Hindu Religious Studies
For classes IX & X

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Preface

Education is the key to development. A progressively improved education system largely determines the pace and the quality or national development. To reflect the hopes and aspirations of the people and the socio-economic and cultural reality in the context of the post independent Bangladesh, new textbooks were introduced in the beginning of the 1980 following the recommendations of the National Curriculum and Textbook Committee.

In 1994, in accordance with the need for change and development, the textbooks of lower secondary, secondary and higher secondary were revised and modified. The textbooks from classes -VI to IX were written in 1995. In 2000, almost all the textbooks were rationally evaluated and necessary revision were made. In 2008 the Ministry of Education formed a Task Force for Education. According to the advice and guidance of the Task Force, the cover, spelling and information in the textbooks were updated and corrected.

To make assessment more meaningful and in accordance with the need of the curriculum, Creative Questions and Multiple Choice Questions are given at the end of each chapter. It is hoped that this will reduce the dependency of students on rote memorisation. The students will be able to apply the knowledge they have gained to judge, analyse and evaluate real life situation.

The textbook of Hindu Religious Studies has been written keeping in mind the curriculum and learning outcomes, Religious Studies is the main source of civilisation and key to Humanity, because religion and education are closely linked or one completes the other. The Slokas and mantra of Veda and Upanishad has enriched the texts. The lives and advices of divine religious personalities and their sacrifices give the learners examples of social and human values. It is hoped that these values will build the learners in such a way so that they grow up to be honest, sincere and good citizens of the country.

This book of Hindu Religious Studies for classes IX & X is the English Version of the original textbook entitled 'Hindu Dhama Shiksha' written in Bangla.

We know that curriculum development is a continuous process on which textbooks are written. Any logical and formative suggestions for improvement will be considered with care. On the event of the golden jubilee of the independence of Bangladesh in 2021, we want to be a part of the ceaseless effort to build a prosperous Bangladesh.

In spite of sincere efforts in translation, Editing and printing some inadvertent errors and omissions may be found in the book. However our efforts to make it more refined and impeccable will continue. Any constructive suggestion towards its further improvement will he gratefully considered.

I thank those who have assisted us with their intellect and efforts in the writing, editing and rational evaluation of this book. We hope that the book will be useful for the students for whom it is written.

Prof. Md. Mostafa Kamaluddin
Chairman
National Curriculum and Textbook Board
Dhaka.
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Chapter-One

Creator, Creations and Hindu Religion

How varied our nature and environment are! We have endless sky above us. There are the sun, the moon, a number of planets and satellites and innumerable stars in the sky.

This earth is also so varied. In some places there are sky-high mountains. They stand still but look heroic. On their heads there are snow white crowns. From the hills springs and rivers come down dancing. They come to plains and at the end join the large sea.

There are green fields beside the rivers. In some places there are vast expanse of blazing deserts, dense forests together with various trees and creeping plants. Different birds sing differently sitting on the trees. In the midst of all these we have human habitation. People live there in harmony.

There is a great bond of unity in both nature and environment though there is a number of diversity. There reigns a unique unity and discipline in the changing of days and nights, cycles of seasons and regular movement of planets in their orbits. For all these, there is one creator and supreme controller. He is God. As He controls everything, we find a unique unity and discipline in nature.

From time immemorial, people have felt His presence in nature (Prakriti) and environment and so they have started praying to His different manifestations. 'Prakriti' or 'Nature' is the representation of the whole universe. It is not independent. It works under the direction of the Supreme Lord (i.e. God).

On the whole the wonderful varied beauty of 'Prakriti' or 'nature' and environment that we see before us is nothing but God (the Supreme Lord) Himself. To serve and adore them is as good as serving and worshipping God. With all the above ideas there is one religious belief called 'Sanatana-dharma'. 'Sanatana' means the eternal religion i.e. what we had in the past, what we have at present and what we shall have in future. That eternal religion is called 'Hinduism' or 'Hindu Religion'. The word 'Hindu' comes from the word 'Sindhu'.

In ancient days 'Sanatana religion' has been developed basing the opinions of the followers of different ideas and paths. Of them the names of Dravidians, the Astrik, the outsider Aryan and different tribal people may be mentioned. But the Vedas or
sacred knowledge of the Aryan saints is the basic foundation of this religion. The holy men of the Vedas lived by the side of the Indus. The Afgans and other foreigners used to call them 'Hindu' and they termed their religion as Hindu religion. In this way the 'Sanatana religion' has been wellknown as Hindu religion.

Those who admit the verses in the sacred writings of the Vedas or the Pouranic ideals and follow the rites and principles in their day to day life are called Hindus and their religion is called hinduism. In those days there sprang up a few religions e.g. Buddhism, Jainism etc. But the basic of them was Hinduism which is a very ancient religion.

The foundation of Hinduism is God. God is one and without a second. He controls everything. He is all powerful. The power of God is expressed through 'Mahamaya' or nature. gods are the visible forms of the powers of God. They have different powers, 'Brahma' is the power for God's creativity; 'Visnu' is for His protectism and 'Shiva' is for His destruction. 'Saraswati' is the goddess of learning and knowledge and 'Laksmi' is the goddess of wealth and prosperity. Though goddesses are many, God is one and absolute. Different opinions have been formed while worshipping different gods and goddesses. Those who worship 'Shakti' are called 'Shakto'. 'Vaishnava' are the followers of 'Visnu' and 'Shaiva' are the followers of 'Shiva'.

Though they differ in opinions and beliefs, there lies a great bond of unity among them. Because all the goddesses stand for powers for that shapeless, eternal one great 'Brahma'. The 'Brahma' or Iswara is the root of Hinduism. The first sacred scripture of the Hindus are the Vedas. The Vedas are classified into four: 'Rigveda', 'Samveda', 'Yazurveda' and 'Atharvaveda'. There are also a few other scriptures. They are 'Brahman', 'Aranyak', 'Upanishad', the Ramayana, the Mahavarata and the Puranas. Shreemath Bhagabath Geeta (though cited from the Mahavarata) and Shree Shree Chandi of the Markandeya Purana are also our scriptures. The spiritual and philosophical, ideas and beliefs of Hinduism have been well described in these scriptures.

God is called the supreme spirit or Lord. All living beings are created from Him. God lives in them as their souls. So God is served while 'Living beings' are served. The Hinduism does not only want man's welfare but also the welfare of all creations.

According to Hindu religion soul does not perish. Body is perished. Soul is immortal, everlasting and eternal. According to the Shreemath Bhagabath Geeta: "The body changes, but the soul remains the same. The soul passes into another new body at death just as a person puts on new garments giving up old ones." This change of body
by soul is just as good as 'birth and death'. This religion believes in 're-birth'. Having re-birth again and again, at one time man does not have any re-birth because then he reaches to a stage called 'Salvation'.

At the beginning of this earth there were no animals or material things. 'Ap Eba Sasarjadow'. At first water was created. It is believed that 'Visnu' was lying asleep on the great ocean. 'Brahma' was in his navel. On other side two great gaints named 'Modhu' and 'Kaitav' were born from the dirt of Vishnu's ears. The giants tried to kill Brahma. At that time he began to worship Mahamaya and Visnu. Mahamaya became satisfied and Visnu woke up. Visnu killed the two giants-Madhu and Kaitav. From these two giants 'Medini' the earth was created. The sky, air, heaven, hell and the earth of seven islands were all gradually created. At first the earth was fully dark. God created the sun, the moon, the stars and the darkness disappeared.

Kashyap Muni had two wives- Diti and Aditi. Giants were born from Diti and deities were form from Aditi. Then it was necessary to create human beings.

‘Brahma’ created holy men out of His fancy for enlarging creations. But instead of enlarging creations they devote themselves in meditation. Then men and women were created out of the image of Brahma. Swayamvuba Monu is man's name and Satarupa is woman's name. As we are the children of Monu we are known as 'manab' or human beings.

Two sons named Priyabrata and Gyanpada were born to Swayamvuba Monu and Satarupa. They had also three daughters named Akuti, Debahuti and Prosuti. After that human beings came to this earth. Man is the best of all creations. Man began to worship the creator. He felt a great urge to satisfy the creator and as such different forms of worship like Puja, prayers, sacrifices, kirton and visiting holy places started. The worshippers built mondirs and other places of worship. They began to follow a number of principles and rituals to satisfy the creator. They followed all the forms of worship all through their lives for happiness and peace in both personal and social life. For all these the creator also found satisfaction with His creations.

Hinduism encourages one to lead a pure and noble life. It also helps one to be kind and human. It believes God lies in the heart of every man. It teaches us "Jattra jeeba : Tatra shiba". From this teaching man. learns to love and do good to others. Man should remember all the teachings and characteristics of Hinduism and try to build a happy and prosperous world. Hinduism is devoted to the welfare of man and the world.
Exercise

Multiple Choice Questions

1. What does the word 'Sanatana' mean?
   a. eternal          b. lifelong
   c. for ever         d. ancient

Read the following passage and answer the questions no 2 and 3.

Subrahm says to his younger brother, "we should nurse our sick pet cat". Sumon asks, "What's the purpose of doing it?" Subrahm answers, "God will be satisfied because this universe is nothing but His sports and diversions".

2. What is the gist of Subrahm's advice?
   a. affection to animal. b. take care of a sick living being.
   c. serve to God. d. respect to a pet animal.

3. Subrahm can feel the presence of God through
   i. His creations
   ii. Varied nature
   iii. His amorous sports

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

Creative Questions

1. Mr. Monmohon used to attain the religious discussions at a hermitage near to his house in the evening. Once a discussion was going on and Provapada Akharananda said, "God is called the supreme spirit. All living beings are created from Him. God lives in them as their souls. So, God is served while living beings are served. The Hinduism says the welfare of all creations." Mr. Monmohon started thinking about the matter of various ways that we can serve God.

   a. Who lies behind the creation of varied earth?
   b. Why did Provapada Akharananda say, "God is served while living beings are served?"
   c. By which lesson of Hinduism, you will be encouraged to serve all creations? Describe.
   d. "The embodied soul is a part of the supreme spirit" - Analyse.
2. People lived by the side of the Indus were known as Hindu and their religion had been termed as Hindu religion. In fact, the name of this religion is 'Sanatana religion'. God remains in the root of their religion. God is one and without a second. According to this religion, serving to living beings means serving to God. The principle of Hinduism is to serve not for men only but for the welfare of all creations. And that can be observed throughout the life long activities of the followers of Hinduism.

a. What does the word 'Sanatana' mean?

b. According to Sanatana religion "God is one and without a second" Explain.

c. How is God served while living beings are served? - Explain it with reference to your personal life.

d. "Not only for man's welfare but also for the welfare of all creations is the principle of Hinduism" - Evaluate the speech in respect to your answer.
Chapter-Two
Hymn-Praise-Prayers
A. Hymn-Praise

1. Rig Veda:
Agnina royeemosnabot
Posameba dibe dibe I
Jasasang beerabattamam II (1/1/3)

Simple meaning
Worshippers get wealth from the god sun. This wealth increases day by day and many spirited persons can be engaged with the help of that wealth.

2. Atharvaveda
Todvisna paramang padang sada pashyanti suraya I
Dibida Chaksmuratatam II (7/3/2/1)

Simple meaning
The wise always see the super feet of that god Visnu spread like eyes in the heaven.

3. Shwetashwatar Upanisad
Sarbato Panipadantat
Sarbatoaksmishiro mukham I
Sarbato Shrutimalloke
Sarbamabritya tisthati II (3/16)

Simple meaning
The feet, hands, eyes, heads as well as mouths of all beings are the parts of Godhead or Brahma and their ears are also His parts. He lives in the body of all animals or living beings as souls and He, is immanent everywhere.

4. Shreemath Bhagabath Geeta
Anekbahudarbaktranetrang
Pashyami twang sarbatohanantaruparm I
Nantang na madhyang na punastabading
Pashyami Bishweshwara Bishwarupa II (11/16)
Simple meaning

Oh God! Everywhere I can see your infinite shape with many arms, bellies, faces and eyes. But oh God, oh Lord of the universe, I do not find your beginning or middle or even ending.

5. Shree Shree Chandi

Twang vaisnabishaktirantabeerja
Bishwasya bijang paramasi maya II
Sammohitang devi! Samastametat
Twang boi prasanna bhubi muktihetu II (11/5)

Simple meaning

Oh goddess, you are Vaishnavi power; you have tremendous strength. You are the main cause of this earthly life. You are the 'Mahamaya'. Everything of this earth is charmed by you. The animals or living beings of this earth get released while you are satisfied with them.

B. Prayers:

1. Sanskrit prayers

Oum Saha nababotu, Saha nau Vunakta Saha beerjang Karababahoi II
Tejaswi nabadhitamastu, ma biddisabahoi II
Oum shanti : shanti : shanti (Shanti mantra)

Simple meaning

This is a prayer of both the teacher and the taught to Brahma. They pray to Him for their safety and to give them learning in the same manner. They pray that they may be spirited and heroic. They do not want to hate others. They want perfect learning.

2. Bengali Prayer

Prayer of Rabindranath Tagore

By a bow, O Lord, only by a bow
Roll up all the bodies on your earth.
Those are bent gently like deep clouds in Srabana
By a bow, O Lord, only by a bow
Let all minds lie at your gate
Various tunes that overflow.
Make us oblivious of our own selves
By a bow, O Lord, only by a bow.
Let all songs come to an end to the silent sea
As the swan flies to the sacred lake,
    All days and nights
By a bow, O Lord, only by a bow
May all my soul fly to meet you at death.
    (Geetanjali-Shesh namaskar)

Short notes

**Shwetaswatar Upanisad** -
Of all the Upanisads Shwetaswatar Upanisad is the best. This Upanisad belongs to Krishnajajurbeda. The word 'Shwetaswatar' means one who has subdued one's senses. This Upanisad discusses mainly where we are born from, how we then pass our lives in this world and what will happen after death.

**Kathopanisad** -
This is a very important Upanisad. This Upanisad discusses the mysteries about Brahma. One can have knowledge about Him after studying the story of Zam and Nachiketa.

**Shreemath Bhagabath Geeta** -
It is the sum total of seven hundred couplets (Sloka) belonging to Visma Parba of the Mahavarata. So this is also called Saptasati. It comes to us in the form of a dialogue in the battlefield kurukshmetra between Lord Sri Krishna and Arjuna His devotee. Sri Krishna instructed Arjuna in the ways of friend and self-realisation. Bhagabath Geeta is one of the great spiritual and philosophical classics of the world. It should be studied daily.

**Shree Shree Chandi** -
This scripture belongs to Marcando's Purana. This is also called Saptasati as it includes seven hundred hymns. The thirteen chapters from 81 to 93 of the Marcando's purana is termed as Chandi. There the name of Chandi has been given 'Debi Mahattma'. In the Chandi the greatness of goddess Durga has been described. During the Durga puja this scripture is specially recited.

**Worthy of note:**
In the Vedas or the Upanisads during Vedic age the verses or poems are known as 'mantras' or a mystic word or words recited in prayer to God or a deity. But the sanskrit poems in the scriptures of later period are known as couplets or verses. The mantra Iu (Omn) is called Pranab mantra.
Exercise

Multiple Choice Questions

1. In which scripture have the manifestation and the greatness of goddess Durga been described?
   a. the Shreemath Bhagabath Geeta   b. the Shree Shree Chandi
   c. the Mahavarata   d. the Vedas

2. By the 'Hymn-Praise', God's or deities'
   i. virtues and greatness have been described
   ii. praiseworthy words have been described
   iii. life history have been described
   Which of the following is correct?
   a. i   b. ii
   c. i and ii   d. ii and iii

Read the following passage and answer the questions no. 3 and 4
After having bath everyday in the morning, Manobesh reads one of the best scriptures of the world that is to be studied daily by the followers of Hinduism. In it Shree Krishna instructed Arjuna with wonderful conception of Karma, Gyana and Vaktiyoga.

3. Which scripture does Manobesh read everyday in the morning?
   a. the Shree Shree Chandi   b. the Manushonghita
   c. Osttottor Satanam of Shree Krishna   d. the Shree math bhagabath geeta.

4. We will follow Manobesh's religious practice in our own life by
   i. reviewing the conversation between Shree Krishna and Arjuna.
   ii. reading philosophical classics of knowledge, work and devotion.
   iii. reading the daily readable scriptures everyday in the morning.
   Which one of the following is correct?
   a. i   b. ii
   c. i and ii   d. i, ii and iii

Creative Questions

1. Mithila tried to recite the verse of the Shree Shree Chandi (11/5) with correct pronunciation. But she could not understand the meaning of the verse. She asked
her father, "What would be if reciting these verses?" Her father simplified the meaning of the verse. In this regard he added, "In the Chandi the greatness of goddess Durga has been described. These verses are strongly needed to defeat the demonic power of our personal and social life."

a. Write down the first verse of Shree Shree Chandi (12/5).

b. What did the father say to his daughter Mithila about the simple meaning of the verse of Shree Shree Chandi, Write down in your own words.

c. How will Mithila be encouraged after hearing the greatness of goddess Durga from her father?

d. Evaluate the influence of the verse of Shree Shree Chandi to defeat the demonic power in Hindu community.

2. The Hindus worship for the satisfaction of God and goddesses with the hymns. The Vedas, the Shreemath Bhagabath Geeta, the Shwetashwatar Upanisad are notable among them. These hymns help men to achieve goal sacredly as well as they have great importance in the welfare of our social life also.

a. Write down the first line of the Shwetashwatar Upanisad.

b. Explain the principles of the Shwetashwatar Upanisad.

c. The regular practice of reciting hymns influences our personal life in different ways'- Discuss the matter with reference to any hymn-praise.

d. 'The spiritual blessing lies under the practice of hymn-praise' - Discuss in favour of your answer.

3. Mr. Satya used to discuss with his wife Sabita about religious matters. Once Mr. Satya told his wife regarding the different issues of the main scripture, the Veda. There were a number of verses in the Veda to praise the deities and to say prayers to them for attaining earthly bliss. So, we get the god Agni near to us' among them. In this regard, the commendatory verses of god Agni were narrated in the Veda by. the saint Modhuchanda, son of Bisharnltra. The verse is -

Agni po me mospabot Posameba dibe dibe
Jasasang beerabattamam (1/1/3)

a. The Agni is a god of which place?

b. Worshippers get wealth from the god Agni-Explain.

c. How do Mr Satya and Sabita perform religious sacrifice for the god Agni?

d. Evaluate the importance of reciting hymn-praise in one's personal life.
Chapter-Three
Philosophy of Religion

A. Knowledge on religion (Dharma Tattwa).

By the word 'tattwa' we understand the knowledge of the selected matter. So by 'dharma-tattwa' we understand the knowledge of a religion. It includes what a religion is; its characteristics or principles; why we should follow the religion.

1. Common Characteristics of a religion

"Dharanad dharma ettyahurddarmena bidhrita Praza / Za Saad dharansangjukta Sa dharma eti netaro". //

Name the above verse we know the word dharma comes from the verb 'dharan (dhree + mon). A religion is specially preserving the creations. The one that does not preserve is not a religion.

The qualities of any object is the example of its existence. As an example, the nature of fire is heat and light. If heat and light are lost, we find no fire.

In the same way man's nature is his humanity. If his humanity is lost, he would not be treated as a man. In the Hindu scriptures five things have been mentioned as the common characteristics of religion or humanity. They are: (i) hating none, (ii) stealing nothing; (iii) practising self-control, (iv) becoming virtuous and holy; and (v) true to one's word or vow. The religion protects those who are pious and virtuous. Man is ruined, if there is no religion of his own.

2. Important characteristics of religion.

According to the Baishesik philosophy, "Jotohovudoya nishreyasiddhi So Dharma". This means which refers to worldly welfare (e.g. attaining wealth, honour etc.) as well as eternal emancipation or salvation of the soul is called a religion.

3. Root of Religion

God Himself is the root of religion, "Dharmomulo hi Vagoban; Sarbobedomayo Hari". There is God. He is one and without a second. He is the invisible immortal guiding soul of all created beings. Everything has been created out of Him. So He is also the root of religion.

4. Diversity of Religious practices

Hinduism accepts the diversity of religious practices according to competency. Some pray to formless God and some pray to gods having no forms. Shree Krishna said in the Shreemath Bhagabath Geeta –
"Je jatha mang propoddyante Tangsthathaiva Vajamvaham I
Momo bartanubartantay manusya Partho Sarbasa" II (4/11)

As any one surrenders as his own way I reward accordingly. That means the way the worshipper worships, I do good to him accordingly. People follow me in various ways. Shree Ram Krishna Paramhangsa Dev also said "many minds, many ways".

Though worshipping different gods and goddesses are prevalent in Hindu religion, it is not a religion of many Gods. It is the assemblage of many in one or one in many. It believes in special 'oneness' of God.

5. A course or measure that may be adopted in time of danger

The above subject matter has been discussed in the peace part of the Mahavarata. Following the truth is the religion of an honest man, we can realize about Apaddharma. The eternal religion (Sanatan dharma) also follows it 'Truth is beauty; beauty is truth'. But this scriptural truth cannot be followed all the time. Let us hear a story of 'Apaddharma'.

Once a passer by was passing through a forest. Suddenly a gang of dacoits drove him. He ran to save his life and took shelter in a hermitage of a hermit in the forest. The hermit came to know of the incident. After a while the dacoits entered into the hut and asked the hermit about the passer by. If the hermit would have spoken the truth they would have found the man out and killed him. Again if he did not speak the truth he would do a sinful act for telling a lie. So thinking, the hermit kept silent.

They ultimately found the man out, killed him, took his wealth and went away. At the end misfortune came and the hermit suffered much for the cause of killing a man. If he would tell a lie, the dacoits would believe him and leave the place and as a result the man would be saved. But he did not do it for the fear of sin. He should save the life of a helpless and shelterless man telling even a lie. This is an example of 'Apaddharma' course that may be adopted in time of danger.

6. Gist of religion

Observing and maintaining some beliefs, some rituals and attending some ceremonies are religion for man. The virtuous are to believe that God is at the root of religion. He is all powerful. There is no God but God. Observing religious rituals, a man has to be pure in body and mind. Mental purity is more important than physical one. He is also to attend prescribed daily prayer to God with full devotion and sincerity of purpose. Lord Vivekananda has advised us to pray to God thinking His presence in the living beings.

He said, "He who loves His creations loves and serves God".
Exercise

Multiple Choice Questions

1. "Many minds, many ways" - Whose speech is this?
   a. Shree Krishna  
   b. Shree Shree Ram Chandra  
   c. Shree Ram Krishna Paramahangsa deva  
   d. Swami Bibekananda

2. The word 'Tattwa' means
   i. Special knowledge of a selected matter
   ii. Common knowledge of a selected matter
   iii. Complete knowledge of all matters

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

Read out the following passage and answer the questions no 3, 4 and 5.

In the evening, Debika worshipped in the Thukur's room (Goddess room). Suddenly, an agitated passer by. came and told, "Mother, give me shelter. Terrorists are chasing me. Telling it, he entered into the room of prayer and took shelter behind the seat of Thakur. After a while the terrorists came in and asked Debika about the passer by. She kept silent. Terrorists found the man out and killed him before going.

3. Why did Debika keep silent?
   a. to be frightened by the terrorists  
   b. as she could not speak the truth  
   c. to punish the passer by  
   d. not to interrupt worshipping

4. According to 'Apaddharma' course what will be the consequence of Debika in the long run?
   a. go to heaven  
   b. go to hell.  
   c. re-birth  
   d. changing of fate.

5. According to the lesson of 'Apaddharma' course, you should do in a problem like this –
   i. speak the truth  
   ii. tell a lie  
   iii. keep silent
Which one of the following is correct?

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

Creative Questions

The diversity in religious practices is to be seen in Hinduism. The followers of Hinduism believe that God Himself is the root of religion. God remains in everything. The pious Anima believes that God rewards or punishes everyone for any action. This God is Vagoban and attaining eternal emancipation of soul is the ultimate gain of human beings.

a. What has Shree Krishna said regarding the diversity of religious practices in the Sreemath Bhagabath Geeta?

b. 'God Himself is the root of religion' - the followers of Hinduism believe it - Explain.

c. 'God rewards or punishes everyone for any action- How do you explain this notion of Anima.

d. 'To attain eternal salvation is the greatest blessing in a man's life' Analyse this statement.
B. Divinity: (Reality of God)

The word 'Eswar' has been formed from a verbal root "Es" with the suffise of 'boros'. The meaning of "Eswar" is 'powerful'. He is not an ordinary powerful being. He is all powerful, supreme controller and the greatest. He is everywhere. This 'Eswar' is the creator, the defender and the annihilator. His appearance is endless, boundless and eternal. To the wise He is the Brahma, to a Yogi He is the great soul or spirit, again to a devotee He is Vagoban.

Nature of Brahma:
'Brahma' means the largest. He nourishes and defends all living creatures and things of the whole universe. He is eternal, sacred, all knowing, luminous, free, formless, immanent and all powerful. He is regarded as being universal and forming the elemental matter from which everything emerged. He thus became fully personalized under the name of Brahma. As Brahma is omni-present, none can see him. He stays in the living beings as souls.

Nature of souls:
Soul is eternal and formless. It does not have birth and death. Though bodies are perished, souls do not have any change. A soul passes from one body to another through death. It cannot be seen. It can be felt only.

Eswar (God):
He who is Brahma is the soul of the living beings. Again, when this Brahma controls everyone, He becomes God or the Supreme Lord.

Nature of God:
To the wise God is all powerful. When God comes incarnate, man can see him directly. He is endless and boundless. He has no change. He is the first cause of the universe-Providence. He has come into being out of Himself. He is selfborn. He is eternal, purified and most sacred. He rewards or punishes everyone for any action. One gets reward or punishment according to one's deeds. God may have forms or without forms.

Vagoban (God):
When God is imagined as the Supreme Lord of all wealth, strength or heroism, fame, prosperity or Good luck, wisdom and asceticism, He is then known as 'Vagoban'.

Nature of ‘Vagoban’
To a devotee God is known as 'Vagoban'. ‘Vagoban' is admiring. He is endlessly virtuous and the cause for endless forms. He is delightful and joyful. He loves sports.
'Vagoban' sometimes takes forms and meets his devotees. The devotees can see the form they desire and the mood they feel in Him.

**Where is God?**

God is present everywhere. The poet feels His existence in all the things. He has said,

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"You are with fire, wind, air,  
In blue sky, hills and water.  
You are also with trees and creeping plants,  
With clouds, the sun, the moon and stars"
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Again God lies in the hearts and heads of human beings. He is all knowing. He controls our thinking and all deeds. God is the soul of our souls. We need not go far for His association. He lives in the hearts of man. So, Rabindranath prays,

"Oh God! Let my mind widen".

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**Exercise**

**Multiple Choice Questions**

1. **To a devotee, God is known as**-
   
   a. Intellectual  
   b. The 'Supreme spirit'  
   c. Vagoban  
   d. All powerful

2. "**God is called the power who rewards and punishes everyone for any action**" because-
   
   a. He rewards and punishes according to one's deeds  
   b. He rewards and punishes according to one's misdeeds  
   c. He rewards and punishes according to one's prayer  
   d. He rewards and punishes unexpectedly

3. **We need not go far away for God's association because**
   
   i. He is a part of ours  
   ii. He is the soul of our souls  
   iii. He rewards and punishes everyone for any action
Which one of the following is correct?

a. i 

b. ii 

c. i and ii

d. ii and iii

Creative Questions

The nature of God differs to a devotee, a wise and a Yogi respectively. He is endless, all powerful, the creator and the defender. Again, he is annihilator and immanent. Human beings feel Him as Vagoban for his varied appearance.

a. What is the nature of God to a devotee and a Yogi?

b. Explain the nature of God.

c. How do you imagine the nature of God? Discuss the matter in respect of your religious practices.

d. Evaluate the varied nature of God as a creator and an annihilator.
C. Karma-Gyana-Vaktiyoga

To attain eternal bliss or salvation is the greatest blessing in a man's life. The sages of different ages have formulated a number of ways to have the eternal bliss. 'Karma', 'Gyana' and 'Vaktiyoga' are different ways to achieve salvation. He who applies himself well to one of these paths achieves success.

Karmayoga

What is done is known as 'Karma' or work. But the work that we do for attaining salvation is called Karmayoga. This is called actions not actuated by any desire. The doer simply considers all the works meant for God. Everything belongs to God and everything should be employed in the service of God. The doer thinks that God is getting everything done by him. Such actions are called 'Niskama Karma' (not actuated by any gainful motive). This work has three characteristics. They are:

(a) Giving up the results of activities.
(b) Giving up the dominative sensitiveness.
(c) Surrendering the results unto the Supreme God.

Actions actuated by any desire :(Shakama Karma)

This is quite opposite to 'Niskama Karma'. This work has three characteristics. They are:

(a) The doer thinks the work of his own.
(b) The work is performed by one for oneself. In other words, I do my own work.
(c) The person is the owner of enjoying the fruits of his activities.

Here the doer has dominative sensitiveness for his action and he forgets God. For this he has to suffer for his actions. In the Shreemath Bhagabath Geeta Shree Krishna has said this type of actions cannot create ties or relationship with God. This creates only lust. Man hankers for lust only. But when man's works are not actuated by any desire or motive and he thinks the work is performed as a point of duty towards God or mankind is regarded as the best or ideal karma (Niskama Karma). With this type of work man can get eternal bliss or salvation. It is the lust not the work that chains us.

Gyanayoga:

Praying God through wisdom is known as Gyanayoga. The word 'Gyana' means 'knowledge'. Knowing about this earth through spiritual knowledge refers to wisdom. There are six ways to gain wisdom.
(i) Pronipath :
To bend and touch a teacher's feet in belief that he will enlighten you from your ignorance.

(ii) Pariprosno :
Enquiring something about divinity to a teacher by his disciple.

(iii) Seba : (Obeisance)
To have a special attention for the teacher and do according to the teacher's will. Through service, the devotee becomes worthy to attain knowledge.

(iv) Shroddha (Regard):
This refers to the teachings of the scripture and the teacher (Guru). To believe and follow the advice of the both is the first stage of receiving knowledge. It demands full devotion and concentration of mind without any attraction for contrary things.

(v) Tatparata : (Earnestness/carefulness)
To be dutiful and careful for the work to be done is essential.

(vi) Insdriosangjam : (Continence/restraint of the desire and passions) One has to subdue all his desires and passions to gain wisdom.

Knowledge has four good results:
   (a) Grief and illusions are removed.
   (b) All sins are destroyed.
   (c) Ignorance disappear.
   (d) A wise man is indifferent to the results of his activities,

All do not have rights for the cultivation of knowledge or wisdom. The ignorant, the disloyal and the doubtful are not fit for acquiring wisdom.

Knowledge is most sacred. The Shreemath Bhagabath Geeta speaks about it in the following verse :

"Na hi Gyanen sadrisang pabitromeha biddyate"

This means nothing is more sacred than Gyan or knowledge.

Vaktiyoga (Devotion) :
Of the different processes for realization of the Absolute Truth, Vaktiyoga, devotion or piety, is the highest, We know that a living entity is not the material body; he is a spiritual spark. And the Absolute Truth (God) is the spiritual whole. In the 'Narodiyo
Vaktisutraya' it has been said that the earnest love and affection between God and devotee is called 'Vakti'. The 'Shandilyasutra' also says, 'piety means deep attachment and surrender to the feet of God'.

**Duties of a devotee:**

A devotee must be free from desires and wishes. His desires and wishes should be devoted to God. A devotee just fixes his mind upon the supreme personality of Godhead and performs all the devices of prayers to please Him. When the devotees can devote themselves in this manner, they will feel 'Vakti' in their mind without a doubt. He will then feel the existence of 'Vagoban' in all created beings: He knows though God accepts prayers through idols. He exists everywhere and in all living beings. He is the real devotee who can realize His presence in all living beings. Such devotees can do good for mankind and get favour from God Himself.

**Co-ordination of 'Karma', 'Gyana' and Vakti:**

From the above discussion we understand that 'Karma' (work), Gyana (cultivation of knowledge) and 'Vakti' (devotion) are quite important to approach the Divine. What is work is knowledge and what is knowledge is devotion. Knowledge comes from work free of desire and piety or devotion grows in the perfection of knowledge.

**Exercise**

**Multiple-Choice Questions**

1. You have done very well in the examination. As a doer of 'Niskama Karma', what will you pray?
   a. let me stand the first position  
   b. God, all success meant for you  
   c. God, all the results meant for you  
   d. Give reward and punishment according to one's sufferings

**Read the following passage and answer the questions no 2 and 3.**

A devotee wants to attain God. He prays with full devotion and by doing universal welfare, he gets favour from God Himself.
2. What type of devotee can feel the existence of God in all living beings?
   i. a furious devotee
   ii. a curious devotee
   iii. a real devotee

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

3. God and devotee will be united by-
   a. knowledge  b. devotion  c. work  d. prayer

Creative Questions

"By the work, mind will be purified and so, knowledge 'will be achieved. But Arjuna does not understand it easily and forgets always. Therefore, Shree Krishna again says, the way is not same for all. Do everything of your domestic life as your duty without thinking the results or take the life of asceticism for a special purpose leaving illusion. The result will be the same for both the ways (theory of Geeta). On discussion of the Principle of Geeta, Dr Ramen says, "knowledge comes from work free of desire and piety and devotion grows in the perfection of Knowledge".

   a. What is Karmayoga?
   b. "By the work mind is purified arid knowledge will be achieved- Explain.
   c. According to you, which Karmayoga is more activated in the domestic life of the followers of Hinduism and why?
   d. "Knowledge comes from work free of desire and piety or devotion grows in the perfection of knowledge"- Explicate the statement."
D. The doctrine of re-birth

Another birth means another life or existence. The philosophical thinking of this another life is ‘the doctrine of re-birth’. In this regard Sri Krishna speaks to Arjuna in Shreemath Bhagabath Geeta-

“Bahumi may byatitany janmani taba charjuna.
Tanyahong Beda Sarbani na thwang bettha parantopa”. (4/5)

The supreme personality of Godhead said: "Many many births both you and I have passed. I can remember all of them, but you cannot".

Through this statement we understand that Lord Krishna, apart from being the pilot of the chariot of Arjuna, His friend and devotee, He knew everything and he was the supreme personality of Godhead. He is everlasting and eternal. When it is said that Arjuna was born many times, it can be assumed that he has also some everlasting things which had not been destroyed through a number of births and deaths. In scriptural language that thing is soul.

The embodied soul is the part of the supreme one. The embodied soul like the supreme one is permanent and eternal. For getting eternal bliss (or Moksholav) the embodied soul changes its bodies to new ones. And unless it gets eternal bliss, the process of changing bodies continues.

**Bodies and souls:**

There lies a close relationship between bodies and souls. Souls have expeditions with bodies and again bodies are alive with souls. Bodies without souls are inanimate and souls without bodies are inactive. But the body that adopts the soul is perishable or mortal. The body is formed of five vital elements- earth, water, light, air, and the sky or space. This body is perishable. In the Shreemath Bhagabath Geeta we find "Jatasya hi dhrubo mrittyo". This means the man who is born is sure to meet death. But the soul that the body adopted is eternal. That eternal soul leaves from one body to another. "Dhrubbang janma mrittasya cha"- this means the man who is dead is sure to have re-birth.

**Process of re-birth**

To eternal soul 'death' means changing of bodies. In The Shreemath Bhagabath Geeta it has been said that it is an easy task for soul to leave the body. Soul leaves the old body as easily as it faces a change of boyhood, youth and old age. Just as a person puts on new garments, giving up old ones, the soul also accepts new material bodies, giving up the old and useless ones. This process is known as the doctrine of re-birth.
The Law of Karma:
There lies a close connection between the Law of Karma and that of re-birth. One of the important beliefs of Hindu Religion is the law of Karma or Action. It means that every good thought, word or deed begets a similar reaction which affects our next lives and every unkind thought or evil deed comes back to harm us in this life or next. According to Hindu religion the doer of action would have to enjoy the rewards of his action again and again, through the process of births and deaths unless he gains salvation.

Process of having salvation:
How will the human beings get eternal bliss or salvation? Human beings should participate in the actions (Niskama Karma) not actuated by any gainful motive. This is the best or ideal karma. It is performed as a duty towards God or mankind without seeking any reward (Niskama Karma). So, a doer will not have to enjoy the rewards of his deeds. This is the way of having salvation or eternal bliss.

Exercise

Multiple Choice Questions
1. What is the meaning of "Dhrubbang janma mrittasya cha"
   a. The man who is born is sure to meet death
   b. The man who is dead may have re-birth or may not have
   c. Man is mortal
   d. The man who is dead is silre of having re-birth.

2. The embodied'soul contains same qualities of the supreme soul and is a part of it. So, the embodied soul, like supreme soul, is–
   i. permanent
   ii. eternal
   iii. must die
Which one of the following is correct?

a. i 

b. ii 

c. i and ii 

d. ii and iii 

3. The followers of Hinduism believe in the doctrine of re-birth, because –

i. the soul is eternal 

ii. belief of the next world beyond death 

iii. belief in the result of an action (Karmafal) 

Which one of the following is correct?

a. i 

b. ii 

c. i and ii 

d. ii and iii 

Creatiye Questions

1. (Though the body is changed, the soul is not changed. At last when the body dies, the soul accepts a new maternal body giving up the old ones). 

a. Which process is shown in the picture? 

b. Explain the process shown in the picture. 

c. How does the process is applicable to all living beings? -Explain. 

d. "The Niskama Karma is the only means of having. Salvation" - Write down your points of view in respect of religious arguments.
2. Aditi was hearing the recitation of the Bhagabath Geeta with her father in a religious ceremony. The simple meaning of one of the verses was like this—where Shree Krishna speaks to Arjuna, "Many birth both you and I have passed. I can remember all of them, but you cannot". Aditi then asked her father about the doctrine of re-birth. Father said, "Re-birth is happened by the effect of actions. And the 'Niskama Karma' is the only means of having salvation"; With this answer, many questions about re-birth had been arisen in Aditi's mind.

a. What is the doctrine of re-birth?

b. Explain the process of re-birth in light of Hinduism.

c. According to the event mentioned above, how do you encourage your classmates to participate in the actions not actuated by any gainful motive?

d. "Niskama Karma is the only means of having salvation"- Do you agree with this speech? Give arguments in respect of your points of view.
E. Heaven and Hell

**Heaven**

Ordinarily it is known to men that they will get heaven as a reward of their good work. Again they will suffer in the hell of their evil deeds. It has been said in the Sruti, "Sargo Kamo jojet"-this means, wishing heaven; if you perform the sacrificial rites, you will get the heaven.

Heaven is a place where complete happiness reigns. For enjoying peace and happiness the place has been fixed. 'There is no disease, no grief, no decay."

There is an elaborate description of heaven in the Puranic scriptures. Heaven is the abode of gods. Indra, the king of gods live there. 'Indra' is not the name of any deity; it is the title of the king of heavens. 'Baijayanta' is the name of Indra’s palace. An elephant named 'Oirabat' and a horse named 'Uchaishraba' is used as his chariot. 'Sudharma' is the name of Indrass devsava. 'Nandankanon' is the name of the garden which stands on the 'Mandakini'. Amarabati is the name of its capital. Spring always reigns there, sweet and delicious food and milk of the Suravi cow are served for the dwellers.

Though it is a place of enjoyment, man cannot stay here for ever. Man gets heaven for his virtuous work but his virtue decreases in enjoying the bliss of heaven. When his virtue comes to an end, his time for residing in the heaven also ends. Then he has to come down to earth having a re-birth.

One thing is to be mentioned here that human bodies perish at death. Then an acute body is created to enjoy or suffer his karma or actions.

Now, who is eligible to enter the heaven? In the scripture it has been mentioned:

"Sarbohingsanibritta : Je Narah : Sarbongsahascha je
Sarbosyasrayaobhutascha te Nara : Swargogamin":

This means that those who have left hatred, have full toleration and have looked after the well being of everyone can enter the Heaven. The virtuous are eligible for entering into Heaven.

**Hell**:

Man can also do evil deeds. For that he is to have punishment. The place where he suffers punishment is known as 'Hell'. There are a number of hells. Tamisro, Andhatamisro, Rowrab, Moha Rowrab, Kumvipak, Ashipatrabon etc. are the names of a few hells.
In the 'Brahmaboibarta Purana' there is a description of 86 wells of hells. The sinners are put or thrown there for punishment. The hell is full of darkness. The sinners suffer there for food and drink. They also suffer burning and different forms of punishment. Different forms of punishment are given for different sins. The sinners suffer different degrees of punishment considering their sin. At the end of their sufferings, they are freed from the hells. Then they come to this earth having re-births according to their karma.

**Exercise**

**Multiple Choice Questions**

1. How many wells of hells have been described in 'Brahmaboibarta'?
   a. 82  
   b. 86  
   c. 92  
   d. 96

2. The name of Indra's 'devsava' is
   a. Baijayanta  
   b. Nandan Kanon  
   c. Sudharma  
   d. Amarabati

3. At the end of the sufferings, the sinners –
   i. get back to the heaven
   ii. are freed from the heels
   iii. will be all respectable
   Which one of the following is correct?
   a. i  
   b. ii  
   c. i and ii  
   d. ii and iii

Read out the following passage and answer the question no 4 and 5

Hearing the description of heaven and hell from his mother, the sinner Hemendra has stopped committing any steal, dacoit and highway robbery. Always he thinks of the path of virtue. He does good deeds and encourages others to do charitable deeds.
4. Hemendra does not commit any sinful act now—
   i. to be frightened of the punishment of hell
   ii. to satisfy his father
   iii. hope of having heaven

   **Which one of the following is correct?**
   a. i  
   b. ii  
   c. i and ii  
   d. i and iii

5. An abandoned friend like Hemendra can be encouraged to do virtuous deeds by—
   i. telling stories of punishment of hell
   ii. telling stories of rewards of heaven
   iii. making him aware of re-birth according to the result of actions

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

**Creative Questions**

The piety Barnil tried to turn her husband back to the path of virtue quoting from the scriptures and told, "Sargo Kamo Jojet". But Shyamlal did not care for this path of virtue and vice; heaven and hell. In no way, he discarded the sinful acts like plundering another's wealth, child kidnapping etc. She even told stories regarding punishments of hell and rewards of heaven to drive her husband back. She used to say, "Men will get heaven for their good deeds and to be thrown to hell for sinful acts" Encouraging by this, Shyamlal turned back to the path of virtue slowly.

   a. What is the meaning of "Sargo Kamo Jojet"?
   b. What type of punishment will Shyamolal get for his misdeeds- Explain?
   c. How do you encourage your abandoned friend to do virtuous deeds like Barnil?
   d. "Men will get heaven for their good works and to be thrown to hell for sinful acts"- Evaluate the statement.
F. Yoga

The word 'Yoga' means to unite and is used to imply the path by which the individual soul unites with God. The process of worshipping God through yogas is called 'Yoga'. The sage Jaggyabalka speaks highly about it and the word 'Yoga' means 'unite'. In chapter vi.verse no 29 of the Shreemath Bhagabath Geeta, it has been said, "A true yogi observes Me in all beings, and also sees every being in Me". Patanjali, the author of Yogasutra says that Yoga means self-control.

This 'Yoga' is of two kinds

(a) 'Hotayoga'
(b) Rajayoga,

Yoga system is a means to control the mind and the senses. The aim of 'Hotayoga' is to make one's body strong, healthy and fit for controlling any power. It is not to be confused with physical exercises.

The aim of 'Rajayoga' is to unite the embodied soul together with the eternal soul. With this process man gets eternal bliss,

'Rajayoga' has eight types of disciplines. They are to be practised gradually. They are noted below:

(a) **Yama:** Yama means attainment of absence of malice, truth, end, continence and celibacy.

(b) **Niyama:** Niyama is the second form of discipline. It means observance of purity, complacence, meditation; study of the Veda and worshipping of God. Both yama and Niyama aim at uniting one's soul with that of God with the help of self-restraint.

(c) **Asana:** Asanas are Yogic postures which, when practised, steady the mind for concentration and discipline the body. In short they mean keeping the body steady and staying at ease. Asanas are of different kinds. As an example Padmasana, Gomukhasana, Holasana, Ustrasana etc.

(d) **Pranayama:** This is known as breathing exercise. Its, etymological meaning is restraint on regular work- of respiration.

(e) **Pratyahara:** It means shutting out all outward impressions from the mind and looking inward. Asan and Pranayam can make the body inactive but cannot- totally pacify the distraction of mind.

(f) **Dharana:** It means concentration on any one subject or thing.

(g) **Dhyana:** 'Dhyana' means meditation. This involves an unceasing flow of thoughts and ideas.
(h) **Samadhi** : This is the final or last type of discipline in the Yoga system. Here the mind is lost with the subject of the meditation.

'Samadhi' itself has two steps. In the first, the 'Sabikalpa' (conscious) Samadhi, the Yogi attains supernatural powers of clairvoyance by his Yogic practices.

The Yogi, who ignores such powers and progresses further, attains the superconscious or 'Nirvikalpa Samadhi'. The Yogi in this stage is a liberated soul.

The way of practising a few Yogasanas is described here:

**Sarbanga asana** :

This asana, if practised, will make all the limbs of the body healthy, strong and free from diseases. This asana is known as 'Sarbanga asana'.

**How to practise**:

At first lie fully on your back. Then keep the thigh, the knees and the feet united and folding your knees bring them close to your breast. Then keep the folding legs straight up. Folding the elbows keep your two hands at the joining place of the waist and hip and try to keep your body balanced. Maintain this position and drop your legs by the side of head and slowly and gradually keep the legs straight. Now put your hands a bit down at your back and try to balance your body. Keep your eyes shut and take normal breath. After 4 or 5 minutes bring your two hands slowly on the joint of your waist and hip. Lean your legs a bit at your back. Then folding your knees, bring them close to your breast. Then leave your hands from your waist and keep them on the ground. After that put your waist and hip slowly on the ground.

Then have rest at your full length. Practise this two or three times if necessary.

**Hallasana** :

The word 'halla' means the plough. During the practice of this asana the body looks like a plough. So this asana is known as Hallasana'.

**How to practise**:

At first lie fully on your back on the ground or on a hard place. The thighs, the knees and the feet be united. Fold-the knees and try to bring them as close as possible to your breast. Now this folding legs will have to be kept up straight. Folding elbows, keep your two hands on the waist and hip and try to balance your body. Try to keep your two legs straight on your head and touch the ground or try to do so. Now leave your hands from your waist and keep them on the ground. Keep your eyes shut. Breathe slowly but deeply. Practise this asana ten or twelve times and putting your hands on your ' waist you are to balance, your body. Then gradually fold your knees and lie at your full length ' and take rest.
Exercise

Multiple Choice Questions

1. Who is the actor of Yogasutra?
   a. Patanjali  
   b. Biswamitra  
   c. Shree Krishna  
   d. Jaggyabalka

2. The aim of 'Yoga' is
   a. to make one's body healthy and fit  
   b. to control the mind and the senses  
   c. to unite the embodied soul together with the eternal soul  
Which one of the following is correct?
   a. i  
   b. ii  
   c. iii  
   d. i and ii

3. What will be easier if anybody controls himself?
   a. religious practice  
   b. religious rite  
   c. practice of knowledge  
   d. practice of work

4. Who wants to' attain 'Samadhi'?
   a. The Yogi  
   b. The priest  
   c. The saint  
   d. The king

Creative Questions

Turna knew the eight types of disciplines of 'Yoga'. At this, see practiced Yoga' for the accomplishment of the religion having healthy life. He told her friends that practicing "yoga" is a means' of self-purification that makes the body and mind of a Yogi devoted.

   a. What is Practice of Yoga?
   b. Practicing 'Yoga' is a means of self-purification-why did Turna tell it to her friends?
   c. How does 'Yogasans' change your drug addicted friend?
   d. "The practice of Yoga makes the body and mind of a 'Yogi' devoted"-analyse.
Chapter Four
Sacred Scriptures
Vedic Literature and Bhagabath Purana:

The books that deal with religion are called scriptures. God is the root of everything. So the root of religion is God. So in the scriptures we find the sayings of God and the description of His greatness. There we find also valuable advices. But these are not given directly; they are given through stories or events.

A. Vedic Literature:
We know that the Veda is our main sacred book. A great literary work on religion created on the basis of this great Veda known as Vedic Literature. This literature comprises of group of texts namely the Sanghita, Brahmanas, the Aranyakas and the Upanisads.

The Vedic Sanghita: The Veda means knowledge, sacred knowledge. This is the sayings of God. In ancient days the rotaries used to find out the secret of life and earth. Those who are successful in this regard are called saints. These saints are the composers of Vedic hymns. They have given us the perfect ideas about life and earth and the supreme controller God. It is said that they have seen or felt God's saying through their meditation and expressed them. It is not composed by any man. It is revealed. The great saint Monu said, "Veda Akhi1dharmamulam". The Veda is the basis of 'Akhil dharma'. He who reads the Veda learns about religion, nature of earth, life and Brahma.

The Veda is written in both prose and verse forms. Many parts of it are full of poetic verses. So the Veda's another name is 'chandos'. The speeches of the Veda are also called 'mantras'. The saints used these mantras (incantation) to perform the ceremonial rites called "Yaggya" (oblation). At that time images of the gods were not prevalent for woshipping. There was no idolatry. The gods are associated with the Veda. The saints have spoken highly of gods. They praised the gods and sang about their influence, power and position. They sometimes prayed to them for power, prosperity, property and happiness. Sometimes they spoke only about the Brahma (God). They have classified Gods in three classes. 1. Gods of the paradise; 2. Gods of the sky; 3. Gods of the earth. Gods of the paradise live quite far from the earth, As an example, 'Visnu' or 'the sun'. The gods of the earth can be seen. As an example, Agni. The: Gods of the sky reside in between the paradise and the earth. As an example, 'Indra' or the air.
As agni, the-God of fire can be seen, he is asked to come burning fire. Precious things are offered and sacrificed in his name in ceremonial way. Other gods are also welcomed through him after reciting mantras and verses from the Veda. The prayer is called 'Yaggya' (oblation-a ceremonial rite).

Sometimes the verses are sung to perform ceremonial rites (Yaggya). They are then called 'Sama' which means songs. The Veda also deals with the different aspects and ideas of man's life.

For long the Veda was undivided. Later on the great saint Krishna Daipayan classified it in four classes. They are: The Rigveda, The Samaveda, the Yajurveda and the Atharvaveda. As he divided the Veda, he is known as Bedabyas. Each of the divisions of the Veda is known as 'Sanghita' which means collection or adoption.

**The Rigveda Sanghita**: The word 'Rik' means hymns or songs. The Rigveda Sanghita is the compilation of these songs. There are 10,472 (Ten thousand four hundred and seventy two) 'Rik' or mantras adopted. Such a verse with a few mantras is called 'Sukto'. There are 1028 (one thousand and twenty eight) 'suktas' An Anubak' has been formed of some 'Suktas'. Again, 'A Mondol' has been formed of some 'Anubakas'. There are 10 (ten) 'Mandols' in the whole Rigveda.

The whole Rigveda is again divided of eight classes having same number of verses. The each section of those eight is called 'Astaque' which comprises of eight chapters having 2000 bargas. But the Mondol system is quite in vogue.

The names of the saints or sages who perceived the Rigveda are Grithsamed, Bishwamitra, Bamadev, Atri, Varodwas, Baishista and Kanwa. The sages have prayed for some gods and composed some Riks for them. Of them the names of Agni, Indra, Visnu, Barun; Purus and Usha are quite wellknown. Here is an example from Rigveda. The saint Madhuchanda speaks to Agni:

\[
\text{Agnimile purohitang} \\
\text{Yaggyasya devomrittizama} \\
\text{Hotarang ratnadhatomom}" \ (1/1/1).
\]

Agni is the priest of the ceremonial rite called 'Yaggya'. He glows with high spirit and the addresser of the gods. He serves as the liaison between Gods and men. He presides over all the great events of a personls life. So I pray and sing for his support and help.

The number 1/1/1 at the right end of the Rik means it is cited from the first Rik of the first Sukta of the first Mondol.
The Samaveda Sanghita: During a ceremonial rite (Yagyya), a few verses are sung instead of reciting them. Those sung verses are collected and written in the Samaveda. There are 1810 (one thousand eight hundred and ten) verses in the Samaveda. Except 75 verses, all of them are taken from the Rigveda. The verses of the Rigveda are recited while the verses of the Samaveda are sung.

The Yajurveda Sanghita: By the word 'Yaju' we understand the mantras in performing a ceremonial rite (Yagyya). Yaju's knowledge means the Yajurveda and the compilation of this knowledge is called the Yajurveda Sanghita. The Rigveda and the Samaveda are composed in poems. But in the Yajurveda mantras are composed in both prose and poetry. The Yajurveda is of two kinds.

1. Krishna Yajurveda and 2. Sukla Yajurveda. The other names of the Krishna and the Sukla Yajurveda are Taittiriya Sanghita and Bajsonyee Sanghita. In Krishna Yajurveda there are 7 (seven) 'kandas' and 2184 (two thousand one hundred and eighty four) 'Kandika' or mantras. In Sukla Yajurveda there are 40 (forty) chapters and 1915 (one thousand nine hundred and fifteen) mantras.

The Atharvaveda Sanghita: Here different kinds of mantras have been adapted. As for example, medicine, auspicious or propitious works of day to day life, causing fatal harm to enemies etc. Its original name is 'Atharvangirasa-veda'. It has 20 (twenty) 'kandas'; 731 (seven hundred and thirty one) 'Suktas' and about 6000 (six thousand) mantras.

It is important to note that the Veda is not written at first. Both the teacher and the taught used to memorise the verses after hearing. So the Veda's another name is "Shruti".

The Brahmanas: The Veda has two parts. One is mantra and the other is Brahmana. In the Veda where the explanation of mantras and different ceremonial rites are discussed is called the 'Brahmanas'. They are written in prose.

The subject matter of the Brahmanas includes the principles and directions of special karmas, necessary explanations of any mantras, the criticism of opposing opinions, the praise of a ceremonial rite and the examples of some of the rites of the Brahmanas. 'The Oithareya', 'the Kaushitoki', 'the Panchobingsha', 'the Satopath', 'Gopath' are famous Brahmanas.

The Aranyakas and the Upanisads: The Aranyakas and the Upanisads are the parts of the Brahmana. The Brahmana deals with the works of the Veda and the Aranyakas and the Upanisads deal with Gyankando' (Reason).
(a) Aranyakas: What has been composed in a forest is called Aranyaka. The subject matter of the Aranyaka is the philosophy of religion. Here philosophical subjects like the source of this creations, the purpose of ceremonial sacrifices etc are discussed. The deep wisdom has been compared to the deep aranyaka or, forest. Important Aranyakas are 'Oithareya' and 'Brihadaranyaka'.

(b) Upanisads: The philosophical ideas that have been introduced in the Aranyaka have also deeply and greatly been considered in the Upanisads. The learning that one learns sitting beside Guru (teacher) is called 'Upanisad', The subject matter of the Upanisads is something more. The main thing of a living being is the soul. The soul is the part of the Brahma. So the living beings are as good as Brahma. This Brahma is formless or shapeless. He lives in the living beings as souls. He is the root of everything. This knowledge of Brahma is the subject matter of the Upanisads. The another name of the Upanisad is Bedanta as it has come to the end of the Bedic literature.

There are more than 100 (one hundred) Upanisads. Of them 12 (twelve) Upanisads are of ancient times. The Sreemath Bhagavath Geeta is called the summation of all Upanisads though it is included in the Mahavatara. Oithareya, kath, Keno, Chandoggo, Mundak, Mandukaya are famous Upanisads. Here is a story from Brihadaranyaka Upanisad.

Brahma or Prajapati has created gods, demons and men, Brahma also took the charge of teaching them. They were in the 'asram' of Brahma together. One day they sought an advice from Brahma. He said 'Da'. He then laughed and asked what they had understood with this.

The gods thought paradise, is the place of happiness. It is necessary to make sacrifices for maintaining religion. Probably Brahma has advised them to have self control. So ‘Da’ means suppress or control.

Then turn came for men. Brahma also said to them ‘Da’. He laughed and asked them what they had meant by this. It is the nature of men to do savings of money and wealth. So they thought the Brahma had advised them to give away their money or wealth. So they told Him that they had understood.

Then came the turn of the demons. The Brahma also spoke the same word ‘Da’.

After a while, He asked them what they had understood. Then the demons thought they, are sometimes cruel and behave cruelly. So probably the Brahma had advised them to be kind.

This story is though for different situations, it is of great importance. The advice is quite useful and valuable.
"Practise self control. Offer charitable gifts to the poor. Be kind to the distressed". Each 'Sanghita' is associated with a Brahmana, an Aranyaka and an Upanisad.

Here is a chart for the Aranyaka and the Upanisada.

| Sanghita           | Brahmana                                                                 | Aranyaka                                                            | Upanisada                                                                                   |
|--------------------|--------------------------------------------------------------------------|                                                                    |                                                                                             |
| The Rigveda        | 1. Oithareya                                                             | 1. Oithareya                                                       | 1. Oithareya Upanisada                                                                   |
|                    | 2. Kawshitaki                                                            |                                                                    | 2. Kawshitaki Upnisada                                                                   |
| The Sama veda      | 1. Panchabingsha or Thandamaha                                           | 1. Aranyaka                                                       | 1. Chandoggo-Upanisada                                                                    |
|                    | 2. Taittiriya                                                           | 2. Taittiriya                                                     | 2. Taittiriya-upanisad                                                                   |
|                    |                                                                         |                                                                   | 3. Moitry-Upanisad or Moitrayainya-Upanisad                                               |
|                    |                                                                         |                                                                   | 4. Shwetaswater-Upanisad                                                                 |
|                    |                                                                         |                                                                    | 2. Isa-Upanisada.                                                                       |
| Atharva-veda       | 1. Gopath                                                               |                                                                    | 1. Mundak Upanisad,                                                                     |
|                    |                                                                         |                                                                    | 2. Mandukya Upanisad                                                                    |
|                    |                                                                         |                                                                    | 3. Prosno-Upanisad                                                                      |

The Vedango

There are a few helping books to study the Veda. They are known as the 'Vedango'. They are of six kinds; such as, Shiksma, Kalpo, Byakaron, Nirukta, Chanda and Jyotish.

The Veda is the original book, of the Hinduism. This is not a single sacred book. This is the compilation of so many sacred books. If any one wants to know about ancient India, this vedic literature will be of great help.
The Vagabath Purana

Shreemad Bhagabath Purana is one of the important scriptures of Hinduism. The word 'purana' means 'speeches of ancient times. A kind of scripture that deals with creations, religious beliefs, customs and traditions, histories, tales of the past etc. is called Purana.

The Bhagabath-Purana is called Shreemath Bhagabath. The great Vedabyas has composed this. There are 12 (twelve) Skandha or chapters here. The Bhagabath Purana speaks highly of the creations of Brahma, Barahabatar, Dhrubocharita, Prohlladacharita, the account of Chandra and Surjya dynasties and specially Shree Krishna's sports at Mathura and Brindabana, the achievements of Zadu dynasty and its destruction etc. All these are, the subject matter of the Bhagabath Purana. It is the scripture of the Baisnava. Shree Krishna is the God to be worshipped. Devotion is the main theme here. Shree Krishna Himself is the 'Vagoban'. He calls his devotees playing on the flute. This is the oldest Purana and is read in the special ceremonial occasions. If this is read and heard quietly, devotion becomes sound; the soul becomes pure and peace is attained. Here is a story of the Bhagabath.

Long long ago, there was a king named Uttanpada. He had two queens. The first queen is Suniti and the second queen is Suruchi. Dhrubo is Suniti's son and Uttama is the son of Suruchi.

The king loved Suruchi and his son Uttama much. Dhrubo was less loved. Suniti lived at one corner with his son Dhrubo with much hardship.

One day Uttama was sitting on the lap of his father. At that time Dhrubo appeared there. He also wished to sit on his father's lap. Suruchi saw this from a distance. She rushed there and drove Dhrubo away. This hurt Dhrubo so much. He ran to his mother and informed her of this incident.

Suniti felt pity for the boy. She said to him "Oh, my son, pray to Hari 'with devotion. He will help you and remove your sorrows".

Dhrubo became quiet at his mother's advice. He left the palace in search of 'Hari'. He was praying to Hari. At one time he reached a dense forest. He thought every one to be 'Hari'. At the heartiest prayer of Dhrubo Shree Hari became contented: He sent Narod. Narod came to him and asked Dhrubo what he wanted. Dhrubo prayed to him for showing him how he would get blessings of Hari.

Narod was pleased at his behaviour and taught him many things to worship Hari. Dhrubo sat beside the river Kalindi and began to meditate Hari. At last Shree Hari could not but be pleased with Dhrubo for his undivided devotion. He came to Dhrubo. He (D) lay at Hari's feet. Then Hari said, "In spite of being a boy you have prayed so hard. This has been possible for your virtuous mother. For her grace you have succeeded".

Later on, Dhrubo returned to the palace. His father Uttanpada made him king. After his death Dhrubo was put in the paradise.
Exercise

Multiple Choice Questions

1. What is the name of our first Scripture?
   a. The Veda  
   b. The Geeta
   c. The Ramayana  
   d. The Mahavarat

2. Why did Shree Krishna play on the flute according to the Bhagabath?
   a. to get company of Radha  
   b. to call his devotee
   c. to call Arjuna  
   d. to call a sinner

3. The saints have been seen the Veda, so it is
   i. appourusher
   ii. revealed
   iii. composed
   Which one of the following is correct?
   a. i  
   b. ii
   c. i and ii  
   d. i, ii and iii

Creative Questions

Hemlata is devoted to religion. She goes eagerly to attain the discussion if any ceremontial rite is held anywhere. The saint Aksharananda has come nearby hermitage of Ramthakur to discuss on the Veda and the Vagabath Purana. Hemlata goes fast there. Aksharananda says, "The Veda is appourusher." The meditated saints have seen the Veda. The gods are associated with the Veda. The saints have praised the gods and sang about their influences, greatness and power. So, the Veda is the root of Hinduism. Hearing this hidden mystery, Hemlata returns back to home with satisfaction.

   a. What is the name of our first scripture?
   b. 'The Veda is appourusher' - Why does the saint tell it?
   c. Like Hemlata, how your religious life will be influenced by hearing the Vagabath Purana- Discuss.
   d. "The Veda is an instruction to practice Hinduism."- Write down the subject matter in favour of your answer.
The word 'god'/'goddess' has come from the root word 'dib'. Its masculine form is 'dev' while feminine form is 'devi'. 'Dib' means come to light or 'be revealed'. So it is said that he who is revealed is a deity (debata).

Jusk in his book 'Niruktaya' has said that he who donates is called a deity. Again he who expresses himself and helps others to express is also called a deity.

The deities fulfil the desires of the worshippers while they are praised or worshipped. So they are donors. Again, the diety shines himself and helps others to shine and express themselves. So he is called the deity. Deities though varied in names, they are one called 'Brahma'. There is a verse in Rigveda.

'Akong sad Bipra Bahuda Badanti'.

It means one 'Brahma' has been expressed in different names by the wise men. During the Vedic period the deities were not worshipped in the form of images. But they were, to a certain extent, visualized as having some forms. In the burning fire of Yaggya ghee, cakes, payees and flesh were sacrificed in their names.

The Vedic saints consider the whole world, a place of great sacrifice. As a result their sacrificial rites became all pervading and universal.

At the end of Vedic age self realization was preferred to sacrificial rites. The existence of one and undivided God was greatly felt by the saints of the Upanisads.

In the ancient mythology of Pouranic age, Vedic gods and goddesses have changed their figures and powers. This is true to Visnu. But the vedic gods and goddesses have no images. We find many gods like Agni, Sun, Indra, Visnu, Soma, Barun, Rudra etc. and goddesses like Usha, Aditi, Saraswati, etc. Their description is really attractive and heart touching. Here we mention two vedic gods -Agni and Indra and one goddess Usha.

**Agni**

The God of Fire is Agni. He is one of the few gods who have retained their, supremacy from the Vedic age till today. He is the priest of the gods and the god of the priests. He serves as the liason between gods and men. He is called the mouth of
gods. There are a great number of hymns addressed to him. He presides over a religious sacrifice. He is called a family priest and really he is the performer of many things of a man's life.

The Vedic deities do not have images like the deities of Pouranic period. But Agni is described as a corporeal being in the Veda. His chariot is driven by some red dark eyed horses. He accepts the offering of devotees in favour of all gods. The Vedic saints used to keep fire (Agni) in their houses always. So Agni is also known as "The master of a house".

**Indra**

Indra is one of the most powerful Vedic deities. He is the God of rain and thunder. There are more hymns in praise of Indra than in praise of the other Vedic gods. He looks very bright with erect nose and beautiful check. He is the leader of Gods. He killed a number of demons. He is known for killing two demons named Britraya and Shambar.

**Usha Devi**

In the Veda the number of Goddess is not many. Of all the fewer goddesses Usha is known and felt greatly by men and women for her benign and gracious nature. She is the goddess of morning. She reveals brilliantly just at dawn. The shining Usha comes riding her chariot. As soon as she comes, there reigns peace and tranquility in nature, among human beings, and among birds and beasts. The living beings get new life and vigour and start their daily works. She takes care and looks after all like a house wife.

The saints of the Vedic period prayed to Usha in the following ways:

'Oh the daughter of God, Usha,

Give us morning with wealth

Oh, the night,

Give us morning with food,

Oh ! Goddess,

Give us morning with treasure being charitable and generous.'
Exercise

Multiple Choice Questions

1. Who was the messenger of goddesses?

2. The Vedic saints considered the whole world, a place of great sacrifice. So, their sacrificial rite became a symbol of-
   i. universal friendship
   ii. universal welfare
   iii. universal sacrifice
   Which one of the following is correct?
   a. i  b. ii
   b. iii  d. i and ii

3. Who is one of the few supreme gods in the Rigveda?

Creative Questions

The deities are the visible forms of the shapeless God. The Hindus worship 'Saraswati' as the goddess of learning and knowledge, 'Laksmi' as the goddess of wealth of prosperity and 'Ganesh' as the god of success and gratification. The deities in Vedic age were full of hymns. During the Pouranic period, the deities, revealed by the saints through their meditation, were worshipped in the form of their visible images. The descriptions of many deities are mentioned in the Rigveda including Agni, Indra and Usha" They are the varied manifestations of one called Brabma or the God.

a. Who are the goddesses?
   b. Describe the physical appearance of a deity in Vedic age.
   c. Describe how do your family celebrate Laksmi Puja?
   d. "The goddesses are the varied manifestations of one called the Brahma or God" - Explain the logical framework of the statement.
Chapter Six

Practice of Religious rites and the Sacrament of Purification.

The ancient sages have directed to follow different religious practices or Mangalic Karmas to make a healthy and useful life. They have composed a number of books of Hindu religion. The remarkable books in this regard are 'Monushanghita', 'Yaggyabalka Shanghita' and 'Parasharshanghita'. In these books we find how to perform various religious rites and take part in different propitious deeds to make human life meaningful not only for this world but also for the next world. For this end the following ten sacraments of purification or Sanskars should be practised. These are illustrated in the Smriti Shastra.

A. Ten Sacraments of purification.

1. Garvadhan (Fertilisation): It refers to a ceremony on attainment of puberty by a married girl.

2. Pugshobanu: It is a sacrament performed out of a desire of having a male child.

3. 'Simontounnoyon': This is celebrated after 6th or 8th month of a mother's pregnancy.

4. 'Zatkarma' (ceremony at child birth): After the birth of the child the father touches its tongue with barley, liquorice and ghee and utters special sacred verse in praise of some deity.

5. Namkaran (Giving a name): After the birth of a child, on the 10th, 11th, 12th or 100th day, a name is given after a ceremony.

6. 'Annaprashana': A ceremony of putting rice to child's mouth for the first time. This is done at the 6th month in case of a son. In case of a daughter this may be done during 5th, 8th or 10th month.

7. 'Churakaran': The solemn ceremony of shaving a child's hair growing while at womb.

8. 'Upanayana': The ritual ceremony of investing a Brahmin or Ksmatriya with the holy thread. After this ceremony the child is taken to a Guru (teacher) for teaching. The Vogue custom is that a son of a Brahmin is called a Diwya after attaining the sacred thread through upanayana.
9. 'Samabartana' (Convocation) : The home coming of a pupil after his long stay at his teacher's residence where he has completed his learning. On this occasion the pupil is given a number of instructions on varied subjects.

10. Bibaha (Wedding) : During youth wedding is done between a man and a woman. They follow a special custom of oblation, worshipping of gods and male parents and recite holy verses to perform the occasion. Of all these 'Garvadhan', 'Pungshobana', 'Simontounnoyon' and 'Zatkarma' are extinct.

Exercise

Multiple-Choice Questions

1. The sacrament of purification in Hindu religion means
   a. rules and regulations          b. entertainment
   c. propitious deeds (mangalic karmas)     d. scriptural prescription

2. Pankz's father died yesterday. The religious practice he would follow
   i. funeral rite
   ii. offering food to the temple
   iii. obsequies

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

3. What is the-main purpose of ten sacraments of purification?
   a. perform 'Mangolic Karma'
   b. wish prosperity for human life
   c. make happy and prosperous human beings
   d. perform different religious rites

4. By reading the Monusanghita you will be encouraged to-
   a. mangolic karma (sacrament)          b. good wishes for human life
   c. sacrificial rite                     d. offer worship
Creative Questions

1. The ancient sages had purified different religious rites to make a happy, meaningful and prosperous human life. By encouraging the "lesson of purification, Santosh took his only son Monobesh to a teacher's house at the age of seven. Coming back to home from there after twelve years, Manobesh was leading his domestic life following ten sacraments of purification.

   a. What are the ten sacraments of purification?
   b. Why did Sontosh take his only son to a teacher's house? - Explain.
   c. How did Monobesh's learning of Samabartana ritual influence the rest of his life?
   d. The ten sacraments of purification are the principal keys for building an ideal life of a person belongs to Hinduism'- Discuss the importance of this statement.

2. The sacrament of purification is a long practiced custom and religious rite for Hinduism. All out of ten prime sacraments are no more in vogue now. But wedding is an important and the main sacrament among the ten. The exchange of heart is the root of wedding. Again, the end of life is caused by 'the death. After funeral rite, mourning' (ashoucha) should be performed. At last, Shraddha is offered to pay respect for the death.

   a. What is the 'Mangalic Karma' in Hinduism?
   b. Why is wedding the best out of the ten sacraments?
   c. Describe a few religious rituals of a wedding ceremony that you have seen.
   d. "What has respectfully been offered is called Shraddha." - Analyse.
B. Wedding

'Wedding' in Hinduism is one of the most propitious deeds of a man and woman. It is the best of the ten sacraments. After being married the male gets the opportunity to have paternity, while the female gets the opportunity to have motherhood. The word 'bibaha' has come from the root 'baha' which means 'to bear'. The man takes the responsibility to look after the woman in all respects. With the help of this system man gets an opportunity to live in a family which consists of parents, sons and daughters. In a family, he becomes a full man.

There is a reference of eight types of wedding in the 'Monushanghita', a famous book of the Smriti Shastra. They are known as 'Brammah', 'Daibo', 'Arjya, 'Prajapatty', 'Asura', 'Gandharbo', 'Raksmasa' and 'Paishacha'. At present the first one 'Brammah' marriage is prevalent and recognised in the society.

According to 'Brammah' form of wedding, the bride is given to the learned and accomplished groom by the father. The bride is dressed with proper clothes and ornaments.

The system of 'Gandharbo' marriage is also prevalent in the society. According to this custom the man and woman change garlands after swearing holy verses. In the Mahavarata we find such marriage was solemnised between Dusmanta and Sakuntala.

The marriage ceremony is done after following some rites and postulates of the scripture. The marriage is solemnised when the bride and the groom together take seven rounds of the sacred fire representing the god Agni. The bride's father gives the hand of his daughter in that of the groom with the chanting of sacred prayers. The priest recites special mantras (verses) praying for the new couple. The ceremony is attended by relations of both the bride and the bride groom, friends and invited guests. The ceremony finds a mystic aspect with the ulu sound raised by the women and that of the conch. Everybody present wishes the happy and prosperous life of the two. The nuptial comes to an end through burnt offerings (Yaggya).

**The best mantra of wedding**:

"Jodetat ridayang tabo tadastu ridayang mamo.
Jodidong ridayang mamo, tadastu ridayang tabo"

This means, "Let your heart be of mine, and mine is yours".
Thus a united deep loving life begins between a man and a woman.

In a Hindu society marriage is a holy event and part of religious life. The wife is a man's better half. His religious or ritual activities cannot be possible without his wife. So 'wedding' plays a very important part in the life, of a man and woman.
Exercise

Multiple-Choice Questions

1. Which of following is the best among ten sacraments?
   a. Anmiprashana b. Upanayana  
   c. Bibaha (wedding)  d. Samabartana

2. Wedding is the best of the ten sacraments because
   i. father gets paternity and mother gets motherhood
   ii. to continue heredity and life cycles.
   iii. discipline of the world remains unaffected

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

3. Which type of wedding example is the marriage solemnized between Dusmanta and Sakuntala?
   a. Brammah  b. Arjya
   c. Prajapatty  d. Gandharbo

Read the following passage and answer question no 4 and 5

Komolendu selected a date to confer his daughter. On that day he invited the groom on the venue of wedding ceremony after the bride had been dressed with proper clothes and adorned with ornaments on nose, ear and neck.

4. What kind of marriage is Kamalendu's daughter?
   a. Arjya  b. Prajapatty
   c. Asura  d. Brammah

5. This system of marriage is more prevalent in the society because-
   i. the marriage is done by changing garlands with the consent of both bride and groom
   ii. the marriage is done socially with the consent of all concerned
   iii. the marriage is done by the priest
Which one of the following is correct?

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

Creative Questions

Wedding in Hinduism is, in fact, a ceremony consists of some rituals of the scripture. But the young men or women in Hindu society get married in different ways. In the Mahavarata, a depiction of such marriage solemnized between Dusmanta and Sakuntala has been described. One's heart touches that of another through this marriage. A united deep loving relation is established by a husband and a wife. The social life is influenced by its impact.

a. What is the etymological meaning of the word 'Bibaha'?

b. Why is the Hindu wedding a ceremony that depends on some rituals and postulates of scripture?

c. Compare the marriage solemnized between Dusmanta and Sakuntala with the prevalent marriage system in the society.

d. "Only the marriage can fulfill our happy and prosperous social life" Analyse the statement with reference to the best mantra of wedding.
C. Funeral rites (Auntesti Kriya)

With the death of a human being the soul leaves the body behind. The dead body becomes motionless and gradually it decomposes. So the system of cremation has been introduced. This cremation is known as funeral rites.

‘Auntesti’ has been formed of two words 'ante' and 'esti'. 'Anti' means last and ‘esti’ means ‘Yaggya’. So the meaning of the word ‘auntesti’ is 'Last Yaggya' which means sacrificing the dead body to the fire or making a burnt offering. Normally the eldest son lights the funeral pyre. In his absence this responsibility rests on second, third or fourth son respectively.

The dead body is honoured with garlands and perfumed with sandal wood. It is wrapped in clothes and brought to the crematorium. There its head is kept to the south and lain on the reed (kush) . Then the son desiring to cremate bathes. and after that he bathes the dead body anointing oil and turmeric. After that two eyes, two ears, two openings of the nose and the face are covered with brass or gold piece. Then a ball of rice is offered.

Next the funeral pyre (cheetah) is prepared with mango or sandal wood and the dead body is placed there. Then the question of lighting the funeral pyre comes. Before lighting, the following mantra is recited after moving round the dead body three or seven times.

"Om krittwa tu duskrittang karma janta bappyajanta
Mrittyukalbashang prappya Narong panchottomagotarn
Dharmadharmosamajuktang lovmohosamabbrittam
Doheyong sarbogatrani dibyan lokan sa gocchutu"

He may have done wrongs knowing or unknowing. Now at his death he has given up the ghost. He was a man of flesh and blood. Let all his body be burnt and let him go to paradise.

After burning, it is necessary to round the cheetah for seventimes. Each time the mover has to put a small mango wood in the cheetah. Later on, the burning wood of the cheetah is hurt by an axe. After all these, every one of the funeral friends will drop three or seven pitchers of water to stop the fire of the cheetah. Then funeral pyre will have to be cleaned.

After all these done, the pitcher with full water would have to be placed on the cheetah. It is then required to put eight couries (small shells) and a piece of bamboo put beside the pitcher. Then with the help of the used axe or with a lump of clay, the pitcher would be broken by the burner. After that having bathed with a single dive all the funeral friends will return to the house of the dead man. There they will cut 'neemleaves' (leaves of margosa tree ) with their teeth and then touch ghee, fire and stone.
Exercise

Multiple-Choice Questions

1. 'Death' means-
   a. unity of soul with soul   b. leaving of soul
   c. taking new soul          d. changing of body

2. Why should 'esti' be maintained after death?
   a. to abide by the sacraments
   b. offering the dead body to fire
   c. wishing peace of soul for the dead body
   d. for the betterment of sons and daughters

3. Answer the questions no. 3, 4 and 5 by using the following diagram

   According to the formation of words in the diagram

4. The word 'esti' means
   a. Yaggya   b. Arghya
   c. Krittya   d. Arpana

5. The word 'Auntesti' means
   i. last yagga
   ii. sacrificing the dead body to the fire
   iii. praying last-tribute

Which one of the following is correct?
   a. i     b. ii
   c. i and ii     d. i and iii
6. **The main reason of funeral rites is**
   i. to cremate the dead boy
   ii. wishing peace for the departed soul
   iii. to abide by the religious dictums.

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

**Creative Questions**

A tish's father died yesterday. He was the only son of his parents. He lived out of home due to study. He had returned back to home next day after receiving the message. He was sitting beside the dead body as he had been overwhelme with grief at the death of his father. At that time a neighboring uncle said to Atish, "You should not remain sitting like this as you have to go to crematorium to observe cremation of your father without any delay or the dead body will be decomposed" Atish then went to crematorium and cremated his father.

   a. What is cremation?
   b. Why did Atish cremate his father?
   c. How did Atish cremate his father? Illustrate according to scripture.
   d. Evaluate the importance of cremation with religious and social point of view.
D. Ashoucha (Period of Mourning):

The word 'shoucha' means 'shuchita' or cleanness or purity. So 'Ashoucha' means impurity. Personal impurity is caused by the death of parents or relatives because at their death we become mentally disturbed and unfit to say our prayers with full devotion. So we mourn for a certain period.

The mourning period varies from one to another. To a Brahmin it is for ten days; to a Ksmatriya for twelve days, to a Baishya for fifteen days and for a Sudra it is for thirty days. At present many except the Brahmins mourn for twelve or fifteen days. They observe "Shraddhanusthan '(obsequies) on the 13th or 16th day.

During the period of mourning people take only 'habisshanno' or fruits to live on. During this period one has to lead a life with complete abstinence from sexual and secular pleasures to be fit for observing the 'Shraddha', the funeral ceremony. During this period, after planting a 'tulshi' tree in the yard of the house, water and milk be given there in the name of the dead man.

On the 4th and 10th day after the death of parents, balls of rice (pindo) are to be offered. This 'Pindo' is called 'Purakapindo'. One has to offer ten 'Puraka pindos'. After the end of the period of personal impurity, one has to shave his head before wearing new clothes on. The Shraddha is performed on the 2nd day after the period of mourning.

On the basis of birth and death, period of mourning is of two kinds- 'Janana- shoucha’ and 'Maranashoucha ; this means impurity of one's person owing to the birth and impurity of one's person owing to the death of a relative. The kinship lasts upto seven descendants. So this practice of period of personal mourning will have to be followed upto seven generations.

**Exercise**

**Read the following passage and answer the question no 1, 2 and 3**

Rabindra is the first son of his Ksmatriyan father. At the death of his father, he completed funeral rites appropriately and invited people of his locality to observe obsequies.

1. **How many days did Rabindra mourn at the death of his father?**
   a. ten days  
   b. twelve days  
   c. fifteen days  
   d. thirty days
2. **On which day he observed obsequies**
   a. 11th day  
b. 12th day  
c. 13th day  
d. 14th day  

3. **The main cause of observing obsequies is-**
   i. to complete the incomplete responsibility to father  
   ii. wishing peace of soul in memory of the deceased  
   iii. as it is a social ceremony  

   **Which one of the following is correct?**
   a. i  
b. ii  
c. i and ii  
d. ii and iii  

**Creative Questions**

Ramesh and Paresh are friends with each other. Ramesh is a son of Sudra caste whereas Paresh is a son of Brahmin caste. One day, while they were sitting and gossiping together, Ramesh came to know that he had to mourn as his younger aunty had been given birth to a beautiful son. After sometime Paresh came to know that he also had to mourn as one of his uncles had died. Both of them knew how to mourn. They even knew that during this period, we become mentally disturbed and unfit to say prayers with full devotion.

   a. What does the word 'Ashoucha' mean?  
   b. How does Paresh mourn according to scripture?  
   c. Compare the period of personal mourning between Ramesh and Paresh.  
   d. "During the period of mourning we are not mentally fit for saying prayers with full devotion"- Evaluate the importance of this speech.
E. Adya Shraddha (ceremony first performed at the end of mourning period)

By 'Adya Shraddha' means, "Solemn obsequies performed in memory of the deceased on the day following the period of mourning". This system has been probably introduced by 'Nimy', the son of Dattatraya.

The word 'Shraddhā' has been formed with an inflection of 'On' with the word "Shraddhā" (respect). So what has respectfully been offered is called 'Shraddha'. According to the scripture the eldest son is the claimant to perform the ceremony. In his absence or inability the responsibility rests on other sons according to their seniority. But on that day every son would have to offer some prescribed things in the name of the deceased according to their capacity. Sometimes some one does 'Brishotsarga' which means 'oblation of a bull on the day of offering gifts to a dead ancestor'.

The fall name of 'Adya Shraddhā' is 'Adya Akoddisty Shraddhā'. At its beginning lamps are lit. Then worship (puja) is done in honour of Yogesswar and Bhushami, the deity of homestead. Then the ceremony (Shraddhā) is solemnised in favour of the deceased. At that time, furniture, umbrellas, shoes, clothes, foods, water, betel-leaf, garland, beds etc. are to be offered in the name of the deceased reciting mantras. After that balls of food are offered and thus the ceremony comes to an end.

Exercise

Multiple Choice Questions

1. Adya Shraddhā is named as 'Adya Akoddistho Shraddhā' because
   i. the ceremony is performed in memory of all deceased
   ii. the ceremony is performed in memory of a deceased
   iii. the ceremony is performed to fulfill the dissatisfied desires of the deceased

Which one of the following is correct?

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

Read out the following passage and answer the question no. 2 and 3

The sons of Mr. Atul, after his death, offered different prescribed things in the name of the deceased on the 'Adya Shraddhā' ceremony. They were reading the Mahabharata at that night.
2. According to scripture how many kinds were there for the sons of Mr Atul to offer prescribed things?
   a. two, four, six   b. four, six, eight
   c. six, eight, sixteen   d. eight, sixteen, twenty four

3. According to scripture which part of the 'Mahabharata' was being held at that night?
   a. Shava   b. Birat
   c. Bana   d. kama

4. The above selected part was held in that ceremony because
   i. to attain heaven
   ii. to attain eternal salvation
   iii. to pay respect

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

Creative Questions

Tapan returned back to home from the university after a long time. Suddenly he met Swapan, his friend of childhood days. The head of swapan was shaved. Being astonished he asked, "Hi friend, why have you shaved your head". In answer Swapcn said that his father had been died recently and in this regard he had to shave for 'Shraddha'. Swapan then told him catagorically how he had performed the ceremony. In this connection Tapan also said that the ceremony might, be observed simply. But it would never be success in spite of being superfluous if the offer had not been performed respectfully.

   a. 'What do you understand by 'Adya Shraddha''?
   b. Write down in your own words the rituals of 'Adyo Akoddistho Shraddha' to be observed.
   c. Describe how Tapan had' completed the 'Shraddha' of his father, according to the religion.
   d. "Where there is no touch of respect, the Shaddha never be success in spite of being superfluous" - Analyse the importance of the speech.
Chapter-Seven
Moral Knowledge

The knowledge or manners that is based on morality is called moral knowledge. This knowledge or principle is helpful for men and useful for society. The man who has that knowledge can differentiate between good and bad, right and wrong, virtue and vice and so on. There are a number of ethical principles. Here we shall discuss about 'Humanity', 'Generosity', 'Moral courage' and 'Patriotism.

Humanity

Humanity is a virtue. Man has animality and rationality. Man controls his animality. He follows some principles or morals. As he is a social being, he is responsible for maintaining social laws based on morality and humanity. He feels for himself as well as for his fellowmen. His affection, love and care for others is known as humanity. When a man finds others hungry, he feels for them and tries to feed them. Again when he finds others in difficulty, he tries his best to remove his difficulty. This humane feeling is an example of humanity.

God lives in human beings as souls. So to love man is to love God. So humanity is certainly a part of religion. Here is a Puranic story of humanity.

The Humanity of Rantideva

Long, long ago, there was an emperor named Rantideva. Though he was a great emperor, he led a simple life. He was not at all interested in earthly things. He was devoted to Shree Krishna. He considered Krishna’s grace above everything. He sacrificed everything in the name of Krishna and had ‘Ajachak britti’ (not asking; profession). According to this profession, one is not allowed to beg. He would lead his life on peoples' kindness and receive what they would willingly offer him.

Once it had happened that Rantideva had been starving for forty eight days continuously. He did not ask anyone to give him something to eat and none offered him any food. On the 49th day, one of his devotees offered him some food and payees. The emperor was going to break his fasting with that food. All on a sudden, there appeared a weak and a hungry man, probably a day labourer. He had also a dog with him. He begged food to the king for him as well as for his dog. He said that he had been without food for a long time.

The emperor Rantideva was very much moved at the wretched condition of the man and the dog. He at once offered the man the whole amount of food and payees that he got a while ago.
After eating that food the man said that he was still hungry. At this Rantideva got sorry and politely informed him that he had no food to give him. He (R) had been without food for 48 days, yet he (R) could have the sense to offer the food he got on the 49 days to another hungry and wretched wan. This is a vivid example of humanity.

A more wonderful thing happened all on a sudden. The emperor Rantideva found Shree Krishna himself standing before him. He was astonished. He bowed down his head.

God himself took the form of a beggar and came down to prove Rantideva's sense of humanity. The emperor won the test.

**Exercise**

**Multiple Choice Questions**

1. Which part of knowledge is directly related to moral knowledge?
   a. Learning of philosophy  
   b. Learning of Religion  
   c. Learning about Health  
   d. Learning about Action

2. Principles are
   i. welfare rules for human being  
   ii. welfare rules for Society  
   iii. helpful rules to acquire knowledge

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

**Read the following case and-answer question no. 3 and 4**

Leaving worldly fascination Debanjon starts leading the life of a beggar considering the feet of Shree-krishna the only means. But he begs to none. He passes his days by whatever he gets.

3. What sort of begging Debanjon starts?
   a. Ajachak practise  
   b. Khunni practise  
   c. Hunger practise  
   d. Shree- Krishna practise
4. If Debanjon becomes a mythical character then Debanjon will be-
   a. Raja kartabirjajun  
   b. Raja Rantideb  
   c. Brammashi Bashista  
   d. Rajarshf Bisshamitra  

Creative Questions  

1. Tapash goes to his maternal uncle's house to attend the Shraddha of his maternal uncle. While going railway station he comes in contact with a beggar who begs alm from his mother. Though the family of Tapash is not solvent but they are pious. So humanity compells his mother to give alms. Tapash attends the funeral function there. But the number of invited guests are few. So foods become excess. So to see this, Tapash begins to think. "How these foods can help humanity" Tapash does that which is possible from religious learning.

   a. What is humanity?  
   b. Discuss Tapas's humanitarian feelings from the above discussion.  
   c. Discuss from humanitarian point of view the use of excess clothing of the fannies from Tapash's thinking?  
   d. "Real practice of religion increases humanity" - Discuss with argument.
Generosity

Man has good habits as well as bad habits. He also possesses narrowness and greatness. His generosity places him in the high position of society. He loves all and tries to make good to everyone. He is a relative to the people of the whole world. He is above meanness, narrowness, communalism, pride, jealousy and hatred. He is above all these vices because he is a man of having generosity. This quality inspires a man to love others. It enhances his soul and helps him to be devoted to God. Generosity means greatness of feeling or broad-heartedness. Here is a story of generosity from a mythological tale.

The Generosity of Bashista.

In ancient days there was a sage named 'Bashista'. He was a 'Brahmaharshi'. He was a Brahmin. At that time, another king Biswamitra, though a Ksmatriya, became a sage owing to his devotion. He was not satisfied with this. He had a keen desire to become a 'Brahmaharshi'. For this he needed to have the recognition of 'Bashista', the Brahmin saint. But as Biswamitra did not have acquired so much qualities or virtues that a 'Brahmaharshi' required, Bashista did not give him recognition.

At this Biswamitra got angry and with the help of 'mantras' transformed a king to a demon. He ordered the demon to eat one hundred sons of 'Bashista'. The demon did accordingly.

This could not change the mind of 'Bashista'. He remained calm and quiet. He did not do anything against Biswamitra. He even did not rebuke him. On the other hand, Biswamitra decided to kill him unless he accepted him as 'Brahmaharshi'. So he entered into 'Bashista's house quietly and waited for the opportune moment.

'Arundhuti' was the wife of 'Bashista'. She needed salt. So she asked her husband to fetch some salt. Then Bashista told his wife to go to Biswamitra to have some salt. His wife got astonished at this and said she did not understand how he could ask her to go to a person who had killed their one hundred sons for a negligible thing like salt.

Bashista then said, "I love Biswamitra much. He is not yet competent to be a Brahmaharshi'. But he will have that honour. Then I shall recognise him to be a Brahmaharsi. May he be more zealous and engage himself in worshipping God. I want this". Biswamitra heard all these from the hiding place. He was very much sad. He fell at Bashista's feet and begged to be excused.

He got Biswamitra up and said, "I am happy to see that you have already conquered anger and pride. I bless you and pray for you. From to-day you have become 'Brahmaharshi'. Biswamitra again fell at his feet. Bashista embraced him most affectionately.
Exercise

Multiple Choice Questions

1. Who was Bashista?
   a. Brahmaharshi   b. Rajorshi
   c. Brahmacharya   d. Srutarshi

2. In respect of Biswanitra Bashista said, "I bless you. From today you have become 'Brahmaharshi' because-
   i. today you have resisted anger and grief
   ii. today you have left greed and pride
   iii. today you have left anger and pride
   
   Which one of the following is correct?
   a. i   b. ii
   c. i and ii   d. ii and iii

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

Biswamitra was a 'Rajorshi'. But he had a keen desire to become a Brahmaharshi'. But the saint Bashista did not give him that recognition. As a result, Biswamitra got furious. However, the recognition 'Brahmaharshi'. was given to him later on.

3. Biswamitra could not be 'Rajarshi' because
   i. he had anger and pride
   ii. his mind was narrow and communalism
   iii. he was jealous and hatred
   
   Which one of the following is correct?
   a. i   b. ii
   c. iii   d. ii and iii

4. What impact will be on our behaviour by the lesson of Biswamitra?
   a. make us generous   b. make us narrow
   c. make us lovers to saint   d. make us jealous
Creative Questions

Professor Mr. Rajendra had a good relation with his neighbours. But the new habitant who had bought a house just beside him used to quarrel with all. One day this new neighbour got angry at Mr. Rajendra and chased him with a chopper. For this, everybody disliked the person. The day before Laksmipuja, Mr. Rajendra's wife asked him to mention the names of those persons who would be invited. In answer he told that Mr. Akshmay, his close doors neighbour, would obviously be invited including others. His wife while go astonished at this he said "They are our neighbour and I don't want that anybody dislikes them."

a. What is generosity?

b. What quality of Mr. Rajendra do you get from this incident and how'

c. How does the virtue of Mr. Rajendra's character impact on your life write down in your own words.

d. 'Udar Charitananga tu bashudayba kutumbakama-' Analyse the speech
Moral Courage:

The word 'bravery' means fearlessness. Showing readiness to face any difficulty is another form of bravery or courage. This bravery can be shown either in good or in bad intentions. But the courage that is shown to perform a good or useful work refers to moral courage.

When the weak are oppressed, it becomes the duty of the strong to protect them, boldly. To show moral courage in the battle field is the duty of a hero. Here is a story of a great hero who showed moral courage in a battlefield from the 'Mahavarata'.

The Moral Courage of Avimannya

Long long ago, there was a king in Hashtinapura. The kings were from the dynasty of Kurus. Bichitrabija was one of the kings who had two sons Dhritarastra and Pandu. Dhritarastra was elder than Pandu. But he (D) was blind from his birth. According to the system the eldest son used to become the king. But as he was blind from his birth, it was not possible to continue the system. It was not followed. Pandu was made the king.

Dhritarastra's wife was Gandhari. They had one hundred sons and only one daughter named Dushala. The names of some of their sons are Duryodhana, Dushasan, Bikarna etc.

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. Dhritarastra's sons were known as Kaurabas while the sons of Pandu were called Pandavas after their Parents' name.

On the question of the ownership of the kingdom a battle took place between the two parties- Kaurabas and Pandavas. The battle took place in the famous battlefield of Kuruksmetra. In this battle Avimannya played a heroic role and he is still a legendary figure for his moral courage.

Let us see what happened in the war of Kuruksmetra. Yudhisthira arranged his army quite intelligently. Durjodhan made his grandfather Bhisma the commander-in-chief of the army. Dronacharya, the chief trainer of arms, also joined the Kourabas. The hero Karna also was with them. Shree Krishna, the king of Dwaraka, helped Durjodhana with ten crores of soldiers. Lord Krishna, the supreme personality of Godhead drove the chariot of Arjuna. He did not agree to fight personally. At one stage of the battle, Arjuna was fighting bravely against the big army of the Kourabas and the Kourabas.
were about to meet defeat. They could not stand against Arjuna. Then Duryodhana and Dronacharya sat to discuss what to do. It was decided that Dronacharya would fight making a circular array of troops. This battle order is a special form which has eight round lines of soldiers with only one opening. It is very difficult to cross the round line of the soldiers.

Bhima, Satyaki, Dhrsitaduma—all of the Pandava's failed to cross that wheel shaped battle order. Yudhishtira got alarmed. Arjuna, Shree Krishna, Pradyumno and Arjuna's son Avimannyau knew how to cross that battle order. Arjuna was busy fighting elsewhere. Shree Krishna would not take the sword personally to fight. He would only drive the chariot. There remained only Avimannyau. But he was only a boy of fourteen years old. He knew how to enter into the wheel lined soldiers but he did not know how to come out of that. But one had to be there to face the wheeled lined soldiers. Otherwise they were to surrender. So Yudhisthira ordered Avimannyau to face the army and break through the line of the battle. He also added that they would unitedly fight and help him to come out of the fortification.

Avimannyau, though a boy, gladly consented and faced the army. He shot shower of arrows and killed a large number of soldiers of the opponent party. Duryodhana, Karna and other great heroes got defeated. Then finding no other way, the seven charioteers, Dronacharya, Karna, Dushasan, Kripacharya, Shakuni, Aswathama and Duryodhana in a body started fighting against Avimannyau, a boy of fourteen years old. They were defeated seven times. During eight times, the seven charioteers attacked Avimannyau from all sides. This time the boy Avimannyau became swordless and chariotless. He continued his fighting with the wheels of the chariot. At last he fell down and died. Thus Avimannyau met his death boldly, freely and with no hesitation in-his mind for a noble cause. This heroic incident is still fresh in the minds of the people and Avimannyau's courage and his name is written in the pages of the Mahavarata.

Exercise

Multiple Choice Questions

Read the following passage and answer the questions no 1, 2 and 3.

On the way to school, Biprodas finds that the younger brother of his friend has fallen down into a torrential river. Biprodas knows how to swim. He dives into water to rescue the drowning child without delay and takes him to shore with diligence.
1. The work of rescuing the child by Biprodas is a kind of –
   a. heroic  
   b. moral courage  
   c. daring  
   d. generosity  

2. In the religious point of view the bravery of Biprodas is regarded as-
   a. the part of religion  
   b. an example of humane activities  
   c. an example of moral courage  
   d. an example of love to an living beings  

3. Seeing the example of rescuing the child by Biprodas, we will be encouraged to do
   i. an honest work  
   ii. a dangerous but useful work  
   iii. a risky and dishonest work  

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

Creative Questions
Razonnya started towards school from his home. Going some time he found Anik, the younger brother of his close doors neighbour Kamol, was drifting away with a current as he had been fallen down into the river. Razonnya knew how to swim. He dived into the river shouting. Meanwhile, many people rushed to the spot and helped them getting up to shore. Razonnya was rewarded for this event as an ideal man having moral courage.

   a. What is moral courage?  
   b. Why are the courageous men like Razonnya needed for the society?  
   c. What can you do if any house in your locality is on fire? - Discuss with reference to the lesson of moral courage.  
   d. "A man having, moral courage is always honoured and idealized" Explain it with your point of view.
Patriotism

Patriotism is a great virtue. It is an inherent quality in human beings. It creates in man a great love and affection for his motherland, the land of his birth.

In a religion, patriotism plays an important role to form character. In the scripture it is said, "Janoni jannabhumischo sargadopi gariashi".

Mother and motherland are greater than paradise. The poet has rightly sung, "Oh, the soil of my country, let me bow my head to you". A patriot must prove his love for his motherland by action. The first of these duties is to place country's interest above self-interest. A patriot does not hesitate to sacrifice his life for the cause of his motherland. If she is attacked, the patriot fights to the last for her safety. Here we have such a story of the patriot of ancient age from the Ramayana.

The Patriotism of Kartobiraryuna

Kartobiraryuna was the king of Chandra dynasty of ancient period. He had one thousand hands. He was very powerful and a great patriot. He was loved and honoured by his subjects.

Once he was on his leisure. At that time, the ten-headed Ravana, the king of Lankya, attacked his country for the expansion of his (R) kingdom.

An army commander of Kartobiraryuna opposed him. He called him a coward as he chose the opportune moment when the king was at leisure. Was he boastful of his 20 hands? The thousand-armed king would pierce his ten heads. Ravana began to fight with him hearing such an insolent remark. In the meantime, the king Kartobiraryuna heard of it. He flew into a rage. He could not think that his country could be attacked. He promised to fight against Ravana. He took determination to save his motherland from the enemy force and went to the battlefield direct.

A fierce fighting took place under his able guidance. The army of Kartobiraryuna fought to protect the independence of their country. They fought very bravely and selflessly and finally they won the victory. Ravana, the invader, got defeated and was put in prison.

The news that Ravana was in the prison of Kartobiraryuna got circulated in the paradise also. The great saint Pulastya came to know of that news. He became very sad because Ravana was his grandson. So he got down in the court of Kartobiraryuna.

Kartobiraryuna was very much pleased to have the great saint in his court. He bowed down his head and desired to know his (P) wishes. Pulastya first congratulated him.
and thanked him for his success but he mentioned the incident of Ravana with a heavy heart. Pulastya was worried for Ravana as he (R) was his grandson. He (P) desired Ravana's freedom. Then Kartobiryaryuna told him that Ravana had invaded the country and his (K) patriotic soldiers fought to protect the country. Hearing all these Pulastya said, "Ravana has been defeated to your heroic deeds and great patriotism".

Kartobiryaryuna could not but bow down his head and said, "You are a great saint. I beg to fulfill your Wish".

Ravana got freedom. He (R) expressed his grief. They made peace treaty. Wishing them good wishes Pulastya left the place for heaven. Ravana also left for his country. Thus ended an interesting story about patriotism of ancient days.

**Exercise**

**Multiple Choice Questions**

1. In which book has the story of kartobiryaryana depicted?
   a. the Rarnayana  
   b. the Mahavarata  
   c. the Puran  
   d. the Monushanghita

2. Nilmony has performed his duty to save and rescue his motherland. For this action, which virtue do we get in him?
   a. Heroic  
   b. religious  
   c. personal intention  
   d. independent personality

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

'Gobinda Dev' a student of class nine, participated in the liberation war in 1971. He went to the battlefield unknowingly to make his motherland free from enemies and he died by strokes of bullets for the country before the country became independent.

3. Gobinda Dev sacrificed his life for the cause of country because –
   i. he loved his countrymen much  
   ii. he had a great love and affection to the country  
   iii. he knew Patriotism is a part of religion.
Which one of the following is correct?

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

4. Which of the following lesson can you take from Gobinda's sacrifice?

a. inspiration of being a hero
b. courage to take part in any work
c. make anybody encouraged to love mother and motherland
d. to hate the enemies

Creative Questions

Sankar was a student of class nine in 1971. In the religious period his teacher said, "Janoni Janmabhumischo sargadopi gariashi". He knew his explanation also. At the time, when the country was at war and the Pakistani raiders put on fire the villages to ashes everyday, Shankar intended to do something for the country. The story of patriotism that was told by the teacher enhanced his implicit intention and he sacrificed his life for the cause of the country.

a. What is patriotism?
b. Which situation has encouraged Sankar to participate in the liberation war?
c. What reaction has been caused in your mind by the story of Sankar's sacrifice in the war- Explain with reference to the lesson of patriotism.
d. "Janoni Janmabhumischo sargadopi gariashi"- what is your argument in favour of the speech which was uttered by the teacher in the classroom?
Drug Addiction

In some countries drug addiction has at present become a serious national problem. In Bangladesh though it is not a serious problem, the number of addicts are increasing day by day. Many of our youths fall victims to drug addiction for many reasons. Some of the reasons are acute unemployment, poverty, political unrest, lack of social security, lack of any particular aim in life for decadence of values etc.

An irresistible attraction for some harmful things is addiction. The materials that cause intoxication in men are called drugs. Opium, morphine, pathidine, heroin, cocaine, marijuana, hemp, charas, fencidil etc. are called drugs. These drugs are used for intoxication.

In Hindu religion drug addiction has been prohibited. In the famous scripture Manushanghita, it is mentioned 'number-2' out of five great sins.

In the Padmapurana it has been said that he who takes tobacco will have his rebirth as a boar.

Intoxicating power causes many harmful effects. These harmful effects are physical, mental, monetary, moral and social deprecation.

**Physical effect:** It has terrible effect on human body. He feels drowsy. He loses appetite. It causes dispepsia. He loses weight gradually. He becomes weaker day by day. He suffers from cough, asthma and throat cancer. It may damage his kidney and cause so many fatal diseases.

**Mental effect:** Intoxicating power takes the addict to an unreal world of dreams. This is called hallucination. He becomes mentally unbalanced. The poisonous effect of drugs is dangerous. They damage the brain. They ultimately lead to death.

**Monetary effect:** An addict needs much money to satisfy his needs. He is to buy intoxicating materials. Sometimes he takes money from his parents, brothers, sisters, near and dear ones. When he fails, he engages himself in sinful acts like stealing, theft by snatching etc.

**How to prevent:** (The remedy)

We need to follow the following points to prevent drug addiction:

1. Anti-drug law should be framed and enforced strictly.
2. Dishonest businessmen who carry on illicit but profitable trade of drug materials should be severely dealt with.
(3) Religious taboos against its production and use should be well circulated and be followed.

(4) Parents should help in choosing friends of their children and keeping them away from bad company.

(5) The young learners should be made aware of the dangerous and harmful effects of drug and prevented them from taking it by the parents, the teachers and the elders.

(6) Parents and teachers can help the learners build up their (learners) character with love, affection and good advice

(7) Arrangement's for participation in sports and said activities and measures for recreations should be made.

Exercise

Multiple Choice Questions

1. What type of punishment has been said in the Padmapurana for those who take tobacco?
   a. They will have their rebirth as a boar
   b. They will have their rebirth a hyena
   c. They will have their rebirth as a fox
   d. They will have their 'rebirth as a lion

Read the following passage and answer the questions no 2 and 3.

Prodip was a meritorious student. He was a loving son of his parents. He was addicted to drug when he was in class ten. Prodip's mother suffers a lot for this reason.

2. The physical and mental effects of Prodip for the cause of taking drugs are
   i. brain may be damaged
   ii. memorising power may be decreased
   iii. personal behaviour may be unbalanced
Which one of the following is correct?

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

3. **Prodip will be free from drug through—**
   i. receiving good advice for developing character
   ii. knowing the bad effect about drug
   iii. receiving psycho-social treatment

Which one of the following is correct?

a. i  
b. ii  
c. ii and ii  
d. i, ii and iii
Chapter Eight
Virtue and Vice

By religion we understand the principles that one can hold. After following those principles man can live peacefully; lead sacred and disciplined life. He can also control his animality. He becomes humane, honest, sincere, dutiful and wishes to do good to others. According to the Manushanghita, there are four ideals which a follower of Hinduism should follow. They are the Veda, Smriti, virtuous practices (Sadachar) and the voice of conscience (bibeker bani). In other words, a Hindu should have firm faith in the Veda, follow the principles of the Smriti; take decision after the virtuous practices followed by great men in spite of all these, if the problem is not solved, he has to follow the voice of his conscience. Besides all these, more ten external characteristics have been mentioned in the Manushanghita through which Hinduism is revealed. They are "toleration, forgiveness, kindness, not to steal, purity, self-restraint, practising virtue, knowledge, truth and dispassionateness." God is the root of everything. So God is the root of the religion. The main thing of religion is to have faith in God.

What is opposite to moral principles or virtues is known as vice. As an example, 'not to take part in stealing is a virtue while 'taking part in stealing' is a vice.

So we should follow the path of religion discarding the path of vice. We should discriminate between right and wrong and follow the principles of religion. A virtuous man may have difficulties for the time being but he becomes successful or victorious in the long run. Here is a story how virtue is rewarded and vice is punished.

Virtue wins

Long, long ago, during Satyayugo, there was a king named Hiranyakashipu. He belonged to the race of demons. He, like all demon kings, was hostile to gods. He disliked Lord Hari.

Everything must have an end. A devotee of Lord Hari was born in the race of sinners (demons). He was Prohllad, the son of the King Hiranyakashipu. Prohllad, "along with other boys, was sent to the teacher for learning. But he was not at all interested to learn. He was not satisfied there. One day, the king affectionately asked Prohllad what he liked most. Prohllad replied that he did not find attraction in any earthly thing. He wanted to devote himself to the service of Lord Hari in a dense forest.
The king Hiranyakashipu wondered. He became very much mentally disturbed and sent his son again to the teacher for a change. But Prohllad was not changed. He uttered repeatedly the name of Lord Hari in devotion. A number of attempts were adopted to change the mind of Prohllad but no change took place.

At last the king decided to kill Prohllad. So the demons were called in. They were gigantic to look at. They came with sharp tridents in hand to kill Prohllad. They pierced the tridents in the breast of Prohllad but his holy breast was not at all got hurt.

Prohllad was given poison-mixed food, he was thrown under the feet of elephants, he was kept in the hole of snakes and again he was thrown from a high mountain to a wild sea. But all these attempts faild to kill Prohllad.

The king himself rushed to kill Prohllad. He said to Prohllad, "How did you dare to worship my enemy disobeying my order"? Prohllad said, "Father, I worship Lord Hari. He is an enemy to none. He is the friend and protector of everyone. He is everywhere and thus saves me".

The king got furious and said, "Is he everywhere? Is he in the pillar of crystal"? Prohllad answered politely, "Yes, he is there." The king then got up from the throne, rushed to the pillar of crystal and struck the pillar with a hard blow. A tremendous sound was heard everywhere. The pillar was broken into pieces.

The king Hiranyakashipu had a boon that no man, god or demon be able to kill him either in the heaven or in the hell or on the earth. All on a sudden a wonderful thing happened. Everybody found that Lord Hari in the shape of 'Man-lion' (the 4th incarnation of Visnu in the form of a Nrisingha, whose upper half of the body was shaped like a man whilst the lower half was shaped like a lion) was sitting in the broken pillar of crystal. Hiranyakashipu was about to hurt the 'Man-lion' with his large falcion (sword). Then 'Man-lion' caught hold of him, took him on the lap and killed him with his nails.

Lord Hari revealed himself before Prohllad. Prohllad bowed down and desired that he might be more devoted to Lord Hari. Virtue wins in the long run. It protects the virtuous.
Exercise

Multiple Choice Questions

1. How many ideals have been mentioned in the 'Manushanghita'? 
   a. 2  
   b. 3  
   c. 4  
   d. 5

2. The King Hiranyakasipu, in no way, could kill his son Prohllad. Every time he was saved. In fact, who had saved him? 
   a. the killer  
   b. Nreshingha  
   c. Lord Hari  
   d. Religion 1

3. Sadananda has stolen the umbrella of his friend, Nityahanda. What type of work is it? 
   a. sin  
   b. injustice  
   c. vice  
   d. illogical

4. It was religion that saved Prohllad. Because he was—
   a. the son of Hiranyakasipu  
   b. devoted to deities  
   c. virtuous  
   d. devoted to Lord Hari

Creative Questions

Baishakhi has been caught by her classmates for stealing the pen. As soon 'as the' teacher enters into the classroom, they let him know it. Mr. Kazol, the teacher, asks her to come closer with due affection and says, taking part in stealing is a vice. Vice means to damage virtue that drives a man to the path of dishonesty and the vicious man defeats in the long run. On the contrary, virtue protects the virtuous if it is protected. Baishakhi now understands her mistake. She repents for her misdeeds and promised not to do anything like this in future.

   a. What is virtue?  
   b. Why is the incident of taking part in stealing by Baishakhi a kind of vice?  
   c. How does the repentance of Baishakhi impact the life of a student?  
   d. 'Virtue protects the virtuous if itself is protected'- Discuss'.
Chapter Nine

Stories

A. Shree Shree Chandi:

Shree Shree Chandi is one of the important religious books of Hinduism. This book is also an especial part of the Purana. Considering its content and out standing composition, it is regarded as good as a separate scripture.

Here the glory of the goddess (Durga) has been nicely presented in a story 'Mahisasura was killed.' Listen to that story.

In ancient times Indra, the king of gods, was involved in a serious face to face battle with Mahisasura, the king of demons. The battle went on for a long time. At last the gods were defeated. The demons drove the gods from the heaven and occupied the place. The gods were helpless. One day they all sat together. They all went to Mahadeva and Visnu with Brahma. The evil deeds of the demons were narrated thoroughly. At this Mahadeva and Visnu got very much angry. Brahma and other gods also were shocked and became very angry. Fire like glow began to come out from the body of all the gods present. This glow gradually took the form of a great ball of light. From that ball there appeared a goddess. The gods were very glad to find their lustre in her. Every one made a sword from his own and presented her that. The goddess with those swords decorated herself in a beautiful way. The Himalayas presented her a lion as her riding animal. Then the goddess Durga made a very roaring laughter again and again. The heaven, the earth and the hell trembled. The gods became happy and the sages began to pray to that goddess.

On the other hand, the demons were furious. Mahisasura rushed to the direction of the sound with thousands of soldiers. From a distance, he found an exquisitely beautiful woman with swords and weapons, making a very roaring laughter. At the order of Mahisasura the demons attacked the goddess from all around. The goddess threw arrows (ban) and the swords of the demons were broken into pieces. The swords of the goddess began to hurt them incessently. After that, from her breathing a class of subordinate deities (ganodevata) was created. The demons were attacked by them. The lion also took part in the attack. So they (the demons) could not face the united attack. They were totally defeated.

During this hour of imminent defeat, Chikku, the commander-in-chief of Mahisasura came to fight with the goddess Durga. A fierce battle took place. But Chikku got lost and died. All the great fighters of the demons were defeated and died. Then Mahisasura himself appeared to face the goddess. At first he took the form of a
buffalo and advanced towards the devi. At first he succeeded to make loss to the 'ganodevatas'. After that the battle between the goddess and Mahisasura began. The fight continued. The devi (goddess) separated Mahisasura's head from his body with the strokes of her falchion. Thus Mahisasura was killed.

The joys of the gods knew no bounds. They were freed from the oppression of the demons. They became grateful to the goddess Durga. They bowed down to her, began to praise her in the following language;

"Sarbamangalamangaley Shivey Sarbarthasadhikey
Saraney trombakey Gourey Narayani nomohostu tey."

The meaning of the above praise is, "You are the doer of all kinds of wellbeings. You are beneficent. You are the gratifier of every desires. You are capable of giving protection to all. You are three-eyed. You are Gourey and you are Narayani. Oh Devi, we bow to you."

Exercise

Multiple Choice Questions

1. Which weapon has the goddess Durga used to separate Mahisasura's head from his body?
   a. a pike   b. a spear
   c. a falcon   d. a sword

2. The goddess Durga made a very roaring laughter again and again. The heaven, the earth and the hill trembled. Here which manifestation of goddess Durga has expressed?
   i. Matrirup
   ii. Shaktirup
   iii. Goureyrup

   Which one of the following is correct?
   a. i   b. ii
   c. i and ii   d. ii and iii
Read the following passage and answer the questions no 3 and 4.

In ancient days, Indra, the king of gods, was involved in a serious face to face battle with Mahisasura, the King of demons. The gods were defeated. The demons drove the gods from the heaven and occupied the place. One day all the gods sat together and went to Mahadeva and Visnu with Brahma.

3. Why did the gods sat together?
   a. to face the battle with the demons
   b. to be free from the oppression of demon King Mahisasura
   c. to meet with Mahadeva and Visnu.
   d. to recapture the heaven

4. Who defeated the deities in the battlefield?
   a. Mahisasura  
   b. Britrasur
   c. Chikhur
   d. Hironnyakshipur

5. From the story of 'Mahisasura was killed' described in the Chandi, we will learn
   i. to protest against injustice
   ii. to defeat demon power
   iii. to be hostile

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

Creative Questions

The conflict of demons continues from the very beginning of this earth. The glory of goddess Durga has been described in the 'Markenda Puran'. The goddess Durga appeared from a great glorious ball of light. The defeat of demon power and the recapture of heaven by the gods are a number of instances of her grace. Every year the Hindus worship the goddess Durga with hope of defeating the demon power and to make this world happy and peaceful.

   a. Who drove the gods from the heaven?
   b. Why had the goddess Durga appeared? Explain.
   c. Write down in your own words how you can impact the excellence of goddess Durga in the social life?
   d. Analyse the lesion of goddess Durga in respect of terrorism in social life.
B. A woman in the pursuit of Amrita.

Here is a story of a very glorified lady of ancient age. Her name is Moitreyee. She was the wife of a great saint named Yagyobalka. He had another wife named Kattayani.

Moitreyee was virtuous. She, like her husband, used to pass her days in meditation and performing religious rites. On the other hand, Kattayani used to do all the household works and considered looking after her husband her main task. Yagyobalka was usually passing his domestic life. One day he thought he had reached the third stage of his life and he should leave home and go to the forest to pass the remaining days of his life to the attainment of spiritual emancipation. This process is known as banprastha. He told his wives if they would gladly allow him to leave the abode, he would do so. The wives kept silent considering ane spirit of religion. Yagyobalka became glad at this and wanted to divide all the properties of the house between the two wives. He wanted to do so because during his absence there might have difference of opinions between the two about the property and wealth.

Moitreyee thought deeply and wanted to know if she would achieve spiritual enlightenment of her soul with the money, property or wealth she would have from him. Yagyobalka replied, "How that can be done? None can achieve spiritual enlightenment with only wealth and money. But wealthy men can enjoy their lives and maintain peace and happiness in domestic life with their wealth. You will be able to do so".

Moitreyee became sad at the reply. She said "Zenahang namrittya shyang kimhang tena kurjana" - which means, she did not need to have such things as could not bring enlightenment of the soul. Yagyobalka became very glad and added that wealth, men, money and earthly things are negligible. Freedom from earthly attachment and free from greed is greatly needed for salvation of the soul or for achieving heaven. Whatever we do is for love of our soul. We love wealth not for its own sake, but for its utility to mitigate our needs. Our soul is the only thing we love.

Moitreyee became very satisfied at the advice of Yagyobalka. She understood that the sea of Amrita or nectar is not very far. Her soul is the most coveted nectar.
Exercise

Multiple Choice Questions

1. Who uttered "Zenahang namrittya shyang Kimhang tena Ktirjama"
   a. Katyani               b. Gargy
   c. Sabitri               d. Moitreyee

2. What did the saint Yagyibalka decided to take leaving the domestic life?
   a. Brahmahcharya         b. Banprastha
   c. Asceticism            d. Vagabon

Read the following passage and answer the questions no. 3, 4.

Whatever we do is for love of our soul. We love wealth not for its own sake, but for its utility to mitigate our needs. Anything like husband, wife, wealth, heaven, money and earthly thing: whatever may be, we love them as our soul is the only thing we love.

3. The only thing of love in man's life is—
   i. property
   ii. soul
   iii. husband / wife, son

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

4. Why does the property is much needed and loving thing?
   a. to bring up the children.
   b. to satisfy the gods
   c. to achieve spiritual enlightenment
   d. to mitigate personal necessaries
Creative Questions

Many stories of different glorified ladies were narrated in Hinduism, Maitreyee, the wife of saint Yagyobalka, achieved competency in Brahmin knowledge with the help of his husband. She found the amrita by understanding the principle of soul.

a. What type of lady was Maitreyee?

b. Write down in your own words of Maitreyee's comments when Yagyobalka wanted to divide all properties at the time of his having banprastha.

c. Describe the role of modern wives who love their husband with reference to the life of Maitreyee.

d. Evaluate the gist of the story 'A woman in the pursuit of Amrita' in light of the domestic life in recent time.
C. Serving the Living Beings

God lives in all living beings as souls. Human beings, birds, beasts and all creatures are living beings. So to serve a living being is to serve God. God is everywhere. He is all pervading. In the Upanisada it has been mentioned that everything is 'Brahma'. In the Geeta Shree Krishna also said that God is in the hearts of all. So serving a living being means serving God Himself.

Here is a story of 'Siddhartha and Devadatta' where we find an ideal example of serving a living being.

Siddhartha was the early name of Gautama Buddha. He was very kind and noble hearted by nature. He was soft hearted and could not bear or tolerate the sufferings of any living being.

One day in the afternoon, Siddhartha was sitting in the garden. All on a sudden, a swan dropped down close to his feet. An arrow was pierced through its body. It was bleeding fast. Siddhartha was greatly moved and grew sympathetic at this. He tenderly took the swan and pulled out the arrow from its body. He then began to serve the swan most affectionately.

Then Devadatta, Siddhartha's playmate came there running. He said," Siddhartha, I have shot the swan with the arrow. The swan is mine. Give it to me."

Siddhartha said, "No Devadatta, I cannot give it to you."Devadatta said to him, "Why can't you give it to me? That is a swan of the forest. I have shot it. The swan is now mine. So give it to me. Siddhartha then said, "What are you saying, Devadatta? Don't you have any feeling of weal and woe ? If you are hurt, you will feel same pain as the swan feels now. So it is our duty to try to relieve the sufferings of the swan."

At this Devadatta got angry and asked him to hand over the swan. But Siddhartha remained quiet and requested his friend Devadatta to realise the situation and asked him not to disturb him. He (S) also requested him (D) to take whatever he liked to take in exchange of the swan. "Remember, it is better to save a life than to kill".

Devadatta was astonished at his friend's determination to save the life of the swan. Siddhartha's nobility and kindness touched the heart of Devadatta. He gave up his claim. Siddhartha flew the swan in the sky after relieving its wound.
Exercise

Multiple Choice Questions

1. 'Sarbanga Khalidonga Brahma'- which one is the appropriate meaning?
   a. every living being is Brahma.  b. everything is Brahma
   c. all creation is Brahma       d. every success goes to Brahma

Read the following passage and answer the questions no. 2 and 3.

Krishna noticed at a corner of her yard that a pigeon struggled in pain. Going close to it, she found that it was bleeding fast from one of its wings. She then began to serve the pigeon most affectionately.

2. From which learning from the religion did Krishna serve the pigeon?
   a. be affectionate to every animal
   b. not to be negligible to any living being
   c. God lives in all living beings
   d. getting more blessing by serving animal

3. The story of Krishna's service to living beings reminds which religious story?
   a. The story of Ratnidev   b. The story of Goutom
   c. The story of Bishwamitra   d. The story of Dadhichi

Creative Questions

Nishita was reading book on the reading table. At that time she found a dove lying beside the window. She was greatly moved and her heart was about to get crying when she saw the bleeding from the wings of the dove that was happened by the attack of some other animals. She could remind as Shree Krishna said in the Geeta "Iswara sarbhutananga riddeshe horjuna tisthoti." Nishita knew the meaning of it. Regarding this event, she told her friend Swarna in a conversation, "To serve living beings means to serve God". Actually, to save a life than to kill is humanity.

   a. "Iswara sarbhutananga riddeshe horjuna tisthoti." - What is the meaning of it?
   b. 'Why was Nishita's heart got crying seeing the injured dove'- Explain.
   c. How can we be interested to serve the living beings by seeing Nishita's feeling to them?
   d. "To serve a living being is to serve God"- Evaluate the meaning of the speech.
About five hundred years ago, caste system and race hatred created differences and strong enmities between man and man in the society. So there was chaos everywhere. To mitigate this Lord Shree Gourango tried his best. He taught how to practise the religious rites in an easy and simple manner. This Shree Gourango is known as Shree Gourasundar or Shree Chaitannya. His companion was Lord Nityananda. He had a few noted companions like Shree Adaitacharya, Shree Haridas, Shreerupa, Shree Sanatana, Shreejib, Shree Gopal Bhatta, Shree Raghunath Das etc.

The great Lord Shree Chaitannya advised Shree Nityananda to engage himself in glorifying the name of Shree Krishna. It would make his body and soul pure. It would also help one to be free from sin. Nityananda obeyed. He engaged himself to sing in praise the name of Shree Krisna.

Shree Gourango and Shree Nityananda were always beside with joy to do, good to the living beings. They hated sin but not the sinners. Their main object was to emancipate the sinners. While Shree Gourango was in Nabadip, he ordered his devotees Nittaynanda and Haridas to visit every house and preach the name of Shree Krishna among all for their salvation.

According to the advice they began to preach. During that time two brothers named Jogai and Madhai lived in Nabadip. Though they were the sons of a Brahmin, they used to oppress the people. They were Government servants. They were policemen. So people got afraid of them. Nityananda learnt about the two brothers. He met them. His heart was filled with pity. His only thought was how to bring the two brothers to the path of Justice. Nityananda and Haridas decided to go close to the two brothers and began to sing in praise the name of Shree Krisna.

" Balo Krisna bhaja Krisna Kaha Krisna naam
Krisna mata Krisna pita Krisna dhanopran.
Tuma saba lagiaya Krishnayer abatar.
Heno Krisna bhaja saba charo anachar"

( Chaitannya-Bhagabath.)

The main theme of the above verse is to sing in the praise of Shree Krisna. It advises to rise above all misdeeds and ill practices and become the devotee of Shree Krishna.
As soon as the two brothers Jogai and Madhai heard of them, they got angry and drove them away. Nittyananda and Haridas ran fast and reached the hermitage of Gourasundar.

At one evening when Nittyananda was returning home with the name of Hari in his mouth, he was caught by the two brothers. They became furious at the name of Hari. At this Nittyananda was very much shocked thinking their future. He began to shed tears at their ruins but hard-hearted two brothers did not understand his feeling rather they became very angry and hurt him with the rim of a pitcher. Nittyananda's forehead began to ooze blood. Even during this hour he (N) was reciting the name of Hari in full devotion as if nothing had happened to him. He requested Jogai and Madhai to sing the name of Hari for salvation of their souls. Madhai was again about to beat him Nittyananda. Then Jogai caught hold of his hand and prevented him from beating Nittyananda and asked him what good was for them to beat the monk that had come from a distant place.

As soon as Gourasundar heard of it, he rushed to that spot with his disciples.

He (G) was very much angry after seeing the bloody body of Nittyananda. He (N) consoled him (G) saying that he (N) would not mind for his wound. He (N) requested him (G) to pray for them and take the two as his (G) devotees. He (N) also did not forget to say that Jogai tried to stop Madhai from beating him. At this Shree Gourango laughed and said that in that case he could forgive Jogai. But Madhai was guilty to Nittyananda. "Those who oppress my devotees, I cannot forgive them." Then Nittyananda said politely that he had already forgiven him. He also requested his Lord (G) to pray for them so that they would understand the glory of Hari. Saying this he (N) took Madhai up and embraced with him. Shree Gourango also could not but embrace Jogai.

After this incident a great change took place. The two brothers Jogai and Madhai were completely changed. They used to recite and sing 'Hare Krisna, Hare Krisna' always. Tears rolled down their cheeks. They became two real devotees.
Exercise

Multiple Choice Questions.

1. Who was the companion of Lord Shree Chaitannya?
   a. Shree Adaitacharya      b. Shree Nityananda
   c. Shree Haridas           d. Shree Raghunath Das

2. How did Jogai and Madhai get new life?
   a. after getting injured
   b. being repentant
   c. by virtue of praising the name of Hari
   d. by virtue of devotion

3. What measures can you take to save your friend Tapash who commits sinful acts as Jogai and Madhai?
   a. give punishment
   b. refuse him socially
   c. motivate to praise the name of Shree Krishna
   d. Impose a fine.

4. What was the principle of emancipating men by Shree Chaitannya?
   a. devotion              b. asceticism
   c. sacrificial rite      d. glorify the name of Shree Krishna
E. Self-Sacrifice for the cause of others

We, the common people are self centered. We only think for our good and try to fulfil our ends. But those who are great and noble think for the good of others. They even sacrifice their lives for the cause of others. In the Mahavarata and Bhagabath there is a story of the hermit Dodhichi who sacrificed his own life for the betterment of gods. Here is that story.

In ancient days there was a sage named Dodhichi in Naimisarannya forest. He was strong, good looking and a devotee of Shiva. He went through a number of scriptures and had a sound knowledge of practising religious rites. He used to live in a hut so that he could pray well.

At that time Britra, a demon, became very powerful. He was a favourite follower of Shiva. He got a boon from Shiva that it would not be possible to kill him using any of the weapons of either gods or demons. Having this boon he became aggressive and oppressive. He conquered the universe. He drove Indra, the king of heavens away and became the king himself. He began to oppress the other gods who were compelled to leave the heaven and came to this earth. They used to live here in disguise.

All the important gods including Indra met together and came to Shiva for redressing their miseries. Shiva was then in meditation. So all the gods began to praise Shiva in a body.

Shiva heard everything from the gods. He advised them to go to Visnu who can help them in this regard. Then they went to him and began to praise Visnu in a body. At this Visnu (Narayana) became contented and said, "Go to Dodhichi Muni. He is a benevolent man. Ask him to give you a boon. When he agrees to give it, you will say, "Please give us your bone for the welfare of the universe. Then build thunder balts with that bone and hurt him (Britrasur) with that. Britrasur would only then be killed."

Indra, with other gods arrived at the hermitage of Dodhichi. He (D) became very glad at their arrival and welcomed them most cordially. Indra spoke to him the reason of their coming and their present miseries created by Britrasura. In order to regain their status, Narayana had sent them to him. Saying so Indra stopped. He was hesitating to speak. Giving him courage Dodhichi said, "Please inform me, what the order of Narayana (God) is." Then Indra said, "Oh Great sage, Narayana has told us that Britrasur would only be killed with the sword named Bajra made of your bones. So it is our earnest appeal to give us your bone after you have met death".

The benevolent hermit Dodhichi said to the gods, "I shall be grateful if I can do a favour to gods even at the cost of my life. This mortal body will one day be perished.
I shall be thankful if this body be used to remove your sorrows".
Saying this the hermit Dodhichi met death before gods by the practice of Yoga.
From Dadhichi's self sacrifice we may learn the principle of sacrifice for the cause of others.

**Exercise**

**Multiple Choice Questions**

1. **Why did Dadhichi sacrificed himself?**
   a. to go to heaven  
   b. to relieve the god's distress  
   c. To help the demon Britra  
   d. To mitigate self-interest

2. **What type of boon did Shiva give to the demon Britra?**
   a. He would have rebirth  
   b. It would be impossible to kill him by using any of the weapons of both gods and demons  
   c. Only the sage Dodhichi could kill him  
   d. He would be killed by the strike of any weapon made by bones of any sage

3. **The gods went to Bishnu—**
   i. to rescue the heaven  
   ii. for getting incantation to kill the demon Britra  
   iii. with an appeal to sage Dodhichi to sacrifice his life

   **Which one of the following is correct?**
   a. i  
   b. ii  
   c. i and ii  
   d. ii and iii

4. **Which one the following is the main reason for sacrificing the life of Dodhichi?**
   a. Emancipating men  
   b. Getting rebirth  
   c. Doing good for the cause of others  
   d. Oppression of demon Britra
F. Excellence of names
(Nam Mahattya)

Our hearts become noble when we utter the names of our prayed gods. When we remember God again and again, it creates a feeling of love and affection for the living beings. Many wrong doers and sinners achieve salvation only by the greatness of names. Here is a story of a robber named Ratnakar who for the excellence of Rama's name became the most honoured hermit Balmiky.

In ancient days the hermit Chaban had a son named Ratnakar. He was a turbulent robber. He used to hide himself in a forest taking a club with him and as soon as he found a passerby, he would attack and kill him and snatch all his belongings. He had been following this practice for a long time.

One day Ratnakar was in the forest. But he was quite sad as he did not find any passerby to attack. All on a sudden, he found two hermits passing through the forest. He decided to kill them and take away their belongings. As soon as they came nearer, he took his club to hit them. A wonderful incident took place. Rantakar found his hands stiff. He could no longer move his hands. The two hermits were Brahma and Narod. Ratnakar's hands got stiff due to the spell of Brahma. Brahma laughed and said to him, (R), "You want to kill us. But don't you know it is a sin ? You have been killing men for days together. Is there anybody who shares your sin?"

Ratnakar said, "I do not think the question of virtue and vice. But what I earn by killing or robbing men, I try to maintain my family consisting of four members (that includes my mother, father and wife) with that. Well, I think, we, the all four members share the sin. Brahma laughed at this and said, "None is there to share your sin. If you don't believe me, go to them and ask them. We are waiting here till you come". Ratnakar tied them with a tree and went home to know the opinion of the members of his family.

At first Ratnakar went to his father and said to him, "Father, I commit robbery. I kill men and collect money. Thus I try to maintain you all. Does this make me a sinner ? If this is true, will you not take share of my sin ?"

The old father said, "When you were a child, I tried my best to feed you and bring you up. As time changes, today you are grown up, young and energetic. On the other hand, I have become old and weak. Now it is your turn to rear me up. For this you have not been asked to commit a sin. Why shall I take the share of your sin ?"
Ratnakar was alarmed when he had heard of his father. He became worried and came to his mother. He asked her the same question that he had asked his father. His mother replied that no son can repay the debt owed to his mother. She also refused to take the share of his sin.

At last he (R) came to his wife and in reply to his question she said that she was his wife and he married her after reciting 'mantras' that he would protect her in all possible ways. This was his duty to her. So she could not take share of his sin.

Ratnakar became thoughtful, worried and greatly concerned of his sin. He came back to the forest, untied the hermits and lay down on the feet of Brahma. He told them what had happened. He begged them to direct him how he would be freed from his sin. Brahma became kind to Ratnakar and advised him to bathe from the pond. As soon as Ratnakar went to the pond to bathe, he found it free from water. He could not bathe for want of water. At last Brahma sprinkled sacred water of the Ganga on his (R) head. He initiated Ratnakar in the name Rama and said to him, "Pray silently Rama's name. After repeated recitation of his name, you will be freed from your sin."

Ratnaker tried to utter Rama’s name but he failed to do so at first. Then Brahma advised him to utter, 'mara' repeatedly which would help him uttering Rama's name. He (R) began to do so. Brahma left the place for heaven with Narod. Ratnakar sat in Yogasana (meditation) and repeatedly began to pray the name of Rama.

After many days Brahma was passing through the same path. He forgot about Ratnakar. Brahma heard the continuous sound of Rama's name. He found none close to him. All on a sudden he called up Ratnakar's name. But where he was. "He found an ant-hill before him. From that hill the sound of 'Rama' was coming. In order to see and know the mystery, Brahma remembered Indra. At his (R) order, Indra, the god of rain caused rain continuously for seven days. Rain water carried away the ant-hill and a skeleton of a man was found there. From that skeleton Rama's name was being sung.

At Brahma's desire the skeleton was given flesh and blood. Ratnakar got life again. Then Brahma said, "You have been freed from all your sins at the greatness of Rama’s name. You are now a saint. When you were devoted in the name of Rama, an ant-hill was built surrounding you. So from today you will be named Bamlky '(ant-hill)'. He also advised him (R) to compose the book on Rama. Later on, Balmiky composed the Ramayana and thus became famous.
Exercise

Multiple Choice Questions

Read the following paragraph and answer the question no 1 and 2.

Ratnakar said, "I do not think the question of virtue and vice. But what I earn by killing men, I maintain my family with that. My family consists of four members that include my mother, father and wife. If I commit sin by killing men, the all four members share that sin".

1. In answer of whose question, the robber Ratnakar gave above answer?
   a. Narad  b. Indra  
   c. Brahman  d. Balmiki

2. The robber Ratnakar answered the above speech.
   i. to answer the question of Brahma
   ii. to answer the question of Narad
   iii. to satisfy the hermits

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

3. Your best friend Kazol maintains his family for a long time with the money earned by force subscription with the help of his gang. Who will share his sin
   a. members of his family  b. the uncle who has given the idea
   c. himself  d. the leader of the team

4. Why did Brahma advise to utter 'mara' repeatedly?
   c. uttering Rama's name  d. pronouncing opposite word correctly
Creative Questions

Many wrong doers and sinners achieved salvation and got new life by the greatness of our prayed gods. It was depicted in the scriptures that in ancient days the dacoit named Ratnakar who for the excellence of Rama's name became the hermit Balmiky. The man who was always addicted to do wrong deeds once got repentant for having sins by reciting repeatedly the name of Rama. He had been relieved from all his sins at the greatness of Rama's name, he became noble and a feeling of love and affection was aroused. This act of uttering and singing the name of our prayed gods is very important in religious practices of family life.

a. Who was the robber Ratnakar?

b. How did Ratnakar get repentant for having sins?

c. Describe how to make return a sinner or a dishonest man back to the path of honesty in respect of your learning from the story of robber Ratnakar.

d. Analyse the impact of singing the name of the gods in religious practice of domestic life.


G. Virtuousness

‘Force' means strength. A man needs to have force if he wants to do any work. To fight injustice he needs the strength of arm. To have any material gain he needs monetary strength, To find out right and wrong he needs to have knowledge or wisdom. But above all he needs virtuousness or force of piety most to have a meaningful life. "Dharma rakswati rakswita." If religion is protected then it protects religious man.

In ancient days, during the reign of Chandra dynasty there was a king named Ushinara. He is narrated in the Mahavarata. He did not hesitate to sacrifice even his life to defend religion.

Everybody knew about the virtuousness of Ushinara. Even the gods in heaven came to know of it. They decided to test the force of his (U) piety. Indra, the king of gods and Agni, the king of fire came forward. They came in disguise. Indra took the form of a Shyan (hawk) and Agni, the form of a pigeon.

At that time Ushinara was busy in performing a burnt offering. Suddenly he (U) found a hawk was chasing a pigeon. The pigeon got frightened and dropped down on the lap of Ushinara. It said, "Please save my life. The hawk wants to kill me. I want your help", Then the hawk said, "Oh, king, I am hungry. The pigeon is my food. Please leave it. Don't take away my food".

Ushinara said, "How can that be ? The pigeon has taken shelter. I cannot leave it to death. To protect it is my duty and religion". The hawk said, "Sir, you are a virtuous man. I need food urgently. I am extremely hungry. I may meet death due to hunger. I have my wife and children. If I die, they will be in great troubles. Do you want to save one life instead of many ?"

Ushinara then said, "I am ready to give you anything you demand instead of the pigeon who has taken shelter to me". The hawk repeatedly requested the king to free the pigeon. But the king did not agree to it. At last it was decided that the king would supply the hawk the same amount of pigeon's flesh from his own body. The king again and again cut his own flesh from his body, but the pigeon's weight was higher. At one time, the kindhearted and virtuous king Ushinara himself sat on the scale.

Indra was moved at that scene and left the place for heaven. Then the pigeon (Agni in disguise) said, "Sir, I am Agni and He is Indra. We came to test how much virtuousness you have attained. Your glorious sacrifice will remain fresh in the minds of the people as long as the earth remains". Saying all these Agni returned to heaven. Everyone praised the force of Ushinara's piety.
Exercise

Multiple Choice Questions

1. Among all, which force is more important to have
   a. monetary strength   b. knowledge
   c. wisdom             d. virtuousness

2. Which of the following works do you emphasis most to achieve knowledge, wisdom and money?
   a. Learning           b. Courage
   c. Religion           d. Devotion

3. One day a passer-by wanted a shelter to Komolendu who was chasing away by an intoxicated plunderer. He gave shelter because he knew
   i. money can be taken form the person who begs for shelter
   ii. to protect someone who begs shelter is a kind of work for religion
   iii. heaven can be achieved by giving shelter

   Which one of the following incorrect?
   a. i                     b. ii
   c. i and ii              d. i, ii and iii

Creative Questions

Arna says to her father that wisdom is the main force to do any work. In answer her father says- the force of wisdom, monetary strength or the strength of aim whatever may be, the virtuousness is the most needed above all. "Dharma rakswati rakswita". In ancient days, Ushinara, the king of Chandra dynasty, possessing the force of deity who succeeded the test of virtuousness and gratified the gods by cutting his own flesh from his body to save the persons taking shelter and so, he remains fresh in the minds of the people for ever.

   a. What is the meaning of the sentence "Dharma rakswati rakswita"?
   b. Why did Arna's father say that virtuousness is needed to have all force?
   c. Virtuousness should be emphasised in family life- Illustrate in light of your own life.
   d. Write down in your own words the inmost feelings of king Ushinara's Virtuousness.
H. Shree Ramchandra in the forest

Like the Vedas, the Upanisads, the Puranas and the Mahavarata, the Ramayana is also a religious book for the Hindus. The story of the Ramayana is as attractive as educative and meaningful. Here is an important story of the Ramayana. The name of the story is "Shree Ramchandra goes to the forest."

Dashoratha was the king of Ajodhya. He had three queens named Kaushalya, Kaikayee and Sumitra. They had four sons. Kaushala's son was Rama, Bharata was Kaikayee's son; Sumitra had two sons. They were Laksmana and Shatrughna.

The king Dashoratha became old. According to rule or system the eldest son would sit on the throne. So the king after consultation with his ministers and priests declared the day of Shree Rama Chandra's coronation (the ceremony of crowning). When the ceremony of crowning was declared, the whole of Ajodhya took a merry look. Everybody was glad and these were flags at every house. Distinguished guests including many saints like Bashista came to Ajodhya to attend the function.

It was coronation day morning. Manthara, the maidservant of queen Kaikayee came to her (K) room. She (M) looked sad and a bit jealous. In course of discussion she said, "If you wish, your son Bharata may be the king. The king was seriously ill twice. You treated him well. The king gladly wished to give you two boons. You wanted to have them later on. Now it is the time to seek the boons from the king."

At first Kaikayee did not agree to it. But as Manthara insisted her on doing so for her son's welfare, she wanted to know what boons she would ask the king to give her. Then Manthara said, 'Tell the king, according to the first boon, 'Let Bharata be the king' and as to the second, "Ram should go in the forest, though not for ever, to may be for fourteen years." Kaikayee thought for a moment and considered the proposal to be useful.

Before the ceremony of crowning, the king came to Kaikayee's room. He found the queen sad and the king became mortified. He asked her what had happened. Then Kaikayee prayed the king to fulfil the above mentioned two boons.

To Dashoratha it was really a bolt from the blue. He could not tolerate that his most favourite son Rama would have to go to a forest. But he was promise bound to Kaikayee. He requested her to pray for any other boon. But she was determined not to change her decision. The king could not forbear. He (D) began to weep. He called Rama. Rama was then busy preparing himself for the coronation. As soon as he heard of his father, he (R) came hurriedly there. But he was surprised to see the condition of his father. His father was crying and often lying unconscious. Rama with tears said to his father, "What has happened to you, father?"
The king was utterly perplexed. He could not speak. Only tears rolled down from his eyes. At that time Kaikayee said to Rama, "Your father was promise bound to give me two boons. I did not seek those boons till today. I have asked for those boons today. The first one is: Let there be the coronation of Bharata instead of you. The second one: Bharata would be the king for fourteen years and during this period you will stay in a forest."

With full attention Ram heard Kaikayee's proposal. He then and then assured his father not to lament. He requested him to be true to his word and keep his promise, "I pray for Bharata. Let him be the king of Ajodhya. I am going to a forest."

The king again fainted when he heard of Rama's going to a forest. But Rama was undaunted and determined to do what he had said. As time passed he took initiative to go to the forest. When the news of Rama's going to a forest spread, everyone felt sorry and became worried. There was the sign of pathos and sorrows all around. But Rama Chandra was determined. At one time, he went to Sita (his wife) to bid farewell. On the way he met Laksmana. Laksmana heard everything and decided to accompany him (R) in the forest. When Sita heard of Rama's decision of going to a forest, she at once decided to follow her husband. Rama tried to stop her saying, "There are a number of dangers in a forest." But he could not stop her any way. So he was compelled to take her.

All the people, men, women, children who assembled for the coronation of Rama, became extremely sorry and ran after the chariot of Sumantra that would carry Rama and others. Rama could see that the king Dashoratha and the queen Kaushalya were following them crying. The chariot flew fast. After three days Rama with his wife and brother reached the bank of Ganga. He said to Sumantra, "Go back to Ajodhya. Inform my father all about us and give him consolation." Sumantra left the place weeping. Rama was also worried for his parents and people of Ajodhya, but he had to leave home only to save his father's prestige and honour and help his father keeping his promise.

Shree Rama Chandra believed that it is a part of religion to have self restraint during weal and woe. This is surely one of the important principles of Hindu religion. With this ideas in mind he (R) moved forward with his brother and wife in an unknown destination of a forest.
Multiple Choice Questions

1. Why did Shree Rama Cahndra went to the forest?
   a. to sit on the throne
   b. to help his father keeping promise
   c. to be frightened to direct the Kingdom
   d. to enjoy the beauty of a forest

2. Why did Dashoratha get faint?
   a. Rama could not ascent the throne
   b. Bharata would be the king
   c. Unable to fulfil the boons of Kaikayee
   d. Rama was going to the forest

Creative Questions

3. a. Write down the names of Rama's companions shown in the picture of Rama chandra's going to the forest.
   b. Why did Rama Chandra go to a forest?
   c. How do you impose the lesson in your life that depicted in the story of Rama Chandra's going to the forest?
   d. Evaluate the lesson in respect of your life that has been taken from the story of Rama Chandra's help for keeping his father's promise.
Chapter Ten

Ideal Biographies

A. Shree Krishna

"Sarbodharman Paritejya mamekong sharanang broja
Ohang twang sarbopapevyo mokshoyeshyami ma sucha."
(Shreemad Bangabath Geeta-18/66)

"Quit all religions for all times
Thou surrender unto me
I shall make you free from all sins
O Dhananjoya do not mourn."

Shree Krishna:

Who is that super (great) man, said so firmly to rescue one's life from sin? Yes, He is the most favourite man and the playful incarnation in the Dwapar age of the Shreemath Bhagabath Geeta.

Birth and childhood

Konsa, the king of Voje dynasty dethroned his father Ugrasen and began to rule the state of Mathura. His cousin Debaki was married to Basudeva who was a man of Sura dynasty. The bridegroom and the bride after marriage were being carried in a chariot. Konsa was himself the pilot of the chariot. While the chariot was moving forward a voice from heaven then announced, "Oh stupid Konsa, whom do you carry on your chariot, her eighth progeny will kill you." Hearing the divine voice Konsa became angry and he attempted to kill Deboki holding a falchion. Basudeva, the bridegroom humbly prayed and said, "Please do not kill Deboki. I shall give you all children those are given birth by your sister and then you may destroy them easily." At his argument Konsa remained silent.

But Konsa for his safeguard sent Deboki and Basudeva to a prison cell. During his sister's imprisonment life Konsa killed six of her babies that were given birth by her. He found no trace of the seventh issue. Shree Krishna had descended at the eighth womb of Deboki. He took birth at midnight in the prison of Konsa during the month of Vadra on the eighth lunar day of the dark fortnight. The night was full of foul weather. It was very stormy. The night guards were asleep and unconcious at the spell of Yogamaya. Basudeva took the new born baby himself by an oracle and he came out of the prison. He went out to keep the baby beside Jasuda who delivered a female child at that time.
Jasuda was the wife of Nanda who was the king of Gokul. He came back taking Jasuda's daughter and replaced her child beside Deboki successfully.

On the next morning Konsa came to the prison cell hurriedly to kill the eighth child of Deboki. She (D) humbly prayed to save her child and made earnest request but Konsa rejected her prayers. As he took the female child and pulled its head to kill by throwing on the ground, she flew away from his hands suddenly. Going upwards the baby said, "O Konsa, Narayana has taken birth to kill you." Hearing such a divine voice Konsa got frightened for probable death.

So he decided that he would kill all children of Mathura. He sent the female demon Putana to execute his order. Many children died by sucking her poisonous breasts. But Shree Krishna sucked her breasts so severely that she could not bear the pain and she died at once. By this event Konsa could realize that Krishna was his chief foe.

**Slaughter of Konsa**:

The anger of Konsa was being developed day by day. At last he sent Akkrur to Krishna as a messenger. The messenger delivered the invitation and informed him of the hidden intention of Konsa. Krishna and His elder brother Balaram accepted it and went to Mathura. The wrestlers there attacked them and started fighting. But the wrestlers could not stay against the two brothers. They were defeated and killed. After observing such a terrible defeat, Konsa overwhelmed with grief and anger failed to differentiate between good and evil. He, then, ordered to chain his father Ugrasen, Basudeva and Nanda who were present on the wrestling ground. Hearing such an order Krishna and his brother Balaram delayed no more. They jumped upon the platform at once and fell down upon Konsa to kill him. Pulling his hair, they fell him to the ground and killed him. The two brothers made Deboki, Basudeva and others free and Ugrasen was rethroned as the king of Mathura. Hence from Sri Krishna and Balarama began to live with his parents at Mathura.

**Killing of Jarasandha and Shishupal**

People were not in peace even the oppressive king Konsa had been killed. After his death his father-in-law Jarasandha got angry against Krishna. He attacked Mathura with a large troop to take the revenge. But unfortunately he was defeated and captured with all his soldiers. The two brothers Krishna and Balaram fought with their divine weapons. When Jarasandha was captured, Balaram was going to kill him. But Krishna on his own mercy released him. Jarasandha was ashamed of this release. He did not forget the disgrace of his defeat. So he attacked Mathura for seven times. Later on Jarasandha was killed by Bhima at the decision of Krishna.
Then it was the enrollement of Shishupal. Bhisma offered some presents to Krishna as the prize of a best man in Rajstuya (the greatest offerings of horses to the fire god to declare the king's sovereignty) performed by Yodhisthira. Shishupal, the king of Chedi, personally felt jealous for this occasion and he began to speak ill of Krishna. Still then Shree Krishna forgave one hundred crimes as it was promised by Him. When his crime exceeded the number Shree Krishna did not spare him. He then beheaded Shishupal with his wheel shaped missile.

**The battle of Kuruksmetra and the establishment of a religious state:**

Though some oppressive kings like Konsa, Jarasandha, Shishupal and their other followers were killed, many other selfish, greedy and oppressive kings were still alive. Among them Dhritarastra and his hundred sons like Duryodhana were most powerful and they were engaged with most disreputable work of occupying the sovereign states. Pandu and Dhritarastra were two brothers. Dhritarastra was a born blind man, so his younger brother ascended the throne. After the death of Pandu, his five sons, the Pandavas were the legal heirs of the kingdom. But without judgement and not daring right and wrong, Dhritarastra supported his sons. Failing to do any harm to the Pandavas he divided the kingdom into two parts and distributed them between Duryodhan and Yodisthira. Indraprastha became the new capital city of the Pandavas.

Duryodhan failed to satisfy himself being the owner of half of a kingdom. He wanted to be the lord of the whole. So he arranged a gambling like a dice play with the Pandavas. In that game the Pandavas were wrongly defeated and they lost their kingdom. They were sent to a forest for living twelve years and one year for living at an unknown place as the condition of gambling was decided before.

The Pandavas were very religious minded. After completion of their pledge they came back and wanted to have their state back from Duryodhana. But greedy Duryodhana did not agree to return them their soil even the point of a needle in thickness. The Pandavas became anxious. They wanted to get suggestions from Krishna because they had a good relation with Him. Besides this, Arjuna was His nearest friend. Krishna knew Duryodhana's destructive design. So he met with Duryodhana to solve all problems by consultation. But His attempts failed due to rigid decision of Duryodhan. So there arose the question of battle between the Kourabas and the Pandavas. The battle was held at the place of Kuruksmetra. A terrible fighting took place. Many people, many kings and many warriors from both sides were killed. After severe fighting the Pandavas conquered and regained their kingdom. They established their own supremacy performing Aswamedh, a royal oblation.
Shreemath Bhagabath Geeta :
To establish a religious state is the glorious achievement of Shree Krishna. His immortal speeches which he delivered on the battlefield are published in the sacred book known as Shreemath Bhagabath Geeta. On the battlefield of Kuruksmetra, Arjuna, the chief of Pandavas army asked his charioteer Krishna before beginning the battle, "In this battle my relatives, grandfather Bhisma, teacher Dronacharya and other respectable persons would be killed. Besides, many kings with their family members from both sides and soldiers would be killed. It will be a great loss and unworthy actions for the country and nation. It must be unreligious. So I will not fight only for my own happiness of establishing my right." Shree Krishna inspired Arjuna to take part in the fight and summarised religious activities in this way, "See Arjuna, you are a wise man and the best hero, you are trying to be great but the goal of life is to attain God. You can reach nearer to God even through fighting. Surrender unto God. He will save you from sins. To a Ksmatriya war is religion. War is a means to establish righteousness."

The ignorance of Arjuna was thus removed at this inspiration of Krishna. He fought and conquered the battle. The advices of Krishna are the chief principles of Sanatana Dharma.

Disappearance :
When the battle of Kuruksmetra was over, Shree Krishna returned to Dwaraka. He ruled Dwaraka for a long time. When Balarama gave up his body in meditation, Shree Krishna also decided to leave the world. As He decided, He entered into a forest and sat under a banyan tree. A hunter, whose name was Jara, shot an arrow from a distant place on the foot of Shree Krishna as he took Him to be a deer. The arrow pierced Him. Thus Shree Krishna closed His earthly life.

Speeches of Shree Krishna :
1. Soul is imperishable and pervading. None can destroy it. Shreemad Bhagath Geeta 2/17
2. As the soul is eternal it has no birth or death though it changes the body. Shreemad Bhagath Geeta (2/20)
3. When unreligious activities are stronger, Krishna descends on the earth to save the honest and destroy the demons and establish religions. Shreemad Bhagath Geeta (-4/7-8)
4. At the time of death he who remembers Me, of course, he gets Me when he gives up his body. Shreemad Bhagath Geeta (4/5)
Exercise

Multiple Choice Questions

1. The best contribution of Shree Krishna was—
   a. the Veda  b. the Purana  
   c. the Shreemath Bhagabath Geeta  d. the Sangheeta

2. Why did Konsa attempt to kill his sister Deboki?
   a. She protested him to dethrone her father  
   b. She claimed to capture the throne  
   c. Her eighth progeny would kill him  
   d. She conspired profoundly against Konsa

3. The reason of establishing a religious state was—
   i. to protect religion  
   ii. to re-establish righteousness  
   iii. to dominate the vanity of power

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

4. To establish a religious state, the achievement of Shree Krishna was—
   i. As Arjuna's friend and a charioteer  
   ii. As an adviser of the Pandovas  
   iii. to take part in the fight directly.

   Which one of the following is correct?
   a. i  b. ii  
   c. i and ii  d. ii and iii
Creative Questions

With the passage of an era, among many incarnations, the biography of Shree Krishna was varied and educative. After crossing his restless boyhood by the affection of his parents, he appeared on earth as an incarnation and worked always for the betterment of the people throughout his life. His contribution on the battle field of Kuruksmetra was meaningful. The Shreemath Bhagabath Geeta was his immortal speeches.

a. Write down the name of Shree Ktishna's father and mother.

b. Describe how the life of Shree Krishna was saved at the time of birth.

c. How was personal life influenced by the speeches of Shree Krishna as an incarnate?

d. "The principle of Human welfare lies under the biography of Shree Krishna." - Evaluate the speech.
B. Shankaracharya

Long ago in this subcontinent there was a remarkable time in our political life when Shankaracharya appeared. The empire of Gupta came to an end three centuries before then. The normal life of the subcontinent was disordered by the attack of the Huns. Religious lives were thrown into confusion. The Jains and Buddhists were submerged in various superstitions. The glory of Hinduism had been polluted. In such a critical moment Shankaracharya was born at the village Kalari in Kerala province of the Deccan on the fifth lunar day of the bright fort night in the month of Baishakha, 788 A. D. His father was Shiva Gura and his mother was Subhadra. Shiva Gura was a Brahmin well versed in scriptures and a worshipper of Shiva. In their village there was a temple of Chandra Maulishwar Shiva. In that temple he used to pray everyday along with his wife to have a son. By the grace of Shiva they obtained a son. Shankara is another name of Shiva. So the parents named their son Shankara after Lord Shiva.

Shankara was a genius. He was an extra ordinary meritorious boy. What ever he read once he could remembered. It is said that at the age of five when he took the holy thread, he completed the whole course of the Vedas. He became an expert in all subjects. His wisdom spread in all directions. One day some scholars had seen his horoscope and remarked, "The longevity of this boy is short. At the age of sixteen or thirty two his life may be diminished". Mother of Shankara, hearing the news, shed tears. Shankara then thought, "What is the benefit to be chained in illusion of temporary life"? He thought to take to asceticism. He informed his mother about it. But his mother did not agree because he was the only son of his mother. Shankara consoled his mother and said, " oh mother, I give you words, I must be present beside you at the time of your eternal departure." His mother made no objection further. He decided to take to asceticism and surrendered himself to the great Yogi Gobindapada.

Gobindapada accepted him, as a disciple. He attained success in Yoga and theological studies within three years residing in his preceptor's hermitage. Shankara went to the hermitage of Badarika which was a solitary place in the Himalayas to carry out his preceptor's order. There he became very attentive to write the commentaries of the Vedas. He completed writing of the book as directed by his preceptor within the age of sixteen.

There after his new life started as a preceptor. He began to propagate his religion at the holy place of Baranasi on the northern India. Local scholars and the philosophers were being defeated to his oratory and unlimited wisdom. He lifted the idea of
nondualism to the common people and said, "The Supreme Being is real and the rests are illusion."

There was a rumour that once Shankaracharya met with the god Shiva. Mahadeva said to him, "Spread the theory of nondualism but before propagation, explain the true scriptures in consultations that people cannot be misguided in devotion."

He preached nondualism in different places of India. There is no difference between living entities and the Supreme Godhead-this is the theory of nondualism.

Shankaracharya founded four monasteries at four boundary places in India. They are the monasteries of Sarada at Dwaraka, Gobardhana at Puri, Yoshi at Yotidhama (Badariasrama) and Sringeri at Rameshwar.

One day he was busy on teaching in the temple Sringeri. All on a sudden he felt that his mother was calling him. He gave words to mother at the time of leaving the house that he would be present at the last moment of his mother. So he could hear her last call. Without delay he started towards Kalabari to meet his mother. During the last moment of his mother, Sannyasi (sage) Shankaracharya sat beside his mother and sang a song in praise of God. His mother shed tears of joy and departed this world.

Then he felt the call of the Himalayas and made an adventure towards him. His destination was Kedarnath Dhasna in Uttarakhanda. At thirty two Shankara fell into a trance at Kedarnatha and gave up his ghost.

He was alive only for thirty two years. By that time he wrote the books entitled 'Brahma Sutra Vashya', 'Mohamudgara', 'Ananda Lahari', 'Shiva Staba', 'Gobindastaka' etc.

Some verses from the Mohamudgara:

1. Who is your wife and son ? This varied world is an illusion. Where have you come from and who are you ? Think and find out the answer. This is the essence of religion.

2. Life is, as if, a drop of water on a lotus leaf. Know that diseases have seized the body like a poisonous snake. The world is bewildered in sorrows.

3. Days, nights, evenings, dawns, dews, summers run after one another. Thus time destroys our life time. Yet man cannot give up hope.

4. A man, as long as he can earn, he is surrounded by his family. In old age, when his body becomes unfit none asks his woe.
Exercise

Multiple Choice Questions

1. **When did Shankaracharya appear?**
   a. On the fifth lunar day of bright fortnight in the month of Baishakha
   b. On the fifth lunar day of dark fortnight
   c. On the full moon day in the month of Magh
   d. On the fifth lunar day of dark fortnight in the month of Bhadra

2. **Why did Shankar take the life of asceticism as advised by some scholars?**
   a. at the age of sixteen or thirty two his life might be diminished
   b. the earthly life is temporary
   c. to attain success in Yoga and theological studies
   d. to sacrifice his life for God

3. **What was the principle of the theory of nondualism by Shankaracharya?**
   a. to remove the norms of caste division
   b. there is no difference between cruelty and humanity
   c. there is no difference between living entities and the supreme God head
   d. all are my relatives

4. **Why did Shiva Gura name his son Shankar?**
   a. by seeing his horoscope
   b. he obtained the son by the grace of Shiva
   c. direction by the Preceptor
   d. being ordered in his dream

Creative Questions

Shankaracharya was regarded as the greatest man of critical moment. The normal life was disordered by the attack of outsiders. He was the worshipper of Shiva and the initiator of the theory of nondualism. In the regard of short life time he said "Who is your wife, son and daughter? None is yours and you are for none. He advised that devotion is the only way of having salvation".

   a. What is the theory of nondualism?
   b. Why is Shankaracharya called the greatest man of critical moment?
   c. Discuss, the impact of Shankaracharya's advice on human life in the society.
   d. Evaluate Shankaracharya's love for humanity.
C. Shree Chaitanya Deva

Shree Chaitanya Deva was born at Nabdwip Dhama (Nadia) in a Brahmin family on the 18th February of 1486 A.D. It was a lunar day of full moon. His father's name was Pundit Jagannath Misra and that of his mother was Shachi Devi. The paternal residential house of Jagannath Misra was at the southern village in Sylhet district. He came to Nadia for receiving education. He married Shachi Devi, a daughter of Nilambar Chakravarty and remained there permanently.

Jagannath Misra was a pious and peace loving man. Shachi Devi was also a devoted woman. But their conjugal life was not happy. Because they had a bitter experience. Their eight daughters met an immatured death one by one. At last they had a son. He was Bishwarupa who was elder than Nimai. In youth he has taken to asceticism. Nimai was then ten years old and at that time his father Jagannath Misra died.

In boyhood Nimai was restless. So his mother always thought of him. He studied in the school of Pundit Gangadasa. He was very meritorious and very beautiful to look at. Though he was restless, he was a genius. He learned grammar, the smriti, the art of rhetoric and ethics within a very short time. At the age of sixteen he was known to all as a Pundit (scholar). He opened a Sanskrit school and began to teach. Soon his fame spread in all directions.

Shachi Devi, mother of Nimai Pundit arranged his marriage without dowry with Laksmi Devi who had a good sign on her face and she was a daughter of Ballavacharya. His mother did not like the dowry system. So she disallowed it. That Nimai Pundit was a genius was proved in a single incident of his life. Keshab Misra, an eminent Kashmiri scholar in scriptures arrived at Nadia defeating many learned persons in debate in different places like Kashi, Kanchi, Drabira, Nalanda etc. Here he addressed the scholars with pride, "Either participate in debate or give me a winner's certificate." The scholarly society of Nadia got frightened at this challenge but Nimai Pundit faced the world famous Pundit's challenge. Keshab Misra recited a hundreds of own made verses for explanation. Nimai without hesitation made a successful criticism of those verses. Then Nimai became very popular with all.

After some days Nimai travelled to East Bengal. At the end of journey he returned home and came to know that his wife died by snake bite. He was over-whelmed with grief at this incident and lost the attraction of domestic life. Shachi Devi rearranged his marriage with Vishnupriya, a daughter of Sanatana Pundit. But slowly Nimai's intetest for religion grew stronger.

Nimai enjoyed a happy domestic life for some years. There after he went to Gaya to offer ball of rice for his father's salvation. He was initiated to Ishwarpuri there and came back being changed into a new man. He had been no more a secular, a beloved professor for the students. He changed into a great lover of Krishna. Worshippers of Nadia gathered at the yard of Nimai's house and began to sing Nam Kirtan praise of
Shree Krishna. Shreebasa, Gadadhara, Mukunda, Advaitacharya all were his councillors. One day he was intoxicated in loving of Godhead Krishna at the premises of Shreebasa. He met with Nityananda at the house of Nandan Acharya. Nityananda became the chief councillor. He introduced a new religion of loving devotion (devotion of love) in Nadia through Nityananda and Haridasa. Primarily some reactions were created in Nadia. But gradually he crossed over all obstacles. Most of the people of Nadia like Jagai, Madhai and the Kazi could realize their mistake at the loving forgiveness of Shree Chaitanya and Nityananda. They became respectful for his loving devotion. Thus the number of devotees increased to a great extent.

Few days later Shree Chaitanya gave up his domestic life. He left his mother, wife and devotees at a midnight of the month of Magha. He arrived at Katwa and was being initiated in Sannyasa religion to Keshab Bharati. The new sage was named Shree Krishna Chaitanya, in brief Shree Chaitanya.

He became very busy to visit Brindaban. Some followers tried their best to back him home but on their requests he attended only at the house of Advaitacharya. He, there met with his mother Shachi Devi. On his mother's request he used to live at Nilachal. The place was not very far from his house. He maintained a regular transaction with his mother.

He visited Puri, the Deccan and Brindaban for circulation (preaching) of his loving devotion practice. The scholars of Vishnu worshippers like Shreerupa, Sanatana, Raghunath Vatta, Raghunath Das, Shreejiba, Gopal Vatta joined with him.

He also circulated his religious practice at Kashi. Last eighteen years of his life he spent at Nilachal. At that time he became unconscious hearing the praise worthy songs of Krishna. He walked on the roads of Shree Ksmetra (Puri) saying, "Where is Krishna? Please, give me a look”.

In 1533 A.D. one day, on the month of Ashara, Shree Chaitanya entered into the temple of Jagannath Deva being overwhelmed with supernal emotion. The door of the temple was suddenly closed. All his devotees were outside the temple. When the door was opened they did not find their Prabhu (lord). He became invisible. The devotees realized that Shree Chaitanya had been vanished into the body of Jagannath Deva.

**Advices of Shree Chaitanya.**

1. Those who worship Shree Krishna are superiors, a non devotee is low. There is no question of caste or hierarchy in worshipping Krishna.

2. Being a worshipper of Visnu you would be prideless. Respect all creatures as Krishna is seated on them.

3. In eating, lying and awaking always think of Krishna and chant

   Hare Krishna Hare Krishna Krishna Krishna Hare Hare
   Hare Rama Hare Rama Rama Rama Rama Hare Hare.
Exercise

Multiple Choice Questions

1. How many years did Shree Chaitanya Deva spend at Nilachal in the last part of his life?
   a. 15       c. 21
   b. 18       d. 24

2. Shachi Devi, mother of Nimai, hit with an axe on the root of a poison tree in the society. Here what is meant by a poison-tree?
   a. caste system     b. slavery
   c. dowry           d. aristocracy

3. Why did Shachi Devi, mother of Nimai arranged his marriage with Vishnupriya?
   a. to create Nimai's interest for religion
   b. remove grief caused by the death of his wife
   c. stop Nimai's restlessness
   d. make attraction for domestic life
D. Rani Rashmoni

It was the Bengali year, 1254. The pious Rani decided to visit Kashidhama in order to meet Narayana. Twenty five boats were made ready to carry her companions, food and other necessary things. The day was fixed for the pilgrimage. The queen received a divine command from Ma Kali through a dream. "You need not go to Kashi. Establish my statue at Vagirath. Manage to worship and offer food in favour of me. Through that statue I shall reveal there and accept your worship and offering."

Having received that divine command Rani distributed all the things and articles among the Brahmans and the poor. She bought a plot of land with the collected money. She built a mandir there. This charitable, generous and virtuous lady is known as Rani Rashmoni.

Rani Rashmoni was born at Kona village on Wednesday, the 11th Aswin, in 1200 Bengali year. The village is situated on the eastern side of the Ganzes and close to Halisahar. Her father's name was Hare Krishna Das and that of her mother was Rampriya Dashi. Rashmoni came, of a poor family. Her father's profession was house building and cultivation. After her birth she was named Rani by her mother. Later on, she was known as Rashmoni. The villagers joined two of her names and she was known as Rani Rashmoni.

Rani Rashmoni was married to a Jaminder named Rajchandra on 8th Baishak in 1211 Bengali year. Her name 'Rani' was thus became meaningful. Rajchandra was quite gentle and amiable. He was honest, sincere and dutiful. His wife Rani Rashmoni was an intelligent and well behaved woman. The union of the two was unique and they helped each other. In 1817 Rajchandra's father Pritiram died and he (R) became the Jamindar. He inherited much money amounting to Tk. six lucs and a half and huge amount of immovable property. With that amount of money he established a number of charitable institutions for the welfare of the people. A serious flood hit West Bengal in 1230. A large number of people became homeless and shelterless. The sufferings of the people knew no bounds. Rani Rashmoni spent a heavy amount of money for their food and building their houses.

In that year her father died. Rani went to the bank of the Ganges to celebrate 'Chaturthi'. The ghat was dusty and dangerous. The road leads to the ghat was not at all fit for use. After returning from that place, Rani requested her husband to build the ghat and road pucca. Within a few days Rajchandra built the ghat and the road which is known as 'Babu ghat' and 'Babu road'. He also built another ghat beside the Ganzes at Ahiritola. At Niintala he built houses for the people. He appointed doctors and nurses for serving the dying people i.e. the pilgrims who go to the Ganzes on a holy occasion. Rani gave birth to four daughters. They were Padmamoni, Kumari, Karuna and Yogodamba. She also gave birth to a dead male child. Her married life did not last long. In 1243, at the age of 49 Rajchandra died of Swanas. Rani was greatly shocked at
the death of her husband. She spent three days and nights starving. She completed Shraddah spending a lot of money. She donated the Brahmins money equal to the weight of her body.

After the death of her husband, though she had to look after the worldly affairs, she was always careful and attentive performing the religious rites. She attended daily pujas and prayers. She often arranged religious functions in a befitting manner. In 1245 Rani wished to move Yagannath Deva on the occasion of Rathjatra through the streets of Calcutta placing her on a chariot built by silver. Her son-in-law Mathura Mohan Babu arranged that journey. It cost 1,22,115/- (one lac, twenty two thousand, one hundred and fifteen) taka. On the day of Rathjatra a procession was arranged. Rani and all the members of her family took part in that procession.

Once Rani visited the holy place named Yagannath Khetra. The roads of that place were not at all fit for use. So she built roads for the pilgrims. She also supplied three crowns made of jewel for the three idols - Yagannath, Balaram and Suvadra when she visited Purusuttam Khetra.

Her important achievement is to stop the tax on fishery in the Ganzes. Once the Government introduced the system of paying taxes on fishery in the Ganges. At this fishermen fell in troubles. They came to Rashmoni and requested her to help them. Rani came forward. She offered ten thousand taka to the Govt. and got an agreement to the effect that she would be able to use water from Musuri to Metiaburaj area for her own purpose. Then she marked her area extending rope or cables and stopped the ships and boats plying through the area. The Govt. opposed this. Rani then informed them that if ships and boats are allowed to ply, the fish would leave the place which would be harmful for the fishermen. At this the Govt. made compromise with her, returned her money and cancelled paying taxes on fishery.

Rani Rashmoni looked after her subjects like her sons and daughters. She helped many people of Makimpur from the oppression of Nilkar officials. She dug 'Tonar canal' which joined the Madhumati and the Nabaganga. She is known for the establishment of a number of markets. Sonai, Beliaghata and Bhabanipur are a few of them. She also built Kalighat and earned a good name.

Her highest glory rests on the establishment of a Mandir at Daksmineswar. She donated the Mandir and the adjoining property in the name of her Gurudeba. Ramkumar was appointed as the Brahmin of that Mandir. On the fixed date the puja ceremony began. After the death of Ramkumar his younger brother Shree RamKrishna became the Brahmin of Daksmineswar mandir.

Rani got herself associated in offering prayers and observing religious rites in full attention. At last in 1861 she gave away all her money and property through a deed of gift on February, the 18th for the cause of humanity and died next day.
Exercise

Multiple Choice Questions

1. To stop the fishery tax of which river, Rani Rashmoni took up a strong role?
   a. Vagirathi  
   b. Padma  
   c. Ganges  
   d. Kabiri

2. Rani Rashmoni was born in—
   a. 1100 Bengali year  
   b. 1200 Bengali year  
   c. 1400 Bengali year  
   d. 1800 Bengali year

3. Rani Rashmoni digs 'Tonar Canal' because,—
   i. to join the Nabaganga and the Madhumati  
   ii. for the development of her offspring  
   iii. give advantages to Jamidars

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

Creative Questions

The extremely devoted Rani Rashmoni, after the death of her husband, did not forget to attend daily pujas and prayers though she had to look after the worldly affairs. She was as pious as humane. She stopped the fishery tax for the interest of fishermen by fighting with the government. She even protected her offspring from the oppression of Nilkar officials. She sacrificed her whole life by worshipping God and for the prosperity of her offspring.

a. What was the name of Rani Rashmoni's husband?  

b. Why did she stop the fishery tax in the Ganges?  

c. How does the learning of Rani Rashmoni can be imposed for the prosperity of the oppressed people?  

d. "Rani Rashmoni was as pious as humane"- Analyse the statement.
E. Shree Harichand Thakur

Birth and childhood:

Shree Harichand Thakur was born at Saflidanga of Gopalgonj on the thirteenth lunar day of the dark fortnight in the month of Falgoon, 1218. His father's name was Yoshomanta Thakur and that of his mother was Annapurna Devi. Yoshomanta was a Brahmin in origin of Mithila but on religious side he was a pure Visnu worshipper. Always the Vaishnabas assembled at his house.

Harichand was the second son of Yoshomanta Thakur. His other brothers were Vaishnaba Das, Gauri Das and Swarupa Das. They were all Vaishnabas.

Harichand Thakur was a thoughtful man from his boyhood. He studied at school for a few months. But he had the alphabetic and mathematical ideas within a week. He was very meritorious. But he could not find pleasure confining himself in a fixed syllabus of the school. Nature enticed him. He came down on the field leaving his school behind. He mixed with the cow boys and grazed the cattle and played with them. He had a beautiful physic and a melodious voice. Sometimes he sang his heart out and sometimes he made others delighted singing devotional songs. He was very favourite to the shepherd boys. They called him the king of the cow boys.

Miracles of Thakur

There were many popular stories about his miracles. Among the cow boys Broja, Natu and Bishwanatha were very close with him. One day Bishwanatha could not go to the field. Natu informed Thakur that Bishwanatha was attacked with Cholera. Harichand Thakur did not delay. He at once went to see. Bishwanatha accompanied by his other friends. Mother of Bishwanatha told him weeping, "Hari, Bishwa will not live any more, probably he will leave us today." Then Harichand said to her, "I have come to purchase your son Bishwa". Saying so he then pulled up him holding his hands and said again, "Let us go to the grazing field." As he pulled him, Bishwa woke up and went with him in the field.

All were astonished at this. Harichand went to the field accompanied with Bishwa. This miraculous action spread out every where. The sick people began to assemble group by group before him to be cured. His treatment policy was not based on systematic processes of medical science. He cured them by divine treatment.

Doctrines of Harichand Thakur:

Shree Harichand Thakur did not circulate any new doctrine. He flowed the stream of loving devotion applied by Shreemon Mahaprabhu in its simple course.
The way of this simple devotion is 'Matuaism'. His followers were called Matua. Matua means intoxication. He who is intoxicated is called a Matua. The other says that he is a Matua who has an opinion. He is a Matua who has faith in God, respects on respectable persons and Brahmins and deep attachment in love. The community of Matu is the follower of nondualism founded by Shankara. To sing in praise of God is their way. They do believe that salvation will come through devotion.

**The Principles of Matuaism**

The root of this devotional process founded by Thakur Shree Harichand is to acquire humanity, self progress and devotion in human welfare. The Matuaism has been established upon three pillars. They are truth, love and purity. The aim of devotion is to find the truth and to attain God. Love is necessary to attain the Supreme Lord. Purity is the pre-condition of love. Love rises in a pure body and mind and loving Hari awakens in the heart of devotees.

**Hari Thakur as an incarnation**

The devotees of Shree Harichand Thakur knew him as an incarnation of Visnu. Hari is their praying God. Their religious faith is that Visnu has descended from time to time. They found all the images of Rama Hari, Krishna Hari and Hari Gorachand in Harichand.

**Ideals of Thakur**

He directed his followers to maintain worldly duties. He himself was a secular. In his conjugal life he became a father of two sons and three daughters. His sons were Gurucharan and Umacharan. After his disappearance Guruchand became the head of the community. He inspired the neglected communities to be united and single minded in devotion to Sanatan Dharma. People from all classes without distinction of caste, creed and colour became followers of Thakur. Tarak Chandra Sarkar, a devotee of Hari Thakur wrote 'Hari' Lilamrita' containing his life history and ideal speeches. Shree Shree Harichand Thakur died on Wednesday, the 23rd Falgoon of 1284 at the age of sixty six.

**Speeches of Thakur :**

1. He, who is awakened in divinity dwelling into a house; is definitely a great saint.

2. Do the household works properly. Do work by hands and utter the name of Lord by mouth. This is the Sanatana system and the system is to kill the demons and save the pious.

3. Twelve orders of Hari consciousness :
a. Always speak the truth.
b. Respect your parents as God.
c. Honour a woman like your mother.
d. Love the world.
e. Be liberal to all religions.
f. Non secularism should not be maintained.
g. Establish the temple of Hari.
h. Say your prayers everyday.
i. Surrender yourself unto God.
j. Do not be disguised.
k. Control six elements.
l. Work in hands and utter the name of Lord in mouth.

Exercise

Multiple Choice Questions

1. What was the name of the day when Shree Harichand was born?
   a. Talanbami  b. Mahabaruni  c. Makar Sangkranti  d. Magha Pumima

2. Shree Harichand Thakur will remained adorable for ever because of his—
   a. supernatural power  b. incarnation of visnu  c. the principles of Matuaism  d. inspiration for the neglected communities to be united

3. What was the base of Harichand Thakur's treatment policy?
   a. medical science  b. tantric treatment  c. divine power  d. the power of visnu

4. Everyday in the evening Gobinda, accompanied by some other followers of Matuaism, worshipped the name of Hari by playing kanshi, donka and ramchaki. What was the purpose of this worship'?
   a. to find the god Shree Hari  b. to achieve wealth  c. to attain entertainment  d. to find the truth
5. The principle of 'Matuaism' was—
   i. awaken love for the God in a pure body and mind
   ii. serve for the sick people by divine treatment
   iii. love people from all classes without distinction of caste, creed and colour

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

Creative Questions
Rina was a follower of 'Matuaism'. Like other years, she attained the fair of Orakandi in this year also in the name of Shree Harichand Takhur. She encouraged the people of her locality to be united to protect all difficulties and to practice Hinduism. She showed different sides of Thakur's doctrines and biography to all and recited the speeches of Thakur in a group.
   a. What is Matuaism?
   b. Explain the principle of Matuaism.
   c. How do you make the neglected people interested to maintain Thakur's ideals in their domestic life?
   d. Evaluate the speeches of Sri Harichand Thankur to build an ideal life.
F. Shree Ram Krishna

"Many streams of devotions flowed by many worshippers
That mixed with thy meditation /
At the endless path of Your life
Create a holy place in the world."/

Rabindranath Tagore, a world famous poet has seen the co-ordinated but unique form of devotions in a devotee in whose life the sports of infinity makes a new holy place for the pilgrims. He is Shree Ram Krishna.

The first half of the nineteenth century was a critical moment for this country. British administration was established here. Western culture and materialism had influenced our national life. Youths were highly involved in following English culture. Consequently they lost faith upon their religions and cultures. Moreover, those who were religiously conservatives argued among themselves regarding the best system of devotion and the supremacy of religion.

Above all there was difference of opinions in different religions. Shree Ram Krishna came among us in such a critical moment.

Calcutta was then the centre of new western education. Shree Ram Krishna was born near Calcutta on the 17th February, 1836 A. D. at the village of Kamar pukur in Hoogly district. His father was Ksmudirama Chatterjee and mother was Chandra Moni Devi.

Once Ksmudirama visited Gayadhama. There he dreamt that Gadadhara, the god of that holy place said, "I am gratified at your devotion, earnestness and purity. Soon I will take birth at your house." After some days Chandra Moni gave birth to her fourth child. Ksmudirama named his new born baby Gadadhara remembering his dream. Gadadhara is renowned as Shree Ram Krishna Paramhangsa in later period of time.

In boyhood Gadadhara was very beautiful to look at. Always he was in gracious mood.

He loved nature very much. Sometimes natural beauties made him emotional. He lost himself when he saw a flock of flying kingstorks in the sky. Going to play the role of Shiva on an open-air stage, when he was in Shiva's costume, he became Shiva himself. Devotional songs and chants were dear to him. Gadadhara learned many stories of the Ramayana, the Mahavarata and praise worthy verses orally. But he was not attentive
to his class lessons. Gadadhara was changed after his father's death. Many a time he spent his times alone on the cremation ground or in a mango garden. Sometimes he associated himself with saints and Visnu worshippers and learned devotional songs from them. His elder brother Ramkumar arrived at Calcutta accompanied by Gadadhara to remove their poverty. Then the temple of Kali was founded by Rani Rasmoni at Dakshineswar. Ramkumar took the job of the priest of that temple. Gadadhara resided with his brother. Sometimes he was in a trance with meditation. He became the priest of the temple after his brother's death.

He devoted himself in worshipping of Bhabatarini. He sang to his goddess many songs of Ramprasada and Kamalakanta. He was overjoyed with a divine spirit uttering "Ma" again and again. One day his luminous mother appeared before him. Looking Her divine grace Gadadhara was changed into another man.

His divine exaltation increased as the days passed. The news reached his mother. His mother Chandra Moni brought him at Kamarpukur being worried. Slowly Gadadhara became normal. Then his mother arranged his marriage with Saradamoni, daughter of Rasna Mukherjee by his direction. His mother was very happy, because Saradamoni was also a worshipper. She helped her husband in devotion and performing ceremonial rites of religion.

After some days Gadadhara came back to Dakshineswar. Again he was in a mood of divine exaltation. By the end of 1861 Bhairobi Yogeshwari, a divinely elevated woman arrived at Dakshineswar. Gadadhara accepted her as his preceptor and attained success in the Tantra practice. Bhairobi declared that Gadadhara was an extraordinary Yogi and an incarnation.

Then Gadadhara in his devotional life associated himself with Totapuri. Totapuri initiated him in Sannyasa and named him Shree Ram Krishna. By her help Shree Ram Krishna devoted himself to know the widespread paths of religion.

He went through different ways such as Shakta, Vaishnava, Tantrika, Vedanta etc. Beyond these he also followed the ways of Islam and Christianity and attained success. Shree Ram Krishna could realize that God is eternal. He is both corporeal and incorporeal. Those who worship him through their won religious practices with deep attachment, they can attain God. So he uttered from his own realization, "Many opinions, many ways".

In 1875 a new screen was unveiled in his life drama. Now he was not only lost in himself
but also became a people's preceptor too. People from all classes began to assemble in groups to hear his speeches. The careful attention of the elites was fixed on him. Bijoy Krishna, Pratap Majumder, Shivanath Shastri including famous orator Keshab Sen were associated with him. He explained many theories in simple words through stories.

Every day his work of mass education was going on through advices and speeches. Soon his fame spread among all classes of people. The community of young people gathered around him like their elders. Narendranath Datta was then greatly troubled with suspicion of a clash between east and western cultures. He came before Thakur (an incarnation) as a representative of the young class to solve their problems. He was in search of a worshipper who had seen God. He asked Shree Ram Krishna whether he had seen God with his own eyes, or not and appealed to him to show God himself. Narendranath was gratified at the grace of Shree Ram Krishna, He could see God and surrendered himself to the lotus feet of Thakur. He was the best disciple of Shree Ram Krishna and he was named Swami Bibekananda.

The speeches of the great man Shree Ram Krishna were not mere simple words - uttered, but truths of life practised. He served the people after the image of Shiva without pride. At mid night on the 15th August, 1886 A. D. he fell into trance uttering three times the greatest hymns ‘Kali’. That was his eternal journey. He breathed his last leaving his body in meditation.

Some advices of Shree Ram Krishna

1. Respect your father and love him. The world pervading is mother or Ma. Mother is universal. The religion practised in deceiving mother, motherland and parents is fruitless.

2. Mother is a respectable person. She is as like as goddess. So everyone should look after her as long as she is alive.

3. Distinction of caste can be removed by devotion. A worshipper has no caste problem. If a devotee is completely devoted to God, his body, mind and soul everything will be purified.

4. If you do your domestic duties, there is no harm. But fix your mind on the lotus feet of Godhead and work desiring no fruits.

5. A sincere man can go through all religions and may attain God. There are many ways to reach Him. "As many tenets as many ways to salvation."

6. He who holds truth lies on the lap of God.
Exercise

Multiple Choice Questions

1. What was the name of baby Gadadhara who became world famous in later period of his life?
   a. Thakur Shree Anukul Chandra
   b. Swami Bibekananda
   c. Shree Ram Krishna Paramahangsadeva
   d. Shree Harichand Thakur

2. Who was the pioneer of the principle "Many opinions, many ways"?
   a. Prabhu Jagatbandhu
   b. Shree Ram Krishna
   c. Thakur Anukul Chandra
   d. Harichand Thakur

3. "Shree Ram Krishna achieved a wonderful success'. What was that success?
   a. He could explain many complicated theories in simple words through stories
   b. getting mother Saradadevi as his Wife
   c. being the priest in the temple at Daksmineswar
   d. playing the role of Shiva on an open air stage

Creative Questions

In the first half of nineteenth century, a great change had been taken place both in the social and religious life of the people of this country due to British administration and their materialism and youths of this country were highly influenced by this. It was not expected as well as suitable for the people of Asia. In such a critical moment, Shree Ram Krishna emerged. He initiated the confused educated society to light by his spiritual knowledge. He made the people understand, "Many opinions many ways". By getting the principle of this opinions and ways, many people "became ideal individuals.

   a. Who was Shree Ram Krishna?
   b. Why was the period of Shree Ram Krishna's arrival called critical?
   c. How do you lead your confused educated younger brother to the pall of religion by using Shree Ram Krishna's lesson?
   d. Evaluate Shree Krishna's speech "many opinions, many ways".
G. Shree Bijoy Krishna Goswami

This is a tale of more than one hundred and fifty-years ago. It was the month of Sravana of the Bengali year, 1248. It was the period of full moon. The Hindu festival of Krishna's swinging (Jhulan Jatra) was going on at every mandir of the Bhaishnabas at Santipura in Nabadipa. During such an auspicious hour Bijoy Krishna Goswami was born. His father Ananda Kishore Goswam was a faithful devotee. His mother Swarnamoyee Devi was also a pious and kindhearted lady.

Bijoy Krishna's primary education started in the village Pathsala (primary school). He studied Sanskrit in the Sanskrit Grammar School at Santipura. Then he went to Calcutta for higher education and got himself admitted into the Calcutta Sanskrit College. He was slow but steady. He was quiet, calm and peaceful. He was virtuous and performed the religious rites so whole heartedly that his friends were astonished at his devotion. During this time he got married with the eldest daughter of Ramachandra Vaduri at Sikerpura. His wife's name was Yogomaya. He read the Bedanta. A change of religions belief was found in him. Though he came of a devotional Goswami family, he became the supporter of illusionism. He interpreted the Bedanta and supported non-dualism and illusionism.

After that Bijoy Krishna was admitted in the medical college. At that time he, together with a few students formed a council called 'Hitashancharini'. It was decided in the meeting of the members of the council that what one would think to be true would try one's best to do that. Bijoy Krishna also said that taking holy thread is the sign of caste system. Then all his Brahmin classmates left the holy thread and stopped using it.

At that time he came in touch of the Brahmah society. After listening to the lectures of Dabendranath Tagore and Keshob Chandra he got interested to Brahmah society and accepted Brahmah religion. After a few days he came to Santipura. The local people of that place and even his own relations got angry with him for accepting Brahmah religion after leaving the holy thread.

Then Bijoy Krishna came back to Calcutta. The final Medical examination is knocking at the door. At the same time he was asked to preach Bhahmah religion. Without considering the bright future of a doctor's life, he took the responsibility of preaching Brahmah religion. He was known as a scriptural teacher of Brahmah society. He preached the principles of Brahmah society in different parts of Dhaka, Barisal, Jessore, Khulna and in the different regions of India. At one stage of his
preaching he came to Kashi. There he met Trailando Swami who through his inward eye felt in him (B) the embryonic development of the ideas of Hinduism. So he whispered something in his ear and said, "I am not your teacher, but you will have a teacher in due course."

Once while he was in the northern India, he was seriously ill. But he was miraculously saved by Loknath Brammachary. A change came again in the life of Bijoy Krishna about religious belief. Due to the influence of Loknath Brammachary and Thakur Ram Krishna Bijoy Krishna was changed as Baishnava Goswami. At the Akash Ganga hill of Gaya, he met the famous Yoga Brammah Nanda Swami. He converted Bijoy Krishna from Brahmah religion and made him a Hindu Yoga. After being converted Bijoy Krishna spent continuous eleven days in samadhi or meditation. At last being instructed he went to Kashi. There he took to asceticism to Brammachari Shree Hariharananda Saraswati. At this time Bijoy Krishna felt the need of avoiding domestic life. But one day miraculously Guru Bramma Nanda came before him and said, "You need not leave domestic life. Your devotion will continue through domestic life." Bijoy Krishna thus left Brahmah society.

After leaving Brahmah society Bijoy Krishna felt the want of money for maintaining his wife, sons, daughters and disciples. During this hour of trouble Loknath Brammachary advised him to arrange 'namgan and Hari-kirtan' (hymn) at Gandaria in Dhaka. This would help him to meet his wants.

Though he established a hermitage in Dhaka, he often lived in Calcutta. Once he went to Brindabana with his wife. His wife died of Cholera there. Then in 1304 during the month of Fulguna he started for Shreeksmetra, the sports place of Shree-Chaitanya. His mother who was an accomplished and virtuous woman once forbade him to go to Shreeksmetra. Because she thought if he would go there it would be harmful for him. His mother's warning did not go in vain. He could not return from Shreeksmetra. He met his death there.

During his stay at Shreeksmetra his name spread far and wide. A large number of people from Puri to Orissa became his disciples. But his popularity was not tolerated by a group of false religious personalities. One day an unknown religious figure gave him a piece of poisonous sweets. He considered it to be proshad' (kindness) and ate it with regards. He soon became unwell.

His treatment went on. But he was not cured. At last on Sunday, the 22nd Jaistha of 1306 this virtuous and guru Bijoy Krishna Goswami died.
Advices of Bijoy Krishna:

1. There are eight orders to have Hari's (God's) love or affection:
   (a) Being aware of sins.
   (b) Repentance for the sinful act.
   (c) Not engaged in sinful act.
   (d) Disliking for a bad company.
   (e) Liking for having a good company
   (f) Keeping names
   (g) Having thoughts
   (h) Love.

2. Jealousy is quite harmful. None can have God's grace if he has the least jealousy in him. But he can have God if he is free from jealousy.

3. Never speak ill of others.

4. Always speak the truth.

5. Always utter with devotion the name of ‘Bhagaban’.

6. Be kind to all living beings.

7. Don't be proud of anything.

8. Believe in scriptures and have faith on those who are profoundly wise:

Exercise

Multiple Choice Questions

1. Why did Bijoy Krishna Goswami's mother not permit him to go to Shreeksmetra?
   a. he would become mad
   b. he would be fully devoted to love his wife
   c. he would not come back
   d. to be frightened by some false religious personalities

2. What was the name of the saint who preached religion in spite of being a student of medical sciences?
   a. Swami Bibekananda    b. Prabhu Jagatbandhu
   c. Bijoy Krishna        d. Thakur Harichand
3. Turja is a member of the council called 'Hitachancharini'. He is a Brahm by caste and took holy thread. When he realises that the holy thread is a sign of caste system what should he do then?
   a. hide the holy thread  
   b. left the holy thread 
   c. he will resign from the council  
   d. take the holy thread 

Creative Questions
At the time of studying in the medical college, Bijoy Krishna Goswami came in touch of the Brahmah society and he accepted Brahmah religion by getting interested. to Brahmah society. Later on, when he came to his birthplace, the local people and even his own relations got angry with him. Without protesting, he returned back to Calcutta. After completing all religious tasks in Calcutta, he then went to ShreeHatta. There a group of false religious personalities could not tolerate his popularity as well as love and respect towards him and those conspirators killed him by giving him a piece of poisonous sweet.
   a. Who was Bijoy Krishna Goswami?
   b. Why did he accept Brahmah religion?
   c. How do you reflect the biography of Bijoy Krishna Goswami in your life?
   d. "It's not proper to eat anything given by an unknown person" Evaluate the authenticity of the statement in respect of Bijoy Krishna Goswami's death.
H. Prabhu Jagatbandhu

About one hundred years ago, a drama was being played on an open air stage in the suburb area of Pabna. There were audience of various ages. Dhruba, the hero of the play sang a devotional song on the stage relating to lotus-eyed Hari. The audience remained pindrop silent. An adolescent boy at that time was deeply absorbed in divine excitement and became senseless. A physician was present there. His name was Chandrashekhhar Kali. He found no trace of illness in him. The boy fell into a trance. Slowly he regained his normal sense hearing the devotional song dedicated to Hari. The boy was Jagat. Later on he became Shree Shree Prabhu Jagatbandhu Sundara.

This great man was born at the village Dahapara in Mursidabad district which was on the bank of the Bhagirathi on the 17th May, 1871 A.D. Dinanath Chakravarty was his father and his mother was Bama Devi. Dinanath was a pure Brahmin and well versed in Hindu scriptures. His first residence was at Komarpur in the district of Faridpur. It is heard that Shree Chaitanya once travelled here. When the village was devoured by the Padma, the Chakravarty family dwelled at Gobindapur. The father of Jagatbandhu was descendant of the great devotee Basudeva Chakravarty.

Jagat had come as a third child of his parents. After seeing the child a saint from Nepal remarked that the baby would be a king, a king of Yoga instead of a king of enjoyment.

Jagat lost his mother in his childhood. Dinanath came back to Gobindapur from Mursidabad after his wife's death. Digambori, a cousin of Jagat was appointed to look after him. Dinanath died after giving first lesson in writing to his son Jagat when he was five years old. After some months, the house of Gobindapur was destroyed by the Padma. The family began to live at BrahmanKanda; a suburb area of Faridpur.

Jagat was a student of Faridpur Zila school. He also studied in Pabna. Then a saint who had a power to utter infallible words lived under an old banyan tree near the town. People called him Ksmepa Baba. Jagat was associated with him and made good terms. He made many verses in loving devotion influenced by Gouranga consciousness. In leisure time he kept himself absorbed in deep meditation. Ksmepa Baba observed him and said, "Jagat is not an ordinary man, he is a king and we are his subjects."

His education did not proceed far. He began to be enlightened in divinity. A community of devotees had been formed by young persons at Pabna and its suburb area. They passed their days singing devotional songs and chants. The devotees did not call him as Jagat any more, they called him Prabhu Jagat Bandhu. He conquered the hearts of
the people by this way. One day he went out to visit the holy places leaving his devotees behind him. He chanted the name of Hari in various places on pilgrimage and later on arrived at Shreedham Brindaban.

His devotion was attaining deeper. Sometimes he fell down on the ground begging grace from the daughter of Brishabhanu and sometimes he shed tears in deep emotion. God became delighted at his prayers. He attained the grace of Radha Rani and in ecstasy wrote a song praising the goddess. He was overjoyed with the name of Radha.

After completion the sports at Brindabon; Prabhu Jagatbandhu came back to Faridpur. In 1890 he round a seat at Brahmankanda near the town Faridpur. Then the community of wild Sawtal, Bagdi and Namasudras lived in the superb area of Faridpur. They were neglected and untouchable in the society. The Christian clergymen were very active to anoint those people in Christianity.

Of course, they were attracted to Christianity to liberate themselves from untouchability.

This news made Prabhu Jagatbandhu bewildered and he called the head of the Bagdi Rajanimoral to him. When Rajani came before Prabhu he embraced him cordially. Being embraced Rajani became gratified. Prabhu asked, "Rajani, do you wish to be Christians? But why?" Rajani said, "Prabhu, we are wild tribes, all hate us. If we are converted, we must be saved".

Humane Jagatbandhu said, "Who says you are inferior? You all are men. There is no distinction of high and low among the people. All are equal, and you are the servants of Sri Hari. You are Haridas Mohanta. Be fortunate by worshipping Hari. Sorrows will disappear soon".

By his divine mercy the Bagdi community became mad in chanting the praise of Hari. Within a few days Haridas Mohanta became a great chanter by the grace of Prabhu. The glory of chanting spread throughout the districts. Chanting teams were being formed in all directions. The Mahanama community was established by Prabhu Jagatbandhu through chanting. The gift of Shreepada Mohendraji in building the community knew no bound.

In Calcutta, the Dome community was fortunated by the grace of Prabhu Jagatbandhu. The inhabitants of Dome colony also formed chanting teams. They became the men of Broja. They were encouraged by him to attain their civil rights and to live as men in the society. One day Prabhu went out for a walk accompanied by his followers. On arriving at a jungle, an adjacent place in Faridpur town, he said, “I shall establish Shreeangan here”. Then it was established there by his inspiration.
Prabhu started the Gambhira sport at Shreeangan. It started from Ashara of 1309 and continued upto 16th Falgoon of 1325 for about sixteen years and eight months. Prabhu then remained completely silent. Gradually the day of Prabhu's departure came nearer. He departed from this world in 1921.

He wrote three books. They are Shree Shree Hari katha, Chandrapata and 'Trikal'. He also wrote many devotional songs.

Some advices

1. This is the time of annihilation. To sing in praise of Hari is truth. Only it can save us.

2. One should not hurt one's parents being devoid of sense. Who does not get peace here in the world, he will not get that even hereafter.

3. To use words uselessly is definitely a misfortune. Give up speaking ill of other people. Do not place it in your heart. Write it on the wall, "Speaking ill of others is strictly prohibited".

4. A man preceptor gives mantras into one's ear but Jagatbandhu gives it to one's heart.

**Exercise**

**Multiple Choice Questions**

**Read out the following passage and answer the questions no 1 and 2.**

"Who says you are inferior? You all are men. There is no distinction of high and low among the people. You are the servants of Shree Hari. You are Haridas Mohanta. Be fortunate by worshipping Hari. Sorrows will disappear soon".

1. **"Who says you are inferior? You, all are men" - Who uttered It?**
   a. Anukul Chandra b. Prabhu Jagatbandhu  
   c. Shree RamKrishna d. Shree Bijoy Krishna Goswami

2. **Who was named as Haridas Mohanta?**
   a. The head of Dome community  
   b. The head of Namasudras community  
   c. The head of Bagdi community
3. What was the main reason of naming Rajani Mondal as Haridas Mohanta?
   i. he was the servant of Shree Hari
   ii. their cotnrunity was being interested to convert the religion
   iii. he wanted to sacrifice his life.

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

Creative Questions

Seeing the child after the birth of the holy man Jagatbandhu. who was astonished hearing the devotional song dedicated to Hari, a saint from Nepal remarked," The baby will be a king. His father said at this, "Forgive me, I am a poor Brahman". The saint smiled with this answer and added, "A king of Yoga instead of a King of enjoyment". The comment of saint Ksmepa Baba who had a power to utter infallible was proved. He said, "Jagat is not an ordinary man, he is a king and we are his offspring". He will be remarkable in the Hindu community for his contribution of removing caste system. He had a great contribution also in protecting the Namasudra community from converting themselves into Christianity.

   a. What was the boyhood name of Lord Jagatbandhu?
   b. Why did the Nepali saint comment the lord Jagatbandu "A king of Yoga instead a king of enjoyment?"
   c. How do you impose the lesson of Lord Jagatbandu in family life?
   d. Evaluate the contribution of Lord Jagatbandhu for removing the caste system.
I. Thakur Shree Anukul Chandra:

"You are to be courageous. You are to be a hero. To have weekness is a sin. Remember, you are brave. Remember you are the son of the great father. Be bold. Be upright. Love and devotion do not reside in the heart of a weak man."

The above speeches have been uttered by Thakur Shree Anukul Chandra. He is one of the spiritual leader of the Sanatana dharma. He was born at Himayetpur village which stood beside the Padma in Pabna town, on the 30th Bhadra of 1295 Bengali year.

Anukul Chandra's father was a devoted Brahmin. His mother Monomohani Devi was a virtuous lady. She was the disciple of famous Yogi Shree Shree Hujur Moharaj of North India. Later on Monomohini Devi taught her son Anukul Chandra. She herself was the initiator of her son to religion.

Anukul spent his childhood, boyhood and puberty at his village home. He had deep respect for his parents.

Once his father was ill. As they were poor he had to earn money by selling muri (fried rice) to a distant village market to buy medicine and food for his father. After completing his education at Himayetpur Pathsala, Anukul got himself admitted in the Pabna Institute. To his classfriends, Anukul was very favourite. Some called him 'Prabhu'. Again some called him `Raja Bhai`.

Anukul then got himself admitted into Naihati High School. He was selected to sit for the Entrance Examination. But he could not do so as he helped one of his friends who failed to procure fees for the examination. Later on, he was admitted in the National Medical College at Calcutta to fulfil his mother's wishes. He had to struggle hard to continue his study at Calcutta for want of money. His gentle behaviour pleased many men. Hermant Kumer Chatterjee, a doctor was very much pleased with Anukul for his gentle nature. He presented him (A) a box (with medicine). With that medicine he began to serve kulies and day labourers. He felt much satisfaction for his service to the downtrodden. He sometimes kept himself devoted in meditation by the Ganges.

He then returned to Himayetpur. He started practice in medicine. He attained a great success. He treated both physic and mind. He understood, for having mental peace and salvation, it is necessary to form groups who can sing the names of God (participating kirtan). So he formed a number of kirtan groups. A few learned group of young men also became attracted to him. Then he was known as Thakur.

He thought deeply about 'Kirtan'. He felt this would bring a man to a upper stage no doubt, but this cannot put him in that stage for a long time So for permanent development, a man needs to have the remembrance of honest names and by thinking those names, the presence of feeling Brahmah in him is possible. For this teaching is quite necessary. So Anukul Chandra established associations of honest men (Sath
The main object of this association is to create perfect men. At Himayetpur a Sat Sangha hermitage was established. Different institutions concerning education, agriculture, industry etc. were established there. People were busy working there in harmony. The place was, as if, the new edition to Topabana of ancient sages. Being motivated by the intellectual power of Thakur Anukul Chandra all sections of people joined him and became his disciples. The hermitage of Himayetpur was known as Pabna Sath Sangha hermitage throughout this sub-continent. Once Mahatma Gandhi came to visit this hermitage and appreciated the activities of this place very highly.

He wrote a number of books. He explained in those books his ideas and principles. Some of his wellknown books are 'Punnaputhi', 'Chalar Sathi', Satayanusharon, 'Nana Prosanga', `Katha Prosanga', 'Bibaha Bidhayana', 'Shikha Bidhayan', 'Nistha Bidhayan', 'Bigan Bidhayana', `Bigan Bibhuti', 'Samaj Sandipana' etc.

Thakur Shree Anukul Chandra died at the age of eighty one on 27th January, in 1969.

**Some of his advices**

1. "You may belong to any community; no harm, remember, God is one, dharma (religion) is also one".
2. Live in a family. Keep faith in Bhagaban (God).
3. Education does not mean only having high qualifications. It rests mainly on practice and forming good habits.
4. Respect to teachers is the first factor for learning. Regards, questions, company and serving are quite necessary for education.
5. If you advise anyone for correction, do it with sympathetically."

**Exercise**

**Multiple Choice Questions**

1. Thakur Anukul Chandra couldn't appear at the entrance examination, because of.
   i. his financial crisis
   ii. his lack of interest
   iii. he gave the examination fees to another one

Which one of the following is correct?

a. i          b. i and ii
b. c. iii      d. ii and iii
2. **Those are called sath sanghi, Who-**
   a. lead an honest life
   b. give company with an honest men
   c. disciples of Thakur Anukul Chandra
   d. associated with honesty

**Read out the following passage and answer questions no 3 and A**

Thakur Anukul Chandra started his professional life at Hemayetpur. He attained a great success. He did not confine in physical treatment, he started mental treatment as well.

3. **Thakur Anukul Chandra started mental treatment side by side physical treatment because**
   i. to eradicate man's grievances
   ii. he was a great doctor
   iii. he could attain divine grace

   **Which one of the following is correct?**
   a. i  
   b. i and iii  
   c. iii  
   d. ii and Hi

4. **Thakur Anukul Chandra started his professional life as a**
   a. a teacher  
   b. a doctor  
   c. singer to praise God  
   d. priest
J. Ma Anandamoyee

"Well, see through your own vision that all are dancing in the world. The conversation which is going on is surely a wave of dance, isn't it? The plant cannot come out from seeds if they have no life force inside. A wave cannot be created in a pool of water if the wind does not move it. There are waves in creation, existence and destruction and it can be found everywhere. These waves are called dancing. Moreover, you see that there is a relation between dancing and spiritualism. If we can work and go on this ideology, cooperation must be implemented. These waves of dancing would become calm and still later on, over crossing its calmness. Every one needs to reach the root from where all material possessions come out what do you say?"

The dancing artist Udoy Sankar became astonished listening to such a beautiful explanation about the science and art of dancing. He said to other artists, "Well, our mother is not well educated in art of dancing, but how nicely she explained dancing. I have heard no such a lucid, simple and beautiful explanation about the art of dancing before. I owe to my mother for ever".

Do you know who the mother is? She is Ma Anandamoyee.

The village Khewra in Bangladesh is situated in the district of Brahmanbariya. Bipin Bihari Bhattacharya and his wife Moksmada Sundari lived there. They were both profoundly devout and intensely devoted to truth. They passed their days happily in worshipping their domestic god Narayana. Bipin Bihari resided in his maternal uncle's residence at Khewra but his paternal residence was at Bidyakut. Ma Anandamoyee is the daughter of this Bipin Bihari Bhattacharya and Moksmada Sundari. She was born on the 30 April in 1896 A. D.

The couple was very happy having a moon faced daughter. Moksmada Sundari named her Nirmala Sundari. Besides she had another five names such as, Teerthabasini, Daksmayani, Gajaganga, Bimala and Kamala. Nirmala was very cheerful and heart-throbbing from her childhood. All without distinction of caste, creed and age loved that extraordinary beautiful girl with deep affection.

Sports had been started from the begining of her life. Her education was started in a primary school at the village. She was not a regular student but miraculously she could realize her lessons regularly. One day a school Inspector came to visit the school and she was asked to recite a poem from her memory. She did it without making any mistake. The teacher and the Inspector became very pleased. Her general education did not proceed far. A divine spirit like goddess Durga appeared in her appearance. Always she was absorbed in deep delight. She was also absorbed in singing praise of God Hari. Thus she came up her age.
It was a new day in the life of Nirmala Sundari when she was married at the age of fourteen. The marriage was settled with Ramani Mohan Chakravarty who was a resident of Atpara in Vickrampore on the 25th Magha, 1315. Nirmala named her husband as Bholanath after their marriage. Her domestic life began with full swing and she began to learn the skill of performing all kinds of household works and duties from her brother and sister-in-law.

In 1324 Nirmala arrived at Bajitpur to her husband. Bholanath was an employee of a settlement office. Gradually divinity had been bloomed on her appearance. She became very excited in loving devotion of Krishna on hearing praiseworthy songs of Krishna.

Once chanting was arranged at the house of Bhudev Chandra Bose, Nirmala Sundari was present there. When the chanting teams began praising songs, Nirmala became excited. Her heart was diluted in sound wave of the name of God Krishna. She fell down on the ground out of spiritual excitement and became senseless. But she got cured slowly on hearing the praiseworthy songs.

The news spread out at every nook and corner of Bajitpur. Neighbours and local people advised Ramanimohan to call in a good physician or exorcist for his wife's treatment. An exorcist was appointed by Ramanimohan. He came before Nirmala. But the exorcist became senseless observing the supernatural attitude of Nirmala Sundari. When he got his sense back he said, "We are unable to treat such a sick person. This mother is goddess incarnate." Doctor Mahendra Nandi also remarked that it was not the symptom of a disease, but it was a high level thought. Thus Nirmala Sundari was enlightened with mass light.

In 1329 in a lunar day of the full moon, she was unworldly by the grace of divinity. She became ever cheerful day by day.

Bholanath was appointed as a superintendent of Nawab garden and arrived at Shahbag of Dhaka in 1924 A.D. Motherly nature displayed on Nirmala when she arrived at Shahbag'. She became the mother of Shahbag as well as the mother of Dhaka. Her supernatural activities were being developed during that time. When Ma resided at Bajitpur, saw a successful tree. It is said that once a divine light came out from that successful tree which was vanished (to the body of Kali). There was no temple there. Sumeruban, a saint established a temple in the name of Kali. There was a banyan tree beside this temple. On the first night Ma and Bholanath visited the temple holding a lamp. There were no dwelling houses there. A seat of 'Pancha Mundi' belonged to that temple.

Bholanath and' his niece Srima then arrived at Siddeswari. Ma found a hole on the northern side of the temple. Later on, Ma sat down facing the south and automatically hymns came out through her month. Her face was enlightened with divine light. Ma being bewildered became ever cheerful in spiritual excitement. Observing her divine
beauty her niece uttered spontaneously, "O Anandamoyee Ma." Srima said to Bholanath, "From today we shall call her not only our Ma but also Anandamoyee Ma."

The first house for her was built at Siddeswari during the month of March in 1926. This was the beginning of her hermitage which was just behind Siddeswari mandir. The Basanti puja was celebrated that year for the first time.

She stayed in Dhaka for a long time. One day she decided to leave Dhaka for an indefinite destination. In the month of June, 1932 Ma Anandamoyee, Bholanath and his niece arrived at Deradune. Her sports place was transferred to North India from Dhaka. A good number of families came in close touch with her and became amazed at her wonderful activities. Her name spread all around.

Ma Anandamoyee travelled all over India for the spiritual enhancement of the people. She revived many ancient holy places including Naimisarannya which was the abode of thousand saints. She established a number of Mandirs. She also built imags of deities for performing puja. She built 25 hermitages all over India. In Bangladesh there are two hermitages: one is in Ramna and another is in Khewra. With all these she paved the way for revival of Sanatana Dharma in this country.

Ma Anandamoyee died on August 29, 1982. She was buried at the hermitage, Kanakhala.

**Speeches of Ma Anandamoyee.**

1. The place where you are and the position you hold is negligible but doing or performing duties is important. This earth is for God (Narayan); I atn merely a server.

2. Take names, remember names of God. Sing His name silently in every breath.

3. Worship Hari and Worship Narayana. There is no other way but to worship Hari or Narayana.

**Exercise**

**Multiple Choice Questions**

1. In which year was Ma Anandamoyee born?
   a. 1689  
   b. 1696  
   c. 1889  
   d. 1896
Read out the following passage and answer question no 2 and 3.
Nirmala Sundari fell down on the ground and became senseless. Neighbours and local people advised to call in a good physician or exorcist for Nirmala's treatment. An exorcist was appointed by her husband Ramanimohan. But the exorcist became senseless while he was starting treatment. When he got his sense back he said, "We are unable to treat such a sick person. This mother is goddess incarnate.

2. Nirmala Sundari became senseless because
   i. her heart was diluted in sound wave of the name of God Krishna
   ii. of her physical weakness
   iii. she was frightened

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

3. Why did the exorcist tell the mother as goddess incarnate?
   a. The exorcist could know it by his transcendental vision
   b. by observing the supernatural attitude of Ninnala Sundari
   c. the exorcist talked incoherently after getting the sense back
   d. He could not treat her

Creative Questions
There was a holy place named Naimisarannya in ancient India. Both Men and animal made the place unholy as it was remained unused for a long time. Ma Anandamoyee revived this holy place. She even revived a number of other ancient holy places in this subcontinent and established observing different religious rituals/rites there to educate numerous people with the belief of 'Sanatana' religion. She also uttered a number of speeches to make people devoted to God and the prosperity of our domestic life lies in it.

   a. How many hennitages did she build?
   b. How did she establish hennitage from the abolished holy places?
   c. How will you be encouraged to revive the abolished temples in your locality by the lesson of Ma Anandamoyee's spiritual worship?
   d. "The place where you are and the position you hold is negligible but performing duties is important. The earth is for God (Narayan). I am merely a server"- Write down the inmost feelings of Ma Anandamoyee's speech.