



Bodh Mala – 12

Akhila Bhāratiya Saṁskṛti Jñāna Parīkṣā

For

(All India Culture Awareness Examination)

Conducted by

Vidya Bharati Sanskriti Shiksha Sansthan



Renowned Nationalist Thinker Dattopant Thengri

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Preface

In almost all countries of the world, it is considered necessary and important to include inputs relating to their religion, culture and nationalism in the educational curriculum and, thereby, develop an awareness about these subjects among the students. Unfortunately, however, in our sacred Bhāratvarṣa, there is no concern about our dhārmika and cultural ethos being made a part of the educational system. While studied attempts were made, during the foreign rule, to create an apathy, to our dharma and culture, in post independence Bhārata too, no effective steps have been taken to induct, in our students, sentiments of pride and feelings of glory about our dharma and culture. The present state of decay in our national life owes itself, among other things, to this indifference also.

There is talk today to bring about total transformation of our Bhāratīya system of education. Need is being felt to make education, value-oriented. Efforts are being made to evolve a knowledge based society with scientific temper. In order to achieve this objective, what we need to do in the first place, is to educate our students from an emotional point of view. What we need to do is to give a preeminent position to the subjects of our eternal dharma, culture, ethics and spirit of nationalism in our system of education. Our forefathers have made matchless contribution in the spheres of knowledge and sciences with the objective of proper evolution of human society. It is necessary that our students understand this and take legitimate pride and develop self-confidence on account of these contributions of our elders. It is with these feelings that we have developed this series of books. We are confident that our Vidyālayas (schools) will be positively benefited by it.

In the present booklet, different topics have been dealt with in a nutshell. While this series would prove useful for "Saṁskṛti Jñāna Parīkṣā" (Culture Awareness Examination), We request our community of Ācāryas (teachers), to give detailed inputs, with contextual background, on these subjects so that they are motivated to undertake an in depth study there of.

Secretary

Vidya Bharati Sanskrit Shiksha Sanstha

Acknowledgement

It is an age of technological avalanche, soul-less materialism and cut-throat careerism. Our generation, getting education in the so-called English medium public schools, remains deprived of our cultural heritage. Therefore a great need was being felt for preparing an English version of the series of *Sanskriti Bodhmālā*. We wish to convey our deep and sincere gratitude to Shri Pran Nath Pankaj ji, a Chandigarh-based renowned scholar of Hindu philosophy, culture and dharma for his tireless help in bringing out the English version of the series. We feel proud of his association with this work. I do convey my thanks to Shri G.S. Mudambadithaya, President, Karnataka unit of Vidya Bharati, who alongwith his team, prepared the English version of some of the books of this series initially for using them in the schools affiliated with Vidya Bharati in Karnataka, and later permitted us for the publication of the same for using them at national level. I shall be failing in my duty if I do not convey my gratitude to Dr. Himmat Singh Sinha, retired Chairman of Dept. of Philosophy, Kurukshetra University who has devoted his precious time to editing and proof- reading work of the English scripts.

Secretary,
Vidya Bharati Sanskriti Shiksha Sansthan,
Kurukshetra

Scheme of Transliteration

Except certain standardized expressions, Sanskrit words / terms, where expressed in Roman script, have been transliterated as per the following scheme.

Vowels (स्वर)

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ r̄, ॠ ṛ, लृ l̄, ए e, ऐ ai, ओ o, औ au, अं ṁ, अः ḥ.

Consonants (व्यञ्जन)

क् k, ख kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् t, ठ् th, ड् d, ढ् dh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् ś, ष ṣ, स् s, ह् h, क्ष kṣ, त्र tr, ज्ञ jñ,

Each consonant has to be followed by the appropriate vowel, as required, to make the sound complete; hence क (क्+अ) would be ka. Similarly का (क्+आ) = kā, कि (क्+इ) = ki, की (क्+ई) = kī, कु (क्+उ) = ku, कू (क्+ऊ) = kū, कृ = (क्+ऋ) = kṛ and so on.

Explanatory Note (व्याख्यात्मक विवरण)

'C' का उच्चारण आम भाषा में 'स' जैसे cell या 'क' जैसे Club होता है परन्तु इस अन्तर्राष्ट्रीय पद्धति में इसका उच्चारण केवल 'च' होगा, वहां 'च' के लिए ch नहीं लिखा जाएगा जैसे caraṇa (चरण) 'छ' के लिए ch लिखा जाएगा, जैसे chātra (छात्र) यदि च् लिखना हो तो cch, जैसे गच्छति = gacchati. ś = श, ṣ = ष और s = स यह अन्तर भी अपने आचार्यों को स्पष्ट सीखना पड़ेगा अन्यथा 'श' के लिए वे sh लिखेंगे। ज्ञ के लिए Jñ तो आसानी से समझ आ जाता है, ऋ के लिए r̄ (जैसे ṛṣi). इस पद्धति का प्रयोग केवल संस्कृत शब्दावली के अनुवाद पर लागू होता है हिन्दी, हिन्दुस्तानी, उर्दू पर लागू नहीं होता।

अकारान्त अ, (क्+अ) = क और हलन्त का भेद भी संस्कृत शब्दों पर ही लागू होता है जिसे स्पष्ट समझना पड़ेगा। इसके पालन से उच्चारण दोष नहीं रहेगा।

Contents

	Page No.
Raṣṭrīya Gīta - Vande Mātaram Saraswatī Vandanā	
<u>1. BHĀRATA (India) : Our Mother land</u>	8
Major centers of pilgrimage (tīrthas) and historical and cultural cities of North Western and Northern India, of North East and East : Important places of Middle India, the important places of South India—Our states, A Song	
<u>2. Progeny of Bhārata–Hindu Society</u>	18
The blood stained Earth of Jallianwala Bagh : dedicated Luminaries who ornamented various Arts; Life firmly devoted to goal.	
<u>3. The Hindu View of life</u>	22
The Āśrama Order, Our beliefs, Food Hymn, Bhārātīya Darśana (Indian Philosophy), Ekātma Mānava Darśana, Scientific Basis of the Daily Chores, Ātman : Luminous Light, Performance of Duty, not craving for Rights.	
<u>4. The sacred Tradition of Sacraments</u>	35
Cultural Festival and functions, Sacred Places (Tīrtha) Temples, Scriptures, Purānas, Yoga, Santavaṇī – Saintspeak, Sixteen Sacraments (saṁskāras).	
<u>5. Our Glorious History</u>	49
Great Men of East, Yogeśvara Śrī Kṛṣṇa and Gītā.	

	Page
<u>6. The world as one family</u>	54
Great Luminaries, Who is the Goddess Saraswātī?, Some Illustrious Indians Abroad, A universal culture.	
<u>7. The Shining tradition of Indian sciences</u>	58
Indian Scientists, Āyurveda, Quiz and other information, Noise Pollution, Glossary of Science, Space Science.	
<u>8. General Knowledge</u>	68
World of sports, Important Defence Training Institutions, United Nations Organisation.	
<u>9. Our National Heroes</u>	71
Ramanand Sagar, Champaran Satyagrah, Late Shri Prahlad Chunni Lal, Mrinalini Sarabhai, Maharishi Mahesh Yogi, Jallianwala Bagh, Dr. Vikram Ambalal Sarabhai, Manna De, Sacrificer - Mother Panna Dhay	

राष्ट्र गीत - वन्दे मातरम्

वन्दे मातरम्!

सुजलां सुफलां मलयज-शीतलाम्,

शस्य श्यामलां मातरम्! वन्दे मातरम् ॥1॥

शुभ्र-ज्योत्स्ना-पुलकित-यामिनीम्।

फुल्ल-कुसुमित-द्रुमदल-शोभिनीम्।

सुहासिनीं, सुमधुर-भाषिणीम्।

सुखदां, वरदां, मातरम्! वन्दे मातरम् ॥2॥

कोटि-कोटि-कंठ कल-कल-निनाद-कराले,

कोटि-कोटि-भुजैर्धृत-खर-करवाले,

अबला केनो माँ एतो बले।

बहुबल-धारिणीं, नमामि तारिणीम्,

रिपुदल-वारिणीं मातरम्! वन्दे मातरम् ॥3॥

तुमि विद्या तुमि धर्म,

तुमि हृदि तुमि मर्म,

त्वं ही प्राणाः शरीरे।

बाहुते तुमि मा शक्ति,

हृदये तुमि मा भक्ति,

तोमारई प्रतिमा गडि मन्दिरे-मन्दिरे। वन्दे मातरम् ॥4॥

त्वं हि दुर्गा दशप्रहरण-धारिणी,

कमला कमल-दल-विहारिणी,

वाणी विद्यादायिनी, नमामि त्वाम्

नमामि कमलां अमलां अतुलाम्,

सुजलां सुफलां, मातरम्! वन्दे मातरम् ॥5॥

श्यामलां सरलां सुस्मितां भूषिताम्,

धरणीं भरिणीं मातरम्! वन्दे मातरम् ॥6॥

Invocation to *Saraswatī*, the Goddess of Learning

या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता।
या वीणावरदण्डमण्डितकरा या श्वेतपदमासना।
या ब्रह्माऽच्युतशंकरप्रभृतिभिर्देवैः सदा वन्दिता॥
सा मां पातु सरस्वती भगवती निःशेषजाड्यापहा॥1॥

Meaning : May Goddess *Saraswatī*, the destroyer of slothfulness and ignorance, protect us. She is fair complexioned like the hues of jasmine flower, frost and necklace of pearls. She is wrapped in white garments. In her hands, *vīṇā* (lute) and *danḍa* (staff) are gracefully held. She is seated on a white lotus. *Brahmā*, *Acyuta* (Viṣṇu), *Śiva* and other gods always pay obeisance to her.

शुक्लां ब्रह्मविचारसारपरमाम् आद्यां जगद् व्यापिनीम्।
वीणापुस्तकधारिणीमभयदां जाड्यान्धकरापहाम्॥
हस्ते स्फाटिकमालिकां विदधतीं पद्मासने संस्थिताम्।
वन्दे तां परमेश्वरीं भगवतीं बुद्धिप्रदां शारदाम्॥2॥

Meaning : I salute *Śāradā* (*Saraswatī*), the Supreme Goddess, and the bestower of knowledge. She is of white complexion; She is the embodiment of the highest spiritual learning and represents its essence. She is the foremost among all forms of divine energy and is omnipresent. In her hands, she carries *vīṇā* (lute), *pustaka* (scripture) and rosary of crystal beads (*sphāṭika mālā*); she is remover of the darkness of ignorance and occupies the lotus-seat.

प्रार्थना

हे हंस वाहिनी ज्ञानदायिनी, अम्ब विमल मति दे।
जग सिरमौर बनायें भारत, वह बल विक्रम दे।
अम्ब विमल मति दे॥
साहस शील हृदय में भर दे, जीवन त्याग तपोमय कर दे,
संयम सत्य स्नेह का वर दे, स्वाभिमान भर दे॥1॥

लव, कुश, ध्रुव, प्रह्लाद बनें हम, मानवता का त्रास हरें हम,
सीता, सावित्री, दुर्गा माँ, फिर घर-घर भर दे॥2॥
हे हंसवाहिनी, ज्ञानदायिनी, अम्ब विमल मति दे॥

Prayer

O Mother! you ride *Haṁsa* (swan) and are the bestower of wisdom. Give us unblemished intellect. Give us the valour and power so that we may make *Bhārata*, the crest-jewel of the world.

O Mother! fill our hearts with courage and character, make our lives the symbols of renunciation and austerity. Give us the boons of self-restraint, truthfulness, and love and fill us with pride in ourselves.

May we become like *Lava*, *Kuśa*, *Dhruva* and *Prahlāda*. May we liberate humankind from fear. O Mother! may our families be full of *Śītās*, *Sāvitrīs* and *Durgās* once again.

O Mother! The rider of *Haṁsa* (Swan), bestower of knowledge, give us unblemished intellect.

1. BHĀRATA (India) : Our Mother land

The essence of the national unity of Bhārata is clearly reflected in her history, geography, dharma, darśana (philosophy) and saṁskṛti (culture). Our forefathers, living on the river-banks of this country, produced such great literature as has, over the millennia, proved to be the touchstone to judge the values of human civilization. It is the spiritual consciousness aroused by our sages and seers who wandered from nook to nook and corner to corner of this great country as also the essential, permeating common values of life that lend immortality to Bhāratavarṣa as one Nation. Imperative it is, therefore, that we, her children, familiarize ourselves with her holy rivers, nature's bounty such as great mountain ranges and sacred places of pilgrimage and also remember our venerable forefathers so that this monumental experience called Bhārata is indelibly imprinted on our minds.

There are many countries on this earth. Among all of them, our Bhārata stands out as the most wonderful and glorious country. While nature has shielded her in the north by Himālaya, in the South, there is the vast expanse of an ocean. Between these two is extended the large green country interspersed with the ranges of the holy rivers. Its inhabitants too have contributed enormously to make this country foremost among the nations through their discoveries and inventions in the fields of knowledge, sciences and spirituality. This Bhārata, our Mother, with her bounteous mineral and energy resources, has produced such jewels among men and women who have made matchless contribution in the spheres of science, philosophy, arts and life-sciences. The world, since the dawn of human civilization, has been satiated itself with the nectar of wisdom flowing from work of the austere and dedicated lives of our great sages.

From Kailāsa to Kanyā Kumārī, from Kāmakhya to kutch, the entire Bhārata, is one tīrtha, a holy place of pilgrimage. Let's get acquainted with these centres of faith and reverence.

Q. What is a *tīrtha*?

A. *Tīrtha* means purifier. The rivers, lakes, towns etc. that, on being contacted either by visiting or by ablutions or otherwise, wash away the sins mystically are called *tīrthas*. These *tīrthas* are of three types :-

- (i) *nitya tīrthas* – (eternal places of pilgrimage)
- (ii) *bhagavadiya tīrthas* –(places sanctified by the appearance of God’s incarnations)
- (iii) *santa tīrthas* – (places lent holiness by the saints)

Q. Which is a *nitya tīrtha* ?

A. Kailāsa, Mānasarovara, Kāśī etc. are the *nitya tīrthas*. Likewise, the holy rivers such as Gangā, Yamunā, Rewā (Narmadā), Kāverī etc. are also *nitya tīrthas* because they have contained divine properties of purification since the beginning of this creation.

Q. Which is a *bhagavadiya tīrtha*?

A. Places such as Ayodhyā, Mathurā etc. where God appeared in His divine incarnations, and/or performed His deeds or blessed a devotee with His appearance before him.

Q. Which is a *santa tīrtha*?

A. That piece of land which attains holiness by the footprints of a saint, becomes a *tīrtha*. The birthplace, the place of penance, the place of nirvāṇa (final liberation) or the place of samādhi (the place where mortal remains are retained) of the saint/s are known as the *santa tīrthas*.

Our forefathers instituted the *tīrthas* with a view to preserving and promoting the country’s spiritual orientation and social values. Every Hindu must benefit from the knowledge about their purpose and significance.

Major centers of pilgrimage (*tīrthas*) and historical and cultural cities of North Western and Northern India

1. Nankānā Sahib – This is a major centre of pilgrimage. Guru Nanak Dev was born here. Its old name is Talwandi. It is situated in the Lahore district of the present day Pakistan.

2. Ranthambhore (Sawai Madhopur) – The historical fort which has a huge idol of Lord Ganeśa. This is also the ancient capital of Hamir Singh who defeated Allauddin Khilji.
3. Amarnātha (Kashmir) – This is a natural cave, at a height of 16,000 ft. from the sea level. It is 60' long 25' to 30' wide with a height of 15'. Herein is the shrine of Lord Śiva, where the Śivalinga is automatically formed with snow on the natural snow-seat.
4. Naimiṣāraṇya – Here Śri Śūta Jī delivered his paurāṇic discourses to Śaunaka and (80 thousand) others. This famous holy place is in Sitapur district of Uttar Pradesh on the bank of river Gomatī. The *Śaktipīṭha* of *Lalitādevī* is also situated here.
5. *Vindhyācala* (Mirzapur) – Situated on Gaṅgā in Uttar Pradesh, near Mirzapur. The Siddhapīṭha of *Vindhyāvāsini devī* is near Mirzapur.

Famous places of North Eastern and Eastern India

1. Imphal – It is the historical city and the capital of Manipur. This is the place where Vabhruvāhana had taken captive Yudhiṣṭhira's Aśvamedha horse and challenged Arjuna for a battle.
2. Paraśurāma Kuṇḍa – The famous tīrtha of Aruṇāchal Pradesh. Lord Paraśurāma divided apart the highland of Lohita Sarovara so that the river Brahmaputra flowed down on the soil of Bhārata.
3. Gaṅgā Sāgara – Situated 145 km south of Kolkata, Gaṅgā Sāgara is an island where the river Gaṅga merges into the sea. This is a sacred Hindu tīrtha of West Bengal.
4. Koṅārka – Located in Orissa state, it is the ancient Padmakṣetra. Sāmba, a son of Śrī Kṛṣṇa worshipped Sun god here to get rid of leprosy. The chariot-style Sun Temple constructed in the 13th century A.D. is a main centre of attraction for the tourists.

Famous places of Madhya Bhārata

1. Ujjain – This city is also known as Ujjayinī or Avantikā. It is said to be the hub or the focal point of earth. Mahākāleśwara, one of the 12 Jyotirlingas and one of the 51 Śaktipīthas are also located here. Ujjayinī was the capital of India during the reign of Emperor Vikramāditya.

2. Kolhapur– Celebrated as Karvīra Kṣetra in the Purāṇas. Temples of Mahiṣamardinī and Mahālakṣmī.

3. Rajim – It is the perfect Tirtha (Sacred Place) of Chhattisgarh. Here two rivers Pairi and Saudu join with Mahānadī. Therefore it is called Triveni (confluence of three rivers). People visit this place while coming back from Jagannatha pilgrimage. Rājīva loṇana Temple and Kuleśwara Siva temples are located here. It is said that in Kuleśwara the linga was installed by Jānakī.

4. Orchha – It is situated on the bank of river Betawa in Madhya Pradesh. Here there are two main temples. The idol that is installed in Rāmarāja temple was found by queen Ganeśa kunwari while taking bath at Ayodhyā. There is the idol of Rādhā Kṛṣṇa in Caturabhujā Temple.

Famous places of South India

1. Tiruanantapuram (Trivandrum) – Capital of the present day Kerala State. Located here, in an ancient fort with high ramparts, is the ancient temple of Śrī Padmanābha Swamī.

2. Tirupati Balaji – This city, to which the pilgrims return after visiting the temple of Lord Venkateśwara (Balaji), is at the foothill of the temple. A magnificent temple of Lord Govindarājā is situated here. The principal deity in this temple is Lord Śeṣaśāyī whose idol was installed by Śrī Ramānujācārya.

3. Dhanuṣkoṭi – Situated right on the seashore, near Rāmeśwara dhāma. On the eve of his invasion of Lanka,

Śri Rāma had commenced the setubandhana (construction of the bridge) from this spot. It is located in Tamil Nadu.

4. Vijayavādā – This is a famous city of Andhra Pradesh, on the bank of Krishnā river, known for the artistic Kanakadurgā temple and Buddhistic caves.

Our states

West Bengal

Area – 88,752 sq.km.

Population – 9,13,47,736

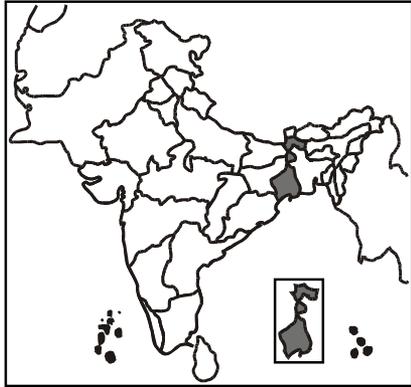
District – 20

Main Language – Bangla

Geographical Features – The verdant and lush green land of Bengal is surrounded in the north by silver-like shining peaks Himalaya, in the south by day and night cleansing waves of Gangā Sāgara (Bay of Bengal), in the east by Bangla Desh, West by Jharakhand and in South west by Orissa State.

Bengal is an agriculture dominated state. Three fourth part of the population dwells in villages. 60% people depend on agriculture or the works related to agricultural products for their livelihood.

Gangā is the most important river of Bengal. After entering Bengal Gangā divides itself into two branches, the names of which are Padmā and Bhāgīrathī. When Bhāgīrathī merges into Gangā Sāgar while passing through Calcutta, then it is called Hoogli. On the one bank of Hoogli is situated Kolkata and on the other is Howrah. Padma joins the sea while flowing through Bangladesh.



Important Place – Kolkata : Extending in an area of 185 square K.M. this metropolis has a population of more than one crore. Here the Race Course ground, Zoo, Birla Planetarium, India Botanical Garden, Bellore Math etc. are the places worth visiting. Botanical Garden is the largest garden of vegetation of Asia. In the herbal museum here, more than 25 Lakhs samples of dry leaves of various herbs are preserved. The first metro rail was started in this city. Kolkata is a big business center.

The other important cities of Bengal include Siligudi, Darjeeling, Murshidabad, Malda, Durgapur, Chitranjan, Asansole etc.

Important Sacred Places –

1. Kalighat – The Kalighat of Kolkata is high seat of Goddess (Mahapitha). It is said that the four fingers of the right foot of Sati fell here. The name of the presiding deity of this place is Kalika.
2. Daksineswara – Kali Temple of Daksineswara is situated very close to the bank of Ganga. This is the place where Ramakrishna Paramhans performed penance taking inspiration from whom, Swami Vivekanand re-established the greatness of Indian culture, religion and philosophy in the world.
3. Bellor Math – In front of Daksinesawara Kali Temple, on the other side across Ganga, this Math is located. The architecture of this temple made of stone is worth seeing. Here is the world famous memorial of Ramakrishna Paramhansa. The memories of the illustrious son of Bharata Swami Vivekananda are associated with it. The total cost of the construction of this was donated by a lady disciple of Swami Vivekanand from USA.

Illustrious Personalities –

1. Lord Chaitanya Mahaprabhu : Born in Navadvipa, the great Saint, propagated the message of love through the medium of devotion to Radha-Kṛṣṇa throughout Bharata. His message has by now spread throughout the world.

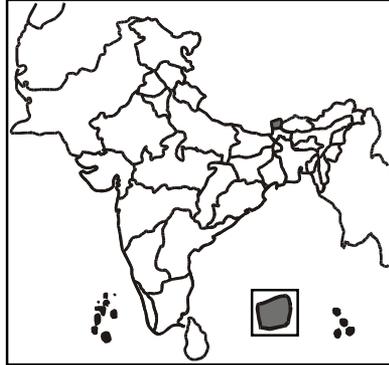
2. Sri Ramakrishna Paramhansa – When the people forgot the direction while indulging in the conflict of Bharatiya and Western knowledge and Philosophy, the foundation of dharma was shaking, then in this hour of crisis Ramakrishna appeared. He, while pursuing various ways of worship, proved conclusively that all the sects lead to the realisation of one ultimate Truth.
3. Swami Vivekananda – He delivered the message of Vedant to the World. In the World Religions conference in Chicago, he not only impressed the scholars of world, but also put the seal of victory of the Bhāratiya Philosophy on the world. People's faith in Hindu way of life increased. He also initiated the nation with the aphorism of renaissance and patriotism. The nation awakened with his lofty ideals and powerful call.
4. Bankim Chandra Chattopadhyay – Considering the service of his mother- tongue as his duty, he wrote many novels like Anand Math, Durgesh Nandini, Kapal kundala, Devi Chaudharani etc. In all his works there is conspicuous the pride of our culture and moral flavour. The song of Vande Matram that filled the whole freedom movement with indomitable enthusiasm, was adopted from his novel 'Anand Math' and to day it is our national song.
5. Ravindranath Thakur – Ravindra Nath was a man of multiple faces. He wrote Songs, Dramas, Stories, Novels, Essays, Lyric and Action Songs. He got the highest honour of the world 'Noble Prize' in literature for his poetic work 'Geetanjali'. He was a prominent educationist and the founder of Shanti Niketan. He was also the writer of 'National Anthem'.
6. Subhash Chandra Bose – Born in Cattuck, this illustrious son of mother Bhārata made history making contribution in the freedom struggle of India. Subhash Chandra Bose, famed as 'Netaji' gave a call "Give me blood, I shall give you freedom". He gave the slogan 'March to Delhi' to Azad Hind army for making Bhārata independent and to hoist the tricolour on the capital of country.

Main Festivals –

It is a public anecdote in Bengal 'thirteen festivals in twelve months.' but the biggest festive occasion is 'Durga Pūja'. This festival is in fact the welcome and honour of winter. At the festive time of vijyādaśamī, the well decorated idol of the presiding goddess of power is installed in very artistic way. Continuously for nine days the Chandi hymn is recited Obesima to Kālī. Obesiance of Saraswati, Viśwakarmā worship, Gangā Sāgar-fair etc. are the big festivals celebrated here.

Sikkim

Situated in the lap of Himalaya, this state became an inseparable part of Bhāratiya Republic as the 22nd state of India in April 1975 AD. The state has many snow-clad peaks of Himalayan range. The third highest peak of world Kanchenjanga (8579 meter) is situated on the border



of this state. Several awe-inspiring vallies and glaciers irresistibly attract the tourists. Trisrotā (Tista) is the sacred river of this state. On the bank of this river in the territory of Bangal state, at a place name Trisrota, there is a seat (Pītha) of Goddess of Power.

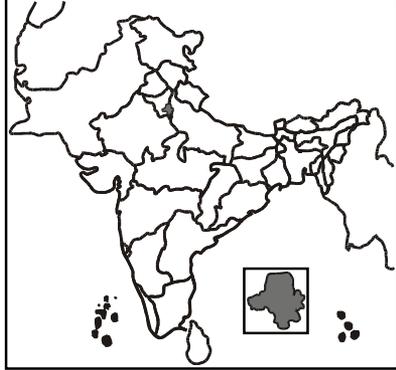
Vegetation of tremendous diversity is grown here in this state, which includes hundreds of the species of orchid. Gangtok is the capital of Sikkim. Its area extends upto 7096 square K.M. Its population is 6,07,688. Here there is the cultivation of Tea in great area. The Tea is mainly exported to Russia and Germany. Majority of people depend on agriculture for their livelihood. It is famous for the highest production of large brown cardamom in India.

Dilli

Area	–	1483 sq. km
Population	–	1,67,53,235 (According to Census of 2011)
Capital	–	New Delhi
Languages	–	Hindi, Punjabi, Urdu
Literacy	–	86.34%
District	–	11

Geography – This Pradesh is adjacent to the eastern border of Haryana in north India. On its eastern border is the state of Uttar Pradesh.

History – In the ancient times, Dilli was known as Indraprastha which was founded by the Pāṇḍavas. The present city of Dilli was



established in the 11th century by a Tomara king. Later it went under the control of the Chauhāns. In the last battle of Tarain (1192AD), Mohammad Gauri took Prithvi Raj to Ghazani where the latter was killed. Thereafter, Dilli came under the Muslim rulers. They ruled it for nearly 600 years. In 1857, following the defeat of Indian soldiers in India's First War of Independence, Emperor Bahadur Shah was dethroned, it was legally made a part of the British Empire. Since the advent of independence of India in 1947, this is the capital of Bhāratīya Gaṇatantra (Indian Republic)

Administration – On November 1, 1965, Dilli became the Union Territory. It has unicameral legislature with 70 members.

Education and Transport – It has five Universities, many colleges and schools. It has city transport service; Most comfortable Metro Rail.

Cultural and tourist centres -

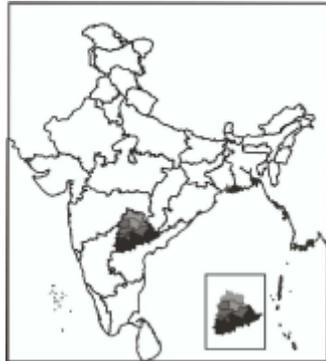
1. **Cultural Centres** – Fort of Prithviraj, Lohstambha (Iron pillar), Yogamāyā Temple, the *siddhapīṭha* of Goddess

Kālikā (Kalka Ji Mandir), Rajghat, (Gandhi Ji's Samādhi), Vijay Ghat (Lal Bahadur Shastri Ji's Samādhi), Old fort of Indraprastha, Birla Mandir, Gurudwara Sheesh Ganj (where Guru Teg Bahadur Ji became a martyr), Bhai Matidas chowk, Gurudwara Bangla Sahab etc.

2. **Tourist Centres** – Rashtrapati Bhawan (Mughal Gardens), Parliament House, Chandni Chowk, Red Fort, Qutab Minar, Vijaya Stambha (Victory Column), Jantar Mantar, India Gate, Vigyan Bhawan, National Museum, Buddha Jayanti Park, Appu Ghar, Indira Gandhi Indoor Stadium (the biggest in Asia), Palam International Airport, Aśoka's pillar Akṣara Dham and Chhattarpur Temples etc.

Telangana

Telangana was made India's 29th state on June 2, 2014. It was formerly a part of Andhra Pradesh. Before India's independence it was included in the state of Hyderabad, with two Divisions- Warangal and Medak. At that time there was the rule of Nizam in the region. Currently the total population of the state Telangana is 350.4 lakh according to official data.



Geography-Boundaries : In north and north west, is Maharashtra, in the west is Karnataka; Chhattisgarh is on the north East and Andhra Pradesh is in the east.

Area – 112077 sq kms based on official data.

Rivers – Moosi, Krishna, Manjira and Godavari

Famous city – Hyderabad, Nizamabad, Warangal, Karimnagar

Places of Pilgrimy – Tourist Destination – Basra, Birth place of mother Saraswati, Bhadarakali Mandir (Warangal), The dwelling place of Lord Rama's during Bhadrachalam. Nagarjuna Sagar Dam etc.

Total Districts — 31

The economy — Agriculture is the most important source of economy of Telangana. The main crops of cotton, mango, tobacco are grown locally. The major two rivers Krishna and Godavari are giving this state a good facility of irrigation.

Society and Culture — Most of population speaks Telugu. Here, Diwali, Shriramanavami, Ganesh Chaturthi, Mahashivratri, Bakrid, Eidul Fitr festivals are celebrated. Bataukamama and Lashkar Bonalu are the major festivals of this state.

Prominent Education Centers — Hyderabad University, I.I.T. Hyderabad, National Institute of Technology, Osmania University etc.

2. Progeny of Bhārata–Hindu Society

Indian culture is permeated with the spirit of sacrifice and devotion. The children of Bhārata have set extraordinary examples of devotion to their mothers and fathers; the disciples, of veneration to their Gurus. We must learn about such a galaxy of the jewels of Bhārata who got so immersed in their love of God that they became oblivious of their physical existence –

(अ) “रूप नहीं, रेख नहीं, और नहीं कुल गोत रे॥

बिन देही के साहब म्हारो, झिलमिल झपके जोत रे॥”

(a) He has no face, no form, is without lineage, without clan

My Lord is without a physical frame, a shimmering, truckling light.

(A) _____ has described the formless God in these words. (Singā Jī)

(B) In the year 1486 AD, _____ was born in the house of the mother Śacī Devī and father Jagannātha Miśra. (Caitanya)

- (C) Poems like Dohāvalī, Kavitāvalī, Gītāvalī and Pārvātī Mangal were written by the Bhakta poet _____
(Tulasī Dāsa)
- (D) The motivation for 'bhoodan' (donation of land) in Bhārat was provided by the saint _____ (Vinoba Bhawe)
- (e) It was _____ who proved that God abides in every being, by getting the Vedic hymns recited by a buffalo in Paithan (Jñāneśwara)

The Blood Stained Earth of Jallianwala Bagh

On 13th April 1919, the white men fired indiscreetly with machine guns on the people assembled in Jallianwala Bagh. Next day in the morning Bhagat Singh went to his school. The younger sister of Bhagat Singh thus describes his mental agony. "It was learnt that he had not gone to school at all. Went direct to Jallianwala Bagh. It was very late in returning home. All were greatly worried in family. After much time, he came back with gloomy face. I asked, "Where have you been so late." The reply came, "Look at one thing.". I asked, "What have you brought." He brought out a small bottle from his pocket which looked reddish and said, "Look, there is the blood-stained earth of Jallianwala Bagh. The white men have massacred innocent unarmed people of this country. How many lives have been lost." Whatever he saw and heard there, he narrated that slowly and gradually. He did not take meals that day. He plucked enough flowers from garden and decorated the bottle. Bowed before that and continued to murmur some thing—God knows what? He took some pledge silently. For several days he continued to offer flowers on that bottle. He became so deeply associated with the blood of the martyrs that one day he himself became martyr.

Luminaries who ornamented Various Arts

1. The art of making man to prolong life-span is in and the expert person who acquired fame in this art is (Indian Chemistry, Nagarjuna)
2. After the creation of music by Mahadeva and Parvati, four

renowned teachers of Gadharva Veda are (i)
(ii) (iii) (iv)

(Someswar, Bharata, Hanumant, Kallinath)

3. After Paninī and wrote commentaries on the Grammar of Paninī. (Katyayana, Patanjali)
4. The first exponent of dramatic art was Muni. (Bharat)
5. 'Chhandovrtti', a treatise on prosody, was written by (Pingal muni)
6. The author of Yana Bindu (Book on Aviation Science) was (Vacaspati)
7. According to Vana Parva of Mahabharata made an attack on Dwarka by Aircraft named (Shalva, Saubha)

Life firmly dedicated to Goal

Śrīmadbhagavadgītā, with its message of 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन' (to work you have the right, not to the fruits thereof), is our ideal scripture. Our ancestors have derived inspiration of 'action without attachment' from it. While such great role models became the pride of Mother India themselves, they left a great legacy of ideals for us as well. One such role model was Dr. Keshav Baliram Hedgewar who founded the Rashtriya Swayamsevak Sangh on Vijayadashami day in the Vikrama year of 1982 i.e. 925 A.D. with an objective to reinstate Bhārata Mātā to her old summit of highest glory. Let us seek some inspiration from his noble life.

- Q.1 What were Dr. Hedgewar's views on the non-Hindu communities?
- A. The changes in the mode of worship should not lead to change of culture and nationality. All Indians should be integral parts of the national mainstream of Bhārata.
- Q.2 What lessons did Dr. Hedgewar dispense for the unity of the Hindu society?

A. We must rise above the considerations of caste, creed, language, untouchability etc. and treat everyone as a Hindu brother/sister.

Q.3 Who said, "He is a man to watch", and about whom?

A. This was said by Babu Trailokyanath Chakravarti, an old revolutionary of Bengal, to Shri Tridib Kumar Chaudhuri about Dr. Hedgewar.

Q.4 How do we find Dr. Hedgewar's vision of Hindu unity getting materialised?

- A. (a) The Rāma-Janmabhoomi movement united the entire Hindu society.
(b) The religious conversions in Mīnākṣīpuram had strong reaction in the entire Hindu society.
(c) The process of conversion to Christianity has slowed down in forest and hilly areas.
(d) There is a feeling of pride in being called Hindu.

Bhārata is a land of ascetics. We have a whole lineage of such inspiring ancestors who committed themselves to a cause and dedicated whole life to that. The Śringerī Śankarācārya, Rev. Vidyāraṇya Swāmī, belongs to this category of sages. His life and work is full of inspiration. Let's know about it.

Q.1 What were the names of the Guru, the mother and the father of Swamī Vidyāraṇya?

A. 1) Swami Vidyātīrtha 2) Śrīmatī Devī and Māyanācārya

Q.2 To what mission did Swamī Vidyāraṇya dedicate his life.

A. The establishment and consolidation of the empire of Vijayanagaram

Q.3 What was Swāmī Vidyāraṇyās reply in response to his Guru's question, "What is your ambition?"

A. (a) "Our national conscience has become dormant because of ignorance. I want to awaken that dormant energy. Service of humanity is our foremost duty".

(b) I am not born just to get educated, married, produce children and lead family life”.

Q.4 Enumerate Swāmī Vidyāraṇya’s qualities.

A. (a) Unshakable patriotism (b) Firmness (c) Spirit of service (d) Practical (e) Tolerance of other religions (f) Truthfulness (g) Political awareness (h) Commitment to the welfare of humanity etc.

Q5. What do you know about austerities practised by Swāmī Vidyāraṇya?

A. He performed penance constantly for 12 years on the banks of the river Tuṅgabhadrā. He survived only on fruits. After subjecting him to severe test of endurance, Goddess Bhuvaneśwarī Devī appeared before him and asked him what he wanted. “Bless me, O Mother, with power, wisdom and faith”. Thereafter, with the Mother’s blessings, he remained a saṁnyāsī throughout his life.

Q.6 Throw light on the writings of Swāmī Vidyāraṇya.

A. Apart from writing commentary on all the four Vedas, he wrote Pañcadaśī, Jīvanmukti Viveka, Anubhūti Prakāśikā, Parāśara Mādhavīya, Devī Aparādha stotra etc. and thereby enriched the realm of knowledge.

3. The Hindu View of life

In the Hindu system of life, we pray for an active, industrious and healthy life of 100 years. “May we live a hundred years, for a hundred years may we hear, for a hundred years may we see”:

जीवेम शरदः शतम्, शृणुयाम शरदः शतम्, पश्येम शरदः शतम्
प्रब्रुवाम शरदः शतम्।

May we live for hundred years and may our hearing, our vision and our speech remain unimpaired for a hundred years. it is said —

“कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः”।

We should aspire to live for a hundred years, performing our duties actively in this world.

The Āśrama Order

Human life is the most beautiful creation of God. To quote the poet Sumitrānandan Pant,

“सुन्दर है सुमन, विहग सुन्दर, मानव तुम सबसे सुन्दरतम”

“Flower is beautiful, bird beautiful,
Of them all, O man, you are the most beautiful”.

Man is the most beautiful creation of God because he is endowed not only with body, mind and vital breath but also with intellect and soul. He would be no better than a beast without tail and horns if he does not dedicate these five faculties in the service of society, nation, humanity and every living being. Only by serving thus, can he attain freedom from his debt to gods, seers and manes.

To enable an individual attain freedom from his indebtedness, and achieve the goal of his life over a span of 100 years, life was scientifically divided in four Āśramas –

1. Brahmacharyāśrama – An individual should devote the first, 25 years of his life to hardwork, spiritual pursuit and austerities, engaging himself in studies and developing physically, mentally, vitally, intellectually and spiritually so that these internal organs residing in the body are fully energized and become aware. In case, even one of them remains infirm, he can attain neither happiness, peace and satisfaction nor self-realization.

2. Gṛhasthāśrama – This period, extending from 25th to 50th year, can be enjoyed in true sense only if one has collected energy, knowledge and strong attitudinal orientation (*sanskāras*) during the Brahmacharyāśrama. Knowledge obtained in the Brahmacharyāśrama is put to practical use in Gṛhasthāśrama. In this Āśrama, a person should enjoy the worldly bounty in a restrained manner, with control over senses. The urge for riches (अर्थ) and fulfilment of desires

(काम) is to be met, but only in accordance with the dictates of righteousness (धर्म). One has to, along with one's wife, adhere to yama (abstention) and niyama (self-culture), exercise control over senses and mind and perform fasts and vows with an attitude of giving. This is the period when life should be lived righteously and virtuous children, with good sanskāras produced.

3. Vānaprasthāśrama – The next 25 years (from 51st to 75th), the husband and wife should study spiritual literature and lead a life dedicated to spiritual pursuits. They should invest their energy in social service, nation-building and human-welfare. This *āśrama* is the time for practising renunciation. The objective of this *āśrama* is 'सेवा परमो धर्मः', i.e., 'service is the highest *dharma*.'

4. Samnyāsāśrama – The remaining time of life after 76 years is meant for complete renunciation. While meditating upon God (ध्यान), he should serve all living beings and visualize the universal Soul in every Individual Soul. A Samnyāsī does not live for himself but for society.

Quiz —

1. In a life span of 100 years, What is expected of an individual according to the Hindu ethos? (Performing Action)
2. What is a man who does not absolve himself from 3 debts called? (an animal without horns and tail)
3. Which of the potentials are expected to be developed by an individual during the period of Brahmacharyāśrama (physical, mental, intellectual, vital and spiritual potentials)
4. What qualities and virtues developed in which part of life, lead to happiness in Gṛhasthāśrama? (knowledge, energy and strong saṁskāras; obtained in Brahmacharyāśrama)
5. In which āśrama, 'artha' (pursuit of wealth) and *kāma* (desire), within the discipline of *dharma* are fulfilled? (Gṛhasthāśrama)

6. In which *āśrama*, husband and wife should pursue the ideal, 'सेवा परमो धर्मः', (service is the highest *dharma*) (Vānaprasthāśrama)
7. What is expected of an individual after entering samnyāsāśrama.
[absorption in dhyāna (meditation), dhāranā (disciplining the mind) and samādhi.])

Our beliefs

1. God does exist. He permeates in animates as well as inanimates. He is a object of experience.
2. Soul is a part (amśa) of God. It is undecaying, immortal.
3. *Dharma* is righteous conduct. Adherence to it leads to the worldly accomplishments (अभ्युदय) and ultimate emancipation (निःश्रेयस)
4. *Karma* : All beings are the products of their action. All good and evil actions yield corresponding fruits.
5. *Rebirth* – Beings are born as various species in accordance with their action.
6. Hindutva is a lofty way of life. It is comprehensive philosophy, complete with pleasant and good, action and renunciation.
7. Hindu *dharma* : It is the *mānava dharma*, the universal religion which is symbolized through सत्यं शिवं सुन्दरम् (truth, beauty, goodness)
8. Āśramas – These are the steps to human evolution eventually leading to Self Realization.
9. Mokṣa – Moksa is liberation from the shackles of illusion and attachment and realisation of identity between the soul and God.
10. Mātṛ pūjā (Mother worship) – The mother who gives birth, the motherland, the Cow, Gītā, Gaṅgā and Gāyatrī are the manifestations of the Mother. Their worship without selfish motive is Mātṛ Pūjā (Mother worship).

Food Hymn

Meals should be taken after settling on a mat or an *āsana* on a clean place. Hands and feet should be washed and mouth rinsed. One should be seated in a comfortable posture (*sukhāsana*) with a composed mind. Water ought to be kept by the side. After the food has been served, the following mantra should be recited collectively.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्मणो ब्रह्मणा हुतम्।

ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना॥ (Gītā iv.24)

Brahman is the ladle, the oblation is Brahman. By Brahman it is offered into the fire that is Brahman. Brahman is that he attains who realises Brahman in his action.

ॐ सहनावतु सह नौ भुनक्तु। सह वीर्यं करवावहे।

तेजस्विनावधीतमस्तु मा विद्विषावहे॥

ॐ शान्तिः! शान्तिः!! शान्तिः!!!

(कठोपनिषद्, शान्ति पाठ Kaṭha Upaniṣad, Invocation)

May He protect us (the teacher and the disciple) both; May we eat together (none may starve in the country); May we work together with vigour (May we express valour to protect our Nation). May our study make us illumined (so that, by dint of our collective austerities and learning, our Nation rises and shines); May there be no dislike between us. May peace prevail in our nation!

Om, peace, peace, peace.

Bhārātīya Darśana (Indian Philosophy)

- Q. Which are the six darśanas (schools of philosophy) of India?
- A. According to Indian system, there are six schools of darśana (philosophy) (1) Vaiśeṣika (2) Nyāya (3) Sāṅkhya (4) Yoga (5) Pūrva Mīmāṃsā (6) Uttara Mīmāṃsā

Q. Who expounded each of these darśanas?

- A. (1) Vaiśeṣika – kaṇāda (2) Nyāya – Akṣapāda Gautama
(3) Sāṅkhya – Sage Kapila (4) Yoga – Sage Patañjali
(5) Pūrva Mīmāṃsā – Jaimini (6) Uttara Mīmāṃsā–
Bādarāyaṇa Vyāsa

Q. What are the salient features of Vaiśeṣika Darśana?

- A. This school of philosophy has been established by Kaṇāda. He got this name because he made his living only by collecting the grains scattered in the fields. The basis of this philosophy is atomism (paramāṇuvāda). One sixtieth part of the minute particles seen flying in the rays entering through a ventilator is known as atom or paramāṇu. These atoms are eternal and different in each element according to their special characteristics. This philosophy has acquired the name Vaiśeṣika because it expounds these special (viśeṣa) characteristics.

Q. Describe the special characteristics of Nyāya Darśana

- A. Nyāya Darśana is one of the six schools of Bhāratiya Darśana (Indian philosophy). Its founder is Gautama, also known as Akṣapāda. The meaning of the word Nyāya is to fructify the desired objective. (Literally, it means "that which leads the mind to a conclusion").

Nyāya darśana recognizes four pramānas (proofs of valid knowledge) –

- (i) *pratyakṣa pramāṇa* (Perception) – direct experience through sense organs.
- (ii) *anumāna pramāṇa* (Inference) – knowing the cause (kāraṇa) on seeing the effect (kārya).
- (iii) *upamāna pramāṇa* (Analogy) – knowing one similar object on seeing another one (recognition of likeness).
- (iv) *Śabda pramāṇa* (Verbal or Scriptural Testimony) – evidence of scriptures and the words of seers and sages.

According to Nyāya and Vaiśeṣika both, the universe is divided into seven padārthas (categories).

- (i) niñe dravyas (substances) – earth, water, fire, air, ether space, time, mind, and soul.
- (ii) 24 guṇas (properties) such as form, taste, smell, sound, touch, joy, sorrow, desire, aversion etc.
- (iii) five karmas (motions) – throwing upwards (utkṣepaṇa), throwing down (avakṣepaṇa), contraction (ākuñcana), spreading or diffusing (prasāraṇa) and going (gamana).
- (iv) sāmānya (Generic or Generality) – the general or common definition of a padārtha (category) is called sāmānya, e.g., mankind.
- (v) viśeṣa (specific or Particularity) - the distinctive feature of two categories is called viśeṣa (specific).
- (vi) Samavāya (Inherence) – inseparable connection between two categories is called perennial union (or samavāya)
- (vii) abhāva (Negation) – non existence of an item is negation.

Ekātma Mānava Darśana

(एकात्म मानव दर्शन)

Philosophy of integral humanism)

Q. What is Ekātma Mānava Darśana?

A. We, in this country, think of the individual as unit of family, society, nation, humanity and the entire animate and inanimate creation. This philosophy is known as the Ekātma Mānava Darśana.

“My system of belief is true and yours is not correct” is lop sided thought. *Bhāratīya concept is that it is possible to attain God even by following your path.*

The Western view of composition of this creation is narrow. Their belief is that the individual, family and the entire animate and inanimate universe, all are independent of one another. Bhāratīya view, however, is integral. Family is connected with

the individual, society connected with family, then the country with society, the world with the country and thus the whole creation of animate and inanimate existence eventually leading to identification with Supreme, the One ultimate Being, Parameṣṭhī. This integral concept has been called “akhaṇḍa maṇḍalākāra”, the unbroken circular orb. We have laid emphasis on the process of development and not chaos and have spoken of enjoying life's pleasures in an ethically restrained manner. Kabir has summed it up as follows:

“साई इतना दीजिए जा में कुटुम समाया”

“O God! Give me that much as may satisfy the needs of my family.”

The Īśāvāsyopaniṣad says :

“तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्”

“Find your enjoyment in renunciation. Do not covet what belongs to others”.

Even for satiety of passions, Śrī Kṛṣṇa says in the Gītā

“धर्माऽविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ!”

“O Arjuna! I am passion in the beings, when it is not contrary to dharma”.

The entire life-structure should be based on dharma. It is towards this end that the philosophy of puruṣārtha catuṣṭaya (fourfold value system) - *dharma* (righteousness), *artha* (pursuit of wealth), *kāma* (pursuit of desires) and *mokṣa* (final liberation) has been expounded.

Q.1 What is the purport of the theory of Social Contract enunciated by the Western philosophers?

A. Society is a group of people who have formed it themselves. In other words, it has been formed on the basis of a contract or an agreement.

Q.2 “According to the “Ekātma Mānava Darśana”, (Philosophy of Integral Humanism), society is self begotten”, explain.

A. Society is a living entity which has its own soul, its own

life. Just as human being is a living organism, so is the society. We do not treat society as an artificial organization. Society has an existence of its own. It too has a body, a mind, an intellect and a soul just as an individual has. In other words society is self-begotten.

Q.3 What should, based on the Philosophy of Integral Humanism, be the objective of our economy?

A. Our economy should ensure that -

- (a) every individual has an assurance of a reasonably high standard of living.
- (b) then on, there is incremental prosperity so that the country may contribute to the progress of the world in accordance with her essential *inner potential* (चित्ति)
- (c) to attain this objective, every individual should get an opportunity for earning his livelihood and proper use is made of natural resources.
- (d) technology is developed in keeping with the country's temperament
- (e) while ensuring human development, the cultural and other basic values of society are protected essentially.
- (f) there should be a practical basis for determining the ownership in industry, whether of state, individual or other institutions.

In nutshell, the system should be decentralised and based on the principles of *swadeshī*.

Scientific Basis of the Daily Chores

1. **Rising in Brāhma-Muhūrta** (small hours of the morning) – Waking up in the third part of the last phase of night is purveyor of nourishment to health because of availability of oxygen at this time. The peaceful atmosphere of this hour is conducive to studies and imparts agility.

2. **Snāna (Bath)** – Daily bath cleanses the body. Pores of the skin open up. Foul smell of the body vanishes. Snāna protects from skin-diseases and keeps a person active. Mind too is purified.
3. **Vrata and Upavāsa (vows and fasts)** – They keep a person free from physical disorders and tone up digestive system. Temperance in food, fruitarian-diet, milk-diet, water-diet etc, consumed in keeping with the season, provide energy, mobility and vitality to the body. It also keeps the mind happy and contented.
4. **Vṛkṣa Pūjā (tree worship)** – Worship in this context means protecting, planting and watering the trees. In our country, trees such as Pīpal (Ficus religiosa), Vaṭa (banyan), Ānwalā (Emblca officinalis) and nīma (margosa), are generally treated as gods and worshipped. These trees absorb carbon-dioxide and exhale oxygen. We cannot, therefore, survive without trees. Trees are the genuine protectors of environment.
5. **Tulasī-kadalī worship** (worship of basil and banana) – Bacteria of malaria and tuberculosis are destroyed in a circumference of six hundred feet where *tulasī* plant is sown. Banana keeps the soil damp and maintains the water level. Its fruits are useful in many ways.
6. **Yajña (sacrifice)** – In yajña, dravyas (substances) are methodically dedicated as oblations to fire and transformed into subtle properties. The gross form of these oblations is left on earth in the form of ashes. The mixed twosome of subtle-gross goes into the space in the form of smoke. This eventually is transformed as clouds and satiates the gods in heaven. According to the theory of gross-subtlimism every aṁśa (part), defies fetters and moves free to reach its aṁśī (whole). The flow of water, in any corner in any pit, never ceases till it reaches ocean, its origin. This scientific principle itself suggests that the substances burnt in fire do not cease to exist. There is an important line in chapter 3/76 of Manusmṛti also : ‘अग्नौ प्रस्ताहुतिः सम्यग् आदित्यं उपतिष्ठते’

(Oblation sacrificed into fire settles in the sun.) In this way, the smoke of yajña purifies the atmosphere and destroys germs.

Ātman : Soul : Luminous Light

- Q. What is the origin (etymology) of the term 'ātmān' (soul)?
- A. The word 'ātman' is derived from the root √अत् (√at) which means going constantly. This is also made up of √आप् (√āp) which means pervading. तदजति तन्नैजति तदुदूरे तदन्तिके। (It goes, it goes not, it is far, it is near.) (upaniṣad)
- Q. What, according to the Gītā are the characteristics of ātman (soul)?
- A. न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वान भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ (गीता 2/20)
It is never born and it does not die at anytime. And it does not come to be again, having once come to be. It is unborn, eternal, permanent and primeval. It is not slain when body is slain.
- Q. What are the four states of the soul from the point of view of consciousness?
- A. (1) jāgrata (state of being awake), (2) swapna (state of dreaming), (3) suṣṭi (state of deep sleep) and (4) turīya (the Transcendental state)
- Q. Which are the five Kośas (vestures or sheaths) covering the soul.
- A. (1). *Annamaya kośa* (gross or material body)
(2). *Prāṇamaya kośa* (the sheath of the vital; by inhaling and exhaling vital air, it generates mobility)
(3). *Manomaya kośa* (the sheath of mind engaged in thinking, willing and making options.)
(4). *Vijñānamaya kośa* (the sheath of discriminative reason on which discriminates between what is right and what is wrong.)
(5). *Ānandamaya kośa* (vesture of bliss; liberates from misery and is purveyor of serenity.)

Q. Is the soul perishable like body?

A. Soul does not perish. It becomes invisible as light does on extinction.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ (गीता)

Weapons do not cleave it, fire does not burn it, neither do waters make it wet, nor does air dry it.

Q. How is this world created by the soul?

A. सं यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुल्लिङ्ग

व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति।

तस्योपनिषत्सत्यस्य सत्यमिति प्राणाः वै सत्यं तेषामेष सत्यम्॥ (बृहदारण्यक, अध्याय 2, ब्राह्मण 1 मन्त्र 20)

‘As a spider moves along the thread, as small sparks come forth from the fire, even so from this Self come forth all breaths, all worlds, all divinities, all beings. Its secret meaning is the truth of truth Vital breaths are the truth and their truth is It (Self). (Bṛhadāraṇyaka Upaniṣad – Chapter II Brāhmaṇa 1, mantra 20)

Performance of Duty, not craving for Rights

“This is mine. That is thine”: this outcry for right is not supported by the Hindu ethos. A Hindu attaches great importance to an understanding of and carrying out his duties. The emphasis is on performance of duties to the best of one’s ability and not on the rights. This performance of duties is, according to us, *dharma*. By steadfast adherence to his difficult duties throughout his life, Rāma presented to us the ideal of how one should conduct himself in relation to his parents, Guru, wife, brothers, servants, employees, parents-in-law etc. Sītā, Urmilā, Bharata, Lakṣmaṇa etc. also reinforced the ideals of *dharma* by doing their duties. Shivajee considered it his duty to obey his mother’s command. Our family, society and nation can remain strong and happy only if we, as their parts, carry out our duties. In performance of duties, selfish interests have

to be sacrificed. Wherever we may be, in whatever position, in whatever role, we can rise and achieve greatness only by performing our duty. Śrī kṛṣṇa helped Arjuna achieve victory, by strictly performing his duty as a charioteer.

Whatever we are and shall be, we owe it all to the community. These educational institutions and this education are available to us, thanks only to this society or community. This is the reason why we owe three debts to our society –

1. **Indebtedness to gods** – We are blessed by gods with this earth, water, and vital breath through air
2. **Indebtedness to seers** – The heritage of knowledge, wisdom and culture has come to us from our seers and sages.
3. **Indebtedness to ancestors** – This body, mind and intellect have been obtained by us from our forefathers.

We can attain freedom from this indebtedness only if we discharge our duties to our family, society and country. Fruits of rights grow on the trees of duties automatically. They have not to be fetched from somewhere else.

(a) Fill in the blanks

1. In Hindu life emphasis has not been laid on _____.
(rights)
2. Discharging our _____ is according to us, *dharama*
(duties)
3. Shivaji considered _____ the order of his _____ Jjābāi,
his *dharmā*.
(obeying, mother)
4. In discharging duties, one has to _____ one's selfish
interests.
(sacrifice)
5. We can _____ and achieve _____ only by performing
our duties.
(rise, greatness)

(b) Quiz

1. How have a deity's *āratī* and praying Rāma, Kṛṣṇa, Laksmī, Pārvati been described? (means of worshipping God)

2. What form our *dharma* gives to our relationship with family, society, country and nature? (makes it great and ideal)
3. What form of *dharma* has been given great importance in Hinduism? (*dharma* in the form of duties)
4. Who represents the highest quality of performance of duties? (Śri Rāma)
5. How can our family, community and country become strong and happy? (by everyone performing his duties)
6. Which are the three debts on us? (debt of gods, debt of seers and debt of ancestors).

4. The sacred Tradition of Saṁskāras (sacraments)

Cultural Festivals/Ceremonial occasions

- Q. What is a *Parva* ?
- A. 'Parva' means a knot or a joint. The joints of a sugarcane, a reed or millet are also called *parva*. On the same analogy, the occasions when there is some transition, e.g., *makara sankrānti*, solar eclipse, lunar eclipse etc. are called *parvas*. On the occasions of these *parvas*, pilgrimage to holy places, charity, fasts, devotion and austerity, *śrāddha* (offerings to manes), feasts, festivities, fairs etc. are organized. Large crowds from all parts of country come together and get acquainted with the socio-cultural life of one another.
- Q. Enumerate different types of *parva*
- A. *parvas*, like *karma*, are also of three kinds :-
- (i) *nitya parva* (regular *parvas*) – From performance of daily *sandhyā* to festivals like *Dipāwali*, *Holi*, *Ekādaśī* (11th day of each of the lunar fortnights), *Caturdaśī* (14th day of each of the lunar fortnights) and the additional month (Puruṣottam month) are *nitya* or regular *parvas* because

their time is definite. (ii) Naimittika parva (casual parvas) – These are the celebrations occasioned by certain special events, e.g. eclipse, *kumbha*, birthday of a child (iii) *kāmya* parvas are undertaken or celebrated for fulfillment of certain desires, e.g. performing rites for appeasement of certain *grahas* (planets)

Sacred Places (Tīrtha)

Kāncī

Kāncī is one of the 51 Śaktipīṭhas (seats of Primordial Power). The skeleton of *Satī* had fallen here. Presumably, the Kāmākṣī temple itself is the Śaktipīṭha hereof. There are varying views about the seat of Bhūtattva liṅga one of the *pancatattva liṅgas* in South. Some hold 'ekāmeśwara liṅga' of kāncī to be the bhūtattva liṅga while the others believe that the liṅgamūrti of Tyāgarāja in Thiruvārur is the Bhūtattva liṅga

This centre of pilgrimage is 35km from Chennai.

Kāmākhyā

The temple of goddess *Kāmākhyā* is situated on a hill which is nearly one mile high. This hill is also known as *nīlaparvata*. This area is also called Kāmarūpa, Assam or Āsāma. According to the *tantra* literature, the triangular country extending from Karatoyā river to Brahmaputra was known as Kāmarūpa. Contours of this description, however, are not found now.

There are many pīṭhas (seats of divinities) in this part, e.g., *Saumāra pīṭha*, *Śrīpīṭha*, *Ratnapīṭha*, *Visnupīṭha*, *Rudrapīṭha*, *Brahmapīṭha* etc. *Kāmākhyā pīṭha* is the principal pīṭha among them all.

In the 38th chapter of 7th canto of Devī Bhāgavata, while describing the holiness of Kāmākṣī devī, it has been said that this is the holiest of all the zones of the Mother Goddess on earth. All types of evil obstructions are removed by visiting her and meditating, performing worship etc. A big festival is held here twice a year, during the navarātras (nine sacred days

dedicated to the Mother Goddess) of the months of Āśvina (September – October) and Caitra (March – April)

Paraśurāma Kuṇḍa

On the North Eastern frontier of Himālaya, in Assam, Paraśurāma kunda is situated. It is said that when Śrī Paraśurāma asked Sage Jamadagni as to how the former could be absolved of the sin of matricide, the latter told him to take bath in the Brahma Kuṇḍa

‘तस्मात् त्वं ब्रह्मकुण्डाय गच्छ स्नातुं च तज्जले’

‘Go, therefore, to Brahmakuṇḍa to bathe in the water thereof’.

Here thus Paraśurāma got absolved of his sin. For the welfare of the world, Śrī Paraśurāma tore the mountain apart with his axe and brought out the water of Brahma Kuṇḍa. The stream flowing from this Brahma Kuṇḍa came to be known as Brahmaputra. Travelling from Brahmakuṇḍa, Brahmaputra fell into the Lohita lake on mount Kailāśa. Śrī Paraśurāma, for a while, was disheartened but once again he used his axe to tear the highland of the Lohita lake and succeeded in bringing the Brahmaputra on earth. The place where Brahmaputra touched the level of earth is known as Paraśurāma kunda.

Temples

Temples of Khajurāho (Madhya Pradesh)

Khajuraho is situated in district Chhatrapur. It is 43km East of Chhatrapur. There used to be 85 temples in the ancient times in Khajuraho, Niroratal and the nearby Shivasgar lake. Of these, there are only 20 left now. Some of the main temples of Khajuraho are given here under —

1. **Temple of 64 *yoginīs*** – The inner courtyard of this temple is 104'x60'. There were 65 rooms around it of which only 35 are left now. This temple belongs to the ninth century.
2. **Kaṅkariā Mahādeva** – This temple is in the north of the temple of 64 *yoginīs* and biggest of all the temples. Its gate

of entrance is imposing. Figures of gods, goddesses, *gandharvas* (celestial musicians) have been carved here. The stone carvings and embroidery resemble those of the *Jaina* temples of *ābū*. The carvings on the entry gate of the sanctum–sanctorum depict the *yogīs*. On the pillars nearby, rivers Gangā and Yamunā have been engraved, along with their vehicles, makara (crocodile) and kachapa (tortoise) respectively. In the sanctum–sanctorum, there is the marble Śiva-līṅga, white as milk and cool as snow on touching. On the outer walls, at the bottom, there are the idols of eight *dikpālas* (protecting deities of directions). In the north, south and western corners of the temples, there are huge abodes resting on the pillars in which the idols of Brahmā, Viṣṇu, Śiva or the different incarnations of God are installed. In the entire temple, one can see the apsarās and kinnarīs (the celestial female dancers) in varying dance-postures and moods and poses. On the smaller āmalaka of the apex of the temple, there is the dome on which amṛta-kalaśa, the nectar pitcher, is installed. Viewed from a distance, it appears highly auspicious.

3. **Lakṣmaṇa temple** – This temple is in the south–east of the temple of Kaṅkariā Mahādeva. In terms of architecture, no other temple of Bhāratavarṣa can stand in comparison to it. At one place in this temple, one can see the Guru surrounded by his śiṣyas (disciples). Three directions of the temple constitute the path of circumambulation. Besides these, there are Matangeśwara Mahādeva temple, Hanumān temple, jawan temple and Dūlā deva temple which too are worth seeing.

Khajurāho temples are unparalleled examples of temple-art of India.

Scriptures

Rāmacarita Mānasa

Bhārata has seen the rise and fall of many kingdoms and empires. Several of them were ruled by valiant and virtuous kings. None of them, however, was called after their individual names.

The rule of Bhagavān Rāma is remembered by us as Rāma Rājya. It is because the highest standards of administration, economic-policy, ethics, social-policy and politics were established during his rule. Even today, we remember them reverentially. Let us try to understand these values through the following lines of Śrī Rāmācaritamānasa –

- चौपाई – राम राज बैठे त्रैलोका। हरषित भए गए सब सोका॥
 बयरु न कर काहू सन कोई। राम प्रताप विषमता खोई॥
- दोहा – बरनाश्रम निज निज धरम निरत बेद पथ लोग।
 चलहिं सदा पावहिं सुखहि नहिं भय सोक न रोग॥
- चौपाई – दैहिक दैविक भौतिक तापा। राम राज नहिं काहुहि ब्यापा।
 सब नर करहिं परस्पर प्रीती। चलहिं स्वधर्म निरत श्रुति नीती।
 चारिउ चरन धर्म जग माहीं। पूरि रहा सपनेहुँ अघ नाहीं॥
 राम भगति रत नर अरु नारी। सकल परम गति के अधिकारी॥
 अल्पमृत्यु नहिं कवनिउ पीरा। सब सुन्दर सब बिरुज सरीरा॥
 नहिं दरिद्र कोउ दुखी न दीना। नहिं कोउ अबुध न लच्छन हीना॥
 सब निर्दभ धर्मरत पुनी। नर अरु नारि चतुर सब गुनी॥
 सब गुनगय पंडित सब ग्यानी। सब कृतगय नहिं कपट सयानी॥
- दोहा – राम राज नभगेस सुनु सचराचर जग माहिं।
 काल कर्म सुभाव गुन कृत दुख काहुहि नाहिं॥

When Rāma ascended the throne, all the three spheres were delighted and all grief vanished. Nobody nursed enmity for anyone. With Rāma's grace all inequity became extinct.

People followed the path laid down by the Vedas, each performing his duties in accordance with his varna and stage of life. They enjoyed happiness and were free from fear, sorrow and sickness.

In the realm of Rāma, no one suffered from physical ailment, ill fortune or evil circumstances. All men and women loved one another and followed *svadharmā*, (their assigned duty), according to the vedic injunctions. All the four pillars of

dharma (righteousness), viz. *satya* (truth), *śauca* (purity), *dayā* (compassion) and *dāna* (charity) prevailed throughout the world and no one even dreamt of sin. Men and women were deeply devoted to Rāma and were heirs of final liberation. There was no premature death, nobody suffered from any kind of pain. All were comely and all possessed physiques without any disease. There was none destitute, miserable or poor. There was no one devoid of intelligence or auspicious qualities. All were righteous, pious and devoid of conceit. Men and women were clever and accomplished. All appreciated the merits of others, all were learned and wise. All had sense of gratitude and were guiltlessly wise. Listen, O king of birds (Garuda), during the reign of Rāma, throughout the world of moving and unmoving creatures, there was no one who suffered from any of the afflictions caused by time, fate, personal nature or character.

Śrīmadbhagavadgītā

Hindu *dharma* has not been established or founded by any single savant nor does it treat any single scripture as final. This *dharma* is timeless and shall continue to dispense welfare of all creatures for all times to come. This is a *dharma* not for any community or society, any single location or any specific circumstance. This *dharma* is universal, belonging to all times, for all beings, highly pervasive, very liberal and eternal. This is part of Prasthanatriyi (Upanisad, Gīta & Brahmasūtra). It contains the tenets of this *dharma* which were expounded by Śrī kṛṣṇa to Arjuna at the time of Mahābhārata. Bhagavadgītā is not meant only to be fully committed to memory but completely internalised in life. On me fix the mind, to me be devoted : worship me. thus having thyself, make me your goal and to me you shall come. I make this pledge to you because you are dear to me above all.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१७॥

Serenity of mind, gentleness, silence, self-control, the purity of mind—this is called the penance of mind.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८॥

Abandoning all the duties, come to me alone for shelter, for I shall release you from all evils. Be not grieved.

Quiz on knowledge of Gita

Q.1 How many kinds of faith are there ?

Ans. Born of Good (Sattvaki), of passion (Rajasi) and sloth (Tamas).

Q.2 How is the name of Brahman known ?

Ans. It is known through three ways : Om, Tat and Sat.

Q.3 What is required for oblation to fire god, charity and austerity ?

Ans. Faith

Q.4 Who spoke the sloka यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः?

Ans. Sanjay

Q.5 With whose blessing Sanjay could hear the dialogue of Shri Krishna and Arjuna ?

Ans. With the blessings of Shri Veda Vyasa.

Q.6 At the end of Gita, with which name Sanjay addressed Shri Krishna and Arjuna?

Ans. The Lord of Yoga (Yogeshwar) and Parth, the Archer (Arjuna)

Q.7 Whom Gita considered to be a renouncer (Tyagi)?

Ans. Who can renounce the fruit of action is renouncer (Tyagi)

Q.8 What are the five factors for the accomplishment of action ?

Ans. The seat of action, the agent, instruments of various sorts, different kind of efforts and providence.

Q.9 Who has been called the 'good (Satvika) Agent'?

Ans. The wise man who renounces, whose doubts are dispelled, has no aversion to disagreeable action and no attachment to agreeable action.

- Q.10 What is the nature of the happiness of the mode of goodness?
- Ans. That happiness which is like poison at first and like nectar at the end, that is said to be nature of 'goodness' (Sattvika)
- Q.11 Which has been called the happiness out of dullness? (Tamas)
- Ans. Which arises from sleep, sloth and negligence is said to be of the nature of 'dullness' (Tamas)
- Q.12 After imparting the secret knowledge to Arjuna, what did the Lord say at the end ?
- Ans. Reflect on it fully and do as you choose.
- Q.13 What did Arjuna say to the Lord at the end of Gita ?
- Ans. O Achyuta, through thy grace I stand firm with my doubts dispelled. I shall act according to your word.
- Q.14 Where is the abode of God ?
- Ans. In the heart of man.
- Q.15 Wherever there is Krishna, the Lord of Yoga and Partha, the great archer, then which things are procured there ?
- Ans. The fortune, victory, welfare (Prosperity) and rigorous morality.

PURĀNAS

Purānas dispense the philosophical wisdom through stories of ancient times. They are 18 in number. Their scope covers cosmology, cosmogony, re-creation of the universe, genealogy of the dynasties of this world, the period for which a particular king ruled, details of kings belonging to solar and lunar dynasties. The objective of purānas is to reinforce the feelings of righteousness among masses. According to the Devī-bhāgavta :

मद्वयं भद्वयं चैव ब्रत्रयं व चतुष्टयम्।

अनापकूस्कलिङ्गानि पुराणानि विदुर्बुधा॥1.3.2।

i.e. the scholars know that there are two purāṇas with their names beginning with the letter म (ma) i.e.(Matsya and Mārkaṇḍeya), two with भ (bha) (i.e. Bhāgavata and Bhaviṣya), three with ब्र (bra) (i.e. Brahma, Brahmavaivartta and Brahmāṇḍa), four with व (va) (i.e. Viṣṇu, Vāmana, Vāyu and Varāha), one each with अ (a) (Agni), ना (nā) (Nārada), कू (kū) (Kūrma), स्क (ska) (Skanda), लिं (lin) (Liṅga) and ग (ga) (Garuḍa). In all, there are 18 purāṇas.

Given below is the number of śloka in each of these 18 purāṇas —

1.	Viṣṇu Purāṇa	23,000
2.	Bhāgavata Purāṇa	18,000
3.	Padma Purāṇa	55,000
4.	Varāha Purāṇa	24,000
5.	Matsya Purāṇa	24,000
6.	Kūrma Purāṇa	17,000
7.	Vāmana Purāṇa	10,000
8.	Garuḍa Purāṇa	19,000
9.	Brahma Purāṇa	10,000
10.	Brahmāṇḍa Purāṇa	12,000
11.	Brahmavaivartta Purāṇa	18,000
12.	Śiva (Vāyu) Purāṇa	24,000
13.	Liṅga Purāṇa	11,000
14.	Skanda Purāṇa	81,000
15.	Nārādīya Purāṇa	25,000
16.	Agni Purāṇa	18,000
17.	Mārkaṇḍeya Purāṇa	9,000
18.	Bhaviṣya Purāṇa	14,000

(Total number of Śloka — Four Lakh twelve thousands)

Yoga

The means prescribed by the Hindu society for attainment of ultimate Bliss is called *Yoga*. The supreme reality can be experienced and realised by practising Yoga. Our seers have described four types of Yoga viz. 1 *Bhaktiyoga*, 2. *Karmayoga*, 3. *Rājayoga* and *Jñānayoga*. These, inspite of being different paths, are closely related. One without the other does not bear fruit.

Bhaktiyoga

1. Complete surrender to and absolute love of God is called _____ (bhakti)
2. Admitting duality between God and soul, yet realising the identity, _____ between the two is Bhakti. (*ekātmatā*)
3. According to Ācārya _____ we achieve complete and harmonious closeness with the one whom we intensely remember. We become completely absorbed in Him. He who constantly remembers God is fully absorbed in Him. (Rāmānuja)
4. This mortal frame, made up of five elements is begotten for undergoing the fruits of past actions (*karma*). The devotee attains absolute proximity to Him after leaving this mortal frame. This is _____ This itself is mokṣa. (godliness)
5. Caitanya, Tulasī, Sūradas, Nānak, Mīrābāi, Tukārām, Raidās, Kabīr, Dādū and similar other saints preached _____ in the country. (*bhakti*)
6. The pioneer expounder of the bhaktimārga (path of devotion) was _____ (Nārada)
7. The authoritative exposition of _____ is available in the ancient works, viz. *Nāradabhaktisūtras*, *Śrīmadbhāgavatam*, Bodhāyana etc. (bhaktimārga)

Karmayoga

1. Action without attachment is the means to _____ (absolute perfection)

2. Śrī Kṛṣṇa says that no individual can live without performing action. Not even a second of his life passes sans-action (akarmakṛt). What, infact is the source of bondage is attachment to the fruit of action. Action performed in a spirit of disinterestedness is, therefore,
_____ (Karmayoga)
3. The statement “कर्मण्येवाधिकारस्ते मा फलेषु कदाचन” (To work you have the right, never to the fruit there of), is found in
_____ (Gītā)
4. An attitude of _____ all the actions, is the means to perfection of detached action. (surrendering to God)
5. The exponent of *Karmayoga*, Bhagawān Śrī Kṛṣṇā has, besides Karmayoga, also advocated *Bhaktiyoga* and Jñānayoga in _____ (Gita).
6. The great karmayogis of our times, Swami Dayanand, Swami Vivekananda, Justice Ranade, Lokamanya Tilak, Dr. Hedgewar etc., delved deep into this philosophy, guided the society to this path by themselves practising it and became _____ (immortal)

Rājayoga

1. The spiritual endeavour for awakening the Conscious Spirit (caitanya) within and its unrestrained manifestation is
_____ (Rājayoga)
2. Maharṣi _____ blessed by Lord Śiva is considered to be the founder of Rājayoga. (Patañjali)
3. The Paurāṇika figures like King Janaka, Sage Vedavyāsa, primeval man Manu and sage Dadhīci are considered _____ of Rājayoga and historical luminaries like King Bhartṛhari, Matsyendranātha, Gorakhanātha those _____ of haṭhayoga. (*practitioners*)
4. From philosophic point of view, Rājayoga is a form of Sāṅkhya philosophy. According to it, this _____

is the result of the conjunction of sentient Puruṣa and insentient Prakṛti. (universe)

5. The sentient, intelligent, Puruṣa is bliss unlimited. By controlling the fickle movements of mind, it is enabled to concentrate on its real nature (blissful light), thereby bringing all external movements to a halt and permeating the individual soul with perfect serenity. This state is called _____ (samādhi)
6. There are _____ parts of the practice of *samādhi* : *yama*, *niyama*, *āsana*, *prāṇāyama*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi* (abstention, self-culture, posture, breath-control, sense-control, contemplation, meditation and concentration). (eight)
7. The sages who motivated the Hindu society for self-realisation through the practice of *Rājyoga* are 1 _____
2 _____ 3 _____ 4 _____
5 _____ 6 _____ 7 _____ etc.

(1. Buddha, 2. Mahāvīra, 3. Śaṅkarācārya, 4. Ramakrishna Paramahansa, 5. Swami Dayanand, 6. Yogirāja Aurobindo, 7. Swami Vivekananda etc.)

Jñānayoga

1. The realisation of Supreme Truth by means of principled analysis of Reality is called _____ (Jñānayoga)
2. The seers who experienced the path of final liberation through jñānayoga were 1 _____ 2 _____
3 _____ 4 _____. (Yajñavalkya, Śukadeva, Vāmadeva, Vasiṣṭha)
3. The objective of *Jñānayoga* is to realise the _____ as the essential basis of all the other forms of existence. (Self)
4. Self is the only Reality. It is _____. It is ever _____ and _____. (Effulgent Truth, Consciousness and Bliss) Immutable; Without attributes and formless)

5. All changes are superimposed on that Truth called Self. They do not exist in reality but are illusory. The illusory world is not real but a relative practical reality, and is illusion, māyā. Jñānayoga is the _____ beyond Māyā. (realisation of Self)
6. The _____ is the realisation of the Supreme Truth as totally distinct from the world and totally identical with *Brahman* i.e. Supreme Being. (Knowledge of Self)
7. _____, _____, and _____ etc. have been described as the means of Self knowledge in upaniṣads. [śravaṇa (listening the scriptures), manana (reflection) and nididhyāsana (profound meditation)]
8. Listening (śravaṇa) of scriptures, reflecting on the study and meditating deeply on the essence of reflection and thus merging the consciousness with the realised Truth or identifying with it, is the ultimate state of jñānayoga. This itself is _____ (Mokṣa, i.e. final liberation)
9. The *jñānī* (the one who has realised the Self) becomes _____ from this world of transmigration after completely undergoing the effects of prārabdha i.e. fate. (liberated/mukta)

Santāvaṇī – Saintspeak

The philosophy of non-attachment

काम क्रोध अरु लोभ मद, मिथ्या छल अभिमान।

इन से मन को रोकियो, साचो व्रत है जान॥

Stop the mind from getting lured into passion, anger, greed, conceit, false guile and arrogance. Know this to be the true vow.

मान धाम धन नारि सुत, इनमें जो न आसक्त।

परम हंस तिहि जानियै, घरहीं माहिं विरक्त॥

He who is not attached to pride, home, wealth, woman and

child, is paramahansa, the liberated soul. Even while living in the house, he is a virakta, a stoic.

चाह गई चिंता मिटी, मनुआँ बेपरवाह।

जिनको कछू न चाहिये, सोई साहंसाह।।

The one who has attained freedom from desires, has nothing to care about. His mind has become totally free from all worries. He alone is the King of kings who does not desire anything.

देह गेह की सुधि नहीं, टूट गयी जन-प्रीति।

‘नारायण’ गावत फिरे, प्रेम-भरे रस गीत।

Says poet ‘Nārāyana’, “he who has lost awareness of his body and the home, whose shackles of attachment to people have been unchained, now sings the sweet songs of love.”

मेरा मुझ में कुछ नहीं, जो कुछ है सो तोर।

तेरा तुझ को सौंपते, क्या लागत है मोर।

There is nothing I have that is mine, whatever is there, belongs to you. What do I lose in surrendering to you what truly is yours?

What all this means is that we should continue to endeavour to forsake worldly desires while living in the world in a detached manner. Craving never ends. It grows stronger and stronger. This craving is the root cause of all suffering. This world is transient. Everything here is perishable and transitory. Abstention from the worldly pursuits (nivṛtti-dharma) brings quietude in this world and the world hereafter.

Sixteen Sacraments (saṁskāras)

In order to purify and bring refinement in human life there has been made provision of Sixteen Sacraments in Bhāratīya culture. –

1. Conception (Garbhādhāna)
2. Ceremony to beget a male child. (Puṁsavana)
3. Ceremony for healthy delivery. (Simāntonayana)

4. Ceremony on child-birth. (Jātakarma)
5. Ceremony of Naming. (Nāmakarana)
6. Exit ceremony. (Niṣkramana)
7. Giving cereal-made food to infant. (Annaprāśana)
8. Tonsure ceremony (Mundana)
9. Piercing the ear (Kaṇavedhana)
10. Sacred thread ceremony (Upanayana)
11. Initiation in the Vedic Studies (Vedārambha)
12. Convection (Samāvartana)
13. Marriage (Vivāha)
14. Dwelling in the jungle (Vānaprastha)
15. Renunciation (Saṅnyāsa)
16. Funeral ceremony (Antyeṣṭi)

The last of them is being described hereunder –

Funeral Rites

Body is placed on the funeral pyre in the midst of chantings of Vedic hymns. The Fire god turns the body into ashes. Many mundane customs are also associated with this sacrament. Most important of them is piṇḍadāna, i.e., oblation or offerings to manes. Three days after cremation, ashes and residual bones are collected and proffered into the nearby sea or river. Thereafter homage is offered and prayers are held for the elevation of the departed soul to heavens. In the north-western Hindu families, Garuḍa Purāṇa is recited. After thirteen days, a community feast is also organised. In this way, this saṁskāra (last rite) of the person is performed on earth.

5. Our Glorious History

Great Men of East

The great culture of Bhārata is the most ancient and the best among all the cultures of the world. It has been protected, nourished, transmitted and spread by a number of great men.

Viśvakarmā

1. This world was brought into existence by _____, a mānasa putra, (psychic son) of Brahmā. (Viśvakarmā)
2. _____ celebrated in all the factories, workshops and industrial plants of Bhārata. (Viśvakarmā Jayanti/Viśvakarmā Jubilee)

Kapila Muni

1. Kapila Muni was the exponent of _____ (Sāṅkhya philosophy)
2. He was the son of Prajāpati Kardama and _____ (Devahūti)
3. The maternal grandfather of Kapila Muni, _____, was the ruler of Brahmāvarta country. (Swayambhū Manu)
4. The place, where Gaṅgā meets the Bay of Bengal, is known as Gaṅgā Sāgara. There, the hermitage and temple of _____ is situated. (Kapila Muni)

Rṣabhadeva

1. The first among the 24 tīrthankaras of *Jainas* was _____ (Rṣabhadeva)
2. He was the son of _____, a king of the Ikṣvāku Dynasty of Ayodhyā and queen _____ (Nābhirāja, Marudevī)
3. Rṣabhadeva trained many people in different vocations during his regime. He is, therefore, adorned with many an honorific, such as _____, _____, _____ etc. (Prajāpati, Brahmā, Vidhāta)
4. Rṣabhadeva trained his _____ including Bharata, in the rigours of warfare. (101 sons)
5. The _____ has received its name from his daughter Brahmī. (Brāhmī Script)

6. Ṛṣabhadeva was the inventor of _____
scripts. (eighteen)
7. He realised the _____ after _____ of
the most rigorous and silent austerities and rigorous
internal and external penance.
(Supreme Truth, one thousand years)
8. Ṛṣabhadeva practised penance for final liberation on Mount
Kailāsa without a shred of cloth on him. He was, therefore,
called _____ (digambara /the nude ascetic)

Caraka Ṛṣi

1. Caraka Ṛṣi was born _____ years before
Śakāri Vikramāditya. (750)
2. 'Cara' means 'to walk'. He used to himself walk up to the
patients to treat them. He was the author of
_____, a famous treatise on medical science.
(Caraka Samhitā)
3. Caraka Samhitā is the foundational work of _____
(Āyurveda)
4. Caraka was a great exponent of _____
(medical science)
5. There are _____ in Caraka Samhitā. These
are divided in eight parts. (120 chapters)

Mahākavi Kālidāsa

1. _____ was one of the brightest jewels (*ratnas*) among the
navaratnas (nine jewels) of śakāri Vikramāditya. (Kālidāsa)
2. Kālidāsa was an _____ par excellence, of
Sanskrit literature. (author)
3. His works of _____ and _____ are
considered to be the best writings of Sanskrit literature
(poetry, drama)
4. The foremost characteristics of Kālidāsa's literature are the
depictions of _____, _____ and

tender _____ representing all that is the best in Indian culture. (natural beauty, nationalistic fervor, imagery)

5. Kālidāsa's writings include two epic poems _____ and _____; two smaller poems _____, and _____ and three dramas _____, _____ and _____. These are among the most cherished legacies of Indian literature.

(Raghuvamśa, Kumārasambhava; Meghadūta, Ṛtusamhāra; Abhijñānaśākuntalam, Mālavikāgnimitram, Vikramorvaśīyam)

6. Kālidāsa's use of _____ is considered to be the hallmark of poetic excellence.

[Upamā (scheme of simile)]

Saint Jñāneśvara

1. Saint Jñāneśvara's age was..... when his father and mother left for their heavenly abode. (five years)
2. His whole time was utilised in (religious discourses)
3. Saint Jñāneśvara's father.....had become a Sannyasi. (Vitthalpanta)
4. Saint Jñāneśvara had declared a to be the soul incarnate. (He-buffalo)
5. Jñāneśvara Ji expounded the commentary on Gita..... at the age of fifteen. (Jñāneśvari)
6. Four treatises of Shri Jñāneśvara Ji are very famous : (Jñāneśvari, Amritanubhava, Abhangas of Harpada and changed va-Painsathi)

Founder of Gayatri Parivar. Pandit Shriram Sharma Acharya

1. Pandit Shriram Sharma was born onthat is, on 20 september 1911 in the village, Agra. (13th day of Dark half of Ashwin Vikram era, Aonlakherra)
2. His father was eminent scholar and story teller or Bhagwat. (Pt. Roop Kishore Sharma)

3. He remained in.....with mother of Nehruji, Swaroop Rani Nehru, Madan Mohan Malviya like personalities and learnt from Malviya Ji the technique of running constructive vocation through public participation. (Asansole Jail)
4. With the help of one day's income in one month and by putting one fistful of grain daily in the religious pitcher, a huge.....consisting lakhs and crores participants was built. (Gayatri Parivar)
5. At the time of.....he became fainted due to getting beaten constantly. (Salt Satyagraha)
6. He published the first issue of Akhand Jyoti in 1938 on..... (Basant Panchmi)

Lord of Yoga Shri Krishna and Gita

1. Among the ten incarnations of Vishnu, names of and are regarded highest in faith. (Shri Rama and Shri Krishna)
2. Shri Rama is called Maryada Purushottam and Shri Krishna..... (Leela Purushottama)
3. On the onset of the Mahabharat war, Shri Krishna delivered the message of Gita at.....and through that enunciated the eternal and supreme power of truth which permeates all beings-moving and unmoving, animate and inanimate. (Kuruksheetra)
4. Shri Krishna had learnt just in the four Vedas, their six organs viz Siksha (Pronunciation of words), Kalpa (Rituals and ceremonies rules), Vyakarana (Grammar), Nirukta (Etymology), Jyotish (Astronomy), Chanda (Prosody), Painting, Mathematics, music and medical science. (Sixty four days)
5. Sri Krishna learnt the knowledge of all disciplines in..... at the Sandipana Rsi's hermitage. (Ujjaiyini)
6. A commentary on Gita named was written by Lokmanya Tilak. (Gita Rahasya)

6. The world as one family

Great Luminaries

The meaning of 'Vasudhaiva Kutumbakam' is that whole earth is one family, Bharat is the only country which wishes for the welfare of all the beings. All the movable and immovable beings on this earth are considered as one family.

1. **Romain Rollan** : The famous French biographer of Śrī Ramakrishna Paramahansa who lived in India to pursue spiritual practice and wrote many books eulogising the spiritual legacy of Bhārata.
2. **Śrī Mā (The Mother)** : A disciple of Śrī Aurobindo. She was born in Paris in 1878 and came to India in 1914 to live forever in the Aurobindo Āśrama in Puducherry. She made signal contribution in spreading the philosophy of Śrī Aurobindo.
3. **Rakesh Sharma** : First Indian astronaut.
4. **Kalpna Chawla** : First Indian female astronaut.
5. **Saudamini Deshmukh** : First female jet air-commander.
6. **Salim Ali** : Ornithologist
7. **Dr. Homi Jahangir Bhabha** : Pioneer of India's atomic power
8. **Dr. A.P.J.Abdul Kalam** : The missile man of India; Former President of the Indian Republic.

Who is the Goddess Saraswātī?

1. Saraswātī is the presiding deity of art and science.
(Aitereya brāhmana 3.1)
2. The symbol of Saraswātī was conceived by the Indian philosophers. She has a book in one hand and *vīṇā* (the Indian musical instrument corresponding to lute) is highly meaningful. Education cannot serve its purpose if it

remains only bookish learning. It must contain the music of life. Our Children, carrying the load of books, are only practising to become coolies. Music of life seems to be sapping out of them. — Manmath Nath.

3. Saraswātī does not belong to any religion, community or caste. She is the goddess representing knowledge, learning and faculty of discrimination.

— Anavīsh Vikram Singh.

4. Did anyone ever imagine that a day will come when our political leaders will drag this serene, Saraswātī Devī, goddess of knowledge and music, seated on white lotus, into their dirty politics?

— Sarika Chaudhari.

5. Saraswātī does not belong only to the Hindus. She is worthy of worship by all Indians. If it were not so, will a great muslim artist like Bismillah Khan start his concert with Saraswatī-vandanā (obeisance to Saraswatī)

— Akhtar Ali Gopal.

6. Swami Vivekananda, in one of his letters from Chicago, to a disciple, Ara Singh of Madras, on the subject of his address to the Parliament of Religions, has said that he first paid obeisance to Goddess Saraswatī and then ascended the podium.

7. Probably very few know that Netaji Subhash Chandra Bose had sat on *dharnā* in Kolkata college, insisting that the students must get the right to worship Saraswatī. Students belonging to different communities and religions had participated in it.

Some Illustrious Indians Abroad

1. **Dr. Hargobind Khurana** : The American citizen of Indian origin who got Nobel Prize in 1968 for his research in genetic code.
2. **Premji, Azim Hasham** : The owner of the world-famous business establishment 'WIPRO'. He is a pre-eminent industrialist in the field of Information Technology (IT).

3. **Lord Swaraj Pal** : An important London based Non-Resident Indian. He was decorated with the honour of Bhārata Gaurava in 2000 A.D.
4. **Swāmī Bhakti Vedānta Tīrtha** : The founder monk of International Society for Kṛṣṇa Consciousness (ISKCON).
5. **Chaudhari Mahendra Singh** : A native of Haryana, an Indian state; he was forced to quit as the Prime Minister of Fiji. This action was later declared unconstitutional by the supreme court of Fiji.
6. **Indira Noyi** : Born in India in 1955, now American Business Officer. Her full name is Indira Krishnamurthi Nooyi. Presently she is the C.E.O. of Pepsico. Forbis placed her on the 13th position in 2014 amongst the most powerful women of the world.
7. **Lakṣmi Kant Mittal** : London based, forerunner in the field of steel Industry.

A universal culture

Bhārata was the spiritual master of the world. It was from here that the bright light of knowledge shone and travelled across the world. This was the country where, proverbially the rivers of milk and butter used to flow. Even God chose to descend on this land for His incarnations. The seekers of knowledge from various parts of the world came to the ancient centres of learning in our country and returned from here enriched with the treasures of knowledge and secrets of wisdom. This country bathed in the luminous glow of spiritual light when the world slept in the darkness of ignorance. Bhārata, indeed, basked in the glorious lustre of secular as well as spiritual wisdom.

The entire life of Bhāratavarṣa was refulgent. She guided the whole world on the path of righteousness. The lessons of असतो मा सद्गमय, (From untruth may I be led to Truth), तमसो मा ज्योतिर्गमय, (From darkness may I be led to Light) and मृत्योर्माऽमृतं

गमय। (From death may I be led to Immortality) travelled throughout the earth from here.

The lesson of Truth was spread in world from here.

सत्येन धार्यते पृथ्वी, सत्येन तपते रविः

सत्येन वायवो वान्ति, सर्वम् सत्ये प्रतिष्ठितम्॥ (जीवनमूल्य-भाग-2)

The earth is held by Truth, by Truth shines the sun, air blows by Truth. Everything is established in Truth.

Cultures of the world owe their origin to this land.

जनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः।

वृषलत्वं गता लोके ब्राह्मणादर्शनेन च॥

पौण्ड्रकाश्चौऽद्रविडाः कम्बोजा-यवनाः शकाः।

पारदाः पहलवश्चीनाः किराताः दरदाः खशाः॥ (मनु० 10/43-44)

Reference to various communities and dynasties in the above verses indicates that the countries, provinces and cities like the present day Afghanistan, i.e. Gāndhāra and Balochistan, i.e. the city of Kelāt were our parts. The original name of Palestine was Palli-sthāna. Names of the rulers of Assyria were Suvaradatta, Jasadatta etc. Chinese belong to lunar race. Names like Brahmadeśa, Malāyā, Hind-cheen (Indo-china), Thailand etc. are all rooted in Sanskrit. Inhabitants of Egypt are from solar race. 'Australia' is only a corrupt form of Āndhrālaya. There are evidences of worship of Gaṇeśa-Laksmī in America.

The whole humankind throughout the world has thus originated from the land of Bhārata. We, therefore, pray for the welfare of the entire universe —

सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः

सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःख भाग्भवेत्।

May all be happy! May all be free from disease! May all enjoy auspiciousness! May there be none subjected to sorrow!

We must nurture feelings of love and friendship for all. "This is mine, that is theirs", such feelings must not be permitted to creep in —

अयं निजः परोवेति, गणना लघुचेतसाम्।

उदार चरितानां तु वसुधैव कुटुम्बकम्॥

It is for the petty minds to consider this as ours and that as the others. For those with magnanimous minds, the entire earth is a family.

7. The Shining Tradition of Indian Sciences

Bhāratīya Scientists

We are proud to be the children of Bhārata, the Guru of the universe. The Gangā of wisdom has been flowing in this land since time immemorial. In the ancient Indian works, explicit mention has been made of the research being carried out today in the fields of what we call modern science and the scientists are feeling proud on its success. The mention of that is already contained in Bharatiya treatises. We shall be able to raise our head with pride and joy if we care to delve in that knowledge. Let us discuss, in this context, the life of a great person Dr. Mokṣagundam Viśveśvaraiya.

Q1. Mention the date of birth and death of Dr. M.Viśveśvaraiya.

Ans. He was born on September 15, 1861 and died on April 14, 1962. He lived for 101 years.

Q2. What were the names of the parents of Sir M. Viśveśvaraiya?

Ans. His mother's name was Benkachammā and father's, Srinivāsa Śastrī.

Q3. What were the great achievements of Viśveśvaraiya?

Ans. (a) He tamed the havoc of devastating flood in 1908 in the river Mūsī that divided Hyderabad in two parts.

(b) He was the chief engineer of Mysore State for 3 years.

(c) He laid emphasis on vocational education,

established an agricultural college and an engineering college.

- (d) He got industrial schools opened in every district of Mysore state.
- (e) He established Hindustan Aeronautics in Mysore.
- (f) He was honoured with 'Bharat-Ratna' by the Govt. of India in 1955.

Originator of Missile Revolution – Dr. A.P.J. Abdul Kalam

1. Dr. A.P.J. Abdul Kalam was born on in Rameshvaram Tamil Nadu. (15 October 1931 A.D.)
2. After completing his education, he went to as a Trainee. (Hindustan Aeronautics Ltd. Bangaluru)
3. In 1958, he started working as.. (Senior Scientist Assistant)
4. In 1962, the Government deputed him to 6 month training programme. (NASA)
5. In.....Dr. Abdul Kalam was decorated with Padmabhushan award. (1981-A.D.)
6. Dr. A.P.J. Abdul Kalam left this world on..... (27 July 2015)

Āyurveda

Millenia before Christ, the first ever seminar of the world on plants and vegetation was organised somewhere in Himālaya. It was presided over by the sage Bharadwāja. A mention of it is available in Caraka Samhitā (Sūtra-Sthāna).

Surgery — In the Suśruta Samhitā, we find description on the following subjects :- plastic surgery (with special reference to ear and nose), cataract, gallstone, dissection (of limbs), ophthalmic surgery, postmortem, extraction of dead foetus from the womb, safe delivery of the child in the event of the child turning in the womb.

Besides this, the theory and practice related to the general use of surgical instruments, diagnosis of ulcers and wounds

and their treatment and use of fourteen types of bandage have been described in this work.

Q. What is the definition of Āyurveda?

Ans. According to Suśruta, "The Veda or knowledge through." which life is gained and understood, is called Āyurveda.

Q. Who is the founder of Āyurveda?

Ans. Dhanvantari is considered to be the founder of Āyurveda. He is supposed to be one of the 24 incarnations of Lord Viṣṇu. He appeared out of the ocean, with a Kumbha, or a vase, containing amṛta, the drink of immortality, when the ocean was being churned.

Q. What according to Āyurveda, is the definition of a healthy person?

Ans. The accuracy and comprehensiveness of the definition of a healthy person given in the Āyurveda can be adjudged from the fact that the World Health Organisation (WHO), after inducting many changes in the definition of a healthy person has ultimately accepted the one that was provided by Āyurveda thousands of years ago. According to the Āyurveda, a healthy person has been defined as follows :

समदोषः समाग्निश्च समधातु मलक्रियः।

प्रसन्नात्मानेन्द्रिय स्वस्थ इत्यभिधीयते॥

That person can be called healthy (स्वस्थ) whose three physical humours, viz. wind, bile and phlegm (वात, पित्त, कफ) functions of रजस् (passion) and तमस् (inertia), digestive fire, the fire of sight etc. and रस (enzymes of the body), रक्त (blood), मांस (flesh). मेद (marrow), अस्थि (bones), मज्जा (the bone marrow) and शुक्र (semen) and discharge of excreta etc. are optimal, whose 5 organs of action (कर्मेन्द्रियाँ), mind (मन) and individual self are in a state of serenity.

In the above definition, emphasis has been laid not only on physical but also on mental health.

Q. Describe the importance of *pīpal* (bo-tree) and *tulasī* (basil).

Ans. *Pīpal* has been celebrated in our scriptures as 'aśwattha'. In Atharva veda, *pīpal* has been described as the abode of gods. Śrī Kṛṣṇa, in Gītā has called *pīpal* one of the symbols of majesty (विभूति). From terrestrial point of view, *pīpal* is believed to bless the couples with male children. According to the Āyurveda, it has the properties of removing a woman's barrenness.

Tulasī : Indians worship it and also plant it in their homes. It is watered everyday by the householder after bath. An earthen lamp is placed at its feet, under the plant, in the evening. Its leaves are considered essential for the worship of Lord Viṣṇu. The rural physicians make its extensive use for curing malaria.

Quiz and other imformations

Q. What are the following scientists famous for?

(a) Prafulla Chandra Roy (b) Hargobind Khurana (c) Issac Newton (d) Sigmund Freud (e) Galileo (f) Alfred Nobel (g) Dhanvantari.

(b) Indian chemist who founded "Indian Pharmaceutical works", the famous industrial establishment and carried research in the ancient Indian science of chemistry.

(c) American citizen of Indian origin, who discovered the genetic code and made 'artificial gene'. He received Nobel Prize jointly with two other scientists.

(d) The eminent English mathematician and physicist who is considered to be the inventor of the "Theory of Gravitation" even though Bhāskarācārya had discovered the principle of gravitation 450 years before Newton.

- (e) The jew psychologist of Austria, all of whose discoveries are based on psychoanalysis. His work, “The Interpretation of Dreams based on unconscious mind” is a famous work.
- (f) The famous Italian astronomer who invented Telescope.
- (g) The Swedish scientist who invented an explosive called “dynamite” and instituted Nobel Prize with the income earned from it.
- (h) The founder of Āyurveda according to Suśruta Samhitā.

Q. What are the uses of the following?

- (a) Carburettor, (b) Laser beam, (c) Stopwatch,
- (d) Parachute, (e) Transformer, (f) Nuclear fall-out.

- Ans. (a) An instrument in the internal-combustion-engine in which air and petrol-vapours are mixed.
- (b) It means ‘Light Amplification by Stimulated Emission of Radiation’. A powerful beam can be produced through this process which can perpetrate destruction during war. It can create hole in a thick sheet of iron; serves for manufacturing certain medicines and also used in medical treatment.
 - (c) A kind of the hand of a watch which can be set to motion or stopped as required. The exact time taken to complete a particular job or process can be measured with it.
 - (d) Parachute is an umbrella which helps in jumping safely on earth from a flying aircraft or from any height.
 - (e) It is an instrument that is used in increasing or decreasing the voltage of electric current.
 - (f) When an atomic device is exploded, the radioactive isotopes fall down with the air and settle on plants and vegetation. This is known as nuclear fallout. Such vegetation is dangerous for human consumption.

Science Quiz

Q.(a). Why should the clinical thermometer not be dipped in the boiling water?

Ans. The clinical thermometer has a range of 95°F to 110°F. The temperature of boiling water is 212°F. The clinical thermometer cannot, therefore, bear higher temperature. It will break in the water which is boiling or even has temperature higher than 110°F.

Q.(b) Why do we sweat during summer ?

Ans. Our body gets heated during summer. To keep it cool, the glands under the skin of the body release water to the surface of the body. This is called 'sweat'. When it dries, it consumes the latent heat of the body and vaporizes. The body becomes cool in this process.

Q.(c) Why does a ship rise a little when it enters the sea from the mouth of a river?

Ans. The density of sea water is higher than that of a river. The buoyant force of the sea water is, therefore, more than that of the river-water.

Q.(d) A tumbler is full of water to the brim. An ice cube is floating on it. Will water spill out of the tumbler when ice melts? What will happen if, in place of water, there is milk in the tumbler?

Ans. If the tumbler has water, melting of ice will have no effect on the level, because the weight of ice is the same as that of water which has been replaced by ice. The density of water after melting of ice shall be same as that of water replaced by it. If, however, there is milk in the tumbler, the liquid will spill out because the density of milk so replaced would be less than water replaced by it.

Q.(e) How does a submarine sink in water and how does it resurface?

Ans. There is a chamber in submarine. It is filled with water.

As a result, the weight of a submarine would be more than the sea-water displaced by it. Hence, it sinks. Once the water from its chamber is pumped out, its weight becomes less than the sea water and it rises above the sea water.

Q.(f) The weight of any material is higher at the poles than at the equator. Why?

Ans. The weight of anything depends on the earth's gravitational pull. Equator is farther from the centre of the earth than the poles because poles are flat. The gravitational pull would have greater effect on the poles. The material there would weigh heavier.

Q(g). Why is a person burnt more by vapours than by boiling water?

Ans. When water boiling at a temperature of 100 centigrade, gets converted into vapours, it needs heat of 537 calories per gram. This is called the latent heat of vapourised water. Therefore Vapours get heated more at the same temperature of boiling water since it contains the latent heat also. Vapours, therefore, burn a person more than the boiling water.

Q (h). What are the functions of an antenna installed on television?

Ans. It has two major functions.

- (1) To receive electro-magnetic messages.
- (2) To transmit electro-magnetic radiation.

Q. (i) Why do leaves change colour in autumn?

Ans. The plants synthesize all the useful matter of leaves for their food before the beginning of this season and leave only the waste material.

The (Loha Stambha) iron-pillar of Delhi : A marvel

For hundreds of years, this pillar stands bearing sun, rain, storms and has not rusted. Remarkable indeed would have

been the craftsmen or scientists who constructed it. Its height is 735.5 cm upwards and 50 cm. below the earth. At the bottom, its circumference is 41.6 cm and at top 30.4 cm. Its total weight is 6096 kg. Chemical tests conducted on it in 1961 prove that it is made of steel of the highest purity. The quantity of carbon used in it is far too less compared to that in the steel used these days. Dr. B.Lall, the chemist, has concluded that twenty pieces of steel, each of 30kg, would have been joined together in making it. The question, however, remains as to how these pieces were put together since there is no joint in it!

Q.(j) What is the function of a pace-maker?

Ans. It controls the heart-beat through electric waves.

Q (k). How does an owl see in the dark?

Ans. The distance between the retina and the eye of an owl is greater. Number of rods and cones in its eyes is quite sizeable i.e. 5 times more than the ordinary. For the night-light, there is a protein of red colour. The pupils of an owl's eyes can spread very wide.

Q.(l) What is the 'Prithvi' missile?

Ans. Prithvi is an Indian missile with earth to earth strike power. It was successfully tested from Sriharikota Space Centre on 25.2.1988

Q (m) Describe the atomic tests conducted by India.

Ans. India tested her first atomic device in Pokharan in Jaisalmer district in Thar desert, 153 km from Pakistan, on 18th May 1974. This was an underground test and was completely successful. This made India the seventh country equipped with atomic power, after America, Russia, Britain, France, China and Canada. Thereafter, on the 11th and 13th May 1998 India tested, in Pokharan again, three and two atomic devices successfully and proved herself to be an atomic-power. Now the world is worried that India not only has the uranium-sources but has also proved her superiority in the field of nuclear technology.

Noise Pollution

Q. What is meant by noise pollution?

Ans. Whatever we hear with ears as a result of some oscillation, rocking or tremor, is called sound. The regulated tremor which pleases the ears is called symphony and that which sounds unpleasant is called cacophony or noise.

Q. What are the reasons of sound-pollution?

Ans. Running trucks, buses, railway trains, their horns, aircraft, the sounds created by factories, mills and workshops and loudspeakers etc. create sound-pollution or noise pollution.

Q. How can the noise pollution be controlled?

Ans. It is necessary to control the noise at the place of its original level of transmission or at the point where it reaches. Trees check the spread of noise. It is, therefore, desirable to plant as many trees as possible. Aeroplanes should not be permitted to fly at night. For transportation, underground tracks should be constructed instead of flyovers.

Q. What are the damages caused by noise-pollution?

Ans. Noise can have adverse effect on a person's heart, brain, stomach, and central nervous-system. Because of this, heart beat, blood pressure and levels of cholesterol and cortisone increase. Skin is wrinkled. A person can even become dumb, deaf and or blind.

Q. What limit of noise has been prescribed by the World Health Organization (WHO).

Ans. WHO has prescribed a safe limit of noise at 45 db.

Glossary of Science

1. Neurology — A study of brain and nervous system.
2. Ophthalmology — A study of eyes.
3. Osteology — A study of bones.

4. Pathology — Laboratory tests to diagnose the diseases of body.
5. Phrenology — A study of faculties and qualities of mind.

Distinguish between —

(a) Mass and Weight, (b) Heat and temperature, (c) Physical reaction and Chemical reaction, (d) Atom and Molecule (e) Planet, Satellite and Star, (f) Comet and Meteor.

- (a) Mass is the Quantity of matter that a body contains whereas weight is the gravitational pull of the earth on that body. Quantity remains the same at all place where as weight increases or decreases according to the nearness from the centre of earth.
- (b) Heat is a kind of energy measured in callories. Temperature shows the intensity of heat which is measured in degrees by thermometer.
- (c) A physical reaction changes the outer form of an object, and its original form can be obtained again. For example, changing water into ice and reconverting it into water is physical reaction. A chemical reaction, on the other hand, transforms an object into different compounds and cannot be restored to its original form, e.g. burning of wood.
- (d) The smallest particles of elements are called atoms but the smallest particles of compounds are known as molecules. Molecules can be divided into the atoms of their respective elements but atoms cannot be. For example the tiniest particle of water is a molecule, but those of the elements of hydrogen and oxygen, a mixture of which makes water, are known as atoms.
- (e) A star shines of its own hight. A planet is a celestial lump or body which circles the star whereas a satellite circles a planet. Planets as well as satellites receive light from the stars. Sun, for example, is a star, earth a planet and the moon a satellite.

Space Science

Space Mission : During 2015/16 and 2017 India successfully launched from Satish Dhawan Space Centre located at Shriharikota in Tamil Nadu, through (ISRO) Indian Space Research Centre), some of these are given hereunder :

On 15 Feb. 2017 a satellite was launched. Infact this satellite was a chain of satellites. This was the 39th Mission of ISRO, in which 104 satellites were launched by India together in one vehicle in the rotation orbit of sun and were installed there. This is really an act of world valiance, because Russia has made a record by sending 32 satellites before this. But India launched same number of satellites, of which 2 were of Kazakistan, one each of Israel, Netherland, Switzerland, United Arab Emirates and 96 satellites of America and also installed them there. Thus India made record by launching these satellites, in space. By sending 104 satellites together, India made her name inscribed in golden letters in the field of space research.

Chapter-8. General Knowledge

Chapter-9. Our National Heroes

Due to Corona period, no questions will be asked from both the above chapters in the session 2020-21, so they have been removed.

Blue Print of Question Paper

Maximum Marks 100

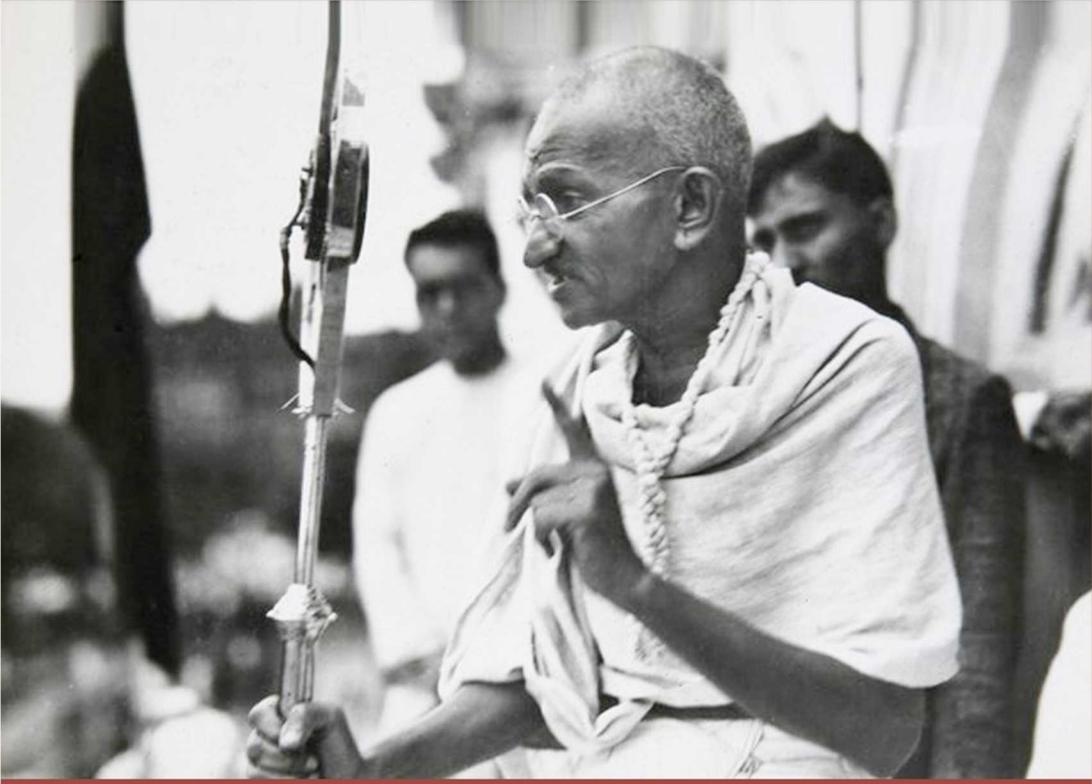
Heading	Marks	Heading	Marks
● Bharata, Our Motherland	11	● Progeny of Bharata-Hindu Society	8
● The Hindu view of life	11	● The Sacred Tradition of Sacraments	14
● Our Glorious History	15	● The World as one family	8
● The Shining Tradition of Indian Sciences	14	● General Knowledge	14
		● National Heroes	5

Discretion

- Two marks can be added or reduced in any unit, if necessary.
- Scheme of division of marks according to the serial no. of questions.

Type of Questions

- Q.1 Fill in the blanks.
- Q.2 Answer in one word.
- Q.3 Tell the names of mother, father, wife, husband, Mentor, disciple.
- Q.4 Who said / who said to whom.
- Q.5 Linking the name and place with the word of the question.
- Q.6 Who had/has the relation or belonged to which place.
- Q.7 Whose pen name / short name is this.
- Q.8 Tell its ancient / modern name.
- There shall be four options in above mentioned questions.
- Out of these one shall be correct and three shall be incorrect.
- From every heading, there shall be multi-choice objective questions of prescribed marks.
- It shall be compulsory to have questions from every heading.



"I will give you a talisman. Whenever you are in doubt or when the self becomes too much with you, apply the following test :

Recall the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj for the hungry and spiritually starving millions? Then you will find your doubts and yourself melting away."

Source : Mahatma Gandhi [Last Phase, Vol. II (1958), P. 65]



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