

Hindu Religion and Moral Education

Classes 9-10



NATIONAL CURRICULUM & TEXTBOOK BOARD, DHAKA

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Hindu Religion & Moral Education

For Class Nine-Ten

Written by

Professor Dr. Paresh Chandra Mandal

Professor Dr. Dulal Kanti Bhowmik

Bishnu Das

Dr. Dharendra Nath Tarafder

Dr. Shishir Mallik

Shikha Das

Edited by

Professor Niranjana Adhikary

Translated by

Dr. Shishir Mallik

Sukanto Roy

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Pratish Kumar Sarkar
Gouranga Lal Sarkar

Computer Compose
Barnans Color Scan

Cover & Graphics by
Sudarshan Baschar
Sujaul Abedeen

Painter
Ujjal Ghose

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PREFACE

Education is the pre-requisite for holistic development. In order to face the challenge of the fast changing world and to move the development and prosperity of Bangladesh there is need for well-educated people-power. One of the most important objectives of Secondary Education is to full blooming of students' intrinsic talents and possibilities to build the country following the spirit of the language movement and the liberation war. Besides, purpose of this stage of education is also to prepare students for higher levels of study by enhancing and integrating the basic knowledge and skills acquired at the primary level. The secondary level of education also takes into consideration this process of learning that helps students to become skilled and worthy citizens in the backdrop of country's economic, social, cultural and environmental realities.

Curriculum of the secondary stage of education has been modified keeping in mind the aims and objectives of the National Education Policy 2010. In the curriculum national ideals, aims, objectives and demands of the time has been reflected along with that was considered the learning of the students according to their age, talent and receptivity. In addition, starting from moral and human values of the students, awareness of history and culture, liberation war, arts-literature-heritage, nationalism, environment, religion-cast-creed and gender, all were given due regard. Everything was done in the curriculum to enable students to build a science-minded nation, voluntary application of science in every spheres of life and to realize the vision of Digital Bangladesh 2021.

In light of this new curriculum, all textbooks were written. In the compilation of the textbook, students' ability, inclination and prior experience were given due consideration. Special attention was paid to the flourishing of creative talents of the students for selecting and presenting the topics of the textbooks. In the beginning of every chapter, learning outcomes were added to indicate what they might learn and various works, creative questions and other questions were included to make the evaluation more creative.

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

This textbook was written keeping in mind the promise and concept of the 21st century and in accordance with the modified curriculum. Thus, any positive and logical suggestions for its improvement will be considered seriously. In the midst of this gigantic task of compiling a textbook, very little time was possible to give to the writing of the book. As a result, there could be some unwilling mistakes in it. In the next version of the book, more care shall be taken to make it beautiful, graceful and fault-free.

We are truly thankful to all who contributed immensely by their hard work in composing, editing, sketching, sample question preparation and publishing of the book. It is our sincere hope that the book will help students interested and acquire expected skills from its reading.

Professor Md. Mostafa Kamaluddin

Chairman

National Curriculum and Textbook Board, Dhaka.

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CHAPTER ONE

CREATOR & CREATION

SECTION ONE: FORM OF CREATOR AND HIS WORSHIP

In this universe, He who has created Himself, Who is free from all sorts of woe; He Himself is the creator of universe. In order to analyze the character or nature of God, according to *Sanatan Religion* or *Hinduism*, He is entitled as *Brahma*, *Ishwar*, *Bhagoban*, *Avatar* and *Atma*. We can attain the gratification and proximity of God by worshipping Him.



We should remember and worship God with great esteem in our every work. In this chapter, we are going to discuss about the nature of the Creator, and His role in maintaining discipline in His creation, identification of gods and goddesses as the form of God's attribute and power, the concept and importance of praying to God and a *sloka* or *mantra* (sacred hymns) about worshipping God.

After completing this chapter we shall

- Be able to explain the nature of the Creator as incorporeal *Brahma*, *Ishwar*, *Bhagoban*, and *Avatar*.
- Be able to scrutinize the relationship between the Creator and His creation and His role in establishing regulation among His creations.
- Be able to elucidate the concept that gods and goddesses are the appearances of *Ishwar*.
- Be able to give explanation of the notion of worshipping God, its ways (corporeal and incorporeal) and its importance.
- Be able to recite a *mantra* or *sloka* and explain its meaning and lessons.
- Be able to set up firm belief in God and shall be motivated to pray to Him.
- Be able to practice worshipping God and recite praying mantra to Him.

Lesson 1 & 2: Characteristics of the Creator- *Brahma, Ishwar, Bhagoban* and *Avatar*:

In accordance with *Sanatan* religion or Hinduism, the Creator has been named as *Brahma, Ishwar, Bhagoban* and *Avatar*. These names have been ascertained observing His characteristics.

1.1 *Brahma & Ishwar* (God)**Nature of the Creator as *Brahma*:**

The '*Brahma*' refers to the "most extensive", '*Brittat Brahma*' which implies that there is none loftier than Him. He is the creator of everything. *Brahma* is He in whom everything is dwelling or situated and everything is extinct. *Brahma* not only created nature and universe, but also protects them with His divine power. In the view of characteristics, *Brahma* is perpetual, holy, liberal, omniscient, luminous, incorporeal, omnipresent and almighty. As *Brahma* is omnipresent, none can see Him. We know that *Brahma* is also named *Paramatma* (Supreme Soul). When He resides in an organism as soul, He is called embodied soul. When soul dwells in Himself, He is entitled as the Supreme Soul.



Brahma is formless, doesn't have any of the primordial qualities of created beings and remains in immobile state. In Upanishad, it is said, "*Ekohom*" which means "I am one and unique". *Brahma* or the Supreme Soul doesn't have birth or death. He is self-born, imperishable and eternal. *Brahma* has been titled as '*Omkar*'. *Omkar*, in short, ?? and its elaboration is A-U-M (?-?-?). This means *Brahma* is the creator, protector and destroyer.

Nature of the Creator as *Ishwar*

When *Brahma* rules the universe and living beings, He is named *Ishwar*. *Ishwar* is also called '*Parameshwar*' or the Supreme God. He is the creator, protector and destructor of this earth. His grace knows no bounds. He is everlasting gracious. To the wise, He is *Brahma*; to a yogi, He is the Supreme Soul and to a devotee, he is *Bhagoban*.

In a *sloka* written in *Srimadvagbadgita*, it is said about *Ishwar* which is as follows:

Twamadideva purusha puran-
Stamashya vishasya param nidhanam.
Bettasi bedyancha parancha dham
Twa totong vishyamangtarup. (11/38)

Meaning: *You are the Supreme Being, You are self-born soul, You are like the greatest shelter of the world, the only Lord. You are the lone worth-knowing and conversant. You are the only greatest place. Hey, endless form, You are extended in the whole universe.*

This *sloka* of *Srimadvagabadgita* easily expresses the magnitude and power of Good. By characteristic God is eternal, immense, He has no change. He is immortal. He is the initial means of earth. He is the director. He has no creator. He is autogenously, means He is created by his own. He is ever, holy and supreme inviolate. He is the main factor of entire deeds. God gives results in accordance with the work. God is shapeless. If it is necessary He can be figured. Because, his power is eternal. God is present in everywhere. According to *Rigveda*, He is supreme soul. He has thousands of hands, thousands of eyes and thousands of feet. These words show God's pervasion in all places. He is second to none. He is like light, He is presented in all.

1.2. Form of creator: *Bhagoban* and *Avatar*

Creator's Form as *Bhagoban*

According to the philosophy of Hindu religion wealth, heroism, fame, beauty, knowledge and stoicism are called *Vaga*. Who has the full form of *Vaga* is called *Bhagoban*. It is told in *Vishnu Puran* that who knows about birth and death of *Bhutugana*, existence after death, arrival to this world and knowledge and ignorance is *Bhagoban*. When God is imagined and worshipped as the lord of these six qualities, he is called *Bhagoban*. (Srinad vagabad Ruran, (6/5/79). By nature *Bhagoban* is worthy and filled with entire beauty and is really True. He is witty and pleasant and also gracious. He compassionates his devotees in different ways. A devotee can ocular his desire in *Bhagoban*. He comes to devotee taking any any kind of image. He takes body like a creature in time to consume toppossa (religious austerities), Meditation, prayer and all kinds of joy and sorrier. Again he delights every one with his super natural power and brings good luck to every one.

Supporting a simple body He comes to His devotees responding their prayer. It is necessary He bears the burden of His devotees. In a word when God favours the creature, He is called as *Bhagoban*.

As Avator Creator's form:

In Hindu religion Avatar means when incorporeal God appears to the earth in a life or figurate image by his own will to perform a particular purpose. All These *Avatars* are respected by all and filled with unearthly power. *Avatar* is a *Tatsama* or *Somaskrita* word which means God's alighting to the earth in a form life to perform a special purpose.

God gets down or comes down in different form to the world to punish the evil, save the gentle and to save Dharma, i.e. *Nrisingha*, *Rama*, *Srikrishna* etc. are God's *Avatar*. For constant exercise of *Dharma* all the *Avatars* are very important which have been originated from supreme soul or God.

It is said in *srimadvagabad Puran* that lord *Vishnu* has come to the earth for many times as *Avatar* to perform different purpose. Lord *Vishnu* got down as *Avatar* for ten times in different era.

Ten Avatars of *Vishnu* are

1. *Mathsha*
2. *Kurma*
3. *Baraha*
4. *Narasingha*
5. *Baman*
6. *parsurama*
7. *Rama*
8. *Balrama*
9. *Buddha*
10. *Kalki*

Kalki is the last of all *Aviators*. As the belief of Hindu religion, at the last Period of *Kaliyoga*,

As the form of creators at last we can say that, as the form of *Brahma* creator is shapeless, upon good qualities. He is God when he rules the creators and universe. He is shapeless but if it is necessary he can be figurate. When God responds to the prayer of His devotees, come close to them, plays with them, then he is called *Bhagoban*. Again when God alights to the world to do good purpose in a form of creature, He is called Avatar. *Brahma*, *Ishwar*, *Bhagoban* are not different. They are different appearance of same Almighty creator or *Brahma*.



Lesson 3: Relation between creature and creator and creator's role to establish sequence in creation:

We call creator as *Brahma*, God, *Bhagoban*, supreme lord, soul, supreme soul etc. He is the creator of all lives and non-lives of this universe and all things of the universe are his creation. He loves his creation, maintains them, saves them from dangers, in times, creates and destroys, protects the creation from evil. He helps his creation to drive them in right path. God loves them who are honest. He shows them the path of development and always exists in them. He doesn't like dishonest persons and punishes them. But he protects the honest.

He stays in his creations, God exists in various guises inside his creatures, so that there have stayed deep relation between the creator and creatures. As a creator, God dominates upon animals, thinks – all things. As the creatures cannot be imagined without creator, by the by, the creator can not be parented without his creations. The prefacing of creator for establishing discipline of creators is given below briefly.

1. As a guardian, the role of God:

Nothing is to be created without creator. The moon, the sun, the star, animals – all things in this universe have a creator. He is called God; He is indestructible person and proprietor of infinitive power. As a creator, He is the moderator of his creations and protects these; He has fixed the birth and death for His creations. He provides good effect for the good deeds of His devoted persons and gives punishment for the bad deeds. Other side the stellar of vast sky whose is not fallen from the orbit, the discipline of this is created by God. All things are created by creators order. God has come as three appearances like *Brahma*, *Vishnu* and *Shiva* (religion prophet) *Brahma* is a deity who creates; *Vishnu* is a deity who protects, nourishes and saves and *Shiva* a deity who destroys everything. That's why the creator takes fixed preface for maintaining discipline of his creation.

2. As an almighty, the role of God:

The great God is a central Superior, an infinitive powerful supreme person. He has many heads, eternal eyes and uncountable feet. He stays in all animals in the whole world. Millions of planets, sub- planets are rotating in fixed way in this solar system. Animals and non-living beings are confined to this discipline. It is shown by judging the supreme reasonableness it is found that God has divested the supreme world in a disciplined system. If there were more than one God, there would be clashes. So as a central superior, God plays the main role in this universe.



Many conversant of religious doctrine say that world is the result of any cause. The earth consists of soil, water, light, air and it is controlled by absolute single supreme power. It is impossible for anybody except God.

3. Role of God For restraining the mischievous:

Joda Jodahi Dharmoshho Glanibborboti Bharat

Ovuthjthardhomosso Tadanmanong Sujamohhom || (4/7)

This sloka of sacred Gita is indicated that when religion is neglected in this world and irreligion gets increased then the God gets down as a descent of a deity in this world. At that time he subdues the mischievous in an iron hand.

4. Role of God as an administrator:

According to *Neyshastro* (Ethic book) the result of good deeds is auspicious and the result of bad is auspicious. Good and bad unconsciously stay in heart and an administrator is needed to direct this consciousness. God is staying everywhere and an omniscient person. He makes happy the supreme soul, gives punishment the mischievous and subdues the invisible. It is impossible for any vigorous person without God to direct soul and to indicate the legal and illegal.

God stays in all hearts and conducts everybody. God is superior to all, omniscient, commander, causes of world, creator and destroyer- *Uponishod* (religious book)

5. Legislator of birth and death and prudence of good deeds:

According to Hindu doctrine *Vedanta*, Both animals and things any kind of subject or materials which are born from a place or go back by death or destruction. He himself is Brahma or supreme vigorous person or God. According to *Vedanta* it is ascertained that God is related with animal's creations and death. God is related with birth and death so that all animals in this world may keep balance by conducting a rule. He has created heaven and hell, so that man can attain heaven in an honest way by honest deeds.

Lesson -4: The attribute and ability of God: Deities

God is creator, protector and destroyer is this universe so He accomplishes three main deeds which are creation, subsisting and destruction. He is invisible but in need he comes with a visible form. The deities are the visible form of God .When God reveals any attribute and ability in any special structure .e.g. –*Brahma*, *Vishnu*, *Shiva* , *Durga* and *Saraswati* etc. They have held the God's special attribute or ability.



For example: '*Brahma*' is the deity of creation, '*Vishnu*' is master, '*Saraswati*' is the deity of knowledge, '*Shiva*' is the deity of cataclysm etc. we adore the deities individually to achieve different virtues and power of God, devote them, Pray for welfare.

We have said earlier that God or *Bhagoban* is mainly endowed with 6 qualities – Majesty, Heroism, Fame, Beauty, Knowledge and Stoicism.

The deities are not absolute God but they are endowed with different virtues of God. Because they are holding one or more than one qualities or powers of god. For this reason different deities are being adored as god. By adoration, the deities become pleased and grant the desired things of worshipper.

So '*Brahma*' '*Vishnu*' '*Shiva*' '*Durga*' and '*kali*' etc. are the figurate forms of one God. For example, some divine qualities and powers of several deities are described in below:

Brahma: - The name of the form by which God creates is *Brahma*. He has created the universe and every things of this universe. Except creating, '*Brahma*' is the discoverer of *Dramaturgy*, *Bastusashra* etc. He also does beneficial work.



'Vishnu':- He is the deity of creation, stay, maintenance *Vishnu* brings up and saves everything of the world. If the deities fall in

danger, *Vishnu* delivers them from danger, He appears in the earth as aviation of different forms to control the wicked and preserve the refined. If we remember '*Vishnu*' evils are remember, heart become pure and peace comes in mind.

***'Shiva'* or '*Maheshwar*'**: He is the deity of destruction or doom. He destroys to maintain equality. Except this, He saves the deities from danger and destroyers giant in need. He is expert in art of heeling and dancing. He is called '*Natoraj*' for his expertness in drama and dance.

Devi Durga: *Devi Durga* is a form of power of God. Divine Mother '*Mahamaya*' has manifested as different deities. For example- *Durga*, *Kali*, *Jagaddatri*, *Kattayani*, etc. *Devi Durga* is the holder of immense power who is related with creating the universe and preserving it from destruction. From the time immemorial, *Devi Durga* is believed as great power of this universe and worshipped. She is a wise and skillful fighter.

Devi Kali: *Devi Kali* is the vessel of eternal power and strength. She is called the goddess of time & change. On one side, she destroys the evil & injustice. On the other side, in the form of affectionate mother, she gives us boon.

Luxmi: *Luxmi* is the goddess of good luck, riches & wealth, and beauty. She gives us different assets.

Saraswati: *Saraswati* is the goddess of knowledge, art & culture. By worshipping *Saraswati*, we can achieve the power of knowledge.

Ganesha: He is the deity of prosperity & fruitfulness. Ganesha is adored as '*Siddhidata*' in any auspicious work or in the sector of trade and commerce.

Kartika: Kartika is a polite and modest deity. He teaches us to become aware against the injustice, outrage and evil. For gaining ideal and beautiful child *Kartika* is adored.

Shitala: She is the goddess of disease-prevention and peace. She is also called the goddess of hygiene and cleanliness. By worshipping *Shitala*, we become aware of hygiene and cleanliness. She prevents epidemic and saves the animal world from different diseases.

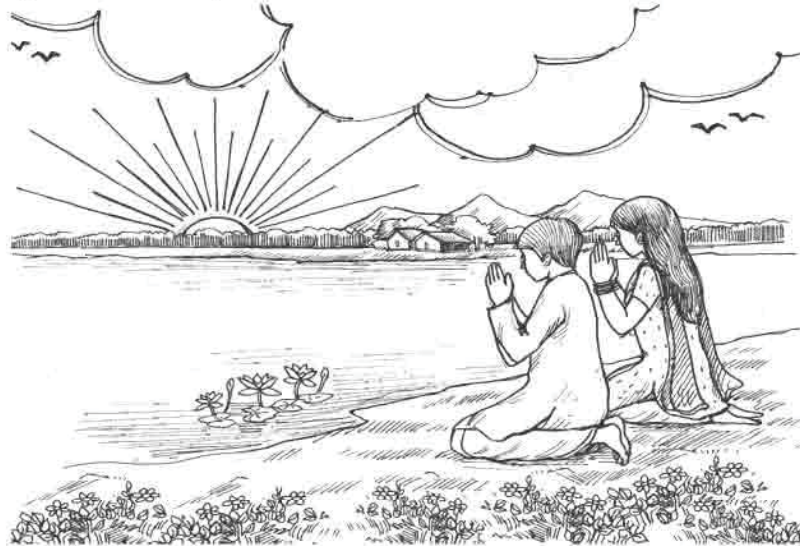
Lesson 5: Prayer

Concept of prayer

Bhagoban is at the root of Hindu of Religion. '*Dharamamulo hi Bhagoban, Sarababodomoyo Hari.*' God is present. He is one of unequal. He is in the soul of all creatures. He creates everything. So God is the main source of religion. God has created us. He brings up us. He is almighty. Our well and woe depend on Him. So we pray to God for our fortune. We admire Him. So the process of admiring God in special method is called prayer. Literally prayer means closeness to God.



The heart of a real religious minded person becomes eager to gain the compassion of God. We have different ways to gain proximity of God. According to Hindu religion, gaining proximity of god is the only way to gain great satisfaction & deliverance. In the sacred scripture Veda there are many ways to have vicinity of God. Prayer is such a way.



Types of prayer:

There are two kinds of prayer. They are –

- a. Prayer with form or Prayer with symbol
- b. Formless prayer or Prayer without symbol

Prayer with form: The word symbol means sign. Actually this type of prayer is done aiming at idols of deities (*Brahma, Visnu, Saraswati, Lakshmi, Manasa* etc.). Prayer with form is known as *Bhaktiyoga*. Here God is present with his excellence in form. He is present in the nature. Worshipping is regarded as prayer with form.

Formless prayer: The word formless means having no figure or form. Actually this kind of prayer is done through meditation. *Gyanyoga* is a kind of formless prayer. This prayer is not done aiming at any image of God. Formless god remains invisible. He is felt and worshipped. Some follower of Hinduism worship God with form, some formlessly. Regarding this, in *Srimadbhagabad Gita* Lord Krishna has mentioned:

*"Je jatha mang, prapadyonte tang stathaiba bhajamjham.
Momo bartanubartante manushya partha sarbash."* (4/11)

It means, I become compassionate to them the way how they worship me. Humans follow my path in all means. The deities are various forms of one God. So, Hinduism is assembly of many in one or expression of one in many.

Methods of prayer

There are many methods of prayer. Among these worshipping, *Yogasadhana*, *Tantrasadhana* are notable. Moreover, reciting Vedic hymns, prayer recitation, offering flowers in devotion, devotional songs, and glorification are methods of prayer too. Through these external activities interior devotion, obeisance, love to God are expressed. For prayer and worship there are many hymns or Slokas in scriptures. Reciting these prayers or worshipping God is conducted.

Necessity of prayer

1. **To purify heart:** The prayer of God purifies our heart and creates sweet feelings.
2. **To enhance strength of mind:** Prayer increases strength of mind, refines emotions, elevates and controls them.
3. **To create the presence of God in the hearts of devotees:** Prayer makes the opportunity for devotees to stay close to God and creates strong perception about religious subjects.
4. **To develop mental state:** Prayer improves our mental state, removes crookedness of mind and refining our mind leads it to the path of truth. Prayer dispels appetite, thirst, egoism, malice of mind.
5. **To get devotee and God face to face:** Through prayer devotee feels his God and observes him with his own eyes out of deep love.
6. **To have Moksha:** *Moksha* means eternal emancipation. Setient soul takes rebirth. But by means of virtue it does not need to take rebirth. If setient soul turns into supreme soul or gets merged in Brahma, it does not reborn. This is called Moksha. The main pursuit of prayer is to have *Moksha*.

Lesson 6: A hymn or sloka of prayer to God– Its meaning and teaching a hymn of prayer:

Jasmat porong naparmasti kinchid

Jasmananio na jayohasti kinchit.

Brikkha iba stabdho dibi tishthatyek

Stenedang purnang purushen sarbam || (Shwetashwatar upanishad 3/9)

Explanation: The universe is occupied by the man than whom there is nothing better or worse, nothing smaller or greater, who the unique Supreme soul is remaining steady like a tree with his own greatness.

Education of Prayer:-

The thing we can learn from this sloka is – nothing is better than *Brahma*. He creates everything and He stays in His creation in this planet by His own competency. Without Him there is no second person in this world. It implies that God is one and only one. We should always pray in the name of God or read God's *mantra* or *sloka* once in everyday so that God's *mantra* or *sloka* once in everyday so that God's gratefulness is always expanded in our mind.

Prayer Mantra:

Keshob kleshoron Narayon Jonardon.

Govinda Poromananda Mang Somuddhor Madhov||

Simple meaning: Hey Keshob, hey remover of sorrows, hey Narayon, hey Jonardon, hey Govinda- Poromananda save me.

Education:

Lord Sri *Bishnu* is Sri Krishna. He does a lot of dalliance for the welfare of man kind and this planet. Subduing the septic and establishing the justice and religion and thus He keeps peace. He has many names- *Keshob, Narayona, Jonardon, Govinda, Madhov* etc. He is always delightful; he never swerves during the time of pleasure or sadness. He is always delightful for that he is *Poromananda*. He plunders the miser of animal and planet kingdom, it means He removes the sadness, we the human being, consciously or unconsciously do such kinds of work by which we commit sin. So we should pray to Him for saving us by forgiving our past. We can learn also from this prayer *mantra* that human beings have to pray to God to get relief from their vice.

Exercise**Multiple choice questions:**

01. Which Avatar will come at the end of Koliyoga?

a) Kurmo	b) Boraho
c) Bamon	d) Kolki
02. Who is idolatry of God?

a) <i>Muni-Rishi</i>	b) <i>Deities</i>
c) <i>Yogi-Sannasi</i>	d) <i>Sadhok-Sadhika</i>
03. Who is disease preventive deity?

a) Luxmi	b) Durga
c) Kali	d) Shitala
04. Supreme soul (*Poromatma*) hasn't die, because Supreme soul is-
 - i) Everlasting
 - ii) imperisible, eternal.
 - iii) Is not born from any source.

Which one is correct?

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

Read the passage given below and answer the 5 & 6 no question:-

Mrs. Sumita leaves the hope of result of her work and remains absorbed in meditation every day in the morning and in the evening and such way she prays to God. Her wish of life is salvation.

05. Which kind of worship Mrs. Sumita does?

- | | |
|------------|---------------|
| a) Bodied | b) unembodied |
| c) Lustful | d) assembled |

06. For praying everyday Mrs. Sumit's.

- i) Mind will refresh and innocent
- ii) The strictness of mind will be increased.
- iii) Fill up the wish to get the close contact of God.

Which one is correct?

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

Broad Question:

A conversation between Shuvro and his mother- Q

Shuvro: - Mom, why does night come after day and days come after night?
Why did my Grandfather die?

Mother: - It is a rule of this planet. In the root of all of these activities there is a creator
We say him God.

Shuvro: - Mom, who is God? *Brahma, Shiva or Vishnu?*

Mother: - All of these are different forms of God. For that we adore different deities.

- a) In which era *Matsha* avatar descended?
- b) What do you mean my prayer?
- c) Which form of God is indicated by the reply of Shuvro's mother against Shuvro's question in the given passage? Explain it according to your reading text?

Short Question:-

- a) What is meant by God's form?
- b) Explain the God's form as *Brahma*?
- c) There is a deep relation between creator and creation. Explain it.
- d) "Though deities are known by different form and names all of these are from of God" Explain it.

Broad Questions:

01. All of ten avatars of *Vishnu* are counted as most important in human society, explain it.
02. Explain the importance of devotion as a medium of getting the close contact of God.

CHAPTER ONE

SECTION TWO: CREATOR, CREATION AND SERVICE

In previous lesson we have discussed briefly about the form of Creator and the ways of His prayer. In this section, we will learn about Creator, His creation and service. This universe did not exist at the origin of creation. Everything was dark then. Afterwards light, water was created and earth was created after water. God is the root of all creatures and things. God has created everything. He is the controller of everything. HE is only one. He has no beginning, no end. He can't be seen with our eyes. He is incorporeal. He stays in the creature as the form of soul. That's why, by serving the creature, we can serve God. In this chapter, we will discuss precisely about God who is at the root of all creatures, existence of God in the creatures as the form of soul, one verse and poem related to this and serving creature as the form of god.



At the end of this chapter we-

1. Will be able to explain the existence of God in the root of all creatures.
2. Will be able to explain the staying of God in all creatures as the form of soul.
3. Will be able to explain the meaning and learning point of a spell or verse adopted from scripture about the existence of God in all creatures and universe.
4. Will be able to spot the explanation and learning side of a lyric which is related to the existence of God at the ROOT OF All creatures. \
5. Will be able to describe the importance of serving creatures as the form of soul.
6. Will be able to perceive the existence of God in all creatures and nature and will be awakened to serve the creature and preserve environment.



Hindu Religion and Moral Education

ROOT OF ALL CREATURES:

son of deep
e of earth.
are shining
ere are sea,
nd varieties
nd all this
There was
water was
after water.
hankind etc
earth. God
There has
He is the
lter.

of all creatures in his universe. Again He shines as
body as the form of soul. He is the life of life, life of
created beings. The life which is in the body of the
me soul. The body of the creature is immovable and
reason of the birth and death of all creatures. Let the
god enters into the animal body as the form of soul,
ness then and becomes movable and active. The
the body of creature as the form of soul that is his
god leaves the body of the creature, he is dead and
s happened through death, that's why it is said that
th and death. He is the controller of our thought,

earth and nature which is filled with endless beauty
ties of flowers, fruits in this nature. The beauty of
god is also the root of creating beauty.

CONCLUSION

Hindus call the Creator as Brahma, Ishwar and

Soul exists forever. He is birth-quilted, constant, perpetual and myth. Though the body annihilates, it does not get destroyed (Gita- 2/20). Worth-mentioning, until the embodied soul attains eternal salvation, it must go through birth and death. Attaining eternal bliss/salvation means obtaining vicinity of God.

Every embodied soul goes through birth and death cycle until one realizes his own peculiarity in the form of spiritual soul. It is written in Srimadbhagobad Gita,



***“Basangsi jirnani jotha bihay nobani grihnati noroh poroni,
Totha shorirani bihay jirnanoonani songjoti nobani dehi.”***
(Gita 2/22)

That means, as man leaves old clothes and wears new clothes, soul also leaves old body and enters into a new body. This soul's body alteration is called birth and death. There is a close relationship between body and soul. Soul's expedition starts with sheltered in body.

Again, having soul, body is fresh. Without body soul is inactive and without soul body is inert. As there is no soul in inert substance, it is motionless, lifeless and inactive. Soul is free from birth and death. As soul is devoid of birth and death, it is eternal and ever fresh being old.

Lesson: 3 & 4: A spiritual *mantra* (sloka) of God's staying As Soul in Life and Poet Rajanikanta Sen's Lyric Poem About God's Presence:

It is said in Srimadbhagobad Gita,

***“Ahamatma gurakesh sorbobhutoshoysthito:
Ahamadischa modhoncha bhutanomonto ebo cho.”***

Explanation: Hey Arjuna! I am the soul situated at all's heart and at the beginning –middle-end of spirit of all.

Educative Value: Here beginning means the origin of living world, middle indicates the maintenance of life and end refers to the death of life. God is residing in life in the form of soul. Realizing these words, we should believe in God and should love and take care of creatures as a part of God . We can learn a precept through the mentioned *mantra* (sloka):

*“You are in fire – air in ever blue sky
Mountain-water-forest
You are in tree creeper in the contact of Sea
Moon sytar's sun.”*

Explanation: This is a part of Rajanikanta Sen's lyric poem. It is about God's presence at the root of everything. God resides in His creation and beauty. In this lyric's part, Rajanikanta Sen has expressed that universal spirit and formless God is in fire, wind and everlasting blue sky. This means – the power of burning belongs to God. Wind is also God's creation. God's power is in the root of its motion. God also resides as blue beauty in the sky over our head. In same way, God's existence can be found in the solidity, height and silence of earth supporting mountains. God is in depth of water. God exists in tree, creeper, cloud, moon, sun and in clouds also. These all are His creation. He exists in His creation. Rajanikanta Sen's expression in this poem is that, the existence of God is at the root of everything. He created His creatures with His majesty and beauty. Everything is pretty because of God's beauty. Everything is powerful with His power.

Lesson -5: Serving Life in the Sense of God

In general words, 'serving' means nursing. For example, serving guest, serving life, and serving God etc. The benevolent work which is done by the help of body and soul for the satisfaction of others is called serving. Life serving means the nursing, preserving and enhancement of life. Besides, with intellect, giving advice, showing sympathy and standing by the side are also some ways of serving. Why shall we serve life? We know, God exists in life as embodied soul. So serving life means serving God.

Serving life is considered as an important part of Hindu Religion. '**Jatra Jiba: Tatra Shiva**' That means where there is life, there is *Shiva*. Here *Shiva* indicates God.

Swami Vivekananda said,

*"Where are you seeking for God leaving different forms in front?
The man, who loves living beings, serves the God."*

The significance of this is that God exists in front of us in different forms especially in life-forms. So there is no need of seeking for God. The man, who loves life, serves the God by serving life. For that, in Hindu Religion, life said to be served in the sense of God/Bromho. Because serving life means serving God.

So, serving life in the sense of God is one of the main characteristics and moral side of Hindu Religion. In Hindu Religion, tree is a life. God exists in tree as soul. That is why; serving or nursing tree is given more importance in Hindu Religion. Besides, guest is called 'Narayana'.



Another name of *Bhagoban Vishnu* is *Narayan*. There are many types of fruits and nutritious foods are offered for the deities in the occasion of puja. After occasion it is served in all types of people. The rest of *proshadam* remains for others. For this reason people who believe in Hinduism keep some food on the plate.

There are many service centers and welfare trust established to serve the people.

God exists in all living beings as *prana* (life). We will serve all the living beings without any discrimination.

Exercise

Multiple choices:

01. “*Atma* is unborn and undid, Inupiat of is old bind new” –who told?

- | | |
|----------------------|----------------------|
| a) Sri Chitannya Dev | b) Sri Bijoy Krishna |
| c) Sri Krishna | d) Sri Ramakrishna |

02. Which name is common for the far?

- | | |
|-----------|---------------|
| a) Brahma | b) Vishnu |
| c) God | d) Paramatma. |

03. The main reason to love life is?

- i) Where is Jib (creatures) there is Shiva
- ii) God is satisfied
- iii) Worldly benefited.

Which question is right?

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

Read the passage and answer the question number 4 and 5.

Everyday Mr. Atinrdo gives some rice of his pet dog in the lunch, one a time the dig is become his fan.

4. In the behavior of Mr. Atinrdo's, which rights of Hinduism in represent?

- | | |
|----------------------|----------------|
| a) Love of animals | b) welfare |
| c) Irresponsibleness | d) giving food |

5. It is possible for, Babu to love God, became use he belies in God.

- i) Root of all creations
- ii) the controller of the universes
- iii) Lives inside living things as sprite

Which question is right?

a) i and ii

b) i and iii

c) ii and iii

d) i, ii, and iii

Creative question:

Maumita's grandmother died when her sister was seven days. After losing her favorite grandmother she became alone and shares her sorrows to her mother and her mother said her about welfare in a speech of *Sanatan Dharma*. After realization Moumita bows her head towards God with deep respect.

- a. What is originated from Brahma?
- b. Why god is called ancient power?
- c. In this passage Moumita's mother explains on which Sacred Scripture's?

Short Question:

1. Describe God and Avatar?
2. Describe Atma's form?
3. "Soloka on God is in creatures as Soul"- explain it.

Broad question:

1. The grandeur of God is beauty explain this statement.
2. Described the importance of welfare in family, society and moral life.

SECOND CHAPTER

FAITH, ORIGIN AND MANIFESTATION OF HINDUISM

SECTION ONE: FAITH IN HINDUISM

Hinduism is a combination of deep belief and scriptural rites. Among beliefs, belief in God is unique belief, God is Almighty, knows all present everywhere, indifferent and supreme spirit, He has no shape but he forms a shape whenever it is needed. For examples: incarnations of God.



To show respect to God puja is arranged. It is known that when God exposes any of His quality or power it is called deities, but all the deities and incarnations are expressive of the Supreme Lord's power, through worshipping the deities, the devotees get grace from God. Because the arrival of the deities are the exhibition of God's power and as incarnations God Himself comes down to earth, this is why all the incarnations and deities are the shape of Brahma or God.

To make one's life successful Hinduism talks about four stages of life. These are *Brhmacharja*, *Garhasthaya*, *Banaprasthya* and *Sannyasha*, *Karmayoga*, *Jnanayoga* and *Bhaktiyoga* are the ways of austerities man can get salvation by practicing one of these; Hindu people can make their life successful by Knowing and practicing the stages.

In this passage monotheism, incarnation, concept of yogi and work, knowledge and Bhakti are discussed as belief of Hinduism.

After completing this chapter we will be able to

- (i) explain the concept of monotheism as unique belief.
- (ii) explain the concept of incarnation.
- (iii) differentiate incarnation, deities etc. which are the forms of *Brahma* or God, Hinduism is mainly monotheism which can be explained.
- (iii) explain the concept of four stages of life (*Brahmacharja*, *Garhasthya*, *Banaprasthya* and *Sannyasha*).

(v) explain the concept of yug.

(vi) explain work, knowledge and bhakti yoga's conception.

Lesson 1& 2: Monotheism:-

Hinduism occasion and modes have concept of monotheism as well as adoration of different deities and incarnation .Hinduism also shows us how to pray to deities. By observing the circumstances apparently it could seem to be do the Hindu people believe monotheism or not. Sacred scriptures of Hinduism have the answer.



In Veda and Upanishad it is stated that God is only one. God is not more than one. This belief in one God is called monothim.one of the specific side of Hinduism is the adoration of deities. But after all the deities are the expressions of God's power.

In Rigveda, *Indra*, *Agni*, *Bayu*, *Usha* etc. deities are adored. Although they bear different kinds of power, all these are centered to God. After realizing these, monks have stated in Rigveda that the truth is one, the supremacy is expressed in different ways.

So, truth is one, scholars describe it in different ways. *Brahmmo* is sole and unique. There is none but *Ishwar* in this Universe. There is a creator to preserve and to give shelter of universe.

So, Avatar and deities are addend by supreme Issuer with His fighter of Virtue and power. Here is a feat whatever the devotees acquire success though worship is a figure out of Inhalers blending. There are a combination sprit of Brama and washing of deicing in Tagove sri Ram Krishna multi deviational devotion. Figured Kali is as same as unfigured Bramna. Who is Kali, is Brama.

We can see, though many deities are worshiping in Hindus Religion, Suprime sole Ishamer are worship through these religious activities. So, Avatar and deities are as same as Shower is sole and unique the belief is said "Absorbed" So, Absorbed is a belief of Hindu Religion and Hindus are underlay a follower of "Absorbed"

Lesson- 3 and 4 Avatarbad :-

One of the features of Hindu religion is the belief of Avatarbad. Avatar means to climb from up to bottom or arrival. Creator suggests practicing religion to protect his creations. Religion has a great quality. One who serves religion, religion serves him, "*Dharmo Rakhati Rakhitto*".

But every now and then the negligence on religion is observed in human society. The pious are worst suffer of its. The injustice and offence of miscreant make life polluted. Then Bhagaban Himself or in any human or deities figure of Him comes in the world to protect creations from His *nittyadham* (internal abode). This is called Avatar. And the philosophical thought on Avatar is familiar with Avatarbad. The objectives of Avatar are to kill the miscreant, remove the suffering of saints and follower and reestablish the Religion. This Avatarbad is originated in Pouranik yoga (Ancient Age).



Most powerful Creator comes out in this earth by the shape of creatures. Does this arrival or Supreme Ishwar mark any misperception on Him? Answer is Ishwar is an existence of consciousness. He is like a cognizant. He can stay both boundless and bound. This spiritual knowledge is avatar after new figured. Because Bramha is one and being figured is a loving play of Him.

There are three kinds of Avatar. Such as *Gunavatar*, *Lilavatar*, *Abeshavatar*. Supreme Ishwar Brama, Vishnu, Maheshwar these three deities come out to generate, operate and destroy. They are the *Gunavatar* of Supreme Ishwar and He

comes out as Mashwa. Kurma, Boraha in this world and their activities are called Lilavatar. Sri Chaitanna, Sri RamaKrishna is in the knowledge power of supreme Ishwar. These great saints are Aboshvatar. Ten avatar are found in Sri Vishnu. They are Mashaw, Kurma , Barahaw, Nereshinga, Baman, Porusuram, Ram (Sri Ram Chandra) Boloram, Bhuddo and Kalki.



It is known from the story of *Pouranic (antient)* ,Veda was saved by Bhagaban when it was drown into sea. Then Bhagaban as Kurma save the universe when it was flooded.

Bhagaban as Boraha held the universe with His teach when it was flooded again. He killed Hironnakoshipur as mammoth figured and saved His devotee Prohorlad. Bhagaban destroyed the pride of Raja Boil as Bamon figured. Being mistreated by *Khatrio(secondary cast of Hindusm)*, Bhagaban makes the universe Katrina less of the 20th time as *Porusuram* figured. Sri Ram Chandra avatar killed the oppression Raja *Rabana*, The plough holder Boloram makes the universe ever peaceful through contraction and at the same time He removed the injustice. In Buddha figured He inspired all on non-violence, equality, friendship and respect. At the end of *koli yoga* when non-religion and false-wood will be spread all over the world, Sri Vishnu will come out as *Kalki* avatar to restore religion and truth. It is quite incredible to count avatars. So, it is said in *Srimadvagbad Purana*, Avatars are many humorous. Bhagoban Sri Krishna is out of these ten Avatars. He is Bhagaban Himself. So, He is considered a great Supreme avatar, His power has been spread out through these ten avatars. In the epic "*Gitgabinda*" by the poet *Joydeb* said in the Krishna proshosti-

*You recollected the Veda,
Hold the weight of the universe
the kept with you ten head,
freed from the injustice or Daitta
destroyed the pride or Boli
save the world from the oppressive Katrina
conjured the unconquered ten handed
Beautification the world through tightening
provided love in open heart
you will in ten figured Krishna, "I offer my statute to you".*



So fish, turtle, Baman etc are portion of *Bhagoban's* avatar. So Sri Krishna is *Bhagoban's* integral avatar. *Bhagoban* is appeared by Himself in this world in form of Sri Krishna. That's why in *Srimadvagabat Gita* there is a line, "*Krishnastha Bhagoban Swayang*"- Sri Krishna is the God.

The full appearance of God is out of human imagination. But people can get some idea from *Bhagoban's* avatar. God is almighty, he is everywhere. Through avatar He gets a body and holds the form of vast, endless, and limitless. That's why to the Hindus avatar is God's clear appearance. And for this Hindus shows respect and honour to avatar as it bears Vagabat-strength.

So we can see, different avatars and deities are appearance of the same *Brammha* or God. That's why we can say in strong voice: Hinduism is mainly Monotheism.



Lesson 5 & 6: Four Phrase of life:-

Hinduism has two aspects: Worldly and spiritual. There is an aim of spiritual improvement through worldly life. In purpose of giving definition of religion it is said in the scripture that from which we can get worldly development and spiritual development is called religion. So we can see the saints of Hinduism were conscious to make human life developed and successful.

Normally, human age was considered 100 years. This 100 years life was divided in 4 phases. Every division's time limit was 25 years. First 25 years is called *Brammhacharya Ashrama*. Second 25 years called *Garhasthya Ashrama*. Third 25 years called *Banprasthya Ashrama* and last 25 years called *Sannyash Ashrama*.

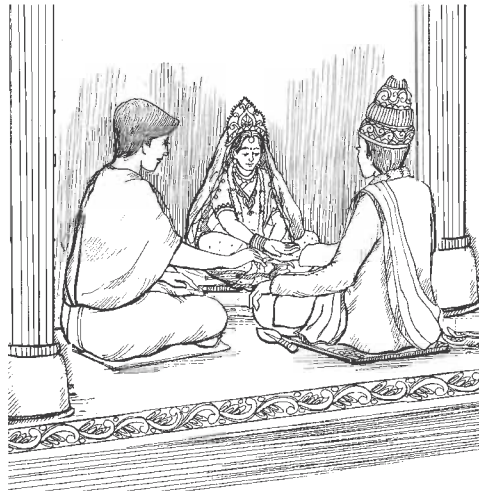
1. *Brammhacharya Ashrama*:

In every *Ashrama* there are definite duties and responsibilities. Ignoring childhood of a man after 5 years he has to go preceptor's home to start *Brammhacharya* life. He has to get education from the preceptor, has to study under preceptor. This is *Brammhacharya Ashrama*, in this *Ashrama* disciple has to study many scripture, has to lead a self-restrained, industrious and active life by the direction of his preceptor. *Brammhacharya Ashrama* is the foundation of the four Ashrams. If this foundation is strong, the spiritual aspect of life automatically arises. In Hinduism, *Brammhacharya Ashrama* is given the highest priority and without it, human life is incomplete and vain. *Brammhacharya Ashrama* designates the conservation of sexual energy before starting marital life.

After finishing education he returns in his home by the order of preceptor and enters *Garhasthya* life.

2. *Garhasthya Ashrama*:

In *Garhasthya Ashrama*, it is a part of religion to be parents. Having children through marriage and taking care of them in family life, five types of *Yaggya* have to be practiced. These are: *Pitriyaggya*, *Deboyaggya*, *Vutoyaggya*, *Nriyaggya* and *Rishiyaggya*. People come in this world through their parents. Under the care of parents they grow up. Showing respect, devotion towards parents and taking care of them appears as duty in front of childrens. By doing these duties a child completes *Pitriyaggya*.



To lead life man has to accept Nature's gift. The source of these gifts is God. Consuming this nature given things, man represents these things towards God with thankful mind. This work is called *Deboyaggya*. Taking care of many animals with birds is called *Vutoyaggya*. Taking care of guests is called *Nriyaggya*. Technically, achieving knowledge and morality by studying different kinds of books with Veda is called *rishiyaggya*. This knowledge had to achieve from the saints and that's why this name is *rishi yaggya*.

Man is a social being. He has to collect many necessary things from the society. He gets his necessary things such as-foods, cloths, and treatment from different types of people in society. For the purpose of social needs man has established shrine, Mandir, schools and hospitals etc and by this he practices the religion of serving. Through these works he completes his duties towards society. This is the work of Garhasthya Ashrama. Leading a family life after completing Brammhacharya Ashrama is included in Garhasthya Ashrama.

3. *Banoprashto Ashrama:*

The third stage is called ***Banoprashto Ashrama***. In this stage of life, people lead a life of relaxation. Husband and wife can live together but there should be purity and chastity. There is a rule to go to forest during ***Banoprashto Ashrama*** but in modern world it is not possible. However people can engage themselves in social work and religious work during this time.

4. Sannyasha:

The fourth stage of life is called Sannyasha. Sannyasha means complete renunciation. A Sannyasha lives alone. His wife will not be with him. He will be absorbed in spirituality. It is said in scripture that a man turns into god as soon as he embraces Sannyasha. In Srimadbhagobad Gita, it is mentioned that he who discards the desire of the result of a work is called Sannyasha.

Lesson 7 & 8: Concept of Yoga:-

Practicing yoga is a particular way to attain salvation. Generally yoga denotes to create link. But in the spiritual field yoga is more meaningful and deeper. The union of embodied soul and the supreme soul is known as yoga. In Srimadbhagobad Gita, yoga indicates the control of senses. Self-realization is the foremost need for attaining salvation. For self-realization, a pure and tranquil mind is needed.

In yoga there are eight practices to control the mind. They are:

1. Yama,
2. Niyama,
3. Ashana,
4. Pranayam,
5. Prothyahar,
6. Dharana,
7. Dhayan (Meditation),
8. Samadhi

1. Yama: Yama denotes self-control. An ascetic must have control over everything in his practical life. He has to practice the five followings:

- i) Ahimsa (Non-violence): Not killing any animals,
- ii) Satya (Truth): Never deviating from truth,
- iii) Asteya (Non-stealing): Not taking anybody's belongings without permission,
- iv) Brahmacharya (Celibacy): Not breaking chastity,
- v) Aparigraha : Never accepting unnecessary gift from people.

2. Niyama: New includes five practices which are as follows:

- i) Soucha (Cleanliness): Maintaining physical and mental cleanliness,
- ii) Santosh (Contentment): Being always happy with what we have,
- iii) Tapasya (Austerity): Performing spiritual practice,
- iv) Swadhyaya (Study): Studying sacred scriptures,
- v) Ishwar Pranidhan : Remembering God all time.

3. Ashana: To perform different gestures scientifically to keep body and mind healthy.

4. Pranayam: To have control over breathing.



5. Proutyaha: To control all the senses.
6. Dharana: To control the mind.
7. Dhayan (Meditation): To meditate only God.
8. Samadhi: This the highest hierarchy in Yoga practices.

Lesson 9 and 10: Karma yoga:

Salvation is the highest triumph of human life. The Rishes (saint) directed four expedients as the way of this salvation. Karma yoga, Gayan yoga, Bhakti yoga, Raj yoga- among these expedient systems, a saint can get salvation by practicing anyone of these yoga's constantly.

What is done that is called "Karma" (work). The works we do for our livelihood every time is "Karma" (work). Karma (work) is performed in two ways- selfish work/ Karma. and unselfish work/karma. When the karma (work) is done for special desire then it is called selfish work/ karma. So it is a work of full desire. In this Karma (work), the man who does the work has mastership of pride, desire, and feels that I am doing the work, I am the performer, and I will enjoy the result. But unselfish work is different types. Here the person who does any work without desiring any result. He thinks, he is not the performer, the result of work is not his, and the result of unselfish work does not touch the performer. This unselfish work is known as karma yoga in regard of yoga sadhona, selfish work has a chair. On the other hand, salutation is possible by unselfish work. The desired salvation is possible by turning work into yoga.

In the Vedic age, work's highest achievement is about knowing the heaven. After enjoying the reward of piety everyone has to come from heaven to take birth on earth again. "*Kheena punne Martyalokong bishonti*" (*Gita*)- Man has to born again in earth when the virtue finishes. In this situation, the salvation of human life is not possible. So the Rishes (saint) of Upanishad advised us to take Sannyasha by leaving works. By following their speech, we can get result of our works. To enjoy the result of work, performer has to take redemption to rescue from the circle of re-birth. This is the message of *Rishes* (saints).

In the *Dapor* era, Lord Sri Krishna explained the thoughts of *Sannyasha* and said that no need to give up work for salvation. It is impossible for creatures to give up work quietly. Those who give up material work for desiring salvation; they have been also practicing spiritual work. They also practice self- discipline, rules, posture etc. eight part yoga. For getting bramhagyan hearing, through, posture etc works have been continuing. So, freedom desired *Sannyasha* cannot give up work totally.

Work is life. Everyone has to work for living. Man cannot get salvation by this compulsory work. Work has to be turned into expedient or unselfish. You have to think that, the universe is great work field of Ishwar. In this work field *Ishwar's* works are being done always. And God has appointed creatures for this work. But it is not for the desire. Have to do work as the appointed of God. This abandoned desirous work is known as *Karma yoga*. Add the result of the work to Ishwar.

In *Srimadvagobad Gita*, Lord Sri Krishna said,

***“Karmanyabadhikaorste ma faleshu kadachan,
Ma karmafalheturvurma to sangohstujarmani.”(2/47)***

It means you have the right in work, not in the result; leave the addiction of result, work is not livable.

The directions of *karma yoga* are-

1. The man who does the work has to sacrifice the result of works to *Ishwar*. I am doing this feeling will not be granted.
2. Everybody of course has to do his own work.
3. Have to do work without any desire.
4. In this work, the man who does it gets holy pleasure.

Lesson- 11 and 12: Gayan yoga:-

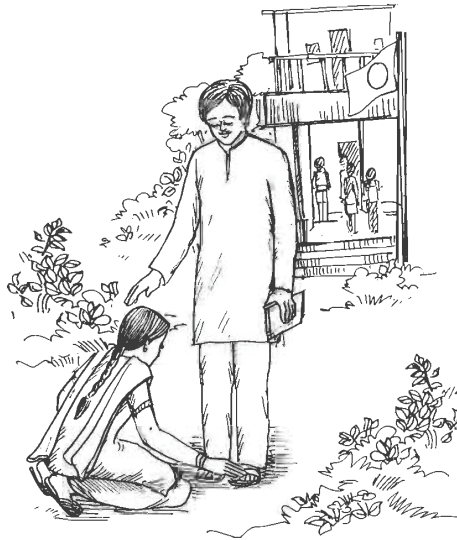
Gayan yoga is one of the ways of getting Moksha (salvation). To practice Gayan yoga one can reach the highest state. According to Religious Book, the knowledge



of Atmatatto (self) and Paramarthotatto (Supremacy) is called Gayan. The way to

realize God through the knowledge is called Gayan yoga. He realizes that in himself and in all the creators of world stand in one sensation. God is the existence of all the things of universe. This God is *Atma* (soul) or *jibatma* (individual soul).

The wise also realizes that, there is a *jibatma* (individual soul) in all creatures and that is called *Paramatma* (supreme soul). In the views of the wise, the presence of *Paramatma* (supreme soul) is captured in whole universe. But common people don't capture this ultimate principle. Philosophy of the soul and ultimate principle don't publish to him. But in *Ishwar* kindness when illusions power removes then creature being acquainted with the nature of the soul and having a knowledge of fed. In this way intelligent grows in their mind, wishes are good, and bitterness in his behavior. Helping his boss, pure in mind, eager to learn and forgivable reflects in his mind. Knowledge shows twenty symptoms according to the holy *Srimadvagobad Gita* in forth chapter. Knowledge understands his duty. So his work has no platonic. In Gayan yoga chapter of *Srimodvagobad Gita*, Three things are discussed about Karmataty (Theory Of work) they are- work, bad work and non-work. Those are told as work which is according to sacred scripture. That is bad work which is being banded by sacred scripture. That is called in non-work which there is no performance like a large forest. It is said for whom who are interested to recognize knowledge:-



***'Srodhaban lovatay Ganyan totpor songetandriha
Gaynan Lobdha porang shantimo chirenathi gochhoti. (4/39)***

That means who respectful, a worshipper and selfrestrained, he can learn knowledge. Self Knowledge grows early in his mind and he gets deep peace.

In shortcut the results of Ganyan Yoga:

1. Knowledge is pure. All kinds of impurities remember the knowledge.
2. Sin removes from the wiser. Ignorance removes because of knowledge.
3. The wise has no duty bond. So he lives in great price in order to acquiring knowledge.

Lesson 13 and 14: Bhakti yoga:-

Worshiping Ishwar with Bhakti (devotion) is called Bhakti Yoga. Bhakti has its ultimate strength, Freedom is in Bhakti. It is a great virtue of human heart. *Narodiya Vokti Sutra* says – A lots of love for Bhagaban means Bhakti. Loving felling for Bhagaban means also Bhakti. Again in *Shandilla Sutra* there says about Bhakti that who remains in *Bhagabad Path (Way to Ishwar)* is called Bhakti. The twelve chapter of *Srimadvogobad Gita* is Bhakti yoga. In beginning there rises a question in Arjun's mind that which are the best ways- formless, indiscriminate, and worshipping. But worshipping forkful *Ishwar* is easier than formless *Ishwar*. Those who worship by following devotion he is *Bhokta* says that the man who is by living addiction, fear, and angry the man who remind Ishwar, he gets the feeling of *Bhagabad path*. He has no sin and fear. By devotion of a devotee gets the helps of Bhagaban.

In Srimadvagabadgita Gita, Lord Krishna says-

Je Jotha mang propodanta tanthaiba vajamaham

Mom Bortonta Monusha partha saborsha". (4/11)

- Hey partho (companion), the man who devotes me in that way I give the fruit by those way. The human beings follow the blessing of Mine. That means, human being followed any way but all the way ends to Me.

In Bhakti yoga, Bhakti means to have a lot of respects and believes. With this belief, a *Bhakta* (devotee) believes that Bhagoban is only his livelihood. This felling is the main felling of *voktimarg*. That means self-surrender is the main theme of Bhakti yoga.

New Word :

Exercise

Multiple choice questions:

1. What is the connection between Jib Atma (Individual soul) and Paramatma (Supreme soul)?

- | | |
|-----------------|----------------|
| a. Yoga sastra | b. Yoga darsan |
| c. Yoga Shadana | d. Yoganga |

2. What do you mean by Sannyasha?

- | | |
|---------------------------------|---------------------------------|
| (i) Completely leaving the home | (ii) Leaving work |
| (i) Leaving room | (iv) Leaving the result of work |

3. Why is Garasthya Ashrama is the best in Koli era?

- i) people perform their social responsibilities from here.
- ii) people can only think of God from here.
- iii) peoples' lives become successful.

Read the following passage and answer the question no: 4, 5 & 6:

Gavinda Babu is a general householder. He tries to work sacrificing its result in all sectors besides bearing children and earning money in family. It's the main motto of his life. But sometimes he hesitates thinking that if his issues will take the duty of maintaining him or not.

4. What was the main motto of Gavinda Babu in sacrificing the result of work to *Ishwar*?

- | | |
|------------------------|-----------------------|
| (a) Knowledge | (b) Bhakti (devotion) |
| (c) Moksha (salvation) | (d) Karma (work) |

5. To achieve the motto of Gavindha Babu has to do-

- (i) selfish-work
- (ii) un-selfish-work
- (iii) Compulsory work.

Which is the correct answer in bellow?

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

6. What is reason behind the failure to get the desired goal of Gavinda Babu?

- | | |
|---------------------------------|---------------------------------------|
| (a) subjectivity | (b) fondness for the children |
| (c) anxiety for future security | (d) lack of attentiveness towards God |

Creative Question :

Dijendranath is a pious man. He is 75 years old. He is observing strict continence in spite of living in family. He remains absorbed on concentration of *Ishwar* in temples sacrificing all duties of family in son's hand. In spite of these, he hasn't achieved self-satisfaction, so he decided to renounce family for achieving the final achievement of life.

- a. What is *Akishwarbad* (Monotheism)?
- b. What do you mean by *Pattyahar* (denying)?
- c. In which stage of life does Digendranath stay now? Describe according to your text.
- d. "The decision of Digendranath is understandably to achieve the salvation of life"- show the logic of you.

Short Question:

1. What is main objective of Karma Yoga?
2. Describe the activities or Avatar?

Broad Question

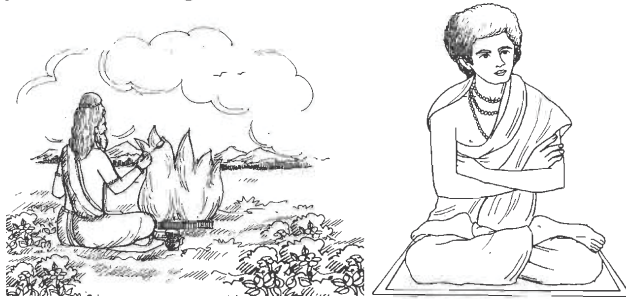
1. Explain your ideas about *Akishwarbad* (Monotheism).
2. Which one is best *Asrama* to you? Explain.

CHAPATER-TWO

SECTION TWO : THE ORIGIN AND EVOLUTION OF HINDU RELIGION

Hinduism is one of the most ancient religious tenets among popular fallacies in the world. Its ancient name wise “sanatan religion” or “sanatanism” . We are neat all recognize anyone to be the trailblagaar of this very religion ‘sanatanism’ God himself is in the root of this religion. As the creation of this universal, this religion, has come to born . But this religion started its footstep in the very forgotten past where any former people. Getting the sense of in his heart religious feelings and that is fast journey of Hindu religion.

As the development of human civilization this religion has now more extended and amplified. The outsider people like ‘Aria’ community religious’ trends and with the synthetic process of “prak-areya is the main origin and



emolument of Hindusm In the thoughts of Hinduism we can be introduced with ‘Monothism’ ‘Avatarism’ pray and workshop duties as the attribution of God. As consiDeving religious scriptures ‘vedas’ Upanished’ (Vedanta), ‘puroma’ ‘Gita’, ‘vaghbat’ are luring extended and can notice different philosophical terms. As the perspection of Bangladesh we can see diversion of renovation of this religion. ‘Raja Ram –Maahan’. ‘Thobur sree –Ramkrishan, Swami Virekenanda Prava Jogatbondhee Thakur Anaakul Chandra, Baba Looknath, Swami Swaary anda, Swami Promobababda, Horichand Thakur, A.C. Vakti Vedanta seremi provupad etc. Religious priests are on the contribution of this religious priests are on the contribution of this religion pristine are on the contribution of this religion, to rise up on the sphere to develop Hinduism in new out looks. About the total contribution of these holy priests this religion has come out including Bangladesh’s also indifferent countries it has been spreader.

In this content it has discussed about the facts of the origin and development of Hinduism in short and in Bangladesh the propagation, renovation and amplification and also the importance of different religious institution its has been comprehended.

After finishing this contest we—

1. The origin and evolution of Hinduism can be briefly described.
2. In Bangladesh Hindusim brewing ‘sanatansim’ extension , renovation and amplification of various religious institution and there Importance can be briefly industries.
3. To evaluate the enriched Hinduism by browning them and introduce it all over the world.

Reading: 1

The original evaluation of Hinduism the another name of 'Hinduism' is 'Sanatanism'. Now in this modern world among the current religions this 'sanatanism' as 'Hinduism' is only and only ancient and new. It can be recognized ancient because the 'Sanatanism' has carried on its past heritage. On the contrary are can recognize it new can become it is continuing its past old 'Sanatan' heritage to cope. Out aright the upcoming obstacles at is farther said that we could not recognize any single person as the path finder of Hinduism. Because God himself is in the root of this religion. It has born has the creation of this universe. It is guessed that where in the ancient past in the human civilization the first human heart where human recognized the fowling of religion the religion came, to light to his birth, Sanatanism is his long journey in containing its main theory by tarring new religion thanking the religion is slowly tiring detailed and will be amplify. The Areyas are the foraging community. When they first accessed in the Indian they had there own religion and culture By undergoing 'sundhu' realization in Mohemjodara and in Horroppa realization there are a few introduction and identity of this religion. There is bur a slight collision future are country ancient religion and aria civilization and in the result there is has formed a new outdoor lay maiming arias rituality's and our religion as tents. By this person of Hinduism religion tents mining lurch Aryas religion scriptures it forms a new out door. by passing through time it came it few that Arya causation, Arya religion getting its importance. In its historical face aground the location of Hinduism has turned a new style. The Aryas in ancient time in the bank of Sindhu river they attracted to login their livelihood. Appalls towards different deities to worship them for getting intention. From them. The principles of under are mysterious.

According to general knowledge the comprehensive/ amplification of its are not seen though. But the Aryas through their devotion along with their practice towards duties they intuited two particles. Those two thing are applauder and intellect. 'Splendour' means wealth, force, ralar, gary etc. different terrestrial decrements. On the country Intellect means knowledge and wisdom. Again there are some different principles of under related knowledge. Illumination of intellect,

mama theory through this two sides of through the main theory of Hinduism is detailed. In the description of Hinduism we could know that through, which we could absolve mundane welfare and theological welfare blessings is called religion. It is the base of sanatan likely Hinduism.



The objective of the saint of Vedic era' was to acquire both earthy absolute welfare. They were seeker of happiness and practical. it is aid in "Bajsonayo Sanghita"

"Tejohosi Tejo Moyi Dhehi Birjomoshi Birzong Moyidenil
Bolomoshi Bolong Moji Dhehi, Ojo hsfsojo Moyi Dehi
Monnuroshi Moyi Dehi, Sohhos; Soho Moyi Dehi"

Therefore, you are like vigor, give me vigor, and make me vigorous. You are like prowess, make me porowssrous, you are like power, make me powerful. You are like force, make me forceful. You are menu (mutinous against guilt), make me mutinous. You are like patience, make me patient. Prosperity in life, love for animals and hope for peace of world are seen in the prayer of Vedic era. By these prayers, prayers have done to the almighty God. It is called poly theism. Here, it is noted that the form of religious activities in Vedic era was Yajna, man's binding to family are not helpful to acquire 'moksha'.

If the work of yajna is performed properly, the performed acquire the desirable result and even he gains heaven. But if virtue declines, man has to be born again leaving the heaven. The greatest objective of a man's life is to acquire "moksha". The knowledge dominant vedic ear's. Coming to the state of unpunished and philoshoping thinking, the vedic saints realized that to acquire moksha is the objective of life and to acquire this, we have to take asceticism leaving our daily work. Here new realization has come to 'sanafan' religion. Asceticism takes the place of 'Moksha' helpful religious thinking. In this state, the gvide to become free, man's Upanishads are written. Still now more than 200 Upanishads are written. Kousistoki, chaudoggo, 1st, ken, tattered etc. 12 Upanishads are called main Uponishads. Between these, there are mutual disagreements. To make accessible the path of gaining Brahma. Morshi Bad rayon Bedbash'd tried to make harmony in his Brahma sutra" book. It is called Veda philosophy. Here, it is noted , the monothism special monotheism, vedobad, avebad, vedavedbad etc. about brahmasvtra rises and hindu philosophy rich era. In Vedic eras relation thinking, desirable work are hot helpful to acquire moksha. So, the Brahma thinking of Veda has made a great change in the thinking of Hindu religion. Thus two parts of Hindu religion become dominant- Karma Margo and Jnana Margo.

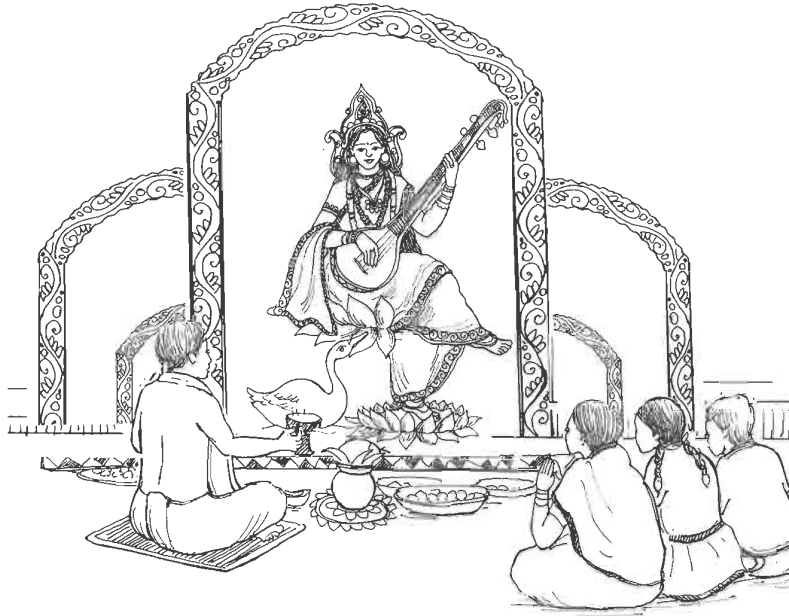
Lesson 2:- Sritishastro on Religion Scripture.

The lesson of Veda's work and knowledge by adding these two opinions, Sritishastro is created, Here it is know that, to acquire 'workshop, There necessity for both work and knowledge. It is known from the "Ashram division" of Hindu religion that, 1st 25 years education and patience are teacher in the 'Brshmacharze Ashram" Next 25 years, religion related money deed serve manner are asses in 'Garhosto Ashram'. The constriction pursuit staff and leaving work in sonnass Ashram' absorbed in Brahma thinking. Here Karmajog is found in 1st two 'Ashrams' and 'Gayanjog' is found in last two Ashram. In sritisastro, the rules and regulation of Hindu society are added.

Thus earthy and absolute thinking are development in Hindu religio

Legendary era:

In legendary era, the domination of devotion is seen in the thinking of Hindu religion. The world of devotion noted in Veda and Upanishad but there is a sins of devotion. It has gained a special feature. And because of the domination of devotion, there is a change is occurred. By resorting devoting and to come absolutely theory, different religion community started to expose about Deba's are many and so among them about the place of Brahma, different devotees and different deva-devis. Started competition. So there a disagreement present. Thus Baisnob, shakto etc. communities are risen. and different puran and upopuran are created about the avatar and their contribution. Bisnu puran, Shiva Puran, Kurma puran Matsya puran, Linga puran, Vagbud puran and some more upopuran are also written, Absolutely through Bishnu or Sre krishana is worshipped as god Again, like the Baisnob view, another dominant religion view is Shaibo view, In their view, Shiva is the avatar of 'Agamashastro'.



Again, everywhere in this world, there is explosive of power. when a Brahma Badtu is thought as active, then the thinking of power has come, because the power is exposed is work. power and powerful are some such as fire and this burning power. Without burning power, fire cannot be imagined. Again, without power, powerful has no work power so, power should also be worshiped.

Here which Baisnob, Shaibo, shakto views are noted, every of them confessed the God, the proat of world and the hobility of devotion from Vedic Karma bad, laundry religion different can be seen. Its is known that Bisnu, Rudro, are debis of power all of them are exposure of one "Ekong sod bipra bohucha bodoti" the noted persons called one Brtahna in different name and views.

Bashanaba and Dabi vagbat shakta purana. Both are called vagbat. Because Vagbat religion is the main theme here. Devotion has tried a special change is sanatana as religious behavior. In this regard we can remind about the theme of Srimadbhagobad Gita. There is a special call for Ishware in the way of devotion. This blood is a combination or Darma, Ghan, Vogti and Rajojogh. Here amphibian the animate of Hinduism by the generous call of Lord Sri drisna.

"Ja Jatha Many Propoddontethangstothoido Vagannahan

Mamo Bartonobortonta Manusha partho Sharbasha" –Githa-4/11.

Simple Meaning: Oh Arjuna, I satisfy the person the way, the way he worship me. Human beings are it following me through different ways.

In gita, We see devotional theme in different stages. Gita is fulfilling with devotional theme in brief. Here the call of Bhagaban is that –"Always reminds me and attentive on me." Worship me, leave all work in me and get shelter in me etc we can get the advice of devotional Lord. The sequences of Bhakti had developed in Srimadbhatgita.

Lesson 3:-

On nineteenth century, a special change is seemed in thinking in Hindu religion. Science fiction people started to thin about adoring and thinking of Hindu religion. Their aim is to change some social qwles and regulations which have no idea in religion. "Juktihinbincharana dharmahani Projaata"- Among the religious reformer the name of Raja Ram mohan Roy remind specially. Raja Rammohan Roy saw that the Hindus become narrow minded by adoring different idols. Hindus are becoming forgetful that all the idols are the



reflection of are Bramo. At that time, he presented his one God they. In this way, he told the Hinduist to adore one Barmmo. He built 'Brahma-society'. He told to worship only the Brammo. Hinduisms are Monotheist.

Though this change get reputation in wise-persons but general people cannot leave their bereave on adoring. Their emotions are strength by the adoring of Sri Ramakrishna and his win. Tafgour Ramkrisna gives an advice wing a culmination of Monotheist and Poly deist is that, "Joto mat, toto path" (So many faiths as many paths)"Jottro jib, Totre shiba"etc.

On 1886, the Ramkrishna Math was founded for preaching the speech of Thakur Ramakrishna. Then, on 1897, Ramkrishna Mission was founded by Swami Vivekananda. These two organizations Ramakrishna Math and Ramakrishna Mission jointly brought about a revolution. The speech of Swami Vivekananda is that, “ Bibad Noy, Sahayata, Binas Noy, parash-porer vab grohon, Mottobirod Noy, Shomonoy and shanti.” This idea is not only for the Hindu religion in Bangladesh but also for the universal brotherhood originally.

On 1812, Sri Sri Horichand Tagour appeared and delivered this speech to in – Matua religion is originated from his religious believe. The main idea of this religion is to interrelate with ‘Horinam’ leaving all religion and colour. ‘Horinam’ has able to create bless, peace and welfare.

Here we want of describe that Sri Mahaprabhu’s prembhakti able to special contribution for developing Hinduism. The promote revolution If chitahna Mahaprovu able to reduce the argument between different worshiper and the custom of colour. By giving fulfill love of Bhakti we can get param vaghaban. Braman, Abramman, Female and male all have same right in religious behaviour. By following the prembhakgi of chaitansa Mahaprabhee, Sri Sri Jogodbandhee Sundar appeared in the sky of Bengali Hindu religious emotion.

On 1966, Sri L.A.C. Bhaktifbadanta Shami Pravupakh founded (ISKON) for spreading the prembhakti religion which created by Sri chaitana. He is a patronize of Bhashnab religion. He published the English version of Srimadbhagbatgita,



Srimadbhagbat, Srichaitama Charitamrita etc religious books. His published book is about 80. The renunciation follower prabhupad able to dispel different types of evil words from social life. His mane bring salvation to the creatures.

Sri Sri Thakur Anukul Chandra was born in 1925 in the village named Himayetpur in Pabna. He established a religion organization named. Sathsargha. The ideal of sathsargha is that religion is not an unworldly. Matter but science related lifestyle. Love is precious by which peace can be brought. the five moral rules are Jajan, Jazan, Eastobriti Sashaying and Sadachar. And Education Agriculture, Art and Good marriage are being cultured as the main pillar of this organization. Thus the ideal of shanghais is to build life by Uniting religion and science. Sri Sri Thakur Anukul Chandra is the writer of about 100 books. It is quotes, poems prayer, sing and religion song have earned special fame. Sathsangha wants ideal man, ideal home, ideal preacher. In his eye, the union of different religion is being praised.

In every part of spreading Hindu religion, the new form of practicing religion has been exposed. In this matter, the contribution of akhardamandali is memorable. Their organization is named as 'axadek ashram' Sri Sri swami Sharupanada param Hanso was born in 1893 in the town Chandpur in Bangladesh who is the establisher of this Ashrama. Special properties are notice a in the name of Azachok Ashrama. The ideal of this organization is not to claim money from any person or institution. The main purpose of this organization is to work for the betterment of the society being self-reliant. The special properties of Azachok Ashrama is to build character in collected prayer irrespective of religion or cast, society prejudice, Bhram hacharza, self relation and be appointed to the good of the world. The building up character movement was started on the 1st January in 1914 to make true the ideal of Swami Sarupananda. Its main prayer, "I will be a good man and try for other to be good. The building up character movement of 1st January has been praised to the wise men with the help of world religion and cultural Faculty of Dhaka University. Many books, songs of Swami Sarulananda are Being capable of contributing to the prosperity of the society.

We learn from the life idolism of Swami Sarupanando that we should love all equally. His propitious life thinking was we all are for all.

The ideal of nursing of Swami Pranabananda is driving Hindu society in the path of welfare. In 1921 he nursed the famine hazarded people. He used to tell to establish unity in the society by erasing unsociability. He established a sebAshrama named 'Bharat sebAshrama' to nurse the people.

Baba Laknath Bhrawmachari. Had come forward to preach education or service instead of getting siddi in sadhana. He nursed people by establishing Ashrama in Bardi in present Naray angarj. His moral ideal was honesty, devotion, self discipline, equity and nursing. He didn't play a role a spiritual guide but performed a role of a teacher. Those who have mixed with him have considered him to be a spiritual guide. Laknath temple has been established in different place of abroad including Bangladesh and India. The governing committee of Laknath temple in Bardi the Laknath Nursing committee is Swamibagh etc. are serving people by surrounding Baba Laknath. Like this organization, many religious institution are playing a strong role in preaching and spreading Hindu religion. Different sayings and paths are found in religion thoughts to the forward of Hindu religion. But a great link is noticed in the realm of this variety. Hindu religion is prejudice supporter but preserving sanaton thoughts. The main pillar

of Hindu religion is to get greater welfare in spiritual life. With practical prosperity in human life. It is bearing unique thoughts in the realm of expressing variety thought era. Great hinduism prides in realizing the unity in the variety of hindu religion.

Exercise

Multiple choice questions:

1) How many stages are in revolution of Hinduism?

- | | |
|-----------|----------|
| (a) One | (b) Two |
| (c) Three | (d) Four |

2) Who contributes Sri Sri Pravu Jagobondu to take birth improving the spirit of Hinduism through following their devotion of love?

- | | |
|----------------------------|---------------------------------|
| (a) Thakur Anukul Chandra | (b) Dr. Mahanambrata Bhramchari |
| (c) SriChaitanna Mahapravu | (d) Sri Sri Harichad Thakur |

3) What do you mean by *Smritisatra*?

- i) Gradual development worldly and spiritual thinking
- ii) Combination of knowledge, devotion and *rajyoga*
- iii) Built the relation between *karma* (work) and knowledge

Which one is correct?

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

Read the following passage and answer the questions number 3 & 4;

Nripendranath Mukarjee is a generous minded man. He arranges a *Ostoprohor nam yagga* for the death anniversary of his father. There he invites bless people irrespective class and section. Everybody enjoys in that program.

4) Which of the great saint's idealism is expressed in the character of Nripendranath?

- | | |
|-------------------------------|---------------------------|
| (a) Sri Sri Swami Sarupananda | (b) Thakur Anukul Chandra |
| (c) Sri Sri Harichad Thakur | (d) Sri Chaitannadeb |

5) What is expressed from the greatest saints?

- | | |
|----------------------------|-----------------------|
| (a) <i>Vaktibad</i> | (b) <i>Matuabad</i> |
| (c) <i>Ajachok Ashrama</i> | (d) <i>Sat-sangha</i> |

Creative question:

Sankar has completed his university education but he is frustrated because of being unable to manage a job. At this crucial moment one of his friends named Durjoy took him to an Ashrama. In this Ashrama subscription or donation is not taken from anybody. They manage their own monetary affairs. Being inspired by the teaching of this Ashrama, Sankar has devoted himself into social welfare work.

- (a) What do you mean by Avatarbad?
- (b) What do mean by monotheism?
- (c) By who is Sankar is motivated?
- (d) Evaluate the importance of teaching of self-reliance in our family and social life.

Short Question:

- (a) Explain how the word “Hindu” is derived?
- (b) How did Aryan religion (*Arja Dharma*) get priority?

Descriptive Question

1. Illustrate the expression- “Hinduism is an evolving religion”.
2. Describe *bhaktibad* in *Srimadbhagabad Gita* .

CHAPTER THREE

RELIGIOUS CUSTOMS AND CEREMONIES

The customs and ceremonies which make our life nice and propitious are Religious customs. There are also social customs. There are directions of propitious work in these customs. On the other hand there are directions of worship and must maintainable different ceremonies. Really religious customs and religious ceremonies are woven in the same middle. Religious ceremony is not possible without religious customs on the other hand to celebrate religious ceremony; religious customs is a must duty.

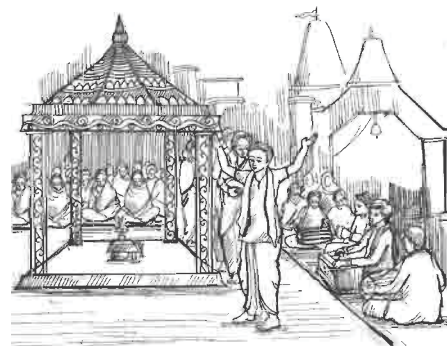


Sangkranti festival house entering, Iamai sashthi rakhi bandhon, bhai phota, dewali, hatekhari novanna etc religious customs besides dolyatra, rathyatra , ban yagga etc religious festivals are also our culture.

In this chapter we will discuss about the above matters.

At the end of this chapter we-

- will be able explain religious ceremony and religious customs this two concepts
- will be able to explain the main main religious customs .
- will be able to explain the religious between religious ceremony, religious customs and worship customs.
- will be able to analyse the importance of religious customs in social and family life .
- will be able to describe dot yatra, Rath yatra, an name yaggya as religious ceremony and, and analyse the influence of these .
- will be able to analyse the influence of religious customs in family and religious life .
- Will be able to explain the importance of visiting the Holy stream.



Lesson 1 & 2 : Religion Behavior Religion Festival

The behavior that makes our life beautiful and better is recognized as religion behavior these are normal behavior also. On the other side, in religion looks, there exist some indication on praying and duty. These are called religion festivals. Religious festival and religion behaviors are connected. Without religious behavior there is no religious festival and without religious festival there is no religion behaviors. *Shonkranti* festival, *Grihaprobesh*, *Ambubachi*, *Jamaishashti*, *Rakhibandhan*, *Bhaifota*, *Diwali*, *Hatekhari*, *Nabanna*, *Doljatra*, *Rathajatra*, *Namyagga* etc, religious festivals are the sample of our culture.

Religion between religion behavior religion festival and praying behavior:

From birth to death, the festival and behavior related to religion are called religious behaviors. On the other side, to pray and to praise is religious festival. Religious festival religion behavior permitted by religious rules and regulation. An religion festival are observe religious behavior. Praying is a kind of religious festival.

Lesson 3, 4, 5: Several Religious Rites:

Shankranti:

Last day of Bangli month is Shankranti, Different festival are observed on different Shankranti.

Grihaprobesh:

To enter into the new house is called *Grihaprobesh*. In this festival we pray to lord of Land.

Jamaishashti:

Jamaishashti is one of the festivals of the Hindu religion. This day is called “Son-is law and mother in laws day”

Rakhibandhan:

The word ‘Rakhi’ has come from ‘Rakkha’. Rakhibandhan is one of the festivals of Hindu religion. On this day, the sister ties a pure *suta* (thread) on the hand of the brother which symbolises the lifetime bond between brother and sister.



Bhratriditiya:

This festival is observed in the month of 'Kartik'. The day is extremely holy. In Puran it is said that on this day Yamuna Devi started her extreme prayer for the betterment of his brother Yama. Sisters accordingly pray to God for the lifetime welfare of their brother.

**Borshoboron:**

On the first day of Bangla year this festival is is observed. This festival has received unanimity along with religion custom on this day prayings, sweet and hilsha pantha are derved and other festivals like halkhata takes place on different shapds



Depabali (Dewali)

Depabali festival is arranged before worship of the goddess Kali or Shama. Light are kindled to remove dark i.e. remove ignorance of affection by kindled the light of consciousness.

Through its all ignorance and darkness is burned to enlighten the Universe. That is why it is arranged. It is also known as Diwali, Dipannita, Sukhratri (the night of happiness), and Sukhsuptika.

Hatekhari:

At the day worship of the goddess Saraswati, this day is very important for child who started his or her academic education session. This process is governed by the votary who helps children to write on banana leaf or write on stone to start their academic life.

Nabanna:

This is non communal and traditional festival of Bangle. Nabanna=Nava+onno; that is mean “new rice” this is one of twelve festivals of Bengali people.

During late autumn many types of food item are prepared to observe the Nabanna festival. It is season based festival. In this day people pray the holy goddess “Sri Laxmi debi”.

Lesson 5, 6 & 7 Spiritual occasion**Doljatra**

During lunar ecliptic time of the first half of spring people pray for the Holy God and goddess Radha and Krishna” through splashing color on them. Everyone enjoy the day through splatter color to each other. Before this day a symbolic worship is observed by burning “burir ghor”(the old women house).

Sometimes attuned and say..aaj amader mera pora,kaal amader dol, purnimate bolo shobai bolo horibol”

It is specially a Vaishnava(called who follows the God Sri Brishnu).In that days Lord Sri Krishna play with color with Sri Radhika and his mates. Form that time it is has been observed.

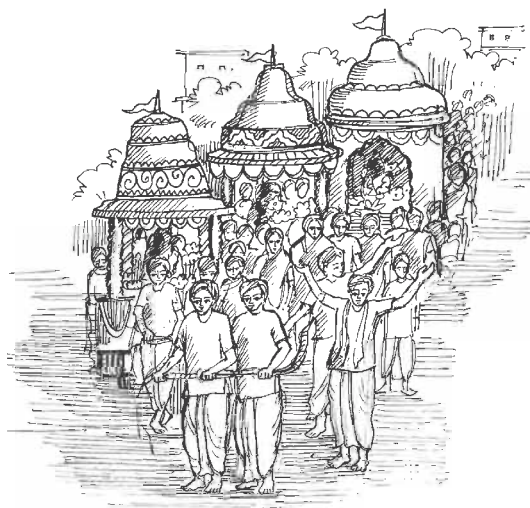
In that day, various types of fair are arranged in different places. People of all classes enjoy the day with lots of enthusiasms and spontaneously. Beyond Bengal region it is mostly familiar as “Holy festival”

Rathiyatra

This one of the markable spiritual occasion of Hindus .although rathiyatra spiritual for Hindus but now it is celebrated by all. During the first month of rainy season the rathiyatra celebrated.This rathiyatra mostly familiar as Sri Sri Jagganath dever Rathayatra.

Rath means a four wheeled vehicle. Here two gods and one goddess are present. Devotees are pulled from the one temple to another temple by using rope. just after nine days it turned back to the temple where it was started its journey. The turn back season is termed as ultorathiyatra or Sri Sri Jagganath deber ponorrathiyatra.

Different kind of fair and festival are arranged in nine days. It is observed various parts of the region in our country. But most famous and well known Rathiyatra are arranged in at Dhamrai in Dhaka district.

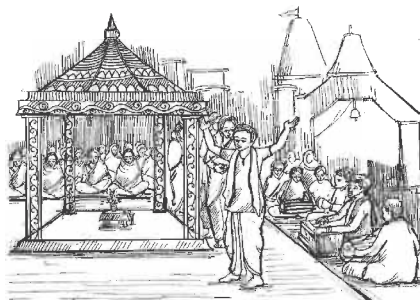


The importance of rathiyatra

During rathiyatra the God come closer to his devotee. every one pull the rope at a time. Here is no discrimination of communalism. That why is teach us the sovereignty. It has both economical and recreational value.

Lesson 8 & 9 Spiritual and spiritual impact on social life: Numjogga

Through this occasion devotee pray the God Sri Krishna. This numjagga festival are arrange on basis on location, time and the quantity of arrangement. For this festival temple is sacred totally. Many devotee are comes from distance place. The Hindus believe that if they call hear the name of Sri Hari can give them bless and can remove from various woe and unhappiness. From that's belief people are participated in spiritual occasion "namyagga".



Once work: Give a description about Dool-Jatra or Rothjatra or Namejaggo religion function which was celebrated in our are.

Important of religion function personality-whole society life religion is very important to person, family and for whole society. It makes people polite religion instructs us to follow to these human values. Religion embodied family and society strangle. If we want to direct our family, society, well, then we should follow the values of Religion and religion festival.

Lesson:- 10: Bangladesh was Holyplace

In Bangladesh there have many holyplace for Hindu religion such as shitakundu in Chittagong, Adinath temple in Mohes-khali, orakandi in Gopalpur, resting place of ramthakur, Lahagora in jossohor, Hinaitpur in pabna, Tahirpur holy place in sunamging, jugoltila in Srihotto and etc.

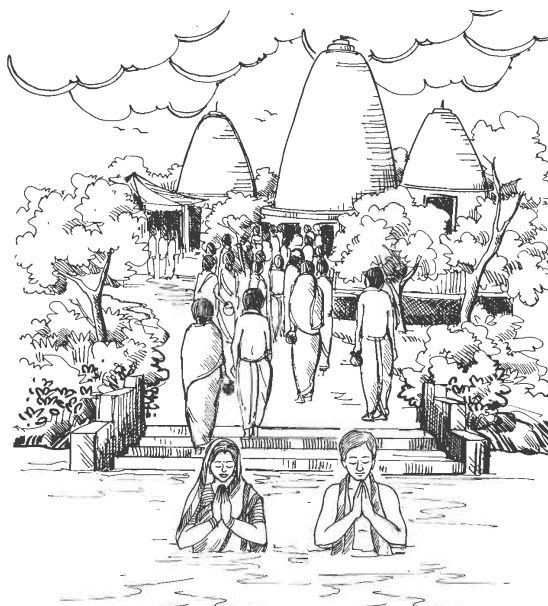
Important of visiting in holy place

Ponalirtho is called by holy place. It was called historical place. Effect of partition in our life and society. Ponatirtho locate in sunamgong district in.

Lesson: - 11 Ponatirtho located in Sunamgonj district in Taherpur village. There Srimat

Addiaty proves the follower Mohapovhu Srichoitonna born. Many people dithered in month of choitro for “Barunisnar it located in laurtill. Mother of Aditya Provhu named “Lavadebi” she wished for gongasnan but for her poor health condition she didn’t do that. Aditya provhu for fulfilling his mother wished gather by one pond this old renoka pond present Jadukata named pond.

In therpur Thana of sonamgong this pond per year Baruni shower gathered from many peoples.



New word: Enter of home, Jamaisosthi, Rakhibondhon, Dipaboli, Hatekhor, Baruni, and Ponatirtho.

Individual work: You has saw any same holyplace in Ponatirtho discuss sort description.

Exercise

Multiple choice questions:

1. Which deity is worshiped in *Nabanna Utshab*?

- | | |
|---------------|-------------|
| (a) Saraswati | (b) Laksmi |
| (b) Durga | (d) Manasha |

2. Which one is the prime festival of *Chattra Shankaranti*?

- | | |
|-----------------|---------------|
| (a) Jamaishasti | (b) Doljatra |
| (c) Diwali | (d) Shib Puja |

3. What happens through *NamJaggo*?

- (i) People gather together
- (ii) Social bondage intensifies
- (iii) People forget discrimination and become united.

Which one is correct?

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

Read the following passage and answer question no.4 and 5-

Ayon , a student of class nine, celebrates Phahela Baishak by eating Ilish-Panta with the people of the village. This program is a big festival for him.

4. Which program does Ayon participate in ?

- | | |
|-----------------|------------------|
| (a) Shakranti | (b) Grihaprobesh |
| (c) Borshobaron | (d) Nabanna |

5. Why is Borshaboron is important?

- (i) It is universal
- (ii) It is non-communal
- (iii) It related to religion and moral teaching.

Which one is correct?

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

Creative Question

1. Every year Kanok prays for her brother's longevity by giving holy sign on her brother Souborna's forehead in the day of Sukla *Dittya on the month of Kattik*. She believes this will help her brother to get relief from all sorrows and sufferings

- (a) What is the name of Bangla month?
- (b) What do you mean by Religious right?
- (c) What does Kanok observe?
- (d) What is the importance of her ritual?

2. Gabinda went to *Langolband Sann(holy deep) in the Chattra*. He bathes in the river. After bathing he came to know about *Langolband* history.

- (a) What do you mean by Holy place?
- (b) What is the importance of visiting Holy places?
- (c) What is relation between Gabinda's pilgrimage and that of the text?
- (d) What is the impact of visiting Holy place in Gabinda's life?

Short Questions

- 1. "Nabanna Uttshab (festival) is historic and universal"-explain it.
- 2. Compare *raski bandon* and *Bhai-fota*.
- 3. Describe the importance of non-communal spirit.
- 4. When and how *Halkatha* is observed?

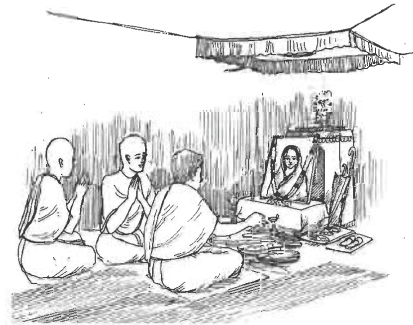
Broad question

- 1. Describe the importance of Religious rights in developing moral values.
- 2. What is *Titthwa darsan*? The humane qualities change through roaming *Titthwa*-explain it.

CHAPTER FOUR

SANGSKERS IN HINDUISM

To make our earthy life beautiful and beneficent, the antique sages advised for religion customs and manners and propitious rites. For this reason, they have composed 'Manusonghita' Jaggobal Kasemghita' 'Porashorsonghita' etc. Low book means famous holy books of Hinduism rites. Various propitious ceremonies are celebrated in whole life in Hindu people by taking adoption of rites of these holy books. The rites of completing obsequies and deceased ceremonies purpose or corpse, are described in Hinduism holy- books.



After finishing this unit we will be able to

- explain religious amendment
- explain usual amendments and mention the names of various amendments.
- explain the importance of religion amendments in family and social life.
- describe continuously various division of Hinduism marriage function.
- explain the easy meaning of marriage vines and the knowledge of verse.
- analyze – 'Hinduism marriage is steady binding between husband and wife.
- analyze the importance of marriage in social and family life.
- explain the reason of 'Dowry system the impiety'.
- explain the concept and system of obsequies.
- explain the easy meaning of the vanes of the time in evolving around corpse of obsequies.
- analyze the importance of obsequies
- explain the profane concept.
- explain the system and importance of profane
- explain the concept of sraddha and rites of Addo sraddha.
- explain the importance of Addosraddho in social and family life.
- explain the importance of ritual and ritualism of Hindu Society.

Lesson 1 and 2: Idea and type of religious:

According to tradition which propitious celebration are held in total life of Hindu man are called right of hinduism. There are ten in 'Smirity sastra'. Such as – 1. Gorvadhan, 2. Pungsobon, 3. Shemontounnoyn, 4. Jatkorma, 5. Namkoron, 6. Annaprashon, 7. Churakoron, 8. Somaborton, 9. Uponoyon, and 10. Bibaha.

Here, some popular shongsker are mentioned below in short:

Jatkorma: Father spells Mantra and touch his son's tongue with job, josthi modhu and Gee after born in jatkormo.

Namkoron: Namkoron is necessary in 10th, 11th, 12th, and 100th days after burning son.

Anna ration: The first annovojon, with puja and propitious celebration in 6th month of boys and 5th, 8th, or 10th month of girls are called Anna ration.

Somaborton: After finish rading when student return home from house of guru a celebration was held in ancient that called somaborton.

Bibaha: The mining of bridegroom and the bride with bed and pitripuja, Hom etc.by spelling Mantra in youth is called Bibaho.

Now-a-days Gorvadhan, pungsobonand shimonto-unnoyn etc are extineted from rights of Hindusm.

Lesson 3 and 4: Bibaho

Bibaho is practice of religious life in Hindu society. Woman is man's wife, so, avoiding wife, any religious work don't successful for man. So, The word Bibaha means to early specially. Man are responsible for maintain his wife and wife's honoree.



Kinds of Bibaha:

There are eighth kinds of Bibanho that are mentioned in famous Smritisastro, 'Manusong hita, Such as– Bramhom Daibo, Aryo, praja patho Asur, Gandrba, Rakhos and paishach, Bramho, Daibo, Arya and prajapbtto are popular in kinds of Bibaho.

Now-a-days prajapatto Bibaho is popular in society the bride is covered with clothes and is dressed with jewelry and learned and upright bridegroom are invited personally for going bride that is called prajapatto Bibaha. Gandhorbo Bihaho is also popular in society. The Bibaha that is held with exchanging garland between man and women and taking promise is called Gandhorba Bibaha The Bibaha of Dushsanta and Sakuntala in Mahavarat is a great example of Gandhorbo Bibaha.

**The best Mantra of Bihaha:**

Yadetal Hridoyong tabo, tadustu Hridoyong moo Yadidong hridoyong momo, Tadustr Hridyong toba (Cfhandoggo Branhor).

Simple mearing: Tomar hridoy amar hok, amar hridoy hod tomar.

The relation between husband and wife turn into very intimate relationship by means of this Mantra. Life becomes a container of all energy. They are promised to live to gather in well and woe till death. And start a new way of life.

Importance of Bibaha:

According to Hindusastra, Bibaha is the best among ten propitious celebrations in our total life. Man achieve paternity by getting children's father and woman achieve maternity by getting children's mother a happy family build with father, mother son, daughter, all together and love and affection tenderness etc, choice is the gentle nature of a man are unfolded by the centre of a happy family. Build a lying in room of viewed man.

Lesson 5,6 and 7:

The rules of Hindu Bibahja some are astray and some are ban char. The Hindu Bibaha is not a connection, the best of life. Bibaha is held with spelling Mantra, Ulithian, and shonkhodhoni in front of Narayan, Aging, guru, profit, kinds and invited people. The celebration of Bibaha is ended by oggo and some here; some items of Bibaha are explained.

Ashirbad

The guardians and relatives of the bride and the bridegroom gift the bridegroom and bride with ornaments, bless them and confirms engagement. So this *Ashirbad* ceremony is also called **engagement ceremony**. The guardians of the bridegroom bless the bride by rice and grass and gifts red saree, gold ornaments, and various other gifts. This is called 'Swarna-Bastra' according to the local language.

Odhibas

In the Hindu society this ceremony is performed before one day of marriage. On the day of Odhibas, in the bride and bridegroom's respective houses, the place of Odhibas, seat, and surrounding area are cleaned and decorated with floor-paintings. The bride and bridegroom take vegetarian diet on that day. On the time of odhibas the women apply turmeric on the bride and bridegroom. Then they bathe them with the water from mongolghot.

The bride and bridegroom take perfumed oil and sandal after bathing. Then they touch the feet of the elders and take their odhibash seat. Then the mother and other ladies apply drops of sandal on their forehead. A red thread is tied around the bridegroom's waist and a garland is placed around his neck. Beautiful future life and well being of the couple rely on these ceremonies.

Bridhisradho

On the day of marriage or the previous day, both parties pay tribute to their ancestors. This is called bridhisradho.

Gaye Holud (Gatro Horidra)

Gaye holud is an important part of Hindu marriage ceremony. The formalities of marriage ceremony start with gaye holud. It is performed in the respective house of the bride and the bridegroom. The bride or the bridegroom is seated on a mat. The elders bless them with rice and grass and the younger ones say nomskar, and apply turmeric on the cheeks, forehead, and hand. They are also given sweetmeat to eat. This is performed right after 'odhibas'. This is a part of odhibas ceremony.

This is actually a process of making the body pure. Methi, gila, sundha, mustard, sandal etc. is mixed with raw turmeric. All of these are symbols of good luck. The main objective of this ceremony is to wish the new couple happiness, peace and a strong martial life.

Individual Work: Why Bridhisradho and Gaye Holud ceremony is performed before the marriage? State the reasons.

Reception of Bridegroom

Before the bridegroom is seated the people from the bride's house receives the bridegroom with winnowing fan, flower garland, ghee lamp etc. At this time, the environment is turned festive by making sound with tongue and distributing sweetmeat.

Suvodristi

The holy-vision that the God had at the creation of the universe is still remembered in the Hindu marriage ceremony. The bride and the bridegroom are seated facing each other with a new piece of cloth covering their head. They stare at each other for few moments. By this they ask for the blessing of God. This ceremony is called 'suvodristi'.



Garland Exchange

The bridegroom places his garland around the bride's neck and the bride places hers around the bridegroom's neck. The garland is exchanged three times like this.

Somprodan

Somprodan ceremony is the main ceremony of marriage. The bride and bridegroom take the marriage seat facing each other, wearing the marriage costume. The bride faces west and the bridegroom faces east. The one to away the bride, seats facing north. The bridegroom's right hand is placed on a pitcher filled with water from the Ganges, decorated with mango leaves and with dolls drawn over it. Then the right hand of the bride is placed on the bridegroom's right hand.

Then five fruits and kushpatra, are tied to the hands with a red piece of cloth and garland. The bride is given away by mentioning the names of Somprodankorta and deities, making sounds with tongue and shells.



Worship Ceremony and Tying with Seven Rounds

After the Somprodan ceremony a square worship stage is made. By reciting mantras from the vedh, all pride, anger, jealousy, hatred etc. have to be dumped in fire symbolized by a mango leaf soaked with ghee. Then the fire has to be circled seven times. By this the couple enters a new life tied to each other by seven rounds (Saatpakey badha). By this ceremony the bride and bridegroom is tied to each other for the rest of their time. In some places the marriage stage surrounded by banana trees, is circled by the couple. The bridegroom holds the right pinkie of the bride with his left pinkie like a hook and circles seven times. Apart from this the corners of both of their cloths is also tied together.

Individual Work: Describe the rationality of Suvodristi and Worship Ceremony in marriage.

Marital Sign on Forehead

After Somprodan and Worship ceremony, the bridegroom applies vermilion on the forehead of the bridegroom. This is the most important event of a Hindu woman's life. A gold ring, mirror, or banana cone is used to do so. From this moment on the bride may wear vermilion on her forehead as long as her husband is alive. However in our country this is performed on the day of gaye holud or Bashi marriage.

Shohagjol:

It is a womanish custom after wedding. New married couple are taken to a room they are dressed with diadem and are sit on a thin mat. Bride sits on the left side of groom/husband. A selected amount of water is given on a earthen lid.

The water is not a normal water. The day before wedding women whose husband are leaving brings water traveling seven ponds and preserves it carefully. A small piece of cork is taken from both of their diadem and dropped on the water gives eddy to the water where the corks were floating. When the two corks come together after traveling everybody sounds will and makes great noise in enjoyment. The internal meaning is the contact of the corks means however disaster comes in husband and wife life their bonding is unbreakable. Then the pure water from earthen lid is sprayed on everybody's head and chest and love is made.

Basi bica

The basi bica occurs the next day of wedding. It is mainly a custom. This program varies from place to place. On the day of basi bica altar and fake pond is made on the yard of house. Hide and seek is played there and color and turmeric is plastered on the body. A banana tree is planted and it is whirled the boon and triode are lashed with water that's gathered from five ponds. Then everybody eats together.

Angti Khela

On the day of basi bica altar and fake pond is made on the yard of house water or milk is poured in it and hide and seek is played with a golden ring. It is mainly a womanish culture. Husband hides it and bride finds it again bride and husband finds it.

Boubhat and Bhatkapoor

Generally the bou bhat is occurred on the 3rd day of wedding the presence of relatives and people of area the occasion because resounding. In the occasion of boubhat new bride serves rice to the member of his father in law's house. It is how the new bride owns everyone in an unknown environment before this the husband takes a plate filled with rice and vegetable a shari and decorates it a kula or something else and give it to new bride in front of everyone and says from today I take the responsibility of your maintenance. After this a new chapter starts in the life of groom and bride, taking the responsibility and maintaining the family of both,

Astamangala:

Place to place it is also called 'Diragomon' 'Astadurga' etc.

Single work: Giving vermillion on the forehead is the most important incident of a Hindu woman describe it.

Lesson -8 Dowry customs is sin:

If the bridegrooms parts are given prompt money or property for the marriage of the bride it is dowry. The customer of dowry is a social diseases. It is harming us from the ancient period Giving and receiving of dowry is equall crime. The root of this is illiteracy, carelessness, father centered and controlled social system.

Whatever the old idea maybe there is no dowry in present social system. We shall come forward to save the society from these criminal activities. Change in means outlook, social obstruction make woman literate and make them aware of their rightful honors is need to remove this bad custom. With mental broadness and life like teaching can remove this customer easily. Overall strict law should be enforced against dowry.

Lesson 9 and 10 : Antasticia:

The world 'Antasti' comes from 'Anta' and 'Isti' Anta means last and Isti means oblation of fire. So the word Antasti means the last oblation of fire or the sacrifice of ody to the fire.

Death means the outgoing of soul. When the soul gets out from body it become a lifeless immovable matter and starts putrefaction So in the scripture the funeral obsequies of death body is given this reverence is known as Anastasia.

After death the body is covered with cloth and decorated with garland and scandle and taken to the samsan. There the head of the dead body is placed towards south and he is lied on the reed. Then the person who has the right of burning baths and make the dead body to booth plastering oil and turmeric.

After that the dead body is worn new eolith, garland and decorated with sandal. Then two eyes two hear. The hole of two rose and mouth this seven holes are are covered with gold or copper. Then the offering of a funeral cake is given.

After this the elate is made with mango wood or sandalwood. If it cannot be made with sandle wood at least a piece of of sandal should be given. Then the body is placed on chita (pyre).

The spell of Antasticia: The fire is applied to the mouth. In general rule the elder son does it. In the absence of him who will do there is a list about it in the sritisashtra. Before giving fire to the dead body it is circeeabuated for three or seven times and the following spell is careened.

***"Om Kartik tu deskritang Karmajanta
Mritu Kalbosong proppo noron panchatwamgatam
Dharmadharma samayktan lovomoho samabritam
Dahewang sarbagatrari difyany lokan sa gachatu"***

It means by knowing or not Krowing he has committed sin. Now he has gained the five matters of certain because of death. He is filled with sin-unsin, greed and moha. Burn his total body. He may go to the heaven.

After burning the dead body the person had to resolve round the chit for sever times carrying a stitch of mango tree wood about twelve fingers long. Then every time, he has to offer a stitch in the chita. After that he has to hit to burring woods of chita with axe sever times. Then the crematoria friends should put out the fire of the chita with three or sever polls of water and clear the place.

After giving water the pot has to be filed with water and kept an the ground where chita was a along with a piece of bamboo, and eight 'Kosi's. Then must turn back and break the pat with either a piece of sock or axe. He them has to turn left go to take faith tiling elders in front. He can not see the place of burning.

The importance of funeral:

When soul departs from a body it becomes a non-living particle and naturally it's begins to ratter. When it lies deem on earth it pollutes the environment. So in scriptures, these dead bodies have been hold to cremate, so funeral of dead follies is a religious regulation. It is not only has has a religious value, but also it has a social value. When any body dies the neighbors, with and his come to see the dead man's family ancestors observe 'oshocho' to show him honors. Doing these people strengthen social bonds. Moreover, funeral verses purify of our soul. An for attitude of forgiveness arises in everyone's mind. A social develops in a person.

Lesson:- 11 'Osoucho':

'soucho' means purity. 'Osoucho' means lock of purity. When parents or ancestors died vie observe 'osoucho' because the death of our beloved ones makes us sorrowful. Our mind becomes unable to perform religious duties. Then wee observe 'Osoucho'.

After the death of parents, during 'osoucho' children take various kind of free its which can be called 'hobissnno' During this time people have it follow hard restrictions to he eligible to observe 'sraddha'.

During 'Osoucho' a fossil plant has to be planted in the yard where water and mild has to he offered in the name of the died man.

After the death of parents in the fourth and timothy day caled has to be offered. This callow offering is called period pinto. A total of ten prod pints have to he offered after osoucho curling all the hair of head now dress has to he warn. On the second day after 'Osoucho' Sridhar is observed. Observing method of 'Osoucho' differs from caste to caste. The people of lower caste have to observe it for more days than higher caste people. But now a day's people of every caste observe ten days of osorcho and observe Sridhar in 11th, 13th day.

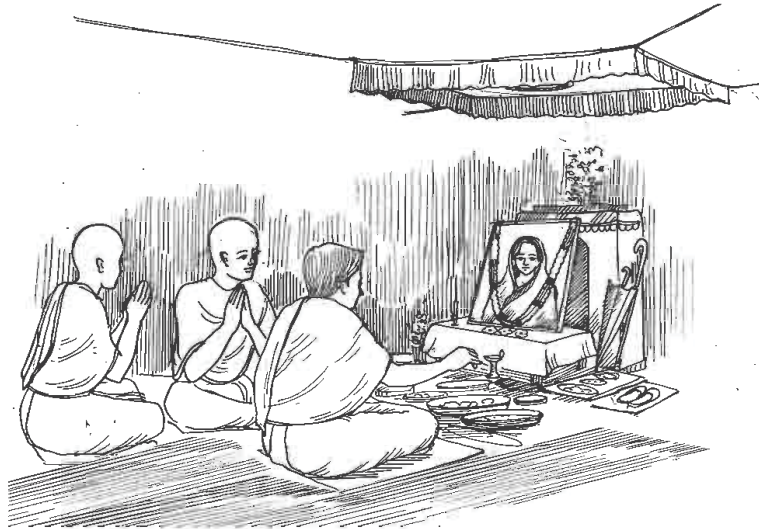
'Osoucho' differs from birth to death. It we observe osorcho due to the birth of a child it is called 'Jananasucho' and if we do that for death it is called 'Moronasoucho'

Impotence of observing 'Osoucho':

'Osoucho' observing is not only a religious regulation; it also has a lot of value socially. During parents lifetime, wherever we come back home after all days hard work, their touch makes us a lot happy. Thirst sudden bosons makes children unstable. Even the death of our kith and kin saddens us. So we have to prepare ourselves for wishing the peach of their soul. But with unstable mind we can't concentrate on God. For this we require peace full mind. So, We meditate. And to prepare ourselves observing 'Osoucho' is a must. This makes our mind steady and brings peace. Besides, the family of the dead man, his ancestors honor him by observing 'osoucho'.

Lesson:- 12 Addysradhya:

Sraddha means to offer something with honors. So, Where there is no connection with honors, there 'sraddha' can not be observed, even if they spend a lot of money. The first 'sraddha' after the death of a person is called *adya sraddha*.



It is observed the day after *osoucho* ends. As far as known. The son of 'Sattatreya' muni 'Mini' started this 'sraddha'. There is regulation of sin, eight or sixteen etc. offering this 'Sadyasraddha'. People offer according to their ability. In *addyasraddha* 'Geeta' and in 'Brisotsarga' Geeta and *virat perba* of *rahavarat* is recited. In some regions "Kothopanishada" is also recited.

The full name of *Addyasradha* is 'addya akodista sraddha'. This *sraddha* is observed in the name of one man so it is called 'akodista sraddha'. I.e. offering in the name of one mind with honors.

In the beginning of the 'Addo Ekoddishtho Shradho' light is to be Burned. Then we have to worship the 'Bastupeereesh joggers, and Bhushami'. Then the 'Shradho' of the late person is to be done. At that time Son, umbrella, Shoes, clothes, 'onno', water, tambul, wrath, bed etc is to be dedicated with sacred speech for the late person. Then 'Pindodan' is done and thus 'Addo Ekoddishtho Shradho' is finished. Even women perform 'Osouchs' and 'Choturthi' ceremony.

Lesson:- 13 Importance of Addoshradho in familial and social life:

Addoshardho is not only important in religious sector, but also it has enough significance in the familial and social sector as well. When someone passes away from the world, his neighbors and other relatives not only comes to see the dead body, but also show respect for his soul and become one with his family and other kith and kin. In this process, social and familial bonds become much more stronger. Everyone feels equal pain. Alongside relatives can meet each other. In this process, love and respect for each other are enhanced. Social seeds are being germinated inside the future generation.

Person work: What are the things to be rendered during Addoshradho

Lesson:- 14 Importance of same rules:

No discrimination line has been drawn between the several castes of Hindu religious society when they attend religious festivals. Again, importance has been seen in terms of maintaining same rules between several castes. As it is said in "Srimodvogobotgite" that caste division is done not on the basic of birth, rather it is done on the basic of work. That means, one's caste is defined according to his profession. In 'Gita' Lord Frishna has said that "CHATURBARNANG MOYA SRISHTONG GUNKORMO-BIVA GOSH". That means I have created four castes on the basic of talent and work.

Its not all that one will be called 'Bramhan' it only he is a 'Bramhan' child. The child of a sudra can also be called 'Bramhan' if he is inspired by the quality of tatal peerity. Again if a Bramhan child is inspired by vanity he will known as a 'Sudra' child. So it can he said that, also or caste division is not done on the basic of birth, rather it is done on the basis of work. Difference in the duration and difference in the process of maintaining 'Osoucho' are not logical.

And that's why people from very castes maintain 'Osoecho' for ten days and on the eleventh day they do the 'Shradha' of the late person. But it is done of one's own accord. Some rules are logical and same rules are important for several castes for the unity and amity of Hindu society.

Exercise

1. Which form of marriage is done with man and woman exchanges worth with oath?

- a) Prajopotto
- c) Asur

- b) Gandhorbo
- d) Bramhe.

2. What do you mean by 'Somaborton'?

- a) Going to teacher's home for learning
- b) Goring valuable gift to the teacher while learning
- c) The farewell occasion after the learning course
- d) Coming one's home from teacher's home after learning

Read the passage below answer the question no-3

Gopal is his grandmother's only grandchild. Is highly grieved when he sees his grandfather dies in front of his eyes. He also notices that the dead body is embellished with wraths of flowers and 'Chandan' and it is carried to the 'Shoshan' by his father and other neigh sours. According to the scripture Gopal and his parents has maintained 'Osouecho' for 12 days.

3. What's the reason of carrying Gopal's grandfather to the 'Shoshan' (cremation ground)?

- a) Maintaining Hobishano
- b) for yoggo
- c) for shraddho
- d) for funeral ceremony

4. The thing that they will achiest by maintaining Osoucho is-

- i) Illegibility for shraddho
- ii) Preparing them for the betterment of soul.
- iii) Maintain the rules of scripture which one is right?

Which one is right?

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

Creative Question

After completing Gradualion, Mita's parents have fixed the date of her marriage. Dressing Mita with clothes and Imitations her father has handed her over to the bridegroom. On that occasion, the priest recited the scored speech and completed the marriage ceremony by oblation.

- a) What is 'Songskar'?
- b) Why 'Onnoprashon' is done?
- c) Describe the method of Mita's marriage according to your text book?
- d) Describe the logic of oblation ceremony in Mita's marriage?

Short questions:

- a) Describe the positive sides of religious 'Sngskar'
- b) Why funeral ceremony (Ontesticria) is done?
- c) Identify the advantages of maintaining Ocouchcho?

Broad question:

- a) 'Dowry custom is Irreligion' –describe this with example?
- b) Why marriage ceremony is an auspicious ceremony? Describe this with example?

CHAPTER: FIVE

DEITIES & PUJA

We have become acquainted with different deities and their worshipping the necessities to worship and more in in other classes. In this chapter we will discuss about worshipping the priest and his competence. Devi Durga Kaali Shakti Kartika and their worshipping. Devi Durga she is considered as Divine



Mother because she spreads the message of happiness and pleasure among us through the termination of distress sorrows and sufferings. Devi Kali installs herself with her divine prowess and as protector among us when we fall in a worldly godden she is known as Thakurani to all of the villages. Everybody worships her with great veneration as she is the goddess of peacefulness to all. Kartika is the son of Lord Shiva and He is the commander in chief of Hinduism worships him as protecton. In this chapter we will discuss about the introduction of deities mentors and the importance of all worshipping in our social life. In the end of the chapter we can

- We can analyse the idea of worshipping and priest and his competence
- We describe the idea of deities
- Describe the introduction and appearance of Durga
- can depict the etymological meaning of the name Durga
- Describe the Method of Durga Puja (ceremonial waking and shedding)
- Describe pranam mantra, its meaning and its lesson
- Analyze the virgin worshipping and Bijoy Dami and their importance and influence.
- Describe the importance of Durga Puja in socio-economic and family life.
- Be inspired to worship Durga in our ways of life.
- Describe the meditation of Kali puja, the meaning of pranam mantra and its lesson.

- Explain the influence of Kali puja in our socio-economic and family life and can practice the learning of kaali puja in our ways of life.
- Explain the introduction and method of worshipping of Shitala Devi
- Explain the meaning of pronum mantra and its lesson.
- Explain the importance of Shitorla Puja.
- Apprehend the influence of shitala puja and be inspired in practicing Shitala Puja.
- Explain the introduction of Kartika.
- Explain the meaning of meditation and pronam mantra and its learning.
- Explain the importance and influence of Kartik Puja and be inspired in preaching his magnanimity and lesson.

Lesson -1: Worshipping and priest the word 'worshipping' expresses its meaning as to revere or great admiration to somebody which is done with adoration and paying great homage through flowery treatment. In Hinduism the word 'worshipping' possesses a special meaning. Maintaining all rules and regulation and with great veneration and flower wood, grass, basil, plants, Billow part incense and lamp the worshipping programmer is done to satisfy the symbol and appearance of God.



The main purpose of worshipping is to bow down in front of the great powerful God and deities to get accompanied with deities symbol the quality and power of creator. For this reason, the programme which is arranged to satisfy the deities is called worshipping.

Lesson 01: The Priest

The word 'Priest' is formed of the combination of 'Puros' and 'Heet' 'Puros' means 'in front of' and 'Heet' means 'welfare'. The worshipping programmed who plays a great role is called priest. In general, the person who performs all the worshipping activities is called priest and stays in the summit of all. In details it can be different as the person who plays a great role staying in the summit position to all is called priest. To worship is his proceeding. That the person is called an institute of a sacrifice when the worshipping under the determination of the name of the person is done. The institute of a sac rice himself can institution. But usually the institution of sacrifice calls worshipping programmer. Generally

the people of Brammin community by birth associated in priestly activities. But the priest and Brahmin is not the same word. The person or the people who possess clear knowledge and idea about Brahama Veda are called Brahmin.

A Priest must have the knowledge of language and Shastura. Those who studied, taught and pondered science and measurements, they were Brahmins. So it was the job of the Brahmins to be the priest. But now, the knowledge of Sanskrit and Shashtra is seen in all casts. That is why anyone of any cast with that knowledge is eligible to be the priest. A priest must have the following qualities.

The Qualities of a Priest:

A Priest is a respected man. He performs personal and social ceremonies. For that reason, he needs the following qualities.

1. To be capable to perform the acts of a priest for any person of any cast following Hinduism.
2. Must be acquainted to read and write Sanskrit.
3. To have theoretical and practical knowledge on daily duties and puja-purba.
4. To have theoretical and practical knowledge on Hinduism.
5. To be experienced in Dharma-Shashtra and the rules and regulations at Shashtra.
6. To have sympathy for the progressing general Hindu people from the social point of view.
7. To have the ability to utter mantra correctly.
8. To have knowledge and experience on various puja and religious ceremonies and its rules and regulations.
9. To be neat and clean.
10. To be patient, honest, truthful and true to one's word in personality.
11. To have perfect personality with modesty and decency.

Lesson-2 Idea of gods-goddesses

Ishwar is the holder of unlimited qualities and power when He expresses one of these qualities in a definite and special form, then He is called god or goddess. Gods and goddesses are the different qualities or powers of Ishwar. In a mantra in Rigveda, it has been said.

Ekong Sod Bripa Bohudha Bodonti

Meaning: The scholars have called the great and eternal Brahman in many names.

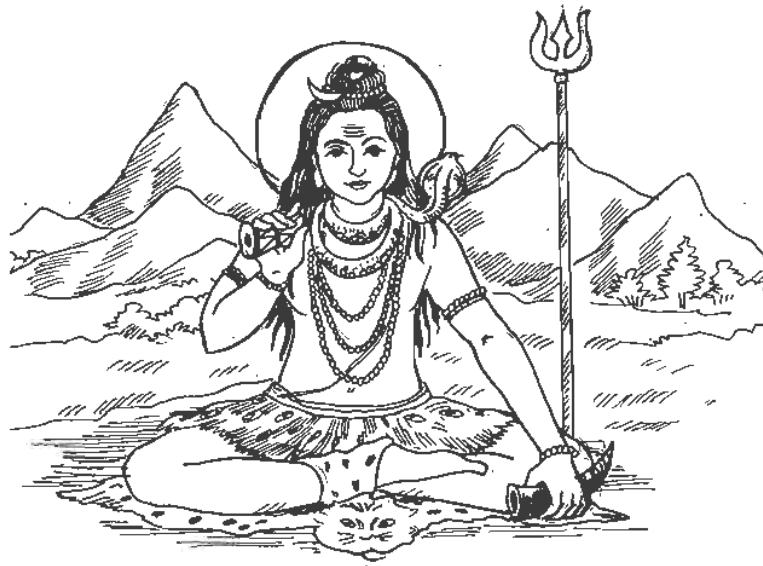
Puja is done for the different qualities and power of Ishwar. They are made happy by puja. In order to earn God's blessings and to live a happy and healthy life, man performs puja. When God's are praised, Ishwar is satisfied and He grants us grace.

Divisions of Deity

Veda is the earliest scripture in Hinduism. The purana has been written on the basis of the veda. In the veda and the purana, the forms, powers, influence, social importance and the rules of the puja-ceremonies of different Gods and Goddesses have been discussed. On the scriptures, the Gods and Goddesses are of these types.

1. Vedic Devata
2. Puranic Devata
3. Deities of Earth.

A. Vedic Debatas: The God's and Goddesses that have been mentioned in the veda are the Vedic Debatas, for example, Agni, Indra, Mitra, Rudra, Barun, Baya, Shom and others. The Goddess in the Vedic age are Sharoshati, Usha, Aditi, Ratri and a few others. The Vedic Gods and Goddesses had no forms or statues. But the Vedic Mantras described the beauty, quality and power of each God and Goddess. The puja of the Vedic age was Yaju. In the Vedic upasana, prathima puja, was not present, fire, or Agni was the medium by which mantras were used to pray to other Debatas. Agni is called the priest of the Gods and the God of the priests.



The gifts and sacrifices like Ghoe, payersh and Cakes were burnt in Fire; Sacrificing. Them to the Gods through Agni. The Vedic sages believed the deeds of BishwaBrahma to be a giant work of joyya. That is why the Yaggya done by them became the symbol of universal Yaggya. At that time this was the principal medium of prayer. Through Jaggya, the Vedic sages achieved the blessings of Gods and Goddesses.

Pouranic Deities: The deities who are described in the porana are called pooranic deities.

Example: Brahama, vishanu, Shiva, Durga, Saraswati, etc.

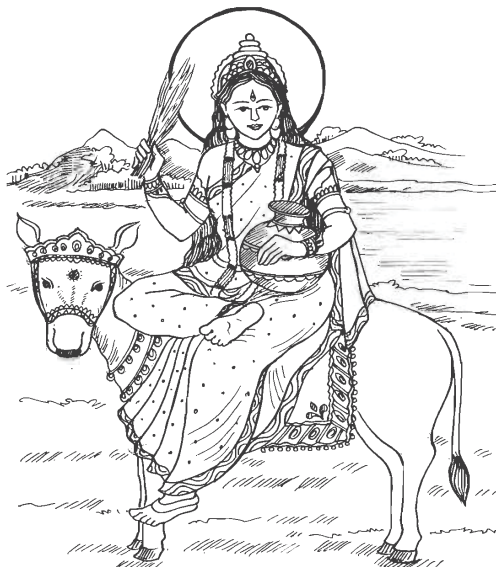
At the poranic age, many Vedic deities changed their forms and new deities changed their forms and new deities were found. Vishnu is nentioned in the porana as deity with conch-wheel Goda. But, in the beda, Vioshnu is a form of rhythmic natural power only.



Local Deities:- The deities who are not mentioned the vade and the purana but still the followers worship them are know as local deities. Example Manasha, Shitali, Dakshimin Roy, Later on, many local deities like Manasha were included in the purana.

Worshipping Gods and Goddesses

All gods and goddesses are not worshipped at the same time. Many gods and goddesses have fixed month, time and 'tithi' of worship. Vishnu, Shiva, Lakshmi puja is done everyday. On the others hand, Brama, Korthik, Saraswati etc. deities have fixed time of worship. On the basis of social participation, puja or worship is divided in two types Family puja and puja for everyone. In general, only family puja and everyone in the society participates is the puja for everyone. Puja for everyone turns into festivals.



Goddess Durga: Identity and Description

Durga is the goddess of power, she is the cumulative expression of all the power of the universe. She is also worshipped by the names Joy Durga, Jagaddhatri, Gandheshwari, Bana Durga Chand, Nacayani etc.

The Meaning of the Name Durga

Du-Gomt 'A' Durga A place where it is very hard to go is called Durga.

Description of Goddess Durga:

Goddess Durga has ten hands and hence she is called 'Doshobhuja' she has three eyes like Shiva and hence she is called Trinayana. Her left eye indicates the moon, right eye indicated the sun and the central eye located at the forehead indicates Knowledge or fire. She has ten weapons on her ten hands which refers to as a symbol of power and the powerful lion is her carrier. This lion also symbolizes power. The complexion of Goddess Durga is golden yellow like the Atashi flower. She removes all the evil things by her ten hands and brings about our happiness.

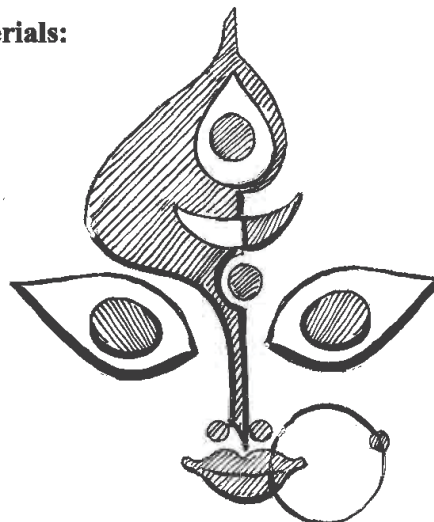


The weapons at the right hand side of goddess Durga are Trishul, Kharag, Chakra (Wheel), Babn largo and a weapon named shakti. The weapons at the left hand side are shankha (conch), Khetak (shield), Ghonta (well), Ankush and paash. She is a symbol of infinite strength and qualities. The word Durga is obtained by adding the suffix 'A' to Durgo and is used as the name of a goddess. Durga is maharaja and tough to attain. She can be attained only by meditation. Again, since she slaughtered a beast named 'Durgon', she is called Durga. Another meaning of the word Durga is Durga-tinashini which means the one who removes sorrow from the universe.

Once Mahishashur captured the kingdom of heaven from the king of gods, Indra. At that time, from the combined strength of the gods, Goddess Durga was created. Goddess Durga slaughtered Mahishashur. This is the reason why she is called mahishashur mardini. From the ancient period, the Hindus have worshipped her sincerely. That is why Durga puja is the biggest festival in the Hindu Society.

Lesson 4: Procedure of durga puja.**Time table of the festival and its raw materials:**

Durga puja has been accepted and has been celebrated in all over the sub-continent and other parts of the world as the biggest serial of Hinduism. There have been a term of celebrating Durga puja telic a year. In the fourth mint of Ashwin, Sharadio Durga puja takes place and is th fourth night of chair, Barista puja is arranged. In Bangladesh and was bangle of India, 'Sharodio Durga outset' is declared from the day of Mahalaya. In the month of Aswin, at the fourth night is the day of shoshthi, the idol of Godennes Durga is established and sharodio Durgatshon starts and lasts until the fifth day sashimi. In the day of Doshani, the dashani puja is done and with that Sharodio Durgastshon is declared over. In some places, at the fortnight of Aswing, sum the mentioned day Druga puja is celebrated. But from shoshthi, officially Durga puja start, and this rite is much better.



According to the lector day of rites and rituals, the time table of Durga puja is mentioned below.

1st days: Durga shashti-Bodhas i.e, Ceremonial weltering of Goddess Durga, incitation and , ceremonial invitation of Maa Durga.

2nd day: Mahashaptani puja-theim age of Durga man formed with leaves of nine plants and establishment, the secant time of the begging of puja, satanic oriented puja.

3rd day: Mahashtani puja, kumari juja, shandh puja, 4th day:abani orented puja, 5th day: Durhani puja, Biswarjan and Bijoya Dushami.

To attend and perform Durga puja properly many kinds of rites and rituals are to bhe maintained. Even there are different styles for different day. The procedure of Durga puja has been described in the Great Nandikishor purdna, Debi purana and 'kalika purana'.



Normally, the raw materials receded for Durga puja are mentioned below:

Element:

As sweetmeat, rice, pulse, sesame, another kind of dale are offered to goddess. Parehoyaba, any Small kind of offer, a large offer, three bolwls of madhuparlha are also offered. While offering the 'Vog' fruits, Graes, miell, sweets, etc. Aratis ingridients, oil, cleares, sugar care and rice oil are also offered. These things are recersarey.

Again materials such as , lite hot water, coconcet water, dea-watew, rain water, water fall water, lotus, sharboshodi and Mohaoshokh are riquired.

The rest of the equipments are, pot, towel, Flowers, 'Chand-mala, Adhivash tel, coconut with its sten, two sarees, Ganges-water, shidon with, there rings are required made of strawes. Turmeric, rice, lal-abir, asher of burnt cerenul straaes, are reedesl. Five kinds of leaues f trees are also reeded such as pakur, Banana tree, betel rule, mange, jaguar. Again, gold, diamond, pear, etc, are culled as the materials of the puja. Pots of some trees such as raised, apple, shamus, kul, Bukul, etc.

Amud-tot, a mirror, four arrows, Haritaki, garlends, etc.

A mud-pot, a mirror, four arrow, Haritaki, garlends,etc.

Sandal, water, hastidanten mrittilra, Barahadanta Sanda, water, hastidata mittiua, Barahadanta mrittila, gajdanta mrittika, Brishadshingha Mritiua, Rajadara mrittiua, etc. are the ingredients needed for the bath of desli Durga.

Lesson5. The procedure of Durga puja: Shashthi and shaptami puja.**Shashthi puja:**

After maharaja, The siscth lunar Kay is started with Durga puja. Specially, the below given thing are followed in the day.



a) Religious functions are done at morning. Within this, mainly, we put course into a habit of personify these five days peacefully and properly.

b) Bodhana: This puja /worship is done at the evening or at dawn. Bodhana means to awake. Through this puja the goddess is awakened from sleep. According to purana the Gods & Goddesses sleep for six months while the sun moves towards south. At the middle of this journey i.e. at autumn we celebrate Durga puja and at that time goddess Durga needs to be awakened which was done at first before Shree Ramchandra started war against Ravana.

Shaptami puja: After the shashthi tithi puja related to shaptami is started. Among these the establishment of "Nabapatrika" is one of the best. "Nabapatrika" means the gathering of trees and vines of nine kinds which indicate nine goddesses:

1. Banana tree : Goddess Brahmani.
2. Black Arum : Goddess Kali.
3. Turmeric tree : Goddess Durga.
4. Jayanti Creeper : Goddess Kartika.
5. Wood Apple tree : Lord Shiva
6. Granetum tree : *Rakdantika* god
7. White Arum : *Chamunda* Devi
8. Paddy : Goddess Lakshmi.
9. Ashok tree : Goddess Shokrahita.

At shaptami Tithi goddess Durga is worshiped, considered as Sharashwati.

Though there is a difference in the elements at shaptami tithi there is a necessity of arranging food, materials for worship, dedicating food and dresses.

Arranging all the materials and reciting the exact hymns/mantras shaptami puja is done.

In the meditation hymn of goddess Durga meditation is done. Soul is established in all the idols including goddess Durga and eye giving ceremony is done. After the completion of puja according to the exact Pranam mantra:

Pranam Mantra

OM sharbamangalamangalye shive sharbartha-shadhike.

Sharanye Trambhakre Govri Narayani Namahastute. (Sri Sri Chandi 11/10/11)

Meaning: oh goddess you are behind everyone's welfare, Shiva, Sharbarthashadhika Gouri, Narayani please accept my pranam.



Lesson from pranam Mantra:

Goddess Durga appears in different forms and determines our peace. That's why she is called sharbamangala. She is shiva i.e well wisher. She accepts all prayer and fulfill all of our drmands. There is nothing she can't do. She is our shelter. She is Gouri. We shall pray to her for power and fight against injvstice for the welfare of our society as well as ours. We get this lesson from Pranam Mantra.

Great Ashtami puja & Kumari Puja:

During the Durga festival, Ashtami Puja (8th day) is very important. In that day Goddess Durga defeated Mahishashura. The devotees perform this day following the rituala and pray for her blessing. During Ashtami as Mahalakshmi, wealth, stability, fortune &/After puja the Brahmins offer Pushpanjali to Goddess Durga.

During Ashtami Puja nine flag of nice colour is established in nice pots. Which is offered to nice power of Goddess. Puja is done after arranging the elements for puja and reciting specific mantras. In that day Goddess Durga is offered pushbpanjali in a festive way. After all pranam mantra of Goddess Durga is recited.

Kumari Puja:

Kumari puja is prevalent in Bangladesh, India and some other countries of the world. Kumari Pujais observed gorgeously in Nepal. Kumari Puja is arranged in different countries of the world including Bangladesh. Hangsha Narayan Vattacharya, in his look "Gods & Goddesses of Hindu religion" wrote that's according to Hindu scripture only those girls who are between 1 to 16 is selected for Kumari Puja.

Significance of Kumari Puja:

Kumari Puja is considered as the puja of Goddess Durga. Through this puja a virgin girl is symbolized as mother.

Pure spirit expresses herself through the virgin she is our mother. According to saints all virgins are the symbol of goddess. According to the Brihaddharmapurana being pleased with the gods' praises goddess Chandika incarnated as a beautiful young woman. This is also mentioned in the Devipurana. In the kumari puja the creation existence & extinction is conspired as power. In other words kumari puja shows respect to women.



Effects of kumari Puja:

1. Through kumari pujo we can feel the existence of Ma Durga which creates respect & sense of faith in us
2. We achieve Me Durgas blessing which helps us to overcome all sorts of fear danger etc.
3. Kumari puja creates direct relationship between the sages & deepen our belief.
4. Kumari puja shows respect towards women. So Kumari puja is important in family & social life .Puja procedure : Nabami & Dashami puja

Lesson 8 & 9: Nabami and Dhashami Puja:**Nabami puja**

In the north lunar day, the ninth puja of Devi Durga is performed. During the sandhi puja 108 lamps are lit up & 108 lilies are offered to the goddess. Then various other offerings are made to the goddess & *prosadams* are distributed among the devotees .In this day the goddess is prayed as Maha Lakshmi.

After arranging the materials for prayer, the puja is performed by recitation of mantras . In the end pranam mantra is recited.

**Dashami puja:**

In the tenth lunar day the ten th puja of Devi Durga is performed by following rituals . The statue of Devi Durga is immersed in water .This day is also know as Bijaya Dashami Devi Durga is like the woman of the house .She travels to kailash Bhabhan with her children for four days . As the statue is immersed in rivers ponds or other water bodies the ceremony come to an end. The farewell ceremony of the goddess we offer her herbs vermilion sauté betel leaf & we also wish her return next year . At this time cessation is done .Then wish the welfare of all the 'ulu' sound is made .After that the ceremony comes to an end by the game of holy.

The Ceremonial Rites & Rules of Conduct of Bijaya Dashami:

By immersing the statue of Devi Durga in water, the Bijaya Dashami Begins. For this many ceremonial rites & rules of conduct are performed. Below some important rules & regulations are shortly described.



1. Decorating the goddess with vermilion, sharing some sweets and wishing good bye.
2. Married women decorate each other with vermilion and wish each other a long life.
3. Expressing love by hugging each other and by sharing sweets.
4. Using various musical instruments in an organized way during immersing
5. Returning home, then kissing each other and wishing each other a long life by using various herbs.
6. Donating various things among relatives and the poor.

The farewell ceremony of goddess Durga is brought to an end by religious ritual wishing Her arrival in the next year. During this time Aroti is offered. We pray for the wellbeing of the people of the whole universe. We pray for the peace and prosperity of every nation. Sweet meats are distributed. Married women offer vermilion to each other.

Men embrace each other after returning home. The boy after bisorjana, Dusschra is arranged and observed in some region. Again in some regions people also arrange fairs. Then people devotees wish Sarodia suveccha and exchange sweets with each other till kali puja.

Significance of Bijoya Dashomi:

1. After defeating / killing Mahisasura Goddess Durga celebrated dasrmi in the month of ashwin during bright moon. So, this is the day of victory, the day of defeating injustice and establishing justice.
2. Goodess Durga represents the combined powers of all the Dervas/Gods. That's why Bijoya Doshomi is the symbol of unity.
3. Bijoya Doshomi takes away all inauspicious and every type of evil power's impact from our life and encourages us to establish brother hood with each other.

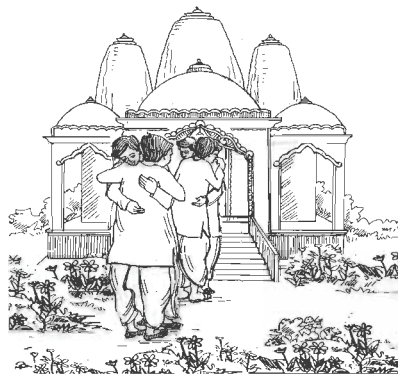
Effects of Bijoya Doshomi:

1. Through this puja Hindu devotees forget all kind of injustice , oppression , wrong deeds and bind together with the motherly affection love , attachment , compassion of Maa Durga.
2. We forget all grudge / malice and enmity and create amity among all class of people. We also get encouraged to make everyone our for and near ones
3. Familial solidarity increase / augments
4. Respect grows for mothers / Goddess power in our mind.
5. Forgetting all our happiness, pain, hardship we grow unity and amity/ among us with enthusiasm.
6. Social solidarity and compactness / family also increase.

Lesson:10- The effects of Durga puja in our socio-economic familial and moral / life:-

From the beginning of time/ from the past Durga puja is the most important and unique puja for all hindu devotees among all other puja, This festival is their life.

Sharodia Devi's /Goddess puja/ worship mean Devi Durga's puja/ prayer. She is the first course / Supreme Being of the world. She's also the form of Ishwar's / God's power. Durga puja play's an important role in developing our socio economic and moral life. As following:-



1. Creates / takes out amity and brotherhood among devotees:

During Durga puja it creates unbreakable bond of Communism, brotherhood, fondness, amity among all devotees. Communism, amity, fondness etc. play important role in building up our moral character.

2. Devotees get mental courage and power:- Goddess Durga appeared on earth. We get inspiration from her to achieve power, courage, knowledge and wealth and socioeconomic development.

3. Get encouraged to present injustice and wrong doing: She is the prevented of all oppression, tyranny; we get encouragement from her to stop injustice and tyranny. Goddess Durga establish truth, tranquility and peace. she destroys all detrimental/ mischievous/ bad persons. From this we learn to avoided injustice and wrong works.

4. Leads Worshippers in the path of truth ness: The Hindus worship goddess Durga as lord/ Bhagaban. The ideals of Durga puja keeps us away from all oppression, injustice and unrighteous path and creates self consciousness.

5. Realizing self-confliction: In every Tyranny injustice and wrong work Devils live and in all good works we find or feel the presence of God. In our mind both good and bad inclination lies. Through Goddess Durga and mahisasurs war we see/ feel good and evil inclination. Durga puja is in other word, a symbol of confliction between good and evil.

6. Nexus of communal amity: In Durga Puja every body from all religion take p[art spontaneously and exchange greeting which is the symbol of social communal amity and unity. Through Durga puja bond of communal amity builds up.

Lesson: 11 Goddess Kalika: Description of Devi Kali:

Goddess Kali is also the Goddess of power like Devi Durga. She is dangerous to the Devils. In this world all which is injustice, evil, inauspicious, sinister, tyranny Devi Kali removes and destroys them. Devi Kali is Lord Shiva's Sahadarmini (wife) and special power. She expresses Herself as the goddess of death and time. That's why she is known as Shashan Kali. Apart from this Devi Kalika has also many other names as well. For example, Vadra Kali, Dakshina Kali, Shayma Kali, Maha Kali etc. Devi Kali has four arms. According to description her red intoxicating eyes and dishereled hair is as if the form of firm anger. Her tongue is lolling. In this form she holds sword in her hand. Her carrier is jackal and under her right leg lies Lord Shiva. Devi Kali is bold in destroying injustice. But She needed to be stopped one time. That's why Lord Shiva laid like a corpse in Her path. Goddess Kalika's feet touched Lord Shiva's body. She stopped and whern She eventually stepped upon Shiva She realized and bit Her tongue. She is strongly associated with Shiva they are together as one and entity where there is Kali there is Shiva. This is the significance of the prescence of Shiva under Kalika's leg feet. Outside Bangladesh in India's Dakshinaswar and Kolkata there is also Devi Kalika's temple.

Through "Kali Puja" we can possess the idealness of Devi (goddess) Kali in morality of our mind.

Kali is the goddess of all. Kali Puja can be done at home or in temple. People of all classes of all community such as Hindu, Muslim, Buddhist and Christian participate in this puja and exchange greetings which is the symbol of unity in human society. Devi Durga advent energy in all of us to remove evils, superstitions and deceptions from the society which moves the social bond firm and strong.

Different classes of men make different necessary things for the puja. As a result, various work-places are created and the financial condition of a society is being developed.

Origination Devi Kali:

According to different Puranas, Devi Kali has appeared as the Power of Lord Shiva. In accordance with the Hindu mythology, Devi Kali has originated from the forehead of Durga and is known as infinite powerful. In Markandao Puran, it is mentioned that She destroys the Devils in different forms and saves the Angels of heaven. Lord Indra along with other angels prays to Devi Ambika in order to get rid of the Monsters called Shumbho & Nishumbho. Devi Ambika got furious in anger. Then there were two forms-one is Ambika and another is Kalika or Kali. Devi Kali killed the spies of Shumbho and Nishumbho called Chando & Mundo. Since then Her name was Chamunda.

Lesson 12: Kali Puja and its Session:

Usually Kali Puja arranged in the night of *Amaboshya* (Dark fortnight). In Bangladesh and West Bengal, Kali Puja is organized generally after 19 days of Durga Puja. It is held at midnight in the month of *Kartik* and *Agrahyan*. In the evening light festival called Diwali is performed.

Kali puja can be performed every day. However, special Kali puja is performed in the *Mahgi Krishna Chaturdashi* (the first lunar day) and *Jaishtha Krishna Chaturdashi*. Besides, at the time various epidemics such as cholera, chicken pox, storm, floods, drought, Raksha Kali or Shyama Kali puja is arranged. Particularly, on Thursday and Saturday Kali Puja is arranged.



Materials for Kali Puja:

- Vermilion (Shidur), Priests (Purahit), Baran Dala, *Til* (sesame), *Haritaki*, *Ghat*, *Atap rice in mud pot*, one napkin, one *Khundahari*, one triangle wooden frame
- *Pancho Guri*: Turmeric powder, rice powder red colour powder, coconut pill, powder of *billo* leaved
- *Pancho Ratna* (five types of jewels): Gold, *Rupa* (silver), *Panna*, *Mukta*, and Iron

- *Pancho Gabo*: Milk, Ghee, Curd, Butter, Cowdug
- *Pancho Saysha* (five types of cereals): Paddy, Sesame, *Mashkalai*, *Mug Dal*, Sand
- *Pancho Pallab* (five types of leaves): Mango, *Ashwatha*, *Batt*, *Bakul*, *Billo*
- Green coconut with leaf root

Besides, different types of fruits and flowers are used to decorate the *Naibedya* (Prosadam), Conch, Chandan, *Tulshi leaves*, *Durba* (green leaves) etc. are the materials used for Kali Puja.

Procedure of Kali Puja:

Kali Puja is performed in the house or in the temple by making statue, like Durga puja. Kali Puja begins with the establishment of life (Pran Protistha) of Devi. Sixteen types of ingredients are used for the Puja and eight Powers are worshipped. *Tantrik Homa* is performed. Devi Kali is offered Pronam after meditating and offering *Puja*, *Arati* and *Bhoga* (offering).

Lesson: 13: Pronam Mantra of Kali Puja and its simple meaning and teaching:

Meditation of Kali Puja:

*Om Shabarurang mahabhimang ghora-dangstrabarprodam
Hashyajuktang trinetrancha kapalkartikakaram
Muktakeshing loljihuang pibanting rudhirong muha
Chaturbahu samajuktang barabhayakarang smareng.*

Simple Meaning: Devi Kali is on the dead body, She is ferocious, She has three eyes, Her teeth are dangerous, Her tongue is extended. Her hair is unbound, She has human skull and *Katari* (sharp weapon) in Her hand. In Her another two hands, She has boon and sign of fearless. Again Devi has a smiling face. Her appearance is described both as soft and hard.

Pronam Mantra of Kali Puja:

*Om sharbomongalmangollya shive sharbathashadhike
Sharanya tromboke Gouri Narayani namohostute.*

Simple Meaning: Oh Devi, you are the source of all wellbeing, you are the Lord, you are always remember able, Gouri, Trayamboka, Narayani-please accept my *Namosker*

Teaching:

1. Devi Kali establishes justice eradicating the injustice. We learn the teaching of wellbeing from her. We also learn the lesson of being strict to injustice and soft to justice.
2. Devi Kali is dangerous and furious to the evil doers but She is an affectionate mother to the devotees.

Lesson 14: The influence of Kali Puja in our Socio-Economic, Family and Moral life:

Devi Kali is the source of power and strength. She is both strict and affectionate. She destroys all the evils of the world and spreads wellbeing among all. The followers of Hinduism worship Devi Kali with deep respect and profound veneration. This Puja has the following positive impacts:

1. **Saving from the inauspicious power:** Mother Kali is adorned with human skulls. She establishes peace in the world by annihilating all the inauspicious power. This is why, every year devotees arrange Kali Puja with great esteem so that peace is not disturbed in the world.
2. **Sense of Morality in Life:** We can sustain the sense of morality in our life through Kali Puja. Besides, through “Kali Puja” we can possess the idealness of Devi (goddess) Kali in morality of our mind.
3. **Universality of Kali Puja:** Kali is the goddess of all. Kali Puja can be done at home or in temple. People of all classes of all community such as Hindu, Muslim, Buddhist and Christian participate in this puja and exchange greetings which is the symbol of unity inhuman society. Devi Durga advents energy in all of us to remove evils, superstitions and deceptions from the society which moves the social bond firm and strong.
4. **Economic Impacts:** Different classes of men make different necessary things for the puja. As a result, various work-places are created and the financial condition of a society is being developed.

Kartik

Lesson 15: Introduction of lord Kartik and the system of meditation and the incantation / spell of prostration of Kartik:

Kartik is a mythological God. He is the son of lord ‘Shiva’ and devi “Durga” He was drunk breast milk by six goddess “Krittika” as wet nurse. As a result he was named “Krittika” He is called “Kartik” in short “Ganesh” is his brother. Lord Kartik is the proprietor of a very beautiful and well formed body and immense energy. It is found in mythology that, the gods of heaven from the propriety of “Tarakaasur” the gods of heaven admitted him as their leader. His colour is just like the luminous gold. For this, he is also called “Saranam”



Kartik has six “Anna’s”. Means face. But we generally see his one faces form. He is also prayed in this form. We can see arrow, bow and harpoon in this hand as his war weapon. His conveyance is peacocks, the beautiful birds. Kartik fought with different “Asur”s in different times. He was born to kill “Tarakasur”. He also defeated the “Bali’s” son “Banasur”. “Skandho Puran” was written for Kartik.

Kartik Puja:

Kartik Puja is arranged at the end of bangla month “Kartik” Kartik Puja is done by the priest. Couples pray for children in Kartik Puja. It is heard that, Deboki got lord Srikrishna as his son by praying Kartiki.

Meditation of Kartik Puja:

*On Kartieyang Mohabhagong Moyiro porisongs thitm Topto
Kanchonbornavong Shaktihastang Borprosm”
Diviujong Sotruhontarong Abnalonkarvusitm”
Prasannabodonogn Debong Kumarong Putrodaykom”*

Simple meaning:

Lord Kartik who is sitting on the pea-cock. His colour is as bright as gold. He has a weapon, energy in his two hands He is adorned with many ornament. He destroys the enemy. He has a smiling face. Lord Kartik blesses us with offspring.

Incantation/ spell of prostration:

*On Kartikeyang Mohavag Doittyo dorponishudor Pronotoang Mohabaho
Namaste Shiktihaso Borprodo. Sanmtur Mohavag Torokantokor Provo?
Mohataposwi Bhagoban Piturmatuh Priyo shadok
Debanong Jogyorokkharthong Jatostowong Girishikhore
ShoilatmoJayang Vobote Tuvyong Nityong Nomo Namah.*

Simple meaning: -

Destroer of deman, Lord Kartik, we offer pronam to you. We respect you. We have energy in his hand. Grant our wishes six Krittikas are your wet nurses. To protect the Yaggya of the Lords, you were born in the high hill Hoy Lord, we offer pronam to you.

Importance and influence of Kartik Puja:

1. It is said that the face is just like Kartik. The body of Kartik is very nice, Firm and strong. For this reason, Couples pray for nice and strong children.
2. Kartik is the leader of the Gods. Her power is immense So he is also Prayer as the rescuer.

Influence:

1. Kartik is gentle and polite. But he is the fighter to remove all injustice from the society. He also set up peace in heaven by defending it from Tarakasur. We can established ourself as polite by following Lord Kartik and perform in building up an ideal society.
2. We all should be polite and gentle and be careful against all unjust ice.

Lecture 16: Deve Shitola

The introduction of shitola Devi.

Shitola is demotic Devi. Shitola was accepted in mythology and then transferred to a legendary devi. Generally Devi abate the irritation of pox and cold us. Thus she is known to Shitola. For getting relive from pox and skin disease it is worshipped to shitola.

Devi shitola is known to us as Thakurani Jagaroni, Korunamoye, Dayamoye etc. Shitola is maiden. In her head there is a crown of kulakriti and she sits on an ass. Her carrier is ass. In Skandhapuran, Devi is described as white colour and two handed. In her hand there are water pot and broomstick. By broomstick she spreads cold water and removes disease.



Worship of Shitola:

Generally in shukla soptomi of Shrabon month is worshippe to Devi Shitola. Intemple or the defiation place of Shitola puja it is worshipped to Shitola by clergyman. The system of worksipping of Shitola is like to worship but it is necessary to cold fruit in worship time. Pepe, Coconut, Water-melon and other sweet equipment are submitted for Devi. In the worship all classes of devoti are participated.

Pronam montra of puja:

Omm Momani Shitolong Deving Rasvoshtang Regombirom Marggani Kolsopetang Supralongh ritomustakam.

Meaning: We offer pronam to Shtola Devi Who is Kolos honta and with the medium of ass and sommargoni.

The importance of Shitola puja:

1. Shitola Devi get relieve of us from pox and cold us. For this reason he is known to all.
2. Devi Shitola is known to all by maintaining of health rule and cleanses.

3. There are purnakumbha and sommargoni in two hands of Shitola Revi. It is told that by sommargoni She spread neutered cold wafer and remove all kinds of disease, heat, woe and create coldness. We also serve who are affected by pox and I also make cold them. By worshipping of Shitola we are inspired to this kind of welfare work. She bears sometimes the leaves of mine in yard. Nim is a diseases prevent or plant. We can grow Nim plant in yards of home for preventing disease.

Exercise

Multiple Choice Questions:

1. Which Deva is known by Shoranon?

- | | |
|------------|-----------|
| (A) Gonesh | (B) Arjun |
| (c) Kartik | (d) Shiva |

2. Which tithy the worship of Shitola is happened?

- | | |
|--------------|-------------|
| (A) Panchami | (b) Shasthy |
| (c) Soptomi | (d) Ustomy |

3. For Durgasnan which soilof connected place is necessary?

- I. Three connected road.
- II. Two connected road
- III. Four connected road.

Which is the right?

- | | |
|---------|--------------|
| (a) I | (b) II |
| (c) III | (d) I,II,III |

Read the text and answer to the questions of 4 and 5 :

Shukla buys a wood apple tree from plant-fair and plant it in the yard of home. She regularly takes proper care and the tree is grown.

4. The tree which Shukla bought is concerned with which god?

- | | |
|-----------------|--------------|
| (a) Kartik | (b) Shiva |
| (c) Biswa-Karma | (d) Ganesha. |

5. Through the taking care of plant it is expressed that -

- i. love to God
- ii. love to plant
- iii. to develop beauty

Which one of the following is correct?

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

Creative Question:

The villagers of Palashpur became terrified because of breaking out the pox and cholera in the village. This is why, they were gathered to worship a special deity. They finished the puja taking a grand preparation and through the puspanjali and pronam mantra.

- a. What do mean by deity?
- b. Explain the concept of formal deity.
- c. Which deity was adorned by the villagers in he stem? Explain the system of that worship.
- d. Analyze the influence of that worship in social, domestic and moral life.

Short Question:

- a. Explain the pronam mantra of Devi Durga.
- b. Explain the concept of 'vedic deity'.
- c. What is Nabapatrika? Explain it with example.
- d. Explain the influence of Kumari puja in our domestic and social life.

Broad Question:

- 1. 'Deities are the owner of varieties qualities and powers' – explain it.
- 2. Explain the origin of the name of the Durga.
- 3. 'An enjoyable gathering is created through celebrating *puja* arranged publicly' – evaluate it.

Chapter Six

Yogasadhana

According to Hindu *dharma shastra* 'Yoga' means 'unite'. That means gathering of two or more human or *bastu* together or making them united. After subduing own passion through '*Sadhana*' connecting soul to supreme spirit for gaining *Somadhi* is called *yoga*. To practice *yoga* the way it needs to keep a body sound however there will not be any pain feelings are called *Yogasan*. Through *yoga* the process for adoring god is called *Yogasadhana*. The body and mind are both very important during adoring god. So therefore to keep a sound body and mind peaceful and *dharma sadhana* for practicing *yoga* importance are infinite. In this chapter we are going to discuss in details about *Yogasadhana*, *Austangayoga* and *Yogasana*.



At the end of this chapter we -

- will confer in details about *Yogasadhana* according to *dharma shastra*
- will describe about mental health and religious program through *Yogasadhana*.
- will summaries about the concept of *Austanga* yoga and importance.
- will explain the concept of *Brikhasan*.
- will practice *Brikhasan* and confer in details of influence.
- will discuss the concept of *Ordhakurmasan*.
- will practice *Ordhakurmasan* and discuss about the influence of it.
- will explain the concept of *Gordasan*.
- will practice *Garudasan* and confer in details of influence.
- will explain the concept of *Holasan*.

Lesson 1 : The concept and importance of *Yogasadhana*

The concept of *Yogasadhana*

Naturally the word '*Yoga*' means '*Milan*' i.e. 'unite'. The *milan* with one another or to unite or to make them united are known as *Yoga*. But the meaning of *yoga* is deeper according to the field of *sadhana*. The connection with the embodied soul to supreme soul is acknowledged as *Yogasadhana*.

Sometimes we forget to acknowledge that the root of everything is *Vagawan* [God], even everything is originated by Him and we are His creation. Each and every one of us knows that we are self sufficient and seclude existence. Though we are connected with domestic life, things and universe, we are not attached with the origin of existence. In this *Bastuyoga* we can spend our life in one way but originally it will not gratify one's desires, life becomes monotonous and worthless. Our mind is like: we are not happy with our life, because mind wants to step up to something superior than the present 'monotonous' life. If those kinds of sanity rise, we demand the connection with Him; we realize that He and I are the same. Originally I am not connected with domestic life not even with property and wealth, only the true connection I have is with Him- when there is no differences between His and my senses. The deep effort to create *Milan* with Him and me are named *Yogasadhana*.

Brahma are many, undifferentiated offer skilled, strong rupamaya Arup, nairbektika bektisarupa strong, strong chorachore abekta byakta. The attempts to get the connection with the *Brahma* are named *Yogasadhana*. His presence is eternal, senses are perpetual, and spirits are endless. He is universal and also all-surpassing-*Sachhidananda*. We want the connection with this *Brahma*. So therefore, through *Yoga* the process for adoring god and *Brahma* are called *Yogasadhana*.

Yogasadhana is the great way to be acquitted. Firstly to be acquitted you need a self realization. And for this self realization it is important to revive, to calm down and to compose mind. That's why we have to make our body and mind suitable for these. The body is clean, healthy and relaxed mind that the strategies we refuse to hear her are also named *Yoga*. Particularly it is named as *Hathayoga*. *Hathayoga* is the first step of supreme spirit to get the connection.

The importance of *Yogasadhana*:

To keep a sound healthy body and peaceful mind and for *dharmasadhana* the importance of yoga is infinite. Through *yoga* the digestive system becomes fully healthy, which makes the body healthy, light and cheerful. By practicing *yoga* we can cure heart diseases, asthma, allergy, asphyxia etc. Especially for the stout people, to keep a body healthy and mind beautiful *yoga* is great option. Through *yoga* our *indriya* and mind is chastised, *sadhaka* reaches, by alienating him from darkness, his own divine *atma* and *paramatma*, which is *jyotirmaya*, *anandomoya*, *shantimoya*, through the practice of rules of '*jam*', *astangayoga*. According to Vyasdev: 'One of the meanings of *yoga* is *samadhi*'. Through *yogasadhana* in

purakaal saints are used to keep their body and mind fit. Through *yogasan* they used to be free from diseases and also through mediation, *top-jop* and *pranayam* they can keep a sound body and mind and can free from worries. Dr. Sompurnando said; 'Yoga is the only spiritual *Kamdhenu*.' You will get whatever you wish.

Some of the *yogees* do practice *yogasadhana* only for to gain the *yoga* power, some of them do practice severe *tapashya* just to get rid of the inner *maya* and sacrificing thyself for the welfare of the people of the world.

Through self-absorption they gain *Mokhya*. The most-prudent Bhishmadeva said, regarding the self absorption through *yogasadhana* and the ideology of *yoga*, said: ' the *yogees*, like the archers who with a sound and absorbed mind hit their targets, achieve *moksha* through the performance of *sadhana* being free from impure desires and undivided attention. *Yogatattwabids* greatmen gain most-precious *brahmapada* through the unification of *jibatma* with *paramatma* after getting over the *mayataranga* of the domestic life.

The *yogee* who being free of all sort of *ohingsha* can unify the *jibatma* with *paramatma* will gain *mukti* through the performance of *yoga*.

Group work: Write down the influences of *yogasadhana*.

New word: Individual persona, gratification of ones desires, customary, the world, digestive system, *sudoul*, chastisement, luminous, self-absorbed, quite lost,

Lesson 2 & 3 : The importance and concept of *Austangya*

The concept of *Austangya*:

Every person wants to lead a happy life. *Yogasadhana* is the way where a person can lead his life peacefully, happily and blissfully with full of liberty and without fear. This way is known as *Mohorshi patanjali protipadito austangya yoga*. There are eight steps of *yoga* to find humans soul which is prescribed by *Mohorshi patanjali*. They are- *Yam*, *Niyam*, *Ason*, *Pranayam*, *Prottahar*, *Dharana*, *Dhyan*, *Samadhi*

All of these are known as *Austanga yoga*. Now we are going to discuss in details about *aunstanga yoga*:

1. Yama

The first step of *Austanga yoga* is *Yam*. *Yam* means mortification. It is taking out *indrio* and jealousy, unluckiness from mind towards self centralized. There are five kinds of *Yam* such as- *Ahimsha*, *Satya*, *Austeyo*, *Brahmacharjya*, *Aporigroho*.

a. Ahimsha

Ahimsha means not to hurt to anybody by any kind of activities. We should not think anything bad about anyone, should not say any inn word to anyone even should not feel any kind of jealous. That means we should be devoted to the earth.

b. Satya

Satya means 'the truth'. Whatever we see, we do and even we think there has to be legitimacy. If our mind rules truly, being honest and lead our life on the basis of the truth then we can get close to the God.

c. Austeyo

Austeyo means not to steal. If we steal somebody's property which are not owned or grabbing things from someone illegally are called *Steyo*. So therefore, *yogees* are always minimizes their demand. Because *yogees* only have one wish are, as much as they can get close to *ishhwar*.

d. Brahmacharya

The lexicographical meaning of *Brahma acharjya* is *bedadi shastranushilon* and solely life lead. If someone in life achieves the *Brahma acharjya*, they feel strength and courage in a body and mind, and also it's extending/spreading knowledge. Whenever *yogees* are practicing the *Brahma acharjya* in their life, their sense of knowledge is extending and it influences as a shining star, then they can easily approach towards *Ishhwar*.

e. Oporigroho

The word *Oporigroho* means not to accept. As not accepting the irrelevant things same way accepting the things in life according your limit. To live a simple life at least you are going to need wealth, clothing, and food etc things and at the same time by leading your life the most important aim will be the *Ishhwar aradhana*, are called *Oporigroho*.

2. Niyam

The second part of *Austanga yoga* is *Niyam*. The *Mohorshi Patanjali* has identified the five kinds of *Niyam*, such as – *Shoucho*, *Santoshh*, *Tapo*, *Shadhya*, *Ishhwar pronidhan*.

a. Soucho

The purity, innocence is called *Soucho*. One is internal and another is external. Everyday the *Sadhak* has to purify his body by using water, to purify his mind by practicing *Shattacharan*, through *tapo* and *bidhhya* they also has to get rid of impurities to achieve soul pureness and vast extension of knowledge.

b. Santoshh

The word *santoshh* means facing the satisfaction. It doesn't come at once; it has to rise slowly inside the mind. If somebody doesn't have *Santoshh* there wouldn't be any concentration. The *yogees* don't have any kind of lacking senses and that's why there is no existence of *Osantoshh* inside of their body and mind. They get feelings of heaven pleasure just because inside their mind *santoshh* is existed.

c. Tapo

Tapo is the way to achieve the strict path of *sadhana*. *Attashudhhi*, *attashason*, *attasangjam* is necessary for this *sadhana*. *Yoga tapo* means the peaceful try to get an ultimate unity with *Ishhwar*.

d. Sadhhya

The word *Sadhhya* means *bed-adhhyan*, *shastra adhhyan* or we can say *bhagabad grantha adhhyan* as well. But in this chapter *Sadhhya* means 'know thyself.' 'Sa' means 'Sayang' {self} and 'Adhhya' means 'Adhhyan' {practice}. So therefore, 'Sadhhya' means to do 'Adhhyan' that's mean knowing self.

e. Iswar-Pronidhan

Pronidhan means offering. To offer all the *karma* and wish to Iswar is known as Iswar – Pronidhan. Ohong or proud is destroyed once everything is offered to iswar. That who believes in iswar does not become hopeless in his life and becomes full of energy. Yogi offers all his karma to the iswar and hence, all his karmas bear godliness.

3. Asan

Asan means to sit steadily with happiness, i.e., *sthirsukhamasanam*. Different postures or a physical gesture, to keep a healthy body and sound mind, is known as Asan. The body gets stronger, healthier and light. Mental balance is achieved through the practice of Asan in one steady and happy posture. Harmony in body and mind is brought by Asan. Yogi wins his body through Ashana and makes it the perfect carrier of the soul. There are many kinds of Asan, e.g., *padmashan*, *gomukhasan*, *holashan* etc. Yogi concentrates his body and mind in the thought of Ishwar through the exercise of different kinds of Asan. Exercising Asan is very important in Yogasadhana. However, one needs to learn it from a guru or yogi.

4. Pranayam

It means 'Ayam' of Pran. Here Pran means the air we breathe and 'Ayam' means to spread. Hence, it means spreading the breathing. In other words, to control the flow of breathing as your wish is known as Pranayam. In Pranayam, the air we breathe is spread all over the body. This is because Yogi lives longer not in days, but through the counting of his breathings. The more number of times he breathes, the more he lives longer. Frequent breathing will lessen the days he will live. That's why, he breathes less and breathes deeply in a rhythm. Through such deep and rhythmic breathing, his breathing organs become stronger, nervous system remains calm and his desires remain under control. Pranayam is complete through three processes - Rechok, Purak and Kumvak. Taking breathe in is known as Purok, leaving the breath out is known as Rechak and to keep the breathe in is known as Kumvak. Pranayam can, alternatively, be termed as the science of breathing. However, one should not Prayanayam through Rechok, Purak and Kumvak without the proper supervision of a competent guru.

5. Prottyahar

It means to take in. In Yoga, to take all our senses inwards overlooking all the worldly interests is called Prottyahar. All of our sense organs are taken inwards through hard determination and control of habits. Once the sense organs are taken inwards, worldly-affinities are destroyed. In these situations, the soul can concentrate in its desired subject-matter.

6. Dharona

To concentrate or stabilize mind into something special is known as dharona. Dharona means assiduity. You cannot achieve anything without assiduity. If you want to grasp any subject you need to concentrate reducing your attention to other emotional feelings. To get ishwar you have to want him intently. To want intently, you have to practice one-theory. You have to focus on a part of your body, like – naval, top of your nose or middle of your eye-brows or you can try to think about any god or anything. By doing this, yogi earns the quality to achieve his desired objective. Dharona is the basis of dhyana.

7. Dhyana

Dhyana means continuous deep thinking. If the mind thinks about ishwar continuously then at the end it will achieve ishwaropom. In dhyana, every sense of a yogi, including his body, breathing, senses, mind, intellect, proud, dissolves in ishwar and he enters into an unexplainable conscious state. He feels nothing but the supreme pleasure and he can see the inner light as well.

8. Samadhi

It means to dedicate your soul completely to ishwar. If you can do that, you will be able to find jibatma in paramatma, and thus a sadhaka ends his search. Sadhak achieves Samadhi at the highest pick of dhyana. Then he gets into a mindless, intellect-less, proud-less healthy state. Then he gets connected with the paramatma. At that time, he does not have any sense of his 'self' or his 'persona', because then his body, mind and intellect are shut down. Sadhak achieves the true yoga at that time.

Lesson 4: Importance of Austanga Yoga

By following and exercising austanga yoga, one's turbulent mind calms down and his inner strength increases. A large water body is created by controlling a reckless river which becomes a canal after the construction of embankments on it and thereafter, that water is used for agriculture and for producing electricity resulting into a happy and prosperous life for the general people. Similarly, through exercising austanga yoga you can control your mind and channel it in a way to create peace and self-development to gain enormous power.

No one can be a yogi without performing austanga yoga. It is not only for a yogi, performance of austanga yoga is a must for those who want to be fully happy in their personal life and want to see all the animals live happily as well. Yama and Niyama are the basis of austanga yoga. Through yama and niyama, sadhok controls their thinking and emotions which helps them to create harmony with other persons of the world. When the mind and body becomes more sound strong and fresh through asana, then harmony is created between Him and the nature. At the end he gets devoid of all the senses of his body. He wins the body and uses it as the carrier of the soul. Sadhak can control his mind by breathing easily through Pranayama and pratyahara. Thus he frees his senses from earthly feelings. Dharona,

dhyān and samādhi takes sādḥoka into the deepest state of his soul. Then sādḥoka does not have to look Iswara in the heaven because then he gets the feeling that the Iswara lives in his heart as *auntaratma*. Austangayoga has proved itself necessary for religion, adhyatma, humanity and science. Austangayoga is the only way to stop murder and conflict in the world. It is the only way to establish world peace. If one wants to find existence of him and wants to introduce with the truth of life, he has to practise austangasan.

Single task : Make a chart writing the usefulness of Austangasana.

By practising austangasan one can achieve personal and social unity, fitness, and intellectual development, mental and spiritual peace.

New words: propadita, selfish, earthly, constancy, resilience, nerves, glands, cholesterol, vein, thrombosis, immobile.

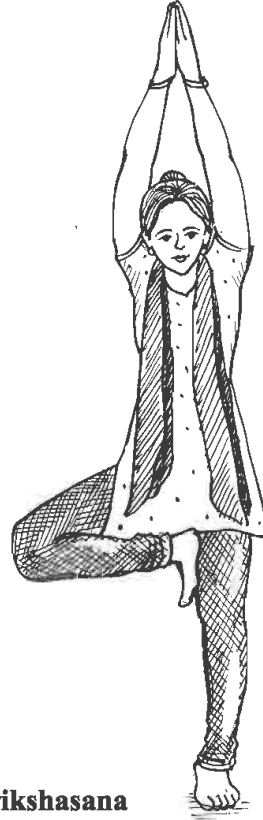
Lesson 5 & 6 : The Concept, Method and Effects of Brikshasana

Concept of Brikshasana

At the time of practising this Asan body is seen as like as tree, because of that this Asan is called 'Brikshasana'.

Practising Method

One has to stand straight joining both the legs with the feet parallel to the floor. Now one has to break the right leg up to the knee and the right foot joining with the left knee creating a triangle shape while the toes facing downwards. At this moment one is standing depending on the left leg. Now in the style of namaskara draw the enjoined hands to the breast and pull them up straight over the head. Stand in this posture for ten seconds without any movement, keeping the breathing normal. Then slowly lower the hands, straighten the right leg and stand in the normal position. Reverse the whole process with the left leg for another ten seconds. Then he/she has to take rest in sabasana for ten seconds. One has to practise three times in total.



Single task: Do the Brikshasana.

Effects:

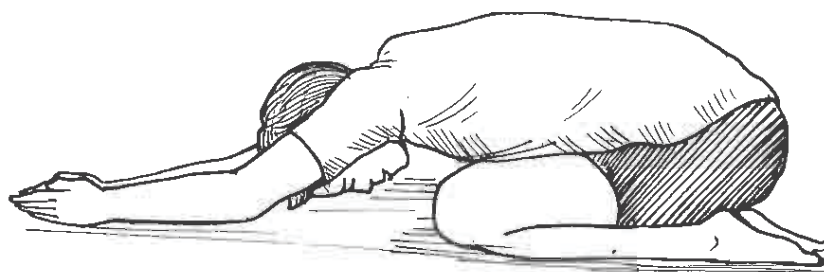
After exercising Brikshasana regularly –

1. One's power to control physical harmony increases.
2. The strength and resilience of the muscle in the leg increases.
3. One's leg becomes stronger and his power of agility increases.
4. It helps to keep the resilience of the thigh-joints.
5. The strength of waist and backbone will increase.
6. The construction of one's arms and legs becomes more healthy and beautiful.
7. Knee, arms become soft by increasing blood circulation smoothly.
8. Helpful to remove arthritis of leg.
9. Helpful to remove weakness of hand and leg.
10. It control can control cholesterol and save from thrombosis.

Single work: Write five usefulness of Brikshasana.

Lesson 7 & 8: The Concept, Method and Effects of Ardhakurmasana***Conception of Ardhakurmasana***

Kurma means turtles. In this asana, one's back looks like the back of a turtle and that's why it is known as Ardhakurmasana.

***Practising Method***

One must kneel down. Both the knees and the feet need to be joined together along with the buttock resting on the heels. Hands will be resting at ease on the knees. Legs, from knees to toes, must remain parallel with the ground. After that, place the arms beside the ears and raise them over the head. Now enjoin the palms, as in the posture of namaskar, touching the thumbs together so that the shape at the top of your hands looks like a pinnacle of a temple. Then while

keeping the hands straight and keep breathing out, slowly lower the upper part of the body, till the waist, in the posture of pronam until the forehead touches the ground and project the enjoined hands as far as possible. Take care so that, while doing the above mentioned posture, a gap is not created between the heels and the buttock and a light pressure is maintained on stomach, breast, both side of the ribs and thighs. Stay in this position for 30 seconds maintaining a normal breathing. Reverse back to the upright position while breathing in and out normally. Finally, take rest for 30 seconds in sabashana. Do this three times. However, patients with high blood pressure must not do ardhakurmashana.

Single task: Practise ardhakurmashana.

Effects:

The effects of exercising ardhakurmashana are:

1. Body loosens up
2. Backbone becomes stronger
3. Organs inside belly becomes powerful and more active than before
4. One doing this ashana becomes full of energy and healthy body
5. Calms down the brain
6. Pancreas remains healthy
7. Reduces indigestion, acidity, lack of appetite, constipation and dysentery
8. Increases digesting power
9. Reduces gas in the stomach
10. Improves asthma and diabetic situation
11. Cures muscle pain in the legs and arthritis of bones
12. Cures muscle pain of the shoulder
13. Reduces the fat around the stomach and the buttock
14. Muscles of stomach and thighs become stronger
15. Mind becomes more subtle, stable and balanced to take joy and sorrow equally
16. Loosens emotions like sorrow, horror and anger
17. One slowly becomes devoid of sorrow and pain and cares less about worldly enjoyments.
18. It helps the yogi to concentrate in his yoga sadhana.

Group work: Prepare a poster of the advantages of ardhakurmasana.

New words: kurma, loosen up, indigestion, gastric, constipation, buttock, ribs, prakapa, liver.

Lesson 9 & 10: The Concept, Method and Effects of Garudasana

The concept of Garudasana

'Garuda' means the eagle. In this asana, one's posture will be like the eagle and hence, it is known as *Garudasana*.

Practising Method

One has to stand straight joining both the legs with the feet parallel to the floor. He has to break up to his right elbow and then take it under the left elbow and then touch the right palm with the left palm making the posture of namaskara, while coiling the left leg with the right leg. Always one has to keep his breathing normal and be in this process for thirty seconds. Reverse the process and practise it for four times. Then take rest in *shavasana*.

Single task: Practise *Garudasana*.

Effects :

Practising *Garudasana* regularly –

1. beautifies the arm and the leg and will make the stronger
2. prevents arthritis.
3. prevents hamstring injury.
4. makes the upper portion of the thigh, buttock and arm stronger
5. makes the joints of buttock, knee and ankle smoother
6. smoothes the hard neck
7. straightens the back bone.
8. helps one to keep the *Brahmacharya*.
9. makes one taller
10. keeps the body well balanced.
11. keeps the kidney in good condition

Group work: Write the advantages of the *Garudasana*

New words : *Garuda*, *Brahmacharya*.



Lesson 11 & 12 : The Concept, Method and Effects of Halasana***The Concept of Halasana***

‘Hal’ means the plough. Since the posture of the body looks like a plough it is called *Halasana*.

**Practising Method**

One has to lie down on his back. Both the thighs, knees and feet should be enjoined and straight. Both the hands should remain at both sides of the body. Now slowly raise the joined legs up while breathing out and raise them straight and bend them over the head stretching out as far as possible so that the toes touch the floor behind the head. Stay in this position for 30 seconds keeping breathing normal. After that slowly return to your normal position and take rest in *sabasana* for 30 seconds. Practise it for three times. Those who have dysentery, heart disease, high blood pressure and those who have unnaturally large spleen, liver they should not practise *Halasana*.

Single task: Practise *Halasana*.

Effects:

Practising *Halasana* regularly –

1. keeps the backbone healthy and easy
2. keeps the elasticity of the backbone
3. makes nerve centre around the backbone and the muscles at the both sides of the backbone fresh and active.
4. prevents constipation, indigestion etc.
5. increases the power of spleen, liver, urine-bag etc.
6. makes different glands like thairoid, parathairoid, tonsil etc. stronger and more active.
7. reduces the fat of the belly, waist and buttock.
8. prevents diabetes, arthritis.
9. cures back pain.
10. helps those who are suffering from hard neck.

New words: hal, spleen, thairoid, parathairoid, constipation.

Exercise

Multiple Choice Questions:

1. 'yoga is spiritual kamdhenu' – who said this ?
 - a) Vyasdeva
 - b) Dr. Sampurnananda
 - c) Maharshi Patanjali
 - d) Maharshi Yajnavalkya
2. What is the meaning of Asteya ?
 - a) Satisfaction
 - b) know thyself
 - c) Concentration
 - d) Not to steal
3. Which is the foundation of Meditation?
 - a) Niyam
 - b) Asana
 - c) Dharana
 - d) Prottyahar
4. Through yoga a Yogi can achieve—
 - i. healthy body
 - ii. cheerful mind
 - iii. eternal life through the combination of body and soul

Which one of the following is correct?

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

Read the following passage and answer the question no 5 & 6:

Simple and gentle boy Sourav is a student of class nine. He never thinks harm to other. Not only that if any cat drinks milk from his glass he(s) helps the cat to drink milk.

5. Which part of Yama is expressed in Sourav's charecter?
 - a) Asteya
 - b) Brahmacharya
 - c) Ahimsa
 - d) Aparigraha
6. The significance of Yama is boundless, because of it —
 - i. makes self development
 - ii. makes peace in the society
 - iii. increases affection to everything wordly

Which one of the following is correct?

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

Creative Questions:

Paramita hears attentively the discussion on Yogasadhana in the class and becomes inspired to practise yogasana. She practises it regularly. At first she stands straight, after that standing on the left leg she raises up both full hands. After that she takes rest doing sabasana and she gets good result doing that.

- What is the first step of austangasana ?
- Explain the importance of yoga sadhana.
- Which asana does Paramita practise regularly? Write the steps of it serially.
- Evaluate the significance of the asana which Paramita does.

2. (A picture)



- What is called worshipping God through Yoga?
- Explain a step of Austangayoga.
- What problems are there in the yogasana of picture?
- It is important to practise systematically of the asana in picture, to control mental peace and physical soundness.

Short Question:

- 'Dharana is as like as foundation'- explain it.
- For which people, to practise ardhakurmasana yoga may make problem ?
- What are the benefits of Brikshasana?
- What is called the Austangasana?

Descriptive Question:

- 'Austanga yoga is not only or the yogies, it may make a man happy'- explain it.
- Write the Brikshasana systematically.

Chapter Seven

Moral Education in Religious Book

The word Religion means – ‘which or who preserves’. Dhree (dhatu) + mon (protya) = Dharma (religion). Dhree means to preserve. Preserving something spiritual in one’s heart, human being can live beautifully; go on disciplined and holly way that is religion. In which book the advices of building morally the worldly and the spiritual life is called the Religious book. Everybody has inner respect to religion and similarly to the scriptures. So, it is called a part of religion to read or hear the scriptures reading.



Knowledge of religion, religious practices, religious reformation, religious activities and historical fictions are presented in the Religious book. So the scriptures or the religious books have a strong role to build our life ideal. These scriptures are Veda, Brahman, Aronyaka, Upanishad, Ramayana, Mahabharata and Srichaitanyamrita etc. Here a short introduction of Upanishad and its significance, learning and an advisable story from Upanishad will be presented. In addition, the spiritual value and learning of The Ramayana and the Mahabharata will be explained here.

At the end of this chapter we -

- will be able to explain the significance of Religious book to ensure the ideal life and morality for Human beings
- will be able to describe Upanishad in brief as a Religious book
- will be able to explain the significance of Upanishad to build the ideology and morality.
- will be able to narrate a story from Upanishad and it’ s importance
- will be able to explain the role of the Ramayana and Mahabharata to build ideology, value and morality.
- will be inspired to apply the learning of Ramayana and Mahabharata in the

real life.

Lesson - 1: Importance and Role of Religious book to build the Ideal life and Morality

Human being is the best creation of God. He is the best creation with the basis of knowledge and wisdom. The acknowledge of teacher and learner's has been going on from the ancient time. After the invention of letter, all knowledge had been collected as a book. Spiritual theology, the speech of early lives and lives here after, the speech of superiority and various stories had been presented in Veda, Upanishad, Parana, Ramayana, Mahabharata etc for the welfare of human being. There also described about happiness-sorrows, laughter-weeping, happiness-excitement, war-conflict, king-kinship, various mysterious thought about the universe. The creator of this universe, the creation of existence and destruction is God. Unknown invention about God in tried to discover was written in these religious books. Veda is the original religious books of Hindus. So Hinduism is called Vedic Religion. Hindustan flourished on the basis of Veda.

We have learnt the theory and information about religion. We also learnt about various religious books. We all should obey religion. The religion of human being is humanity. Those who have no humanism is similar to animals. If one follows the activities of religion, the wildness behaviour will be destroyed. Raise a developed sense of humanism and holly feelings of purity. This welfare feeling in religion. We know, according to Manusamhita, *veda*, *smriti*, *sadachar*, and *viveker bani*, these four characteristics are mentioned as the general principal of religion.

*'veda smritih sadacharah swasya cha priamatnanah
etachchturbidham prahuh sakshat dharmasya lakshanam.'* (manusamhita-2/12)

veda, *smriti*, *sadachar*, and *viveker bani* are the four general principals of religion.

One should have firm faith in *veda* and fallow the principals of *smritisashtra*; take decision following the great men i.e. the rules of *sadachar*. But if one fails to find the solution, he has to follow the *viveker bani* the voice of conciseness. One has to apply one's knowledge of experience.

Unit work: Write the general principals of religion.

We remember here that there are also more other ten external characteristics through which the nature of religion are expressed.

*'dhritih kshama damohasteyam souchamindriya-nigrah
dheervdya satyamakrodhdasakam dharmalakshanam.'*

That is- tolerance, forgiveness, kindness, not to steal, purity, self-restraint, practising virtue, knowledge, truth, dispassionateness. God is the root of everything. So, God is the root of religion. The main object of religion is faith in God. Everybody should fallow the directed path of God. The opposite of religion is called vice. Such as not to take part in stealing is virtue; stealing is vice. So nobody should to steal because it commits unethical activities and it is against morality. Religion is the essential for moral education.

We have got an ideal about virtue and vice and it is clearly inscribed in the religion

The process of being victory is shown in these books and how non-religious activities are defeated and destroyed. What will bring the welfare of human being and what will develop human being morally is shown in the religious books. And it also described how one brings destruction by himself. So it is found that the role of religious books have great significance in build ideal life and morality. We will be able to be the owner of good characteristics through studying the religious books. And in this way our society, nation and country will be prosper and rich.

Unit work: Write the ten apparent characteristics of religion.

Lesson 2: A brief history of the Upanishad

We have known about the Veda, Purana, Ramayana, Mahabharata, Srimad bhagabatgeeta, Srichandi etc. before. Now we' ll know about vedic literature.

Upanishad

The Veda is a vast storekeeper of knowledge. If one wants to know the historical background of the world he has to know the Veda. The Veda is full of knowledge by which man may get the chaturbarga. They are Dharma, Artha, Kam and Moksha. Actually education-culture, religious-practice, custom everything have been reflected through the Veda. It is told in Manusamhita- "Veda Akhiladharmamulam' that is Veda is the root of religion. Vedic literature is the collection of four subjects which are different meaning but spiritually co-related. These are- 1. Mantra or samhita 2. Brahman 3. Aranyaka 4. Upanishad. These are divided into two. a) Karmakanda b) Jnana kanda. In karmakanda, the mantras, rules of vedic sacrifice (yajna), customs, activities have been described. In Jnana kanda, God, Brahman, Creator and mystery of creation have been explained. Upanishad is the part of their Jnana kanda part of knowledge. The knowledge on Brahman means the deepest knowledge about birth-death of human being. These are explained in Upanishad; this is why Upanishad is called the mystery of knowledge.

Upa-ni-chasad+kwip= Upanishad. Upa means to near, ni means sure, chasad means to damage; so Upanishad means the deep knowledge by which one can damage avidya (bad knowledge) in presence of guru (teacher). There is another different explanation of Upanishad. Such as where people sit(chased) around (pari) one, that is called parishada; similarly where people sit(chrsad) combindly (sam) that is called sangsad. As like as, where the students sat(chasad) close (upa) to Guru(teacher) before that meeting was called Upanishad. There discussed about Brahma. After that in which book, this knowledge was composed, is known as Upanishada.

Another meaning of Upanishad is mystery. The knowledge of Upanishad or Brahma is very deep and very hard to understand; it is not expressible to everywhere, so it is mystery. So Upanishad and the word mystery are same. Every Veda has different Upanishad, these are – Oitareya, Koishitaki and Samkhya of Rigveda; Chhandogya and keno of samveda; Katho, shwetashwatara, Mahanarayana moitrayana and taittiriya of Krishnayajurveda; Brihadaranyaka and Ishopanihada of Sukla yajurveda; prosno, Mundak and manduky of Atharbo veda are in vogue and famous. After that Saiva,

Sakto, Baishnava etc. group composed Upanishad reflecting their own views. Those are named as ashvoutya(non-hearded) or ovedic(non-vedic). Upanishads are more than two hundred but only twelve are very famous and important. These are Oitareya, Koishitaki, Chhandogya, Brihadaranyaka, Isho, Katho, Shwetashwatara, Chhandogya, Taittiriya, Prasno, Mundak and Manduky. All of those except Manduky were explained by Shankaracharya, so these are considered as main Upanishad.

Unit work : Write three sentences about each of the Veda and Upanishad.

Lesson 3: Significance and teaching of Upanishad

It has been told that there are two kandas (chapter) of the Veda. Karma kanda (chapter of work) and Jnan kanda (chapter of knowledge). Upanishad belongs to Jnankanda (chapter of knowledge). Somebody thinks the last lesson or last decision belongs to this, that's why it is called Vedanto. Brahmadidya is the root of all knowledge. So it is called the vedanto. The ways to have the knowledge of *Brahma* is called Upanishad. It destroys avidya and carries the living being to supreme *Brahma*. There are the discussions about the knowledge of how to achieve *Brahma* or knowledge in Upanishad.

Upanishad or Vedanto is full of mysterious about *Brahma*. Those who are self-restraint and dedicated to the scriptures only they can realise the knowledge of vedanto. Upanishads are the part of Brahman and Aranyak. Upanishad belongs to samhita. So, it is called the samhitanishad and others are Brahmanishad. All spiritual knowledge is explained in the Upanishad. Bouddha, Jaina, Baishnava, Shaiva, Shakto etc all religious activities are belongs to Upanishad.

The great men who are not involve in domestic life went to jungle for meditation, their thinking has expressed through the Upanishad. Their followers have developed this thinking.

Upanishad does not life unwilling to work or lazy, makes devoted to work. It makes life full of work. *Brahma* is truth, universe is false. Life is nothing but *Brahma*. According to Upanishad, everything of the universe is co-related. There is no deference among the living being on the universe. So doing jealous to other means doing jealous own self. Doing harm to other means doing harm to own self. So we every body should not jealous, harm another; should help, love and respect other. In this way, a good relation among the people, communal harmony in the society will be established. Whole world will be peaceful.

Unit work: How the communal harmony may be established, make a poster about it.

Lesson 4: The story in Upanishad - Aruni Shwetaketu Sambad

There was a wisest sage named Aruni in the ancient period. His son was Shwetaketu. At the age of twelve Aruni sent him to the guru to practise Brahmacharya. After twelve years being a scholar with vast knowledge on veda Shwetaketu came back home. Then his father asked him, 'Shwetaketu, being a scholar you have come back, but have you asked your teacher that how can one hear the unhearing matter, how can

one think the non-thinking matter and how can one know the unknown matter?' Shwetketu said, 'Lord, what is that advice?' Father told, 'Dear, by knowing a piece of earth, we can know the whole earthen matter, by knowing a piece of golden ornament we can know the all gold, varieties of ornament is only for style, actually gold is gold. By knowing a narun(ironic matter), we can know the iron in total, because it is made of iron. Here the mater of earth, gold or irin is truth. Just like this, the advice by which one can hear the unhearing subject, can think the unthinking matter and can know the unknown matter. Shwetaketu told, 'I think, my respected teachers were not known about this. If they knew, why didn't they advise me?' So, you advise me please. Aruni agreed started to advise him(s). He thought that He would be Bahu syam i.e. I'll many, then he create power (ray). It was created water from *teja*, rice from water. This is why, there occur rain, and grow a lot of rice, mon from anno, Pran from water and Buck(root of speach) from *teja*. Shwetaketu told, 'teach me please.' Aruni started, 'Listen, purus is attached with 'sholokala'. Don't eat for fifteen days, but drink water as you can, because Pran(soul) is full of water.



Shwetaketu did not take meal for fifteen days. He told his father, 'What will I say?' Father told, 'Utter Rik, Yaju, and sam mantras.' Shwetaketu told, 'I can not remember that.' Aruni told, 'dear, you have been starving for fifteen days, for this reason your one 'kala' is remaining out of 'sholo'. So you can not understand veda. Take meal and you will understand my advices.'

After taking meal Shwetaketu went to his father and this time he understood everything easily which his father said. He told, 'dear, without water there is nothing in our body. Try to find the cause of 'teja' through the germination of the water. Everything of the universe has created from virtue, laid on virtue and abolished in virtue. This virtue is soul.

Shwetaketu told, 'Father, I can not understand this.'

Aruni told, 'Dear, if one can know one's soul, one will know the *Brahma*, because, '*sarbam khalwidam brahma*'— everything and everywhere is Brahma.

Shwetaketu told, 'But who are you?'

Aruni answered, *Brahmasi*- means I am Brahma.

Shwetaketu – who am I?

Aruni – '*Tattwamasi*- you are that (brahma).'

Shwetaketu- if we all are became *Brahma*, so why don't we can see Him? Then Aruni told Shwetaketu to come next day with some salt and a glass of water and ordered to keep salt into the water. Nextday Aruni told Shwetaketu to find out that salt from water but he(S) didn't find it.

Then he (A) asked to drink the water, Shwetaketu did it but it was very salted.

Aruni told, 'dear, salt have mixed into water, so it is not seen but it is in water. Just like this Brahma is everywhere but we can not see Him. He is the subject of feeling. He is the soul. Knowing the *Brahma* means knowing the soul, knowing oneself. This is the root of knowledge.

Learning of this story

From this story we can feel that everything of the universe is in *Brahma*. *Brahma* is laid into living being as the soul. So there is no difference to each other. To malice one is to malice own self. To harm anybody is to harm own self. So we should not to jealous or harm other, to do help, love and respect other.

Lesson 5 : Learning of Ramayana in building religious activities, values and morality.

The early poet Balmiki Muni composed The Ramayana. Ramayana is called the epic. It is one of the most ancient religious books. Original Ramayana was written in Sanskrit. Krittivas translated Ramayana in bangle. There are the stories of ideal kings, victory of religious and defeat of irreligious, the stories of building values and morality in this scripture. These stories inspire or motivate us to enrich our values and morality. We learn from the story of the Dacoit Ratnakar. If one makes sins, he/she has to suffer from the vice of sine.

Father mother wife son daughter will not share the suffering. Dacoit Ratnakar became a sage by following the advice of Brahma. Not only giving advice; having the mentality of accepting advice of also important. This story inspires us to the receive advice. So we should follow the honest way/ path always, to speak the truth, to do well behaviour with others, not the hurt others. This series are

described in the holy books so that one can increase his/her morality. Duties of son to father, love for brother, firmness of love for husband, perseverance of patriotism, duties of the kings towards the subjects; duties and loyalty of younger brother to the elders are described in the Ramayana. Ram went to jungle for fourteen years to keep his father's promise, this is the instance of devotion to father. Sheeta and Lakshman went with Ram, this is the instance of devotion to husband and brother.



Lifting of Sheeta by Ravan during her exile life and attack of Ram in Lanka and rescuing after demolishing of Ravan along with his entire family, this is the victory of truth.

Being angry with the agony of mother Kaikoi, Bharat went to forest to bring back elder brother Rama. But Rama did not come back. Bharat returned with Rama's shoe as the symbol of Rama. Bharat did not lead a luxurious life being a king. Being hugged with brotherly love Bharat led an exile life though he stayed in the capital. We get learning of brotherhood from the behaviour of Bharat and Lakshman.

Ram was an ideal king. He was always alert so that no one could lead an unhappy life in his dynasty. He would love his wife Sheeta. But he did not hesitate to leave his wife for the happiness of his subjects. We learn about the supreme duty of a king. There is a well saying that, 'There was no existence of any kingdom like Ram's and there will not be.'

So we should read the Ramayana and take moral teaching with profound respect along with the religious activities.

Lesson 6: The teaching of Mahabharata to build up religious activities, values and morality

The Mahabharata is one of the most ancient religious books. Krishna Dwaipayana Vedavyasa composed this epic. The original Mahabharata was written Sanskrit. It was translated in Bengali by Kashiram Das. The theme of Mahabharata is the tale of wars between Kouravas and Pandavas. This war took place in Kurukshetra. In this war it was proved, 'Where is religion, there is victory'. Though the main theme of this book was the battle of Kuru-pandavas but there were added some after stories.

The message of religion as presented through these books. Religious speech, temporal weal and woe and blessings in the long run were described through these books. There have been described the non-religious effects and the cruel destructions

of the non-religious activities in these books. Such stories are described in Mahabharata and the stories help human being to walk through religious way and to give up the path of non-religion and sins. It raises moral values. It helps to ensure peace and discipline in society. This is why all should read the scripture. There is a well saying that- “Which is not in Bharat (India), that is not in Mahabharata” i.e. there is not any fact which is out of Mahabharata. The conflict of interest was the main cause of Kuru-Pandus’ conflict. The pride of power, political diplomacy, to destroy the rival group by any means and to disinherit by adopting unfair means way. So we see that the Victory of Religion establishment of truth against the conspiracy of Duryadhana, destruction of Kourava and the regain of Pandavas’ lost kingdom by defecting all conspiracy of the rival groups. It was proved that God helps them who live following the way of religion. On the other hand, God dose not forgive them, those who live following the non-religious way, want to snatch the wealth of other. They may get prosperity, pride of power for short time but in the long run their destruction is a must. Through the described stories we see, the destruction of pride and the gavel result of equality.

We become inspired from reading the Mahabharata about the policy of a country, socialism, theology and human value and morality. At the time of telling the stories of four-father of Janmajoy(son of King Parikshit), Vyasadeva described this Mahabharata to him. Other relevant stories came there. Through these stories the social condition of that time, state, morality etc. were exposed.

The duties of the King towards the subjects, hospitality, derive of submission, and then power was proved. It was proved frequently that ‘God saves, so who can kill?’ i.e. if the Lord saves one, none can destroy him/her. So we get inspiration by reading the Mahabharata to become religious, morally inspired and to devote oneself for the service of humanity. So we should read the Mahabharata and get teaching from it to enrich our country and nation.

New word: vedic, desire, rule, parisada, upanishad, kam, moksha, pandav, kourav, spiritual, mystery, humanity, communal, vice, moral value, inspiration.

Exercise

Multiple Choice Question (MCQ) :

1. In which Veda, the Brihadaronyaka is included?

a. Suklayajurveda	b. Krishnayajurveda
c. Samveda	d. Rigveda
2. How many years Swtaketu were in the house of scholar?

a. Ten	b. Twelve
c. Fourteen	d. Sixteen

3. Ratna studied attentively according to the advice of her teacher and succeeded in her exam. What has/have been exposed through the behaviour of Ratna ?

- i. Submission
- ii. Mentality of accepting advice
- iii. Desire for good result

Which one of the following is correct?

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

Read the following passage and answer the questions no. 4 & 5

Sreyoshi's father is an industrialist. He is a pious and trustful person. He is always very careful about the faithful and problems of his workers and pays their wages in time. He can give up any profit for their betterment and always tries to keep his words. Sreyoshi never disobey her father. She is ready in shoulder any work to keep her father's name and fame.

4. Whose characteristic has reflected in the character of Sreyoshi?

- a. Srikrashna
- b. Ramachandra
- c. Srichaitanya
- d. Balarama

5. Through the behaviour of Sreyoshi , that expressed is ---

- i. love
- ii. devotion to father
- iii. sympathy

Which one of the following is correct?

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

Creative Questions:

- 1) Amio established an orphanage and socio-organisation along with doing social activities. They contribute subscription for the orphanage. Sometimes they pressure to collect subscriptions or steal to manage goods and money. Because he thinks that it is not necessary to think about just and unjust in order to save those orphans. But Amio's father advised him that one should not steal and collect money by creating pressure and one should do well deeds by honest earning.

- a) From which book one can learn the symptoms of religion.
 - b) Explain the significance of stem to build morality.
 - c) Explain the symptoms of religion according to your text, which are expressed through the activities of Amio.
 - d) Amio's father's advice helps to build morality- evaluate this statement.
2. Observing the leadership qualities in Mitali, the class teacher selected her to control the class. Some of students helped her to maintain the class. Most of the students and the teachers became pleased. But Pritam and some other students could not bear it, so they went on conflict. They started propagandas against Mitali. Teacher was convinced. He handed over the duties Pritam. But when he realized the fact , he returned the power to Mitali and warned Pritam to rectified himself.
- a) Who composed the Mahabharata in Bengali?
 - b) Why the battle between Kuru and Pandava described in the Mahabharata is important?
 - c) Explain the character of the person of Mahabharata that has been reflected in the character of Pritam.
 - d) Evaluate the role of the teacher according to the objective of the Mahabharata.

Short question:

- a. What is the importance of religious books to build morality.
- b. What do we learn from the Upanisada?
- c. What does it mean by Vedic literature?

Broad question:

1. Explain the significance of the story "Aruni-Shwetaketu sangbad".
2. Explain the role of Ramayana with example to create religious-habit and morality.

Chapter Eight

Religious Episodes and Moral Education

We have known about how we can get moral education from the holy scripts in previous chapters. Now we will know about religious episodes and moral education in script of this chapter. The episodes play an important role in acquiring moral education. So we' ll read religious episodes and will acquire morality.

We will know the significance of involving of religious episodes in the chapter. We will discuss two moral conception named Humanity and Moral Courage the reflective episodes.

At the end of this chapter we -

- will explain the significance of inclusion of religious stories
- will be able to explain the conception of humanism in religious way
- will be able to describe the exemplary story of humanity
- will be able to mark the moral education of described episodes
- will be able to analyze the significance of the education in social and domestic life
- will be able to explain conception of moral courage
- will be able to describe the exemplary story of moral courage
- will be able to explain education of described episodes

Part -1: Significance of including the episodes in Religious book

Man is usually piety. One may be powerful, may have much property but there is no one in the society who does not fear of God or Almighty creator.

That is why those who are good men in the society all of them love, respect religion and observe rules and regulations, customs, manners and behaviours. And these are described in the scriptures. We know there are many scriptures of Hindus, Veda, Upanishad,



Ramayana, Mahabharata, Purana, Bhagavata, Geeta, Chandi etc. Many advices are given there which help us to grow morality in ourselves. We honour religion as well as religious book. One should obey the advices of the great men, which are included in the scriptures. The role of scriptures to build up morality in life is very important. The religious stories have been included in the script with a view to make welfare, strong communal harmony and peace in the society.

We will make ourselves educated morally by reading these religious episodes and if we are encouraged by this moral education, it will influence on the social life.

Unit work: What are described in the scripture? What is done by hearing or reading a holy scripture? Make a poster about it.

Part 2 : The concept of Humanity

Monu + shna = Manob that is human. Man is born with some inherent. Such as hunger, thirsty, anger, fear, jealous, greed, temptation etc. If one bears these qualities, he is not considered as a man. Because all kinds of animals, lower animals bear these qualities.

So man can be marked out as a human when he is completely different from the other animals with a special quality. What is this quality? In a word, it is 'Humanity. Man is superior to other animals for humanity. One who has no humanity is not considered as a man. The inherent qualities have been mentioned at the very beginning of the lesson are found in animals: so these are called the wild behaviours. One cannot be a man having possessed wild behaviours. Humane qualities need to be a man. One is considered as a man who possesses these humane qualities.

Unit work: a) Why does man regard a respect religion? Write.
b) Write some names of scriptures.

Humanity is a special moral quality. It is also a part of religion. We know that tolerance, forgiveness, kindness, not to steal, purity, self-restraint, practising virtue, knowledge, truth, and dispassionateness are the ten external characteristic of religion. Those who belong these qualities are known as real man because it is essential to make a man humane. Man is a social being lives in society and feels pains seeing the sufferings of others. The feelings of love or affection to man is known as humanity. To serve living being is the part of humanity.

Man has kindness and sympathy to man. Man has sacrificed their lives in searching of the truth from era to era. They have endured the sufferings for the well being of mankind. Man has become great, sacrificing himself in serving and working. They have been great and successful utilizing their merit and labour for the well being of man. The root of greatness is called humanity or loving the human. A number of great men spent other every thing of their lives to the having inspired by humanism. Many magnanimous people made the supreme sacrifice not only giving money also through scarifying their lives. Being kind to animal proves the way for the well-being of nation. Giving food to starve, clothes to naked, water to thirsty, sight to sightless, learning to illiterate, ideology to misbelieve, shelter to landless, courage to timid, medicine to patient, condolence of depressed are the another name of humanity. We' ll achieve the qualities of humanity in our life. We will be real man. We will represent a story about humanity to the next lesson.

Group work: Make a table comparing the qualities between humane and wild behaviours.

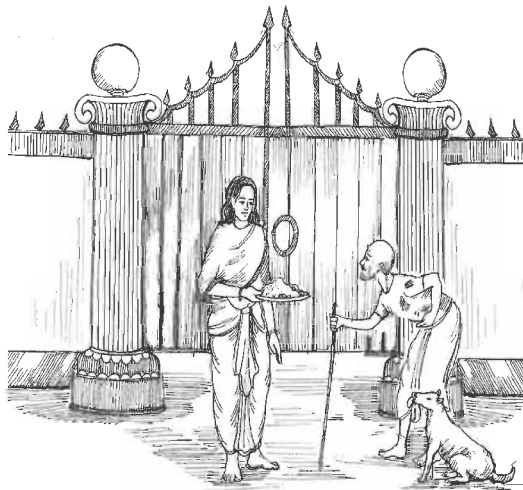
Part 3: Humanity of Rantibarma

Long-long ago there was a king named Rantibarma who had great sympathy to his subjects and devotion to Lord Krishna. The people of his kingdom would live happily. He was not only a king but also he was the king of king, the greatest king, the emperor. Being an emperor he had no attraction to worldly life. He believed, Lord Shrikrishna only the worshipping personality. He sacrificed everything in the name of Lord Krishna and took the *Ajachakbritti*. 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. Around forty eight days passed continuously after taking *Ajachakbritti*. Nobody gave anything him to eat within forty days. He also did not want to eat and nobody gave anything to eat willingly. One of his devotees gave him some food on the 49th day. He was going to break his fasting with that food. Suddenly a beggar with a dog appeared there. They were very sick to look. It seemed seeing them that they did not eat anything for many days. The beggar said in trembled voice, 'I have been starving for a few days, please give me some to eat. My dog with me also starves.'

The emperor Rantideva was very much moved at the wretched condition of the hungry man and the dog. He at once offered the man whole amount of the food that he got while ago.

After eating that food the man said that he was still hungry. The king answered politely there is nothing to give more. It is known as humanity. 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 man. This is a vivid example of humanity. It can be realized by anybody.

Teaching of the story: Humanity is religion. Morality is expressed through humanity and very useful to us. We will earn this virtue. It will make us good and society will be peaceful.



Unit work: Write down, what you have learned from this episode.

Lesson 4: The concept of moral courage

Courage means fearlessness, (sat) honest means to follow the path of truth and justice. So the over all meaning of courage is, following the ways of truth and justice, showing bravery against the injustice and inhumane or sacrifices oneself to establish the truth or justices being not to be feared of the man. Who works for the will being both of the person and the country taking risk of his life or tries his best to show the ability is called courage. When anybody torture to the weak we should stand with courage in favour of the weaker. To save the beaten or tortured one from the wicked person, the courage is needed. Those who are timid or coward can not do any beneficial work. Society, country and nation can not be benefited by them. They are nothing but burden. But the braves are pride of society, country and nation. They do not hesitate to sacrifice themselves in any crisis of society, country and Nation. Moral courage is a special quality of human being. Satsahas that is moral courage is a part of religion.

The quality of hero is to fight saving the religion. So to show the courage in the battle field is the duty of the heroes.

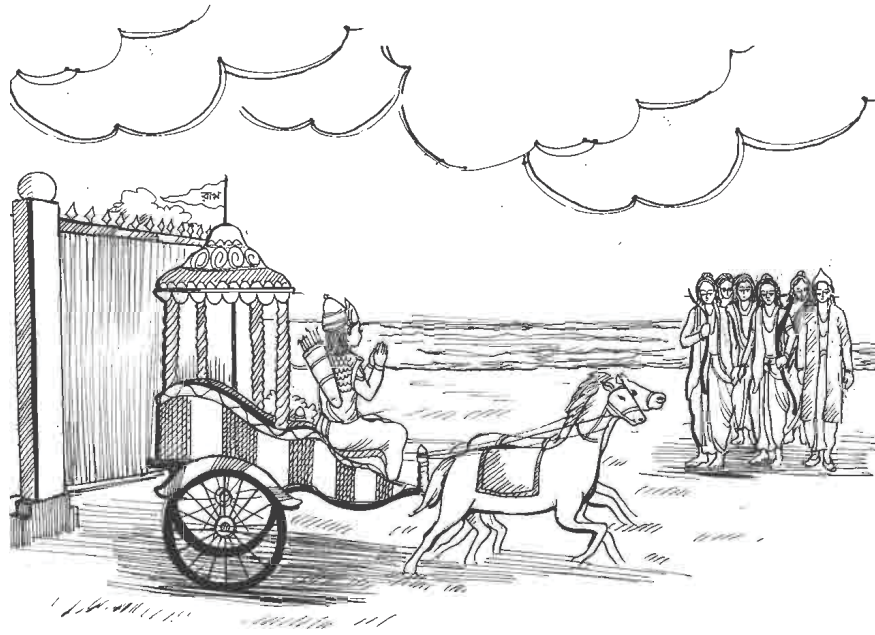
There are many episodes of heroes in the Ramayana, Mahabharata and Purana who had been famous showing their courage. We will know about the courage of Tarani sen taking from the Ramayana translated by Kittibas in the next lesson.

Unit Work: Write three sentences on moral courage.

Lesson 5 : Moral courage of Tarani Sen

It was the stories of Tretayuga (third era). Dosharat was the king of Ajodha. He had three queens named Koushalya, Koikei and Sumitra. Ram was son of Koushalya. Bharat was son of Koikaei. Laxman and Sothrugna were of Sumatra. Ram was the eldest among them. Ram had gone to the forest for fourteen years with a view to execute his father's promise having misguided by Kokiei. His brother Laxman and wife Seeta had gone with him. During the period of their living in the forest the ogre-king Ravan abducted Seeta seeing her alone and confined her to the forest of Ashok taking to Lanka. Ram had built a bridge over the sea with a view to rescue Seeta and attracted on Ravan with a group of monkeys passing the sea. Bivison the younger brother of Ravan, requested Ravan to hand over Seeta to Ram and he had suggested that should not fight with Ram and he also suggested Bivison to make a peace agreement with Ram. But the devil king had not paid attention to the words of Bivison and he had driven out underestimating him from Lanka. Bivison had received the shelter of Ram and taken part in the battle on the behalf of Ram against Ravan. A great battle took place between the devil forces and Ram-Laxman. The great heroes of the devil forces had died Ravan had a lakh of sons and a quarter of nephews. All of them had died in the battle the golden Lanka had turned into desert. Being pale Ravan counted proud sitting into the palace. What can I do now? There is none who can save Lanka by fighting. Though Bivison had left Lankapuri, his wife Sarama and son Toronisen had stayed at Lanka. Transen was only a boy of twelve. The news of defeat of devil forces and the death of the heroes of Lanka had gone to Toroni sen. He then prayed for permission to go to the battle attending the palace of Ravan. Any how

Ravan did not want to permit him to go to this fearful battle. But at last Toronisen had left for the battle convincing Ravan. Toroni was a pious like Bivison. He had kept a flag written the name of Ram to the apex of chariot. He had written the names of Ram on the whole body of Toronisen and he had sat on the carriage wearing a dress written the name of Ram. The carriage had moved quickly to the battle field. Ram had looked a boy of twelve had reached the battle field. Ram became surprised seeing Toronisen. He was wrapped with the names of Ram. Toroni coming to the battle field had started to throw the arrows sounding the name of lord Ram. Many of them monkey soldiers were killed and got injured. Hearing sound of Ram from the boy Toroni he(R) stopped throwing the arrows asked Bivison "oh! Friend Bivison, who is this boy? He always sounds Ram. How can I throw the arrow towards him?". Bivison did not disclose then his real identity. Bivison said "It is a great devil; my lord Ram, go throw the arms of Baishnav to him and then the devil will die".



Ram had added the arms of Baishnav and threw the arrows aiming at Toronisen. The arrow pushed into the body of Toronisen. Toronisen had fallen down on the ground sounding 'joyram, joyram'. Bivison had taken the lifeless body of Toronisen and he had cried out uttering 'my son, my son'. Ram understood the boy who had been killed is none but the son of friend Bivison. Ram had rebuked Bivison. Ram blessed keeping the hands onto the head of Toronisen. Toronisen had gone to Boikunth leaving the body of devil.

Learning of the episode: Everybody should take part to keep the freedom of country. We will be brave as like as Taronisen. We will not be hesitated to sacrifice for our country.

Group work: Make a poster about idealism of Toronisen.

New word: ajachakbritti, ornament, moral courage, rescue, baishnav, baikuntha.

Exercise

Multiple Choice Question:

1. Of which age has the story been described in the Ramayana?

a) Satya	b) Dwapar
c) Treta	d) Koli
2. What quality has been expressed in Toronisen's character?
 - i. Self-sacrifice
 - ii. Patriotism
 - iii. Foolishness

Which one of the following is correct?

- | | |
|------------|----------------|
| a) i & ii | b) ii & iii |
| c) i & iii | d) i, ii & iii |
3. Which quality does the man differ from animal?

a) life	b) animalism
c) Humanity	d) activeness.

Read the following passage and answer the question no 4& 5 :

Ramtanu has known from TV news that his neighbouring upazila was affected by flood. People were suffering hardly and fighting against death because of impossibility to rescue them against the strong current and disaster. Ramtanu went out to rescue the people with a boat and came back with some people.

4. The rescuing work of Ramtanu in this stem is –
 - i. duty to living being
 - ii. serving the living being
 - iii. moral courage

Which one of the following is correct?

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

5. Which values does inspire Ramtanu to rescue the flood-affected people?

- | | |
|--------------|----------------|
| a) Humanity | b) Kindness |
| c) Tolerance | d) Forgiveness |

Creative Question:

The economical condition of Pritha is not so good. Oneday Pritha with her mother was waiting for rakishwa to go to a relative's home. In the meantime a beggar asked alms. Pritha's mother gave him alms. Seeing that, a group of beggars moved to them. Her mother gave alms everybody. She had to go home on foot at last. It was suffering but they felt happy for doing this.

- a) Of which devota was mainly Rantibarma devoted to?
- b) Why man is supreme to all of living beings - explain it.
- c) Explain the characteristic of Rantibarma which is expressed through Pritha.
- d) The feelings of Pritha and her mother as of were the reflection of Rantibarmar' s feeling - evaluate it.

Short Question:

- a) What is called Humanity?
- b) Explain three qualities which make man as the real man.
- c) 'Without humanity a man is as like as animal' explain it with example.
- d) Why did Bivison hide the identity of Taranisen at first?
- e) How the learning of religion may execute through the family and social life?

Broad Question:

- a) Significance of humanity is endless – evaluate it.
- b) How and where will the conception of moral courage execute in social and domestic life? Explain it.

Chapter Nine

The ways of Religion and Ideal life

The ways of religion is the ways of justice, truth, non-violence and welfare. Why do we follow religion? There is a saying '*Atmamokshaya jagaddhitaya cha*' - to relieve one forever, to do the welfare on the earth that is to do something for making good on the earth. The path of life on the earth which is followed to be relief own self from the earth and makes good or welfare - is called religion.

There is a relation between the ways of religion and the moral values. Which is moral that is virtue which is immoral that is vice. He, who follows the path of religion, is religious. The religion goes to the Heaven and achieves *Moksha*. The evil doer goes to the hell and feels the hellish pain. He born repeatedly and gets pain of death. Religion protect the Religious and religion becomes successful. It is said through many episodes in the Holy books. The family has strong role in practicing religion. The importance of honesty and civility in family is endless. The civility and respect is pronama and bows. We know that drug addiction or taking drug is contrary to healthy life and it is the way of unrighteous act.



Smoking and taking drug cause losses to both the persons and society. Drug addiction is to be controlled. It one follows to the path of religion. We will follow to the religious way and avoid the way of evil or unrighteous. We will discuss the mentioned topics in brief in this chapter.

At the end of this chapter we -

- will explain the ways of religion
- will able to explain the relation between the moral values and the ways of religion
- will the nature of religion
- will be able to explain the result of religious and non-religious.
- will be able to explain a religious story based on the line - religion protect religious and wins the religious

- will be able to explain the role of family life in practicing the path of religion.
- will be able to explain through the life 'Honesty is best policy' and describe a story about this.
- will be able to explain the concept and importance of civility.
- will be able to describe the concept and importance of *pranam* and *Namosker*
- will be able to explain the idea of Taking drug is the way of unrighteous act.
- will be able to explain the bad effects of smoking and drug addiction.
- will be able to evaluate the importance of family religions, culture in protecting drug addiction.
- will be encouraged to follow the ways to piety to be eager to show honesty and civility in learning life and will be conscious in preventing drug addiction.

Lesson 1 : The concept of Dharmapath (the ways of Religion)

Dharma path, The ways of religion is the ways of justice, truth, non-violence and welfare. Why do we follow religion? There is a saying '*Atmamokshaya jagaddhitaya cha*' - to relieve one forever, to do the welfare on the earth that is to do something for making good on the earth. The path of life on the earth which is followed to be relief own self from the earth and makes good or welfare - is called religion.

We observe religion for gaining *Moksha* (eternal life) and for the betterment on earth. We know that we will have to come back many times before salvation. We have to suffer the pain of birth and death.

We are also introduced with external ten characteristic of religion. These are tolerance, forgiveness, kindness, not to steal, purity, self-restraint, practising virtue, knowledge, truth, and dispassionateness are the ten external characteristic of religion.

The way of life following these characteristic of religion is called the way to religion.

Again there are four pillars to find out religion.

*Vedah smritih sadacharah
Swasya ch priomatmanah
Etatachchaturbidham prahuh
sakshat dharmasya lakshanam.*

-that is veda, smriti, sadachar and viveker bani – these four makes religion.

Veda

To prove the religion and irreligion act the most excellent examples are– Rigveda, Samveda, Yajurveda and Atharvaveda.

Smriti

Smriti verse placed after Veda to find out the vice and virtue. The books which had been composed after Veda to find out the duty or non-duty, religion-irreligion is called Smriti verse.

Monusamhita, Parasar samhita, Yajñabalkya samhita etc. are the important book of *Smriti* verse. '*Smritishastra*' is the second to prove the vice-virtue.

Sadachar

If there is not any real advice from veda or smriti on any discussed subject, then we have to select the behaviours or examples of great men. The manners which are followed for a long time by the great men, that is called sadachar or well-behaved. Sadachar is third step to prove the religious act.

Unit Work: Write five sentences about the way to religion.

New word: Atmamokshaya, Jagaddhitaya, Brahmalagna, The way to religion, Smriti verse, sadachar.

Lesson 2 : The relation between moral values and the ways of religion

We know that which one is beneficial activity, which one is evil deed or non-beneficial. The sense or power of consideration which one is evil deed or non-beneficial is called the values of ethics.

Again religion is to good deed and to do the evil work is irreligious, moral values mean the work which seems to be expected and beneficial is religion following it and the deed which is not beneficial is irreligious done by it.

As a result, the way to religion has close relation with the moral values or ethics. The pillar of justice is the moral values.

An example is given here:

To embezzle the commodities of other is injustice on the standard of moral values and it is punishable crime. Again to abduct the others commodities are after the religious point of view is irreligion. The aim of the ethical values and religion permitted behaviours are same.

The ethical values say: Don't be angry.

Religious commandment says: Don't be angry.

Morality is the quality of pious. Those who have no morality are impious.

So it is seen that ethical values direct to the path of religion. The man who follows the way to religion following the direction, he is considered as pious. The man who does not do that he is considered as impious.

Group work: Write ten sentences discussing in-group about the relation between the path of religion and the moral values.

New word: Abduction, religion permitted.

Lesson 3: Characteristics of pious

Ten external characteristics of religion are (tolerance, forgiveness, kindness, knowledge, dispassionateness etc.) expressed through which person or the man who follows those ten outer signs of religion, is pious. The pious man considers Veda, smriti, sadachar and calls of sense as documentary. The pious never loss his patience. He also forgives having powered. He is never guided by the pride of power. He cans restraint himself in any situation. Our senses only want to be satisfied. When sex Anger, greed, delusion, wine and matsarya take control over senses, we then go into dogs failing control over senses. But he who is pious can control the passions of sex, anger etc. does not move following senses. Rather restraining the senses, he can make senses according to his will.

The pious man becomes intelligent. His wisdom makes him great. He is bestowed with all power to justify every thing. He expects in performing different kinds of learning. Patience and learning help to bring him to a higher place the pious are found of truth or the pious one truthful. He remains anxious less in well and woe. He never becomes over hilarious in delight, never becomes hopeless in grief. Donor ship and kindness are two main moral quality of pious.

A philosophical idea of Hindu religion is: God resides in living beings' soul. 'jeebah brahmaib naparah' – living being is nothing but brahma.

The pious believe this maxim of Sankaracharya strongly. The depth of knowledge, dispassionate activities and optimized Bhagobadbhaki one turned into moral values by him. The pious are polite. He considers himself lower then plant. He is more restraint then the trees. He considers all equal in cast and colours irrespectively.

The pious enjoy through sacrifice. He devotes himself in meditation for beneficial of the earth. He thinks great duty is to serve the living being. The pious leads an ideal life following the path or way to religion. Who has no any life style or moral values of pious is an irreligious.

Unit work : Identify the five qualities of pious .

New word: Documentary, pride, satisfied, expert, Just.

Lesson 4 : Result of pious and impious

The pious are always delightful, jolly. Rewards does not make him proud or does not make him gloomy. He considers his work as the work of God and the result of all work are given to God. The pious becomes delight in sacrifice. He is pleased in serving. His work is purified by knowledge and devotion.

According to the holy book the pious becomes happy on the earth and they goes to the haven after death. The pious get the highest level of piety, and the pious turn into god and the pious receive the heaven or freedom for ever.

On the other hand, the impious remain dissatisfied all the time as they always remain gloomy. Sex pervades them, Anger agitate, they are fallen down at attracted by greed.

They involve themselves including wrong on the earth. Sometimes they are given penalty for their misdeeds. Sin is from misdeed according to the holy book. Sin leads a man to death. The sinners suffer the hellish pain. After ending their hellish pain, he has to be born on this earth as god of humanity. He only cycled on birth hellish pain-death.

But the sinner can also relieve purifying himself if he follows the path of religion, leaving the path of unrighteous act.

It is said in monusamhita, 'If the religion be destroyed, it destroy the man who destroys it, if it is protected it protects the religious'. Religious becomes victorious. Unrighteous act is defeated. The pious can feel pain for a time being. But the pious will be victorious in the long run. The pious feel heavenly peace. A story from the Holy book about the victory of religion is being presented here.

Group work : Write ten sentences discussing the result of pious and impious.

New word : Disappeared, Facetious, Filtrate, purified, Hellisheain

Lesson 5 : Episode or story**Victory of virtue**

It happened long, long ago. It was then the Satyayuga. Hiranyakashipu was then the king of giants. The quarrelling between the gods and the giants is going on for forever.

Why would Hiranyakashipu be exceptional ? He was against lord Hari. But a devotee of Hari was born in the dynasty of king Harrinkashipu. His was Prohlad. Once Prohlad was send to master with a view to receiving education. But he did not pay his attention in learning. His devotee mind to Harri was not be satisfied there. His devote mind did not find satisfaction there.

One day Hiranyakashipu asked Prohlad taking the child in king' s arm-----.

My child Prohlad, what is your most favorite thing?

Any earthly materials are not favourite to me, father of lord Hari in a peaceful mood. To take Shelter going to the depth jungle in any pleasure.

The king Hiranyakashipu got astonished. Who conveyed the name of Hari to the child? The talent of children is gone to dusk by this way by the others.

Send Prohlad to the house of master, take care of his proper education, said the king.



There was no change of Prohlad other having tried more times. Then king Hiranyakashipu decided to kill Prohlad. The giants forced with shouting having ordered by the king. Their appearance was horrible. They took the sharp spear in their hand. It invites the space aiming to the soft cheat of Prohlad. But those spear did not pose through his cheats. Prohlad was given poisonous food. He was fallen down under feel elephant. He was thrown from the highest hill to the sea.

What happened?- asked the king Hiranyakashipu. We can not kill Prohlad any way my lord they said.

The king forced with great anger to kill Prohlad.

Unit work: Prepare list of ways of punishment which were taken to punish kill the lord Vishnu denoted Prohlad.

They devil for whose power one you adoring my enemies? Are you violating my order?

Power of god, Father. He is not enemy. Who is supposed to be enemy by you, Father? He is friend to all soul of all, saviour of land. He is everywhere. He lies everywhere.

Hiranyakashipu burst into anger — everywhere? Is your Horri in this state?

He exists Father,- Prohlad politely ensnared.

It is so. He Hiranyakashipu wants to the pillar quickly leering the throne. He fists on the pillar by hands. It caused a heavy sound of that pillar.



Heaven-Earth underground, every where trembled by that heavy sound. The gods become also fearful heaving was bestowed with Heavenly power that Nobody like God, human being, yaksha etc would like him on earth in underground or any place, with only arms either by day or at night.

Having surprised, everybody saw, Lord hari came out from lifeless pillar in the shape of lion. He sat on the broken pillar making seat. Harrinkashipu forced to hit him with the spear. After words, Lion in the shape of God, Lord Shrihari roared and lies Hiranyakashipu with his nails taking into lap. Lard shrihori appeared bless on Prohlad. What did Prohlad want to him, is known to you? It was only devotion to Lord Hari.

It is religion which saves the pious. Only religion saved prohlad. The celebration of religion is must.

Unit work: What learning instructions have you got from the celebration of episode of Religion? Write it.

New Word: satyayuga, hiranyakashipu, daityakul, earthly.

Lesson 6: The way to religion and family life

Man lives in family. We know that the interest of all family members is nipped in the same way. So the family has an important role in following the path of religion. The younger learn behaviours or manners in the family from the elders. The younger always follow and imitate the older. So the practice of way to

religion should have in the family, if all the family members always speak the truth, No body take the shelter of talking lie, then nobody in the family will take this shelter of lie.

Nobody will be greedy if self-reliant is taught in family, given example to control greed if there is religion in the family.

If any one of a family hands one's opinion to others, so there will have idealism of great tolerance in that family. The family member of that family will not show the democratic attitude in socially. The much adored child and adults compel their parents to do the work as their opinion. What the want is given to them at any time. When he goes to the social life with a view to showing behaviours, he fails to show the great tolerance rather than he tries to hand his opinion family to others. If the family members follow the way of honesty, truthfulness, great tolerance and humanity, there will have peace in that family. So the role of family is very important to practise or onto observe the way of religion.

Group Work: Write ten sentences on the role of domestic life in discussing the path of religion with yourselves.

Lesson 7: Honesty is the best policy

The result of telling lies does not be fruitful. So it is said, 'honesty is the best policy'. An episode about it is being represented here.

Honesty of Poor Woodcutters:

There was a small village. There was a jungle nearby village. A small river follows by both the village and the jungle. A poor woodcutter lived in that village. He managed his family cutting the wood from that jungle. One day he went to cut wood in the jungle. The branch of tree which was being cut by axes a headed much over the river. A misfortune happened there at the time of cutting the branch. The axe fell down in the river for his carelessness. There was no food at home. After cutting wood, he would sell and buy rice pulse from market afterword, and then they will eat. Now of all us would starve. He was crying in grief.



The mermaid showed her merrier sucking the worse condition of wood cutter. He came out to the ground from the river. Her half of the body was in water and half of body was on over water listen to wood cutter. Hearing the sound of mermaid the wood cutter saw, mermaid looks at him' she was smiling. She had an axe of gold in her land Mermaid asked the wood cutter It is your axe, isn't it?

The woodcutter looked at the axe of mermaid. It was glittering in the sun. He could take this axe as his own axe. If he took it, he would be able to over come his properly greet pains. Their life and family would be full filled with the light of prosperity. But it would spoil honesty. He would be dishonest. Thinking for a while the woodcutter interned inanity. It is not for me. I see? Marmain smiled. Wait a little bit I am coming.

Mermaid again went into the water of river. She showed an axe of silver coming out from water of river. The woodcutter again informed the axe is not his. The mermaid repeat him waiting and dove into water of river again. She brought was the Iron Age at woof cutter. Yes just this mine. Mermaid got surprised seeing the honesty of the woodcutter. She gave both two axes of gold and silver. He removed his poverty. He would not cut wood any more as before the was replaced by building. He bought many acres of land. The leader of the village become get surprised seeing it. How quickly the poor woodcutter been so rich. The leader came to the house of wood cutter. He heard everything.

Oh it is! You have been rich by mercy of mermaid! Ok. He thought to himself the leader made a trap one day. He went to cut the branch of tree a little bit above the river. The leader also climbed up to cut the branch of that tree.

After that he fell down the iron made axe willing in the river and he started to cry shortly. Mermaid came out with a gold made axe. Is this your axe?

He could not control his temptation. He said,

Yes, yes, it is mine.

Mermaid got angry. He wants away diving with her axe into water of river.

It passed a long time. She did not rise any more. The leader went back to his village with a great dishearten. To tell a lie does not bring fortune to us.

Honesty is the best policy.

We should bear in mind this speech and we will speak the truth in every sphere of life.

Unit work : How did the ever remove his poverty ? Write on board.

New word: Honesty, policy, woodcutter, Starvation, mermaid, surprised

Lesson 8: Conception or idea of civility

Civility is also a part of ideal lie like honesty; Civility plays an important role in our family and social life. Calm, polite or evil behaviour are called civility. Civility is one of the main elements of humanity.

Human being is different form animal being for this civility. Civility is one of the elements to follow the path of religion. We respect mother father and teacher. The civility which is expressed though is known donation or respect.

Again we wish our love and affection to friends and younger. All are different forms of civility.

God has carted us. Gods or goodness help us with their respects power.

So we praise them, we bow down to them reading propane mentor. We can say here that civility is expressed through pré cising of religious customs civility is a moral values and past of religion.

We can take control over mind of man by civility or polite behaviour. Civility is an essential quality or moral value in social life.



We exchange our views when we meet any one. We show respect or bow down to elders. We congratulate our contemporary and bless our younger. The traditional civility is here that those who in youngest image will bow down the older also bless them saying, 'Be happy, live long'. It is tradition.

Conception of Pronam or Bow

Pronam means bow with excellence or 'Namaskar'. Hari Candra Bhattacharya has mentioned his 'Bengal vocabulary'

There are four kinds of Pronam:

1. Abhibadan
2. Panchanga Praonam
3. Austanga Pronam
4. Namaskar

Abhibadan

Uttering Pronam to bow is called abhibadan. Sometime without saying one show abhibadan.

Panchanga Pronam

According to the cripture 'Tantrasar' – bowing with the arms, legs, head, chest and eyes is called panchanga pronam.

Austanga Pronam

There are eight parts of pronam- leg, foot, hand, chest, knowledge, head, word and eye. Doing pronam using these eight parts united is called austanga or sastanga pronam.

Namaskar

The synonym of pronam is namaskar. There are three kinds of namaskar- Kayik, bachik, manasik. It is said about the significance of namaskar according to nrisimha purana-

Namaskarah smrito yajnah sarba yajneshu chotanamah

Namaskarena chaikena narah puto harim brajet.

- namaskar is the head of all yajna all over the universe. Man achieve hari by doing namaskar one time.

Unit work: How many kinds of pronam, what are they? Write it ?

At the time of 'puja' we recite some fixed *mantra* and we bow to the god and goddess. We also bow to our teachers and respected persons. The *sadhu-sajjan-baisnava-vaktas* bow everybody to each other's. There is a religious philosophy in it. Whom do we respect or bow down really? According to religious philosophy the answer is that— we do pronam to the *Brahma* or *Eswara* who is in living being as the soul.

This is why everybody is bowed. So pronam or namskar has spiritual or social significance as the part of civility.

New words: sistarchar (civility), pronam, namaskar, binimaya (exchange), bahu (arm), janu (knee), shir (head), mahatmya (significance), nrsinghapurana.

Lesson 9: Taking drug is the way of unrighteous

We know that taking drug or drug addiction is the way of immoral or unrighteous act. Because drug addiction paralyses the normal spirit of druggist. He does not remain normal, does not remain healthy. The behaviour which he does in a distressed mind and body is the expression of immorality.

Smoking, wine, ganja, opium, codeine (phensydil) etc are drugs. If one starts to take it, he can never leave it easily. Sometimes the druggist be destructive.

Bad effect of smoking and drug addiction:

Smoking and drug addiction causes physical, mental, economical and social losses. Smoking causes various diseases such as pneumonia, bronchitis, tuberculosis, lung cancer, gastric ulcer, loss of appetite, heart attack etc. Not only smoking causes harm to smoker but also it causes harm to neighbour.

Taking drug also causes various disease and the druggist deviates from the normal path of life. Taking drug causes mental losses. A druggist losses his sense when he is addicted. He does not hesitate in taking or arranging money by adopting unfair means act to take drug. The ties of family and society can be relaxed due to drug addiction.



Importance of religious culture in domestic life to protect drug addiction:

Family is the basement of society. The domestic religious culture and moral values influence over whole family. All the members of a family have to encourage about the existence of *Brahma* who exists as soul in our body.

So this body is called the temple of God. He should not be impure. Secondly, drug addiction is one of the greatest sins according to Hinduism. Not only the druggist, also his friends are sinner. Because the sin of drug addiction also deteriorated them.

It is a moral duty to get back the druggist in normal life. The religious and moral duty of parent is to build-up children properly. So they should know about the daily life of their children. Not only to subdue the children, parents should increase awareness among them, encourage children with the light of religious and cultural moral values. Being inspired by the spirit of welfare, we will engage in meditation.

The life of all family members will be enlightened with the light of religious and cultural moral values. But instructions or education should be given not as an administrator, it should be through example. It is said in the Shreechaitanyacharitamrita, 'He can teach religion to the living being who practise own self'.

We want to get such teaching from domestic religious cultural surrounding so that the family members keep aloof from the immoral activities like as smoking and drug addiction.

All the family members promise as follows:

'Smoking and drug taking is the path of unrighteous,
I won't follow that sinful path till my passes'.

Unit work: Write ten sentences on 'smoking means drinking poison'.

New words: Result, Domestic, Culture, Influence, touch, spent, greater, enlightened, death.

Home Work:

1. Write a fact of your life on showing 'Sistachar' and submit your teacher.
2. Write a paragraph on 'The role family to prevent the smoking and drug addiction' and submit your teacher.

Exercise

Multiple Choice Questions:

1. Hiranyakashipu was the king of ----

- | | |
|-----------|--------------|
| a) giants | b) deities |
| c) beasts | d) mankind's |

a) Sin comes to the end b) Sin does not come to the end
c) For the accumulation of virtue d) For loving the world

- i. salvation of own self
- ii. salvation of the universe
- iii. salvation

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

Rodela put her practical khata on the table to show how to art some pictures of science. But Shipra destroyed it tactfully subverting the water pot. Next day she did same as. Rodela asked Shipra why she did so. Shipra told that actually she could not art the scientific images. Then Rodela helped Shipra to art that.

- i. helplessness
- ii. disaffection
- iii. underestimation

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

a) Forgiveness b) Love of learning
c) Malicious d) Disinclination

Creative question:

Dibyendu is a professor of history. He goes to his office after worshipping. Everyday he feeds living beings and helps more the distressed. Dibyendu wrote a researchable book on the pre-historical tradition of Bangladesh. He faced some obstacle to describe the fact. But he didn't stop and disappointed. At last he was rewarded.

- a) In which scripture is included Yajnavalkyasamhita?
 - b) What is the meaning of 'Jibah brahmaiva naparah'?
 - c) Explain, how the society and family will be beneficated through the moral values of Dibyendu's behaviour?
 - d) The example of Dibyendu proves that 'honest work never goes to ruin' - evaluate it.
2. Ridima, at the time of puja, recite the mantras and salute the god as does he regularly. After completing puja, he bows his parents and starts his work. He respects his elders also. He never does badly to others and loves to younger. So he is dear to every body including his neighbour. Such behaviour to the people reflects on society.
- a) What is Tantrasar?
 - b) Why do we praise the gods?
 - c) What education is reflected in Ridima's -explain it according to your text?
 - d) The example of Ridima shows that the significance of civility in the society is endless – evaluate it.

Short Question:

1. What is Brahmalyagna ?
2. Explain the relation between the moral values and the ways of religion.
3. How can we get the help of sense to find the vice-virtue? Explain it.
4. Civility makes a man good- explain it.
5. Drug addiction destroy the character of a man – explain it.

Broad Question:

1. Drug addiction is a social problem – comment it with example.
2. The family life is the most important to exercise the ways of religious – evaluate it.

Chapter Ten

Avatar and The story of Ideal Life

He, who comes down is Avatar(incarnation). But whoever is not called Avatar here. When lord Bishnu incarnates in the world from Baikutha in different shape for the welfare of the universe, this is called Avatar. After performing this task, he returns to his own place. Lord Bishnu has emerged in various formal images in different time. Among those, ten Avatar is famous. We have learned this before. In this section, we'll know about the kinds of Avatar and the causes why Sri Krishna emerged as an Avatar.

Beyond Avatar, many great followers were borne in different ages who worked for the wellbeing of mankind. They had no wants of this own. They sacrificed their lives for the welfare of human beings. The life history of those great man and women is known to us as ideal life. We have read some of those great men's life. Now we'll read some others more in this chapter and we would get moral lesson from their biography.

At the end of this chapter we -

- will be able to explain the idea and kinds of Avatar (Full & partial)
- will be able to explain, why Sri Krishna had appeared as Avatar.
- will be able to describe the contribution of charka and Sashruta in medical science
- will be able to describe the importance of the ideology of Sri Shankaracharya to make religious, social, moral and family life.
- will be able to describe the importance of the ideologies of Meerabai, Probhu Nityananda and Shreema in making religious, social, moral and family life.



- will be able to describe the importance of learning the ideals of ShreeRamkrishna to make religious, social, moral and family life.
- will be able to describe the importance of learning the ideals of ShreeBijoykrishna Goswami and Swami Bivekanand in making religious, social, moral and family life.

Lesson 01 : Avatar

We have already known that when Lord Vishnu comes down in the world in different shape in different time, he is called Avatar. He does the good of mankind. The world remains not alike all the time. Many rogue men are born in different time. They oppress to man. This creates grieves, sorrows, pains and unhappiness. The life of good men becomes unbearable. Lord Vishnu appears as an Avatar such hard times. He destroys the rogues. Peace comes back again in the world and the Lord puts an end to his arts of Avatar. Lord Vishnu comes in the guise of different animals in deferent times. He behaves like a man when he comes as a human. He is nourished in the womb of a mother. Bears sorrow and sufferings like human beings. But still there are some distinct characteristics, as he is the Lord. A man and the Lord cannot all the same at all.

Kinds of Avatar:

Full Avatar (purnabatar):

When God comes down with his all total qualities, he is called full Avatar i. e. purnavatar.

Partial Avatar (angsavtar):

In partial Avatar, god does not have all his power and qualities. Partial Avatars are many in number. Of them the main 10 Avatars are -Matsya, Kurma, Baraha, Nrisingha, Baman, Parsuram, Rama, Balarama, Buddha & Kolki.

The causes of God's appearing as Avatar:

Lord Sri Krishna himself has explained the reason of his emerging as Avatar in Srimadvagavadgeeta.

*'yada yada hi dharmasya glanirvabati bharata
abhyutthanamadharmasya tadatmanam srijamyham
paritranaya sadhunam binasaya cha duskritam
dharmasamsthapanarthaya sambhabami yuge yuge. (4/7-8a)*

- That means, oh Arjuna, when religion falls in mishap and anti-religion captures the world, I create myself then. To protect the good-honest souls, destroy the rogues and establish religion I appear in different eras, that is to why I take birth as Avatar.

At the time of incarnation of Shree Krishna, Kangsa, Jarasandha, Shishupal and Durjadhan became very tyrannous. People were suffering much due to there suppression. Sri Krishna established peace killing them. Lord Shree Krishna gave us the lesson of justice. He is dangerous to the rogue, heavenly light of peace to the honest and Vagaban to the devotees.

Lesson 2 : *Sushruta*

Sushruta was a great physician in the ancient India. His father was Muni Biswamitra.

Indra, the king of the gods, once seeing the people of the earth suffering from diseases, imparted the whole lessons of 'Yajurveda' to Dhanwanantori and told him to be born in the earth. According to the words of Indra, Dhanwanantori was born as the son of the king of Kashi and got name as Dibodas. Biswamitra came to know this and sent his son Sushruta to him to learn 'Ayurveda'. Learning Ayurveda from Dibodas, Sushruta wrote a book as to medication. The book was named after him as Sushruta or Sushruta Samhita.

The modern researchers say, Sushruta lived in the 600 BC in the present Baranasi City beside the Ganges and used to practice medication. Mainly he practiced Surgery. This is why; he is called the father of the Indian Surgery. In his book he has given description of 300 kinds of Surgery and 120 kinds of surgical instruments. These instruments have been modernised in the west.

Sushruta samhita is mainly divided into four branches. Here, evolution of Yajurveda, surgery, bio-chemistry, diseases, medicine, bones, medication, symptoms of diseases, foods etc are described in detail. If one wants to treat according to Ayurveda, one has to have special knowledge in Sushruta samhita. Still now it has got an emphasis in medical science. So to be an expert physician it is necessary to achieve knowledge in Sushruta samhita. Sushruta, in fact, has along much better for mankind writing the Sushruta samhita.

Lesson 3 : *Charak*

Charak was also a great physician in ancient India. He is called the father of Indian medicology. As to him, it is said in different books that Anantadava learned Ayurveda, a part of Atharbaveda, when Sri Vishnu came down in the world as Matsya avatar. After that, he came to the world to see the condition of people and observed that many of them were suffering from various diseases. Therefore, to reduce the sorrows of people he took birth as a son of a Muni, a strong devotee. Since he was born as a spy *char* (spy) he was named as Charak. According to the modern researchers, Charak emerged in 300 BC.

Charak started to give treatment to the people. He became a renowned physician within a few days. There were many other physicians named Atreya, Agnivesh etc. They wrote some books on medicine. Editing those books Charak composed a new one taking the gist of them. It was named as *Charak samhita*. It was a famous medical book in the ancient India. The book is divided into eight sections - Sutrasthan, Nidanasthan, Bimasthan, Sharirasthan, Indriyasthan, Chikitsasthan, Kalpasthan and Siddhistan.

Charak was the first man who said about digestion and immunization. He also said about three 'dosh' (problem on contents of the activities in health. Those are *bayu, pitta, Cough*. If there is any disorder among them our body becomes unwell. When they come in good position, our body becomes well again. Charak also said that prevention is better than cure. He suggested finding the causes of the diseases and these types' duels.

Charak knew about sexology. Even he knew about the sex chromosomes. He had got an idea of anatomy. He told there are 360 bones including teeth in human body. The heart, he said is the controlling centre of body which is connected with body in 13 ways.

This book has a great importance even in present. Charak, composing the *Charaksamhita* has done immunes welfare of mankind. Both *Sushrutasamhita* was translated into Arabia in 750 BC during the reign of khalifa Abbasi. Thus it was introduced to Europe and many European doctors came to India to achieve knowledge about Indian medical science.

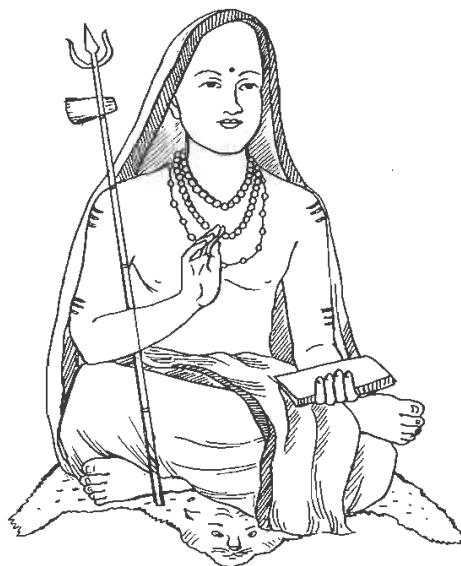
Lesson 4 & 5: Sri Shankaracharya

There was a village named kalari in the province of keral in Dakshinaty. Shankaracharya was born in this village in the 5th day of full moon of Baisakh in 788 AD. His father was Shivgura and the name of his mother was Bisihta Devi. Shivaguru was a Brahmin Pedit and devoted to Shiva.

Shankar had outstanding intelligence and power of memorizations. Observing that Shivagurv was very amazed. He started to impart lesson to his soon from the early age of three. His only urge was to make his son expert and skilled subjects. But unfortunately he succumbed to death very shortly. After that Bishista Devi gave uponyan to her son when he was 5. Having finished uponoyan he was sent to a master's house to study holy scripts. Only within two years he became pedit on Vedant, Smriti, puran etc. He returned home of the age of 7. Coming home, he started a tole to teach students. Local pendits began to him saying what would teach a boy of 7. But gradually every one of them bent down to him when they got the news of Shankar's brilliance.

The fame of Shankar's mastery spreaded around. One fine morning Chandrashekhar, the king of Karalla also came to know this. He ordered his minister to bring Shankar to his Rayal court. Shankar politely said 'I do not want to do business with education'. He would impart knowledge only for the people interest. The king was astonished to hear this strong comment of shankar a mere boy. He himself came to meet Shankar. Speaking with him the king realized the depth of his knowledge. So inspire of being a king, he bowed to this excellent boy and gone him one thousand gold coins. But shanker did not touch any single of those rather gave that away to the poor.

Once some Brahmin pundits came to his house hearing about Shaker's wisdom. They were very pleased to discuss many scripts with him. At a stage Bishista he told them to see the 'kosti' of Shaker. Seeing that the pundits said that Shaker has got very short life. He might die at the age of 16 on 32. Hearing this news Batista devi burst into tears. She would have to lose his only son. Shankars also heard this. He loved his mother very much. How much time he got during the leisure of teaching students in the toll, he spent that taking care of his mother. But the news brought a massive change inside him. He started thinking about life and the world from a different angle. He though, 'To attain Moksha' is the supreme aim of man. So he would spend the rest of his life in the devotion of Brahma.



One day Shanker told frankly about this his mother. But she did not agree. At last Shanker could convince her through great hardship. Even he said that wherever he stayed, he would be beside her mother at the time of her last breath. Saying this Shanker one day left home. Shanker will take 'Sanyas' and so he is in search of a guru (master). Walking two months continually he reached the place of Onkarnath. There he met Gobindapada, the great yoga-devotee. He received diksha from him. Shankar stayed there 3 years and learned Yoga siddhi and Tattagyan'. They he went away to the Badarika asram a lonely place of the Himalayas. They he started writing the vedanto vashya. He finished this task within 17 years of age as per the directive of his master.

After that as a religious master he started a new life. Many disciples also he found. He had already been famous as an Acharya. Shankaracharya left Badrika ashram for the holy place of Baranasi and started to preach religion there. The motto of his was Adwaitabad. He said 'Brahma is the only truth, the world resembles falsehood. There is no difference between living being and Brahman.

At the very first many people did not accepted this doctrine. But afterwards every one surrounded to his bottomless wisdom and oratorical power and supported his way. He defeated Kumaril Vatta, Mandal Mishra etc one after another in religious debate.

Shankar travelled whole India to preach his doctrine. He established four temples at the four corners of Indin. Sarada math in Dwaraka, Gobardhan in puri, Joshi in

Jyotirdham(Badrikashram) and shringeri in Rameshwar. He engaged four of his disciples to run these maths. They were Surehwar, Padmapath, Totakacharya and Hastamalakacharya. Shankaracharya brought many different opinion and made them united.

When Shankaracharya was born, the political condition of India was very distressed, at the religious life of people was also alike. Different types of superstitions engulfed Jayin and Buddhist. Even Hindu religion also becomes fade. The activities of the Veda got importance in the society. Shankaracharya resurrected the past glory of Hinduisms spreading his decries of 'Adwayitabad' There is no difference between animals and Brahmma saying this he proved love for man and even for animal in human mind. As a result envy was reduced. This was a great contribution of Shankaracharya. Not only this, the preface to Brahmasutra and Vedanta he composed also was a super contribution in the field of exercising Hinduisms and philosophy. Besides he wrote many books likes Mohamuedar, Anandalahari, Shivastab, Gobindastak and so on for the common people. Shanker breathed his last at the age of only 32 at kedarnath of uttarakhanda performing such outstanding work. However, he was present beside his mother bed at the time of her as he gave words to his mother.

Some verse are :

1. who is your wife and son ? This varied world is an illusion. Where have you come from and who are you? Thanking 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 disease have seized the body like a poisonous sank. 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.

A msn, as long as he can earn, he is surrounded by his family. In old age. When his body becomes unfit, none asks his woe.

Lesson 6 and 7: Probhu Nityananda

Probhu Nitynand was born in Ekchakra, a village in the district of Birvum in west Bengal, India in 1473 AD. His father's name was Harai pendit and the name of his mother was Padmawati. Harai pendit was an honest Brahman. His family was very much solvent by means of the wealth he inherited as well as his traditional works.

The real name was Kuber. His father arranged his early education in the village toll. As a student he was very brilliant. But he was not attentive to his lessons at all. Rather he had much devotion to religion and liked to hear about religious talks. Though he used to play with the local boys, he preferred sitting in any temple instead. In the root of his devotion to religion, there existed Sri Krishna. His only aim was how to get Him. Whenever he met any saint or sannyasi, he asked him what was the right way to get Sri Krishna.



Kuber was the a boy of 12. One day a sannyasi came to their village and took hospitality in their house. He will go to Brindaban. Kuber heard that Brindaban was the land of charms of Shrikrishna . So he thought if he went to Brindaban he might lord Krishna. Kuber made a clean breast to the Sannaysi. Sannyasi said 'It is not right to take sannyas in this early age. Moreover, it requires permission of the parents.

But kuber was adamant to go to Brindaban,. Finding no other was his parents allowed him and he left home with the sannyasi. He began to roam about many forests, hills and mountains and different holy places. Many years passed. Suddenly he lost the sannyasi one day. After that he himself started to visit the holy place. In this was once he reached his desired Brindaban. Coming here his mind became restless to meet Krishna. He began to wonder about madly the places where the signs of Krishna existed.

One day he met a great sannyasi, sripad Madhabendrapure. He received diksha from him. Staying some days with him. Kuber set our for holy places. He wandered lonely for some days. By this time he visited Rameswer, Nilachl, Gangasagar and so on. But his agony for Krishna lessens grew gradually. His only thought was to be in touch with Krishna. So he returned Brindaban.

Kuber always remain thought for Krishna meeting and how to get him. He was passing his days in this way. Suddenly he saw Krishna in the dream. Krishna said to him 'Go to Nabadwip in Goud. Nimai Pandit is preaching Krishna love there. Join him. It may be mentioned that this Nimai Pandit is known as Shree Gouranga or Shree Chaitanya. Seeing Krishna in dream. Kuber's mind became pacified. He was happy to get the meeting of Krishna through dream. So he left Brindaban for Nabadwip according to the order of him. There he met Nimai Pandit in the house of Nandan Acharya. They became known to each other and felt that they had common views as if they were one-in-two. They were only born for the salvation of the living beings in two different bodies. From that very day Kuber was named after Nityananda or Nitai. On the other hand there was Gouranga or Gour in brief. The devotees called them as Gour-Nitai. Gour-Nitai started spreading in Nabadwip. They used to flourish the holy name of 'Hari'. There was no discrimination in their doctrine nor there was any classification. At the time the superficial practice of religion was prevailing in the society and the love for mankind was undermined. In that situation, Gour-Nitai embraced all to them. As a result many groups of people became their followers.

But the anti-Baishnav group made obstacles to the way of them. They ever attacked Gour.

In that time two brothers named Jagannath and Madhab worked as in Nabadwip. People called them as Jagai-Madhai. They were drunker and very dangerous. They used to do whatever they liked. Nobody dared to protest against them. Nityananda came to know this. He told Sri Gouranga, 'we have to save Jagai-Madhai'. Prabhakara agreed with him.

One day Nityananda and Haridas was returning through the road murmuring the name of Krishna. All on a sudden they met Jagai-Madhai. They were drunker and became angry. Madhai threw the upper portion of a broken pitcher to Nitai. It hit Nitai and his head was cut.

The wounded place was bleeding. But Nityananda pressed the place. With his plan and continued his song. This enraged Madhai much. He went forward to attack Nitai. Jagai prevented his way. Some passers-by gathered there by that time. They feel pity to see the condition of Nitai. Yet nobody uttered any single word in the fear of Jagai-Madhai.

Sri Gouranga came to know the matter. He rushed toward the spot at that very moment with his companions. His patience knew no bound. He will give hard punishment to Jagai-Madhai. Coming forward to him Nityananda said, 'Prabhakara, Jagai has done no wrong. He has saved me Madhai also have done nothing but mistake. Please forgive them.'

Gourango become pacified hearing Nittanando. He stepped forward and hugged Jogai. Seeing regret rose in madhai. He said ``probhu I have committed crime forgive me.” Gourango said ‘You will get pardon if Nitai forgive you’. Then madhai forwarded to Nitai with clipped handed. Nittanando embraced him thus Gour-Nitai saved Jagai-madhai with this great love. Everyone started to laud them highly in this way Gour-Nitai made all people near and dear ones to them with there love and spreading the name of to love Krishna. The difference among people also reduced by this. In this time Sri Gouranga once went way to Nilachad taking sannnyas . Nittanando accompanied him. After staying some time there one day Gourango said , `` Nittanando , at gour devotion to power and Tantra is going one in one hand and practice of reason based theory of knowledge is going and in the other hand the religious people do not find any way. You please go there and begin household activities spread devotion to Hori and Premdharma rich and poor. Tie them all with a single rope in the name of Krishana.

Nittananda became thundered to hear this. He will have to leave his prabhu. But it was nothing but the order of his master. So he returned Goud and started to live at Khardaha in the west bengal.

Beings ordered by Gourango, Nittanando began to preach the name of Krishna and premdharma in Nabodwip. Besides, he used to sing.

‘Worship Gourango, speak and sing his names art
he who does this lives in the core of my heart’.

Thus he mingled the name of Sri Gourango with the name of Krishna.

Gourango emerged in Goud as a Vajohari was very generous and temper able to his wife. He could read the heart of Meera.

So he constructed a temple of Krishana and set up a idol of Krishna there Meera became very pleased. Respect and love to her husband grew in Meera. But her time passed away through the worship of Krishana. She was indifferent to the family life. For this, their relatives and the people of the place started to criticise her.

Lesson 8: Meerabai

There is a village named kurki. Kurki at Rajsthan in India Meerabai was born in 1498 AD in this village. She came of a rather family. Her father Ratnasingh was the son of Rao Dudhaji, the emperors of Mehta her mother Bir kauri was the daughter of prince Shanustan jhala. Ratnasingh got control over 12 village in the kurki area and started to leave there making garh.

Meera was the only daughter of her parents. So she was grown up with great care and affection. But she lost her mother at the age of 8. This caused break in her life

Ratnasingh feel in a travel with her daughter. Then Meer's grandfather Rao Dudhaji took Meera near his and nurtured him dearly.

Dudhaji was a pious man. He established the temple of chaturvuji beside Mantra place. He used worship there Meera also went there now and then. The of the temple gadadhar pendit discussed various Holy scripts. Meera listened to him very attentively. Her grandfather Dudhaji also made her hear the Ramayana Mahabharata and Puran as a result and ideal of religious life was engraved in Meera's heart from her early age. Meera introduced her outstanding talent in composing vajan sangeet. In the temple Chaturvuji some excellent vajans are inscribed. Once a sadhu gifted Meera an icon of Giridhari Gopal. Meera took it to the temple and used to worships daily in this process a deep respect and lard Krishana grew in her from the tender age. Meera is now a young girl. She is unique in beauty and charm. Her grandfather arranged marriage for his grandchild. The bridegroom is the soon of Rana Sangramsingh of Chitar. Meera's marriage ceremony was held gorgeously in 1516 AD and she went away to the residence of her father-in-law.



There was no lack of anything. Moreover she had a father-in-law like Rana sangramsingh and a worthy husband like vojraj. She got a lot of wealth as well as many servants and maid servant. But Meera felt no attraction to those. The only aim of her life is Krishna prem and to meet Giridhari she remains plunged into worship and devotion.

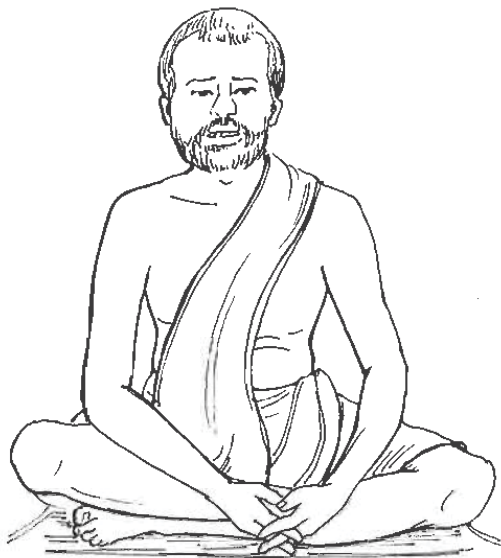
When ever any sadhu as saint came to the palace. She rushed toward him and listened to the holy name of hari. Some times she herself started to sing vajan being intoxicated. She song so sweetly that everybody become spellbound.

Lesson 9,10 & 11: Sri Ramkrishna

There is a village named kamarpukur in Hugly in the west-bengle. Sri Ramkrishana was born in that village on 17 February, 1836 AD. His father's name was Khudiram chattopadhya and his mother was Chandramoni Devi. Khudiram named his son as Godadhar. This Gadadhar becomes world famous as Sri Ramkrishana Paramhangsa afterwards.

Little Gadadhar looked very nice. He was always accessible to all. He loved nature much. Some times he became intoxicated seeing the flock of flying herons or nature. He could not pay attention to school studies but felt attraction to vijan-kirtan. He could get many verses and stories of the Ramayana and Mahabharata by heart hearing from other.

Gadadhar lost his father in his early age. After that, a great change came to his life. Sometimes he set idle in the cremation centre. He after passed his time in a lonely garden. Whenever he saw any saint or basihnav, he observed him curiously. He learned Vajan from them.



Once Gadadhar came to Dakshineahwar temple of goddess kali. His elder brother Ramkumar was the priest of the temple. Very after Gadadher remained in meditation in the temple. Sometimes he wandered about on the bank of the Ganges.

Gadadhar became the priest of the temple after the death of brother and then after his new life was begun. He devoted himself in worshipping of Bhabatarini. He sang to his goddess many songs of Ramprasad and Kamalakanta. He was overjoyed with a divine spirit uttering 'Ma' again and again. Oneday his luminous mother appeared before him.

At that time Gadadhar was changed into another man. His divine exaltation was increased gradually. Being informed his mother Chandramoni took him home and got Ramakrishna married with Sarada Devi, daughter of Ram Mukhopadhya.

After a few days of marriage, Gadadhar came back to Dakshineswar. Again he was in a mood of divine exaltation. By the end of 1861 Bhairavi Yogeswari, a divinely elevated woman arrived at Dakshinesawar. Gadadhar accepted her as his guru (teacher) and attained divine grace in tantra praetice. This Bhairavi mentioned Gadadhar as an outstanding 'Yogi' and 'Avatar'.

After that, sannyasi Totapuri was come in his devotional life. Totapuri initiated Gadadhar in *sannyas* and renamed him as SreeRamkrishna. He (R) went through different ways such as Shakto, Baishnav, Tantric etc. Beyond these he also followed the ways of Islam and Christianity and attained success. SreeRamkrishna could realize that God is eternal. He said that those who worship Him through their own religious practice with deep attachment, they can attain God. So he uttered from his own realisation, 'Many opinions, and many ways'. The aim is one that is only to gain Iswar.

Soon, SreeRamkrishna's fame of devotion to God was spread out and many wise people gathered around him. He taught them many deep thinking about God simply. The youth also came there as like elders. Oneday, there came Narendranath dutta who was looking for a man, who had seen God. Narendranath asked SreeRamkrishna directly, 'Have ever seen God?' SreeRamkrishna replied, 'Yes, of course, as I am seeing you in front of me. I also can show you.'

Narendranath was gratified at the grace of SreeRamkrishna, he could see God and surrendered himself to the lotus feet of SreeRamkrishna. This Narendranath became the best disciple of SreeRamkrishna and he was named Swam Vivekananda.

The speeches of the great man SreeRamkrishna were not mere simple words-uttered, but truths of life Practised. He served living being as Shiva without pride. He became sorrow to see the distressed. Once he was going to visit a holy place with Mathur babu the son-in-law of Rani Rasmoni. Then they were in Deoghar. SreeRamkrishna was depressed to see the sorrows and pain of poor villagers'. He asked Mathur babu to feed the poor as feel as the God(Narayan). Mr. Mathur did so.

Sree Ramkrishna was the worshipper of Kali. He worshipped before the statue of Kali. He worshipped his mother through this. But he had no controversy against Brahmoism who didn't like in image worshipping. He had a deep relation with Keshab Chandra, one of the leaders of the Brahma society. It was Keshab Chandra who published about Sree Ramkrishna through his speeches and newspaper. From this it can be realized that how much tolerant he was in other's opinions. All religious combination was established through the system of his meditation and religious activities. It is the great contribution of Sree Ramkrishna

Sree Ramkrishna did not see the class, caste, creed, dignity, learning and wealth. He felt the heart of men. So, all classes of people came to him. So, the Dakshineswar temple was open to all.

Sree Ramkrishna saw the motherhood in all women. A female was as like as mother to him.

Sree Ramkrishna would say, "When you will mix with the people outside, you will love all. As if you are not different. Never keep offensive attitude. He believes in corporeal, he does not believe in incorporeal; he believes in incorporeal, does not believe in corporeal; one is a Muslim, one is a Hindu, one is a Christian"- do not avoid anybody saying so.

The people of India were greatly influenced with the generous attitude of Sree Ramkrishna. Everybody came to Sree Ramkrishna without considering religions and colours. They listened to his divine sayings and got deepest peace in heart.

Not only the Indians but also the foreign people were overwhelmed with the generous religious motto of Sree Ramkrishna. A Russian professor read 'Sree Sree Ramkrishnakathamrito (Gospel of Sree Ramkrishna) and said that, "So generous, so universal, so global is not found any where. A Jew said that a centre of Ramkrishna Math is essential in Israel. An African said that he also wanted to open a centre on Ramkrishna Vedanta in his country.

This great man died on 15 August, 1886 AD.

Some advices of Sri Ram Krisna.

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 devote is completely devote 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 though all religions and many 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.
 7. If the boat is on water there is no problem. But if water enters, it will be sunk.
- We should follow the ideology of Shree Ramkrishna.

Lesson 12: Shree Bijoykrishna Goswami

It was the month of sravan of Bengali year, 1248(1841A.D) It was the period of full moon. The Hindu festival of Krishna's swinging (Jhulan Jatra) was going on at every mandir of the Baishnavas at Santipura in Nabodwip. During such an auspicious hour Bijoykrishna Goswami was born. His father Ananda kishore Goswami was a faithful devote. His mother Swarnamoyee devi was also a pious and kind hearted lady.

Bijoykrishna's primary education started in the village pathshala. He studied sanskrit in school at santipura. Then he went to kolkata for higher education and got himself admitted into the kolkata sanskrit college.

After that Bijoykrishna was admitted in the medical college. At that time he, together with a few students formed a council called Hitasancharini. 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. Bijoykrishna also said that taking paitha(holy thread) is the sign of caste system. Then all his Brahmins classmates left the paitha and stopped using it. In that it was a bravery deed.

That time Bijoykrishna had a contact with Brahma society. There was a change in his mind by hearing the speeches of Mohorshi Debendranath tagore and Keshobchandra.

He felt a feeling for Brahama religion and took Brahma religion. He took Back paita (threat of purity) and his family didn't take it as normal. When Bijioykrishna arrived at shantipur, they become very angry to him. But Bijioykrishna had a strong feelings and confidence of his belief. He came to kolkata.

Then the medical examination of Bijioykrishna was knocking at the door. He was preparing for the exam. But the Brahma society called him to preach. Bijioykrishna prefer the responsibility of preaching rather than the bright future of a doctor's like. He had been known as teacher Bijioykrishna of Brahma society. He preached Brahma religion in Dhaka, Barishal, Jessor, Khulna and some places of India. He also initiate many people in Brahma religion.

Once he was staying in a place of north (uttrasthot). Then he fell in a serious disease. That time he became well by dint of pity of shrilokinath Brahmachari of Barodi. It made a dip impression in his life. Because of Baba Loknath and Tadore Ramkrishna, the sense of Baishnav arose again in him. That time he met Yogi Barahmananda awami at Akash gaining mill of Gaya. By preaching him, he made him Hindu yogi again. Then Bijioykrishna quit Brahma religion. That time Bijioykrishna with his family and followers fell in severe financial crises. Then he established a ashram at Gendaria of Dhaka by the order of Gaba Loknath and started to sing for God and Hari sankirrtan. At that his condition was improved and spread away his fame in Dhaka.

Though Bijioykrishna established ashram in Dhaka, he often visited kolkata. Once he went to Brindaban with his wife. There his wife died of cholera. Then he went to shreekshetra puri in the month of Flagon on Bangla 1304 (1897 A.D). There he became famous in a few time. His fame also spread away in state. For that some local people who were irrespective of religion become jealous and one day. Give him to eat poisonous laddu. As a result, he fell sick and breathed his last in Sunday, 22 Jaishta on Bangla 1306(1899 A.D).

Some advises of Bijioykrishna :

1. There are Eight orders to have Hari'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. Love for honest companies
 - f. Patience for the name of God and hate for illiterate words.
 - g. Having thoughts.
 - h. Love.
2. once cannot feel the works of god with jealous in his mind. If there is no jealous in his mind for a moment, then he can fell the God.
3. Never do censure of others.
4. Speak the truth and always keep Brahma religion
5. Always take the name of God by honest means threat of purity.
6. Always be careful of all creature.
7. Never proud of yourself.
8. Keep belief in religious books and honest persons.

Lesson 13,14,15: Swami Vivekananda

Swami Vivekananda was born on 12 January, in 1863 in Kolkata. His father was Bishaw Nath Datta and his mother was Vubaneshwari Debi. Father Bishaw Nath Datta was a prominent lawyer in the High Court of Calcutta. The real name of Swami Vivekananda was Narendra Nath Datta. He was not long lived. He lived only for 39 years 5 months 23 days. What he has contributed for the sake mankind within this short time is extraordinary. People will remember his contribution for good.



There had been a great change in Narendra Nath when he passed the B. A. He only thought about God. Does God exist? Is He visible. Such questions very often rise in his mind. He asked this questions to many. But no answer could not satisfy him. At that time he came upon Sree Ram Krishna, the worshipper of Kali. Then Ram Krishna lived at Kalibari in Dakshineshwar. One day Naraendra Nath went there. He directly asked Ram Krishna , “ Have you seen God?” Ram Krishna answered smilingly , “ Yes, I have; as I have seen you. I can also show you if you want.”

Narendra loved this simple worshipper. A great respect rose for him. Ram Krishna was also very pleased to have Narendra Nath. As it were he was awaiting for him. Narendra Nath began to visit Dakshineshawar regularly. One day he took the motto of initiation from Sree Ram Krishna . Narendra Nath became an ascetic. Then he was named Vibekananda. Afterwards his devotees addressed him as Swami Vivekananda or Swamiji.

Vivekananda visited whole India leaving the house. He watched the condition of the people of India. He watched a great poverty all over the country. Only illiteracy and superstition. He was greatly shocked to see this poor condition of the countrymen. He wanted to discover the reason of this illiteracy, superstition and poverty. He also began to think how make the countrymen free from these. He was absorbed in meditation in Kanyakumarica on the border of India. He could understand through meditation that the source of vitality of India is religion. This religion means to serve men in the sense of god. Only then it will be possible for India to progress.

Vibekanand died in 1893 in America. There he delivered a speech in Schiqago at a global religious summit. At the beginning of his speech he addressed all as ‘sisters and brothers’. There others did traditionally as ‘ladies and gentlemen’. But all those who were present in the meeting were pleased with this new addressing from

Vivekananda's speech. They were surprised to see the mentality of making unknown people near and dear. Then he told in his speech, "The Hinduism thinks that all the religions are equally true." The aim of all the religions is same. As the rivers mix falling into the ocean so as the aim of all the religions is same- 'To have God.' So, no chaos, association; no destroy mutual receiving of ideas; no dissension, co-operation and peace. He also told that the Christians should not be Hindus and Buddhists or the Hindus and the Buddhists should not be Christians; but each religion will receive the nutrition keeping its own originality. All were pleased with the speech of Swami Vivekananda. In that congregation Swami Vivekananda became the best orator. Then he was only thirty years and eight months.

Vivekananda's reputation had spread out after the congregation. Invitations came to him from different places for his speech. He also delivered the ideology of Hinduism, especially the ideology of the Beth and the religion of Humanity. He was named as 'The Cyclonist Hindu' in the newspapers there. Vivekananda established an organization, 'Bethanto Somity' in New York for preaching his ideology. He then went to Europe. He delivered his speech one after another in France, England Italy. He opened the fact of the Beth. The main theme of the Beth is, 'There is no difference between life and God, life is God.' So life should be served in the sense of God. He established the truth that the hindus not only worship the dolls but also worship one God through worshipping all gods. The western people could learn about the Hinduism and ideology. Many of them became his great fans. Margeret Elejabeth was one of them. He was so much influenced by Vivekananda that he left Ireland for India. He took training from Vivekananda. Then she was named 'sister Nibedita'.

After about four years in 1897 Vivekananda returned to his country. The countrymen received him very cordially. They gave him a grand reception. In the reception meeting he told the people to fight against wrong. He told them to give up superstition. He told them to be united forgetting separation. He told that energy and courage is religion. Weakness and cowardness are sin. Freedom is religion and slavery is sin.

Vivekananda would say that truth is the pillar of all religions. Philanthropy is religion, oppressing is sin. To be honest and to do honest work is the part of religion. Low caste, the illiterate, the poor, the cobbler, the sweeper all are poor brothers. To serve them is the best religion. Confidence and faith in God are the only way to prosper.

Vivekananda told the youth to build their health at first. Then religious studies. Because religious studies cannot be performed in ill health. No work can be done. For this they must play football before reading the Geeta. Then body will be fit. Then they will understand the Geeta well.

Vivekananda's most important word is – a hungry stomach does not know any religion. So first of all the poverty should be removed. Before praying to God his creatures should be served. To serve God's creations is to serve God.

So he emphasises

Where are you looking for God , is before you in different shapes.

He who loves God's creation loves God.

To Vivekananda there was no difference castles and colours, the rich and the poor. He hated profanity.

Vivekananda believed in women's freedom. He boldly supported female education. He mentioned some of the learned women of the Boidik age Moitreyee, Gagi etc. He said that if the women of that age could gather so much education, then why not women of this age? According to him the nation which does not honour the women cannot become great. He established a temple in charge of Saroda Devi so that the women also could get the scope to study spiritual knowledge.

Swamiji also thought about the reformation of the society for the development of the country. He told that to develop the country it is necessary to develop all the stages of life. He protested against the said people of high level for oppressing the people of lower class. Seeing the power of their doing hard labour he foretold that they will reign the country soon. So he told come out new India . Let it come out holding the plough, through the hut of the farmers. From the basket of fishermen, mala . Let it come out from the grocery, from the fireplace of the boiler. Let it rise from the factories, hat and bazaar. Let come out from the bushes, hills and mountains.

Swamiji wanted to see that everyone should get equal education. So he told that if the son of a Brahman needs a teacher, the son of a Sudhra needs two teachers. He wished that Brahman should be in his place but he should try to take a Sudhra up to his level. It should be the aim of life to be a man and to man others.

Vivekananda was grateful to Raja Ram Mohon Roy for stopping the widow burning. He addressed Vidyasagar as a great hero for starting widow marriage. He hated early marriage. Not only that if any woman is unwilling to marry she should have the fundamental right to do that. In this Vivekananda thought about the reformation of the society and the development of the country besides missionary work. He did not engaged himself mere praying to God like other ascetics. His preceptor Sree Ram Krishna Porom Hongshdev expected this.

He established an abbey for preaching his preceptor's ideology. Ram Krishna Moth . It stands on the western bank of the Ganges at Beloore in Hawra. Generally it is known as ' Bellore Abbey'.

Vivekananda established The Ram Krishna Mission for preaching the ideology of his preceptor. There are branches of this Ram Krishna Mission and Ramkrishna Abbey in different places of the world. The Beloor Abbey is main centre. There are many abbeys and missions in Bangladesh whose centre is Dhaka Ramkrishna Mission. Hundreds of people are being served through these abbeys and missions. The fields are education, treatment and help in crisis etc.

There was no discrimination in Vivekananda's social services of colours and religions. He served without distinction caste and creed. Once a great famine broke out in Kolkata. Then a shelter centre was opened on behalf of Ram Krishna Mission. Some Muslim boys came there to take shelter. Vivekananda told that they must stay there when he was asked what should they do. Not only that they should not face any in foods and religious activities.

Vivekananda's spiritual power and working activities awoke India. In the field of religions and social life there was a great revolution.

The self oblivious nation was habituated to come back to life from the old religion. The unity of India came to light in its national life. Vivekananda was hardworking. He knew nothing without work. So he became sick because of hard labour. He died in Beloor Abbey on 4 July, 1902.

Vivekananda's saying

1. The internal godness in man is religion.
2. rise, awake, no more sleep, You have the ability to remove all scarcities and sorrows. Believe this and you get the power.
3. To love others is divine and to hate others is sin.
4. It is education which makes one self-reliant.
5. All great deeds in the world was done with courage and brain but not with money.
6. Do not think you are poor or friendless. Who and where have you seen money has made a man. Man always makes money.
7. There is no religion as like as serving the living being. ????

We can learn from the life history of Vivekananda that all the people of the world are the same. There is no discrimination among the people. Their religions ma

Lesson 16: Shreema

Shreema was born at Paris of France in 21st February, 1878. Shree Aravinda told her Meera. When she came to Aravind Asram at Pandicheri in India . She was named as Shreema at the Aravind Asram at Pandicheri in India. The devotees called her by this name and she was known by this name to all.

From the childhood the spiritual thinking was raised in her. From the age of only four, she started to stay in meditation. An educational environment was made for her but she had no eagerness to study. Not only that, she had no attraction to any earthly thing. She thought only about the God.



There was deep jungle out of Paris. Shreema had gone there and did meditation staying under the tree. Then the birds sat on and squirrel ran over her. An eternal relation was developed there. For this reason parent became sorry.

At the age of nineteen she went to klemsen of Aljiria. There lived a wise man named Teon. She learned Hathayoga and many guptabidya from the wise man.

Coming back she started deep meditation. She realised, there is God as jyotirmaya. Once she dreamt a jyotirmay man and told him to rise up himself.

Shreema started to learn philosophy and Dharmatattw. She believed that, the shapless

God has expressed through shrikrishna. So she wanted to come the place. In 1914 AD she came in India with her husband mansiya pal risa. They went to Pandicheri Aravinda asram on 29th march. Here after seeing risi Aravind, she thought this is the jotirmaya man whom she dreamt. That place seemed heaven to her. She became follower of Aravind. Then a magazine named 'Arya' was published from the asram in English and France.

But Shreema did not stay for a long time then. She had gone to Paris at the time of World War. This disconnection from Aravind made her unhappy.

Then after five years, the war was stopped and she again came to India and on the 24th April, 1920 she reached at the Pandicheri. She started meditation and work. There everything was country made. She leaved all her Uropian dress and took the Indian dress.

In 1926, 24th November Shree Aravind achieved full siddhi and from then he started to stay one. Shreema had to take the responsibilities of Asram. She made the Asram self dependent in all respect.

There she opened a patshala which is now becomes a University named 'International school of Education. It is open to all.

Asram bear all their fooding and living costs, those who are staying in the Asram. It has its own land, garden and dairy firm. Honestly Sreema established the Asram a complete institution.

The main learning from the Asram is to eradicate all sorts of discrimination. Those who are living in the Asram, they have to work. There is no discrimination of work and religious blindness among them. By the word Ma wanted the devotees will be respectful to the other religions after learning the philosophy of religion. The University students would spread out the sprit of the religion around the world.

Ma loved and took care of them as like as her child. Ma had also loved to the nature and living beings. If any stranger comes to the Asram he would be treated

gladly and advised not to torn or break any trees unnecessarily.

Ma always loved to engage in work day and night as if work is her life. She spent her life with out aspiration.

Ma was not only a saint or yogi, lover of beauty also. She tried to find the similarities between the inner and external world of the nature and wanted to develop both the described beauties. In this way Ma made the Asram a place of beauty and purity.

Ma had a master plan to establish a city named Arovil in the name of SreeArabinda. In 1954 she took the plan. For this bought a land of 15 square mail at the 6 mail north-east of Pandicheri and on 28th February 1968 founded it collecting clod from 126 countries. Clod was collecting by the youth of those countries. On the 21st February 1972 (birthday of Ma) establishment work was started.

Ma planed this Arovil city would be modern and there 50 thousand people would be lived. It would be tax free zone. Every body would serve the truth being the religious person. In 2006 A.D the master plan of Ma became success. The inhabitants of that city are living there happily.

ShreeMa could art, sing and play organ. On the every last day night of year she welcomed the New Year playing the Organ. She had talent in literary world also.

The ideology of this Aravinba Asram of Pandicheri has established with fame all over the India by the untiring labour of ShreeMa. There are some branches of the Asram other places of India and Bangladesh.

In 1973, 17th November Ma breathed last at Aravinda Asram of Pandichery.

We get some learning from the life of ShreeMa : We should take ideology of purity in personal life, believe in God, education and serve to the living being. Development of civic sense and morality are good for our society.

Exercise

1. Who is the pirnavatar of God?

- | | |
|--------------|----------------|
| a) Matsya | b) Baraha |
| c) Nrisingah | d) Shrikrishna |

2. To whom Susruta Learned Ayurveda?

- | | |
|------------|-------------|
| a) Charaka | b) Dibopdas |
| c) Atreya | d) Agnivesh |

3. How many parts are there of Charak samhita?

- | | |
|----------|----------|
| a) five | b) six |
| c) seven | d) eight |

4. The reason of incarnation of Shrikrishna is-

- i. to establish religion
- ii. to destroy the evil, to nourish the righteous
- iii. to destroy the gentle

Which one of the following is correct?

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

5. When did Shankaracharya start to teach students?

- | | |
|------------------------|------------------------|
| a) At the age of six | b) At the age of seven |
| c) At the age of eight | d) At the age of nine |

6. What is the real name of Prabhu Nityananda?

- | | |
|-------------|-------------|
| a) Gouranga | b) Kuber |
| c) Gadadhar | d) Narendra |

7. What is name of Meerabai's Mother?

- | | |
|------------------|---------------------|
| a) Padmavati | b) Bisisthadevi |
| c) Beer kunyaree | d) Chandramoni Devi |

8. 'Mother is respected personality, as like as the Brahmamayee' - who told it?

- | | |
|-------------------|-----------------|
| a) Shankaracharya | b) Bijoykrishna |
| c) Nrisimha | d) Vivekananda |

9. Where did Bijoykrishna Goswami establish Asram following the order of Loknathbaba?

- | | |
|------------|------------|
| a) Dhaka | b) Barisal |
| c) Jessore | d) Khulna |

10. Who is known as 'cyclone hindu' in the newspaper of America?

- | | |
|----------------------|----------------------|
| a) Prabhu Nityananda | b) swami Vivekananda |
| c) SreeRamakrishna | d) sreeAravinda |

Read the following passage and answer the question no 11 & 12

Dr Bidhan has been working at Gournadi Upazila health complex for a long time. He consults with patient dearly before giving treatment and advises them about preserving good health. Following his advice patients becomes alert and protects themselves from diseases. As a result, diseases have been decreased here in this area.

11. Which physician's thinking is reflected in the character of Dr Bidhan?

- | | |
|------------|------------|
| a) Susrata | b) dibodas |
| c) Charaka | d) Atreya |

which one of the following is correct?

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

Creative Question:

Tama studies and gives food regular to the birds at the corner of courtyard. The birds eat with cheerful mind. She also gets joy. Tama's father arranged her marriage stopping her study but she strongly refuses it. With the help of her headmaster she can establish her right.

- a) Where did Vivekananda establish his vedanto samiti?
 - b) Explain the cause creating Vaktimood of Vivekanada to sreeRamkrishna?
 - c) Loving birds of Tama, belongs to which ideology of Swami Vivekananda?
2. In Class nine religious teacher Dineshchnadra was teaching on ideal lives. He told about a lady who leaving the Uropian dress became a saint and took responsibilities of a Asram. She made this Asram as a famous self-depended institute. Not only that She established a planed city with the thinking of beauty.
- a) What is name of ShriBijoykrishna's father?
 - b) Why did Bijoykrishna take Brahmadharma?
 - c) Explain the life of the saint-nun according to your text which is reflected through the passage.
 - d) Evaluate the contribution of that saint and nun to establish the city.

Short Question:

1. What does mean Avatar (incarnation)?
2. Explain the cause of appearing Shrikrishna as the Avatar?
3. Why does Susruta call the father of Indian surgery?
4. Explain the implication of Adwaitabad preached by Shankaracharya.
5. How did ShreeMa make a relation with animals and birds?
6. Why did the Pandicheri Asram be seemed as heaven to ShreeMa?

Broad Question:

1. Evaluate the contribution of Charaka in Chikitsasastra?
2. Analyse role of Prabhu Nityananda in emancipating men.
3. 'Meera is not a queen, a devoted nun Meeravai' – analyse this statement.
4. Evaluate the ideology of ShreeRamakrishna in building the religious, domestic, social and moral life.
5. Analyse the speech of Swami Vivekananda which he given in Biswadharma council at Chicago.

THE END

2013

Academic Year

9-10 Hindu

জীবনের উদ্দেশ্য ঈশ্বর লাভ
-শ্রী রামকৃষ্ণ

দারিদ্র্যমুক্ত বাংলাদেশ গড়তে হলে শিক্ষা গ্রহণ করতে হবে

– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা



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