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Hindu Religious Studies

Class Four

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Preface

For improving the existing quality of Primary Education in Bangladesh, National Curriculum and Textbook Board (NCTB) in collaboration with PEDP-2 initiated an extensive program for development of curriculum and teaching learning materials in 2002. In the light of this program the curriculum, textbooks and other teaching learning materials of Primary levels have been prepared, revised and evaluated.

The textbook entitled, 'Hindu Religious Studies' has been prepared on the basis of attainable competencies for the students of Class Four. The subject matter of the textbook is derived from the basic issues of the religion familiar to the children through their family practices. This will facilitate our young learners to know how they can make best use of this religious knowledge and values in their day-to-day life.

The contents of the book are analyzed and explained in such a manner with practical examples, illustrations and system of planned activities, that students are inspired to study the subject with a keen interest.

This book is originally published in Bangla. From 2007 NCTB is publishing the English version of the textbook. English is the language of choice in today's globalized world. To facilitate the verbal and written communication skills of our future citizens and suitably prepare them for international competition, we decided to translate the original Bangla textbooks into English. It's pleasant to note that the number of English medium schools in Bangladesh is increasing very fast. In this context NCTB decided to publish all the textbooks of Primary level in English. This was a big endeavour for us. Despite our all efforts the textbook : I may not be totally error free. However, in the future editions we shall try to remove all errors and discrepancies.

Finally, I would like to express my heartfelt thanks and gratitude to those ho have made their valuable contributions in writing, editing, evaluating and translating this book. I sincerely hope that the book will be useful to those for whom it has been prepared.

Prof. Md. Mostafa Kamaluddin
Chairman
National Curriculum and Textbook Board,
Dhaka
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Our earth is full of beautiful things. Somewhere there are green fields, somewhere deep forests and somewhere barren deserts. Somewhere there are high hills and mountains, somewhere
rivers and rivulets, somewhere seas. The blue sky stands above us. This sky has no end. It contains the moon, the sun, the planets and the stars. Under the sky there are fruits and flowers on trees and plants. Birds of various kinds chirp on branches. There are numerous insects, birds and animals. The expression of this earth is varied and endless. We get amazed at how all these were created. Who created men, birds and animals, insects, trees, sky and wind? Ishwara is the Creator of all these things.

We create many things to meet our needs. Houses, chairs, tables—all these are our creations; and this beautiful earth is the creation of Ishwara. Not only this earth, but also other things beyond this earth, is created by Ishwara. Why does Ishwara create things? Ishwara creates things to express His leela or amusement. What Ishwara creates is His amusement. His amusements are varied like his creations.

Ishwara can do everything. None stronger than Him. He is the Almighty. We have to love this mighty Ishwara. We have to serve Him. But how can we obey him. It is not easy to see Him.

We can see His various creations. Ishwara lies in the roots of all his creations. So, to love his creations is to love Him. Ishwara exists as the soul among all his creatures. Loving all His creatures means loving Ishwara. Serving creatures means serving Ishwara. Trees and plants, animals and created beings are beneficial to us in many respects. We shall have to take care of trees and plants, creatures and animals. This is how we can obey Ishwara who expresses Him in all his creatures.
Exercise

1. Answer the following question:
   (a) What kind of place is our earth?
   (b) Who has created this earth?
   (c) Why does Ishwara create?
   (d) How does Ishwara live in all His creations?
   (e) How can one obey Ishwara?

2. Answer in one word:
   (a) Who is behind all creations?
   (b) Who has created houses, chairs and tables?
   (c) Is any one more powerful than Ishwara?
   (d) What do trees and animals do for us?
   (e) How can one love Ishwara?

3. Fill in the blanks:
   (a) Our earth has many ________.
   (b) ________ is the Creator of all these things.
   (c) Ishwara creates things to express His ________.
   (d) It is not ________ to see Ishwara.
   (e) Serving creatures means serving ________.

4. Match the words from right side with the words in the left:

   (a) The sky contains                       chirp on branches
   (b) Birds of various kinds                 the moon and the sun, the
   (c) Ishwara is                            planets and the stairs
   (d) On the trees there are                fruits and flowers
   (e) Serving creatures means               serving Ishwara
       the Almighty
5. **Put a tick mark (✓) on the correct answer:**

(a) The sky contains -
   - (1) trees and plants
   - (2) planets and stars
   - (3) birds and animals
   - (4) green woods

(b) What Ishwara creates is His-
   - (1) wealth
   - (2) power
   - (3) sports
   - (4) amusement

(c) We make many things like -
   - (1) clouds and rains
   - (2) thunder
   - (3) houses
   - (4) mountains

(d) All of Ishwara's creatures -
   - (1) express animals
   - (2) express Asur
   - (3) express gods
   - (4) express Ishwara

(e) How does Ishwara exists in all creations?
   - (1) as mind
   - (2) as body
   - (3) as soul
   - (4) as brain
Ishwara and Soul

We know that this earth was not created suddenly. It was not created automatically either. Animals, trees and plants did not come on their own. Someone has created all these things. This creator is called Ishwara in Hindu religion. Ishwara is Almighty. None is equal to Him. None is greater than Him. He is formless. Yet He can assume a shape. Ishwara has many names and expressions. Wise men call Him Brahma. Yogis and saints call Him Absolute Soul or Paramatma. He is Bhagaban to His devotees.

Ishwara exists everywhere. He exists in the sky and air, in water and fire. He exists everywhere in land and mountains. Ishwara resides within the body of His created beings. Residing within a body He guides His creatures. His staying within the body of a creature is known as Atma or Soul. This Soul is Ishwara. Ishwara resides within a creature as a soul. Ishwara is expressed through His creatures. If the soul leaves the body of a creature it dies out. But the soul does not die. Soul is imperishable. It has no ruin or destruction. Only the body that ruins.

We leave aside our old and torn clothes. Then we wear new clothes. Similarly the soul leaves aside the old body. Then the soul enters into a new body.

It is not easy to see Ishwara. However, He can be seen in some form or other. He can be easily seen as created being since He resides in them. So if we love His creatures, we love Ishwara. We serve Ishwara by serving His created beings.
We shall love all human beings and all creatures. We shall serve all created beings. We shall take care of birds, animals, trees and plants. We shall offer food to the hungry ones. We shall give clothes to the people having no clothes. We shall serve the suffering humanity. If we serve all created beings in this manner, we shall serve Ishwara.

Exercise

1. Answer the following questions:
   (a) Give description of Ishwara's power.
   (b) How does Iswhara live in creatures? Explain.
   (c) How can we see Ishwara through His creations? Explain.

2. Answer in brief:
   (a) 'Soul (Atma) is Ishwara – What does it mean?
   (b) What is the relation between soul and body?
   (c) Why does serving created beings mean serving Ishwara?

3. Fill in the blanks:
   (a) Yogis and saints call Ishwara __________.
   (b) Residing within a body He __________ His creatures.
   (c) Soul is __________.
   (d) Soul has no__________.
   (e) The _________ leaves aside the old body.
4. Match the words from the right side with the words in the left:

(a) To His devotees Ishwara as created being
(b) Soul is serving His created beings
(c) He can assume any shape
(d) He can be easily seen imperishable
(e) We serve Ishwara by is Bhagaban

5. Put a tick mark (√) on the correct answer:

(a) What do the wise men call Ishwara?
   (1) Brahma (2) Bhagaban
   (3) Paramatma (Absolute Soul) (4) Saviour

(b) How does Ishwara exist within a creature?
   (1) as brain (2) as soul
   (3) as mind (4) as intelligence

(c) The soul leaves aside the old body and then it enters into -
   (1) a new body (2) the fire
   (3) the sky (4) another old body
Worship and prayer

Worship means remembering Ishwara or the Creator. Remembering Ishwara sitting on an asan is called worship. Ishwara has created us. He owns all powers. He gives us strength. He does good to us. So, we worship Him.
We praise Ishwara while worshipping Him. We beg for His blessings. We wish good for ourselves. At the same time we wish good for all others.

We need food to keep the body sound. Rice, pulses, vegetables etc. are nutritious for health. Worship gives food to our mind in the similar manner. It supplies nutrition to our mind.

Worship makes our mind pure. It makes our mind holy. During worship we can feel Ishwara as our master and we are His devotees. It seems that Ishwara has come to us. It generates strength and peace to our mind making it delightful.

We have to worship everyday. To worship everyday is also called daily worship. We have to worship three times a day - morning, noon and evening. We have to rise early in the morning. We need to wash our hands and mouth. Then we wear clean clothes and sit for worship. We have to worship in a temple. We can also worship at our own home. We can pray alone. However, we can pray in a group.

Sitting together for prayer is called group worship. For this purpose, a definite day and time of a week have to be fixed up. That day all people assemble at a temple or holy place. Then they sit together and worship jointly. They make no noise while worshipping. We must sit straight during worship. We can sit in an easy 'asan' (seat) to worship. Padmaasan (lotus-sitting) and Sukhasan (happy-sitting) are suitable for worship. Pictures of both the sittings are given here.
We utter hymns silently while worshipping. We can also sing hymns. All need to sit together to recite hymns during group worship. Two pronam mantras (salutation hymns) are given below:

**Salutation to Guru:**

Akhandamandalakarahgbyaptangjeno characharam
Tatpadang darshitang jeno tashmai shrigurbe namo.

**Translation:**
Salutation to the preceptor, who shows his absolute pada or self-expression, existing everywhere in the unbroken and circular spheres.

**Salutation to Durga:**

Sarbamangal-mangalye shive sabarthasadhike
Sharanye tramboke gauri narayani namohastu te.

**Translation:**
O the benefactress of all benefits, beneficent, fulfiller of all wishes, shelter giver, owner of the three eyes, gauri, narayani - salutation to you.
Exercise

1. Answer the following questions:
   (a) Describe the benefits of worship?
   (b) Describe the rules of worship?

2. Answer in brief:
   (a) What does worship mean?
   (b) Why do we worship Ishwara?
   (c) What does daily worship mean?
   (d) What does group worship mean?
   (e) What are the perfect seats for worship?

3. Fill in the blanks:
   (a) We need ______ to keep the body sound.
   (b) Worship makes our ______ pure.
   (c) Before worship we wear ______ clothes.
   (d) We utter ______ silently during worship.
   (e) Tatpadang darshitang jeno tashmai ___ namo.

4. Match the words from the right side with the words in the left:

   (a) Remembering Ishwara is called namo hastu te
   (b) We praise Ishwara while worshipping Him
   (c) Rice, pulses, vegetables etc are worship
   (d) They shall make no noise nutritious for health
   (e) Sharanye tramboke gauri narayani during worship
5. **Put a tick mark (✓) on the correct answer:**

(a) Worship makes your mind –
   (1) weak  (2) pure
   (3) unhappy (4) impure

(b) We have to worship –
   (1) everyday  (2) any day of the week
   (3) once a week (4) four days a week

(c) We have to worship –
   (1) two times a day  (2) three times a day
   (3) four times a day  (4) five times a day

(d) We have to wake up –
   (1) early in the morning  (2) at 8.00AM
   (3) at 10.00 AM  (4) at 12.00 AM

(e) Many people sitting together for worship is called –
   (1) individual worship  (2) daily worship
   (3) duel worship  (4) group worship
Chapter Two

Mantra, Sloka and Prayer Poems

The Vedas:

Pashyem sharadah shatang, jibem sharadah shatang, Srinuyam sharadah shatang, prabrabam sharadah shatang,
Adinh syam sharadah shatang, bhuashcha sharadah shatang. 
Simple Meaning: 
(Shukla Yazurveda,36/24)

(With the mercy of Sun-god) 
We shall see hundred autumns
We shall be listening for hundred autumns
We shall remain humble for hundred autumns
We shall live hundred autumns
We shall be speaking for hundred autumns
We shall remain many years even after hundred autumns

Upanishada: 
Sarbendriyagunabhasang  Sarbendriyabibarjitam.
Sarbashya probhumishang  Sarbasya sharanag brihat
(Shwetaswatar Upanishada, 3/17)

Simple meaning: 
The absolute Brahma is the expression of all senses and attitudes of mind, but He has no senses of His own. He is the master of all, the ruler of all, the absolute shelter to all.

Shrimatbhagabatgita:
Anadimadhyantam anantabirjam
Anantabahung shashisuryanetram
Pashyami twang deeyatahutashbakrong
Swatejasa bishwamidang tapantam.
(Shrimatbhagabatgita,11/19)
Simple meaning:

(O Bhagaban) I see -you have no beginning, no middle, no end, there is no end to your power and resources, numerous are your arms, Moon-Sun are your two eyes, dazzling flame isurning around your face, you are heating this world with your temperature.

Shrishrichandi:

Ja devi sarbabhuteshu sangsthita
Namastasye Namastasye Namastasye namo namo.
(Shrishrichandi, 5/32-34)

Simple meaning:
We salute the goddess who exists as power within/all creatures, we salute her, we salute her, we salute her over and over again.

Bangla prayer poems

(1)
Bloom my heart
   O, who lives within my heart
Make it pure, make it bright
O, make it beautiful.
Wake it up, erect it up
O, make it fearless.
Do me good, free me from idleness and suspicion.

(abridged)

(Gitanjali, Rabindranath Tagore)

(2)

Give valour give patience O liberal lord
Give us vivacity
Give ambrosia to dead men
Give boundless strength to fearful heart
O the Almighty,
Give health give longevity
Clear light free air
Give heart unbound give pure knowledge
O the Almighty
Give heavenly beauty in the body
Give always peace in the home
Give sacred love devotion goodness welfare
O the Almighty
So that we must not accept charity
O the Almighty.
(Ganer Dali, Kazi Nazrul Islam)

Exercise

1. Write the Veda Mantra from your textbook.
2. Write a Mantra from Upanishad.
3. Write a Sloka form Shrimadbhagabatgita.
4. Write a Sloka from Shrishrichandi.
5. Write a prayer poem from your text book.
Gods, Goddesses and Puja (Worship)

We know that Ishwara is one. He is second to none. But His power is infinitive. Ishwara is formless, although He can assume any form. Gods and goddesses are manifestations of Ishwara in corporeal shapes. They are symbols of various powers of Ishwara.

There are many gods and goddesses. For example, Indra, Agni, Shiva, Durga, Kali, Lakshmi, Saraswati etc. They are mentioned in the Vedas and Purana. They are also mentioned in other Hindu religious scriptures. The form and qualities of gods and goddesses are varied. We worship them. We worship Ishwara by worshipping gods and goddesses.

What is meant by puja or worship? We use leaves of wood apple, durba or grass, flowers, fruits and water to worship gods and goddesses. We clean ourselves and sit on an asan (holy seat) to worship. During worship we have to remember deities in holy mind. We also recite mantras or hymns. After worship we salute the deities. The gods and goddesses are satisfied if they are worshipped. We pray to them and they fulfil our prayer.

The murtis or images of gods and goddess are kept at temples or at our homes. We offer different pujas to gods and goddesses. Many deities are worshipped everyday; for example goddess Lakshmi. There is an asan (holy seat) of Lakshmi in every Hindu family. Lakshmi is worshipped everyday.
Some deities are described below:

**Brahma:** Brahma is an expression of Ishwara. He is the god of creation. Creation is His function. He has created every thing of this universe. Brahma has four hands and four faces. His two left hands hold a komondolu and a ghee-pot His two right hands hold spoons to pour ghee and akshma-mala (rosary beads). The colour of Brahma's body is fair and red. Swan is his carriage. Red Lotus is his seat.

There is no fixed date for 'Brahma's worship. He is worshipped on the day he descends on this earth. This day is fixed by counting tithi or lunar day and moment. Brahma loves red flowers. This is why red flowers are offered during his worship.
**Vishnu**: Vishnu is an expression of Ishwara. Ishwara rears everything in the guise of Vishnu. Vishnu is the protector. He rears and protects everything of this universe.

Vishnu has four hands. His four hands hold shankha (conch), chakra (wheel), goda (mallet) and padma (lotus). The two upper right hands hold wheels and left hand shankha. The lower left hand holds a goda (mallet) and right hand a lotus. The colour of Vishnu's body resembles moon-light. Vishnu's carriage is a Garurh bird.

We remember the name of Vishnu before we worship a god or goddess. There is no fixed date for Vishnu's worship. He can be worshipped on any day. Vishnu is fond of tulsi leaves. So he cannot be worshipped without tulsi leaves. The worshippers of Vishnu are known as Vaishnav.

![Vishnu](image)
Shiva: The expression Ishwara that destroys is called Shiva. Shiva is the destroyer. He destroys for a better creation. Shiva destroys the ugly. The body of Shiva is snow-white. His hair is matted. There is a curved moon on his forehead. His hands hold a domorou, a horn, and a trident. Shiva wears tiger's skin. Bull is his carriage.

Shiva can be worshipped any time. However, there is a special moment or tithi for Shiva's worship. It is the fourteenth night of the black moon of the month of Falgun. This tithi is called Shiva Chaturdashi. Shiva worshippers are called Shaivas. Shiva is satisfied with a little offering. You can worship Shiva with a single leaf of wood-apple. You have to make Shiva pronam.
reciting maatras (to salute lying on earth) after worshipping the god.

**Salutation Mantras of Shiva:**
Nomo shivaye shantaye karontroyhetobe.
Nibedoyami hatmanong tong gotii promeswaro.

**Meaning:** For three reasons (Creation, Balance and Destruction) we salute gentle Shiva. O the Absolute Ishwara, you are the motion. I surrender myself to you.

**Durga:** Durga is the goddess of power. Durga is the united expression of Ishwara. She has many names; for example, Mahamaya, ;Bhagawati, Chandi etc. She is called Durga since she killed a demon called 'Durgam'. She destroys 'durgati' or misfortune. This is another reason for naming her as Durga.

The colour of Durga's body is deep yellow like flower 'Atasi'. Her face is as beautiful as full moon. She has three eyes. So she is called trinoyona or the three-eyed. Her one eye is in the centre of her forehead. She has a curved moon on one side of her head. She has ten hands. So she is also called Dashbhuja or ten-handed. She has ten weapons in ten hands. She fights with all her weapons. She destroys what is ominous. She nourishes the good ones.

Durga killed Mahishasur. So she is also named as Mahishmardini. She killed many more demons. Many more about Durga are described in our holy book Chandi. Chandipath or recitation from Chandi is done during Durga puja or Durga's worship.
Durga puja is usually held during the autumn 'Sharat'. So it is known as Sharadiya puja. It is also performed in the spring. Then it is called Basanti (springtime) puja. However, Sharadiya puja is mostly known as Durga puja. Durga puja is the foremost religious festival of the Hindu community.

Durga is also known as all-benefactress. She is the doer of all good. She grants anything prayed to her. All dangers are removed if the name of Durga is remembered. At the outset of any journey, one has to utter the words ‘Durga, Durga’.
**Saraswati:** Saraswati is the goddess of knowledge. She is the wisdom of Ishwara. Her colour is white. Her clothes and ornaments are also white. White-lotus is her asan or seat. She has two hands. One hand holds a book and the other a veena or a kind of lute. She is called Veenapani for holding a veena (lute) in her hand. White swan is her carriage.

Saraswati puja is done on the fifth lunar day of Shuklapakkha of the month of Magh. This tithi is called Sripanchami Saraswati puja is meant for learners. It is observed in educational institutions with pomp and grandeur. We shall worship Saraswati for acquiring knowledge. We shall meditate Saraswati before we start our study. We shall salute her.
Salutation Mantras of Saraswati:

Saraswati mahabhage bidaye komollochane Biswarupe biswalakshmi bidyang dehi nomohastu te.

Meaning: O noble-hearted Saraswati, goddess of wisdom, lotus-eyed, universe-like, big-eyed, give me knowledge, I salute you.

Exercise

1. Answer the following questions:
   (a) Whatjao gods and goddesses mean? Describe.
   (b) Write the names of some gods and goddesses. Where can we find the story of gods and goddesses?
   (c) What is worship? Describe.
   (d) Describe Brahma.
   (e) Describe Vishnu.
   (f) Describe the salutation mantra of Shiva with simple meaning.
   (g) Describe goddess Durga.
   (h) Describe goddess Saraswati.

2. Answer in one word:
   (a) What deity is Brahma?
   (b) How many faces does Brahma have?
   (c) What is the tithi of Shiva's worship?
   (d) When is Durga Puja held?
   (e) What goddess is Saraswati?
   (f) What is the carriage of Saraswati?
3. Fill in the blanks:
(a) Gods and goddess are manifestations of Ishwara in ______________ ______________.
(b) Ishwara nourishes everything in the guise of _____________.
(c) Brahma is the god of _____________.
(d) _________ is the united expression of all powers.
(e) Durga is the___________expression of Ishwara.
(f) Saraswati is the goddess of___________.

4. Match the words from the right side with the words in the left:

(a) Ishwara is one and powers of Ishwara
(b) Gods and goddesses called Shaiva
(c) Gods and goddesses are second to none
(d) During Durga puja are many in number
(e) Saraswati is trinoyana (three-eyed)
(f) White swan is recitation from Chandi is done
(g) Shiva worshippers are Saraswati's carriage,
(h) Durga is called goddess of knowledge

5. Put a tick mark (√) on the correct answer:

(a) Everything on this earth is created by –
   (1) Vishnu    (2) Shiva
   (3) Brahma    (4) Ganesh

(b) Brahma loves -
   (1) red flowers (2) white flowers
   (3) blue flower (4), pink flowers
(c) Vishnu's carriage is –
   (1) an owl       (2) a garurh bird
   (3) a peacock    (4) a white swan
(d) The worshipers of Vishnu are known as –
   (1) Vaishnav     (2) Shafva
   (3) Shakta      (4) Brahma
(e) Durga has –
   (1) five hands  (2) seven hands
   (3) eight hands (4) ten hands
Temples and Pilgrimages

A temple is the abode of deities. The idols of gods and goddesses are placed there. So, a temple is a dwelling place of gods and goddesses who are worshipped there by their devotees.

The temples are named after gods and goddesses like the ‘temple of Shiva’, ‘temple of Kali’, ‘temple of Durga’, ‘temple of Krishna’, ‘temple of Vishnu’ etc. The idol of Shiva is placed in the temple of Shiva, the idol of Kali in the temple of Kali, the idol of Krishna in the temple of Krishna and the idol of Durga in the temple of Durga. Idols of various gods and goddesses are kept in different temples.

Gods and goddesses are different manifestations of different powers or qualities of a single Ishwara.

We worship different gods and goddesses. Among them the main are Vishnu, Durga, Kali, Shiva, Lakshmi, Saraswati etc. There are temples of gods and goddesses at different places of Bangladesh and India. There are also temples in Nepal, Srilanka and Pakistan. Other countries like America, England also have temples of gods and goddesses.

The temple is a sacred place. When we go to the temple we feel holiness to our body and mind. Followers visit temples to see gods and goddesses. They worship there. They show their devotion to gods and goddesses. They say their prayers to their deities.
So, everyone goes to temples and pays his visits to the gods and goddesses. A temple is a place of religious activities. It is also a place of pilgrimage.

There are many large temples in Bangladesh and India. For example, Dhakeshwari temple of Dhaka, Kantaji temple of Dinajpur, temple of Kali at Kalighat of Calcutta, temple of Kali of Dhakhineshwar, Jagannath temple of Puri etc.

Some information about a few famous temples is given below:

**Dhakeshwari Temple**

Many temples are situated in Dhaka. Dhakeshwari Temple is the most important of all. Statue of goddess Durga is found here. This idol of Durga is known as goddess Dhakeshwari. Prayers take place here every morning, noon and evening. There are some Shiva temples close to its campus.

Dhakeshwari Temple is a pilgrimage of the Hindus. Every year Durga puja, Shyama puja, Saraswati puja etc. take place here. People from different corners, assemble here. They come to offer worship and visit the idols. On Pahela Baishakh people come to worship in this temple. New Year's fair marking the first day of Bangla month is celebrated here.

**Kantaji Temple**

Kantaji Temple is situated in Dinajpur, King Prannath started building this temple. His son Romanath finished the work in 1752 AD. The temple was dedicated to Rukshminikanta or Kantaji. Rukshminikanta is another name of Shrikrishna.
The statue of Shrikrishna is preserved in the temple. This temple is very attractive. Many stories of the ancient period are drawn on the wall of the temple; for example the story of the battle between Rama and Ravana, the story of the battle of Kurukshakhetra etc. There are many illustrations of Krishna-leela or Krishna’s amusement. These pictures are drawn in teitaeotta. The temple is famous for these works of burnt clay. People from home and abroad come to visit the temple. Devotees worship here everyday.

**Dakkshmeshwar Temple**

Temple of Kali at Dakkshineshwar is situated near Calcutta. The temple is located across the river Ganges. In the temple there is the beautiful statue of the goddess Kali. Here the goddess Kali is called 'Bhabotarini Ma Kali'. There are twelve temples of Lord Shiva in its campus. The temple of Radhakanto is also situated here. Shriramkrishna was the devotee of Dakkshineshwar's temple of Kali. Queen Rashmoni was the founder of this temple. Worship is performed here everyday. Everyday many people pay visit to this house of deities.

**Pilgrimage**

Pilgrimage is a sacred place. The water, soil and all other things of pilgrimages are sacred. Mind becomes pure as we visit these places. Mind finds pious. We can get rid of all our sins and achieve virtue. Mind becomes peace here. We get rid of jealousy. Pilgrimages are the best places for religious activities.
Pilgrimages are the places of the Munis and saints for meditation. Pious people want to live in pilgrimages.

By worship we can achieve virtues. By act of giving we can also achieve virtues. We can achieve all kinds of virtues by visiting pilgrimages. It gives us heavenly happiness.

There are many pilgrimages in India and Bangladesh. Many people come to visit these sacred places. Such as Goya, Kashi, Mathura, Vrindaban, Haridwar, Nabadwip, Badrinath, Chandranath, Langalbandh etc.

Some pilgrimages are described here:

Goya

Goya is situated on the bank of the river Falgu. It is a famous pilgrimage where Gayasur gave out his sacred body for the jagga or sacrifice of gods. There is the temple of Vishnu in Goya. The dead ones are redeemed if sacrifices are offered at Vishnu's altar. He never takes a rebirth. Sacrifices are offered at Goya for late parents and predecessors. To offer 'pinda' or sacrifice in Goya is a sacred duty of a son.

Kashi

Kashi is situated in Utter Pradesh of India. The other name of Kashi is Baranasi. The temple of Shiva and Annapurna are famous. Many pious people come to visit this pilgrimage.
Puri

Puri is situated in Orissa of India. The other name of Puri is Srikhetra. The temple of god Jagannath of Puri is famous. It is situated beside the Bay of Bengal. This temple has statues of Jagannath, Suvadra and Balaram. It is a virtuous act to visit the statues. Three idols are put together in the chariot. It is said in the scripture, "Rahae tu bamanag drishta punarjanma na bidatae". It 'means, if one sees Baman Jagannath in the chariot he will never take a rebirth.

The procession of the chariot or 'Rathajatra' is held in the Bangla month of Ashar. The 'Rathajatra' of puri is world famous. People of many countries come to join the fair and 'Rathajatra'. We should visit Puri if we get a chance and pay a visit to the Jagannath temple there.

Mathura and Vrindavan

Mathura is in the state of Uttar Pradesh of India. It is a famous pilgrimage. It is the birthplace of Shrikrishna. The temple of Shrikrishna is .situated here. Vrindavan is near Mathura. Shrikrishna passed his boyhood in Vrindavan. He did lots of miracles in Vrindavan and Mathura. Shrikrishna killed king Kansha of Mathura, Kangsha was. a tyrant. Peace prevailed after Kansha's death in Mathura. There are many signs of Krishna's Leelas in Mathura and Vrindavan. These two pilgrimages are famous to the Vaishnabs.
**Nabadwip**

Nabadwip is situated beside the river Ganges of West Bengal of India. It is a holy place. The name of Shrichaitanya is related to Nabadwip. Lot of temples are situated here. Among them the temple of Gourango Mahaprabhu is the main. The golden statue of Gaurango is placed here. Many pious people come here everyday.

**Chandranath**

Chandranath is a famous pilgrimage in Bangladesh. It is situated in Sitakunda under Chittagong district. The temple is on top of a mountain. It is also called as Chandranath Dham. The name of the mountain is called Chanranath following the name of Chandranath. Chandranath is another name of Shiva.

A big fair takes place in the lunar day called Shivachaturdashi. Many people come to the fair from home and abroad. The natural scenery of Chandarriath is very beautiful. We should pay a visit to Chandranath if we get a chance.

**Langalbandh**

Langalbandh is one of the famous pilgrimages of Bangladesh. It is situated in Narayangonj district. It stands on the bank of the
old Brahmaputra. It is one of the main pilgrimages of the country. In ancient period Parshurama got rid of his sin by taking a holy bath here. Parshurama brought the holy water of Brahmakunda to the plain land in the wake of his plough. He did it for remission of sins of all concerned. It is said that his plough stopped here. This is how this place came to be known as Langalband.

Holy baths take place here on the Shukla Ashtomy or the eighth day of bright fortnight of the month of Chaitrya. This bath is called 'ashtami snan'. By taking a bath people can get rid of sins. People from home and abroad come here for holy baths.

There are many temples in Langalbandh. There are statutes of various gods and goddesses in the temples. Worship is performed in these temples everyday.
Exercise

1. Answer the following questions:
   (a) What is a temple?
   (b) Why do the devotees go to temples?
   (c) Describe the Dhakeshwari Temple.
   (d) What is a pilgrimage? Describe.
   (e) Where and for whom is 'pinda' offered?
   (f) Describe Pun.
   (g) Describe Langalbandh.

2. Answer in brief:
   (a) How do we name a temple?
   (b) What is a temple?
   (c) What is the idol name of the kept in Dhakeshwari Temple?
   (d) Where is the Kantaji Temple situated?
   (e) What is the name of the Ma Kali of Dakshineshwar temple?
   (f) What is the other name of Kashi?
   (g) When does Rathajatra take place?
   (h) What is the birthplace of Shrikrishna?
   (i) Which temple is the most famous in Nabadwip?

3. Fill in the blanks:
   (a) A temple is the __________ place of deities.
   (b) It gives a feeling of __________ to our body and mind.
   (c) Dhakeshwari Temple is a pilgrimage of the __________.
   (d) __________ is located across the river Ganges.
   (e) Rathaetu___________ drishta punarjanma na bidatae.
   (f) The name of ____________ is related to Nabadwip.
   (g) _____ is situated in Sitakunda under Chittagong district.
   (h) Langalbandh is one of the famous pilgrimages of _____.
4. Match the words from the right side with the words in the left:

(a) Temple is a
(b) In Dhakeshwari temple there is an
(c) The other name of Kashi is
(d) To offer 'pinda' in Goya is the
(e) One of the holy pilgrimages of Bangladesh is
   Baranasi
duty of a son
idol of Durga
holy place

5. Put a tick mark (√) on the correct answer:

(a) Whose pilgrimage is the Dhakeshwari temple?
   (1) Hindus (2) Muslims
   (3) Christians (4) Buddhists

(b) Where does the pious people like to stay?
   (1) at home (2) in the forest
   (3) in pilgrimages (4) in the city

(c) In Goya there is-
   (1) the temple of Durga (2) the temple of Kali
   (3) the temple of Shiva (4) the temple of Vishnu

(d) Shrikrishna Killed-
   (1) Vali (3) Kansha
   (1) Delhi (3) Puri

(e) Near Mathura there is-
   (2) Ravana (4) Duryadhana
   (2) Nabadwip (4) Vrindaban

(f) Langalbandh is situated on the bank of -
   (1) toe river Brahmaputra (2) the river Meghna
   (3) the river Padma (4) the river Jamuna
Afterworld and Rebirth

Afterworld

We are born on this beautiful earth. We also die on this very earth. We live for sometime between our birth and death. Our body is destroyed after death. But everything does not come to an end. We have to go to another world after death. That world is called afterworld. All of us have to do much work on this earth. Many people do good works. And many do bad works. Good works bring virtues. And bad works bring sins. Men get heavenly happiness from their virtues. And men suffer seriously for their sins.

Rebirth

A major characteristic of Hindu community is that they believe in rebirth. Rebirth means to take a birth again. We believe that death comes after birth. And there is rebirth after death. Our death is the death of the body. Soul never dies. Ishwara lives as a soul inside men. So there is no death to soul. Men exist as long as soul lives in the body. Soul neither destroys nor develops.

We wear clothes on our body. After sometime our clothes wither out. Then we leave out the torn clothes and wear new ones. Our body also withers like clothes. Soul leaves out a body which has withered away. Then it accepts a new body. This is how a soul changes its abode again and again.
Bhagaban Shrikrishna says in Shrimadbhagabatgita:
Basangsi jeernani jatha bihaye
Noboni grihanti noroporani
Totha sharirani bihaye jeerna
Nonyani sangjati nobani dehi.

– Men wear new clothes leaving out torn ones. Likewise the soul accepts a new body leaving out the dead one.

We are born again and again to reap the harvest of our deeds. We win heaven for our good work. We go are to hell for our misdeeds.

He, who did good works in previous birth, enjoys happiness in the next birth. He, who did misdeeds, suffers. At the end of reaping all the harvests of all deeds and misdeeds, men are not born again. Then men are redeemed for ever. Redemption means being one with Ishwara. Harvesting of deeds comes to an end in the meditation of Ishwara.

We do not know the story of previous births. But some people can tell about previous births. Those who can tell about the previous births are called Jatiswar. There are many Jatiswars mentioned in the holy scriptures.

Kaurava's mother Gandhari was a Jatiswara in her previous birth. She could tell the story of fifty previous births. King Bharata was also a Jatiswar. He went to forest giving his kingdom to his sons at his old age. He meditated there. After his meditation he was named as Bharata Muni. Some stories told about Bharata's rebirth are given below:
Bharata used to rear a fawn. He loved it very much. He was always engrossed in the thought of this fawn. Even he forgot Ishwara at the thought of this animal.

Many days went on. Once the moment of Bharata’s death arrived. He died thinking of the young deer. He did not remember Bhagaban at the time of his death. He remembered the deer. So he took his rebirth as a deer. Men are reborn as one, whom they remembered at the time of their previous death.
King Bharata became a deer. But he did not forget anything about his previous birth. He was very unhappy as a deer. He could understand everything. He thought of the deer at the time of his death. So he met this consequence. Then he used to live in close association with sages and saints. There he listened to many holy words. Then there arrived the time of his death. He left out the deer's body in the water of pilgrimage. Then he was born again. He earned much virtue listening to scriptures. He was then born in the house of a Brahmin. This time, too, he did not forget his previous births. He started meditating for redemption. In the long run he was redeemed. So he took no more rebirth.

**Exercise**

1. **Answer the following questions:**
   (a) Explain the sloka of Gita on rebirth with meaning.
   (b) Discuss the story of Bharata's rebirth in brief.
   (c) Explain what 'Rebirth' means.

2. **Answer in brief:**
   (a) What does afterworld mean?
   (b) What is the result of sin?
   (c) Why do we/take birth again and again?
   (d) What is the meaning of remembering previous births? 
      Mention two names of those who could remember previous births?
3. **Fill in the blanks:**
   (a) Our body is ______ after death.
   (b) ______ never dies.
   (c) Soul ______ a body which has withered away.
   (d) We win ______ for our good work.
   (e) Redemption means being one with ______.

4. **Match the words from the right side with the words in the left:**
   (a) Good work brings ______
   (b) Bad work brings ______
   (c) Soul does not ______
   (d) King Bharata could ______
   (e) In the long run Bharata ______

   | (a) Good work brings | sin |
   | (b) Bad work brings | remember previous births |
   | (c) Soul does not | virtue |
   | (d) King Bharata could | was redeemed |
   | (e) In the long run Bharata | destroy |

5. **Put a tick mark (√) on the correct answer:**
   (a) Rebirth means -
      (1) to take birth again (2) to go back to Ishwara
      (3) to die (4) to get free
   (b) **Soul Lives inside men as**-
      (1) parents (2) the sun
      (2) the moon (4) Ishwara
   (c) **Harvesting of deeds comes to an end in** -
      (1) serving human being (2) the meditation of Ishwara
      (3) worshipping guru (4) serving parents
   (d) **Gandhari was**-
      (1) mother of Pandavas (2) mother of Jadava
      (3) mother of Kauravas (4) mother of Rama
   (e) **Bharata used to rear a**-
      (1) kid (2) baby lion
      (3) fawn (4) Cub
We know we have many holy books of religion. The Vedas is our main holy book of religion. Upanishad, Puranas and Upapuranas are other religious books. There are 18 volumes of Purana. Similarly, there are 18 volumes of Upapurana. The story of creation and destruction is told in the Puranas and Upapuranas. There are stories of gods, goddess, sages and saints. We are benefited by knowing about religious scriptures.

The Ramayana and the Mahabharata are two Holy Books of ours. Every Hindu has a copy of the Ramayana and the Mahabharata at his home. The stories of these two books are very attractive. We enjoy reading and listening to these stories. We can earn virtue both by reading and listening to these stories. The original Ramayana and Mahabharata were written in Sanskrit. Valmiki Muni wrote the Ramayana. Maharshi Vyasa wrote the Mahabharata. Later the Ramayana and the Mahabharata were translated into Bangla. Kirtibash's Ramayana in Bangla is very famous. Kashiram's Bangla Mahabharata is wellknown.

The Ramayana

The Ramayana is the story of Rama. It is called the Ramayana because it is based on the character of Rama. The word ‘Avon’
means character. The story of the Ramayana is divided into seven sections. Each of the sections is called a Kanda or an event. There are seven events in the Ramayana. They are Adi Kanda, Ayodhya Kanda, Aranya Kanda, Kishkinda Kanda, Sundara Kanda, Yuddha Kanda and Uttara Kanda.

Now we are going to know about the story of the Ramayana. We will know the first four events elaborately and the other three in brief.

**The Early Event (Adi Kanda)**

Long ago in Ayodhya there was a king named Dasharatha. Dasharatha had three queens and four sons. The names of the three queens were Kausalya, Kaikeyi and Sumitra. Rama, Lakshmana, Bharata and Shatrughna were his sons. Lakshmana and Shatrughna were twins. Rama was the eldest of all four brothers.

All four of them were very handsome. Everyone loved them. They were good in studies, sports and the art of using weapons. As they were prince they had to learn lot of things. When they finished their learning, the king Dasharatha started to think about their marriage.

One day Viswamitra came to the royal court of Dasharatha. Viswamitra was a great saint. He wanted Rama and Lakshmana from Dasharatha. In Viswamitra's Tapoban there were disturbances created by Rakshas (demons). They disturbed in religious act. They had been disturbing his sacrifices. For this
reason Viswamitra came to take Rama and Lakshmana with him. Rama and Lakshmana would fight against the demons. They would kill the demons and restore peace in Tapoban. Dasharatha first did not want to send Rama and Lakshmana for this purpose, because he was afraid that they could have been hurt in the battle against the Rakshas. But he feared the saint much more. If the saint Viswamitra curses then it can destroy everything. So he decided to send Rama and Lakshmana with Viswamitra.

Viswamitra, Rama and Lakshmana were going through the deep forest. All on a sudden a Rakshas named Tarka attacked them. She was very fearful to look at. Her screaming was frightening. But Rama and Lakshmana were not scared. Rama shot an arrow and killed Tarka.

At last they reached Tapoban. Viswamitra started worshipping. Rama and Lakshmana kept watching. The Rakshas came and began to disturb. But in vain they could not manage to beocme successful. Many demons were killed by Rama and Lakshmana. Those who survived ran away. Ther was no fear of the Rakshas in the Tapoban. Viswamitra was happy with Rama and Lakshmana’s heroism.

At that time Mithila was ruled by the king named Janaka. Viswamitra took Rama and Lakshmana to Mithila. Janaka had a daughter named Sita. Viswamitra wished that Rama and Sita should get married. But there was a condition to marry Sita. Janaka had a big bow named ‘harodhanu’. Shiva's other name is
'Haro'. Shiva gave this bow to Janaka. For this reason the bow is called harodhanu. The condition was that Sita would be married to the man who could break the mighty bow of god Shiva which had been kept at Janaka's court. Many kings tried but could not break the bow. Many of them could not even raise the bow. Rama broke the harodhanu. The marriage between Rama and Sita was settled.

The news reached Ayodhya. Dasharatha came, along with his two sons named Bharata and Shatrughna. Janaka had another daughter named Urmila. Kushadhaj was Janaka's brother and he had two daughters as well. Their name was Mandavi and Shrutakirti. It was decided that not only Rama and Sita will get married but also other sons would get married. Rama and Sita, Lakshmana and Urmila, Bharata and Mandavi, Shatrughna and Shrutakirti would get married to each other. Janaka, Dassharatha and everyone were very happy. Dasharatha went back to Ayodhya with his sons and daughter-in-laws.

**The Ayodhya Event (Kanda):**

In Ayodhya there were lot of celebrations. Time flew away in joy. Dasharatha became old. He wanted Ramachandra to become the crown Prince. As Rama was the eldest son he should become the crown Prince. Moreover, Rama was a hero. Rama was intelligent and modest. All his subjects loved him. They were very happy to hear King announcement. Again the whole city was in festive mood.
But all on a sudden this celebration stopped. Kaikeyi, Bharata's mother had a maid named Manthara. She gave evil counsel to Kaikeyi. Once Dasharatha granted Kaikeyi's two boons. It means that he wanted to fill-fill twp of her wishes. Now Manthara asked Kaikeyi to demand the fulfilment of the two boons. She required him, first, to appoint her son Bharata as king and second, to exile Rama to the forest for fourteen years.

Kaikeyi asked for the two boons to Dasharatha. Listening to Kaikeyi, Dasharatha was heart-broken. He fell on the ground. He knew that if he did not give the boons he would break his promise. This is an irreligious act. To keep promise is an act of religion.

Rama came to know everything. He immediately agreed to whatever Kaikeyi wanted and to keep his father's promise. So he went to the forest. His wife Sita and his younger brother Lakshmana also went with Rama. Dasharatha was not able to bear this sorrow. Soon after, he died.

At that time Bharata was staying at his maternal uncle's house. Hearing the news he returned to Ayodhya. He heard everything and became furious with his mother. But he had nothing to do. He headed for the forest to bring back Rama. But Rama did not return to Ayodhya. Bharata returned to the kingdom with Rama's sandals. He placed Rama's sandals on the throne of Ayodhya. He sat next to it and thus ruled the kingdom.
The Forest Event (Aranya Kanda)

Rama, Sita and Lakshmana were living in the forest. They were moving from one forest to another. Different kinds of fruits of the forest were their main food. There were ashrams or hermitages of sages and saints in the forest. They went there and stayed for sometime and then moved to another place. Lot of dangers and fear of ferocious animals were there. Most of all there was the fear of demons. They used to fight with the demons. Many demons died in the hands of Rama and Lakshmana. Once they reached Dandaka.

There was a place named Panchabati in Dandaka. Panchabati was a very beautiful place. The Godabari river passed nearby. Various kinds of trees and birds were there. Here they met a large bird. Its name was Jatayu. It was a firend of Jatayu.

Rama and Lakshmana made house of leaves in Panchabati. They collected fruits from the forest. Sita cooked food for them. She decorated the house they lived in. They passed their days in peace.

One day when three of them were sitting, a beautiful woman came there. She was actually a demoness in disguise of a beautiful woman. She introduced her as Surpe kha, sister of the king Ravana. She proposed to marry Rama. Rama did not respond. He said that he was married. Then she approached Lakshmana. Lakshmana too refused. Surpanakha became very angry. However, Lakshmana cut Surpanakha's nose and ears.

Surpanakha was Ravana's sister. So, she had many demon guards of her own. They attacked Rama and Lakshmana. All demons were killed in the battle.
Surpanakha flew back to Lanka and told Ravana the incident at Panchabati. She wept a lot. She wanted a revenge from her elder brother. She informed Ravana that Rama had a beautiful wife. He should bring her and make her queen and that will be the revenge.

Ravana thought of taking revenge. He called the demon Maricha. Maricha can make many illusions. He can take different forms. He discussed with Maricha and decided what to do. After that both of them went to Panchabati.

That Rama, Lakshmana and Sita were sitting at the door of their hut. Suddenly they saw a beautiful deer. It was golden in colour. Actually it was Maricha in disguise of that deer.
Sita saw the deer. Sita said to Rama, "I want to have it." So, Rama went after the deer. Following the deer Rama went far away. Then Rama shot an arrow. The deer died. Actually Maricha died in the guise of that deer. But before dying it shouted in the voice of Rama "Help, help." It was exactly like the voice of Rama. Sita and Lakshmana heard the voice. Sita being worried asked Lakshmana to help Rama. But Lakshmana could not believe that Rama was really in a trouble as he was a great hero. It must be an illusion created by some demon. But Sita did not want to listen. So, Lakshmana went to look for Rama.

Sita was alone in the hut. She was eagerly waiting for Rama. Ravana was waiting for this chance. Ravana approached the hermitage in the guise of ascetic and asked Sita to give him some alms. Sita stepped out to give the old man some alms. At this moment Ravana grabbed Sita and fled in his airborne vehicle on the way to Lanka.

Sita was shouting "help, help." She called Rama and Lakshmana and cried. Jatayu, seeing them fly, attempted to save Sita. But Ravana engaged Jatayu in a combat and chopped off his wings.

On returning to the hermitage, Rama and Lakshmana found it empty and anxiously began a search. But they could not find Sita. So, they started crying. From Jatayu, whom they found lying mortally wounded, Rama and Lakshmana learnt of Sita's fate and they learned which way Ravana took Sita. Jatayu died. Rama and Lakshmana burnt his body. Then they went out looking for Sita.
The Kishkinda Event (Kanda)

As they were looking for Sita, they came to Rishyamuk mountain. There they found some monkeys sitting. Sugriva was their leader. His two friends were Hanuman and Jambuban. Sugriva was the brother of the king Vali of Kishkinda. Vali deposed Sugriva for a cause. So, Sugriva did not have a kingdom and he had no wife. He stayed on the mountain Rishyamuk.

Rama introduced himself to Sugriva and said about his miseries. Then Sugriva said, “Ravana's chariot flew over our head. A woman was crying while sitting into the chariot. She had dropped from the chariot some of her ornaments.”

Sugriva gave those to them. Rama and Lakshmana could recognise Sita's ornaments. They started crying again. Sugriva consoled them. He said he had many monkey soilders. He would rescue Sita.

Rama heard the sad story of Sugriva. Rama agreed to defeat Vali and make Sugriva the king of Kishkinda. Rama and Sugriva became friends.

Sugriva went to Kishkinda with Rama and Lakshmana. Then he called Vali. Sugriva and Vali had a terrible fight. Rama shot an arrow from his bow and killed Vali.

Sugriva regained his kingdom. "Sugriva and Rama sent the monkey soldiers in various direptions in search of Sita. In one team of the monkey soilders there were Hanuman and Jambuban."
The son of Vali, Angad was their leader. Rama realized that Hanuman was intelligent and strong. He gave him his ring.

Angad's army went to the south. One day they met an ancient vulture, Sampati, who was the brother of the Jatayu. He was soon able to spot Sita in the southern direction. There was the island Lanka. Ravana was the king of Lanka.

Hanuman went with Angada as his general. When they reached deep south, they found a great ocean stretching between them and the land of Lanka. They could find no means to cross the ocean. They saw a mountain in distance. The mountain was called Mahendra. Its peak touched the sky. Hanuman said, "I would climb the mountain. Then I would jump from there."
The Beautiful Event (Sundara Kanda)

Hanuman leaped the vast expanse of water and reached Lanka. He discovered Sita in the Asoka grove. Hanuman destroyed groves of Lanka. He burnt Lanka. Many demons died. Then he jumped again and reached Rama. He gave Rama all the information about Sita.

The War Event (Yuddha Kanda)

Rama got the information of Sita, but the problem was how everyone would cross the ocean. They became thoughtful. Rama thought that as long as the ocean was not bridged, it was impossible for anyone to cross the ocean. But Hanuman crossed it. So, they built a bridge on the ocean. Rama and Lakshmana along with the monkey soldiers crossed the bridge and reached Lanka. Vibishana, Ravana's brother, allied with Rama. Ravana died in the war. Vibishana became the king of Lanka. Rama and Sita came back to Ayodhya. Rama became the king of Ayodhya.

The Later Event (Uttara Kanda)

Ayodhya was prosperous, the people were happy, and for a time all went well. But a terrible thing then happened. To make the subject happy Rama sent Sita to exile in the forest. Sita was pregnant then.
Sita lived in the hermitage of sage Valmiki, where she gave birth to twin sons, Lava and Kush.

Kush and Lava grew in the forest. After a long time Rama and his sons came to know one other. Sita came back to Ayodhya. But soon Sita was hurt by Rama's word. She did not want to live on the earth. She appealed to the earth to open its bosom and take her into it. The earth opened, a throne made of gold appeared, took Sita and conveyed her to the realms of eternal happiness. People became very sorry.

Exercise

1. **Answer the following questions:**
   (a) Write the story of Ramayana in brief.
   (b) What do you know about the Adi Kanda of the Ramayana Describe.
   (c) Write the story of Ayodhya Kanda of the Ramayana in brief.
   (d) Write the story of Aranya Kanda of the Ramayana in brief.
   (e) Why did Lakshmana cut the nose and ears of Surparnaka? Explain.
   (f) Write the story of Kishkinda Kanda of the Ramayana in brief.

2. **Answer in brief:**
   (a) How many Kandas are there in the Ramayana? What are the names of the Kandas?
   (b) What is the cause of Rama's going to the forest?
(c) What was the condition of Sita's marriage?
(d) Why did Viswamitra take Rama and Lakshmana to his Tapoban?
(e) What was the conversation between Sugriva and Rama?

3. Fill in the blanks:

(a) Every Hindu family has the Ramayana and __ in their family.
(b) One day ______came to the royal court of Dasharatha.
(c) Shiva's other name is ________.
(d) As Rama was the eldest son he should become the ______
(e) Rama ______ after the deer.
(f) Through Jatayu, ______ learnt of Sita's fate.
(g) Sugriva ________ his kingdom.
(h) Sugriva dispatched his monkey army at the head.

4. Match the words from the right side with the words in the left:

(a) Kaikeyi was given ill advice by ______
(b) Rama and Sita's sons were called ______
(c) Vali’s son's name was ______
(d) The king of Kishkinda was ______
(e) Upanishada ______
(f) Purana consists of ______
(g) The king of Lanka was ______

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| Angada| Ravana| Kush and Lava| 18 books| Vali| is a religious book| }
5. Put a tick mark (√) on the correct answer:

(a) The Ramayana was written in sanskrit by -
   (1) Valmiki   (2) Vyasa
   (3) Krittibas   (4) Viswamitra

(b) Son of Kaikeye was -
   (1) Lakshmana   (2) Bharata
   (3) Shatrughna   (4) Rama

(c) The wife of Lakshmana was -
   (1) Shrutakirti   (2) Prabiila
   (3) Urmila   (4) Mandavi

(d) Where did Rama and Lakshmana make their hut in Dandaka?
   (1) beside the Ganges   (2) on Rishymuk
   (3) in the forest Madhavi   (4) in Panchabati

(e) Who broke the Harodhaou?
   (1) Rama   (2) Lakshmana
   (3) Bharata   (4) Viswamitra

(f) Who was on the side of Rama in the war of Lanka?
   (1) Sampati   (3) Vibhishana
   (2) Angada   (4) Meghanad
The Mahabharata

The words of the Mahabharata are like nectar, Kashiram Das narrates the story and the pious ones listen.

We have heard and read this for a long time. Yet we like to hear and read this again and again. The reading of the Mahabharata is always enjoyable. Kashiram Das first wrote the Mahabharata in Bangla. The Mahabharata is found in every Hindu family. We know that the original Mahabharata is written in Sanskrit. Vyasa deva wrote it. It is based on the story of the Kurus and the Pandavas. The work is divided into 18 parvas.


We have learnt about the story of the Mahabharata in class three. Here we will know the first eight parvas in details.

Adi-parva:

Long ago there ruled a king of Kuru named, Santanu, the king of Hastinapura. He was married to Ganga. They had a son named Devarata. After Devarata's birth she left him.

Santanu got married again. Devarata was a young man then. He was a great warrior. Everyone knew about his heroic deeds.
Satyavati was the second wife of Santanu. But there was a condition of Satyavati's marriage: Satyavati's son would be a king someday. Devarata agreed to this condition. Not only this one, Devarata vowed that he would never get married. Devarata received the name Bhishma because of this terrible resolve. He is well known in the Mahabharata by the name Bhishma.

Santanu and Satyavati had two sons named Chitrangada and Bichitrabirja. Chitrangada died in a war. Bichitrabirjo became the king. Bichitrabirjo got married to Kashiraj's two daughters Ambika and Ambalika. Dhritarashtra was Ambika's son and Pandu was Ambalika's son. Dhritarashtra was elder to Pandu. But Dhritarashtra was a born blind. So, Pandu became the king.

Dhritarashtra and Pandu got married. Dhritarashtra was married to Gandhari. They had hundred sons and one daughter. Their sons were called Duryodhana, Dushasana, Bikarno etc. Duryodhana was the elder son. Dushala was their only daughter. Duryodhanas were known as Kauravas.

Pandu had two wives named Kunti and Madri. Kunti had three sons named Yudhisthira, Bhima and Arjuna. Madri had two sons named Nakula and Sahadeva. The five brothers were known as Pancha Pandavas. They were called Pandavas as they were sons of Pandu.

Pandu died long before his sons were adult. Madri also died along with Pandu. Kauravas and Pandavas were growing together. They studied, played and learned how to use weapons together. Bhishma looked after them. Drona, the teacher, taught them to use weapons.
Bhima was very strong from his boyhood. He gave beating to Duryodhana and others. No one could win over him in strength. Arjuna was the best in archery. The Pandavas were very nice. They were humble and gentle. Every one loved them and praised them. But Duryodhana was jealous and tricky. Duryodhana could not hear Pandava's praise. He wanted to harm them. His maternal uncle gave him evil ideas. Once Duryodhana wanted to kill Pandavas by burning them into the fire. But the Pandavas survived. They escaped before the house was set to fire. Every one thought that the Pandavas were dead.

The Pandavas spent many years in disguise. Bhima killed many a demon. Bhima got married to a demon called Hirimba. They had a son named Ghatotkacha who was a famous warrior. One day the Pandavas arrived at Panchal. Drupada was the king of Panchal. The name of Drupada's daughter was Draupadi. The Pandavas attended the swayamvara of Draupadi, a ceremony where she would pick her husband from a number of suitors. Arjuna won the archery contest easily and Draupadi chose him. The Pandavas came back home with Draupadi. It was late night. Mother Kunti was in the room. They told their mother that they had won a very nice prize. Without having a look the mother asked them to share the prize among five brothers. The Pandavas always obeyed their mother. So, all the five brothers married Draupadi.

Every one came to know that Pandavas were alive. Dhritarashtra came to know about the Pandavas. He called them to Hastinapura, the "City of the Elephant." Then he divided the kingdom among them. The Pandavas got the Khandavprashta. They started living in Khandavprashta.
Sabha-parva:

Indraprastha was Pandava's capital. The houses and streets of Indraprastha were very beautiful. It made people wonder. Yudhisthira did Rajsua meditation. Many kings, sages, saints and thousands of people attended the meditation ceremony. Many things were distributed. People ate a lot of delicious dishes.

Duryodhana also came there in Rajsua meditation. Duryodhana was very much jealous to see the Pandava's pomp and glory. He could not tolerate any thing. Duryodhana followed the advice of his uncle, the cunning Shakuni to do harm to the Pandavas. At last he took a decision. He invited Yudhishthira to play the dice game. Shakuni, an infamous dice player, would play on behalf of Duryodhana. Shakuni knew many tricks of the dice game. He knew all about how to cheat.

Yudhishthira was called to play the dice game. Draupadi and the Pandavas also came along with him. They started playing. Carried away by the intoxication of the game, Yudhishthira wagered and lost all that he possessed: his lands, his kingdom, his brothers, even himself, and eventually Draupadi. Then the Pandavas became slaves of the Kauravas. Dushasana dragged Draupadi before the court by her hair. Bhima could not tolerate this. Enraged at this treatment of his wife, Bhima vowed that he would one day drink Duhsasana's blood and tie up Draupadi's hair with his hands drenched with blood.

Dhritarashtra heard every thing. He became angry with his sons. He was also hurt ashamed and frightened, Dhritarashtra
apologized to Draupadi and gave her husband back everything they lost. Thus the Pandavas got their kingdom back.

But Duryodhana was not happy. He blamed Dhritarashtra for making all the damage to his plans. He again consulted Shakuni. Duryodhana asked Yudhishthira for one more throw of the dice. He gave different conditions this time. If he lost, the Pandavas and Draupadi would have to spend twelve years in exile in the forest, and a thirteenth year in an unknown place, disguised so that no one could recognize them. If anyone recognized them, they must spend another twelve years in exile.

Once again Yudhishthira lost the game. According to the condition the Pandavas and Draupadi went to the forest.

**Aranyaka-parva:**

Pandavas started roaming around in different forests. They first lived in the Kamma forest and then went to Daitya forest. Many things happened. Danger was all around them. Demons attacked them. Bhima killed the demons. The forest turned into a secured place. Arjuna then left to collect celestial weapons. He worshiped Shiva and he gave him powerful weapon called Pashupot. Arjuna went to heaven with the help of Indra. Indra gave him powerful weapons. At last Arjuna came back.

Twelve years of hardships and exile in the forest had past. The thirteenth year the Pandavas were to spend in disguise. They decided to go the city of Virata. No one would recognize them there. If some one recognise them they would be in a great
trouble. If anyone identified them, they must spend another twelve years in exile. So, they had to be very careful.

**Virata-parva:**

Virata was the king of Matshadesh. The capital is called Virata after the name of the king Virata. Pandavas had decided earlier what to do. First they hid the weapons on a high branch of shomi tree and then they entered into Virata city in disguise.

The pandavas took different names in Virata. Yudhishthira became Konka, Bhima became Ballav, Arjuna became Brihannala, Nakula became Granthik, Sahadeva became Tantipal and Draupadi became Sairindhri. Yudhishthira remained as Virata's friend. He used to tell stories and play the dice game. Bhima did the work of cooking. Arjuna in disguise of a woman started teaching dance to the princess. Nakula was the doctor of the horses. Shahadeva looked after the cows. Draupadi was with the queen Sudeshna to set her hair.

Meanwhile Duryodhana was looking around for the Pandavas, but could not find. Matshadesh was the last place to look for them. Duryodhana attacked Virata's kingdom. Duryodhana's friend king Shusharma also joined with him. They took the position of Virata. The time of being in disguise was passed for the Pandavas. Pandavas saved the Kingdom Virata. Bhima defeated Shusharma. Arjuna defeated Duryodhanas.

King Virata came to know about the real identity of the Pandavas. He was very glad. Virata's daughter's name was Uttara. Uttara got married to Abhimanyu, son of Arjuna.
Udyoga-parva

The Pandavas fulfilled all the conditions of exile. Yudhishthira sent a messenger to Hastinapura. He wanted his kingdom back. They requested at least five villages for the five brothers from the Kauravas' vast kingdom. He did not want a war. He wanted a peaceful solution. Duryodhana refused to give in. Duryodhana said that he would not give an inch without war. Krishna, Bidur, Bhishma, Drona, Dhritarashtra and Gandhari tried hard to maintain peace, but in vain. Duryodhana refused to listen. Both the sides were ready for the war. They got their allies and two large armies arrayed.

Bbishma-parva:

There was a vast field called Kurukshetra. The two sides summoned vast armies to their help and lined up at Kurukshetra for a war. Arjuna was commander-in-chief of the Pandavas. Srikrishna was the charioteer of Arjuna. Bhishma was commander-in-chief of Kauravas. He saw his grandfather Bhishma and his teacher Drona and his relatives in the battle field ready to fight. Arjuna was heart-broken at the idea of killing them. He broke down and refused to fight. He said to Krishna "I do not want to fight. How can I enjoy kingdom after killing my own relatives?" Then Krishna gave him lots of advice on intelligence, work and devotion. Krishna said that war is like religion to a warrior and a king. We should punish the bad people and save the good people from them. Shrimatbhagabatgita is based on the advice of Srikrishna. So Arjuna was encouraged to fight the war.
A deadly war took place. It caused lots of damages to both the parties. Bhishma was commander-in-chief of Kauravas for ten days. At last he was hurt by Arjuna's arrow. He fell from his chariot. Thousands of arrows hit Bhishma’s body. He lay fully supported by the arrows, with no part of his body touching the earth. This is called 'Bhishma's bed of arrows’.

**Drona-parya:**
After Bhishma's lying on the bed of arrows Drona became, the j commander-in-chief of Kauravas. Drona promised to Duryodhana that he would catch Yudhishtira for him. Shaongshaptak warriors came to the battle-field and they vowed
to do or die. They never ran away from the battle-field. Arjuna had to go away to fight against the Shaongshaptaks.

Arjuna had been diverted away from the central battle. So, this was Kaurava's chance. Drona positioned the armies in a formation known as the iron disc of war. Nobody knew how to break open, apart from Arjuna. But he was far away then. Yudhishthira became worried. Then Abhimanyu said he had learned to force an entry into Drona's battle formation but he did not know how to get out of it. Abhimanyu was entrusted with the task of opening a breach in the disc. Abhimanyu fought bravely. He caused lots of damages to the Kauravas. At last
Abhimanyu was attacked by seven great warriors. They were called Saptarathis together. He was killed in an unjust war.

Arjuna came back. He heard the news of his son Abhimanyu's death. He heard that Jayodrath was largely responsible for Abhimanyu's death. Jayodrath was Duryodhana's sister Dushala's husband. Arjuna vowed that he would kill Jayodrath before the next sun set. If he failed to do that he would burn himself in the fire.

A deadly war took place on the next day. Kauravas tried their best to save Jayodrath. But he got killed in the hands of Arjuna. Arjuna could keep his promise because of Krishna.

The war continued. No one could beat Drona. At last Pandavas made a plan. An elephant named Ashwatthama died. Drona had a son who was also named Ashwatthama. According to the plan the Pandavas said to Drona that Ashwatthama was dead. Being misguided by the Pandavas, Drona thought that his son had died. So, he sat on the chariot and got rid of the arrow called Dhanurban. Taking this opportunity Dhristodumno came forward and cut down his head. Drona died. That was the fifteenth day of the battle.

**Karna-parva:**
After Drona's death Kama became the commander-in-chief of the Kauravas. Kama was a great warrior. He was Duryodhana's friend. Duryodhana had lot of faith on Kama, He thought that the Pandavas would face defeat now.
Kama came to the battle-field. A terrible war took place. Except Arjuna all the Pandavas were defeated by Kama. Yudhishthira was hurt. Kama took a vow that he would only-kill Arjuna. He would not kill the other Pandavas even if he got an opportunity. Bhima killed the brothers of Duryodhana everyday. Bhima killed Dushasana while fighting with Kama. He drank the blood of Dushasana in front of others uttering his vow which he took before. The Kauravas flew away seeing the fearful Bhima.

At last a terrible fight took place between Arjuna and Kama. As the fight continued, the earth opened up and seized the wheels of Kama's chariot. Kama got "down from the chariot. He tried to seize it up. Taking this opportunity Arjuna threw a devastating arrow towards Kama. Kama died then and there. Kama died on the seventeenth day of the battle.

The battle of Kurukshetra lasted for eighteen days. The last one to die was Duryodhana. Bhima killed the hundred brothers of Duryodhana. The Pandavas won the battle. Yudhishthira became the king of Hastinapura.

**Exercise**

1. **Answer the following questions:**
   (a) Describe two of the stories of the Mahabharata in brief.
   (b) Write the names of 18 events of the Mahabharata.
   (c) Write the story of Adi-parva of the Mahabharata.
(d) Write the story of Forest event of the Mahabharata in brief.
(e) What was the name of the Pandavas and Draupadi in Virata event while they were in disguise? What were their responsibilities?
(f) What is Bhishma's bed of arrows? Describe.
(g) How did Abhimanyu die? Describe.
(h) Write the Kama event of the Mahabharata in brief.

2. **Answer in brief:**
(a) Who was Vyasahdeva?
(b) What did Kashiram Das do?
(c) To whom 'Bhima got married in the forest? What was his son's name?
(d) What happen in the swayamvara of Draupadi?
(e) Why did the Pandavas marry Draupadi?
(f) How did Duryodhana die?
(g) What was the condition of the game of dice for the second time?
(h) How did Drona die?

3. **Fill in the blanks:**
(a) The words of the Mahabharata are like _____
(b) Santanu was the king of _______.
(c) The Pandavas spent many years in _______.
(d) The thirteenth year the Pandavas were to spend in _______ gave him powerful weapons.
(f) Duryodhana would not give an _____ without war.
(g) There was a vast field called _______.
(h) _____ is largely responsible for Abhimanyu's death.
4. Match the words from the right side with the words in the left:

(a) Bhishma’s mother’s name was Kunti
(b) Nakula-Sahadeva’s mother was Ashwatthama
(c) Bhima’s mother was Indraprastha
(d) Santanu's second wife was Krishna
(e) Pandavas commander-in-chief was Ganga
(f) The charioteer of Arjuna was Madri
(g) The Pandavas capital was Arjuna
(h) Drona’s son’s name was Satyavati

5. Put a tick mark (√) on the correct answer:

(a) Bhishma's name was –
   (1) Subvarata (2) Satyavarata
   (3) Priyabrata (4) Devarata

(b) Duryodhana's maternal uncle’s name was –
   (1) Aruni (2) Shakuni
   (3) Jaysen (4) Jayadrath

(c) The battle of Kurukshetra took place for –
   (1) 10 days (2) 15 days
   (3) 18 days (4) 20 days

(d) Kauravas’ mother’s name was –
   (1) Gandhari (2) Kunti
   (3) Madri (4) Satyavati

(e) The Pandavas were exiled to forest –
   (1) for ten years (2) for thirteen years
   (3) for fifteen years (4) for twenty years
(f) The country visited by the pandavas in disguise was –
   (1) Rajnagar       (2) Mahanagar
   (3) Virata         (4) Vishal nagar

(g) Dushansana was killed by –
   (1) Yudhisthira   (2) Bhikma
   (3) Arjuna        (4) Nakula

(h) For how-many days Bhishma was the kauravas’ commander-in-Chief?
   (1) for ten days  (2) for twelve days
   (2) for fourteen days (4) for sixteen days
Cleanliness and Holiness

Cleanliness keeps both our mind and body well. It makes us holy. Cleanliness is a part of religion.

Early in the morning we get up, brush our teeth, wash our hands and feet and take a bath. We wear clean clothes. We comb our hair. We wash our hands not only in the morning but also at times when it is needed. For example, we wash our hands before taking our food. If we do not clean our hands, it may cause diseases. After taking our meals we again wash the hands and brush our teeth. We should remember that we must always remain clean.

If we remain dirty it will make us feel gloomy. It creates an odd feeling. If we remain clean it will make us feel fresh and happy. We feel a divine peace in mind. Mind becomes pure-. It inspires us to be active. Many good qualities are mentioned in our religious books. Our religion represents ten qualities or virtues. One of these 'is 'Suchita'. 'Suchita' means to remain pure by being clean. It helps us to become religious. So, we should always remain neat and clean.

We all have ‘Puja Ghar’ (a room for worship) in our house. Some of us have temples in our house. Moreover, we have many temples in our locality. There are many temples in different
places of the country and also around the world. When we visit a temple we should be neat and clean.

We know that we offer gifts to goddess Saraswati on the day of her worship. We should take a shower and wear clean clothes before doing it. We must remain clean not only on the day of Saraswati worship but also at times when we visit any temple or sacred place.

We offer our prayer to Bhagaban and gods and goddesses as well. We have to be neat and clean before offering our prayers. We have also to keep our environment clean. We should not throw dirt or spit here and there. Some of us have a bad habit of throwing waste papers and spit here and there. It pollutes the environment. If the environment is polluted it causes bad effect on our body and mind. We should keep our body healthy along with our mind. We should make our mind pure.

Hurting people and the act of boasting make one impure. We should not hurt people. We should not boast and become greedy either. If we do this then our mind cannot remain pure.

To be pure in mind and body is a part of religion. So, it is our duty to keep our mind and body pure.
Exercise

1. Answer the following questions:
   
   (a) How do our body and mind benefit if we remain neat and clean? Discuss.
   (b) How can we remain clean? Write in brief.
   (c) What is the harm if we do not keep our environment clean? How can we keep it clean? Discuss.

2. Answer in brief:
   
   (a) What do we do everyday to remain neat and clean?
   (b) How do we feel when we remain neat and clean?
   (c) What does 'Suchita' mean? How does 'Suchita' benefit us?
   (d) What should we do before offering our prayers?

3. Fill in the blanks:
   
   (a) ___ helps people to keep well in both mind and body.
   (b) Cleanliness is a part of __________
   (c) If we remain clean it will make us feel _________
   (d) When we visit a ______ we should be neat and clean.

4. Match the words from the right side with the words in the left:
   
   (a) Cleanliness is a part of | a temple
   (b) If we remain clean we will feel fresh | pure
   (c) We should be neat and clean while visiting | quality
   (d) We should keep our mind | and happy
   (e) Cleanliness is a good | religion
5. **Put a tick mark (✓) on the correct answer:**

(a) What do we do early in the morning after leaving bed?

(1) eat food
(2) go to play
(3) read
(4) brush our teeth

(b) How many qualities or virtues does our religion represent?

(a) four
(b) Seven
(c) ten
(d) thirteen

(c) ‘Suchita’ means –

(1) to remain clean
(2) to pay a visit to a temple
(3) to take care
(4) to show devotion

(d) Throwing spit here and there is a –

(1) disease
(2) game
(3) bad habit
(4) fun
Truth Shall Prevail

We know that truth prevails everywhere. If we follow the true path we will win. We also know that truthfulness is a part and parcel of religion. The scripture teaches 'Satyang Bodo'—speak the truth. Follow the path of truth. Everyone loves, respects and trusts a truthful person. Everyone dislikes and hates a liar. We should not get away from the path of truthfulness under any situation.

Now let us listen to a story about ‘Truth Shall Prevail’.

There was a village named Subarno. It stood beside a forest. There was a hut at an end of the forest. A poor woodcutter lived there. He had a wife and a little daughter.

The woodcutter had no wealth but an axe made of iron. He used to cut down trees of the forest with that axe. He sold the wood in the market and earned a little money. With that money he used to maintain his family.

He lived from hand to mouth. Though he was poor he was happy. He was very simple and truthful. He never told a lie. He did not do any harm to other people. He always had a smile on his face though he was living in hardship. His heart was full of joy and happiness.

There was a river flowing by the forest. The river was not very wide, but it was deep. There were small waves in the river. Branches of some trees bent down on the river.

One day, the woodcutter climbed a tree and was cutting down a branch. The tree was on the bank of the river. All on a sudden the axe fell into the water from his hand.
The woodcutter was at a loss. He did not know what to do. The axe was his only source of income. How could he buy food for the family members? He had no money to buy an axe.

The river was very deep. But he thought that he must bring the axe back from the water by diving. He came down from the tree and walked towards the river.

When he was about to dive, a miracle happened. He heard that someone was calling him.

– “Woodcutter, wait. I shall find the lost axe for you.”

The woodcutter looked around. He saw a lady standing in water. She was beautiful. She was wearing a bright dress. She had a gold crown on the head. She was smiling, too. More than half of her body was above water and the rest of it was under water.
She assured the woodcutter and said, “Don't be afraid my child. I am Ganga, the goddess of water. Sit over there on the bank of the river and I will bring the axe for you.”

With great surprise the woodcutter sat on the river-bank as the goddess Ganga dived into water. After a while the goddess appeared there with a gold axe in her hand. It was glittering.

Goddess Ganga said, “Take a look, is this yours?”

The truthful woodcutter replied, “No, mother Ganga. This is a very beautiful axe, but it is not mine.”

Goddess Ganga smiled. She said, “Wait a bit. I am going to dive again to bring your axe.”

Now goddess Ganga came out with an axe made of silver. Again the woodcutter replied,

“This is also very beautiful. But it is not mine.”

Goddess Ganga dived again into water. This time she brought another axe. Showing it to the woodcutter she said, “Look son, is this yours?”

The woodcutter replied, “Mother Ganga, Accept my pronam. This axe is mine, please give it to me.”

The mother Ganga was pleased with the woodcutter for his truthfulness. She gave back the iron axe to the woodcutter. She also gave the golden and silver axes to the woodcutter. After that day the woodcutter was no more in want. The woodcutter did not show any greed for the golden and silver axes. For his truthfulness he was rewarded.
We should not be greedy. We should always speak the truth. We should follow the path of honesty.

Exercise

1. **Answer the following questions:**
   (a) What are the benefits of following the path of truth?
   (b) How did the woodcutter maintain his family?
   (c) Where and how did the woodcutter lose his iron axe?
   (d) How did the woodcutter get back his axe?
   (e) Why did the woodcutter get a golden axe and a silver axe along with his iron axe?

2. **Answer in brief:**
   (a) Where did the woodcutter live? Who lived with him?
   (b) Why was the woodcutter ever happy?
   (c) Where did the axe of the woodcutter fall?
   (d) What did the goddess Ganga give the woodcutter first?
   (e) What did the woodcutter say when he saw the silver axe?

3. **Fill in the blanks:**
   (a) Truth shall ______
   (b) Everybody hates a ______.
   (c) He was very simple and ______.
   (d) I shall find out your lost ______.
   (e) This ______ is mine, please give it to me.
   (f) We should follow the path of ______.
4. Match the words from the right side with the words in the left:

(a) There was a village named
(b) The woodcutter had
(c) Goddess Ganga first gave to
   the woodcutter
(d) The woodcutter did not take
(e) The woodcutter was

   a little daughter
   the silver axe
   truthful
   a golden axe
   Subarno

5. Put a tick mark (√) on the correct answer:

(a) The woodcutter had –
   (1) an iron axe
   (2) a big cutter
   (3) a sword
   (4) a plough

(b) What did the woodcutter never do?
   (1) never told a lie
   (2) never slept in the morning
   (3) never worked
   (4) never took a bath

(c) Who wanted to give back the axe to the woodcutter?
   (1) Goddess Durga
   (2) Goddess Ganga
   (3) Goddess Lakshmi
   (4) Goddess Saraswati

(d) What did Goddess Ganga give to the woodcutter?
   (1) Iron axe
   (2) Golden axe
   (3) Silver axe
   (4) Copper axe
Generosity

We know that modesty and politeness are two special qualities of human beings. If someone behaves in a modest and polite way we consider him to be a good man. Generosity is also a special quality of human being as modesty and politeness are.

Generosity treats every person equally. A generous person does not treat people differently. It is said in the scripture, 'Udarat charitanang tu basudhaibo ktumbkom', which means a generous person considers others as his relatives.

Generosity means greatness of heart. No one is low in the eyes of a generous person. He has equal affection and love for all. He is as great as the sky and this is how we mark him.

A generous person is modest and polite. Simplicity is his glory. He is forgiving. He always does well-being to others and never does any harm to anybody.

Everyone loves a person who is modest, noble and generous. A person who is not-generous is hated by all. He possesses a very narrow mind. He only thinks of himself. For his own happiness he can do harm to others. On the other hand a generous person does good to others even at the cost of his own life.

In our religious books there are lots of stories about generosity. Here is a story on this subject.
Yudhisthira's Generosity

We know the stories of Mahabharata. There are stories of great battle. There is a story on battle among cousins on the issue of kingdom. The sons of Dhritarashtra were on one side. They were one hundred in number including Duryodhana and Dushasana. They are known as Kauravas. The sons of Dhritarashtra's brother were on the other side. They are called the Tancha Pandavas', meaning the five Pandavas, namely, Yudhisthira, Bhima, Arjuna, Nakula and Sahadeva. So, it was a battle between the Kauravas and the Pandavas.

The Pandavas won victory in this battle. Yudhisthira ascended the throne. But he had no malice towards anybody. He was very kind and generous. He was very generous towards the old parents of Duryodhana. Duryodhana and his brothers did a lot of injustice towards the Pandavas. But Dhritarashtra took no measures against it. He was blind to his sons' unjust action. In the battle Bhima killed Duryodhana along with his ninety-nine brothers. Dhritarashtra could not forget it. He wanted to kill Bhima. For this he hit upon a plan. One day he sent for Bhima. Pandavas were aware that Dhritarashtra might do a great harm to their brother Bhima. So, they made a figure of Bhima in iron. They took it to Dhritarashtra. As Dhritarashtra was born blind he could see nothing. He passed his hands on the iron figure Bhima. Then he pressed it hard with his hands and the iron figure of Bhima broke into pieces.
But Yudhisthira showed his generosity towards Dhritarashtra. He sought advice and suggestions from Dhritarashtra before doing anything. Gandhari was the wife of Dhritarashtra. Yudhisthira told his brothers to see that Dhritarashtra and Gandhari should not have any kind of trouble. Pandavas looked after Dhritarashtra and Gandhari.

The generosity of Yudhisthira acted as a great solace to Dhritarashtra and Gandhari who had lost their sons. They were happy with the care of Pandavas. They did not get that much care even from their own children. Yudhisthira's generosity is unparallel. He was generous like a sky. His act of generosity is an example to follow.

We should be modest, polite and generous. We should treat people equally. We should love all men of the world.

**Exercise**

1. **Answer the following questions:**
   (a) Write ten sentences on generosity.
   (b) Describe the generosity of Yudhisthira in brief.

2. **Answer in brief:**
   (a) What does generosity mean?
   (b) Mention some qualities of a generous person.
   (c) Between whom did the battle take place? Who were the Kauravas and the Pandavas?
   (d) What was the result of the battle?
   (e) What do we learn from the story of Yudhisthira's generosity?
3. **Fill the blanks:**
(a) Udarat charitanang tu basudhaibo ________________.
(b) Generosity means ______________ of heart.
(c) Pandu's sons were called the Pancha
(d) As Pandavas won ___________ ascended the throne.
(e) Yudhisthira’s ______________ is unparallal.

4. **Match the words from the right side with the words in the left:**
(a) Modesty and politeness are two | injustice towards the
(b) A person who is not generous | Pandavas
 possesses | special qualities of
(c) In the battle between the | human beings
 Kauravas and Pandavas, the | a very narrow mind
 Pandavas |
(d) Duryodhana and his brothers | killed by Bhima in the
 did a lot of | battle
(e) Duryodhana along with his | won
 ninety nine brothers were

5. **Put a tick mark (√) on the correct answer:**
(a) **What kind of person a generous man is?**
   (1) modest (2) narrow minded (3) rude (4) boastful
(b) **Who is the son of Dhritarashtra?**
   (1) Yudhisthira (2) Duryodhana (3) Bhima (4) Arjuna
(c) **What kind of person Dhritarashtra was?**
   (1) brave (2) born blind (3) generous (4) moody
(d) **What is Dhritarashtra's wife's name?**
   (1) Kausalya (2) Sumitra (3) Kaikeyi (4) Gandhari
(e) **Yudhisthira was generous like –**
   (1) the air (2) the sky (3) the rain (4) the stars
Chapter Five

Showin Devotion to our Gurus

'Guru' means the person who is elder to us. According to scriptures, the person who teaches us knowledge is a 'Guru' or a teacher. We have many elders. But five of them are special. They are called panchaguru. They are-father, mother, elder brother, teacher and initiator.

The elders always pray for our welfare. They advise us to follow the path of honesty and guide us to the path of religion.

The importance of guru is immense. We see the light of this world because of our parents. It is said in the scriptures that parents hold a very high position. They are like gods to us. Father is compared to the heaven. The scriptures say that "Pita sarga pita dharma" that means father is as good as one's heaven and religious belief. The importance of mother is more than that of the heaven- ‘Sargadapi gariasi’. No one is comparable to mother. Mother gives us life. She takes care of us and helps us in our upbringing. We drink mother's milk to survive. She always prays for out welfare. Father also help us to grow up.

We cannot see Ishwara or God. But We can see our parents. God manifests himself in our parents.

The elder brother is also our senior. In absence of father the elder brother takes care of the family. He also does lots of things for our welfare. So, we should have respect for our elder
brothers. We should follow his advice. In the Ramayana and the Mahabharata there are mention of showing reverence for elder brother.

We have blood relation with our parents and elder brothers. But we do not have blood relation with our teachers and initiators.

A teacher gives us he light of knowledge. He makes us understand what right is and what wrong is. Our life becomes perfect with his teachings. He is our well-wisher. We should obey his advice. We should always pay respect to our teachers.

An initiator is also our teacher or guru. He teaches us mantra. He teaches us religion. He explains to us the difference between a religious and an irreligious thing. He guides us to the path of religion. He shows us the way where we can find Ishwara through our acts. Initiators hold a very high position in the scriptures.

The panchaguru always pray for our welfare. So, we should respect them. We should follow their advice. It will do good to us. Ishwara manifests himself in our elders. So, to respect our elders is to respect Ishwara. This pleases Ishwara. It is an act of virtue to show devotion to our elders. We can become more, virtuous by showing devotion towards our parents. There are many stories in old scriptures about this. Here is given a story of reverence for gurus.

**Aruni’s reverence for the guru**

Long ago students used to stay in their teachers' house and read with them. There was a teacher named Dhouma. He had three
students or disciples. They were named Aruni, Upamannu and Veda. Aruni's house was in Panchal. Once the teacher called him and said, "water is getting out of the lajjdjYou go there and make an 'aa' (a ridge of earth that serves as the demarcation line between the agricultural plots)."

Aruni went according to his teacher's order. But he could not stop the flow of the water though he tried his best. Aruni could not find any other alternative. So, he himself lay down on the demarcation line between the plots. It worked. The sun set and it became dark. But Aruni did not come back. Dhouma became anxious. He went to look for Aruni. The two other disciples Upamannu and Veda were with him. They went to that land.
He shouted loudly calling Aruni, “Aruni, where are you? Please come here.”

Aruni heard him and came to him. Aruni saluted the teacher. Then he described the whole thing. The teacher became very happy to hear him.

Being pleased with Aruni’s devotion towards his teacher, Dhouma blessed Aruni saying, "You will achieve all knowledge." He also said, "As you came up from the 'aal', you should be called by a new name 'Uddaalak'. Now go badt to your country." Having been blessed, Aruni went back to his country.

Exercise

1. Answer the following questions:
   (a) Write ten sentences on ‘Showing devotion to our gurus.’
   (b) Describe the story of ‘Aruni’s devotion for the guru’ in brief.

2. Answer the following questions in brief:
   (a) Who are our gurus?
   (b) What is Tanchaguru'? Who are they?
   (c) How many Maha gurus are there and who are they?
   (d) Why can't we compare mother with anyone?
   (e) In whom does Ishwara reveal himself?
   (f) Why do we consider the initiators as our teachers?
   (g) Who was Dhouma? How many disciples did he have?
       What were their names?
3. **Fill in the blanks:**

(a) We see the light of this world because of our ________.
(b) Father is as good as one’s ____________ and ________.
(c) Mother takes __________ of us.
(d) We live on ________________.
(e) He __________ down on the demarcation line between the agricultural plots.

4. **Match the words from the right side with the words in the left:**

(a) ‘Guru’ means the person who is ____________
(b) An initiator is also our ______________
(c) The importance of mother is _____________
(d) With teaching of the teacher our life becomes ____________
(e) Aruni heard his teacher’s voice and came to him ______________

leaving the 'aal'
perfect
elder to us
guru
more than that of the heaven

5. **Put a tick mark (√) on the correct answer:**

(a) **How many special gurus are there?**
   (1) two  (2) three  (3) four  (4) five

(b) **Whom the father is compared with?**
   (1) heaven  (2) underworld  (3) hell  (4) earth
(c) What kind of relation do we have with our parents and elder brothers?

(1) of mind  (2) of blood
(3) of give and take  (4) of money

(d) We receive light of knowledge from our –
(1) parents  (2) elder brother
(3) initiator  (4) teacher

(e) The new name of Aruni was –
(1) Nachiketa  (2) Indrajit
(3) Biswajit  (4) Uddaalak
To Keep a Promise and Patriotism

Promise

The word promise means to give word to someone. It also means to take a vow.

We should keep a promise. It is also a part of religion. It is a noble virtue.

If one keeps a promise, one's life becomes disciplined. We have already learnt this in class three. One can shine in life through discipline. We should keep our promise and follow a disciplined life. Those who are good and virtuous keep their promises. They never break their promises even they are to suffer a loss.

Here is a story of a king who kept his promise although he had to suffer a lot.

The King Kept his Promise

Once there was a king in a country. One day he was standing on the veranda of his palace. People were passing by the path in front of his palace. All on a sudden he saw a man crying as he was passing by that path. He had a basket full of green papaya. The king called his guards and said, "Bring the man to me.'

One of the guards brought the man before the king.

The king asked him,

"Why are you crying?"
The man replied, “I've no mental peace.”

The king said, “But, why?”

The man said, “I could not sell a single papaya in the market today. All the members of my family are waiting for me."

The king said, "Why are they waiting?"

The man said, "I shall buy rice for them after selling my papaya."

The king felt sympathy for the man and told his men to buy all the papaya and pay the price from the royal treasury.

The man got the price, made obeisance to the king and went away.

The king started planning by himself how he could solve the problem of unsold goods and help the seller.

The king thought for a lotig time. then he decided to buy all the unsold goods himself.

The very next day the king announced it. As, usual the buying and selling of things went on. The king bought those things which were not sold and thus he Kept his promise.

One day a potter come to the market of the king. He brought a statue of misfortune to sell there. Misfortune, prevails Where the statue of misfortune is kept. So Lakshmi, the goddess of fortune,
and the statue of misfortune cannot co-exist. Lakshmi brings fortune and prosperity. Nobody wanted to buy the statue of misfortune to keep it with the statue of Lakshmi in the house.

At last the potter went to the palace with the statue of misfortune. He told the king about the unsold statue. The minister forbade the king to buy the statue of misfortune. Not only the minister but also others asked the king not to buy the statue that would invite evil.

But the king did not listen to anyone. He bought the statue of misfortune from the potter because he promised to buy all the unsold things from the market.

The king kept his promise. Now the statue of misfortune was kept in the palace with much care. So the goddess Lakshmi left the palace because it was not possible for her to stay with the statue of misfortune. Kartik, Ganesfrand Saraswati also left the palace. Other gods and goddessess also left the palace. The king noticed everything. But he did not complain. Then one day the god of religion was also about to leave. Now the king stood before him. He said,

"O god of religion, why are you leaving?"

Religion: "Because of misfortune everyone went away. So, I am leaving too."
King: "Why? Why would you leave? I promised that I would buy all the things which were not sold in the market. To keep that promise I bought the statue of misfortune. To keep a promise is a part of religion. As you are the god of religion you should not leave."

The god of religion was pleased to hear the words of the king. He did not leave. The other gods and goddesses also came back. By keeping his promise the king did a religious act.

To keep a promise is a part of religion. It will not do if people only bear it in mind. One should also practice keeping a promise.
Exercise

1. Answer the following questions:

(a) What does keeping a promise mean?
(b) Describe briefly the story of "The King Keeps Promises".
(c) Whom did the king see from the veranda of the palace?
   What did the king and the man say to each other?
(d) What did the king promise?
(e) Why did the king buy the statue of misfortune?
(f) What did the king tell the god of religion when he was about to leave the palace?
(g) What is the moral of the story "The King Kept his Promise".

2. Answer in brief:

(a) Why was a man crying as he was passing by that path?
(b) What did the king announce?
(c) Why did the potter come with the statue of misfortune in the palace?
(d) What did the other gods and goddesses do when the king kept the statue of misfortune?
(e) What is the benefit of keeping promises?

3. Fill in the blanks:

(a) The word promise means to give __________ to someone.
(b) To keep promise is also a part of ______________.
(c) If one keeps a promise one's life becomes__________.
(d) Those who are good and virtuous keep their ________.
(e) The man shall buy ______________ after selling papaya.
4. **Put a tick mark (✓) on the correct answer:**

(a) **What did the potter want to sell?**
   
   (1) the statue of Lakshmi  
   (2) the statue of misfortune  
   (3) the statue of religion  
   (4) the statue of Durga

(b) **Who went away because of the statue of misfortune?**
   
   (1) king’s mother  
   (2) minister, commander-in-chief, guard  
   (3) all the gods and goddesses  
   (4) all the subjects

(c) **Who was pleased with the king?**
   
   (1) the queen  
   (2) the minister  
   (3) the religion  
   (4) the misfortune

(d) **Who forbade the king to buy the statue of misfortune?**
   
   (1) the religion  
   (2) Saraswati  
   (3) Lakshmi  
   (4) the minister

(e) **With whom Lakshmi cannot live in the same place?**
   
   (1) the religion  
   (2) Saraswati  
   (3) Ganesha  
   (4) the misfortune
Patriotism

To love one’s country is called patriotism. It is said in scripture, ‘Janani janmobhumischo sargadapi garioshi’. It means one's motherland is greater than heaven.

Patriotism means to love one's country, to work for the development and welfare of the country and also to protect the country from any kind of foreign attack.

Patriotism is part of one's religion. Every honest and religious person loves his country. He can even sacrifice his life for the sake of the country.

We shall love our country and work for her development. In the ancient times many people became famous for their patriotism.

In the Mahabharata there is a story of the Queen Jana who was famous for her patriotism.

Here is a story of a patriotic king mentioned in the Ramayana.

Patriotism of Kartobirzo

In ancient period there was a king named Kartobirzo. His full name was Kartobirzajurn. He became very tired of his duties as a king. He wanted to get rid of this tiredness. So he went to a lonely place far from the capital. The place was very beautiful. There was a forest all around it. In the middle of the forest there was a beautiful palace. Three big lakes were there on the three sides of the palace. A host of lotuses and lilies were seen
dancing in the water of the lake. A gentle breeze was blowing there. It was an ideal place for a change. The king decided to stay there for a few days.

At that time Ravana was the king of Lanka. He was a tyrant. He attacked other kingdoms whenever he got an opportunity. Thus he conquered many countries. He heard that Kartobirzo was away from his kingdom. He took the opportunity and attacked the kingdom. The king Kartobirzo came to know that his kingdom was attacked by the enemies. He was burning with rage.

He wasted no more time. He came back to the capital without delay. He went straight to the battle field.

A heavy battle took place between the two sides.

One side made an illegal attack while the other side inspired with patriotic feelings fought to defend the motherland.

Kartobirzo addressed his army in a loud voice, "Members of my army! If we suffer a defeat, our motherland will lose her independence. Fight even at the cost of your life. Protect the freedom of the country."

This encouraged the army. They fought vigorously.

At last Kartobirzo won the battle and Ravana was defeated.'

Ravana accepted the defeat and asked for Kartobirzo's forgiveness. Kartobirzo forgave him on the condition that Ravana would not attack any other country again. Ravana went
back to his own kingdom with a feeling of humiliation. Kartobirzo saved his country. Kartobirzo became immortal as a patriot.

We will also be patriots like Kartobirzo.

**Exercise**

1. **Answer the following questions:**
   
   (a) What do you mean by Patriotism? Discuss.
   (b) Write the story of patriotism given in your text book?
   (c) Describe if you know any story of patriotism.
   (d) How did the king Kartobirzo show his patriotism?
   (e) What did Ravana do when Kartobirzo was not present in the capital? Why did he do that?

2. **Answer in brief:**
   
   (a) What is patriotism?
   (b) How can one show patriotism?
   (c) Why was Kartobirzo away from the capital?
   (d) What did Kartobirzo say to his army during the battle?
   (e) What is the main reason of Kartobirzo's victory in the battle?

3. **Fill in the blanks:**
   
   (a) To love one's country is called ____________________.
   (b) Patriotism is part of one's ____________________.
   (c) _______ many people became famous for their patriotism.
   (d) In ancient period there was a king named___________.

Hindu Religious Studies
(e) He ____________ the kingdom of Kartobirzo.
(f) One side inspired with ____________ feeling fought to defend the motherland.
(g) We will also be ____________ like Kartobirzo.

4. **Put a tick mark (v) on the correct answer:**

(a) **What does a religious person love?**
   - (1) his happiness
   - (2) to eat
   - (3) to wear costly dresses
   - (4) his country

(b) **Where is Kartobirzo's story mentioned?**
   - (1) in the Veda
   - (2) in the Upanishad
   - (3) in the Ramayana
   - (4) in the Shrimatvagabatgita

(c) **Why did Kartobirzo leave the capital?**
   - (1) to get rid of tiredness
   - (2) to attack other's land
   - (3) to attend an invitation
   - (4) to visit pilgrimages

(d) **By whom the armies were inspired?**
   - (1) Ravana
   - (2) Kartobirzo
   - (3) Jana
   - (4) commander-in-chief

(e) **Iirvrhich condition Ravana was forgiven?**
   - (1) He would not do business any more.
   - (2) He would not pay a visit to any country again.
   - (3) He would not attack any other country again.
   - (4) He would not tell a lie again.
Respect and Tolerance

The word 'respect' has different meanings. One of the meanings is to have faith. The other meanings are devotion, honour, love etc. To keep faith in others is to respect others. To show honour and love to others means to respect others. To respect is a virtue. It is a part of religion.

Like 'respect', 'tolerance' is also a virtue. Tolerance is also a part of religion. Tolerance means showing respect to other religions. It also means to show respect to other's opinion, thought and behaviour. We will not be able to tolerate others if we do not have tolerance. Intolerance causes unhappiness.

Our world is very big. Many people live here. There are many other countries like our Bangladesh. Many people live in those countries. Like us the people of these countries also follow their religions. The name of our religion is Hinduism. There are various religions in the world like Buddhism, Christianity, Islam etc. The people of Bangladesh mainly follow these four religions. Some believe in Hinduism, some in Buddhism, some in Christianity and some in Islam. The majority of the people of Bangladesh are the followers of Islam.

All the people of the world belong to the same human race. But they do not follow the same religion. Their faith in religion and their way of life are different. People follow their religion in different ways. They do not worship in the same manner. Their way of worshipping differs from religion to religion.
The Hindus celebrate the name of Ishwara. They offer flowers, leaves of wood-apples and the sandalwood while worshipping gods and goddesses. The Buddhists worship the Lord Buddha. The Christians glorify the name of God and pray to Him. The Muslims say their prayers to Allah.

The Hindus call the Creator by the name of Ishwara or Bhagaban, the Christians God and the Muslims Allah. The Creator has lots of names. Though He has lots of names He is one and the same.

The Hindus go to temple for worship. The Buddhists go to pagoda. The Christians go to church and the Muslims go to mosques. People can pray to God even at home.

The main Holy book of the Hindus is the Veda. The holy book of the Buddhists is the Tripitaka, that of the Christians is the Bible and that of the Muslims is the holy Quran.

The people of different religions celebrate various religious festivals in Bangladesh. The Hindus celebrate Durga puja, Janmastami (the birthday of the Lord Krishna), Saraswati puja, Lakshmi puja, Shiva Ratri Brato etc. The Hindus have many more religious festivals. The Buddhists celebrate Buddha Purnima, Kathin Chibar Dan etc. The Christians celebrate Christmas, Easter Saturday, Easter Sunday etc. Christmas (Borodin) is the annual celebration of the birthday of Jesus Christ. Christmas is the greatest festival of the Christians. The
Muslims, followers of Islam, celebrate Eid-ul-fitar, Eid-ul-azhrf, Eid-e-milladunnabi and some other religious festivals.

So, we can see there are differences among different religions. Their holy books, places of worship and religious festivals are different. But each religion is true. Each religion tells us to speak the truth, not to tell a lie, not to steal, not to hate anyone, to respect our elders, to bow down to the Creator, to love everyone and to take care of every creation.

The difference is there only in practicing one's religion. Each religion teaches us the same thing. We know the name of Ramkrishna Paramhangshadeva. He was a great devotee of Ishwara. He practiced the Hindu religion all through his life. But for some time he practiced a different religion. Later he realized that all the religions have the same goal. He said, "We follow different paths to reach the same destination." Ramkrishna explained it with a beautiful example. He said, "We go to the temple of goddess Kali. But we go there by various means. Some go on foot, some by bus and some by boat. The ways are different but the destination is the same, the temple of goddess Kali.

Similarly, we go to school but we have various means to reach there. Some go there on foot, some by rickshaw and some by boat. Our means are different but the destination is the same."

We follow different religions. But our destination is the same that is to achieve Ishwara, to do good to humankind. In fact there is no difference among human beings. We should show
tolerance to other religions and religious festivals. We should also attend other religious festivals. We should remember that it is a human quality to respect other religions and show tolerance to them.

Each of us should possess this quality.

Exercise

1. Answer the following questions:

   (a) Write what you know about respect and tolerance.
   (b) What are the major religions of the world? Discuss their holy books, religious festivals and ways of worship.

2. Answer in brief:

   (a) What does 'respect' mean?
   (b) What does 'tolerance' mean?
   (c) What are the main religious festivals of the Hindus?
   (d) What do the Hindus offer while worshipping?
   (e) Who was Paramhangshadeva? What did he say about religion?
   (f) What do all the religions aim at? What should we do regarding the festivals of other religions?
3. **Fill in the blanks:**
   (a) We will not be able to ______ others if we do not have tolerance.
   (b) Everybody observes his religion with his own______
   (c) The ______ worship the Lord Buddha.
   (d) The Hindus go to the______ for worship.
   (e) Christmas is the annual celebration of the birth of Jesus Christ ________________.

4. **Match the words from the right side with the words in the left:**

   (a) Tolerance means                greatest festival
   (b) The Vedas is the main          the same thing
   (c) The Hindus have many           to show respect to other
   religions
   (d) Christmas is Christian's        more religious festivals
   (e) Each religion teaches us       holy book of Hindus

5. **Put a tick mark (√) on the correct answer:**

   (a) Which religion do the majority of the people of Bangladesh follow?
       (1) Hinduism         (2) Christianity
       (3) Buddhism        (4) Islam
(b) In which name do the Hindus call the Creator?
   (1) Ishwara            (2) Lord Buddha
   (3) God                (4) Allah

(c) For worship the Christians go to the –
   (1) moth               (2) temple
   (3) church             (3) mosque

(d) The main holy book of the Buddhists is –
   (1) the holy Quran     (2) the Bible
   (3) the Tripitak       (4) the Gita

(e) Which religious festivals do the Muslims celebrate?
   (1) Janmastami         (2) Eid-ul-fitar
   (3) Christmas          (4) Kathin chibardan
Chapter Six

Incarnation (Avotar), Sages and Saints

The word 'incarnation' or Avotar means the one who descends (climbs down). Incarnation has been used for a special meaning. Here it means the descending of Ishwara in human or some other form. Ishwara gets down on earth in various forms for special reasons. Sometimes He assumes the form of an animal and sometimes of a human being. Ishwara revealing Himself in various forms is called 'incarnation'. Why does Ishwara reveal Himself in different forms? Ishwara has created us. He takes care of us. He controls everything. In this world many people are seen to do wrong to others. They do irreligious practices. They do this because they are proud of their strength. They do not fear anybody. No one can control them. They are very wicked. For them good people suffer. All their bad deeds become a threat to religion. Then Ishwara comes down on the earth as a "saviour of mankind. He subdues the wicked people. He comes to protect the good people and establishes religion. Then peace prevails in the world. Good people heave a sigh of relief.

As an incarnation Ishwara does good things to the world. Bad people create problems. They oppress the innocent. Ishwara saves people from their oppression. Thus Ishwara descends in human form to do good to human beings and to the world.
Bhagaban Vishnu is known to have ten incarnations. These are

Each of the incarnations saved the people of this earth from
danger and brought welfare to them. Now we are going to
learn about Bamana and Parshurama.

Bamana

Bhagaban Vishnu had ten incarnations. Bamana incarnation is
the fifth among them. Long ago there was a king named Bali.
He was the king of demons. His father's name was Purachan.
His grandfather's name was Haripada Prahallad. Bali-was in
deep meditation and got great strength. That meant no one can
beat him in the battle. He defeated all in the battle. He won
swarga (the heaven), martya (the earth) and patal (the
underworld). The gods were driven out of the heaven. Bali
then became the king of heaven.

The gods were passing a very bad time. They were afraid of
Bali. They spent sleepless nights and went without food. Their
clothes were dirty and torn, They lived in disguise because they would be ruined if Bali recognized them.

One day the gods went to Vishnu. They told Vishnu about their
misery. Vishnu assured the gods of his willingness to help
them. The gods would regain the kingdom of heaven, he said.
Vishnu kept his word. He was born as the son of Kashyap and Aditi. He became stronger day by day. But he was very small in size. Because of his size he was known as 'Bamana', meaning dwarf. At that time Bali started worship. He offered many things in that worship. He gave people whatever they wanted. Bamana took this opportunity.

One day Bamana went to Bali and asked for three steps of land from him. Only a piece of three steps of land! Bali smiled and agreed to give it to him.

Suddenly Bamana turned into a giant. He placed one foot in the heaven and the other foot on the earth. A third foot came out of his navel. There was no room to place it. So, he put his third foot on Ball's head. He kept on pressing the foot against the head. Bali could no more raise his head. Bamana, one of the incarnations of Bhagaban Vishnu, subdued Bali. Peace prevailed in the heaven and on the earth.
Parshurama

There are four yugas or ages mentioned in the Puranas. They are the Satya, the Treta, the Dapar and the Kali. Parshurama was born during the Treta age. His real name was Bhrigurama. He had an axe in his hand. For this reason he was known by this name. Parshurama was our sixth incarnation. He was born in a Brahmin family. His father's name was Jamadagni and mother's name was Renuka. Parshurama was the youngest among the five sons of his parents.

In the beginning of the Treta age a great quarrel took place between the Brahmins and the Kshatriyas. The Kshatriya kings became more powerful. They became tyrants. They did not follow the principles of religion. They oppressed the subjects. They also oppressed the Brahmins. The Brahmins lost their glory. At that time Parshurama was born.

Parshurama was strong and spirited since his boyhood. He was very attentive in reading scriptures and in meditation. He was also interested in archery. He protested against any kind of injustice and sought a remedy for it. He used to play and take physical exercise. He also did his studies.

Parshurama was Mahadeva's worshipper. He pleased Mahadeva through deep meditation. Mahadeva granted him two boons. One of them was voluntary courting of death that meant that he would die at his own will. No one could kill him. He would not die of any kind of diseases either. The other boon was an axe.
He always had an axe in his hand. This axe was his weapon.

During that age there was a famous king there. His name was Kartobirzarjurn. In short Kartobirzo. One day he went for hunting. Suddenly he reached a tapoban, the grove of a saint. It was the abode of saint Jamadagni.

Jamodogni honoured the king as guest. He took good care of him. But at last there was a quarrel between the king and Jamodogni. Jamadagni had a wishing-cow. This cow could fulfil any wish. Kartobirzo wanted the wishing-cow from the saint. But the saint did not want to give it. The king forced him but he
Afterwards all on a sudden Jamadagni was attacked by the king. At that time he was in meditation. The saint's sons were not present in the tapoban. Taking advantage of the situation Kartobirzo killed Jamadagni. When Parshurama came back to the tapoban he saw nothing but disaster there. His father was killed. He became very angry to see the situation. He wanted to take revenge of his father's death. He had the dreadful axe in his hand. He killed Kartobirzo with the axe. But this was not enough to satisfy him. He was angry with all other Kshatriya kings. He attacked them one after another and killed them. There was a sea of blood all around. Prashurama was at war with every Kshatriya king. He fought twenty one battles and won each of them. No Kshatriya king survived in the world. Thus the world saw the end of the tyrant kings. The battle, of Parshurama was over. He went to the mythological mountain range of Mahendra. He became absorbed in meditation there. Peace prevailed again on this world. Religion became victorious.

Exercise

1. **Answer the following questions:**
   (a) Why does Ishwara come on this earth in various forms?
   (b) Discuss -Banian, the incarnation of Vishnu, in brief.
   (c) Discuss Parshurama, the incarnation of Vishnu, in brief.
2. **Answer in brief:**
   (a) What is an incarnation?
   (b) Why does Ishwara appear on the earth?
   (c) How many incarnations of Bhagaban Vishnu are there?
       Write down their names in order.
   (d) Whom did king Bali rule over? What were the names of his father and grandfather? How did gods get back their kingdom of heaven?
   (e) Who was Parshurama? Who were his father and mother?
   (f) Why was Brigurama called Parshurama?

3. **Fill in the blanks:**
   (a) Here incarnation means the descending of _______.
   (b) Good people heave a sigh of _______.
   (c) Bali was the king of _______.
   (d) One day Bamana went to Bali and asked for ________ steps, of land from him.
   (e) Parshurama was ______ since his boyhood.

4. **Match the words from the right side with the words in the left:**
   (a) Towards man and the world | the innocent
      Ishwara does | through deep meditation
   (b) Bad people oppress | became more powerful
   (c) The gods were | driven out of the heaven
   (d) The Kshatriya kings | good things
   (e) Parshurama pleased Mahadeva |
5. Put a tick mark (√) on the correct answer:

(a) The number of Vishnu's incarnation are -
   (1) eight   (2) nine
   (3) ten     (4) eleven

(b) The fifth vatar is -
   (1) Baman   (2) Parshurama
   (3) Barah   (4) Kurma

(c) The wife of Kashyap was -
   (1) Shachi (2) Aditi
   (3) Pranati (4) Sunita

(d) In which period was Parshurama born
   (1) Satya (2) Dapar
   (3) Treta (4) Kali

(e) What did Kartobirzo want from Jamodogni?
   (1) land (2) silver
   (3) gold (4) wishing-cow
Munis and Saints

In ancient time there lived many pious persons. They used to be absorbed in divine meditation. They had no greed. They won over greed through their meditation. They brought hunger and thirst under their control. They starved while they meditated. They acquired divine knowledge through meditation. They perceived Ishwara. They gathered lots of knowledge on religion. They are called Munis or sages. Munis are the wisest of men. They knew everything about the present. They could tell about the past and the future. That means they could see the three periods of life - past, present and future. So, they are called 'trikalagga' or those who know about the three worlds.
Some of the Munis were called saints. Saints composed the Vedic mantra. The Vedic hymns are called Mantra. Vedic Mantras are but the results of the meditation of some Munis. Those who pronounced Vedic Mantras are called Rhishis or Saints. The saints announced that the words of Veda are true. They said about the importance of Knowledge and meditation.

All saints are Munis but all Munis are not Saints. In the ancient times there were many saints like Atri, Kashyap, Kandarshi, Basistha, Viswamitra, Kannya, Mitria, Gargi and so on.

Saints are divided into seven categories. These are Brahmarshi, Devarshi, Maharshi, Paramarshi, Kandarshi, Srutarshi and Rajarshi.

Brahmarshi - Those who have special knowledge of Brahma or Ishwara are called Brahmarshi. For example - Basistha.

Devarshi - He who is a saint as well as a god is called Devarshi. Devarshi lives in the heaven. For example - Narada.

Maharshi - Maharshi means the chief saint. He is the greatest among the saints. For example - Vyasa.

Paramarshi - He who has seen or experienced the Almighty Brahma. For example - Pailo.

Kandarshi - Veda has two main parts. One part deals with work and the other part with knowledge. He who knows about one of the parts of the Vedas is called Kandarshi. For example -
Jaimini. Jaimini explained the part of the Veda that deals with the work.

Srutarshi - Veda is the words of Ishwara. Saints got Veda mantra through meditation. But all saints did not get Veda mantras in this way. Some of them heard those mantras from other saints. Those who gained Veda mantras by hearing other saints are called Srutarshi. For example - Subrata.

Rajarshi - He who is a saint as well as a king is called Rajarshi. He is as knowledgeable as a saint. He behaves like a saint although he is a king. For example - King Janaka.

Munis and saints have lots of virtues. They always pray for the welfare of others. They can sacrifice their lives for the welfare of others. We learn lots of things that help us gain knowledge from Munis and saints. They teach us how to do good to all of the world. They are all great.

We will now tell about two saints here.

**Viswamitra**

Viswamitra was a famous saint. His grandfather's name was Kushik. Viswamitra was also known as Kaushik. Viswamitra's father's name was Gadhi. Gadhi was the king of Kannyakubja.

Viswamitra was born in the Kshatriya family. He was a prince. He was a king too. Viswamitra earned the power of a Brahmin
by meditation. As Brahma granted him a boon he became Rajarshi. Later he became saint. At last he became Brahmarshi.

Lots of things happened in the life of Viswamitra. Here is a story of Viswamitra.

Once Viswamitra went a-hunting. He had many warriors with him. Everyone became very tired. They were thirsty. Basistha's hermitage was nearby. Viswamitra went to Basistha's hermitage. Basistha was a great saint. He had a Kamadhenu or a wishing-cow. Kamadhenu could fulfill any wish. Basistha sought help of the Kamadhenu. He made arrangements of everyone's meal. Delicious items were there. Viswamitra and his army took the food to their heart's content and expressed their satisfaction. Now they felt fresh.

Viswamitra was very surprised to see the power of the Kamadhenu. He thought that he should have the Kamadhenu. He expressed his desire to Basistha. In return he wanted to give him one thousand cows. But Basistha did not agree to it. Viswamitra's army wanted to have it by force. The Kamadhenu started lowing and lots of warriors were created from it. A great battle took place. Viswamitra's army was defeated. Now Viswamitra attacked Basistha. He threw arrows one after another. But nothing happened to Basistha. He destroyed the arrows of Viswamitra with Brahma Danda.

Viswamitra was defeated. Many of his warriors were killed. Viswamitra was now all alone. He was very proud of his strength. He used to think that the Kshatriyas were the most
powerful ones. The Kshatriyas used to fight with others. They conquered different kingdoms. On the other hand the Brahmins used to meditate. The Kshatriyas had the power of weapons whereas the Brahmins had the power of meditation. This power of meditation won over the power of weapon. So, Viswamitra realized that the power of meditation of the Brahmins was greater than that of the weapons of the Kshatriyas.

Viswamitra left his kingdom and devoted himself to meditation. He must gain the power of a Brahmin. He did hard meditation. He was blessed with the power of a Brahmin. He became Brahmarshi.

Viswamitra then lived in the Tapoban. He was very famous as a saint. Everyone respected him. Again everyone was afraid of him. At that time demons were tyrant. They used to create obstacles during worship. Demons were there in Viswamitra's Tapoban too.

One day Viswamitra went to Ayodhya. Dasharatha was the king of Ayodhya. Rama, Lakshmana, Bharata and Shatrughna were his sons. He took Rama and Lakshmana with him. He taught them archery during the journey. Rama and Lakshmana destroyed the demons. Peace prevailed there in the Tapoban again. One could worship one's gods without fear. Then Viswamitra took Rama and Lakshmana to Mithila. At that time Mithila was ruled by the king Janaka. Janaka had a daughter named Sita. Rama broke the Haradhanu and married Sita. Lakshmana got married to Urmila, sister of Sita. Viswamitra did a noble deed by arranging this marriage. The marriage between Rama and Sita brought about immense good to the world.
Viswamitra did many noble deeds. He was a Khatrriya but he gained the power of a Brahmin. He became saint through hard meditation. We must remember and adore Saint Viswamitra.

**Learned Gargi**

Long, long ago there was the Vedic Age there. A lot of practice of knowledge was done during that age. Both men and women practiced knowledge. We find many saints—in the Vedas, for example, Ghosha, Bishabara, Apala, Lopamudra and others.

Dining that age the study of various disciplines was made. These include medicine, warfare and knowledge about Brahina etc. Knowledge about Brahma was regarded as the greatest of all disciplines. Many women studied this. Among them Gargi was very well-known. Gargi started her education career with her father. He inspired Gargi to acquire knowledge about Brahma. Gargi was very intelligent. She continue "her study. In course of time she became an expert in having knowledge about Brahma. So, she was called defender of Brahma. We call her learned Gargi,

There is a story of Gargi's knowledge about Brahma. Once Janaka the king of Mithila, arranged a act jaga. Many wise people came from all over the country. Many sages and saints
came there. Learned Gargi was also present there. Many things 
were donated during this act of sacrificial rite. So, it was called 
"Bahu Dakshin Jaggya'. While donating Janaka thought many 
wise people had come here. They were expert in having 
knowledge about Brahma. But he should know who the best 
was. Janaka suddenly declared that he would give jone 
thousand cows on the condition that the person who had the 
best knowledge about the Brahma would receive the reward.

On hearing the declaration of Janaka everyone became 
interested at first. But when they heard the condition they 
became less interested. Who was going to top the list of 
persons having the best knowledge about Brahma? All of them 
became thoughtful. Then a Maharshi named Jaggabalko stood. 
He wanted to have the one thousand cows. He claimed himself 
to be the greatest. But the others did not agree to it.

Jaggabalko debated with many of them on the knowledge 
about Brahma. Jaggabalko was asked lots of questions. He 
gave beautiful answers to them. Others accepted Jaggabalko as 
the greatest.

At that time Gargi stood up. She did not accept Jaggabalko as 
(the greatest. She started questioning Jaggabalko. Jaggabalko 
also gave answer to those. Gargi started questioning difficult 
subjects gradually. First, she put questions about the world, 
then about the universe and ultimately about the heaven of 
Brahma.
Then Jaggabalko stopped Gargi. He said, in Veda there had been instructions about the limitation of questioning. It was called Vedic Anushashana that meant Vedic restriction. One should not disobey it. So, Gargi stopped. She did not question any more. Jaggabalko gave answer to all of Gargi's questions. So, Jaggabalko became the greatest. He accepted Rajarshi Janaka's gift.

But this proved that Gargi was also very intelligent. She asked Jaggabalko a lot of questions and discussed things that testified the depth of her knowledge. Here we get a picture of Gargi's deep knowledge. Everyone congratulated her. Everyone accepted Gargi as one having knowledge about Brahma.

Knowledge is the best wealth in one's life. We acknowledge those who contributed to the field of knowledge. We admire them. Gargi was born long ago and contributed to the field of knowledge. Defender of Brahma the learned Gargi is remembered by us.

**Exercise**

1. **Answer the following questions:**
   a. How many types of saints are there? Explain each of them and give example.
   b. Describe the life of Saint Viswamitra in brief
   c. Describe the story of the learned Gargi's knowledge about Brahma?
2. **Answer in brief:**

(a) Who are saints and sages?
(b) Why are the called sages and saints?
(c) What are the characteristics of sages and saints? Mention some of the saints of the ancient times.
(d) Who was Viswamitra? How did he become Brahmarshi?
(e) Why is Saint Viswamitra memorable to us?
(f) Mention some of the female saints of the Vedic Age.
(g) Why is Gargi called a defender of Brahma?

3. **Fill in the blanks:**

(a) All ______ are Munis but all Munis are not Saints.
(b) Viswamitra earned the power of a ____ by meditation.
(c) The Kshatriyas used to ______ with others.
(d) Gafgi started her ______ career with her father.
(e) Everyone accepts Gargi as a ______.

4. **Match the words from the right side with the words in the left:**

(a) The mantras of Veda are called ______
(b) With the boon of Brahma ______
(c) At that time the king of Mithila was ______
(d) With many Jaggabalko ______
(e) Defender of Brahma the learned Gargi is ______

| (a) The mantras of Veda are called | debated |
| (b) With the boon of Brahma | remembered by us |
| (c) At that time the king of Mithila was | became Rajarshi |
| (d) With many Jaggabalko | Mantras |
| (e) Defender of Brahma the learned Gargi is | Janaka |
5. **Put a tick mark (✓) on the correct answer:**

(a) **Jaimini was a** –
   
   (1) Brahmarshi  
   (2) Kandarshi  
   (3) Devarshi  
   (4) Srutarshi  

(b) **Viswamitra was born in a** –
   
   (1) Brahmin family  
   (2) Baisha family  
   (3) Kshatriya family  
   (4) Shudra family  

(c) **Saint Basistha had a** –
   
   (1) Silver coin  
   (2) Gold coin  
   (3) horse  
   (4) Kamadhanu  

(d) **The knowledge about Brahma was called** –
   
   (1) best knowledge  
   (2) greatest of all knowledge  
   (3) degrading knowledge  
   (4) productive knowledge  

(e) **Gargi's father was a** –
   
   (1) philosopher  
   (2) efficient  
   (3) poet  
   (4) saint
Moral Stories

Stories with morals are the stories that advise or teach us to do good or be beneficent to others. Wise people give advice to do good to others. We will be benefited if we follow their advice. If we don't follow their advice it may cause harm to us.

Stories with morals deal with subjects that help us distinguish between right and wrong. To learn about morality means having moral education. Moral education is a part of religion. Religion imparts moral education. To follow moral principles is to follow one's religion. Stories with morals teach us principles. We can get much advice from these stories. We should remember the pieces of advice and follow them.

Here we will read three stories with morals.

Three Friends

There was a deep forest in a country.

In the forest there was a small pond. A tortoise lived there. It was called Kambugrib. Once two swans were flying over the pond. They were thirsty. They came down to the pond. They quenched their thirst with its water. All on a sudden they saw
Kambugrib.
The swans saluted Kambugrib and introduced them to it.
– My name is Shankat.
– My name is Bikat.

Kambugrib said in a grave voice-, "I am glad to meet you. From now on you are my friends."
"Now we should leave," said Shankat.
"Come again," replied Kambugrib.
Shankat and Bikat left.

After that Shankat and Bikat often came. They used to gossip all the times. Thus they became good friends. Meanwhile there was a severe drought in the country. There was no rain for a long time. Ponds dried up. The pond where Kambugrib lived was a small one. Its water almost dried up. Kambugrib became very anxious.

Friend Shankat then said, "We should have patience when we are in distress. We have to think of a way out."

"That's true, it is a wise decision," says Bikat. He further says that if any illative or friend gets into trouble we should help him. We should try heart and soul to rescue him from the trouble.

The three friends started thinking what to do.
After a little while Kambugrib said, "I have a plan."
"Tell us!"—said Shankat and Bikat together.

Kambugrib then said,
"Can you arrange a hard stick?"
"Why not? We can arrange it",—said Bikat.

Kambugrib said,
"That's fine. Go and see if there is any pool nearby."
"Yes, I know. There is a pool nearby. There is much water there", replied Shankat.

"All right. I'll hold the hard stick in the middle with my teeth when both of you will hold the two ends of the stick with your teeth. Then you will fly to that pool." said Kambugrib.

Shankat said, "The idea is not bad. But there is a risk in it."

"Why?", said Kambugrib.

"On our way to the pool if you open your mouth to say something then you will fajl down and die. So you will have to be very careful," said Shankat.

The three friends started according to their plan. Kambugrib held the stick with the teeth in the middle. Shankat and Bikat held the two ends of the stick with their beaks and started flying.
Under the sky there was human habitation. People were amazed to see it. What was the round thing that two birds carrying in their mouth? The people were shouting while the three friends were flying over them. The people were looking above and running after them. Hearing their shout Kambugrib said,

"What is the shout about?"

No sooner had Kambugrib said it than the stick slipped out of its mouth. It fell dojwri and met with a tragic death.

If we don't listen to the advice of our friends who are our well-wishers we will have to suffer.
Exercise

1. **Answer the following questions:**
   
   (a) What does moral advice mean? Discuss.
   
   (b) What is the use of moral advice?
   
   (c) Write down the story of 'Three Friends' in brief.

2. **Answer in brief:**
   
   (a) What does moral education mean?
   
   (b) How did Shankat and Bikat come to know Kambugrib?
   
   (c) Why did Kambugrib want to leave the pond?
   
   (d) What idea did Kambugrib give to move from the pond to the pool?
   
   (e) How did Kambugrib die?
   
   (f) What happens if we do not listen to the advice of the friends who are our well-wishers?

3. **Fill in the blanks:**
   
   (a) There was a small __________ in the forest,
   
   (b) Thus they became __________ friends.
   
   (c) One should have __________ when one is in danger.
   
   (d) We should __________ our friends and relatives when they are in distress.
   
   (e) If we do not listen to the advice of our well-wishers, we will have to ________________.
4. **Put a tick mark (√) on the correct answer:**

(a) **Who lived, in the pond?**
   1. Hoigrib  
   2. Sugrib  
   3. Kambugrib  
   4. Shankat and Bikat

(b) **Who became anxious as the water of the pond was drying up?**
   1. Shankat and Bikat  
   2. Sugrib  
   3. Kambugrib  
   4. The villagers

(c) **When would it be risky for Kambugrib while flying with the stick in its mouth?**
   1. if it opened its mouth  
   2. if its legs slipped  
   3. if it nodded its head  
   4. if it tried to fly

(d) **What did Kambugrib say when it heard the people shouting?**
   1. How are you?  
   2. I salute you.  
   3. good bye, friends!  
   4. What is the shout about
A Wheel on the Head of a Very Greedu Man

Once there were four friends in a village. They were very intimate. They spent the whole day together. They were unhappy for the fact that all of them were very poor. They were old enough to do any work. But they did not have any work to do. They could not mitigate the sufferings of their families. One day four of them sat together to find a solution as to how to get rid of the sufferings.

At last they found a way. They decided to go to a foreign land and earn money there. Then they would no more suffer any hardship.

They started their journey. During their journey they came across a river. It was a beautiful place surrounded with trees. They saw a saint there. They made a bow to the saint and said,

"You are a pious man. You have the powers of faith. You lead a very simple, austere life. You can teach us how we can earn our living and overcome our miseries. Thus we can become happy."

The saint took pity on them when he heard their emotional voice and saw tears in their eyes. He gave them four silver lamps. Now each of them had one lamp in hand.

He said to them, "With the silver lamp in hand you will walk straight to the north that is towards the Himalayas. While walking someone will drop the lamp from his hand. You will stop at the place where the lamp will drop. Then you will dig the soil of that place where you will find the means of livelihood. You will get lots of riches there."
The four friends touched the feet of the saint as a mark of respect. They took the lamps from him and then started walking.

While walking one of the friends dropped the lamp from the hand. They started digging the soil of that place as they were told by the saint. After a little while they found a mine of brass. The friend who dropped the lamp said to the three other friends,

"Let's go home with the brass. We can get a lot of money from this brass. It will fulfil our needs."

But the three other friends did not like the suggestion. One of them started laughing. He said, "You are a fool. You are satisfied with a little. We want to get more than this. We want to get more wealth."

The first friend became sad because the other friends did not listen to him. What else could he do? However, he was satisfied with the brass and took it home.

Now the remaining three friends started walking. All on a sudden the second of them dropped the lamp from his hand. They stopped there and dug the soil. This time they found a silver mine. The second friend said, "We have got plenty of silver. Now we can go back home."

But the two other friends did not agree to it. So, the second friend went back home with the silver.

Now the third and the fourth of the friends started walking. Suddenly the lamp fell down from the hand of the third friend. He became very happy and hugged the fourth friend. They dug the soil and found a gold mine. The third friend started dancing in joy. He said to the fourth friend, "We have become
successful. We have got gold. Gold is more precious than brass or silver. Now we should go back home with this gold.

But the fourth friend was not satisfied. He wanted more precious thing than gold, which could be diamond. He believed that he would get it. So he did not go back home. At this the third friend became very sad. But he had nothing to do. However, he went back to his village with the gold he collected.

The fourth friend started walking with the hope of getting diamond. He went on and on to the north. But he became very tired. At this very moment he saw a man standing in front of him. He saw in wonder that the person had a wheel on his head. The wheel was rotating at a great speed. The man had an expression of pain all over his face. The fourth friend was shocked to see him and stopped there. He said to the man, "Sir, who are you? Why are you standing like this? Why do you have a wheel on your head? Why is the wheel rotating so fast?"

No sooner had he uttered these words than the wheel moved from the man's head and placed itself on the fourth friend's head. It continued rotating.

He shouted in fear and said, "What a misery! Why is the wheel now on my head? It is so heavy. How unbearable it is!"

He could not move because the wheel was very heavy. It kept rotating on his head. He started crying. The man said,

"You were very greedy. It would have been better if you had not come so far? I was very greedy like you. I also came with a lamp in the hand. I was punished for my greed."
The fourth friend started crying and said, "How long shall I have to undergo such punishment?"

The man replied, "You will have to suffer like this till a greedy man like us comes to replace you."

"But how can I live here alone? How can I live without food?" the fourth friend asked.

The man replied, "You will feel no hunger here. You will just feel the unbearable pain. You will also repent for your greed." So saying the man went away.

The fourth friend stood there with a rotating wheel on the head and with inflicting pain and suffering. He repented his greed as he remained standing there.
Exercise

1. **Answer the following questions:**

   (a) Why did the four friends go to the foreign land?
   (b) What advice did the saint give to the friends?
   (c) Why and how did the wheel place itself on the head of the fourth friend?
   (d) Write down in your own words the story of "A Wheel on the Head of a Very Greedy Man".
   (e) Write any other story that describes the evil-consequences of greed.

2. **Answer in brief:**

   (a) What did the first friend find?
   (b) What did the second friend say when he found silver?
   (c) What did the third friend say when he found gold?
   (d) What did the fourth friend say when the third friend wanted to go back home after getting gold?
   (e) How will the fourth friend get rid of the rotating wheel on the head?
   (f) What will happen to us if we become very greedy?

3. **Fill in the blanks:**

   (a) He gave them four silver _______.
   (b) The fourth-friend started walking with the hope of getting_______.
   (c) The_______was rotating at a great speed.
   (d) You will also repent for your_______.
   (e) Too much ________ is not good.
4. Put a tick mark (✓) on the correct answer:

(a) All of the four friends were –
(1) rich (2) miser
(3) benevolent (4) poor

(b) How did the first friend get brass?
(1) by digging the soil (2) by working
(3) by getting donation (4) by diving in water

(c) What was there on the head of the man?
(1) Wreath of Flowers (2) crown
(3) Wheel (4) turban

(d) What was the result of too much greed of the fourth friend?
(1) got much gold (2) suffered extremely
(3) became king (4) had to walk a long way
The Glory of Service

Yudhishthira was the king of Hastinapura. He was performing a sacrifice rite. People from home and abroad attended the ceremony. An arrangement of great feast was made. King Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva—all of the five brothers donated a lot of things. Lot of valuable things were gathered there. These were given to those who asked for these.

Suddenly a mongoose appeared there. It started rolling about on the ground. 'It was a strange mongoose. The colour of half of its frontal part was golden and the back part was like an ordinary mongoose.'
People wondered what kind of mongoose that was! Being curious the people asked the mongoose, "Why do you look like this?"

The mongoose said, "There was a poor Brahmin in Kurukshetra. He had no greed for money. He spent his time in studies and religious activities. He led his life with whatever he got. One day he collected some barley with lots of difficulties.

The wife of the Brahmin crushed it and made ground barley. Then she divided the barley into four parts. One was for the Brahmin, one was for their son, one was for their daughter-in-law and one was for her. At that time a guest came. The Brahmin gave him water to wash the face and hands. He gave him something to sit and water to drink. The guest freshened himself up. Then the Brahmin gave the guest ground barley of his own portion. But the small amount could not satisfy the guest's hunger. So, his wife gave her portion too. But the guest was still hungry. So, they gave their son's portion.

"Is there anymore?", asked the guest. They looked one another. They had a little more but that was for the daughter-in-law. It would cause a great pain if she had to starve. But though the daughter-in-law was young she had a big heart. She had also learned to serve others. She said, "Father, you have taught me that to serve guest is to serve God". Guest is like Narayana. So, she wanted to give her portion too.
The Brahmin became very happy to hear her. So, they gave her portion of ground barley to the guest.

The guest was satisfied.

What is this! Why was the whole atmosphere illuminated? Where did the light come from? Where is the guest? All saw that Dharmaraj (god of religion) was standing in front of them.

He appeared before them as he was happy with their worship. He blessed them all.

The mongoose further said, "There was a little ground barley left on the plate. I ate that. My face and half of the body became golden with the touch of that ground barley. Now I am moving from one place to another, from one place of worship to another. I want to make the rest of my body golden. I am trying for that."

The offering of the ground barley in worshipping by the Brahmin was greater than the offering of riches in worshipping of the king. This is the glory of service.

Exercise

1. **Answer the following questions:**
   (a) Discuss the observance of the sacrifice rite by the king of Hastinapura?
   (b) What was the shape of the mongoose that came to the worship of Yudhishthira?
(c) How did half of the body of the mongoose become golden?
(d) Which words of the daughter-in-law made the Brahmin happy?
(e) How did the Brahmin serve the guest?

2. **Answer in brief:**
(a) Who was the king of Hastinapura?
(b) What did he do once?
(c) Who started rolling about on the ground where the worship took place?
(d) How was the half of the body of the mongoose?
(e) Who lived in the Kurukshetra?

3. **Fill in the blanks:**
(a) People from home and abroad attended the ______.
(b) Suddenly a ______ appeared there.
(c) To serve guest is to serve ______.
(d) Guest is like ______.
(e) Dharmaraja (god of religion) ______ them.

4. **Match the words from the right side with the words in the left:**

(a) In the sacrifice of Yudhishtira  
   Arranged
(b) A big feast was golden in colour
(c) The front part of the mongoose was a mongoose came is so glorious.
(d) In front of them Dharmaraja (god of religion)
(e) Worshipping from heart was standing
5. Put a tick mark (✓) on the correct answer:

(a) In Yudhishtira's sacrifice there came –
   (1) a snake  (2) a mongoose
   (3) a crow  (4) Hanuman

(b) In Kurukshetra there lived a –
   (1) Kshatriya  (2) Baisha
   (3) Brahmin  (4) Shudra

(c) The wife of the Brahmin prepared –
   (1) cakes  (2) rice
   (3) sweets  (4) grounded barley

(f) One day after a hardship the Brahmin collected –
   (1) paddy  (2) wheat
   (3) barley  (4) pulse

(e) The guest is –
   (1) Durga  (2) Narayana
   (3) Ganesha  (4) Shiva