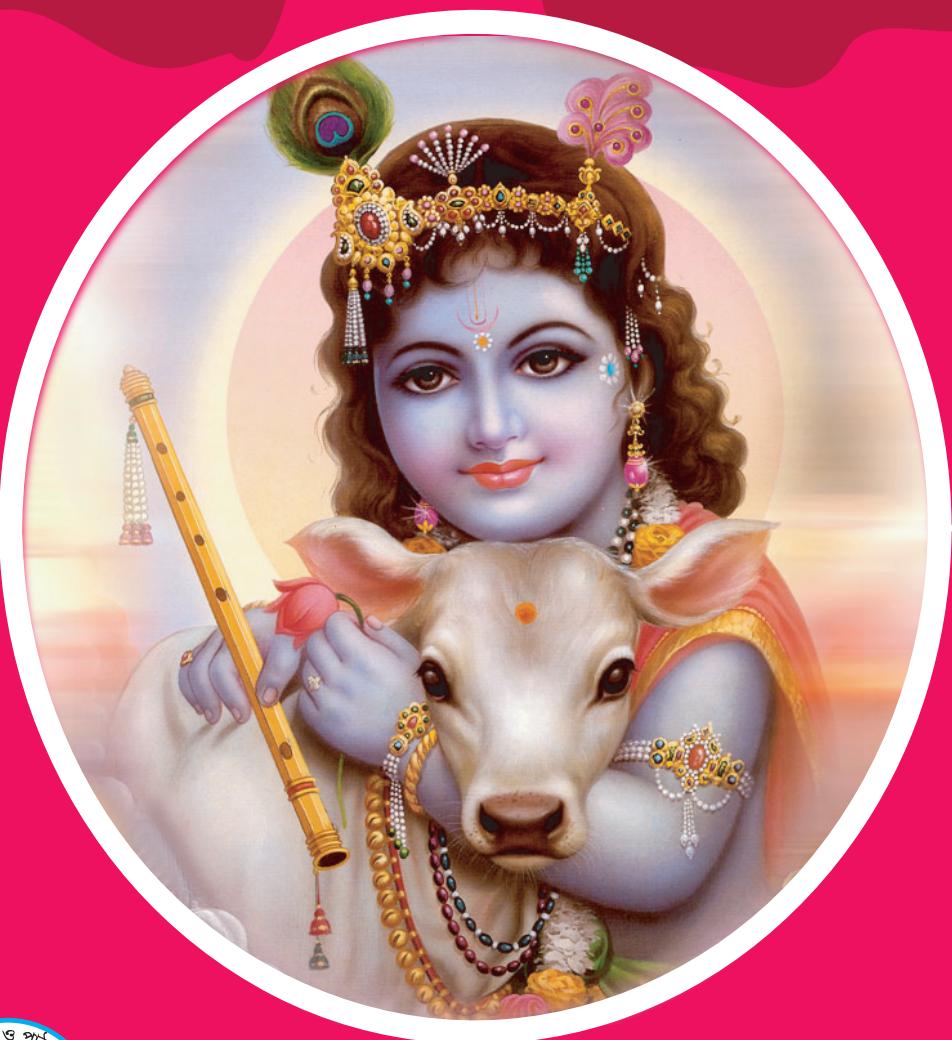


Hindu Religion and Moral Education

Class Six



NATIONAL CURRICULUM & TEXTBOOK BOARD, DHAKA

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Hindu Religion & Moral Education

For Class Six

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PREFACE

Education is the pre-requisite for the holistic development in our national life. To cope with the challenges of the fast changing world and to lead Bangladesh to the doorstep of development and prosperity, a well educated and skilled population is needed. In order to build up a nation imbued with the spirit of the Language Movement and our Liberation War, the secondary education aims at flourishing the talents and prospects inherent in the learners. Besides, the other aims also include expansion and consolidation of the basic knowledge and skills of the learners acquired at the primary level in order to make them fit for entry into higher education.

The aims of secondary education further emphasise on developing these learners as skilled and competent citizens of the country through the process of acquiring knowledge at the backdrop of socio-economic, cultural and environmental settings.

Keeping the aims and objectives of National Education Policy 2010 ahead, the curriculum at the secondary level has been revised. In the revised curriculum the national aims, objectives and contemporary needs have been reflected. Along with these expected learning outcomes have been determined based on the learner's age, merit and level of acquisition. Besides, efforts have been made to raise, starting from the level of moral and humanistic values down to awareness on history and tradition, the spirit of the Liberation War, passion for art-culture and literature, patriotism, feelings for nature and equal dignity to all irrespective of religions, caste, creed and sex. Efforts have also been made to apply science in all spheres of our life in order to build a nation advanced in science. Attempts are also there to make the learner capable of implementing the goals envisioned in Digital Bangladesh-2021.

In the light of the present curriculum almost all the textbooks at the secondary level have been introduced. While introducing the textbooks, the capacity, aptitude and prior knowledge of the learners have been taken into utmost consideration. While selecting the contexts and their presentation special attention has been given on the expansion of the learner's creative faculty. Adding learning outcomes at the beginning of each chapter, hints about the achievable knowledge of the learners have been given. By adding variety of activities, creative and other questions evaluation has also been made creative.

The textbook Hindu Religion of secondary level for classes' six to eight under National Education Policy 2010 is named 'Hindu Religion and Moral Education'. In every chapter of this textbook, theoretical subjects are simply presented and religious conception of practical education and implementations of them are discussed. As a result, by reading this book, students will realize that theoretical knowledge of religion is not limited within the spiritual discussion and rituals; rather it is the guideline for building moral character and good human beings in society.

Considering the challenges and commitments of 21st century and following the revised curriculum the textbook has been written. Therefore we welcome with our highest consideration any suggestions, both constructive and rationale as well for the further improvement of the book. Amidst huge activities needed for introducing a textbook, this one has been written within a very short span of time frame. We will continue our effort to make the next edition of this book more beautiful, decent and free from any types of errors.

We appreciate the endeavours of those who assisted very sincerely with their merit and hard work in the process of writing, translating, editing, illustration, introducing sample questions and printing of the book. We hope the book will ensure joyful reading and achievement of expected skills from the learners.

Professor Md. Mostafa Kamaluddin

Chairman

National Curriculum and Textbook Board, Dhaka.

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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 - humans, plants, animals, the moon, the sun, planets, stars, the sky, air, etc. are the examples of creation. 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. God exists in every creature in form of soul. So we will serve the creatures. Then we will be able to serve God. Hinduism gives us this teaching. The sacred scriptures of Hinduism are written in *Sanskrit* language. In these books, there are many *Mantras, Slokas* and poems about God. In this chapter we will precisely discuss about creator and the sense of creation, the existence of God in every creation, the relation between the creator and creation. At last we will explain a *Sanskrit Mantra* with meaning in simple English which is related to God.

At the end of this chapter we will-

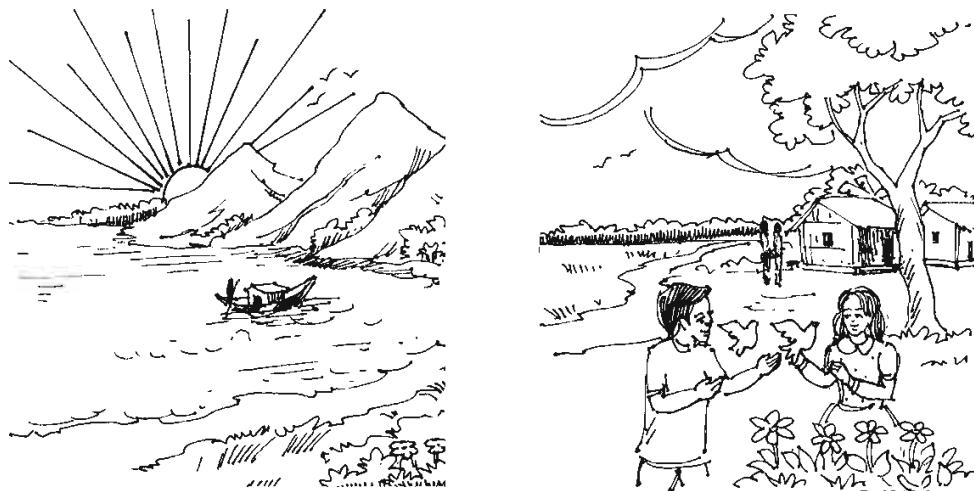
- * be able to explain about creator and creation.
- * be able to explain the existence of God in every creation.
- * be able to recite and explain a *Sanskrit mantra* with meaning from sacred scriptures.
- * be able to serve the living beings feeling the existence of God in every creation.



Lesson-1: The sense of creator and creation

The world is very beautiful and variegated. There are humans, animals, birds, insects, plants, rivers, hills, mountains, deserts and many other varieties. The blue sky is on the earth. In the sky there are the moon, the sun, planet, star, comet, galaxy etc.

Man is the best creature among all creation. He can create many things for his need which many creatures cannot do. A carpenter can easily make chairs, tables, boats etc. with wood. But other animals cannot do it. Wood is needed to make chair, table, boat etc.



Now the question is how wood is created? 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 created them? Let's find out the answer of this question.

We have already said that there is a creator behind every creation. So there is a creator for tree also. There is also a creator of hills, mountains, rivers and seas, the sun, the moon, planet, star, comet, and galaxy are all his creation. It is He who has created human being. He also created animal, birds, insects and plants. The summary is that there is only one creator of this universe and man creates something 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. But the creation of God is under His own will. God can create everything out of nothing.

According to Hinduism this creator is called God. God has many names, many identities. Such as *Brahma*, *Bhagavan*, *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 seen that human, universe and everything of the universe is created by God. The creator of these creations is called God.

None can see God, He has no shape. But His creation has shape. We perceive Him through His creation.

New word: *Brahma*, Embodied soul, Supreme soul, God, shapeless, proximity, perception. The devotees feel the intimacy with God through devotion.

- Single work:**
- Write down three names of God.
 - Make a list of 20 points about the creation of God surrounding your living place.

Lesson 2: Creator's existence in every creature

God 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, creature-body is locomotive.

The existence of creature-body can't be imagined without God. Soul is the life of creature-body. As long as the existence of soul in creature-body is existent, so long creature-body is staying locomotive. The departure of soul from a creature-body is called death. In this state, the creature-body is without the soul. Since the soul is invisible, we can't see the soul but we can perceive its presence. It is believed in Hinduism that soul is deathless; it changes its location and takes shelter in another location. So the soul is eternal.

Soul is God. It is said in SRIMAD BHAGAVAD-GITA, as a man discards his shabby clothes and wears new dresses similarly the soul discards an old body and holds a new body. Creatures' birth and death is concealed in this change of location of the soul. Though the soul is invisible, its presence in creation reminds us of its supremacy and authority. The existence of the creatures in this universe depends on God.

- Single work:**
- Write down some of the names of creator's creations.
 - Mark some precept of creator's existence.

New word: Existence, locomotive, creature-body, SRIMAD BHAGAVAD-GITA

Lesson 3: The relation between creator and creation

There is a deep relation between creator and creation. Creation is created by the will of creator. We know that God exists in His creation. So, God finds pleasure in His own creation.

The same God stays in creature-body in various forms. Therefore, God is served when creatures are served. Regarding this, Swami Vivekananda has said-

" Where are you searching for God, leaving in front of you in various forms?

He, who loves living beings, is serving God."

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

God has created this beautiful nature for the welfare of humans and animals. Various kinds of fruits and flowers and essential food for living are available in this nature. We depend on this nature for food. So as a creation of God, it is our responsibility to preserve the environment, animals, birds, trees, plants and all living creatures.

God does not create for Himself. He creates for His pleasure. This is called His play.

God shows His plays by creating sky, air, hills-mountains, seas, rivers, forest, trees and various animals. We can easily perceive God's play. God is infinite. But creation has a beginning and an end. So creation has its origination and destruction, birth and death.

New words: Exist, Serving, Nursing.

Group work: Mention the relationship between creator and creation

Creator	Creation
Creates	Created by creator
Fosters	
Controls	
Endless and infinite	

Single word: * Give two examples how God loves His creation.

* God abides in His creation- according to this speech what should we do? Write five sentences about this.

Lesson-4: God related Sanskrit mantra and meaning.

God is the supreme *Bramha*. He has immense power. He created us and 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 God:

Namaste paramangBaramha

SarvashaktimateNamah:

Nirakanronhapisakara:

Sweccharupangnamanamah:

(*Jayurveda, shantipath*)



Simple meaning: The one who is the supreme *Bramha*, the most powerful, shapeless but can take any shape that He wants, we salute Him.

From this *mantra*, it can understand that, the other name of god is ‘ *Bramha*’ . He is shapeless. But He can attain any shape as He wants. For example, shapeless God comes to world in the form of Lord Krishna. He can assume any shape as He wishes. He has held the forms of various incarnations in different ages. Such as *Baman* incarnation, *Nrisinha* incarnation, *Rama* incarnation etc. He perishes the evil and protects the good. We salute this omnipotent God; we salute Him again and again.

Single work: Write about the learning from God related mantra and our duty.

Word Analysis:

Namaste – Namaha: +teParamangbarmho-to *param* for *amho*, *saruashakti* mate- to most powerful *nirakas*: *ni* + *akas*; *irakarohopi-nirakar*; +*opi* (who has no shape, can’t be seen, but can be felt like it is meant supreme or God), *Sakar*: - *Sho+ Akas*: (one who has shape, God can attain any shape if necessary)

Sweccha- *shaw+iccha-weeccharupang*-one who attains shape willingly God himself).

Note: The poems of *Veda*, *Upanishad* etc. of *Vedic* religion scriptures are called *mantra* and the poems written in books afterwards in *Sanskrit* are called ‘ *shloka*’

Exercise**Fill in the gaps:**

1. According to Hinduism exists in every living thing axes soul.
2. Followers feel
3. Soul is
4. Soul has no
5. The mantras, by which we praise God, are called

Match the table:

Left side	Right side
1. Those who are honest	Imperishable, Eternal, Deathless
2. The supreme spirit	Take any shape
3. The followers of Hinduism.	Are loved by God.
4. God can welling by	Worship God in perilous forms.

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

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

2. God 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, & ii

Read the passage below & answer question no 3 & 4:

Prabir was playing with 'etel' soil. At one stage, he ended up designing a doll but his creation is not the same as nature's creation.

3. Which part of the chapter 'Greater& creation' can be noticed in Prabir from the passage?

- i) Creation
- ii) Divine play
- iii) Beauty

Which one is correct?

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

4. Nature's creation is not the same as Probir'sone, because-

- i. Prabir's creation is not intentional but a nature is.
- ii. Prabir's creation has definite element but nature doesn't.
- iii. There's nothing wonderful in Prabir's creation.

Which one is correct?

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

Short question:

1. Explain the work '*Sakar*' with examples.
2. Why should we offer respect towards *Iswar*? Explain.
3. Explain the relationship between creator& creation with examples.

Descriptive question:

1. Iswar is the creator of everything in this world- give logical explanation.
2. Why is human soul considered as a part of the eternal soul? Explain.
3. “Serving the living beings is serving God” describe with example.

Creative question:

You reside in the blue sky

In the deep sea

You are in the creepers

In the stars”

Sajib passes his days by believing in the creator in accordance to the poem above. One the other hand, his brother Tushar is always busy with scientific matters. Every now & and then he becomes busy with various topics on computer. His idea is that science is everything. Though Sajib&Tushar are brothers, there is difference between their beliefs in God.

- a. According to Hinduism, what names can the creator be called?
- b. Why is human soul considered as a part of the eternal soul? Explain.
- c. State the main difference between the moral of this chapter & the life style of Tushar.
- d. Describe the belief of Sajib on the basis of the chapter ‘Creator & Creation.

CHAPTER: TWO

SACRED SCRIPTURES

The book that contains the theme of religion and human welfare subsumes valuable advices and stories with moral and religious values are called sacred scripture. The *Veda*, the *Upanisad*, the *Puran*, the *Ramayana*, the *Mahavarata*, the SRIMAD BHAGAVAD-GITA, the *Sri SriChandi* 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 about the *Veda* and the SRIMAD BHAGAVAD-GITA in brief.



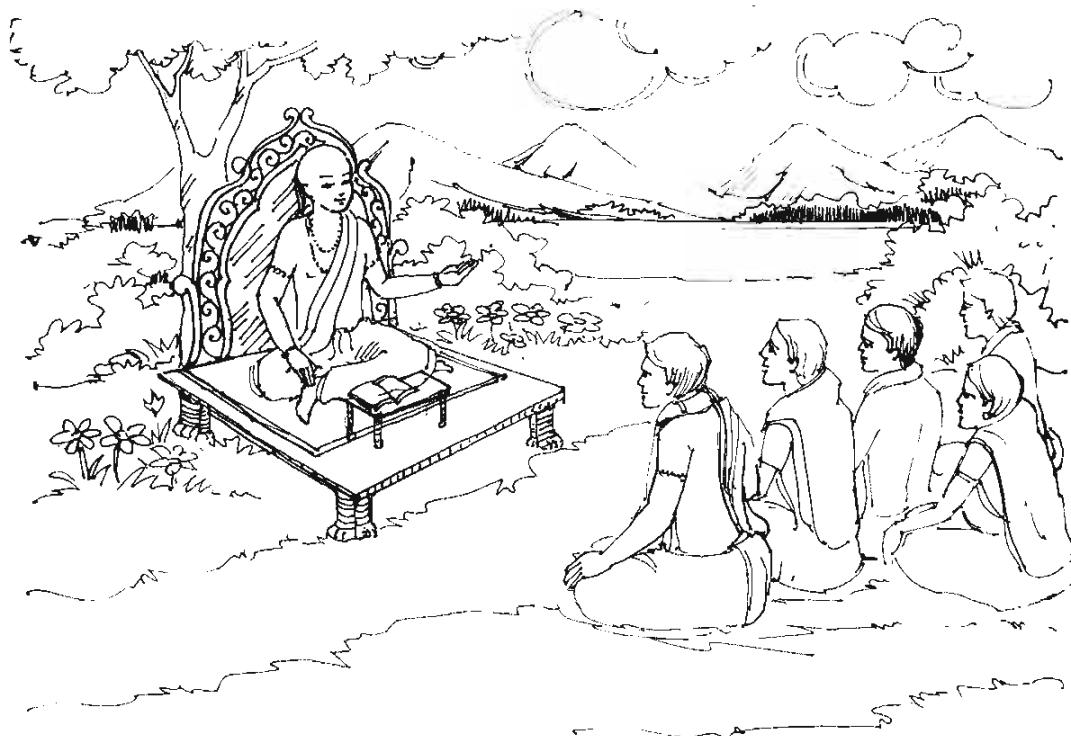
By the end of the lesson we will be able to:

- 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 Gita.
- Describe the importance of *Veda* and Gita.
- Realize the importance of *Veda* and Gita.

Lesson-1: Concept of Sacred Scriptures and general introduction of the *Veda*:

We know that, the book that deals with the message of religion is called sacred scripture. In sacred scriptures, we find the message of *Iswar* (God) and description of His greatness. Such sacred scriptures also contain instructions on how to lead a truthful and pure life. Sacramental advises 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 *Sri Chytanya Charanamrita* etc. are some of the examples of sacred scriptures.

The *Veda* is the ancient and main scripture of the Hindus. The *Veda* means "Knowledge". This knowledge is sacred. This knowledge is about the variety and wonderful harmony of nature and about human and life. There is no end of knowledge. No one can acquire knowledge very easily. To acquire knowledge, we have to try and perpetrate with deep earnestness. Absorption with deep attention is called meditation. Truth is absolute and eternal. Eternity has no end. Truth is foreseen through the eyes of deep meditation.



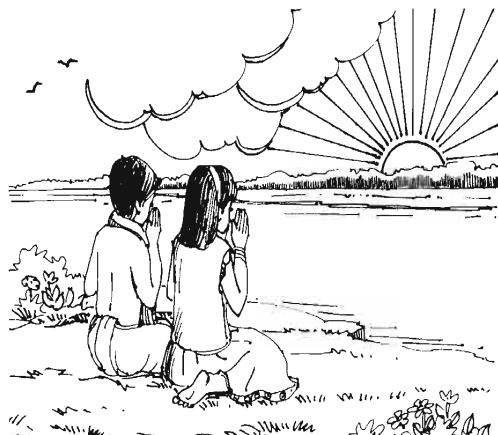
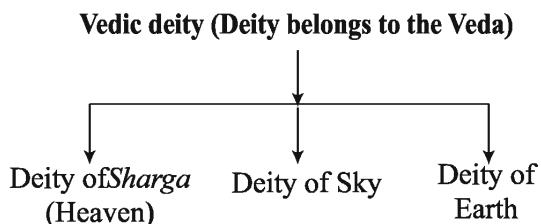
In the past, those who could perceive the truth or knowledge of the greatness of God or Supreme Creator were known as *Rishi* (Holy priest). The truth realized through meditation is described in the *Veda*. The *Rishis* (Holy priests) perceived the truth through deep meditation and expressed with deep 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: mark the difference between sacred scripture and common scripture

Lesson-2: The subject matter of the *Veda*:

Different deity and deities are described in the *Veda*. Such as: -*Agni, Suriya, Indra, Vishu, Baue(air), Barun, Rudra, Jom, Usha, Bak*(Voice), *Ratri, Saraswati* etc. But it is described also in the *Veda* that all the deities have been originated from the Supreme soul (the creator). They also have been differentiated having each virtue and strength.

The Holy priests have expressed the magnanimity of the deities. They praised and worshipped the deities for riches, peace and prosperity. They have divided the deities into three categories.



1) Deity of Sharga (Heaven): We can only understand their power. They do not come down to earth. Such as: -*Suriya, Yama, Varun* etc.

2) Deity of Sky: We can understand their power and can see them too. They come to earth but do not stay long.

Such as:*Indra, Baue* (god of air) *Indra* is the deity of rain and dew etc.

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

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

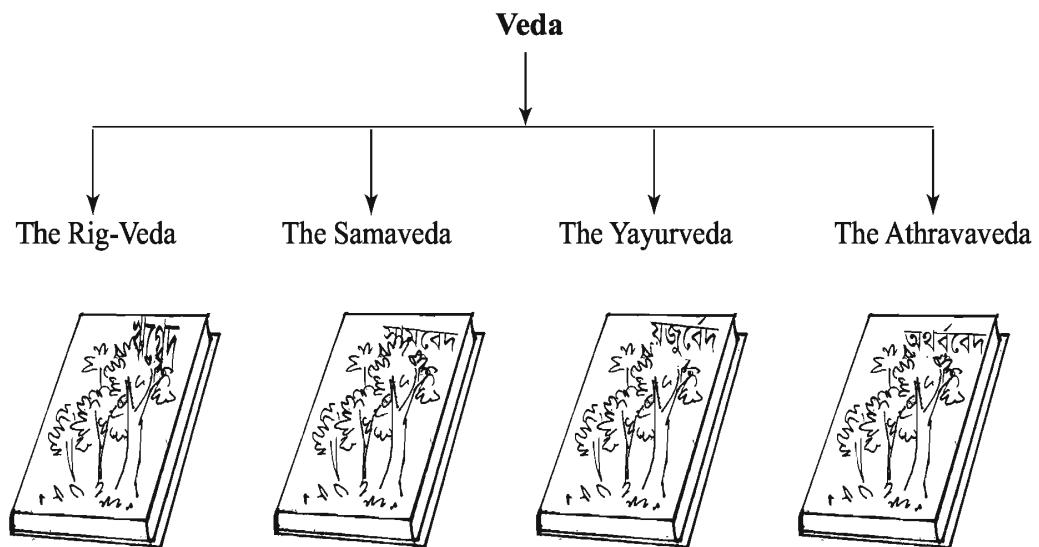


The lyrical sentences of *Vedas* are known as ‘*Mantra*’. The Holy priests recited the ‘*mantras*’ from the *Veda* and worshiped them. The religious service was mainly of *Yagya* or sacrificing. The holy priests melodiously used to sing the *Vedic* sentences in the ‘*Yagya*’. There have been still more songs in the *Veda*. These songs were known as ‘*Sama*’. The *Veda* also describes different phases of life.

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

Lesson 3: Classification of the *Veda*:

The great saint ‘*Krishna Daipayan*’ divided the *Vedas* depending on the subject matter. So he is known as ‘*Vedabash*’. His apprentices helped him in this job. The *Vedas* 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 *Vedas* there have been different *mantras* for prayer and solemn ship. The word ‘solemn ship’ means to glorify and ‘prayer’ means asking earnestly. Through solemn ship we can ask different individual things from different individual deities. Here have been 10472 numbers of *mantras*. These are sorts of lyrical or poetical. The *Rig-Veda* is a collection of the solemnship and prayer of *Agni*, *Indra*, *Vishnu*, *Usha*, *Ratri* etc. deities.

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

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

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

Each one of these four parts of *Veda* is called 'Songhita', e.g. *Rig-VedaSonghita*, *SamavedaSonghita*, *YayurvedaSonghita*, and *Atharvaveda,Songhita*.

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>Yayurveda</i>	<i>Atharvaveda</i>

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

Knowledge about the creator, nature and life are acquired by reading the *Vedas*. Each *Veda* has its significance. We can know about different gods and goddesses by reading *Rig-VedaSonghita*. We can realize the infinite power of God by the natural powers like *agni*(fire), *indra*, *usha*(dawn), *ratri*(night), *bayu*(air), etc. We will try to improve our life by idolizing their activities.

We learn to praise or worship gods and goddesses through *Rig-Veda*. *Yayurveda* is a collection of worship *mantras*. We can know how worships were made then. Concept about almanac and seasons is developed by different worshipping ceremonies of different times following *Yayurveda*. Worship ceremonies were held in different ways, ranging different durations. Geometry or measurement of land have 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 organized by learning about different subjects including the almighty, 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
Rig-Veda	
Samaveda	
Yayurveda	
Atharvaveda.	

Lesson 5: SRIMAD BHAGAVAD-GITA

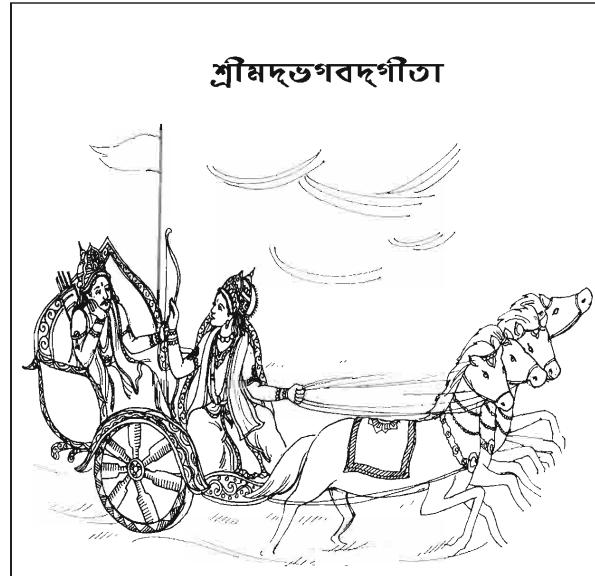
SRIMAD BHAGAVAD-GITA is called *Gita* in short. Though it is a part of *Mahavarat*, *Gita* is considered as a separate book. Among eighteen parts (*Parbo*) of *Mahavarat*, one is *Vismaparbo*. From chapter 25 to 42 of *Vismaparbo* is known as *Gita*. There are total of seven hundred *Slokas* (Sermons) in *Gita*. So it is also called *Shoptashoti* (*having seven hundred slokas*).

Dhritorastro and *Pandu* are brothers. *Dhritorastro* is elder and *Pandu* is younger. *Dhritorastro* has hundred sons and a single daughter. The sons are - *Durjodhon*, *Duhshashon* and many more, and the only daughter is *Duhshola*. *Pandu* has five sons - *Yudhisthir*, *Veem*, *Arjun*, *Nokul*, and *Sohodeb*. By the name of *Kuru* Dynasty the sons of *Dhritorastro* are called *Kourobs*.

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 soldiers 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 advices regarding *karma* (work), knowledge, and devotion.

Those advices have been described in SRIMAD BHAGAVAD-GITA. Hearing His advices *Arjun* was encouraged to fight his war. Though the advices in *Gitawere* given to *Arjun*, they are applicable to all human beings.



Lesson 6: THE SRIMAD BHAGAVAD-GITA and The speech of Sri Krishna

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

Working in this way without expecting any result is called desire less work.

Sri Krishna has told about this-

KarmnyabdhikarastemaafaleshuKadachan

Maakarmaflheturvurmatesongohastokarmoni

(Gita – 2/47)

It means, our right is only in our work, we never have any right of its result. We

should not neglect our work by being addicted to its result. Though Arjun is not interested to fight with his relatives, there is no benefit. Because our birth and death are in God's



hand. So, one's death does not depend on whether Arjun will fight or not. Does Arjun know when he will die! Moreover God 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.

It has been told for this circumstance.

No jayotemriyotebakodachit

Nayongvuttavabitaba no Vuyoo

Ojomittoshasshotoyongpurano

No honnyotehonnyomanesharire

(Gita – 2/20)

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

Though body is destroyed soul is never destroyed. Soul is permanent and immortal. It is just transferred. If soul can be known in this way there exists no sorrow. Then joy-sorrow, winning-defeat becomes equal.

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

Devotees are of four types:

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

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

Gita is the summary of all *Upanishad*. Concepts about God or *Brahmmo* have been expressed in an integrated form.

So the magnanimity of Gita has been expressed in this way that *Upanishad* is like cow and milk is Gita. The way calf extracts milk by striking little, as the same way, Arjun strikes little by asking question and has extracted answer like milk from Sri Krishna.

Lesson 7: Importance of the SRIMAD BHAGAVAD-GITA:

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 DharmashyaglanirvabatiBharato |
Abbhutthanomodhormosshyo TodattmanamSrijommyohomm ||
PoritranaySadhunangbinashychodusritamm|
DharmashangsthaponarthaySomvobamiyugeyuge ||
(Gita- 4/7-8).

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

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

It is said in Gita-

1. The respectful persons and the moderate persons are able to acquire knowledge.
2. The followers of the '*karma yoga*' acquire divinity.
3. Wise worshippers can feel Him in their heart.
4. Everything in this enormous world is in the God.

From These lines of Gita, We pay attention to the austerities of respect and continence. We get inspiration to dispel illusion for earthly matters. We incline to judge in practicing righteousness. Therefore avoiding traditional meaningless roads, we try to understand the morality of the theory. We try to love other after making evil thoughts out of our mind as everything is situated in the *Bhagoban* (The Creator) SriKrishna. Anyone can pray to God in any way and God replies him/ her just in the same way. Thus here rings the tune of harmony of the religions. The knowledge is described in Gita as well as how to walk in the way of life, that way is also showed. In this regards, the importance of Gita as a sacred scripture of Hindu is beyond description.

Individual work: Describe that how you can behave with your friend after realizing the teaching of holy Gita.

Exercise

Fill in the gaps.

1. The meaning of *Veda* is
2. The deity and deities described in *Veda* are divided into groups.
3. The whole *Veda* is divided into parts.
4. Another name of Gita is
5. Each of four *Vedas* is called

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

Left side	Right side
1. The truth cannot be made but	The descriptions of medicinal plants are described.
2. The deity and deities at divine	The rules of ‘ <i>tagya</i> ’ are described.
3. In <i>Yayurveda</i>	Come to the world.
4. SRIMAD BHAGAVAD-GITA.	Can be felt
5. In <i>Ayurveda</i>	Give inspiration to stand against the injustice.
	There is conception of music.

Multiple Choice questions:

1. Who is the deity of rain & dew?

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

2. In the whole *Veda*, how many ‘*Mantras*’ are described?

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

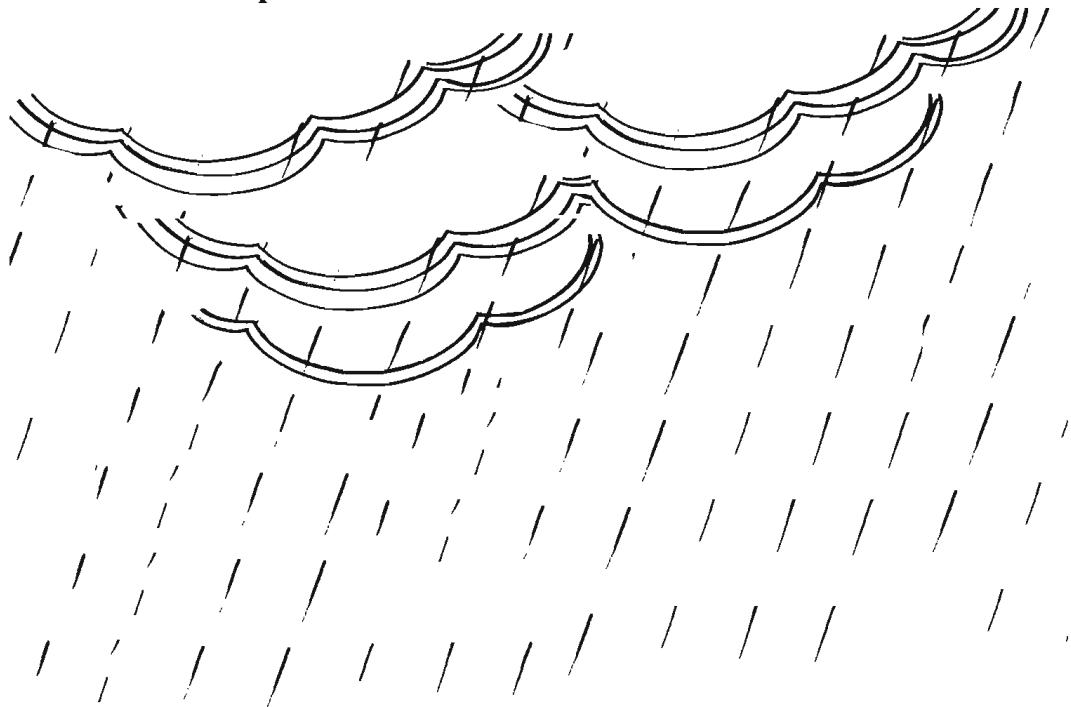
3. We can know by reading sacred scripture-

- i. the gratefulness of god.
- ii. Blissful advice.
- iii. The rules of spending life.

Which of the following are right or correct?

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

- **Follow the picture and answer**



By worshiping which deities the event described in the picture occurs.

4. Which of the following occurs by worshiping the deities?

- | | |
|----------------|----------|
| a. Surja (sun) | b. Jam |
| c. Barun | d. Indra |

5. This work is occurred by this good, who-

- i. Become adoration
- ii. Doing the welfare of people
- iii. All time staying in the world.

Who are right?

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

Short question:

1. What is a sacred scripture?
2. Why did Sri Krishnaadvise to Arjuna?
3. According to the Gita described about the form of soul?
4. Explain the concept of *Atharvaveda*.

Descriptive question

1. Explain the word “*Veda-Akhiladharmanamulam*”.
2. Incribed about the daters character.
3. Describe the *Shangitas* of the *Veda*.
4. Describe the incident of origination of SRIMAD BHAGAVAD-GITA.
5. Described about the important of reading SRIMAD BHAGAVAD-GITA.

Creative question:

Ramesh recites “the *Veda*” regularly. He treats the public by making medicine from medicinal plants. Andfrom the knowledge of this *Veda*, he discusses about the 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 from light of this knowledge.

- a. What is meditation?
- b. Why are the ancients *Rishis* (Holy Priests) called the maker of “the *Veda*”?
- c. By whichpart of the knowledge of “the *Veda*” Ramesh treats the public?
- d. How can it be possible to lead a pure life from the light of knowledge of “The *Veda*”? Give your logic.

CHAPTER-THREE

FORM OF HINDUISM AND RELIGIOUS FAITH

Hinduism is an ancient religion. The real name of this religion is “*Sanatan*” religion which is eternal. So, *Sanatan* religion refers to the eternal religion. But with the passage of time *Sanatan* religion is known as Hinduism. Worshiping deities is a special aspect of this religion. God is at the root of this religion. Men have to do religious work to get His grace. If men pray to God 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 to be God. At the same time, they should show respect to other superior in the society. This chapter deals with the relation between *Sanatan* and Hindu religion, the origin of Hinduism and devotion to superior as part of religions faith.



At the end of this chapter we will be able to

- Explain the meaning of the word Sanatan and Hindu.
- Explain the theme of *Sanatan* religion and Hinduism.
- Describe the history of the origin of Hinduism briefly.
- Take pride in the glorious heritage of Hindu religion.
- Explain the theme of the faith of religion.
- Explain the theme of the devotion to preceptors.
- Describe a story about devotion to mother.
- Explain the responsibilities with religious right.
- Explain children responsibility to their parents and the parent's duty and responsibility to their children.
- Be aware about devotion and responsibilities to preceptors, or *Gurus*.

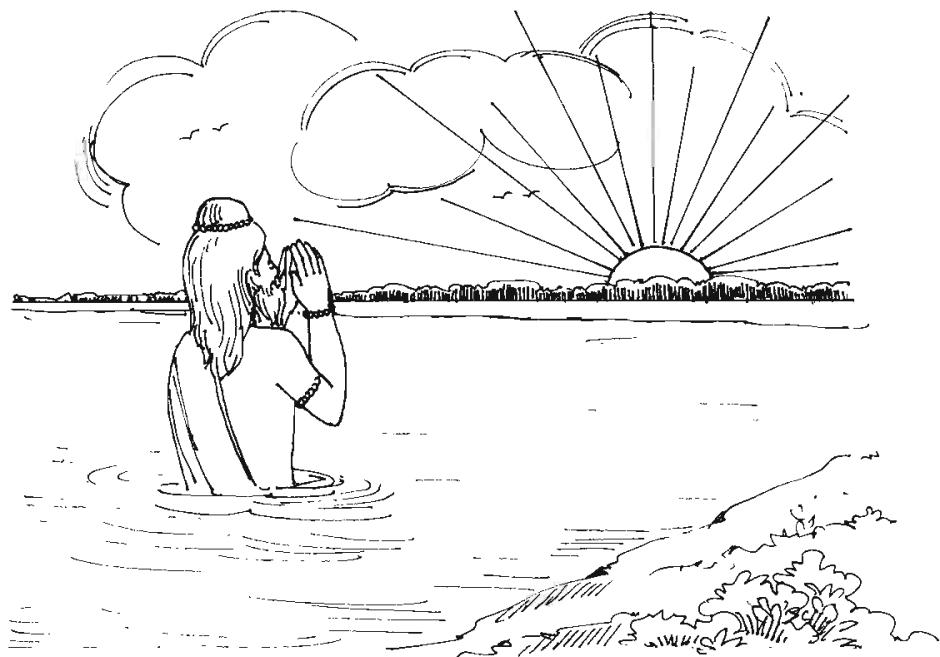
Section—One :

Form of Hinduism

Lesson 1: *Sanatan* religion means Hindu religion:

Sanatan religion and Hinduism is really the same religion. In 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 that is *Sanatan*. The word *Sanatan* indicates eternity which does not change though time changes. The word ‘ Hindu’ is derived from the word ‘ *Shindhu*’ . The river ‘ *Shindhu*’ flows from the ancient age. On the bank of this river, the people of *Sanatan* religion used to live in the ancient period. Their attitude, belief of religion had a particular form.

They were introduced to the foreigners after the name of 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. Just this way, “*Sanatana Dharma*” turned into Hindu. It’s because of the foreigners’ pronunciation.



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

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

Lesson 2: Origination of Hinduism

The history of the origination lies in the acquaintance of *Sanatan Dharma*. *Sanatan Dharma* 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 up the mind of the primitive people. Then it gradually develops with the contribution of thoughtful religious people.

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

The main belief of *Sanatan Dharma* is to believe in God. Man is at work in God's universe. And man gets the result of the work what he has done. This is called *Karmapa* (result of work) which is unavoidable. The theory of rebirth comes for this. To avoid of all sorts of evil deeds God takes the form of "Avatars" to protect us. By worshipping god and goddess, praying, doing various religious rituals, man can gain eternal bliss. His soul therefore gets peace.

As in *Sanatan Dharma*, the concept like rebirth, incarnation and achieving salvation, all are there in Hindu religion. But due to religious rites, some changes are noticeable. In ancient times, religious rites were done by a "yagya". This slowly took the form of prayer. In the *Yagya*, the strength and form of God's and Goddess' s were adored. Statues were erected imagining the form of those gods and goddess.

The concept of incarnation and achieving salvation in *Sanatan* religion are the asset to religion. As time passed, new concepts have been included in Hindu religion. By means of *Yagya*, worshipping and rituals of *Vedic* age, religious songs, devotional songs have been included in modern Hindu religion.

The followers of *Sanatan* religion used to live on the bank of river *Sindhu* in Indian sub-continent. They had a special touch and attraction in their culture and dresses. Outside this sub-continent people from Iran, Greece and many other countries visited this place. They thought that, people living on the bank of the river were of different in caste and type. It is already said that, these foreigners used to identify them by the name of this river. They pronounced "H" instead of "S" while pronouncing "Sindhu". Thus Shindhu turned into Hindu. And in this way, they were familiar by the name Hindu. It slowly spread in the south-east region. Thus, the followers of *Sanatan Dharma* were acquainted be the Hindu. The specialty of Hindu religion is, faith in God, serving living creatures as God, performing welfare of the universe. Here lies the freedom to think freely about worshiping God. In fact Hinduism is based on democracy. By means of this opportunity, man gets the simplified form of religious right. Thus, the followers of this religion feel proud of their right of free thinking.

Individual works: Explain how *Sanatan Dharma* turned into Hinduism.

Exercise**Fill in the gaps.**

1. Shindu River is flouted from
2. The meaning of Sanatan is
3. In the root of Sanatan religion true is Bhagoban.
4. Hindu religion not a new religion.

Multiple Choice Questions:**1. Where does the word “Hindu” Come from?**

- | | |
|------------|------------|
| (a) Hindi | (c) Sindhi |
| (b) Shindu | (d) Hind |

2. Who is in the root of Sanatan religion?

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

Read the passage in again and answer the question no. 3 & 4.

Anupama Devi regularly worships and prays various deities according to this.

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

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

4. Anupama Devi cans active here and herpes

- i) Pleasure
- ii) Peace
- iii) Independent

Which is right?

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

Short question:

1. What is the mean of “Sanatan”?
2. How the word ‘Hindu’ Established.
3. What does Bhagoban do when he comes as incarnation?
4. Why does a man do religious works?

Descriptive Question:

1. Explain the two words “Sanatan” & Hindu?
2. Explain the “missing History” of “Hindu” religion?
3. Explain the necessity of doing “Yagga”?
4. Why does a man take rebirth?

Creative Question:

Kabita along with her mother visited a weeding 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 explained the answers.

- a) Who is at the root of Sanatan Religion?
- b) Why Sanatan Dharma is called Hindu Dharma?
- c) How does the Brahmin invite gods and goddess?
- d) Show your logic in favor of our argument that the Brahmin's deed has a deep relation with the origination of Idol-worshipping.

Section Two: Religious Faith

Lesson: 1- Religious faith and devotion

Hindu religion is founded on some beliefs. In a word their beliefs are called religious faith. Man gets wellbeing by doing religious work. Religion means the power of retention to something. Religion gives instructions to man for going to the right way of life. The manner and rules of religion help a man to lead a decent life. The wellbeing of life is got by religion. By maintaining and obeying the rules of religion a man can get welfare in present and eternal life.

Religion means the power of retention to something which makes a man's life successful. Religious faith refers to these qualities of religion.

Devotion is a part of religion. Profound respect for God or for any venerable person is known as devotion. This feeling of devotion is expressed through respectful activities. A devoted person is able to acquire knowledge from a venerable person. For this it is needed for him to go to that person, salute respectfully and sit with his permission. Then he should ask questions about his spiritual guide with respect. Offering pranam to his 'Guru', sitting near to him and asking questions through which the idea of devotion is expressed. Venerable person may be a teacher, spiritual guide, parents or any honorable person.

Man is the best in all animals. His superiority remains through his religious precept. Man has many similarities with other animals. All animals live with their habits. But man can lead a beautiful benevolent life with his intelligence, conscious. And root all of these good manner are religious instruction. Religion instructs a man about good and bad. By doing good works man can do welfare for him and others. On the other hand, by doing bad words, man does harmful something for him and others. So, it is necessary to maintain the religious rule to beautify and make life enjoyable. Religion is the most dependable friend of a man. In mortal life and eternal life man is given good effect, good fortune and happiness by religion. So, it is duty to do exercising the works, which is instructed by religion. It is duty which should be done. To obey the religious rule is a duty for a righteous.



In the social life, children have some duties to parents. Again a parent has some duties to their children. Children are born by parents from the childhood; child starts to grow up with the care of parents. From the helpless state, children gradually grow up, acquire knowledge and intelligence. He can realize about the care of the parents. Then the senses of duty of parents grow up. He can realize that to keep them happy take care of them is their duty. In the eye of religion, Parents are visible gods. God is pleased when they are pleased.

Again parents have some duties to their children. Parents' duty is to rare children with care. Parents must look after than child walks in the honest path, can achieve beautiful lightened life. It is the duty of parents to make aware their son of acquiring knowledge. Regarded and dustiness to elders from childhood.

New word: rule, earthly life, after life, greatness, ruler and binding, sense of duty.

Group work: Write down five sentences about devotion and regard.

In this regard, Mother-devoted Ganesha and Karticka's story can be remembered.

Lesson 2: Ganesha's devotion to mother

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

Ma Durga declared that he who will be able to bow down her after wandering the world will get her reckless. The contest between two brothers started. Ganesh saw

that it is impossible for him to defeat Kartika along with his carriage rat. Then Ganesh thought that his mother is world mirror, she is world. If he moves around his mother, the world will be wandered. By this thinking Ganesh devotionally with be war rounded around his mother and bow down 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. Than Ma Durga said Ganesh is very wise. He knows that mother is world. So by moving around her, the world is surrounded. This devotion to mother of Ganesh is immortal in this world. Every child should



devote and take care of their parents.

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

Exercise**Fill up the blanks;**

1. Religion guides a man way.
2. Religion is power.
3. We should from the intellectual people.
4. Superiors can be

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

Left Side	Right Side
1. In a word belief in religion is	Reliable friend
2. As an element of religion devotion is	Directly God
3. Religion is mans	Called father religion
4. According to religion	Duty towards parents
5. To raise a child with love & affection is	Will be exposed Strengthens the daith

Multiple Choice Questions:**1. What is the Carrier of Ganesh?**

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

2. In the animal kingdom humans are-

- i. Intellectual
- ii. Clever
- iii.

Which one is correct?

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

**3. Everyday Badhon doesn't do anything before saying his prayers to God.
Here the thing that is expressed in Badhon religion 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 Question:

- i) Why should we believe religion?
- ii) How is the word “Hindu” originated?
- iii) Mention the ways of acquiring knowledge.
- iv) Explain the sense of “Duty & Responsibility” with examples.

Descriptive Question:

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

Creative Question:

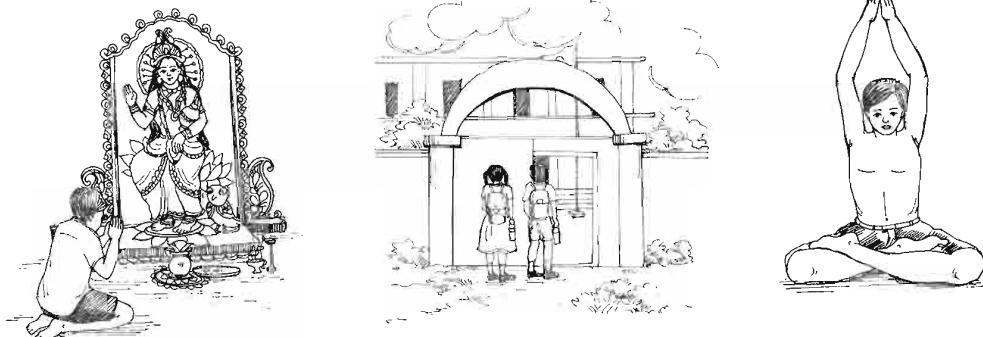
When Bidhan was reading in class six, his father became ill. He was the only earning member of his family. In such a situation doctor told them that five lacs taka was needed to cure his father. Bidhan’s mother became depressed finding no ways out. In a program of Bangladesh Television Bidhan watched that people were asking for help for a patient attacked by a fatal disease. Bidhan went to the producer of the program. Hearing Bidhan, he telecast his parents. Enough funds were arranged for Bidhan’s Father’s treatment. Being healthy he took proper steps to bear Bidhan’s educational expenses. 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) Why should people abide by the religious injunctions?
- 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 chapter.

CHAPTER FOUR

DAILY RELIGIOUS PRACTICES AND YOGA –POSTURE

Regular religious practices are called ‘*Nityakarma*’(daily religious practice). Such as 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 proximity of God. Yoga is a process of worshiping 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, strength 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” .
- Will be able to recite and explain *mantra* for daily religious practice.
- Will be able to analyses the importance and influence of daily religious work in life.
- Will be able to explain yoga *ashana* (posture), concept, common rules and importance.
- Will be able to explain, “The idea of siddhas and *Shabashana*” and describe the method of exercise.
- Will be able to analyses the importance and influence of “*Siddhasana*” and “*Shabashana*” to build up body and mind.
- Will be inspired to do daily religious work, *Siddhasana* and *Shabashana*.
- Will be able to exercise daily religious work, *Siddhasana* and *Shabashana*.

Lesson -1:- Concept of daily religious duty concept and verse

The world is a vast workplace. Everyone has to do something here because without doing worldly work, life style is impossible. So work can be called life and religion. The works, we do every day are called “daily work”

Nittyā means regular or daily ‘*Karama*’ means work. So, literary ‘*Nityakarma*’ means the work which is to be done daily, which means every day’s work is called *Nityakarma*.

Every day’s activities should be fixed & performed on a regular basis. In total, it can be said that, everybody after getting up from bed till to go to sleep at night, those activities are performed with devotion are known as *Nityakarma*.

As an example, getting up from bed at dawn one’s duty is to remember God and the name of grue, to offer pranam to parents, to pray after washing hands and taking bath, to study and too exercise etc.

Mantra of Nityakarma: Every day at dawn, to offer pranan to the Sun is a Nityakarma. Sun is offered this following mantra:

OwmJobakusumswamkashongkasshyopeyongmohadyutimm

DhantaringSarbapapognonghapronotsoshmidibakaramm ||

I show mytribute 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:Effect and importance of Nityakarma:

Regularity can be learnt by doing ‘Nityakarma’ . Work is done timely, no work should remain incomplete. One can be devoted and discipline can be maintained. 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 be concentrated 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 attainedby studying regularly. Enrich the store of knowledge and then success comes in life. Through regular prayer we can satisfy different power of God.

So, we worship everyday by laying statue at home. Again we worship particular gods in particular times. By this way devotion becomes very deep by doing regular worship and prayer and can be achieved with the association of God. We all should search for good path of lifestyle. So, we will abide by the rules of regular religious activities and will be devoted in our own work. Deep devotion of God will stay in our heart.

- Group Work:**
- Write down five arguments on behalf of abiding by the rules of daily religious activities.
 - Make a list-what problems may create if we don't follow the daily activities.

Lesson 3: Concept of Yoga Posture:

Yoga is a method of worshiping of God. Generally the word “Yoga” means to connect anything with other thing. In the field of practicing religion, it means the collaboration of embodied soul.

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

“Yoga” has eight parts. These are,

1. Yama-Yama means to be restraint
2. Niyama-To take care of one's body. Regular and moderate bathing, diet and rest is Miyama.
3. Ashana- To sit in a special style is called Ashana.
4. Pranayama-process of controlling breath is called pranayama.
5. Pratyahar-to let not one's mind be extroverted but introverted.
6. Dharama- To concentrate one's mind on a topic.
7. Dhyan- Inseparable thought on a topic
8. Samadhi- The condition in which one's mind becomes fully concentrated in spiritual thought.

Ashana is the third part of Yoga. So for yoga practice, which pose does not affect the body, is called yoga.

Mind and body both are important in relation to Worship of God. Practice of religion can be possible through sound body. So, to keep sound health is 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.

Lesson 4: Rules and Importance of Meditation:

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

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

The general method and utility for Yoga Practice:

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

1. To practice Yoga Shana at dawn or in the evening is good. One should maintain a fixed time for yoga practice.
2. Better not to practice Yoga in full stomach or empty stomach. Yogashana should be practiced after long time of taking meal.
3. Do not practice Yoga on fluffy bed. Lying blandest or carpet on the floor exercise should be performed.
4. It is better to take Yoga practice in a place, where light or fresh air is available and free from any noise. So that obstacles cannot come.
5. At the time of practicing *Yogashana* soft cotton cloths should be wearing.
6. During Yoga practice one has to keep clam and quit.
7. During Yoga practice one should have normal breath.
8. At the time of Asana one's mouth should not be disfigured.
9. During Yoga practice one has to take *Shashana* (corpse poses) after taking each ashana.
10. As per rule, one should take rest for a while after each complete ashana.

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

Importance of meditation:

Regular meditation brings good health, sound mind and reduces extra body weight. Meditation is not just gymnastic exercise but right body posture. Through this meditation, body, muscle, nerve and glands are exercised. That is why it induces working activity, patience and longevity of life. Meditation fortifies the body structure and keeps body free from diseases. It purifies blood circulation of the body. Yogashana keeps roll effectively 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, *Yogashana* can control mind to reach its upper world spirit. 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.

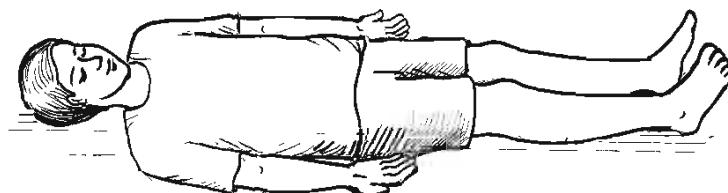
Group work: Make poster of effect of Yoga Shana

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 that laying on the floor like a dead body without losing consciousness.

Yoga Shana Yoga Shana



Practice method:

Lie down on the floor placidly and spread your leg straightly. The distance between two legs should be one feet. Then keep your two hands straightly two sides of your body and keep a little distance from your thigh. The front hand palm will untie. Eyes will be closed, neck will be straight & entire body will be relaxed. Now, gradually take a deep breath for 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, encourage 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 and get rest and release for body. 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 boredom, tiredness and feel energetic which helps to increase memory power. By the help of this posture saint controls sleepiness and can gain power to enter into the kingdom of upper level feelings. This posture increases meditational steady. After practicing any kind of *ashana* (posture) one should take rest in the posture of ‘Shabashana’ for a while. One 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 his *sadhanas* called “Siddhashana”. This posture is always practiced by the saint for mediation.

Practice Method:

Legs should be spread ahead and sit with straight bone. Right heel will remain touched the connection point of two legs. Then put your left leg on right leg. Both heels will remain stick to under abdomen. Afterwards spread two legs 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 on back, neck and head straight. Closing the eyes you 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 seating this ashana as body gets relaxed, mind remains steady and active. We get advantage by practicing it. 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 with practicing this posture and relieves us from heart diseases, diarrhoea, diabetes, T.B and many other diseases. This posture is very much useful for pile. Sitting in Siddhasan is easy to attain divine grace in short time.

Group work: Make posture including the benefit if Siddhasan.

Exercise**Multiple choice Questions:****1. Who is the composer of “Yogashana”**

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

2. We do “Yogashana”, because-

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

- i. allegiance
- ii. Devotion
- iii. Maintenance

Which one is correct?

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

Short questions:-

1. Why should we believe in religion?
2. What is the origin of the word Hindu?
3. Mention the ways to acquire knowledge.
4. Explain duty & sense of duty with examples.

Descriptive questions:

1. One can learn about maintenance & the sense of duty by doing work daily-explain the sentence in the light of your work, exercise & practice.
2. Describe the effects of “Shabashana”.
3. Write two effects of “Sidhashana”.
4. Explain the effects & importance of daily work.
5. Express the need for practicing “*Yogashana*”.

Creative Questions:

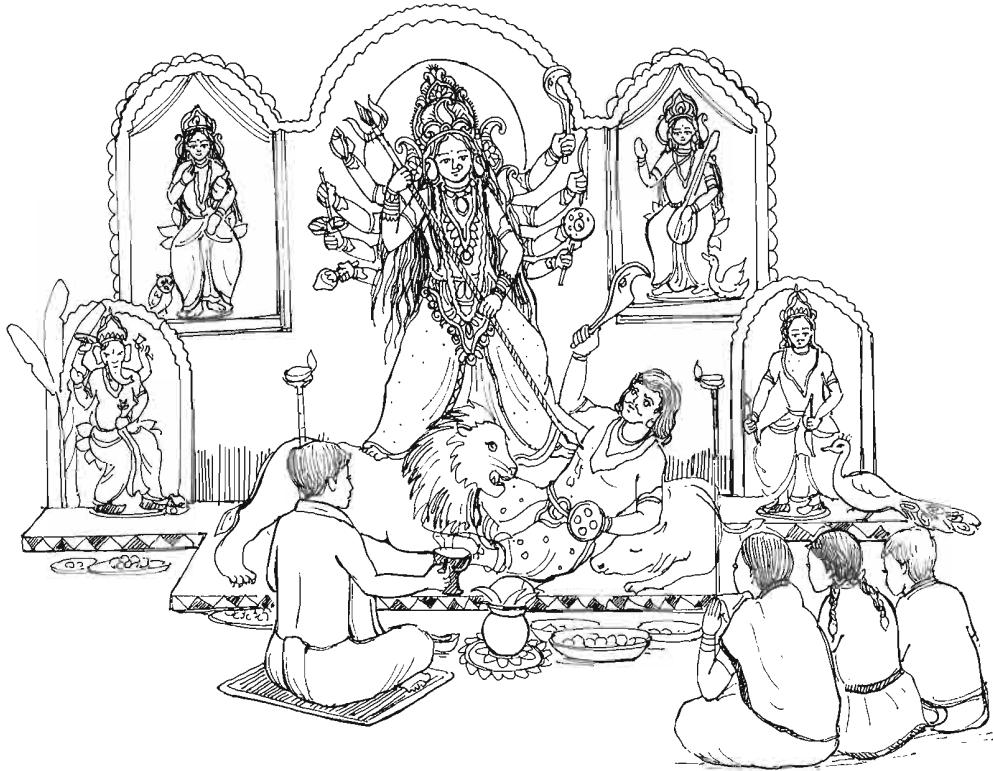
Jayitaa student of class six is very restless. She is not interested in her studies. She studies all night during her exams. For this she becomes sick & her results are also not satisfactory. Once her uncle who was a Guru of Yoga came to visit her house. Seeing her condition he advised her to practice ‘*ashana*’. Through this, Joyita retains her health & improves her studies.

- a. From which verbal root does the word ‘Yoga’ come from?
- b. What do you mean by ‘*Yogashana*’?
- c. By practicing which ‘*ashana*’, Jayita improved her studies? Explain the procedure of the ‘*ashana*’.
- d. Do you think that Joyita will be much benefited by practicing the ‘*ashana*’? Give logic behind your answer

CHAPTER FIVE

DEITIES & PUJA FESTIVAL

Visible appearance of gods and goddesses is called Deities (Dev-Devi) such as, *Bramha*, *Bismu*, *Shiva*, *Saraswati*, *Lakshmi*, *Durga*, *Kali* etc. These deities possess special quality and power of God. We worship these deities to achieve this quality and power. Puja (worship) means to extol or to honour. But in Hinduism the word ‘worship’ has special meaning. Worshipping means to show honor and respect to the idol of the gods and goddesses with flower and different other elements.



‘*Parbana*’ means ritual or festival. Festival means happiness. It means that 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 about process and influence of worshiping them.

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

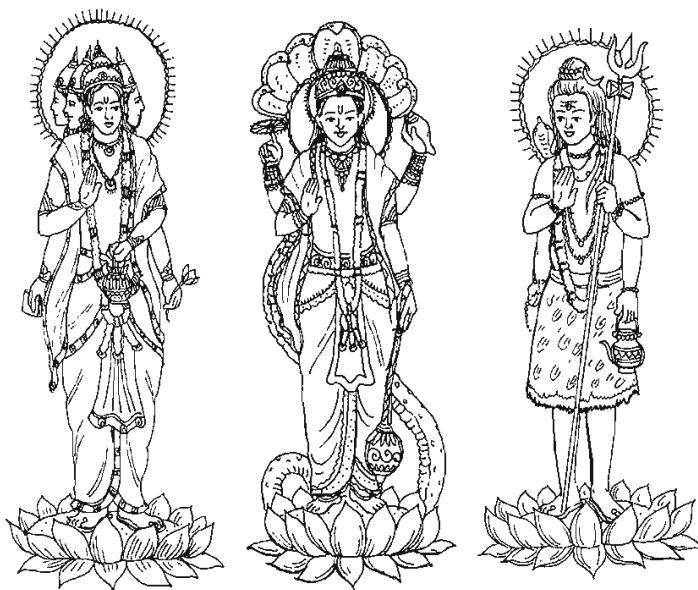
- Explain the idea of Deities (*Dev-Devi*)
- Explain the idea and importance of ‘ *Puja-Parbana*’
- Explain the introduction and worshipping process of Lord Ganesha.
- Explain the *mantras* of reverence and offering a handful of flowers (*Pushpanjali*)to Lord Ganesha.
- Analyze the knowledge and influence of worshipingLord 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 knowledge and influence of Saraswati Devi’ sworshipping in our own life and society.
- Feel inspired in worshipping Lord Ganesha and Saraswati Devi.

Lesson-1 Concept of Deities:

When different qualities and powers of gods and goddesses are at visible appearance is called deities. That means the visible appearance of God is called deities such as *Brahma*, *Vishnu*, *Shiva*, *Durga*, *Saraswati*, *Luxmi*, *Ganesha* etc. These deities possess different powers and quality of God. *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 lord of success. There are many deities like them.

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



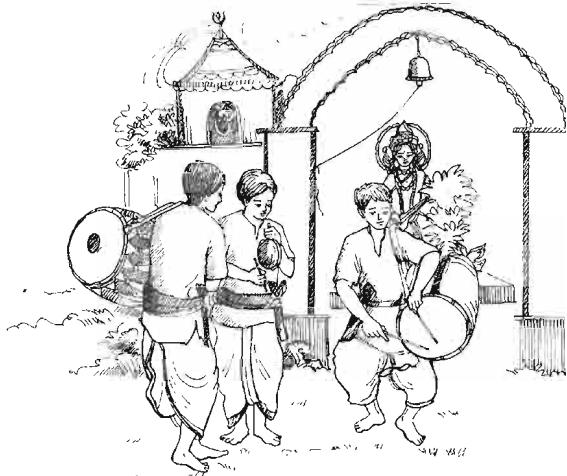
Lesson 2: Idea of Puja – Parbana

Puja:

In general words *Puja* means to praise or to pay respect. But in Hinduism *Puja* means the way of worshipping the visible form of God. 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) *Naibedyam* etc. They worship for the wellbeing of mankind. In this case, these performances are called *Puja*.

By the word performance we mean the rights and rituals. That is how to perform the *Puja* or worship, how to build idol, the way to pray God, what are the elements for worshipping *Puja*. There is a difference in rituals with respect to area or region. But there is no difference in the fundamental rights and rituals. *Abahana, arghapradan, dyan, 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. But some general rules are followed to worship gods and goddesses. These rights and rituals are generally called *Pujabidhi*.



Parbana:

The meaning of the word *parbana* is *parba* or festival. Festival means joyous programmes. By *Puja-Parbana* we understand the *parba* which makes *Puja* enjoyables 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: What do you mean by gods and goddesses?

What do you mean by *Puja*? Which programmes are performed during *Puja*?

What do you mean by *Parbana*? Name of some *Parbana*.

Lesson 3: The importance of worshiping gods and goddesses

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

Bringing Idol, collecting the elements of *Puja*, decorating temple, smell of *dhup*, repose, distributing the food offered to goddess, wearing new dresses etc. create religious and sacred environment. For this reason brother hood develops in our mind.

Worshipping makes our mind sacred, cleans our mind and arise veneration and faith to the deity. Different kind of functions and programmes are arranged on the occasion of *Puja*. Such as: religious discourse, cultural program, fair etc. Many of the devotees publish memorandum. These arrangements expand our cultural awareness on the occasion of worshipping.

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

Lesson 4: Lord Ganesha

Identity of Lord Ganesha:

Lord Ganesha is the god of success. Lord Ganesha is also known as *Ganpati*, *Gajanan*, *Hermva*, *Binayak*, etc. His body is like human. But elephant's head is kept on his body. That's why Ganesha is called *Gajanan*. He has four hands and he is bulky. He is a little bit short. His carriage is rat

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. For commercial progress, many worship lord Ganesha. In the first day of Bangla year the followers of Hinduism worship Lord Ganesha for the purpose of getting success in business.

In the scriptures, there are many stories about Ganesha's knowledge and prowess.

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' months, Ganesha-Puja is held specially. Besides, before other worships, there is a custom of worshipping Lord Ganesha. To perform the worship rightly, it is needed to collect worshipping articles. The rules of worship are followed. In Ganesha-Puja, basil leaf is forbidden.

Lord Ganesha's pronam mantra:

Ekadantang mahakayang Lambodarang Gajanam.

Bighnanashkarang Devang Herambang pranamamyahm.

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

Lord Ganesha's worship's moral and affects:

Ganesha is the God of success in every work. So, the main purpose of Ganesha's worship is to remove all the obstacles of any work and be successful. Before starting any work we will remind Lord Ganesha and worship him according to rules.

New words: Fulfilled 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 lark and book. Her carriage is a goose.

On the fifth lunar day of the bright fortnight of the month ‘*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 ‘*Magh*’ Saraswati *Puja* is held. Saraswati *Puja* can be held 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 *Pushpasnjali*’s flower is needed. *Palash* is Saraswati’s flower.

Lond Saraswati *Pushpasnjalinamtra*:

AumSaraswatiNamahNityang.

VadrakalyaiNamahNamah

Ved- Vedaga-Vedata-

Vidyasthaneyva: Ebo Cho.

*EshoSachadana- Bilwapatna-
Pushpanjal.*

AingShneeshree Saraswati ypunamah.

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

Pronammatra:

AumSarashattiMahavagevidyeKomollochone.

VishwarapeVishalakshiVidyangDehiNamahastue.

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: Benefits of worshipping goddess Saraswati:

Saraswati is the goddess of knowledge. The Hindu worships Saraswati for removing the darkness of mind and developing Knowledge. Thus, the eagerness of gaining knowledge increases. In our society there are many 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 topic which plays a helpful role to widen knowledge. On the other side they inquire about ones wellbeing to each other 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 is increased quietly and that enriches the morality of an adorer as well as gives strength to gain future dream.

Single Work:

1. What kind of goddess is Saraswati?
2. What is her conveyance?
3. Why shall we adore Saraswati?
4. What is the time of Saraswati adoration?
5. Write down the *pronam mantra* of Saraswati adoration?

Exercise

Fill in the blanks:

- 1) The deities are symbol of God.
- 2) Saraswati is the goddess.
- 3) If we adore in together, the adoration becomes
- 4) In adoration is purified.

Match the word or close the left side with the right side:

Left side	Right side
1) Vishnu	menthol is forbidden
2) Saraswati	red flower are needed
3) In Ganesha adoration	the deity of success
4) In Saraswati adoration	maintains us
5) Ganesha	give us inspiration to stand against in justices give us knowledge

Multiple choice questions:**1) What is the conveyance of Ganesha?**

- | | |
|-------------|----------|
| a) Elephant | b) Horse |
| c) Buffalo | d) Rat |

2) What is raised in people's mind by adoration?

- i) Brotherhood
- ii) Purity of mind,
- iii) Luxuries 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 question no 3 and 4.

A student of class six named Sourov bow before goodness Saraswati and offers floral tribute keeping fasting from morning 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 relation is the east-term of social fetter
- b) Learning knowledge is the best property of personal life.
- c) Gaining prosperity is the staircase of progress.
- d) The distraction of demoniac power is the path of gaining peace.

Short question:

- 1) What is the prime ingredient of adoration?
- 2) Give the definition of meditation and adoration with example.
- 3) In which field we use the instruction of Ganesha adoration?

Descriptive question:

1. Mark the social and economic importance of *Puja*
2. What knowledge 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. Many people gather in this programme. Again every day Dipta's father prays to Lord Ganesha with lighting the lamp for the success of his business. Even he organizes this *Puja* especially a day for every year to remove all obstacle. Various classes of social people are crowded during this *Puja*. Dipta and his father both are satisfied to complete *Puja* with devotion for fulfilling their own purpose because of this *Puja* their home turns into a joyful environment.

- a) What is meaning of *Puja*?
- b) Why do we organize *Puja*? Explain it.
- c) Which god is prayed by Dipta's father with a view to getting success in his business?
- d) Compose 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 manner 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. Moral education has been taught through telling tales as well as philosophical discourses in the Hindu-religious books. Truthfulness, forgiveness, loving lives etc which are the part of moral education have been discussed here by giving (citing) important examples from religious scriptures.

After reading this chapter-

- * We shall be able to explain the religious tales and moral education.
- * We shall be able to explain the idea of truthfulness, forgiveness, serving lives, dutifulness and brotherly love and related tales also.
- * We shall be able to evaluate the teachings of the tales.
- * We shall be able to understand the importance of truthfulness, forgiveness, serving lives, dutifulness and brotherly love; at the same time we shall be inspired to establish them in the society.

Lesson 1: Religious tales and moral education

We can learn how to lead an ideal life through moral teachings from the religious scripts. Moral education has been given in two ways in the books of Hindu religion. They are-

- 1) Direct moral learning, such as what is honesty, what is the benefit of honesty etc.
- 2) Through religious story. By mentioning relevant examples, moral teaching has also been given in the Hindu religious books, for example, the story of Satyakama is given there regarding truthfulness. It aims at making learning enjoyable. Because, we know, theoretical description does not touch one so much as the story or legends do.

Let us have the perception of truthfulness, forgiveness, serving people, dutifulness and brotherly love in the context of moral values and read the stories where these are reflected.

Lesson 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.

Unit work : Write with giving 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 God (Brahmavidya) with the disciples at his hermitage. At that time a boy came to him and offering proper salutation he stood in front of him in his head lowered. 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 God (Brahmavidya) by practising brahmacharya (unmarried religious study period)."

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."

Satyakama at the Hermitage

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

The next day Satyakama went to the hermitage and bow down to the preceptor and then he 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 in his lips 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 God to you. Since Satyakama, even being without a proper clan, spoke the truth, the sage gave him a place in his heart and allowed him to practise brahmacharya. Since that day Satyakama had started learning in the hermitage of Saint Gautama.

Learning from the tale:

The truth speaker must prevail. So everyone should be truthful. We shall also speak the truth and be truthful.

Unit 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, brahavidya, hermitage

Lesson 3: Forgiveness

Concept of forgiveness

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

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

means tolerance, forgiveness, mercy, committing no theft, sanctity, self-restraint, pure intelligence, knowledge, truth and angerlessness- these ten virtues are the outer signs of religion. Here the second form of 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 quality of forgiveness. This quality of forgiveness made them noble persons in the society. They could only establish peace in the society. We shall show forgiveness to others. Then our personal life as well as the society will remain disciplined.
Unit work: Write ten names of the outer forms of religion.

An exemplary story of forgiveness-

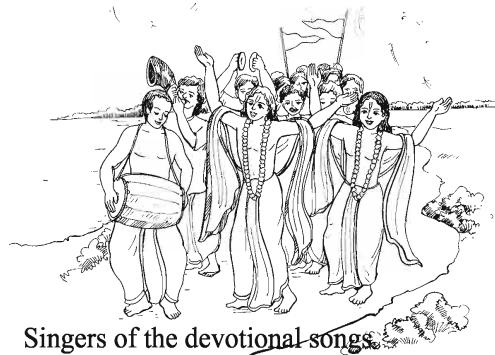
Tale: Ideals of forgiveness

This is an event of about five hundred years ago. At that time the society was divided by caste system and colour distinctions among people. Shri Gouranga who took the initiative (effort) to remove the differences and religious orthodoxy from the society and introduced an easy and simple way of religious practices to build a sinfree human society. Shri Gouranga or Shri Goursunder's another name is Shri Chaitanya Mahaprabhu. Shri Nityananda probhu was his follower (companion). Shri Advaita Acharya, Shri Haridas, Shri Rupa, Shri Sahatan, Shri Jiba, Shri Gopala Bhatta, Shri Raghunatha Das etc. were also his companions.

Shri Gauranga Mahaprabhu asked them for chanting the name of Krishna. Preach the name of Hari irrespectively the 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 works were mainly oppressing the people after taking intoxicating drinks. People of Nabadvipa became extremely vexed on them due to their such kind of 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)-

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)



Singers of the devotional songs

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

After whole night drinking bouts, Jagai and Madhai were then fast 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 state rent Nityananda's heart. Tears were tickling ceaselessly down his cheeks. He burst out crying, saying the name of Hari! chant 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 blood tickled down from 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 ksati nai |
 Sumadhus 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. It has not mattered about my wounds, o brothers, I only urge you to chant the endear name of Hari.

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

Then overcome by 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 then also held Jagai against his breast. The disciples chanted in chorus, "Haribol, Haribol."

After this incident Jagai and Madhai were changed persons. They gave in to deep emotion while chanting Krishna! Krishna! Such great devotees they became. The forgiveness of Nityananda turned the sinners Jagai and Madhai into pure devotees. This is the exemplary model of forgiveness.

Unit work : Write five sentences about the teaching of Nityananda.

Teaching of the episode : Forgiveness is the symbol of greatness. Forgiveness can turn the dishonest into the honest and can tame the indomitable enemies.

Lesson 4: Serving Others

Concept of serving others (Jiba Seba)

Serving others is a moral duty. What we do for the welfare to others is called serving others (jiba seba). Serving others in Hindu Religion is obligatory. Because, God is present in the form of soul in lives. So, serving lives means serving God. God will be satisfied if we serve other lives.

A king named Rantideva of ancient time left a bright example of serving lives. The story of the king is told here.

Tale: King Rantideva's service to others

There was a virtuous king in the ancient times. His name was Rantideva. He was a devotee of Shrikrishna. Once he started worshipping Krishna under a vow 'ayacaka'. According to their ritual, nothing can want during this holy practice, even not food, that is the ayacaka vow. If someone offers food willingly then only she/he can take. One is bend to lead life by other if someone gives willfully.

King Rantideva started the vow 'Ayacaka'.

First day

Second day

Third day and

Thus he passed forty eight days. King Rantideva remained fasting. He did not want anyone to have anything and nobody gave anything to him to have willingly.

It was the morning of the forty ninth day. Someone offered a small amount of rice and sweet. Rantideva thought, well, my life may be saved now by taking this food.

Rantideva washed his hand and face. Then he sat on to have. At that time a man appeared suddenly as if he came up from the social. He was a man of skin and bone only. He had a dog with him also. The dog's health was also skeletal like that man. The man said to the king Rantideva,

"I could not eat anything for the last five days. My dog also could not have like me. Kindly give us some food to have."

The man was gasp for breath. The dog was also throbbing for hunger.

King Rantideva felt pity for them.

Oh! likes are suffering.

God lives into the living bodies in the form of soul!

Sufferings of lives means suffering of God!

The king gave his foods what he got from another to the hungry man and his dog.

What a great example of serving life!

Suddenly there occurred a surprising incident. King Rantideva looked forward and he did not find that hungry man and his dog. He found, Bhagaban Shrikrishna himself is present in front of him.

Rantideva fell on the feet of Bhagaban Shrikrishna.

God Shrikrishna blessed the king Rantideva. He told: Rantideva, the example of your serving lives will become immortal on this earth.

In fact, God Shrikrishna assumed the form of hungry and came to Rantideva in disguise.

Learning of the tale:

The greatness of serving others is expressed here in this story of God Shrikrishna and Rantideva. Serving others is a moral quality. This is also part of religion.

We do also serve the living lives. Then the God who present in lives in the form of soul will be pleased. Lives will be benefitted. This will bring good to us also.

Unit work: Write five sentences on 'Ayacaka' vow.

* Point out some areas where this lesson can be applied.

New word: Ayachaka brata

Lesson 5: Dutifulness

Concept of dutifulness

We do different works in our family as well as in the society. Those are students among us, what is their task? Answer will be this: Study seriously and to acquire knowledge. Those who are service holders, they do their jobs sincerely and carefully.

Every one should do the tasks in his/her own responsibility (liable-bility). This is called duty. Deep love and full concentration for one's duty is called dutifulness.

The word dutifulness means paying proper concentration on the task what is to be done by someone.

So, dutifulness is a moral quality and also the part of religion.

Students' duty is nothing but acquiring knowledge through study. I am a student. I do not concentrate on my study. What will happen later. I shall never get good exam result. Even I will be unable to acquire proper knowledge. So this is harmful to someone who does not perform their duties.

Every one has some particular duties to perform to the whole society. Sometimes the whole society is suffered when someone neglects doing his duties. In fact, dutifulness develops one's character and brings goodness; the society also be benefitted. Because, society is formed with the persons.

Here giving an episode from the Mahabharata about dutifulness:

Tale: Dutifulness of Aruni

This is a story of long past. Students used to stay in their teacher's house then and after finishing their student lives they went back home. They consider their teacher's house as their own. Teacher loved also them as his own descendants.

There was a student named Aruni. Sage Dhoumya was his guru (soulual guide/preceptor). It was then the rainy season.

The muddy demarcation line of agricultural plot of sage Dhoumya was broken due to the deep flow of rainy water. Sage Dhoumya said to Aruni-

“You go to the field and make/bind the broken ridge.”

Aruni went to the plot to bind the broken ridge. But the speed of the flowing water was so high!

Aruni, by any means, could not bind that broken ridge. He tried though a lot. Aruni found no any other alternative, he himself lay down on the damaged ridge to stop the flowing water. In the meantime, the sun set and it became dark. The other students of sage Dhoumya came back. But Aruni did not come back. Dhoumya became anxious. The sage with his other two disciples Upamanyu and Veda went to that land to look for Aruni. He shouted loudly by Aruni's name. Aruni heard him and came to him then. Aruni said, he prevented the stopped flowing water what was going inside the field by lying down himself on the damaged area.

The task that was given to Aruni that he did much carefully. Paying deep attention of Aruni to his own work is called dutifulness. Rishi (sage) Dhounya became very happy to hear everything. Aruni has also become famous for his dutifulness. We shall follow the path of Aruni too. We shall learn the moral quality like dutifulness.

Learning of the tale:

Dutifulness makes a person's character noble. It brings welfare to everyone. Aruni's character became noble for his dutifulness. He could become favourite to his preceptor due to his dutifulness also. He has become respected to all. He has established an outstanding ideal/instance of dutifulness. We shall be dutiful like Aruni.

Unit/personal

Unit work: Prepare a list of duties to your elders.

Lesson 6: Brotherhood

Concept of Brotherhood (Bhratiprem)

Kajal and Sajal are two brothers. They love each other very much. Sajal becomes happy when he finds happiness with Kajal. Kajal becomes also happy when Sajal feels happiness. Again when Kajal suffers, Sajal feels pain for him and in the same way sufferings of Sajal becomes painful to Kajal. The loves and affections between these two brothers is called brotherhood (bhratiprem). Bhratri means brother.

Brotherhood, as a moral quality is very much essential for our family as well as for our society. Brotherhood is one of special moral qualities that makes a family peaceful and happy. Every family when stays in peace then the whole society also stays in full of rest.

Instance of brotherhood is found in the Ramayan. Let us hear the legend.

Tale: Brotherhood of Bharata and Lakshman

King Dasharatha of Ayodhya had four sons named Rama, Lakshmana, Bharata and Shatrughna. Rama's mother's name was Kaushalya. Kaikeyi was Bharata's mother. Sumitra was the mother of Lakshmana and Shatrughna.

According to the tradition, the eldest son becomes the prince and after the death of the king he becomes the ruler of the kingdom. Abide by this rules, Dasharatha wants Ramachandra to become the crown prince what he will announce by arranging a festival. This kind of festival is called coronation programme. Ramachandra will be inducted as the crown prince. So the arrangement of this coronation is going on.

But Bharata's mother Kaikeyi herself, has become obstruction, because Manthara, an aged who got from her father's house gave her evil counsel.

Once king Dasharatha became very sick. Queen Kaikeyi looked after the king then very carefully. King Dasharatha became very pleased about her service and he offered her two boons that time.

Offering boon means to favour someone to fulfill someone's desire. Dasharatha wanted to fulfill two wishes of Kaikeyi. But Kaikeyi then replied: She will asked these boons in proper time when she needs.

Manthara asked Kaikeyi to demand the fulfillment of the two boons. Because this the change to make king of her son. So she should ask two boons, first, to appoint her son Bharata as crown prince and second, to exile Rama to the forest for fourteen years.

Kaikeyi asked for these two boons to Dasharatha. King Dasharatha became astounded. He lost his sense after hearing Kaikeyi.

Rama came to know the fact. Rama decided to go in exile to keep his father's promise. His wife Sita also went with him.

Lakshmana thought his brother and brother-in-law would suffer in the forest. So he also decided to go to forest with them.

Bharata and Shatrughna were in Bharata's maternal uncle's house. Dasharatha died after. Rama, Sita and Lakshmana leaving palace for exile to forest. Bharata, hearing the news ran with a high speed to Ayodhya from his maternal uncle's house.

Bharata was striken hardly with grief. His father's death on one side and again his most favourite and loving brothers Rama, Lakshmana's banishment- all these happened to his mother's evil deeds. Bharata scolded his mother very much.

Bharata was compeled to rule the kingdom. He was to ascend the throne; for fourteen years he was to do this duty. But Bharata did not take the seat on the throne. He ran after Rama to bring him back to the palace. He requested Rama more than hundred times to come back but he did not agree to back. Bharata accepting humbly Ramachandra's shoes on his head backed to the kingdom and then he put these on the throne. He told others, "Rama is our king in true sense. On behalf of him I shall rule the kingdom and I will spend fourteen years like a forest dweller.

When Rama returned after fourteen years Bharata gave back the kingdom to Rama. Rama also then (announced) declared Bharata as the crown prince. Lakshmana and Shatrughna were also given important charges of the kingdom. The brotherhood of Lakshmana and Bharata still shedding lights from the Ramayan to us.

Learning of the tale:

Brotherhood can bring discipline and peace into a family. Trying back Rama from banishment, ruling the kingdom on behalf of him and giving back the kingdom after fourteen years- all these activities of Bharata reflect brotherhood.

A brother feels pain when his another brother suffers. Banishment of Rama in the forest hard Lakshman's heart very much. So he went with Rama.

This kind of conduct is the bright instance of brotherhood.

Unit work: Write a story about brotherhood.

Group work: Point out five areas where the teaching of brotherhood can apply.

Exercise**Fill in the gaps:**

1. Of all the virtues of humans, is a noble one.
2. prevails everywhere.
3. It is the family which is ideal institution.
4. Human is needed to acquire moral education.
5. The tale of Ramachandra's exile to the forest is a glowing example of

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. they can grow impatient
3. Shri Gaurango Mahaprohbu uttered,	c. unpunished is called forgiveness
4. Say Krishna, worship Krishna,	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. making a clean breast of everything

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 3 and 4:

Prapti does her studies residing in a girls' hostel. She abides by the words of her parents, teachers and seniors. She always does all her duties timely and properly at home and school. One day her hostel-keeper Gita Devi fell ill with high fever. Prapti keeps awake all night and cures her.

3. Which moral education do you notice in Prapti's conduct?
 - a. truthfulness b. forgiveness c. serving mankind d. dutifulness
4. What similarity do you find between the moral education of Prapti and that of the character you have read in the above stories :
 - a. Laksman's love towards his brother b. Aruni's reverence to his teacher (guru)
 - c. Siddhartha's serving mankind d. Nityananda's forgiveness

Short Questions

1. Give some examples of moral education.
2. Explain with examples the idea of serving mankind.
3. Explain the importance of dutifulness and its applying areas.

Descriptive Questions:

1. What do you understand by truthfulness? What are the benefits of speaking the truth?
2. Write a story of serving mankind.
3. Explain the role of the family in forming the ideals of forgiveness.

Creative Question:

1. Suresh took forceful possession of Mr. Digen's land. So the two families had a longtime dispute over it. Once Suresh was attacked by a fatal disease. However, Mr. Digen came forward to help Suresh. This incident made Suresh repent of his past deed. He asked for forgiveness and Mr. Digen instantly embraced and forgave him.
 - a. How many outward 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

Ideal biography

So many great men and noble ladies were born in this Indian subcontinent. They spent their whole lives for others welfare. They did good for mankind. We can learn so many things from their biographies. We may get inspiration from their to make our lives 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- ShriKrishna, ShriRamakrishna, Rani Rasmani, Bamakshepa and Lokanatha Brahmachari.



After finishing this chapter-

- * We shall be able to describe the boyhood of ShriKrishna.
- * We shall be able to explain the ideal teaching of ShriKrishna to build a moral character.
- * The learning from the ideology of ShriRamakrishna can be explained to construct/form moral character.
- * About the ideals of Rani Rasmani can be described.
- * Reforming work of Rani Rasmoni can be described.
- * The ideals of Bamakshepa can be described to form moral character.
- * The ideals of Lokanath Brahmachari can be described to build moral character.
- * We shall be inspired by the teaching of the lives of great men and noble ladies to apply in our lives.
- * Research/study can be done on the contributions and lives of the great men and noble ladies out of the text books.

Lesson 1: Shri Krishna

Shri 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. Ideals on the basis of his contribution in his boyhood days are going to be discussed here.

It was then the age of dvapara. King Kansa ruled over Mathura. He was a very tyrant ruler. He imprisoned his father Ugrasen and occupied his father's throne. Debaki was his 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 was driving himself 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 to anger. He attempted to kill his sister Debaki with his sword. Basudeva requested Kansa, "Please you don't kill her. We promise, every infant after 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 Rohine, the first wife of Basudeva.

ShriKrishna 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 in deep sleep. There was no one awake and the night overcasted 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. A newly born girl child was sleeping beside the queen yshoda, he found. 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 then she went suddenly in the sky and said to Kansa, "He is growing up in Gokula who will slaughter you."

Hearing this Kansa became astounded in fear. He burst into anger also 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 into 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 then 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 God could understand everything. He was suckling Putana's breast in such a way that she had died. Thus Krishna killed demon Putana and saved the thousands of children's lives of Gokula.

Kansa became anxious after getting the death 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 cyclone. Trinabarta's intention was to bring up Krishna very high and throw Him death. In fact made Krishna go very high in the air but before He was thrown out, Krishna himself. He 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 (bad) and saved the virtuous (good).

We learn from the life of ShriKrishna that God always demolishes the sinners and saves pious people. Being born into human, God always annihilates the wicked for the welfare of the world. When God 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.

Unit work: Write five sentences on the childhood activities of ShriKrishna.

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

Lesson 2: Shri Ramakrishna

Shri Ramkrishna 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 Shriramkrishna Paramhansa.

Child Gadadhar looked very handsome. He was always cheerful. He adored the nature. He sometimes got charmed at the flying birds in the sky. He was not attracted to the rigid syllabus of lessons. But he was very much fond of the songs praising God. He learnt many verses of the scriptures and the 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 God-praising songs from them.

Once Gadadhar came to the temple of Kali at Dakshineshwar. 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 God. 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 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 Dakshineshwar. Again the symptoms of divine madness began to show in him. At this time, towards the end of 1861, Siddha Bhairabi Yosheswari came to Dakshineshwar. Gadadhar became his disciple and achieved perfection in the *Tantric* doctrines. This Bhairabi himself claimed Gadadhar as unparalleled Yogi and Avatar.

Next came in the life of Gadadhar Saint Totapuri. He taught Gadadhar asceticism and renamed him Shree Ramakrishna. Shri Ramakrishna practised various ways of worshipping God in accordance with Hinduism, such as Shakto, Baishnava and Tantric. He even practised Islam and Christianity. He achieved perfection in all ways of worshipping God. He said, “If one practises 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 God.

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

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

Some valuable sayings of Shri Ramakrishna:

1. Respect your father; love your father. Who exists throughout the world is mother. 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 until she exists.
3. Casteism will perish only after there is 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 God in different ways. Each and every religion is just a path to God.
5. By being sincere, one can attain God through any religion. One can attain God through different paths. The more the doctrines, the more the paths.

What moral lessons we learn from the life of Shri 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 casteism through devotion to all religions. The devotees possess no castes. Through devotion, mind, soul and body get purified. We will all follow the ideals of Shri Ramakrishna.

Unit work: How you can abide by the advices of Shriramkrishna, write in the light of his advices.

‘The more the doctrines, the more the paths’- write five examples of this saying.

New words: Paramhansa, Baishnab, tantrik, Shripadapadma, Brahmayi.

Lesson 3: Rani Rasmoni

Rani Rasmoni was a great lady. She was born though 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 on the 11th Ashwin of 1200 (1797 A.D.) in the bangla year 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 on 8th Baishakh, 1211 (1804 A.D.) bangla. They had four daughters named Padmamoni, Kumari, Karuna and Jagadamba.

Rajchandra was a very skilled person. And he got an intelligent lady, Rani Rasmoni. This zamindar family could do so many welfare works for others. Due to the flood of 1230 (1823 A.D.) so 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 Rajchandra died in 1243 (1836 A.D.) bangla. Suddenly the total responsibilities of estate was devolved on her. Looking after this estate she also served the people and practised rituals side by side.

In 1245 (1838 A.D.) Rani Rasmoni made a silver-chariot spending the amount of 1,22,115 Tk. Setting up the statue of God Jagannath on the top of the chariot she brought out a procession in the 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 this 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 afterwards 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 temple of Dakshineshwar establishment is the best work of Queen Rasmoni. In 1847 (1254 bangla) one day the queen decided to go to Kashi for visiting Bishweshwar. Before going Kashi, amazingly she dreamt a dream. In 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 tribute there her worships 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 Dakshineshwar Kalimandir. In this historical place where Swami Bibekananda, the best disciple of Ramkrishna met him.

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

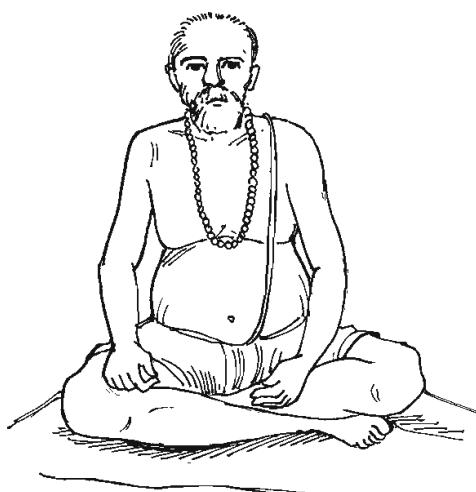
The moral we can learn from the life of Rasmoni is that the good work is greater than human life. This is not the issue where one borns, only good deeds can make someone memorable. Everyone should have this aim. We should use the asset for serving the people. Not only personal happiness, we also should use our property for others sake. After completing the work we should practise our religion. It makes us pure and perfect both in physically and spiritually. In this way we can make our lives successful.

Unit work: Describe some social works of Rani Rasmoni.

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

Lesson 4: 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 etc. had attained success here at Tarapith. Tarapith is a renounced temple as well as a shrine of Hindus.



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

The original name of Bamakshepa was Bamacharan Chattopadhyā. 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. Bama used to roll on floor saying, "Joy Tara, Joy Tara." Bamacharan was a very simple hearted and self-forgotten man. Sometimes his simplicity was mistook 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 Bama 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 sung 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. Noway his father could stop him. Being compelled 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, Bama 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 revalation was started.

In that time, Tantra devotee and well conversant in Vedas Mokshadananda was in the crematory. Kailaspati, the inhabitant of Braja, was also present there. Kailaspati accepted Bama 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 Bama to do something. Many times Bama got jobs, but nowhere he could 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 Kshepa to others.

Bamakshepa's emotional devotion began revealing. He was immersed in meditation fully. In 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 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 Bama.

Though Bama was a devotee of Tara Ma but he was very much respectful to his own mother too. After death his mother's boy was brought to Tarapith. Bama 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 dead body on the same side of the river. But Bama felt that his mother's dead boy 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.

For mass education Bamakshepa used to say -

1. Religion is the wealth of inner self. It is lost by outward showing.
2. If any one can win illusion one can get the grace of Mahamaya.
3. By grace of Tara Ma, any one can achieve salvation of soul.
4. Among Mantra (hymns), Guru (spiritual guide) and Bhagaban (God) don't make difference. Don't think they are separate, then you will be benefitted. In Kaliyuga (present era) there is no way of salvation without 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.).

We can get the moral education from the life of Bamakshepa that when someone seeks something profoundly it can be achieved. Religion should be practised single heartedly. One should not show this outward. 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.

Unit work: Explain with example the mass education of Bamakshepa.

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

Lesson 5 : 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 Chakrobarti 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 Brahma-knowledge and glorify his family.

Lokanath agreed to fulfil his father's wish. He decided to follow sainthood. Lokanath's friend Benimadhab Chakrobarti 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 together 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. His 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.

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 Kamakkha 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 Dengu 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 Dengu. He searched Brahma in every life form. His ascetic practice was to serve the lives. Assuring him of no harm, he said, "Get off. You'll get rid of your problem."

Dengu really got out of his problem. Being pleased, Dengu 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. Swarms of devotees came there. Many sick and dying people were cured by the divine powers of Lokanath. Many people got out 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.



Irrespective of cast, creed and religion Lokanath behaved equally with all. 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 God 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 kindhearted great man. He assured the worldly people by saying-

"Wherever dangers befall you at war, in the forest, in water

Remember me, and I shall save you."

Baba Lokanath died on 19th Jyaisth, 1297 (1890 A.D.) bangla 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. The same soul resides in everyone- we have to consider in this way. We can then only attain the God.

Group work: Write five sentences on these great persons mentioned in the table.	ShriRamkrishna	Rani Rasmoni	Bamakshepa	Lokanath Brahmachari

Single work: Write five sentences on Shri Shri Lokanath Brahmachari.

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

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

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 wanted 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 Bhabanipur
- d. building of a temple at Dakshineshwar

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 any other ones -- we follow, we share only one aim – attainment of God.

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

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

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

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

Short Questions

1. Why was Shri Krishna born as human?
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 Shri Ramakrishna worshipped God throughout his life.
3. Describe the philanthropic activities of Rani Rasmoni.
4. What is the importance of serving mankind as seen by Lokanath Brahmachari?

Creative Question:

1. Shantilata Devi is a philanthropist. 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 pilgrim-homes. 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 on 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's. 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's and his mother gets well because of the prompt care and treatment of the doctor.

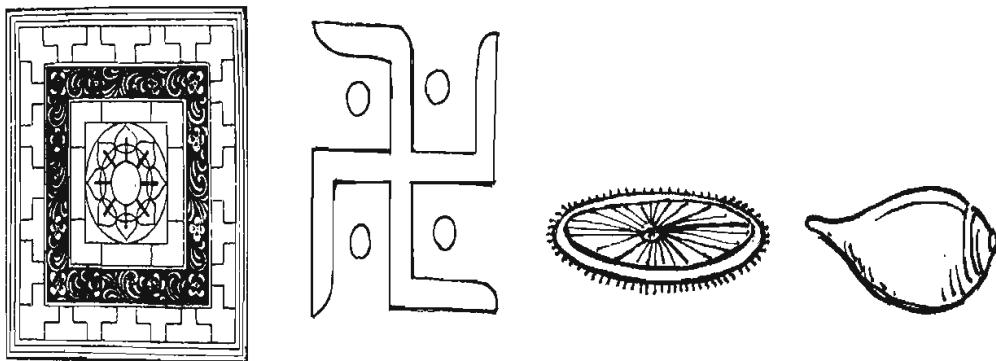
- a. Where is Tarapith located?
- b. How did Bamacharan come to be known as 'Bamakshepa'? Explain.
- c. Do you find any similarity between the activities of Mr. Santosh and those of Bamakshepa? Explain.
- d. "Mr. Santose's reverence to his mother reflects that of Bamakshepa." Show logic in favour of your answer.

Chapter Eight

Hindu Religion (Hinduism) and moral values

In previous chapters we learnt about the Hindu religious principle and belief, God and living beings, religious devotions, living God and Goddess 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 learning from legendary stories.

In this chapter we are discussing here the relationship between moral values with Hindu religion.



After reading this chapter, we can explain-

- About the religion and morality.
- About the importance of Hindu Religion for forming moral values.
- About some Hindu religious values (Service to the created being, kindness, devotion-respect and duties)
- About habit to serve to the created beings, service, kindness, devotion-respect, duties and brotherhood in terms of family as well as social lives.
- About smoking as a bad habit/unmoral deed and
- Also about how we can be inspired in moral conduct.

Lesson 1: Concept of Religion and Moral values

Religion

Religion is the system of activities and beliefs. It's directed toward perceive to be of sacred value and transforming power. We know that the religion is what consists of. Man and animal, trees, ocean, hills and desert etc all are consist of some characteristics or principles. Again it also means the justice as well as rules and regulations. We should practice the religion. It means we should abide by some principle or rules of life. We have to ensure justice. On the other hand, it is also the special characteristics of living beings or objects. Such as- fire always burns. Human being also have its own characteristic is called the humanity. Without it, by which we attain eternal salvation (freedom of soul) also the religion.

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

The Holi book Manusanghita inscribes that human segment or humanity emblems five special characteristic are- Non violence, not stealing, patience, purity in body and mind, and honesty.

- Unit work:**
- i) Prepare a list of different meanings of the word ‘ religion’.
 - ii) Write down 5 characteristics of religion.

Morality

The good work ensures personal benefit/welfare and doesn't harmful to others. Such as- I exercise the Yoga. It is helpful for my body and mind. It's good for me but not bad for other people. It's called the good work/job.

What happen when I practice good relationship with others? It ensures my personal wellbeing with others. It's also good work.

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

Understanding capacity of good work and bad work is called the ‘ 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 values.

Relationship between religion and morality:

There are profound relationship between religion and morality. Through the religion we earn the moral education. Again, religious principles also may maintain in the life being inspired by the moral education. Example:

Religious principle: Serve the created beings

Moral education: Serve the created beings

Religious Rules: Always speak the truth. Honesty is the best policy

Moral education: Always speak the truth. Honesty is the best policy

Morality is the quality of religious people. Who has no morality is not religious. We can be morally educated by religion. Through this education we can ensure the welfare of the people as a whole.

Group works: Teachers would divide the students into two groups. One of them will speak about a moral value.

Another 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 huge importance to form moral values. Religion represents the truth and rights. It highlights the welfare of human being. And the moral value also carries the same.

In Hindu religious education, morals and rules emphasize the moral values are given importance.

God is existing in human as the soul, says Hindu religion. So when one serves for the created being, he/she serves for the God himself. And to hurt a created being is same to hurt God himself. Service to the created being is the significant part of Hindu Religion. It's also the learning of Hindu Religion. On the other hand, serving the created being is a moral stance, and a moral value.

Non-violence, un-stealing, keeping patience, purity and honesty are the five pillars of Hindu Religion expressing the moral values.

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

To abide by the Hindu Religion and to follow those legends one can form his/her life with the soul of religion and can improve him/her with morality. And the society will be enlightened through these.

In different symbols and elements of worship Hindu Religion also express 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.

Now we are discussing serving to the created being, sincerity and brotherhood philosophy in the light of Hindu Religion.

New word: Purity, Given, Live, Enlighten, Suchita.

Lesson 3: Serving others

We do some works for ourselves or for our pleasure. On the other hand we do some works for others shake. The work for others welfare or pleasure is called ‘The service’.

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

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

On the other hand, the word ‘service’ is emphasized a huge. Hindu Religion says that God stays as the soul in living beings. Taking food we serve the God in ourselves. So, to serve the living being is similar to serve God himself/herself. To serve the living being is as religious form as moral virtue.



We came to know from the legendary story that Rantideva got food after completing 40 days Ayachaka Brata but he provided food for the hungry even keep himself in fasting.

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 the kindness.

Kindness is an moral quality/virtue. It's very important instinct. Whom do we show kindness? We do it by providing food for them who are in starvation.

We know that God stays in created being as soul. He/she satisfies God by serving and helping others, by eliminating others sufferings. God seeks kindness in this way.

Rabindranath, the great poet says :

I seek kindness being the poor in the earth

I get my home when homeless rather.



Shri Chaitanya Mahaprabhu also has given importance on kindness. He indicates that pleasure in the name of God, help the living being and serve the human are the significant characteristic of Vaisnava principles.

In this regard His morals-

Inclination of God, help the beings and serve the guest

It's the religion, it's the best

After all, the kindness moulds our mind soft and helpful. Society gets benefit from the kindness. Shri Krishna, King Harish Chandra, Great Hero Karna and others established many example of kindness. We also should establish the effect of kindness in our lives as well as in the society.

Unit work : Mention 2 stories of kindness from our or other's lives.

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's respect what we show to our elder. On the other hand it's 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 turns deeper it is called devotion.

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

1) Directly

2) Indirectly

1) Directly- By remembering and to discuss about his kindness and generosity.

2) Indirectly- To show respect to our parents, teachers and to our elders. We offer our devotion to God and Goddess to obtain their quality and power in ourselves. We show our devotion through worship.

Devotion to elders

When God shows His mercy to a follower it's called Bhagwan. As *bhakta* (the devotee) devotes Bhagwan, Bhagwan also cares him or her. It's said that 'Bhagwan carries for his devotee'.

Devotee accepts both joy and sorrow in the same way. He or She performs own duties without finding the result. He or She is keeping patience and caring to others. He/she enjoys when other feels happy and turns sad to see others' sorrows. All are dear to him or her. He feels all are equal.

He/She devotes him/herself and all works to God. It means all his/her works are as God's works. He/she only performs.

Performing duties without seeking result, accepting joy and sorrow in the same manner, to do good for others, keeping patience, indiscrimination and such deeds forming values by the devotee is very significant for the individual and for the society.

Devotion glorifies the devotee as well as brings welfare for the society. In religious legendary story, Prahlad, Dhruba, Arjun, King Rantideva were set up many enlighten story of devotion.



New words: Level crossing, obstacles, demarcation line.

Lesson 6: Responsibility/Dutifulness

We perform different types of works in our family and in our society. What is the duty of student among us? It answers- to study well and to obtain knowledge. Who are in job, they need to perform their work with proper attention.

In the society, people need to perform their certain duties. If anyone neglects his/her responsibility, the whole society has to suffer. We may see the level-crossing. Where rail line and road are crossing each other is called the level crossing.

When train comes, the responsible person blocks the road from two 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/transportations.

It's an example both for human life and for the society in. So we should perfectly maintain our responsibility/duty. It makes our lives happy and ensures the discipline as well as ensures peace of the society. It also makes society and lives pleasurable.

We have read the legendary story of Aruni, the follower of Dhaumya. He went to prepare a dam to protect the land from the flood water by the instruction of his religious Guru. But he failed to prepare the dam to protect the land and he had laid down himself beside the land as a dam. The dutifulness of Aruni is treated as a brightest example of our religion. It also instructs us, 'you should be dutiful as Aruni'.

New words: Level Crossing, dam.

Lesson 7: Brotherhood

There are two brothers name- Kajal and Sajal. 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 have 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's one of the most important qualities that make the family peaceful and joyous. If every family remains happy, society will remain happy indeed.

In Ramayana, we read, Laxman was accompanied by his brother when Ram and Sita were sentenced/exiled to jungle. What a remarkable example of brotherhood! On the other hand, Bharat also went to return his brother from exile when he was nominated the king. Rama didn't back. Bharat acted as a king to sit the floor by keeping Rama's shoes upon the throne as a symbol of his brother. We know that Bharat handed over the kingdom after Ramchandra had returned from the exile. Brotherhood of Bharat is the greatest example. In Ramayana the brotherhood of Laxman and Bharat are remarkable piece. We also need to follow them which will make our family and society peaceful.

Lesson 8 : Smoking is an immoral activity

Previously we discussed about some moral values. Now we are spotlights on an unsocial activity. Let's identify the bad beside good works.

As in 'every cloud there is silver lining', there are unmoral deeds on the other side of moral deeds.

We can consider smoking as the same. Many people smoke frequently around us. Usually it not seems to us as an unmoral deed. We can relate it as drug. Drugs, the elements, massively addict who use it. It affects negatively in our mental and physical health. It seriously abuses the users and even causes death in some respects.

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

Physicians and health scientists treated smoking as taking poison. Those who smoke contain nicotine from the smoke. It's poison. When one takes it in his body it causes illness and for some reason causes death. Nicotine is very harmful for physical and mental health. According to physician, smoking causes- asthma, bronchitis, lung cancer, gastro-ulcer, and heart disease etc dangerous diseases. Smoking also causes premature death. On the other hand, a smoker is not only doing badly for himself but also harmful to others in many ways. While smoking, a smoker pollutes children and others around him/her. Indirect smoking is very harmful for non-smoker. Smoking is a bad habit and a strongly harmful drug addiction.

All types of addiction are not only a great sin but also the relationship with the addicted people, says Hindu Religion.

It's not only a great sin to take any drug but also keeping relationship with drug addict, says Hindu Religion

Without it, physical existence is treated as the substance of God. We should keep it pure. We should not do any activity which is harmful to our physical and mental state.

Let's we promise it.

We should keep our social respect

We must say NO to smoking and substance abuse

We follow the moral values.

New words: Cigar, nicotine, bronchitis, drug abuse, mental health.

Lesson 9: The way to form morality in both family and society

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

In family lives 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 in groups too. To do in this way there are introduced some moral values, such as- honesty, patience, fellow feelings, service, cordiality, unity, service to the created beings, kindness and dutifulness etc.

Religion itself turns all moral values as its advice and codes as well. There are 10 significant characteristics identified in Hindu Religion. Among these- Non violence, honesty, non fierceness, knowledge, education, patience etc. are most remarkable. A religious people observe these religious codes perfectly. In this way the codes turn into the religious rules and regulation.

The gist of Hindu Religion is- freedom of soul and welfare for the world/society.

If we treat the created being as God, we could be able to avoid our limitations. Devotion to God and to serve Him is our religious and moral duty. In any family- consists of honesty, respect, kindness, love and affection- it must blessed with morality as a whole. It's also effective for the society life.

A moral value aims to make the society and lives honest, modest and peaceful. So by following and practicing religious codes we can form our family lives as well as the social life with moral values.

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

Exercise:

Fill in the gaps:

- 1) Religion is the system of
- 2) Willingness to remove others a suffering is called
- 3) Discipline is the most important way moral values.
- 4) Smoking is one type of
- 5) is a significant virtue.

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

Left	Right
1 There are deep relationship between	soft and sympathetic.
2 God is living in us	believes God, serves people and helps 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 is deeper its called-----**

- a. Affection to the younger.
 - b. Kind/kindness.
 - c. Devotion
 - d. Good conduct/ well behaviour.

- 3) morality is called-

- i. Mentality to Good.
 - ii. Abide by religious rules.
 - iii. Not harmful to 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 reads in class six. One day she found a helpless kitten beside her home. She feels affectionate to the pet. She has taken it and brought up it. 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 activity/service-----**

- a. Devotion is the way the freedom of soul.
 - 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 is religion?
- 2) What are the special characteristics of religion?
- 3) Define dutifulness with example.
- 4) Write down the use of devotion with example?

Descriptive questions:

- 1) Explain the relationship between religion and morality with example.
- 2) Studying Hindu Religion one can get the gift of forming moral values--- explain.
- 3) ‘Well behaviour consists of devotion’- write clearly.
- 4) Service to the created being is an moral value- explain with example.
- 5) Explain brotherhood with example.

Creative questions:

- 1) Mr. Prauab is teacher. His wife serves in a bank. They have two children. Ripon, a boy was brought from the village to take care of Mr. Prauab's children. After someday, it was found by diagnosis that Ripon was suffering from diabetes. The wife of Mr. Prauab asked to send Ripon to his village to know about his disease. Mr. Prauab did not do it rather took initiative for Ripon's proper treatment and advice all to be sympathetic to Ripon.
 - a. What consists of us?
 - b. Define moral values with example?
 - c. Which moral value is highlighted in Mr. Prauab's behaviour/work? Answer referring your study.
 - d. ‘Mr. Prauab’s advice was logical’--- explain it relating your study.
- 2) Shovan was always attentive. Suddenly he has linked 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 was being tensed. He with the help of headmaster has taken initiative to back Shovan in normal condition. Shovan got well and normal in nature. He promised to say ‘NO’ to the drug abuse.
 - a. In the eyes of religion, how the smoking is?
 - b. Why smoking is called ‘Smoking is similar to taking poison’?
 - c. What types of complications way Shovan face?
 - d. Analyse Shovan’s promise in the light of the rhyme you read related to moral value.

The end



জীবনের উদ্দেশ্য ঈশ্বর লাভ
- শ্রী রামকৃষ্ণ

বঙ্গবন্ধুর স্মৃতি - দারিদ্র্য ও নিরক্ষরতামুক্ত সোনার বাংলাদেশ গড়তে
নিজেদের যোগ্য নাগরিক হিসেবে গড়ে তোল

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