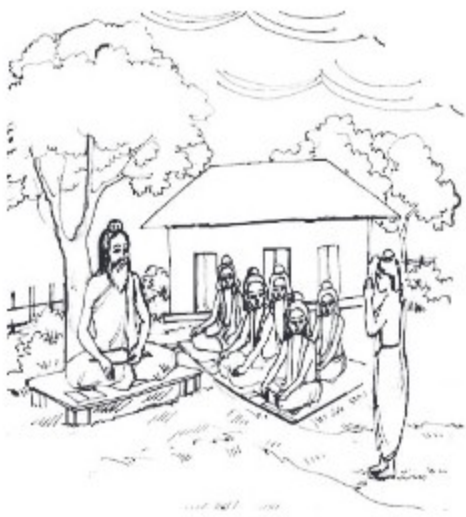
Tale: Truthful Satyakama

In ancient time there was a sage named Gautam. Once he was discussing the sacred knowledge of Ishwar (Brahmavidya) with the disciples at his hermitage. At that time a boy came to him. Offering proper salutation he stood in front of him in bowing his head down. The sage said, "Who are you? Where have you come from?"

The boy replied, "My name is Satyakama. My home is a little away from here in a village. I have come from there."

The sage says, "What do you want?" The boy replied politely, "Venerable teacher (Gurudeva), I wish to learn the sacred knowledge of Ishwar (Brahmavidya) by practicing brahmacharya (religious study period of bachelor)."

Then the sage asked him, "What is the name of your clan?" The boy replied with folded hands, "Preceptor, I do not know the name of my own clan. My mother is there at home. I will ask my mother about this and will inform you tomorrow."



After returning home, Satyakama told everything to his mother. His mother said, "My son Satyakama, I do not know the name of your clan. I know I am Jabala and you are my son Jabal Satyakama."

The next day Satyakama went to the hermitage and bowed down to the preceptor and said, "Gurudeva (preceptor), I asked mother about the name of my clan but she could not tell it to me. My mother's name is Jabala. That is why I am Jabal Satyakama."

Hearing it, the sage drew the boy Satyakama near his chest and embracing him, he said, "You are a brahmana. A brahmana can speak such kind of truth. I will do the ritual ceremony for you and impart the sacred knowledge of Ishwar to you. Since Satyakama, even without having a proper clan, spoke the truth, the sage gave him a place in his heart and allowed him to practise brahmacharya. Since then Satyakama had started learning in the hermitage of Saint Gautama.

Lesson from the tale:

The truth always gets revelation. One should tell the truth. Truth can never be suppressed.

Individual Work: Mention what you have learnt from the story of truthful Satyakama, and identify the place where you can apply it in your life.

New words: clan, *Brahmacharya*, *Brahmavidya*, hermitage.

Lesson 3: Importance of speaking the truth in family, school and society

Truth embellishes individual life. Everybody loves and believes the person who speaks the truth. She/he is an object of everyone's trust. The courage of a truthful person is always more than that of others. Honest thoughts and complete conscientiousness lie at the source of this courage. All of us in family, school and society should develop the habit of speaking the truth.

There is great necessity of speaking the truth in family life. By speaking the truth the members of a family can easily come close to one-another. They can understand one another easily. It makes easier to take family decision speaking the truth. Strengthens relationship in a family. It makes easier to overcome any obstacles. So we all shall speak the truth and build up an honest life. An honest life is the base of a family.

In school, we participate in many activities. Each of us discharges one or other responsibility there. We do different jobs in collaboration with the teachers and classmates. There is a huge importance of speaking the truth in this regard. Teachers, learners and employees like a truthful person very much. A person who speaks the truth is generally very courageous and out-spoken. Their conscience is very alert. All people like a truthful person for this and assign him/her many charges.

In society, all trust a truthful person. He or she is the idol in society. Many follow his or her model. They come forward to solve different problems including conflicts and quarrels in society.

Individual work : Identify the importance of speaking the truth in family and school.

Lesson 4: Role of family in developing of the habit of speaking the truth

Role of a family in developing the habit of speaking the truth is important. Parents are the heads of family; they need to be more conscious in this regard. One has to cultivate the habit of speaking the truth in all activities of the family. If an atmosphere of speaking the truth is created in the family, that will be reflected in the conduct of the children. If the offspring desists from speaking the truth in any case for any reason, parents will then grant a chance to correct him or her and thus entuse to speak the truth. In this case, the parents will have to be the friends of the child and behave with them like a friend.

In different activities of the family, parents stay with the children. They can then create urge in the children's perception of life by telling stories or incidents about truthful persons. In many families, parents and children take food together. The parents can then place any incident, particularly of their own locality, of rewarding a truthful person to awaken the minds of the children. There are many legends in our holy books about speaking the truth: Members of the family can relate these to the children and inspire them to speak the truth.

Individual work : What roles have members of your family played to inspire you to speak the truth?

Lesson 5 : Forgiveness

Concept of forgiveness

Forgiveness is a noble virtue. This is also a part of religion. It is said in the scripture-

Dhriti-Kshma-damoasteyam shaucham-indiyanigrahah |
Dhirvidya Satyamakrodho Dashakam Dharmalakshanasm | |

This means that tolerance, forgiveness, mercy, committing no theft, sanctity, self-restraint, pure intelligence, knowledge, truth and absence of anger- these ten virtues are the outer signs of religion. The second form among the ten religious signs is forgiveness. We know the pious represent the religion. Through the virtuous we can know the religion. So, the quality of forgiveness must be present in a pious person.

To release the remorseful offenders instead of giving punishment is called forgiveness.

Though one has the strength, courage, power to punish the offender, one may let him go unpunished without taking revenge on him. This practice and quality is called forgiveness.

Forgiveness creates repentance in the mind of an offender. So, the offender gets a scope of self-purification. The guilty person refrains from committing another crime in future. Because his own conscience will restrain himself from doing evil works. We can stop the hostility by forgiveness towards the enemy. And thus we can remove the disorder of the society. The great men born in this world had this virtue of forgiveness. This virtue of forgiveness has made them noble persons in the society. It is they who have established peace in the society. We shall show forgiveness to others. Then our personal life as well as the society will remain disciplined.

Individual work : write ten external symptoms of religion.

An exemplary story of forgiveness-

Tale: Ideals of forgiveness

This is a story of about five hundred years ago. At that time society was divided into caste system and color distinctions. Shri Gouranga took the initiative (effort) to remove the differences and religious orthodoxy from the society introduced an easy and simple way of religious practices to build a sin-free-human society. Sree Gouranga or Shri Goursunder's another name is Shri Chaitanya Mahaprobhu. Shri Nityananda probhu was his follower/companion. Shri Advaita Acharya, Shri Haridas, Shri Rupa, Shri Sanatan, Shri Jiba, Shri Gopala Bhatta, Shri Raghunatha Das etc. were also his compamons.

Shri Gauranga Mahaprabhu asked them for chanting the name of Krishna to preach the name of Hari irrespective of caste and creed. Shri Nityananda was highly delightful to sing in praise of the name of Krishna. He was singing 'Krishnaname' to everyone and asking them to worship Krishna.

During the time two brothers named Jagai and Madhai used to live in Nabadvipa. Though they were born in a Brahman family, they always committed crimes. Their daily work was mainly oppressing the people by taking wine. People of Nabadvipa became extremely vexed on them due to their oppression. The heart of Nityananda became merciful to them after observing the miserable condition of the two brothers. His heart melted with pity for them. He went with his companions near the house of Jagai and Madhai and started kirton (singing the name of God)-



Singers of the devotional songs

Balo Krishna bhajo Krishna kaho Krishna nam ।
 Krishna mata Krishna pita Krishna dhana pran ॥
 Toma sab lagiya Krishner abatar ।
 Heno Krishna bhajo sabe charo anacar ॥

(Chaitanya Bhagabata)

Means, say Krishna, worship Krishna, utter the name of Krishna; Krishna is our mother, our father, our wealth and life. Krishna has descended as an incarnation of Ishwar for you; leaving immoral deeds you should worship Krishna.

By drinking bouts, all the night, Jagai and Madhai were engrossed deep asleep. The sound of 'kirton' broke their sleep. Jagai and Madhai came out. Hearing the name of Hari on the lips of Nityananda two brothers flew into a rage. Their pitiable condition rent Nityananda's heart. Tears were dopping ceaselessly down his cheeks. He burst out crying, saying the name of Hari! He chanted the name of Hari!

But Jagai and Madhai did not become soft mentally. Moreover observing Nityananda they burst into anger. Madhai hit with a broken earthen pot (pitcher) on Nityananda's head. Nityananda was injured and bloods shed out of his wounds. He was, nevertheless, chanting the name of Hari as if nothing had happened to him. Then he said to Madhai-

Marili kalsir kana sahibare prai ।
 Toder durgati ami sahibare nari ॥
 Merechis merechis tora tate khoti nai ।
 Sumadhur Harinam mukhe bal bhai ॥

Means, I can bear the hit what you have given by the broken pitcher, but I can't bear the miserable conditions of you. My wounds do matter to me my brothers, I only urge you to chant the endear name of Hari.

After hearing this, Gouranga Mahaprobhu, along with his followers, immediately appeared there. He became furious at the bloody sight of Nityananda. Nityananda tried to pacify him. Mahaprobhu became calm. Being repentant, Jagai and Madhai fell at the feet of Gouranga. He then smiled and said, "I can forgive Jagai but Madhai has offended Nityananda. I cannot forgive those who humiliated my disciples."

Overwhelmed with deep emotion, Nityananda said, "I know you will redeem these two mortals from their sins. Yet you are asking my permission to glorify me. Let your wishes be; I have forgiven Madhai."

Then Nityananda embraced Madhai. Shri Gouranga also held Jagai against his breast. The disciples chanted in chorus, "Haribol, Haribol."

After this incident Jagai and Madhai were transformed persons. They shed tears while chanting Krishna! Krishna! Soon they became great devotees. The forgiveness of Nityananda turned the sinners Jagai and Madhai into pure devotees. This is the exemplary model of forgiveness.

Individual work : Write five sentences about the ideals of Shri Nityananda.

Lesson of the episode: Forgiveness is a sign of greatness. Forgiveness can turn the dishonest into honest, and can tame an indomitable enemy.

Lesson 6: Importance of forgiveness in family, school and society

Forgiveness is a great quality. A forgiving person is highly praised in family and society. A child learns the lesson of forgiveness from within the family. Forgiveness has, great significance in different activities of our family life. It makes man noble. Example of forgiveness reduces mutual and mental distance in family. Sometimes conflict develops among us in family life for many reasons. In such cases, one does wrong, another tolerates it. Instead of resenting one's rude conduct, another forgives it through tolerance. This virtue of forgiveness affects other members of the family. Forgiveness refines our conduct. There is a higher sense of respect in family for a forgiving person.

There is great importance of forgiveness in the compound of school. So, often there develop conflicts with our friends in many areas over different issues. Here also,

one does wrong, and another person tolerates it. One tries to correct the friend and forgives him or her. This enhances relationship among friends. Forgiveness embellishes the lives of the learners. There are many of our teachers who are forgiving. We are influenced by their roles of forgiveness in many ways. The virtue of forgiveness can make the school atmosphere elegant. In society also, forgiveness holds great importance. A forgiving person is highly appreciated and respected in society.

Individual work: Explain the significance of forgiveness in family life.

Lesson 7: Role of family in developing the ideal of forgiveness

The role of family in developing the ideal of forgiveness is important. In a family where the parents behave in a forgiving manner, their children behave in the same manner. All members of a family do not behave in the same manner. It is found that their manners of behaving vary. Some are of an easy and simple nature; others are complicated. If, for any reason, there is a conflict, members react in different ways. Parents need to be very conscious in this regard. They need to be very patient and tolerant towards those who are always rude and unjust. The difference between justice and injustice needs to be taught to them. For bringing change in their conduct, small acts of injustice from their part need to be forgiven. They need to be given different instances about impact of unjust conduct. Children need to be told stories of people who are held high in respect of social life for their forgiveness. Our minds can be stirred up by stories told to us by parents while we do something in the family or have our meals together.

Exercise

Fill in the gaps:

1. Truthfulness is a noble virtue of ----- character.
2. In ancient period there was a ----- called Gautom.
3. Forgiveness creates ----- in the mind of offenders.
4. Sree Gour Shundar is ----- mahaprubhu.
5. Nittyananda embraced -----.

Match the right-side word or phrase with the left-side one:

Left side	Right side
1. To let a penitent criminal or sinner go	a. utter the name of Krishna
2. We shall try to acquire	b. exposed.
3. Sree Gaurango Mahaprobhu uttered,	c. unpunished is called forgiveness
4. Always truth gets	d. the teachings of religion
5. The devotees uttered in chorus,	e. "Sing the name of Krishna."
	f. "Say Hari! Say Hari!"

Multiple Questions

1. What was the name of Satyakama's mother?

- a. Sumitra b. Rajkumari
c. Chandramoni d. Jabala

2. Truthfulness means ---

- i. showing good conduct ii. hiding something
iii. to tell everything frankly.

Which of the following is correct?

- a. i b. i & ii. c. ii & iii d. i & iii

Read the following passage and answer the questions no 3 and 4:

Whenever prapti gets leisure time she takes care of plants at her flower garden. But she noticed that someone plucks flowers from her garden. One day she was sitting at her veranda. At that time a small boy came and stood before her garden. As soon as she saw the boy she asked him in threatening tone "Do you pluck flowers from my plants?" The boy boldly said "yes, I pluck flowers from your trees everyday." Prapti becomes surprised at the words of the small boy.

3. Which moral education do you notice in the conduct of the small boy?

- a. truthfulness b. forgiveness
c. serving mankind d. dutifulness

4. What similarity do you find between the moral education of the small boy and that of the character you have read in the stories ?

- | | |
|-----------|--------------|
| a. Aruni | b. Satyakama |
| c. Dhruva | d. Prahlad |

Short Questions

1. What do you know by moral education?
2. Explain the role of family in building up the habit of speaking the truth.
3. Explain the role of family in forming the ideals of forgiveness.

Descriptive Questions:

1. Explain the importance of learning of legends about truthfulness in individual and social life.
2. Give an introduction of Nityyananda as an ideals of forgiveness.
3. Explain the role of the family in forming the ideals of forgiveness.

Creative Question:

1. Suresh forcefully grabs Mr. Digen's land. So, the two families had a long time dispute over it. Once Suresh was attacked by a fatal disease. However, Mr. Digen came forward to helping Suresh. This incident made Suresh repentent of his past deed. He begged forgiveness and Mr. Digen instantly embraced and forgave him.
 - a. How many external signs of a religion are there?
 - b. Explain why a criminal or sinner is forgiven.
 - c. Explain whose moral ideal in the stories you have read is exhibited in Mr. Digen's forgiveness.
 - d. 'The repentance of Suresh resembles to that of Madai.' Show your logic in favour of your answer.

Chapter Seven

Life-sketch of Ideal Persons

So many great men and noble ladies were born in this Indian subcontinent. They spent their whole lives for the welfare of the world. They did good for mankind. We can learn so many things from their biographies. We may get inspiration from them to make our life beautiful. This is why their biographies are considered ideal to us. Biographies of five greatmen and noble ladies have been described in this chapter; they are-SreeKrishna, Sree Ramakrishna, Rani Rasmani, Bamakshepa and Lokanatha Brahmacharya.



After finishing this chapter, we shall be able to-

- narrate the ideals of childhood of SreeKrishna.
- explain the ideal teaching of SreeKrishna to build a moral character.
- explain the teachings of SreeRamakrishna.
- know about the ideals of Rani Rasmani.
- narrate the reform works of Rani Rasmoni.
- narrate the ideals of the life of Bamakshepa.
- give an account of the ideals of Lokanath Brahmachari.
- be inspired by the teachings of the lives of great men and noble women.
- conduct research/study on the contributions and lives of the great men and noble women not included in the text book.

Lesson 1: Shri Krishna

Sree Krishna himself is God- 'Krishnastu Bhagaban swayam.' He took birth in human body for the welfare of this world. He destroyed the evil power and saved the righteous. We shall know here about the activities of Shri Krishna's childhood-times.

It was then the age of Dapara. King Kansa ruled over Mathura. He was a very tyrant ruler. He imprisoned his father U grasen and occupied his father's throne. Debaki was his cousin (uncle's daughter). She was very beautiful. Kansa liked her very much. So, with a great pleasure, he arranged her marriage with Basudeva, the son of King Shura. Basudeva was very pious and handsome person. Kansa became very happy after this marriage what had taken place between his sister Debaki and Basudeva. After their marriage, he himself was driving the chariot to reach them to the kingdom of Shura. During this time, he heard an oracle, "Listen Kansa, the eighth son of Devaki's womb will kill you."

Hearing this oracle, Kansa inflamed with rage. He attempted to kill his sister Debaki with his sword. Basudeva requested Kansa, "Please don't kill her. We promise, every infant after the birth will be handed over instantly to you."

Kansa became calm after hearing Basudeva. He came back to the capital with them and sent both of them into the prison. One after another six children of them were born whom Basudeva gave to the hands of Kansa. Kansa killed them throwing violently on the stone. Balaram was the seventh son of Devaki. God sent him from the womb of Devaki to the womb of Rohinee, the first wife of Basudeva. SreeKrishna was Debaki' s eighth son. He was born in the eighth lunar day of the dark fortnight of the month of Bhadra. Strong storm with heavy rain was blowing then. Basudeva found the gate of the prison-cell were open. The gat keepers were in deep sleep. There was no one awake and the night was overcast with deep darkness. Basudeva then took his infant in his lap and crossed a river and reached to Gokula. He there entered into the palace of the King Nanda where everyone was also in deep sleep. He found that, a newly born girl child was sleeping beside the queen yashoda. Basudeva took this girl after leaving his son there. He came back to the prison of Kansa quietly. The girl child was laid down beside Debaki.

The gate of the prison was again locked. The gatekeepers woke up. In the next morning everyone found- Debaki gave birth a girl child. Kansa came and when he threw the girl down to kill she went suddenly in the sky and said to Kansa, "He who will slaughter you is growing up in Gokula."

Hearing this Kansa became astounded in fear. He burst into anger and gave order to kill all the children of Gokula.

Demon Putana was called as Kansa ordered and she was told to kill the children of Gokula. She was offered innumerable golden coins in return.



Putana, who was greedy for gold coins, went to Gokula in the disguise of a beautiful lady. First she entered the house of King Nanda. She then said to Yashoda wailingly, "Mother, I am a very destitute lady. I have lost my infant. You need not to pay me money, just you provide me meal for two times. In lieu of that I shall look after your son."

Yashoda became compassionate for Putana after hearing her. She gave her the job. One day Putana with Krishna in her lap went out. She looked around and found no one there. She pushed her breast into the mouth of Krishna. Her breast was smeared with deadly poison. So, she thought that Krishna would die due to this deadly poison. But Krishna who is Ishwar could understand everything. He was sucking Putana's breast in such a way that she died. Thus, Krishna killed demon Putana and saved the thousands of children's lives of Gokula.

Kansa became anxious after getting the death news of Putana and he also concluded that no lady could kill Krishna. He sent for one of his devoted and powerful attendant whom he explained everything. The attendant said, "Don't worry, our great king. You will get the death news of your enemy before the sunset." Assuring this the attendant went away to Gokula. He went directly to the royal residence of Nanda. Mother Yashoda was working keeping Krishna under a cart. Taking this opportunity the attendant of Kansa went ahead to kill Krishna by using the cart. Krishna was able to read his intention. So he gave a heavy kick

to the cart which rolled over the attendant. As a result, the attendant was killed. So, Krishna saved the children of Gokula from the hands of Kansa's attendant.

Now Kansa sent a demon named Trinabarta for killing Krishna. Trinabarta went there and created a cyclone over Gokula. The entire area of Gokula went under fatal darkness because of the cyclone. Trinabarta's intention was to bring up Krishna very high and throw Him to death. It made Krishna go very high in the air but before He was thrown out, Krishna himself gave a severe pressure on the chest of Trinabarta. Trinabarta, as a result, fell onto the ground and died. In these way ShriKrishna since His childhood had destroyed the wicked (the bad) and saved the virtuous (the good).

We learn from the life of ShriKrishna that Ishwar always demolishes the sinners and saves the pious people. Being born as human being, Ishwar always annihilates the wicked for the welfare of the world. When Ishwar resides with us, the bad people can do no harm to us. He saves us all. So, we all will worship Krishna. Following the path of Krishna, we will be brave enough to do good to the children.

Individual work : Narrate one incident from Sree Krishna's childhood-time.

New words: Svayam, virtuous, oracle, thick, dark, prison, prison-guard, furious/violent, Putana, cart (Shakat), cyclone.

Lesson 2 : Lokanath Brahmachari

North Twenty-four Parganas is a district of West Bengal. Under this district there is a village, Chakla, of the sub-division Barashat. Lokanath was born in this village in the Bangla year of 1137 (1730 AD). His father's name was Ramkanai Chakrobari and mother's name was Kamala Devi.

Lokanath was the fourth child of his parents. Ramkanai deeply wished that one of his children would follow sainthood. He would acquire knowledge of Brahma and glorify his family.

Lokanath agreed to fulfil his father's wish. He decided to follow sainthood. Lokanath's friend Benimadhab Chakrobari heard about it. He also decided to follow



sainthood. Acharya Bhagaban Ganguli was their teacher (guru). He was a yogi. He made them his disciples. One day he left home with his two disciples.

First they went to Kalighat of Kolkata. Kalighat was then a holy place for practising religious rituals. Under the guidance of the Guru, Lokanath and Benimadhab started performing painstaking rituals. Thus twenty-five years went by. Then they went to Kashidhama. Guru Bhagaban Ganguli grew old. He had fragile health. So he rendered Lokanath and Benimadhab to the great saint Hitalal Mishra of Kashidhama. Afterwards, he left this mundane world at his spiritual will on the banks of the Ganges.

Hitalal Mishra went to the Himalayas along with Lokanath and Benimadhab. There Lokanath and Benimadhab went under painstaking successions of meditations and attained perfection. They attained divine power. Then they began to travel through many countries. After travelling through Afghanistan, Mecca, Medina, China etc, they came back to the Himalayas. Hitalal then said, "You need not stay with me. Go to your own land. You have to work there." Now it was time for the two friends to say good-bye to each other. Benimadhab went to Kamakha of India and Lokanath came to Daudkandi of Comilla. From here on, Lokanath began his new life of serving mankind and practising asceticism.

One day Lokanath was meditating under a banyan tree at Daudkandi. At that time a poor man named Bhengu Karmakar fell on his feet. He said, "Baba, save me. I'm under a criminal case. There's no scope of escape."

Lokanath felt pity to see Bhengu. He searched Brahma in every life form. His ascetic practice was to save the lives. Assuring him of no harm, he said, "Get off. You'll get rid of your problem."

Bhengu really got out of his problem. Being pleased, Bhengu took Lokanath to his home. Staying there for a few days, Lokanath went to Barodi in Narayanganj.

The zamindar of Barodi was Mr. Nag. He also once won a case by the grace of Lokanath. So he arranged the abode of Lokanath. Gradually, his ashram was established there. Crowds of devotees came there. Many sick and dying people were cured by the divine powers of Lokanath. Many people got rid of dangers. The sinners and the repentant got redeemed. The devotees attained divine perfection. Thus, Lokanath came to be well known as 'Baba Lokanath Brahmachari'. His name and fame spread far and wide.

Lokanath behaved equally with all Irrespective of cast, creed and religion. He considered everyone equal. A milkmaid used to give him milk whom he addressed mother always. On the request of Lokanath, the milkmaid used to live in the ashram (hermitage).

Lokanath loved not only human being but also animals and birds. So many birds were there in his hermitage. He used to give them food himself. Birds would sit fearlessly on his body. Actually he observed the presence of Ishwar within all the beings. He thought the finest expression of Brahma (God) manifests in the form of welfare. He would say, "Yatte rupam kalyanatamam tad te pshyami."- I observe you in the form of welfare. He felt happy to serve others. This feelings of happiness after serving others was like blissful Brahma to him.

Baba Lokanath was a kind hearted great man. He assured the worldly people by saying-

“Where ever dangers befall you at war, in the forest, in water
Remember me, and I shall save you.”

Baba Lokanath died in 1890 A.D. at Baradi in his hermitage (asram). He was then 160 years old.

The moral education what we got from the life of Lokanath Brahmachari is that parents should be always respected. We have to love human being and other creatures also. We should not make any differences among cast, religion and creed. Everyone from the lower to higher of the society should be treated equally. We have to serve others as Brahma. We have to consider that the same soul resides in everyone. We can then only attain Ishwar.

Individual work : Write five sentences on Sree Sree Lokanath Brahmachari.

New words: Brahmachari, Yogi, criminal case, Yatte, Pashyami.

Lesson 3: Rani Rasmoni

Rani Rasmoni was a great lady. Though she was born in a poor family, she got married with a zamindar. So she became fortunately a queen. But being a queen she did not lead a luxurious life. She practised a religious life and did a lot of good works for the people. For this reason she is still remembered.

Rasmoni was born in 1793 A.D. on the eastern bank of the Ganges near Halisahar at the village named Kona. Her father's name was Harekrishna Das and her mother's name was Rampriya Dasi. Her father used to build houses and do agricultural works. Rampriya named her newly born daughter Rani. Later she was given the name Rasmoni and afterwards combining these two names Rani and Rasmoni she was called Rani Rasmoni. She got married with zamindar Rajchandra Das in 1804 A.D. They had four daughters named Padmamoni, Kumari, Karuna and Jagadamba.

Rajchandra was a very skilled person. And he got an intelligent lady, Rani Rasmoni as his wife. This zamindar family had done many welfare works for others. Due to the flood of 1230 (1823 A.D.) many people became helpless in Bengal. Rani Rasmoni spent a lot of money to help these helpless people. In the same year she lost her father. To perform her rituals as a daughter, she went to the wharf of the Ganges. But the condition of the road and the wharf was miserable. So thinking the benefit of the people she requested her husband to repair this. Spending a lot of money Rajchandra built the wharf 'Babu Ghat' and the road 'Babu Road'.

The conjugal life of them did not last very long. At the age of 49 Raj Chandra died. Suddenly the total responsibilities of estate devolved on her. She served the people and practiced religion along with running of the state.

In 1245 (1838 A.D.) Rani Rasmoni made a silver-chariot spending the amount of 1,22,115 Tk. Setting up the statue of Ishwar Jagannath Dev on the top of the chariot she brought out a procession in the roads of Kolkata city.



Once she went to visit the holy place Jagannath Kshetra. Roads were broken there. The devotees suffered a lot for this. Seeing this condition Rasmoni repaired the whole road. Not only that, she made three crowns decorated with diamond for the idols of Jagannath, Balaram and Subhadra spending sixty thousand taka then.

Rani Rasmoni did a lot of good works for the people. Stopping the water-tax over the Ganges is one of her noted works. The British Ruler once imposed tax on the fishermen of the Ganges. So the fishermen finding no alternative went to Rani Rasmoni. By giving ten thousand taka to the government Rani Rasmoni got lease from Musuri to Metiyaburuj of the Ganges and she stopped the transport of ships and boats. Then the government opposed her. Rani replied to the government that due to their transportation of ships the fishes might run away otherwards what would be harmful to the fishermen. Then the government returned her money to Rani and withdrew the water-tax.

Rani looked after her subjects as her own children. Once a British Indigo-planter tortured the people of Makimpur Subdivision. After hearing this Rani took the proper initiative to stop this. She dug the canal of 'Tonar Khal' spending one lac taka for the welfare of her subjects. As a result, the river Madhumati was connected with the river Nabaganga. Besides these, she set up bazars at Sonai, Beliyaghata and Bhabanipur. Building Kalighat was her another exemplary work.

In the field of religious practice the establishment of the temple of Dakshineswar is the best work of Rani Rasmoni. One day she decided to go to Kashi for visiting Bishweshwar. Before going to Kashi, amazingly she dreamt a dream. In the dream, Goddess Kali instructed her, "No need to visit Kashi. Just prepare my statue beside the bank of the Ganges and offer your worship to it. I will accept your worship being with the statue. Getting the order of mother Goddess Kali, Rasmoni set up a temple by purchasing the land beside the Ganges. Ramkumar, the elder brother of Ramkrishna Paramhansa was appointed the temple-priest. The queen used to offer her worships-there everyday. Ramkrishna himself had taken the responsibility as the priest after his brother's death. Because of his efforts the temple is known as the Dakshineswar Kalimandir today. In this historical place where Swami Bibekananda, the best disciple of Ramkrishna met him.

On the 19th February, 1861 Rani Rasmoni took her last breath.

The moral we can learn from the life of Rasmoni is that the good work is greater than birth of human being. This is not the issue where one take birth, only good deeds can make someone memorable. Everyone should have this aim. We should use the asset for serving the people. Not only for personal happiness, we also should use our property and pöhler for others sake. After completing the work, we should give attention to our religion. It makes us pure and perfect both physically and spiritually. If we can thus devote ourselves to religious practice and to the service of human being we can make our life successful.

Individual work : Describe some social works of Rani Rasmoni.

New words: Jagadamba, water-tax, Bishweshwar, Kashi.

Lesson 4: Sree Ramakrishna

Sree Ramakrishna was born on the 17th February of 1836 A.D. at a village named Kamarpukur under the district of Hugly of West Bengal in India. His father was Kshudiram Chattopadhyaya and his mother's name was Chandramoni Devi. Kshudiram named his child Gadadhar. This Gadadhar later became world famous as Sree Ramakrishna Paramhansa.

Very handsome did child Gadadhar really look. He was always cheerful. He adored the nature. Natural beauty charmed him. He sometimes got charmed at the flying cranes in the sky. He was not attracted to the rigid lessons of syllabus. However, he was very much fond of the songs praising Ishwar. By listening to people, he learnt many verses of the scriptures and legends of the Ramayana and the Mahabharata.

After his father's death, Gadadhar was a much changed person. He sometimes went to the crematorium. At times, he spent lonely time in the silent mango-grove. When he saw a saint or a devotee, he observed their activity with much curiosity. He learnt praising songs of Ishwar from them.

Once Gadadhar came to the temple of Kali at Dakshineswar. His elder brother Ramkumar was the priest. Sometimes Gadadhar sat in the temple in a charmed state. Sometimes he strolled along the bank of the Ganges.

When Ramkumar died, Gadadhar took the official charge of worshipping Mother Kali. Here began his life devoted solely to Ishwar. He devoted his whole self to Mother Kali. He sang the songs of Ramprasad and Kamalakantha to Mother Kali. In a state of profound devotion, he chanted, "Mother Kali, Mother Kali'. One day, in response to his devoted calling, Mother Kali appeared.

During this time, Gadadhar experienced a change of life. Under a total devotion to Mother Kali, he behaved like a crazy. Gradually, his craziness grew. At this news, his mother Chandramoni Devi took him home and married him to Sarada Devi, daughter of Rama Mukherjee.

A few days later, Gadadhar returned to Dakshineswar. Again the symptoms of divine madness began to appear in him. At this time, towards the end of 1861, Siddha Bhairabi Yogeshwari came to Dakshineswar. Gadadhar became his disciple and achieved perfection in the Tantric doctrines. This Bhairabi claimed Gadadhar as unparalleled Yogi and Avatar.

Saint Tobapuri came next in the life of Gadadhar. He taught Gadadhar asceticism and renamed him Sree Ramakrishna. Sree Ramakrishna practiced various ways of worshipping Ishwar in accordance with Hindu religion, such as Shakto, Baishnava and Tantric. He even practiced Islam and Christianity. He achieved perfection in all the ways of worshipping Ishwar. He said, "If one practices religion with all devotion, one will achieve perfection." His realization of the truth came as, "The more the doctrines, the more the paths.", which signifies that in spite of there being many doctrines, the principal aim is to attain Ishwar.

Sree Ramakrishna's ways of worshipping God and supreme tolerance to every religion spread far and near. Consequently, many wise and learned people started to gather at Dakshineswar. He made many complex theories of religion clear to them through telling-story.

Besides the elders, many young people also started to come. One day there came Narendranath Datta. He was looking for one who had seen God. Narendranath asked Ramakrishna directly, "Have you seen God?" in reply, Ramakrishna said, "Yes, certainly I have as I have seen you. I can even show you Him."

Narendranath felt blessed to see God through Ramakrishna and surrendered himself to the feet of his spiritual guru. This Narendranath was none but Vivekananda, the greatest disciple of Ramakrishna.

The sayings of Great Sree Ramakrishna were not mere lip-words but the inner realization of the truth expressed in his practice of life. Being of vanity, he served the people in the form of Shiva (God) and inspired them to serve human beings. He breathed his last on 15 August, in the year of 1886.

Some valuable sayings of Sree Ramakrishna:

1. Respect your father; love your father. It is mother who exists throughout the world. Who deprives parents and the birth-land in the name of religion will find the religion worthless.
2. Mother is the superior and exists as the form of Brahma. Take care of her till she lives.
3. Caste will perish only by the help of devotion. The devotee has no caste. Only through the devotion, mind, soul and body get purified.
4. As one can get to the rooftop using the ladder, the bamboo or the stairs, so one can attain Ishwar in different ways. Each and every religion is just a path to Ishwar.
5. By being sincere, one can attain Ishwar through any religion. One can attain Ishwar through different paths. The more the doctrines, the more the paths.

What moral lessons we learn from the life of Sree Ramakrishna are : we should love the nature; we should serve the people in the form of God; we should show respect to parents and the birth-land; we should respect each and every religion. Only then, there would be no communal conflicts. Every and each religion aims at one thing: attaining God. There will be no caste through devotion to all religions. The devotees belong to no castes. Through devotion, mind, soul and body get purified. We will all follow the ideals of Sree Ramakrishna.

Individual work : Enlist how you will abide by Sree Ramakrishna's advice.

New words: Paramhansa, Baishnab, tantrik, Sreepadapadma, Brahmamayi.

Lesson 5: Bamakshepa

Bamakshepa was a famous devotee. He attained success in meditation through practising the tantrik. Tarapith was his place of meditation. Tarapith is situated in Birbhum District of West-Bengal. So many Tantra devotees like Anandannath, Kailasapati, Bamakshepa and so on had attained success here at Tarapith. Tarapith is a renowned temple as well as a shrine of the Hindus.

Atala village is near Tarapith. Bamakshepa was born in Bangla 1244 (1837 A.D. on Shiva chaturdashi (i.e. the fourteenth day of new moon, in the month of Fulgun). His father was Sarbananda Chattopadhyaya and mother was Rajkumari Devi. Bamakshepa was the second child of his parents. Joykali was the first child. Moreover Durgadevi, Drabamayi and Sundari were his sisters and his brother was Ramachandra.

The original name of Bamakshepa was Bamacharan Chattopadhyaya. Later he was known as Bamakshepa when he attained the grace of mother Tara. His father Sarbananda was a farmer. He used to work in the agriculture farm. Their family was running on small income what he got from that work.

Sarbananda was a very pious and simple hearted man. He was initiated in his boyhood and plunged into deep meditation to Tara Ma. His wife Rajkumari was also pious and devoted to God. Bamacharan was a proud son of such parents. He also became a devotee of Tara Ma. Barna used to roll on floor saying, "Joy Tara, Joy Tara." Bamacharan was a very simple hearted and self-forgotten man. Sometimes his simplicity was mistaken by other's as madness.

Bamacharan was not attentive to the traditional study. Somehow he completed his pathshala education and he could not reach high school. But Barna had a special quality. He could sing in melodious tune. One day in front of the temple of Tara Ma, a musical programme was arranged. His father Sarbananda was playing on a violin. Sarbananda dressed his son as 'Krishna'. Bama was dancing and singing in his melodious tune. The people of the village were pleased to see Bama as Krishna and to hear his melodious songs.

Once Bamacharan insisted his father to take him to the crematory. His father could stop him by no means. Being compelled his father took Bama to crematory. Seeing the vast crematory Bama became a changed boy. He became an ardent lover of the crematory.

After this incident, Barna became totally a changed person. Truly he became insane and this was due to his deep devotion to religion. He established close relationship with the crematory and Ma Tara. Then Bama's revelation started.

At that time, Tantra devotee and well conversant in the Vedas Mokshadananda was in the crematory. Kailaspati, the inhabitant of Braja, was also present there. Kailaspati accepted Barna as his disciple and Mokshadananda showed him the

path of religious practice. Bamacharan started Tantra-devotion in the vast crematory.

Suddenly Bama's father Sarbananda died. Bamacharan was then eighteen years old. Mother Rajkumari was very much worried to run her family. She told Barna to do something. Many times Barna got jobs, but no where could he do his duties attentively. Because the red feet of Tara Ma came into his mind always.

Once he got a job for plucking flowers at a temple. But whenever he went to pluck red china rose he used to remember the red feet of Tara Ma. He then would become very emotional and would lose his sense. Sometimes he used to offer songs being emotional. Sometimes he used to sit under trees without caring his duty. He failed in his every job and thus he was introduced as Kshepa to others.

Thus Bamakshepa's emotional devotion continued. He was immersed in meditation fully. At time he attained the grace of Tara Ma. He became successful and his success of practice did spread out all over. Queen Annadasundari of Natore came to know about Bamakshepa. The responsibilities of the maintenance of Tarapith was then on the king family of Natore. By the order of Rani (Queen) of Natore Bamakshepa was appointed as the chief priest to Tarapith Temple.

Bamakshepa was a very simple and self-forgotten man. He had no hard and fast rule regarding the choice of food and rituals. He did not maintain the proper system of Puja (worship) and Mantra-Tantra. "Take this my woodapple leaf, take food, water, flower, incense"- that was the way of worshipping of Bama.

Though Bama was a devotee of Tara Ma he was very much respectful to his own mother too. After the death of his mother the body was brought to Tarapith. Barna was then in the crematory on the opposite side of the Dvaraka river. It was rainy season and horrifying waves were there in that river. No one was willing to bring the dead body for cremation on the opposite side. They were arranging cremation of the dead body on the same side of the river. But Barna felt that his mother's dead body should be cremated at the Tarapith crematory, for the salvation of her soul. Thinking this, Bamakshepa remembered Ma Tara and uttering her name he jumped into the river. Coming across the river he held his mother's dead body with him tightening by clothes and went back to the opposite crematory side. He cremated his mother's dead body in the holy crematory of Tarapith.

To teach the mass people Bamakshepa used to say,

1. Religion is the wealth of inner self. It is lost in outward exhibition.
2. If any one can win illusion one can get the grace of Mahamaya.
3. By the grace of Tara Ma, any one can achieve salvation of soul.
4. Don't make difference among Mantra (hymns), Guru (spiritual guide) and Bhagaban (God). Don't think they are separate. You will be benefitted. In Kaliyuga (present era) there is no way of salvation but Harinam (songs of Hari, Krishna).
5. Sin can not touch one, who always prays to Kalitara (a deity) and Radha-krishna.

By establishing imperishable achievement in the field of Tantra-practice Bamakshepa left his corporeal body on the 2nd Shraban of 1318 Bangla (1911 A.D.).

The moral teaching we can get from the life of Bamakshepa is that when someone seeks something profoundly one can achieve it. Religion should be practiced single heartedly. One should not show this outwardly. Devotion comes first to worship God. Hymns, rituals are less important etc. Sin doesn't touch when someone recites attentively the name of Ma Tara and the name of Radha-Krishna. Parents should be respected.

We should apply the teaching of saint Bamakshepa in our life.

Individual work : Explain with example, the teaching of Bamakshepa for mass people.

New words: Kshepa, crematorium, self-forgotten, Tarapith, Tantra.

Exercise

Fill in the gaps:

1. The ----- child of Devoki's womb will kill you.
2. He sang the songs of ---- and Kamalakanto to his Mother.
3. Rani Rasmoni looked after her subjects like her -----.
4. There arose a deep ----- in Bama's mind to see the vast crematorium.
5. Gradually a ---- hermitage was established there.

Match the words or phrases of the right with the left ones:

Left side	Right side
1 At the words of Putana Yoshoda felt	a. like crying
2 This Narendranath was none but	b. Tantric practice
3 He got beside him an intelligent wife	c. pashyami
4 In the vast crematorium there began Bamacharan's	d. Vivekananda, the greatest disciple of Ramakrishna
5 Yatte rupam kalyantanam tat te	e. Rasmoni f. pity

Multiple Questions**1. Who first went to kill child Krishna?**

- a. Hirhimba b. Tadaka c. Putana d. Surpanakha

2. Which one was the greatest contribution by Rani Rasmoni?

- a. construction of Kalighat b. stopping of tax on water
c. setting up of a market at d. building of a temple at Dakshineshwar
Bhabanipur.

3. Who appointed Bamakshepa as temple-priest of Tarapith?

- a. Rani Rasmoni b. Chandramoni Devi
c. Rajkumari Devi d. Great Queen Annadasundari

4. Brahmananda refers to-

- i. presence of Brahma in life form ii. serving people in the light of
Brahma
iii. delight felt by serving people

Which of the following is correct?

- a. i b. ii. c. iii d. i & ii

Read the following passage and answer the questions 5 and 6:

Mr. Gopal is very much interested to learn about religion. So, he gets acquainted with different paths of worshipping God in accordance with Hindu religion. He even wants to learn about other religions. He comes to realize that whatever paths of worshipping God - polytheism, monotheism or other ones -- we follow, we share only one aim - attainment of God.

5. The ideals of which saint is manifested in the attitude of Mr Gopal?

- a. Bamakshepa b. Sri Ramakrishna c. Ramkumar d. Loknath Brahmachari

6. The realization of Mr. Gopal is similar to the path of worshipping God of one of the saints is:

- a. the more the doctrines, the more the paths b. guru, mantra and God are the same
c. devotion comes first in worshipping gods and goddesses d. Brahma best manifests Himself in the most beneficent appearance

Short Questions

1. Why was Sree Krishna born as human being?
2. What contribution did Rani Rasmoni make at the holy place of Jagannath.
3. What did Bamakshema do for the salvation of his mother's soul?
4. Whom did Loknath call mother and why?

Descriptive Questions:

1. Narrate the killing attempts on child Krishna made by Kansa.
2. Describe how Sree Ramakrishna worshipped Ishwar through out his life.
3. Describe the philanthropic activities of Rani Rasmoni.
4. What is the importance of serving mankind according to Lokanath Brahmachari?

Creative Question:

1. Shantilata Devi is a philanthropist woman. Having been elected as Mayor of the City Corporation, she donates all her wealth and property to the service of mankind. For the benefits of the public, she constructs roads, re-excavates ditches and puts up a sports-ground for the children. She stops forced toll-collection from the businessmen. In addition, she refurbishes several temples and erects a few pilgrimhomes. Meanwhile, her name and fame spreads everywhere.
 - a. What was the name of Rani Rasmoni's mother?
 - b. How did the name 'Rani' in Rani Rasmoni get its justification? Explain.
 - c. Are there any similarities between the activities of Shantilata Devi and those of Rani Rasmoni? Explain.
 - d. Elucidate how the influence of Rani Rasmoni is noticed in Shantilata Devi.

2. Mr. Santosh lives in the town for his profession. His old parents live in the village. One day he heard about his mother's illness and in the same night he rushed to his village. He finds his mother at her death bed. Without any delay, he holds his mother in his arms and starts for the doctor. At the boats' terminal he sees a boat and finds neither a boatman nor any oar. He then puts his mother on the boat, jumps into the river and pulls the boat across the river with a rope. Afterwards, he carries his mother to the doctor and his mother gets well because of the prompt care and treatment of the doctor.
 - a. Where is Tarapith located?
 - b. How did Bamacharan come to be known as 'Bamakshepa'? Explain.
 - c. Do you find any similarity between the activities of Mr. Santosh and those of Bamakshepa? Explain.
 - d. "Mr. Santosh's reverence to his mother reflects that of Bamakshepa." Show logic in favour of your answer.

Chapter Eight

Hindu Religion and Moral Values

In the previous chapters we have learned about the Hindu religious principles and beliefs, God and living beings, religious devotions, living gods and goddesses of Hindu religion. We also learnt about the lives of some great men and noble ladies. As the sources of knowledge of Hindu religion we also have come to know about some religious Guru. Besides discussing the theoretical segment there are some historical legends in our religious books. We have also come to know some moral learnings from legendary stories.

Light has been thrown in this chapter on religion and concept of morality, importance of Hindu religion in developing moral values, some values of Hindu religion like service to living beings, kindness, devotion or respect, dutifulness, brotherhood, etc. and ways of developing these values in family and social life. Light has been thrown also on how smoking constitutes an immoral act.

After reading this chapter, we will

- be able to explain concepts of religion and morality.
- be able to explain the importance of Hindu Religion on forming moral values.
- be able to explain some moral values (service to living beings, kindness, devotion and respect, dutifulness, love for brother, etc) of Hindu religion.
- be able to explain ways of forming moral values like service to living beings, kindness, devotion and respect, dutifulness and love for brother in family as well as social life.
- be able to explain how smoking is an immoral act.
- be inspired in moral conduct in social life.
- abstain from smoking and inspire others from doing so.

Lesson 1: Concept of Religion and Moral Values

Religion

We know that possesses in itself is religion. Religion possesses everything; such as-man, birds and animals, tree and plants, sea and rivers, hills- Mountains and deserts. Again another meaning or religion is Justice, rules and regulations of living. We should abide by religion. It means we should abide by some principles or rules of life. We have to ensure justice. On the other hand, religion is some special characteristics of living beings or objects. Such as- fire always burns. Human being also has his own religion. It is called humanity. Besides, the activities by which we attain eternal salvation (freedom of soul) also religion.

So, we can define that some special qualities possesses us, the practice of which ensures welfare for the living beings and which can bring the salvation of our souls is called religion.

According to the holy book the manusanghita, there are five special characteristics of human religion or humanity. They are non-violence, no stealing and patience, purity in body and mind and honesty.

Individual work :

- i) Prepare a list of different meanings of the word 'religion'.
- ii) Write down 5 characteristics of religion.

Morality

The work which ensures welfare for all living beings and doesnot harm to anyone is called good work. Such as- we exercise the Yoga. It is helpful for our body and mind. It is good for us but not bad for anyone. This is a good act

If anyone practices good relationship with others it does not harm others. It ensures our well being. This creates good relationship in the society. This also does good to others. This is good work.

On the other hand, telling lie infects our character, it is a sin. It is harmful to others. So, telling lie is a bad deed and great sin. We shall not commit it.

The understanding capacity of good work and bad work is called 'Principle'. On the other hand, 'Morality' is the intension to do good or bad by understanding the difference between good work and bad work. Morality is also the principle of good character. Morality is the value.

Group work: Teachers would divide the students into two groups. One of them will speak about a moral value. The other group will speak about another value. Likewise they will do it five times. Every time will carry one point. Those who will get more points will be the winner.

New words: welfare, harmful, inspiration, moral values, principle.

Lesson 2: Importance of Hindu Religion to form moral values

Religion carries a great importance to form moral values. Religion represents the truth and justice. It highlights the welfare of human beings. And the moral value also carries the same thing. Hindu religion emphasizes on moral values through education advice and dictum.

According to Hindu religion Ishwar exist in every living being as soul. So when one serves the created beings, he/she serves Ishwar himself. And to hurt a created being is same to hurt Ishwar himself. Service to the created being is the significant part of Hindu Religion. It is also the learning of Hindu Religion. On the other hand, serving the created beings is a moral stance and a moral value.

Non-violence, not-stealing, keeping patience, purity and honesty are the five pillars of Hindu Religion. They actually upholds moral values.

Hindu religious theory is helpful to achieve moral values. The Ramayan, the Mahabharata, Hindu myths used in different legends inspire human beings for moral values.

If one abides by Hindu Religion and follows those legends one can form one's life with the soul of religion and can improve one with morality. And the society will be enlightened with these.

In different symbols and elements of worship Hindu Religion also expresses the moral values. During the Saradiya Durgapuja, the drawings, turmeric, dust of leaf and different use of colour resemble the perception of art. Swastika is the symbol of peace. 'The Chakra' is the symbol of justice. To establish the social justice by defeating injustice we need courage. The Chakra is the courage. The Shankhya is the sign of welfare. The assembled sound of Shankhya says: Come, be united and join in the good work.

Individual work : Mention five impacts of Hindu religion on the formation of moral values.

New words: Purity, Given, Awakened, Enlightened, Illuminated

Lesson 3: Serving others

We do some work for ourselves or for our pleasure. On the other hand we do some works for others sake. The work for the welfare or pleasure of others is called 'service'.

We can serve in many ways. If anyone falls ill, we can nurse him or her. It is called the service for patient. If guest comes in our house, we can serve him/her. It is the service for guest. One important service is to worship and it is called tribute to gods and goddesses (thakurseba).

When a respectable person comes to our house, mother says, 'Serve him/her.' Here it means to pranam or pay respect to him/her. To provide food to a hungry one is also a service. We take food. It is also called service in some respect. The deeds we do for the created beings are Jibaseba or service for the living beings. The works done for the welfare of the society is social welfare service.

Moreover, in Hindu religion the word service bears deep meaning. One of the beliefs of Hindu religion is that ishwar prevails as the soul in all living beings. So, we serve Ishwar living in us as soul by taking food. Therefore, to serve the living beings is to serve Ishwar, Hence, to serve living beings is both a religious behaviour and a moral value.



We have learned from the legendary story that in ancient time Rantideva got food after completing 48 days Ayachaka Brata. But he provided food for the hungry even after being in fasting. This is not the legend. There are many more legends about serving the living beings in Hindu religion.

New words: Pranam, worship, manners, ayachakabrata.

Lesson 4: Kindness

We feel sad when we see other people's sufferings. We feel to solve his/her problem. Such a feeling is called kindness.

Kindness is a moral virtue. It is a very important instinct for the society. Whom do we show kindness? We do it by providing food to them who are in starvation.

We know that Ishwar stays in living beings as soul. He/she satisfies Ishwar by serving and helping others, by eliminating others sufferings. Ishwar seeks kindness by wandering as destitute.

Rabindranath, the great poet, says :

*I seek kindness being the poor in the earth
I get my home when the homeless get home.*

Sree Chaitanya Mahaprabhu also has given importance on kindness. He indicates that pleasure in the name of Ishwar helping the living beings and serving the Vaishnava like human beings are the characteristics of Sanatan of Hindu religion.

In this regard His teaching are-

*Inclination to God, help the beings and serve the guest
It's the religion, it's the best*

After all, the kindness makes our mind soft and sympathetic. Society gets benefit from kindness. Sree Krishna, King Harish Chandra, Great Hero Kama and others established many examples of kindness. We also will establish the examples of kindness in our lives as well as in the society.

Individual work: Mention two stories of kindness from your own life or from the life of others.

New words: Instinct, inclination, sympathetic, reflection.



Lesson 5: Devotion and Respect

Devotion or respect is a moral quality and part of religion also. We respect our parents and our teachers. We also respect our elders. They also love us.

So, it is respect what we show to our elder. On the other hand, it is called love or affection what we get from our elders.

Respect and devotion are similar to one another. But there is a little difference in use. Devotion means the deep affection to one. When the respect becomes deeper it is called devotion.



We are devoted to Ishwar. He creates us and brings us up. He ensures our welfare in many ways. We can tribute our respect to Ishwar in two ways-

- 1) Directly
- 2) Indirectly
 - 1) Directly- By uttering His name and praising about His kindness and generosity.
 - 2) Indirectly- To show respect to our parents, teachers and to our elders means to pay devotion to Ishwar. We offer our devotion to gods and goddesses to obtain their quality and power in ourselves. We show our devotion through worship.

When Ishwar shows His mercy to a follower He is called Bhagwan. As bhakta (the devotee) devotes to Bhagwan, Bhagwan also cares him or her. It is said that 'Bhagwan is for his devotee' and He carries the load of his/her.

Devotee accepts both joy and sorrow in the same way. He or She performs his/her own duties without expecting the result. He or She keeps patience and becomes Sadat the sorrow of others. He/she enjoys when others feel happy and becomes sad seeing the sorrows of others. No one is alive to him. He considers all his kinsmen.

He/She dedicates him/herself and all works to Ishwar. It means all his/her works are Ishwar works. He/she only performs.

Performing duties without expecting result, accepting joy and sorrow in the same manner, to do good to others, to keep patience, non-violence and such deeds form values. They are very significant for the individual and for the society.

Devotion liberates individuals and brings welfare for the society. In legendary stories of devotion, like Prahlad, Dhruba, Arjun, King Rantideva devotion has been glorified.

Individual work : Write how you express devotion to your parents and other seniors.

Lesson 6: Dutifulness

We perform different types of works in our family and society. What is the duty of our students? The answer to the question is to study well and to obtain knowledge. Those who are in job should perform their work with proper attention.

In the society, people need to perform certain duties. If anyone neglects his/her responsibility, the whole society has to suffer. We must have seen the level-crossing. Level-crossing is the place where rail line and road cross each other is called the level crossing.

When train comes, the responsible person blocks the road on both sides. If the road is not blocked, it may cause a massive accident. So the person is responsible for the security of people as well as vehicles.

It is an example both for individual life and for society. So we should perfectly go by ideals of responsibility. It will make our life happy and ensures discipline as well as peace for society. So it will also make society and live pleasurable.

We have read the legendary story of Aruni, the disciple of Dhaumya. He went to prepare a dam to protect the land from the flood-water by the instruction of his religious Guru. But failing to prepare the dam to protect the land, he himself laid down beside the land as a dam. The dutifulness of Aruni is treated as a bright example of our religion. It also instructs us as follows: 'You also should be as dutiful as Aruni.'

New words: Level-crossing, obstruction, dam.

Lesson 7: Brotherhood

Kajal and Sajal are two brothers. Kajal feels happy when Sajal is happy. Sajal also feels happy to see his brother's happiness. Kajal suffers when Sajal is sad and Sajal also has the same feelings to his brother. The feelings and love of two brothers for each other is called brotherhood.

In our family and society, brotherhood is a significant virtue. It is one of the most important qualities that makes the family peaceful and joyous. If every family remains happy, society will be happy indeed.

We have read in the Ramayana that Ram and Sita were exiled to the forest for 14 years. Laxman also accompanied them sacrificing the luxury of the palace. What a splendid example of brotherhood! On the other hand, when Bharat got crown he went to the forest to bring his brother back from exile in the forest. But Ram did not return. Bharat acted as a king sitting on the floor by keeping Ram's shoes upon the throne as a symbol of his brother. We know that Bharat handed over the kingdom just after Ramchandra had returned from the exile. Brotherhood of Bharat is the greatest example. In the Ramayana the brotherhood of Laxman and Bharat are remarkable piece. We will also follow them. This will make our family and society peaceful and joyous.

Lesson 8: The way to develop morality in both family and society

Discipline is the most important way to obtain moral values. Ishwar has created every beings and the earth. There is strong order in the creation of Ishwar. Like this we will be disciplined in our life. We also relate discipline in our live and activities.

In family life, we are related to other members in many respects. So, when we get our personal rights, we should practice our responsibility to others. We should not forget it.

In society, people have to be responsible both individually and collectively. This individual and collective responsibility has given birth to some moral values. For example- honesty, patience, fellow feelings, service, cordiality, unity, service to the created beings, kindness and dutifulness etc.

Religion itself has returned all moral values into its advice and dictum. There are 10 significant external characteristics of Hindu Religion. Among them- Non violence, honesty, non fierceness, knowledge, education, patience etc. are most remarkable. A religious person observes these religious codes perfectly. Thus, the dictum turns into religious rules and regulations and vice-versa.

The gist of Hindu Religion is- freedom of the soul and the welfare of the world and society as well.

If we treat the created being as Ishwar, we will be able to avoid our limitations. Devotion to Ishwar and to serve Him is our religious and moral duty. A family which is tied with the knot of honesty devotion, respect, kindness, love and affection, the life of the members will be with morality. This is also true in social life. The aim of morality is to make life and society blessed with truth, beauty and peace. So by following and practicing religious codes we can form our family life as well as the social life with moral values.

Group Work: Create a poster mentioning the ways of developing moral values

New words: Intellectual faculty (talent), friendship, narrowness, ornamented.

Lesson 9: Smoking is an immoral activity

We have discussed some moral values till now. Now we are discussing an immoral activity. Let us identify the bad and good work side by side.

As every cloud there has a silver lining, so there are immoral deeds behind the good deeds.

We can take the example smoking. Many people smoke frequently around us. Usually it does not seem to us as an immoral deed. We can relate it to drug addiction. Drug means the elements that make us addicted to it. It greatly tells upon our body and mind. It makes us physically and mentally ill. An addict dies seven.

Smoking is also a type of drug addiction. Smoking means to inhale the smoke by burning some elements with fire- like cigarettes, cigar, tobacco and so on.

Physicians and medical scientists has treated smoking as taking poison. Because the smoke of cigarettes, cigar and tobacco contains nicotine. And nicotine is poisonous. When one takes it in one's body it causes illness and sometimes causes death. Nicotine is very harmful for physical and mental health. According to physician, smoking causes-

eczema, bronchitis, lung cancer, gastro-ulcer, and heart disease and many other dangerous diseases. Smoking also causes premature death. On the other hand, a smoker is not only doing harm to himself but also to others in many ways. While smoking, a smoker pollutes children and others around him/her. Passive smoking is very harmful for non-smoker. Smoking is a bad habit. It is extremely a harmful addiction.

According to our Hindu religion it's not only a great sin to take drug but also to make relationship with a drug addict.

Moreover, physical existence is treated as the substance of Ishwar. We should keep it pure. We should not do any activity which is harmful to our physical and mental state as well as others. Let's take the following oath:

*We'll keep high the head
And never will take smoking the drew
Bear we the word in mind
Smoking all know poisonous in kind
And always will tell to smoking 'No'
And moral Values must we follow.*

Group Work: Write a poster writing the harmful results of smoking.

New words: Cigar, nicotine, pneumonia, bronchitis, contact, formidable, eczema.

Exercise:**Fill in the gaps:**

- 1) The original religion of Man -----.
- 2) Willingness to remove others suffering is called-----.
- 3) Principle means the knowledge to ----- good work from bad work.
- 4) King Rantidev observed the Brata of -----.
- 5) Discipline means the greatest way of forming -----.

Match the words or phrases from the right side to left-side ones:

No	Left	Right
1	There are deep relationship between	soft and sympathetic.
2	God is living in us	believes Ishwar, serve people and help others.
3	Religious people do-	as the soul/spirit
4	Kindness makes us	religion and moral values.

Multiple choice questions:

1) How many characteristics are there in religious people?

- a. 2 b.3
c. 5 d. 10

2) When respect gets deeper its called-----

- a. Affection to the younger. b. Kindness.
c. Devotion d. Good conduct

3) Morality is called-

- i. Mentality to do good work
- ii. Abide by religious rules.
- iii. Not to harm others.

Which is correct?

- a. i and ii
- b. ii and iii
- c. i and iii
- d. i, ii and iii

Read the following passage and answer the questions 4 & 5:

Kona is in class six. One day she found a helpless kitten lying beside her home. She feels affective to the pet. She took it and brought up it with love and care. Now the pet likes Kona very much.

4) What moral values Kona carries?

- a. Devotion.
- b. Respect.
- c. Service to created beings.
- d. Dutifulness.

5) The summary of Kona's service is that -

- a. Devotion is the way to freedom.
- b. Respect is the best moral values.
- c. Service to the created being is service to God.
- d. Dutifulness makes a man great.

Short questions:

- 1) What do you mean by religion?
- 2) What do you mean by morality?
- 3) Explain dutifulness with examples.
- 4) Explain the concept of devotion.

Descriptive questions:

- 1) Explain the relationship between religion and morality with examples.
- 2) By studying Hindu Religion one can get the gift of forming moral values--- explain.
- 3) 'Well behaviour consists of devotion'- explain it.
- 4) Service to the created beings is a moral value- explain with example.
- 5) Explain brotherhood with example.

Creative questions:

- 1) Mr. Pranab is a teacher. His wife serves in a bank. They have two children. Mr Pranab brings Ripon from his village to look after his children. After some day, it was found by diagnosis that Ripon was suffering from diabetics. The wife of Mr. Pranab asked to send Ripon to his village knowing about his disease. Mr. Pranab did not do it. Rather he took initiative for Ripon's proper treatment and advised all to be sympathetic to Ripon.
 - a. What is it called that possesses us?
 - b. Explain the concept of moral value with the help of example?
 - c. Which moral value is highlighted in Mr. Pranab's behaviour? Answer with reference to what you have studied.
 - d. 'Mr. Pranab's advice was logical.' Explain this statement in relation to moral values you have studied.

- 2) Shovan was always attentive to his studies. At times he mixed with some bad boys and started smoking. After it he started to use other drugs. As a result, his health suffered complexities and failed to continue attention to his study. The headmaster of his school informs his father about his behavior and inattentiveness. His father became tensed. He, with the help of the headmaster takes initiative to bring back Shovan in normal condition. Shovan got well and normal in nature. He promised to say 'NO' to the drug.
- How does of religion, treat smoking?
 - Why smoking is it called 'Smoking is similar to taking poison'?
 - What types of complications may Shovan face?
 - Analyse Shovan's promise in the light of the rhyme you read related to moral values.

The End

2025 Academic Year

Six–Hindu Religion Studies

জীবনের উদ্দেশ্য ঈশ্বর লাভ ।

– শ্রী রামকৃষ্ণ

