



ENGLISH TEXTBOOK

Veda Bhushan V Year / Purva Madhyama - II Year / Class X

MAHARSHI SANDIPANI RASHTRIYA VEDA SANSKRIT SHIKSHA BOARD

(Established and Recognized by the Ministry of Education, Government of India)

सत्यमेव जयते ।

Truth alone triumphs

अहिंसा परमो धर्मः ।

Non-violence is the top most Dharma



MAHARSHI SANDIPANI RASHTRIYA VEDA VIDYA PRATISHTHAN, UJJAIN (M.P.)

(Ministry of Education, Government of India)

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PREFACE

The Ministry of Education (Department of Higher Education), Government of India established Rashtriya Veda Vidya Pratishthan in Delhi under the Chairmanship of Hon'ble Education Minister (then Minister of Human Resource Development) under the Societies Registration Act, 1860 (XXI of 1860) on 20th January, 1987. The Government of India notified the resolution in the Gazette of India vide no 6-3/85- SKT-IV dated 30-3-1987 for the establishment of the Pratishthan for preservation, conservation, propagation and development of oral tradition of Vedic studies with the interpretation of the Vedas in scientific lines. In the year 1993 the name of the organization was changed to Maharshi Sandipani Rashtriya Veda Vidya Pratishthan (MSRVVP) and it was shifted to Ujjain, Madhya Pradesh.

The National Education Policy of 1986 and Revised Policy Formulations of 1992 and also Programme of Action (PoA) 1992 have mandated Rashtriya Vedvidya Pratishthan for promoting Vedic Education. The importance of India's ancient fund of knowledge; oral tradition and employing traditional Guru's for such education was also emphasized in the PoA.

In accordance with the aspirations of the nation, national consensus and policy in favour of establishing a Board for the Veda and Sanskrit Education at national level, the General Body and Governing Council of MSRVVP under the Chairmanship of Hon'ble Education Minister, Government of India have set up "Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board" (MSRVSSB) in tune with the mandate of Pratishthan and its implementation strategies. The Board has been approved by the Ministry of Education, Government of India and recognized by Association of Indian Universities, New Delhi. The bye-laws of the Board have been vetted by Central Board of Secondary Education and the curriculum structure has been concurred by the National Council of Educational Research and Training, New Delhi.

It may also be mentioned here that the report of "Vision and Roadmap for the Development of Sanskrit - Ten-year perspective Plan," under the Chairmanship of Shri N. Gopalaswamy Former CEC, constituted by the

Ministry of Education, Govt. of India in 2015 recommended for establishment of a Board of Examination for standardization, affiliation, examination, recognition, authentication of the Veda Sanskrit education up to the secondary school level. It is also desirable to include subjects of modern education into Vedic and Sanskrit Pathashalas in a balanced manner. The committee observed that the examinations conducted by the Board should have legally valid recognition enjoying parity with modern Board system of education.

Veda Pathashala-s, GSP Units and Gurukula-s of MSRVVP, affiliated to the Board transact the curriculum primarily based on oral tradition of a particular complete Veda Shakha with perfect intonation (Swars) and memorization, with additional subsidiary modern subjects such as English, Sanskrit, Mathematics, Science, Social Science. Gradually, the Veda Pathashala-s will also introduce other skill and vocational subjects as per their resources.

Vedic education through establishment of board in compliance with National Education Policy-2020

The National Education Policy-2020 firmly recognizes the Indian Knowledge Systems (also known as 'Sanskrit Knowledge Systems'); their importance and their inclusion in the curriculum, and the flexible approach in combining various subjects and languages and Computer Applications. Phonetics and pronunciation prescriptions in NEP 2020 apply to the Vedas, the oral tradition of the Vedas and Vedic education, as they are founded upon phonetics and pronunciation.

The emphasis in NEP 2020 is on the development of a multi-disciplinary and holistic education among the sciences, social sciences, arts, humanities and sports for a multi-disciplinary world to ensure the unity and integrity of all knowledge. The NEP 2020 at point no. 4.27, states that 'Knowledge of India' will include Knowledge from ancient India and its contributions to modern India and its successes and challenges, and a clear sense of India's future aspirations with regard to education, health, environment, etc., these elements will be incorporated in the text books.

The core Vedic Education of Pratishthan along with other essential modern subjects- Sanskrit, English, Mother tongue, Mathematics, Social

Science, Science, Computer Science, Philosophy, Yoga, Vedic Agriculture, Indian Art, SUPW etc., based on the IKS inputs are the foundations/sources of texts books of Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board. These inputs are in tune with the National Education Policy 2020. The draft books are made available in digital form keeping in view the NEP 2020 stipulations, requirements of MSRVSSB students and the advice of educational thinkers, authorities and policy of Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain. These books will be updated in line with NCFSE in future and finally will be made available in printed form.

The Teachers of Veda, Sanskrit and Modern subjects in Rashtriya Adarsha Veda Vidyalaya, Ujjain and many teachers of Sanskrit and modern subjects in aided Veda Pathashalas of Pratishthan have worked for last four years tirelessly to prepare and present Sanskrit and modern subject text books in this form. I thank all of them from the bottom of my heart. Many eminent experts of the national level Institutes have helped in bringing quality in the textbooks by going through the texts from time to time. I thank all those experts and teachers of the schools. I extend my heartfelt gratitude to all my co-workers who have worked for DTP, drawing the sketches, art work and page setting.

All suggestions including constructive criticism are welcome for the improvement of the quality of the text books.

आ परितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।

बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः ॥ (Abhijanashakuntalam 1.02)

Until the scholars are fully satisfied about the content, presentation, attainment of objective, I do not consider this effort to be successful, because truly learned scholars are not fully confident in the presentation without the feedback from the stakeholders

Prof. Viroopaksha V Jaddipal
Secretary

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain
Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board

On the Text Book

The textbook in English for Veda Bhushan-V, 10th standard in modern education set up, is based on the approaches to curriculum construction in English, which is based on the NEP 2020 and NCFSE. The English curriculum is designed by providing comprehensive contents to learn the language in its depth and variety and prepare for the next level in the study of language. MSR VVP/Board's curriculum is Veda centric along with essential NEP 2020 inputs for language and modern subjects' learning. Herein the book an effort has been made to blend these contents along with Indian Knowledge System inputs.

This desires considerable change in Veda Pathashala / Vidyalaya / GSP Units / Sanskrit Pathashala / Vidyalaya routines and mode of functioning. Flexibility in the daily time-table is also necessary in implementing the annual calendar as prescribed by MSR VVP/Board, so that the required number of teaching days are actually devoted to learning process. The methods used for teaching and evaluation will also determine the effectiveness of this textbook in Veda Vidyalaya. Syllabus designers have tried to create a space for critical thinking and discussion.

This book presents the Vedic translation, formal address, descriptive essays, Indian stories and foreign writings, on cultural and social themes that touch upon aspects of life relevant to the learners with value drawn from Vedas and IKS text.

The units in the book have been generally structured in the following way:

An introduction to the lesson preparing the student to understand the text better. Text to read correctly and fluently enhancing the reading and Listening Skills students can be encouraged to share their understanding of text orally to develop English Speaking Skill. The Questions have been designed to express themselves in grammatically correct language for improving their writing skills. Grammar and Language Skill Section

provides tasks related to communication that drills their previous knowledge. It is said in the Vedas about the poem- Pashya Devasya Kavyam, na mamara, na jiryati (see the God's poetry, never dies, never erodes). Selected poems are placed to make it enjoyable to children and understand the essence of the poem. Background of poem and poet gives an emotional bonding with the text that help in conveying the poetic sense-kavyartha.

The book has gone through various stages like draft, correction, deletion, modification, review and addition in the span of last two years. Finally, an effort has been to bring out this text book, in this form which is focusing on Indian thinking with global outlook for learning English.

Many Teachers Shri Pawan Singh, Shri Vijay Trivedi, Shri Pankaj Dubey, Shri P. Rajeev Kumar etc. helped to prepare the draft of the text book at various stages and scholars like Shri Keshav Prasad Tripathy, Shri Ram Niwas Bairagi and Prof. S. V. Ramana Murthy have reviewed the book at various stages. Hope the book will be received on the basis of its content for English Language learning.

We welcome suggestions including corrections for the improvement of the quality of the text book in its entirety.

(Ms. Pushpita Chakraborty)

(Ms. Monalisa Mishra)

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Basics of English Language and Grammar

Revision of previous lessons

1. Punctuation
 2. Notice Writing
 3. Metaphor and Simile
 4. Resume Writing
 5. Letter writing/Email writing {Expressing Gratitude, Congratulation, Request, Complain, Apology Letters (Formal and Informal)}, Seeking information, etc.
 6. Unseen passages
 7. Short type Questions
 8. Essays topic like The Veda, Environment, Patriotism, Education, Technology, Science, Newspaper, Culture, Discipline, Republic Day, Swachh Bharat Abhiyan, Swami Vivekananda, My Aim in Life, My Favourite Book, School Life, My School Library, Pollution, Importance of Tree, Health is Wealth, Sports, Festivals of India, Importance of Doctors, Farmer, Grand Parents.
- *Practice each of the above grammar parts by forming 5 sentences/5 usages*
 - *Model Question Paper*

Reference

- *English Grammar and Composition - By Wren and Martin Revised by Dr. NDV Prasad Rao*
 - *English Alphabets Copy Book available in Stationery Shop*
-

Lesson - 1

Homage to Earth

(Prthvi-Suktam, Atharvaveda 12)

- ❖ *We will read prayers from the Atharvaveda. It prays for the protection and prosperity of man on the earth. It shows the significance of earth in human life and the rightful conduct of man towards earth to co-exist in blissful harmony. It shows the bountiful wealth earth has to offer us.*

Great truth, formidable
right-conduct, consecration,

Penance, Brahma (Veda)
and Yajna (oblation) sustain
the earth;

Let her for us, be
protector of what is and

What is to be-let the earth
make wide space for us.¹



On whom the ocean and the seas, the waters;
On whom food, plowings, came into being;
On whom quickens those breathers that stirs-
Let that earth set us first drinking.²

Whose the earth's, are four quarters;

- 1 सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु॥ Atharva 12.1
- 2 यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयस्सम्बभूवुः।
यस्यामिदं जिवति प्राणदेजत् सा नो भूमिः पूर्वपेये दधातु॥ Atharva 12.3



On whom food, plowings, came into being;
Who bears peoplefully what breathes, what stirs-
Let that earth set us among kine, also inexhaustibleness.¹

All bearing, good-holding, firm-standing,
Gold-backed repose of moving things,
Bearing the universal fire, let the earth,
Whose commander is Indra, set us in prosperity.²

She who, in the beginning was upon the waters of the Ocean;
Whom the experts moved after with devises
The earth whose, immortal heart covered with truth
Is in the highest firmament- let that earth assign
To us brilliancy, strength in the highest authority.³

Let thy hills, snowy mountains,
Let thy forest land, O earth be pleasant.⁴

Let thy hot season (Greeshma), O Earth,
Rainy season (Varsha), autumn (Sharat), winter (Shishira),

-
- | | | |
|---|---|---------------|
| 1 | यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः संबभूवुः।
या बिभर्ति बहुधा प्राणदेजत् सा नो भूमिर्गोष्वप्स्वन्ने दधातु॥ | Atharva 12.4 |
| 2 | विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी।
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणो नो दधातु॥ | Atharva 12.6 |
| 3 | यार्णवेऽधि सलिलमग्र आसीत् यां मायाभिरन्वचरन् मनीषिणः।
यस्या हृदयं परमे व्योमन्त्सत्येनावृतममृतं पृथिव्याः।
सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे। । | Atharva 12.8 |
| 4 | गिरयस्ते पर्वता हिमवन्तो रण्यं ते पृथिवि स्योनमस्तु। | Atharva 12.11 |

Cool season (Hemanta), spring (Vasanta)-

Let thine arranged seasons, years,

Let day-and-night, O earth, yield our desires.¹

Homage to earth, on whom is food,

Rice-and-barley;

Whose are these five types of cultivation-

Who is the spouse of Parjanya;

Bow - down to her for years.²

Let the earth, bearing many places,

People of different speech,

Of diverse life-style, according to their homes,

Yield me a thousand streams of wealth,

Like a steady unresisting milch-cow.³

O Mother Earth! Do thou kindly

Set me down well established;

In concord with the heaven, O Sage Kavi,

Do thou set me in prosperity⁴

1 ग्रीष्मस्ते भूमे वर्षाणि शरद्धेमन्तः शिशिरो वसन्तः।

ऋतवस्ते विहिता हायनीरहोरात्रे पृथिवि नो दुहाताम्॥

Atharva 12.36

2 यस्यामन्नं व्रीहियवौ यस्या इमाः पञ्च कृष्टयः।

भूम्यै पर्जन्यपत्न्यै नमोऽस्तु वर्षमेदसे॥

Atharva 12.42

3 जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम्।

सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती॥

Atharva 12.45

4 भूमे मातर्नि धेहि मा भद्रया सुप्रतिष्ठितम्।



Word -Meaning

Formidable	- inspiring fear or respect through being impressively large, powerful, intense, or capable
Consecration	- the action of making or declaring something, typically a church, sacred
Penance	- self - punishment
Reposer	- Freedom from worry; peace of mind
Devises	- plan or invent by careful thought
Milch	- denoting a cow or other domestic mammal giving or kept for milk

Learning Outcome

- ❖ *Conserve the natural resource.*
- ❖ *Say no to chemical on plants trees.*
- ❖ *We should always keep mother earth and entire human race in our prayers.*
- ❖ *We should try living a disciplined life for the well-being of human society.*
- ❖ *We should be grateful to mother earth for providing food and shelter to us.*
- ❖ *We should be thankful to God for their blessings and the gift of balanced natural environment for us.*
- ❖ *We must know the names of seasons, periods, dates, hours and moments as per Indian calendar*

Exercise

संविदाना दिवा कवे श्रियां मा धेहि भूत्याम्॥

Atharva 12.63



Answer the following Questions

1. What sustains the earth?
2. How does the earth provide us food and water?
3. Who provides the energy to the universe and how?
4. What are the seasons mentioned in the mantra-s?
5. 'She who, in the beginning was upon the waters of the Ocean;' Explain.
6. What is being said about the people in the mantra-s?
7. What is the main theme of the prayer?
8. What lesson do you get through this poem?

Fill in the blanks with the following

(Sustain, plowing, bull, seasons, mother)

1. Lot of sacrifice help the earth.
2. Land gave us the place for
3. Earth'sis Indra.
4. Prayer is for pleasant
5. Poet refers earth, the

Match the following

Grishama	Rainy
Sharad	Spring
Varsha	Cool
Shishira	Autumn
Hemanta	Summer
Vasanta	Winter



State whether the following statements are true or false

1. The mantras are from Atharvaveda.
2. The poet glorifies earth and its resources.
3. Poet prays to mother earth.
4. The earth is dependent on human beings.
5. We should not save natural resources.

Grammar and Language

1. Put the correct verb forms
 - a. Niraj (think), the earth was oval.
 - b. The sun (Keep) shining every moment.
 - c. We (use) most of the natural resources.
 - d. Earth (fulfil) our needs since a long time.
 - e. Early humans (eat) fruits only.
 - f. Resources (come) to an end.
 - g. River (brim) with sparkling water.
2. Distinguish the meaning of the following phrasal verbs by making sentences.

Put off, Put down, Put up, Put in, Put on, Put out

Writing Skill

Write an essay on 'Earth in the Vedas'

Speaking Skill

Recite any other mantra from Prithvi Sukta and explain the meaning of the mantras.

Activity

Read and memorize all the mantras from the lesson.



Language Learning Activity - LLA

Question- Here is a railway ticket. Show to your friend and talk about the ticket. Then ask these Questions.

CENTRAL RAILWAY

रूप यात्रा HAPPY JOURNEY

PNR/arrival/departure No. 139

Helpline No. 138

TICKET NO. 13285777

610-4048998

13287 22-07-2017 094 4 0

JOURNEY CLH RESERVATION TICKET

SL DURG JAGDIDH JH

127

कोच COACH	सीट/बर्थ SEAT/BERTH	लिंग SEX	वय AGE	प्राप्त अधिकार T.AUTHORITY	विशेष CONC	आ.सु. R.FEE	स.स. S.CH	सु.स. SF.CH	कागजात VOUCHER	कु. नकद T.CASH
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SOUTH BIHAR EXP. HRD DURG

SCH DEP 22-07 07:25 NR 23-07 02:12

- How many people travelled on this ticket?
- What is the fare?
- What is the number of the ticket?
- Which place were they going to?
- What is the distance between the two stations?

Question- Write a dialogue between the earth and the moon with the help of the clues given below:

pollution

population

deforestation

holes

constructions

unhappy





Earth: You are so beautiful and clean.

Moon: Thank you, but you are also so clean and green.

Earth: No, I am not so clean and green because of pollution.

Moon:

Earth:

Question- Unscramble the sentences

1. her / protector / what / for / be / let / of / is / us,
2. the / cat / the / mouse / chased
3. ate / lunch / she / salad / a / healthy
4. football / they / in / park / played / the
5. island / visited / they / tropical / a / beautiful
6. cake / delicious / a / baked / she

Conversation

Conversation – 1

Rina – Good morning, Shilpa!

Shilpa- Good morning Rina!

Rina- I have written a speech on earth?

Shilpa- Show it to me.

Rina- Sure.



Shilpa- I must say you have done an excellent job.

Rina- Thank you Shilpa.

Shilpa- I meant my words.

Conversation 2

Amar – Good Morning!

Rajesh– Good evening, Amar!

Amar- I wonder why we address earth as ‘mother earth’.

Rajesh– As obvious as she provides us everything we need to survive.

Amar- Like a mother provides for her child.

Rajesh- Yes

Amar- I got my answer.

Lesson - 2

Vedas for Contemporary Society

- ❖ *This lesson presents the fact that the Vedas are important for the contemporary society and that their subject matter matches the present-day problems and solutions. This shows the significance of the Vedas.*



1. The Vedas include elements such as prayers and formulas considered to be both sacred and vital for the harmonious survival of human race along with the other elements of earth and universe. The world is ever changing and unstable with respect to its vision and thoughts and this is the root of all sufferings. One seeks a firm base on which the foundation of life can be laid. Here we turn to Vedas; the fixed core of universe, which was, which is and which will be the solution to all the worldly problems. Vedas are endless fountain of knowledge and wisdom which is essential and beneficial for mankind.
2. First of all, Vedic knowledge helps in self-realization: our soul (atman), deeds (karma), and ultimate destination of human life (moksha). This detailed and absolute knowledge helps in common psychological trends of depression, complexes, and stress, also guards from the present-day absurdity of thoughts,



leading to a more stable and optimistic society. Vedas give knowledge necessary for each and every part of life, be it right behavior (moral) correct pronunciation of words (Shiksha), proper time for various pious deeds like Yajana etc., medicines (Ayurveda) or astronomy (Jyotish). This makes it relevant to contemporary world. The Atharvaveda is rich in spiritual and philosophical knowledge, ways and means for healthy and happy life, warfare, patriotism, medicinal plants and various beneficial knowledge of the mundane world.

3. The six Vedangas namely, the shiksha (Phonetics), vyakarana (Grammar), cchandasa (Metre), nirukta (Etymology), jyautisha (Astronomy), and kalpa contain useful knowledge, which will be beneficial in modern times. They give new insight for research. The Upavedas like Dhanurveda (Archery) Sthapatyaveda (Architecture) Gandharvaveda (Fine Arts) and Ayurveda (Medical Science) also contain a lot of basic and important insightful information needed to gain mastery over the matter, on which further research and study is also necessary. Vedic knowledge is manifested in modern-day developments, discoveries, inventions, theories and concepts.
4. The Vedic seeds of knowledge are multi-dimensional, purely oriented to life and scientific truths which were revealed. If the depth of meaning of Vedas are properly understood and are properly researched, they will definitely shed light and bring innovation and insight for management, physics, various skills and developing leadership qualities, designing the management principles and concepts, for teamwork, for problem-solving techniques, for calming mind by medical application, understanding the mind and its complexity, sharpening the intellect and memory, managing ego,



understanding soul, spiritually and by scientific means, environment management apart from phonetics, metrics, computer science coding, science, mathematics, social science and grammar. Even today we depend on Vedas for our rituals to get spiritual peace, mantras uttered are prayers for peace and prosperity of not only one but the entire universe. The Vedas advice and help to overcome ‘adhibhautik’, ‘aadhidaivik’ and ‘aadhyatmik’ sorrows through their syllabic powers and powers of proper intonation.

5. Yogi Swami Vivekananda in his writings has mentioned that “The Veda is the sum total of eternal Truths.” Being the storehouse of knowledge Vedas stand out as the most important spiritual resource or so to say, treasure for mankind. Following two prayers, for example, quoted hereunder put forth the essence of Vedas and their necessity in these times:

द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः।
वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिः ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सा
मा शान्तिरेधि।

(Yajurveda 36.17)

May peace be across the universe.

May peace be across air.

May peace be across earth.

May peace be in water bodies.

May peace be in vegetation and plants.

May peace be in Visvedevas (all the Gods)

May peace be in Brahma and entire existence.

May peace be at all places.



May the peace come to me.

6. Such is the invocation to peace which is the most important need of the time wished and prayed in our Vedas. There is a mention for well-being of mankind as:

ये देवाः दिविष्ठ ये पृथिव्यां ये अन्तरिक्ष ओषधीषु पशुष्वप्स्वन्तः ।
ते कृणुत जरसमायुरस्मै शतमन्यान्परिवृणक्तु मृत्यून् ॥

(Atharvaveda 1.30.3)

Ye O Gods, that are in the heaven: -

That are on earth, that are in the atmosphere,

In the herbs, in the cattle, within the matters.

Do ye make old age the length of life for this man;

let him avoid the hundreds of other deaths.

6. This is the optimism we need to have today, when we need to know the power of prayer and faith. ‘Karmayoga’ and ‘Jnanayoga;’ these two important aspects of life can balance the entire life span of every person and every nation. So, we need Vedas for our happy life and wellness.

Word - Meaning

Complexes	-	an exaggerated reaction to or preoccupation with a subject or situation
Optimistic	-	expecting good things to happen or something to be successful
Revealed	-	to show something that was hidden before
Intonation	-	the rise and fall in pitch of the voice in speech
Invocation	-	a request or appeal for help from someone,

especially a god, sometimes as part of a religious ceremony

Learning Outcome

- ❖ *Vedas are always a source of very advised scientifically proven knowledge.*
- ❖ *Respect Vedas keep them at home and follow the path shown by them.*
- ❖ *Vedas teach us to respect and worship trees, water bodies, herbs, heavenly bodies the mountains.*
- ❖ *We should know that the Vedas are helpful even in solving present day matters.*
- ❖ *We should try practicing meditation to relax our mind and have a knowledge about our own self or soul.*
- ❖ *We must remember that good deeds bring good results.*
- ❖ *We should know that even greatest of the personalities have acknowledged the power of the Vedas to solve almost any problems in this world.*
- ❖ *We must try learning new words for better expressions of ourselves.*

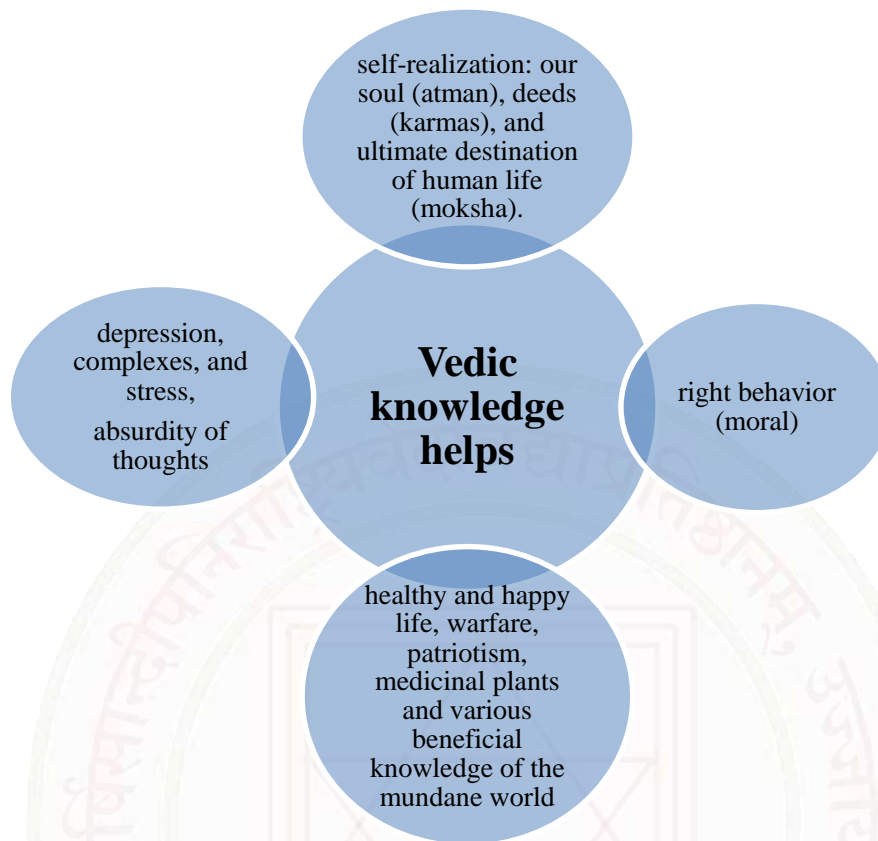
Key Points

Swami Vivekananda in his writings has mentioned that

“The Veda is the sum total of eternal Truths.”

Swami Vivekananda considered the Vedas as repositories of eternal truths essential for humanity. Raimon Panikkar's "Mantramanjari" illustrates how Vedic insights relate to modern life. Vedic prayers emphasize peace and well-being across the universe, invoking harmony in all aspects of existence.





The multi-dimensional knowledge of the Vedas encompasses life, scientific truths, and profound insights. Understanding them deeply promises innovation and insight across management, physics, skills development, leadership, problem-solving, medical applications, psychology, intellect, spirituality, environment management, phonetics, metrics, computer science, mathematics, social science, and grammar.

Exercise

Answer the following

1. What is Mantramanjari and who wrote it?
2. Name the six Vedangas.
3. What kind of knowledge is found in Atharvaveda?



-
4. What is the self-realization mentioned in the lesson?
 5. What did Swami Vivekananda mention in his writings?
 6. How do the Vedas help in psychological problems?
 7. Explain the importance of the Vedas in the contemporary society.

Fill in the blanks with the following

Spiritual, Multi, Core, Eternal, Self

1. Vedic knowledge helps in _____ realization.
2. Vedas are considered as the fixed _____ of universe.
3. The Atharvaveda is rich in _____ knowledge.
4. The Vedic seeds of knowledge are _____ dimensional.
5. The Veda is the sum total of _____ Truths.

Match the following

- | | |
|------------------|-----------------|
| 1. Shiksha | Raimon Panikkar |
| 2. Dhanurveda | Salvation |
| 3. Mantramanjari | Deeds |
| 4. Karmas | Archery |
| 5. Moksha | Phonetics |

State whether the following statements are true or false

1. Vedic knowledge does not help in self-realization
2. Jyotish is one of the Vedangas
3. We depend on Vedas for our rituals to get spiritual peace
4. The Vedas advice and help to overcome two types of sorrows
5. 'Karmayoga' and 'Jnanayoga' are the two aspects of life



Grammar and Language

Punctuate the following

The Vedas have been the oldest known storehouse of knowledge. We are fortunate enough to be the part of a civilisation which is the fruit of the Vedas. The Vedas namely the Yajurveda, the Samaveda, the Rigveda and the Atharvaveda deal with different kind of knowledge. Dayananda Saraswati said 'Go back to Vedas, what a grandeur the Vedas hold in themselves but are we doing justice to Vedic studies, this need to be answered'.

Writing Skill

Write a paragraph on the relativity of Vedic knowledge to society.

Speaking Skill

Speak about the mantras and their scientific process in the universe.

Activity

List out the names of some books which are written on Vedic connection with the present life, also try to detail their subject matter.

Language Learning Activity - LLA

*** General Information about First Aid Kit**

First aid kit contents vary according to their particular use.

A basic first aid kit should contain:

- Triangular bandages
- Crepe ('conforming' or elastic) bandages of varying widths
- Non-adhesive (non-stick) dressings of varying sizes
- Disposable gloves (medium and large), preferably made of non-latex material
- Thermal blanket



-
- Notepad and pencil
 - Plastic bags of varying sizes
 - Adhesive tape (2.5 cm wide – preferably a permeable tape such as Micropore)
 - Resuscitation mask or face shield.

Storing your first aid kit

Storage suggestions include:

- Keep the first aid kit in a dry, cool location.
- Make sure the first aid kit is easily accessible and that everyone in the family knows where it is.
- Some items, such as solutions, may have use-by dates. Check regularly and replace when necessary.
- If an item is used from the first aid kit, promptly replace it.

Medications in first aid kits

The First Aid in the Workplace Code of Practice advises that first aid kits for workplaces should not contain medications. First aid is defined as the provision of emergency treatment and life support for people suffering injury or illness. The dispensing of medication does not generally fall within this definition. It is recommended that medicines are not kept in a first aid kit.

If you keep medicines for yourself or your family, such as paracetamol and aspirin for pain relief, they should be kept secure and out of reach of children.

Question- Describe in your own words about First Aid.

.....
.....



Question- Read the following sentence and rewrite the other sentences using 'and', 'but' and 'or'.

- (a) Give me a pen.
Give me a pencil.
- (b) He works very hard.
He gets the good result.
- (c) Hurry up.
You will be late.
- (d) We knocked at the door.
No one answered.
- (e) You must take care.
You will fall sick.

Question- 'g' has two different sounds: as in 'page' and as in 'pig.' Classify the words given below accordingly.

Giraffe, bridge, cage, gem,
Leg, gun, gate, giant,
Glass, gypsy, age, go,
Bag, grass, message, twig

giraffe	glass

Conversation

Conversation - 1

Dinesh– Hello Puja!



Puja – Hello Dinesh!

Dinesh– Do you think the Vedas are useful to us?

Puja – I think they are very useful to us. They are actually our guidebook to live our life properly.

Dinesh- Why do you think so?

Puja– We can find details about every topic in the Vedas.

Dinesh- Thank you for the information.

Conversation – 2

Dia– Hello Pritam!

Pritam – Hello!

Dia– I am going to attend a Vedic conference.

Pritam–Can I join you?

Dia- Oh! Why not?

Pritam– So when are we reaching there?

Dia- 8 am sharp.



Lesson – 3

Traditional Commentators of the Vedas

❖ *This lesson speaks about the life and works of the traditional commentators of the Vedas. Their significant contribution towards the expansion of the Vedic knowledge.*

1. Later scriptures related to Vedic literature, such as the Brhaddevatā, parisīṣṭas, works of Śaunaka, Yāska's Nighaṇṭu and Nirukta, Kātyāyana's Ṛgveda-Sarvānukramaṇī, and Sadgurusisya's Vedārtha-Dīpikā, provide important insights into the branches of the Veda.

Saunaka (pre-700, BCE)

2. Saunaka stands first among the exponents of the Veda, if the number of his Anukramani-s and his other treatises are to be considered. Shadgurusishya, in his famous commentary Vedārtha-Dīpikā on Kātyāyana's Rgveda-Sarvānukramani mentions the names of the following texts authored by Saunaka for the preservation of the Rgveda; Ārshānukramani, Chando'nukramani, Devatānukramani, Anuvākānukramani, Sūktānukramani, Rgvidhāna, Pādavidhāna, Brhaddevatā, Prātisākhya, and Saunaka-smṛti. Additionally, the Caranavyūha-sūtra-pariśiṣṭa-, Saunaka Grhyasūtra and Saunaka-Grhyapariśiṣṭa, Saunaka-Sikshā are also said to be authored by Saunaka. He also commented on the 31st chapter of Shukla Yajurveda Madhyandina Samhita, which is the **Purushasūkta**. Uvata did not comment Adhyaya.

Yāska (around 700 BCE)

3. Yāska was the author of the earliest Vedic Lexicon



(**Nirukta**). He preceded Pānini (fifth century BCE). Nirukta is a treatise on etymology, lexical category, and semantics of words. Yāska has commented on around 600 Vedic mantras in the Nirukta, and has quoted profusely from the Brāhmaṇa-s. Yāska thus represents the culmination of the labour of long line of teachers building up the science of Vedic interpretation. Yāska refers to the three-fold interpretation of the mantras – namely ādhyātmika, ādhibhautika and ādhidaivika. These three modes of interpreting the Vedas appear to have been well recognised in the past. Thus, the prime importance of the spiritual interpretation was maintained by scholars of deep erudition.

Skandaswāmi (around Common Era 630)

4. was a resident of Valabhi, capital of Gujarat. Skandaswāmi was the guru of Hariswāmi, the famous commentator of Satapatha Brāhmaṇa. Skandaswāmi is considered a contemporary of King Harshavardhana, Poet Bāna, Pulakesi II or Satyāśraya. The oldest available commentary on Rgveda Samhitā is by Skandaswāmi. His commentary of Rgveda is very lucid, and ritualistic. It is, therefore, treated with great respect. He has furnished the details of the rshis, devatās and chandas at the beginning of each sūktam, and has quoted from Anukramanis, Nighantu, Niruktam and other Vedic texts, and has presented of few grammatical aspects here and there. As per Venkatamādhava (tenth-eleventh century), this Rgveda Samhitā Bhāṣhya was written collectively by Skandaswāmi and two of his contemporaries, Nārāyana and Udgitha (both around CE 630). Skandaswāmi commented on up to fourth ashtaka, and Nārāyana and Udgitha commented on the remaining four ashtakas. This commentary is the oldest and



authoritative, and influenced Säyana's commentary. Skandaswämi's tikä on Yäska's Nirukta is not available.

Venkata Mädhava (tenth-eleventh century Common Era)

5. Venkata Mädhava was the resident of Goman village of Chola state, situated on the south of River Cauvery, the current Andhra Pradesh. His father's name was Venkatäcärya, who was a great scholar of Rgveda. Venkata Mädhava's Rgveda-Bhāshyam titled Rgartha-Dipikā is very famous. It is very brief without any grammatical explanation, and full of examples from Brāhmana texts. He has been referred to in Devarāja Yajjva's (twelfth century CE) Nighantu-Bhāshyam. His other works are not available.

Uvvata (eleventh century Common Era)

6. Uvvata was a resident of Anandapur, in Gujarat, and the son of Vajrata, who was a great scholar. He was in the court of King Bhoja of Avanti of Malwa. Hence, his period is attributed to eleventh century. He is known for his extensive commentary on **Mādhyandina-Sākhā** of **Sukla-Yajurveda**. He has also written a commentary on Yajuh-Prätisākhya. Besides this, he has composed a Tikä on Rk-Prätisākhya, Yajuh-Prätisākhya, Rk-Sarvānukramani Bhāshyam and Isāvāsya-Upanishad-Bhāshyam. Although brief and simple, his commentary is considered authoritative.

Bhattabhāskara (Eleventh century Common Era)

7. Bhattabhāskara has written bhāshyam on Taittiriya Samhitā titled Jñānayajna, as also bhāshyam on Taittiriya-Āranyaka.

Madhvācārya (Common Era 1198-1278)

8. Swāmi Ānanda Tirtha, famously known as Madhvācārya, was the propounder of Madhva tradition or Dvaita School. He was born in CE 1198 in Pajaka village, Udupi in Karnataka.



His Guru's name was Achyuta Tirtha. He studied the Vedas and Vedānta from him, and travelled all over India popularizing his Guru's contentions. His text-Rigveda Bhāshya and Anubhāshya on Brahmasūtra are famous. Among the ancient Acāryas, he was the first to formulate an Adhyātmika interpretation of the Vedas. However, his Rgbhāshyam is only on the first 40 sūktas of the Rgveda. He resuscitated the Adhyātma tradition that was being sidelined by the votaries of ritualism, and attempted to explain the Vedic mantras primarily at the Adhyātma level. He tried to interpret all the terms as having their plenary significance in respect of Lord Nārāyana. He used etymology to a great purpose. He effects harmony of all the texts, and does not relegate the mantra portions to the region of karmakānda, as some do. He finds inviolable principle of interpretation to demonstrate the running oneness among the passages of the Vedic mantras. This can be called the Arsha tradition of Vedic interpretation.

Sāyana (before CE 1315-1387)

9. There are about 50 commentators on Vedic texts. However, the credit of writing commentaries on most of the Vedic texts goes to Sāyanācārya. The complete bhāshyam on all the four Vedas was done by Sāyanācārya in fourteenth century, and not before. Sāyanācārya is the only authority who commented on all the **four Vedas** their **Samhitā**, **Brāhmaṇa** and few **Āranyakas**. He wrote on many other subjects also. Undoubtedly, he is the undisputed authority on the Vedas. Sāyana belongs to the period of Emperor Harihara, the founder of the Vijayanagar Empire. He held the post of Prime minister for sixteen years (1363-1379) during the 35 years of rule of his son Emperor Bukka (1344-1379). When Harihara II took the



reins of the empire, Säyana continued in the post of the commander and minister from Common Era 1379 until his departure in CE 1387. Hence, he must have been born during early fourteenth century. His Guru was Vidyä Tirtha. Since he wrote the commentary inspired by his elder brother Mädhaväcärya (later Vidyäranya Swämi, author of Pancadasi), his commentary is known as Mädhaviya-Bhäsbyam.

Säyana's Bhäsbyam:

10. His bhäsbyam is vast, full of quotations, and is accepted as authoritative. There is a lot of use of grammar in **Säyana-Bhäsbya**. Äcärya Yäska has paved the way for interpretation of the Vedas in his Niruktam. However, except explanations of few mantras (around 600), he has not commented on any of the Vedas as such. Säyana has used the Nirukta largely in his bhäsbyam, and has adopted many traditional meanings of Vedic words and has quoted **Sruti**, **Smrti**, the **Purānas** and the Mahābhārata to substantiate his commentary. All the commentaries by the Western researchers are based on Säyana-Bhäsbya.

Mahidhara (late sixteenth century CE)

11. Mahidhara was a resident of Kāsi, and was a Nāgara brāhmana. He had written Mantramahodadhi a Tāntric text in CE 1588. From his work, he appears to be a worshipper of Lord Narasimha.

His bhäsbyam on Sukla-Yajurveda Mādhyandina Samhitā titled Vedadipa is extensive and widely popular. Although it appears to be influenced by Uvvata's (eleventh century) commentary, it has a distinct place since it explains in a lucid manner the completely sacrificial rituals quoting from Niruktam, Brāhmana texts and many **Srauta-Sūtras**.



Word - Meaning

Scriptures	- the sacred writings contained in religious texts
Several	- more than two but not too many
Prominent	- famous, important
Treatise	- a written work dealing formally with a subject
Profusely	- to a great degree, in large amount
Resident	- a person who lives somewhere permanently
Interpret	- explain the meaning
Undisputed	- accepted without objection
Distinct	- clear, recognizable
Lucid	- expressed clearly, easy to understand

Learning Outcome

- ❖ *We should be knowledgeable about the great men of our country who have worked towards the expansion of the Vedas.*
- ❖ *We should learn more of the views of the learned people to enrich our knowledge about the Vedas.*
- ❖ *We should know that the Vedas have every detail about language, grammar and literature.*
- ❖ *We should know that the Vedas are admired by the greatest of the minds in the world.*
- ❖ *We must try to learn etymology of Indian English words.*

Exercise

Answer the following



-
1. Who stands first among exponents of the Vedas and why?
 2. Who is the author of Nirukta and whom did he precede?
 3. Who was Skandaswāmi?
 4. Who was Venkata Mādhava?
 5. What is Uvvata famous for?
 6. Write about the works of Sāyanācārya.
 7. Write about the Vedic exponents mentioned in the Lesson.

Fill in the blanks with the following

Purushasūktam, Anukramani-s, Valabhi, Vajrata, Nirukta

1. Saunaka composed a number of _____.
2. The 31st chapter of Shukla Yajurveda Madhyandina Samhita is the _____.
3. Yāska has commented on around 600 Vedic Mantras in the _____.
4. Skandaswāmi was a resident _____.
5. Uvvata was the son of _____.

Match the following

- | | |
|--------------------|---------------------------|
| 1. Saunaka | Around CE 630 |
| 2. Yāska | Tenth-eleventh century CE |
| 3. Skandaswāmi | Eleventh century CE |
| 4. Venkata Mādhava | Pre 700 BCE |
| 5. Uvvata | Around 700 BCE |

Grammar and Language

- *Primary derivatives are the words which are formed by making some changes in some words, i.e. they are derived*



from other words.

Ex. - 'Watch' has been derived from 'Wake'.

1. Now, write the words derived from the following words.

Wise, Hot, Proud, Break, Bliss, Choose, Tale

2. Write the plural of the following

Echo, Memento, Hoof, Goose, Ox, Half, Deer, Self

3. Correct the spelling of the following

1. Scritures _____

2. Literuatre _____

3. Exopnant _____

4. Capetal _____

5. Attribated _____

Writing Skill

1. Briefly write about any one of the traditional commentators.

Speaking Skill

1. What is 'Tika'? Speak about it and the famous Tika's written by famous Commentators of the Vedas.

Language Learning Activity - LLA

Question- The sun is the source of light. Think for other sources of light and talk about those sources. For example:

• Fire is the source of light.

•

•



-
-
 -

Question- Learn Sentence formation

Subject + Verb + Object (S + V + O)

S	V	O
I	read	Veda.
Saraswati	sings	a song.
He	handles	the computer.
We	received	the letter.
He	ate	an apple.
She	will cook	dinner.
They	played	Cricket.
We	trusted	him.
Shiva	wrote	a book.
We	won	the match.

Sentences

- The sun rises in the east.
- She plays with her brother.
- I play cricket.
- She loves to play basketball.
- She swims every morning.



-
- We drink coffee every morning.
 - The children are at home.
 - He gets up early every day.
 - Does he go to school?
 - Does he write an e-mail?
 - He goes to school.
 - Hema enjoys cooking.
 - Cows eat grass.
 - He goes to school.
 - She understands English.
 - She wants to be a dentist.
 - Does he play tennis?
 - I like reading detective stories.
 - I cook every day.
 - The Earth revolves around the Sun.
 - Every child likes an ice-cream.
 - He catches the train every morning.
 - I run four miles every morning.
 - They don't go to school tomorrow.



-
- We go to a park every Sunday.
 - His mother arrives tomorrow.
 - The course starts next Sunday.
 - We walk slowly.
 - You go to holiday every summer.
 - I don't wash the dishes.
 - My father goes to gym every day.
 - Does he write an email?
 - It usually rains every day here.
 - My cat runs very fast.
 - My mother never lies.

Conversation

Conversation 1

Aniket - Good evening!

Amit - Good evening, Aniket!

Aniket - I am researching on the people who worked for the Vedas.

Amit - This is a very good topic

Aniket - I have found many names.

Amit - That is even better.



Aniket - I will choose some out of those names and I need your help.

Amit- Sure.

Conversation -2

Nandini- Hello Priya!

Priya - Hello Nandini!

Nandini - What can we do to spread the Vedic knowledge?

Priya - We can arrange small meetings to make general people aware of the Vedas.

Nandini - This is a good idea.

Priya - Thank you Nandini.



Lesson - 4

Dr. Baba Saheb Ambedkar

R. Venkataraman

[Bhimrao Ramji Ambedkar, also known as Babasaheb Ambedkar is famous as the father of the Indian Constitution. He was a great activist and a social reformer who fought for the rights of Dalits and the upliftment of the socially backward class in the Indian society. Dr. B.R. Ambedkar was born on 14th April 1891 in Mhow, a small place in Western Madhya Pradesh. He belonged to the Mahar caste and rose to the



highest position by dint of his sheer effort. Since his grandfather and father were part of the British army, all Army personnel's families were required to study and thus Ambedkar had the privilege to study then which would otherwise have been denied to low caste people. He earned the chair as free India's first law minister and the Chairman of the drafting committee of the Indian Constitution. He drafted the Indian constitution in such a way as to provide Indian citizens with freedom of religion, abolish untouchability, provide rights to women and bridge the gap between various Indian classes. This lesson is about life and works of Dr. B. R. Ambedkar who gave us our Constitution. His life is inspiration to bring social reforms and social upliftment.]



1. One trait which marked Babasaheb during his student days and, in fact, throughout his life was that he was a voracious reader. He had an insatiable thirst for books. He bought books by curtailing his daily needs. In New York he is said to have purchased about 2,000 old books. And it is recorded that at the time of the Second Round Table Conference in London, he bought so many books that they had to be sent to India in 32 boxes.
2. It is important to record here one major influence on Dr. Ambedkar. While in the USA, he was drawn to the fourteenth amendment of the Constitution of the USA which gave freedom to the Black Americans. He saw at once the parallel of the situation for the Depressed Classes in India. On returning home, Babasaheb came to be greatly influenced by the life and work of Mahatma Phule, the votary of a classless society and women's uplift. The need as well as the feasibility of reform impressed itself on Babasaheb's mind and he decided to devote all his time and talents for the amelioration of his underprivileged brethren. Newspapers started by him such as the Mooknayak, Bahishkrit Bharat and Samata were at once recognised as authentic voices of the Depressed Classes. Likewise, institutions set up by him such as the Hitakarini Sabha and the Independent Labour Party of India became vehicles of change. During the same period, Gandhiji was pioneering his epic reform of Indian society which included the uplift of Depressed Classes whom Gandhiji had termed Harijans.
3. Babasaheb was elected to the Bombay Legislative Assembly in the elections under the Government of India Act, 1935. Babasaheb made effective contributions to the debates in the



Assembly on a variety of subjects. His flair for legislative work became evident to the whole nation.

4. Soon the Constituent Assembly of India afforded Dr. Ambedkar the opportunity to give the most notable and permanent shape to his social philosophy and to his undying faith in the dignity of human beings. Babasaheb was not in the Congress, but it must be said to the credit of the farsighted and objective leadership of the Indian National Congress that it requested Dr. Ambedkar to serve on the Drafting Committee of the Constituent Assembly and made him its Chairman.
5. As Chairman of the Drafting Committee, Dr. Ambedkar anticipated every conceivable requirement of the new polity. Drawing from the examples and experience of other nations and the distinctive needs of our own society, he raised, brick by brick, the magnificent edifice which now stands as the Fundamental Rights in the Constitution of India. There were, of course, other luminaries on the Committee like Alladi Krishnaswami Ayyar, K.M. Munshi and N. Gopalaswami Ayyangar who also made vital contributions to the process of Constitution-making. But if there is one person who will be remembered as the pilot of the various provisions of the Indian Constitution, it will surely be Dr. Ambedkar. It devolved on Dr. Ambedkar to explain (to the Assembly), with a combination of tact and frankness, and utmost patience, the meaning and scope of the different provisions of the Draft Constitution. He had the rare gift of unravelling the most complicated legal concepts in a language which the laymen understood. Dr. Ambedkar, aided by the indefatigable Constitutional Adviser, B.N.Rau, performed this task matchlessly.



-
6. Dr. Ambedkar had a clear perception of the mutuality of the three pillars of State the legislature, the executive, and the judiciary. He realised that the jurisdiction of each should be clear and untrammelled. At the same time, he had a sense of the importance of the role of citizens. The following observation he made is significant: The Constitution is a fundamental document. It is a document which defines the position and power of the three organs of the State the executive, the judiciary and the legislature. It also defines the powers of the executive and the powers of the legislature as against the citizens, as we have done in our lesson dealing with Fundamental Rights. In fact, the purpose of a Constitution is not merely to create the organs of the State but to limit their authority, because, if no limitation was imposed upon the authority of the organs, there will be complete tyranny and complete oppression.
7. Pandit Jawaharlal Nehru chose Dr. Ambedkar to be the first Law Minister of independent India. This was recognition of Dr. Ambedkar's skills in the field of law and legislation as also a tribute to his vision of social justice, a vision which was sought to be infused into the new Indian polity. But above all, this was a tribute to the success of Babasaheb Dr. Ambedkar's own campaigns against social injustice. Who could have dreamt that one born to a Mahar family would one day become not only a Law Minister but a Law-maker and be hailed as the modern Manu?
8. In the four decades and more since Independence, much progress has been achieved in providing equality of opportunities to the people. Members of the Scheduled Castes find doors which had been closed to them for centuries, being



opened. No legal bars exist today for self-expression or self-advancement. They are enrolling themselves in institutes of higher learning and entering public services. They have come to occupy high offices of State, both at the Centre and in the States. Judges, ambassadors and governors have been drawn from their ranks. And they have acquitted themselves creditably in all these positions of responsibility.

9. And yet, much remains to be done on the social plane. The Annual Reports of the Commissioner for Scheduled Castes and Scheduled Tribes list several violations of the law and several instances where, notwithstanding the statute book, Members of the Scheduled Castes have been discriminated against. Babasaheb Ambedkar's work will be truly complete only when social discrimination is completely eliminated from our society.
10. Babasaheb Ambedkar always stressed the importance of constitutional methods to achieve social objectives. In an interesting observation, he once described the methods of civil disobedience, non-cooperation and satyagraha as the "grammar of anarchy". The observation assumes importance in the context of public agitation in free India. It is one thing to utilise these methods in a struggle against an alien power. The right to rebellion is recognised against a government without people's consent, be it alien or national dictatorship, but not in a democracy based on free and fair elections. Misdirected and volatile, such agitations invariably result in the loss of lives and public property.
11. About 2500 years ago the Buddha had Questioned the caste divisions in India. He said, "The only valid divisions are the divisions between those who are noble and wholesome and



those who are ignoble and unwholesome”. The Tamil poetess Avvai had said, similarly, that there are only two castes in the world, namely, the charitable who give and are superior and the misers who do not and are, therefore, inferior. Throughout the course of Indian history, great sages and saints exposed the hollowness of these divisions and sought to bring all the communities of India together in a creative partnership. But caste, by virtue of its power structure, showed itself to be firmly entrenched.

12. Under the policy of “Divide and Rule”, the British rulers exaggerated caste distinctions and divided the people of India further to strengthen their hegemony over us. It was given to two great Indians of our time. Mahatma Gandhi and Dr. Babasaheb Ambedkar, to repudiate caste and to proclaim the oneness of the Hindu community. Gandhiji did so by reminding the higher castes of their duty towards the Depressed Classes. Babasaheb Ambedkar did the same by reminding them of their inherent rights to equality with the higher and more powerful castes. One stressed the duties, the other stressed the rights, together they brought about a veritable revolution in social thought.
13. When Babasaheb passed away, in December 1956, Jawaharlal Nehru made a moving reference in the Lok Sabha. Describing Babasaheb as “a symbol of revolt”, he said: “I have no doubt that, whether we agreed with him or not in many matters, that perseverance, that persistence and that, if I may use the word, sometimes virulence of his opposition to all this did keep the people’s mind awake and did not allow them to become complacent about matters which could not be forgotten, and helped in rousing up those groups in our country which had



suffered for so long in the past. It is, therefore, sad that such a prominent champion of the oppressed and depressed in India and one who took such an important part in our activities, has passed away.”

14. Babasaheb converted himself to Buddhism after being inspired by their preaching. He even wrote a book ‘The Buddha and his Dhamma’. He died on December 6, 1956. His birthday is celebrated as a public holiday known as Ambedkar jayanti.
15. There can be no doubt that the day is not far off when Babasaheb Ambedkar’s dream of Samata will become a reality.

About the Author

R. Venkataraman - Ramaswamy Venkataraman, (born Dec. 4, 1910, Rajamadam, Madras [now Tamil Nadu], India—died Jan. 27, 2009, New Delhi), Indian politician, government official, and lawyer who was president of India from 1987 to 1992.

He did his schooling at National College Higher Secondary School at Trichy and obtained his Master's in Economics from Loyola College, Chennai. Later, he completed law at Madras Law College and started practicing in 1935 at Madras High Court. During this period, he participated in the struggles led by INC. He was jailed for two years for participating in the Quit India Movement in 1942. After his release from jail in 1944, he established many labour unions for the welfare of the labour force. In 1947, he became the secretary of the Madras Provincial Bar Federation. In 1951, he became a member of the Supreme Court. Because of his skills and social activism, he became a member of the Constituent Assembly, which drafted the Constitution of India. In 1952, he was elected to the first Parliament and served till 1957. After serving in several



ministries, he was made the Vice President of India, and later the President of India. He received Tamra Patra for his participation in the freedom movement. In 2009, at the age of 98, he passed away due to multiple organ failures.

Word - Meaning

Insatiable	-	that cannot be satisfied; Very great
Underprivileged	-	having less money, and fewer rights, opportunities, etc. than other people in society
Legislative	-	connected with the act of making laws
Anticipated	-	something expected to happen
Unravelling	-	to become or to make something become clear
Indefatigable	-	never giving up or getting tired of doing something
Discriminated	-	differential treatment given to people
Virulence	-	very strong feelings of hating or opposing something or someone

Learning Outcome

- ❖ *We must know about the life and works of the man who gave us our supreme constitution.*
- ❖ *We should learn to fight the social injustice and find ways to bring justice to the needy people.*
- ❖ *We should educate ourselves about official and political processes by knowing the process of drafting our constitution.*
- ❖ *We should be aware of the social system that shapes the future of our country.*



-
- ❖ *We should learn about our rights and duties as citizens of our country.*
 - ❖ *We should learn to appreciate the constitutional arrangement of our country.*

Exercise

Answer the following

1. What is the full name of Dr. Ambedkar and what was he famous for?
2. When and where was Dr. Ambedkar born?
3. What was the trait that marked Dr. Ambedkar during his student life?
4. What made him think about the Depressed Classes in India?
5. Name the newspaper and institutions set up by him.
6. What did he do as the chairman of the Drafting Committee?
7. What was his idea of three pillars of State?
8. What did Nehru say about Dr. Ambedkar in his speech?

Choose the correct option

1. Ambedkar spent most of his life in _____
 - a) purchasing books
 - b) attending conferences
 - c) reading books
 - d) importing books
2. Mookanayak, Bahishkrit Bharat and Samata were _____
 - a) Voice mails
 - b) Newspapers
 - c) Political parties
 - d) Books
3. Pick out the word in the first paragraph which means ‘a quality that makes a person or a thing different from another.’



4. Gandhiji termed the depressed classes as _____

Say whether the following statements are True or False

1. Dr. Ambedkar was born in Mhow.
2. B.R. Ambedkar belonged to Mahar caste.
3. He became the first law Minister of Independent India.
4. Dr. Ambedkar was not very fond of books.
5. He studied in London.

Grammar and Language

1. Write the meaning of the following words in English & Sanskrit

1. Insatiable
 2. Legislative
 3. Virulence
2. Classify the following qualities into desirable and undesirable.

Sincere	Courteous	Significant
Arrogant	Diplomatic	Galling
Humble	Hysterical	Quarrelsome
Happy	Prestigious	Bitter

Example	
Desirable Qualities	Undesirable Qualities
Sincere	quarrelsome

3. Pick out the verbs used in the lesson and frame sentences using them

Writing Skill

1. Write a notice informing students about a speech competition to be held after a week.



Speaking Skill

1. Memorize the preamble of constitution and say it aloud in your class.

Activity

1. Try to find more about the life and works of Dr. B.R. Ambedkar.

Language Learning Activity - LLA

Question- Learn the 11 Fundamental Duties as enshrined in the Indian Constitution:

1. To abide by the Constitution and respect its ideals and institutions, the National Flag, and the National Anthem.
2. To cherish and follow the noble ideals that inspired the national struggle for freedom.
3. To uphold and protect the sovereignty, unity, and integrity of India.
4. To defend the country and render national service when called upon to do so.
5. To promote harmony and the spirit of common brotherhood amongst all the people of India, transcending religious, linguistic, regional, or sectional diversities.
6. To value and preserve the rich heritage of our composite culture.
7. To protect and improve the natural environment including forests, lakes, rivers, wildlife, and to have compassion for living creatures.



8. To develop the scientific temper, humanism, and the spirit of inquiry and reform.

9. To safeguard public property and to abjure violence.

10. To strive towards excellence in all spheres of individual and collective activity, so that the nation constantly rises to higher levels of endeavour and achievement.

11. To provide opportunities for education to one's child or, as the case may be, ward between the age of six and fourteen years.

Question- Learn the Preamble of the Constitution of India:

"We, the people of India, having solemnly resolved to constitute India into a sovereign socialist secular democratic republic and to secure to all its citizens:

Justice, social, economic and political;

Liberty of thought, expression, belief, faith and worship;

Equality of status and of opportunity;

and to promote among them all

Fraternity assuring the dignity of the individual and the unity and integrity of the Nation;

In our Constituent Assembly this twenty-sixth day of November, 1949, do hereby adopt, enact and give to ourselves this Constitution."

Question- Learn about the flag of India:

The flag of India, often referred to as the "Tiranga" (meaning tricolor), holds deep symbolic significance and embodies the



ideals of unity, diversity, and independence. Here are some key points about the Indian flag:

1. Design: The Indian flag consists of a horizontal tricolor of deep saffron at the top, white in the middle, and dark green at the bottom. In the center of the white band, there is a navy-blue wheel with 24 spokes known as the Ashoka Chakra.

2. Colors and Symbolism:

- Saffron: Represents courage, sacrifice, and the spirit of renunciation.
- White: Signifies truth, peace, and purity.
- Green: Symbolizes faith, fertility, and prosperity.
- Ashoka Chakra: Derived from the Ashoka Pillar at Sarnath, it represents the eternal wheel of law, righteousness, and progress. It also signifies movement and dynamism.

3. History: The current design of the Indian flag was adopted on July 22, 1947, after a series of discussions and modifications. The flag was hoisted publicly for the first time on August 7, 1906, at Parsi Bagan Square in Kolkata.

4. Usage and Protocol:

- The Indian flag is flown horizontally with the saffron band on top in times of peace.
- It is used during national and cultural events, government functions, and ceremonies.
- There are strict guidelines regarding the display, hoisting, and folding of the flag, as outlined in the Flag Code of India.

5. Significance:

- The Indian flag symbolizes the country's unity in diversity, with its tricolour representing the diverse cultural, linguistic, and religious heritage of India.

- It serves as a constant reminder of the sacrifices made during the struggle for independence and the aspirations of the Indian people for a just and inclusive society.

Overall, the Indian flag serves as a powerful symbol of India's rich history, vibrant culture, and commitment to democracy, unity, and progress.

Conversation

Conversation - 1

Jay - Good afternoon, Pratima!

Pratima - Good afternoon.

Jay- Do you know where was B R Ambedkar born?

Pratima- He was born in Madhya Pradesh.

Jay- What else do you know about him?

Pratima - He belonged to a Dalit family.

Jay- Wonderful!

Conversation – 2

Disha- What is the meaning of Constitution?

Nirmala - It is the most important book of our nation.

Disha - Why important?



Nirmala - Important because it guides and regulates our nation.

Disha- Thank you for this valuable information.

Nirmala - You are welcome, Disha.



Lesson – 5

A Discourse on Prayer

- Mahatma Gandhi

- ❖ *The present extract is from Gandhiji's lecture on the necessity of Prayer which he delivered to a group of students at Sabarmati Ashrama. The author highlights the need of purity of mind and heart which may be obtained through sincere prayers. The faith in religion teaches us a sense of discipline and duty.*
- 1. I am glad that you all want me to speak to you on the meaning of, and the necessity for prayers. I believe that prayer is the very soul and essence of religion, and, therefore, prayer must be the very core of the life of man, for no man can live without religion. There are some who in the egotism of their reason declare that they have nothing to do with religion. But it is like a man saying that he breathes but that he has no nose. Whether by reason or by instinct, or by superstition, man acknowledges some sort of relationship with the divine. The rankest agnostic or atheist does acknowledge the need of moral principle, and associates something good with its observance and something bad with its non-observance.
- 2. Now, I come to the next thing, viz. that prayer is the very core of man's life, as it is the most vital part of religion. Prayer is either petitional, or, in its wider sense, is inward communion. Even when it is petitional, the petition should be for the cleansing and purification of the soul, for freeing it from the layers of ignorance and darkness that envelop it. Therefore, he who hungers for the awakening of the divine in him must



fall back on prayer. But, prayer - is no mere exercise of words or of the ears, it is no mere repetition of empty formula. Any amount of repetition of “namajapa” is futile, if it fails to stir the soul. It is better in prayer to have a heart without words, than words without a heart. And I am giving you a bit of my experience, and that of my companions when I say, that he who has experienced the magic of prayer, may do without food for days together, but not a single moment without prayer. For, without prayer there is no inward peace.

3. If that is the case, someone will say we should be offering our prayer every minute of our lives. There is no doubt about it. But we erring mortals, who find it difficult to retire within ourselves for inward communion even for a single moment, will find it impossible, to remain perpetually in communion with the Divine. We, therefore, fix some hours when we make a serious effort to throw off the attachments of the world for a while, we make a serious endeavour to remain, so to say, out - of the flesh.
4. I have talked of the necessity for prayer, and I have dealt with the essence of prayer. We are born to serve our fellow men, and we cannot properly do so unless we are wide awake. There is an external struggle raging in man’s breast between the powers of darkness and of light, and he, who has not the sheet anchor of prayer to rely upon, will be a victim to the powers of darkness. The man of prayer will be at peace with himself and with the whole world; the man who goes about the affairs of the world, without a prayerful heart, will be miserable and will make the world also miserable. Apart, therefore, from its bearing on man’s condition after death, prayer has incalculable value for man in this world of living.



We, inmates of the Ashrama, who come here in search of Truth and for insistence on Truth, professed to believe in the efficacy of prayer, but had never up to now made it a matter of vital concern. We did not bestow on it the care that we did on other matters. I awoke from my slumber one day and realized that I had been woefully negligent of my duty in the matter. I have, therefore suggested a measure of stern discipline, and far from being any the worse, I hope, we are the better for it. For, it is so obvious. Take care of yourself and the things will take care of themselves. Rectify one angle of square and the other angles will be automatically right.

5. Begin, therefore, your day with prayer and make it so soulful that it may remain with you until the evening. Close the day with prayer, so that you may have a peaceful night free from dreams and nightmares. Do not worry about the form of prayer. Let it be any form; it should be such as can put us in communion with the Divine.
6. All things in the universe, including the sun, and the moon and the stars, obey certain laws. Without the restraining influence of these laws, the world will not go on for a single moment. You, whose mission in life is service of your fellow men, will go to pieces if you do not impose on yourselves some sort of discipline, and prayer is a necessary spiritual discipline. It is discipline and restraints that separate us from the brute.

– M.K. Gandhi

About the Author

Mahatma Gandhi, the father of our nation was born on 2nd, October 1869 at Porbandar, Gujarat. He was a pre-eminent leader of Indian national movement in British ruled India. Gandhiji



dedicated his life to the discovering of 'truth' or 'satya' and led the path of non-violence in the political field. He practised the principles of truth and non-violence not only in his personal life but applied them in political field also. His famous autobiography is "My Experiments with Truth." He is also called Bapu in India.

Word - Meaning

Discourse	-	talk, speech
Conference	-	a meeting at which formal discussions take place.
Essence	-	gist, central and important characteristic of something
Egotism	-	obsessed with one's own self.
Superstition	-	irrational belief in supernatural.
Agnostic	-	one who believes that it is not possible to say surely whether or not there is God.
Atheist	-	one who does not believe in existence of God
Futile	-	useless
Mortals	-	human, being temporal, one who has necessarily to die.
Endeavour	-	attempt, effort
To rely upon	-	to trust on someone
Incalculable	-	that cannot be calculated
Insistence	-	emphasis
Slumber	-	sleep
Rectify	-	to correct, Reform



Learning Outcome

- ❖ *Prayer proves a soothing balm to a burning heart.*
- ❖ *We should practice prayer in our daily life.*
- ❖ *We should cultivate faith on God to build a strong self-character.*
- ❖ *We should understand the benefits, importance and need of prayer.*
- ❖ *We must understand the importance of self-knowledge.*
- ❖ *We should try to know about Sabarmati Ashram.*

Exercise

Answer the following Questions

1. Where and to whom was the lecture delivered by Gandhi ji?
2. What does Gandhi ji say about those who don't believe in religion?
3. What are the two types of prayer described by Gandhi ji?
4. "It is better in prayer to have a heart without words, than words without a heart." Explain.
5. Why do we fix some hours for prayer?
6. What is the importance of prayer in human life?
7. How is prayer related to a peaceful life?

Choose the correct option

1. The lesson is about
 - (a) the necessity of religion
 - (b) the necessity of prayer
 - (c) the need for physical requirements
 - (d) None of the above



-
2. In a better prayer according to Gandhi ji, one should have:
- (a) a heart without words (b) words without a heart
(c) neither words nor heart (d) both words and heart
3. Which, according to Gandhiji, is the greatest prayer for human beings?
- (a) meditation (b) worshiping god
(c) service of mankind (d) abiding by religion
4. Which of the following topic did Gandhiji talk about?
- (a) Books (b) Villages
(c) Prayer (d) Handwriting.
5. Prayer is the _____ part of religion.
- (a) weak (b) strong
(c) good (d) vital
6. Prayer is more than _____
- (a) exercise of words (b) reading books
(c) simple exercise (d) walking
7. The man of prayer will be at _____ with himself.
- (a) war (b) fight
(c) miserable (d) peace
8. What value does prayer have?
- (a) far (b) heavy
(c) incalculable (d) indefinite
9. In sincere prayer we continuously remain in _____ with the Divine.



(a) distant (b) communion

(c) influence (d) moment

10. What is essential for the service of fellow beings?

(a) Strict discipline (b) Stern discipline

(c) Light discipline (d) Prayer

Say whether the following statements are True or False

1. Prayer is the essence of religion
2. An Atheist also acknowledges the need for moral principle
3. Prayer is mere exercise of words or of the ears
4. Prayer does not bring any inward peace
5. It is discipline and restraint that separate us from animals

Grammar and Language

A. Write the meaning of the following words in English & Sanskrit

- | | | | |
|--------------|-------|---------------|-------|
| 1. Discourse | _____ | 2. Conference | _____ |
| 3. Essence | _____ | 4. Futile | _____ |
| 5. Slumber | _____ | | |

B. Complete the following story. Put in articles (a, an or the)

A man decided to rob _____ bank in the town where he lived. He walked into _____ bank and handed _____ note to one of cashiers. cashier read note, which told her to give _____ man some money. Afraid that he might have _____ gun, she did as she was told. _____ man, then walked out of _____ building, leaving _____ note behind. However, he had no time to spend _____ money because he was arrested on _____ same day. He had made



_____ mistake. He had written _____ note on _____ back of _____ envelope. And on _____ other side of _____ envelope was his address. This clue was quite enough for _____ detectives on the case.

❖ *Compound words are made by joining two or more simple words.*

Ex. Moon + light = Moonlight.

C. Write at least 10 such compound words.

Writing Skill

1. You have just graduated and now you want to apply for jobs. Write resume for yourself to get you hired by the best institutions of the country.

Speaking Skill

1. What do you pray from almighty. Share your prayers in your own words with your class.

Activity

1. Quote any of the prayers from the Vedas which you find the best in Sanskrit and explain its meaning in English.

Language Learning Activity - LLA

Question- Let two students are talking about the importance of prayer. After reading the conversation write your own views about the prayer.

Student 1: Hey, have you ever thought about how important prayer is in our lives?

Student 2: Yeah, I've considered it. I mean, prayer seems like a personal thing for many people.

Student 1: I used to think the same way, but recently I've been reflecting on it more. Prayer isn't just about asking for things or following a religious tradition. It's about connecting with something deeper within ourselves and beyond us.

Student 2: That's an interesting perspective. So, you think prayer has more of a spiritual significance rather than just a religious one?

Student 1: Exactly. Even if you're not religious, prayer can be a way to find peace, clarity, and strength in times of need. It's a moment of introspection and gratitude that helps us navigate life's challenges.

Student 2: I see what you mean. I guess prayer can provide a sense of comfort and reassurance, especially during difficult times.

Student 1: Definitely. Plus, studies have shown that prayer can have positive effects on mental health, reducing stress and promoting emotional well-being.

Student 2: That's really interesting. I never thought about prayer in that way before. Maybe it's worth exploring more, even if I'm not particularly religious.

Student 1: Absolutely! Whether you see it as a spiritual practice or simply a moment of reflection, prayer can have a meaningful impact on our lives. It's worth considering its importance, don't you think?

Student 2: Yeah, you've given me a lot to think about. Thanks for sharing your perspective on this. I'll definitely give prayer a bit more thought moving forward.



Now write your own views:

.....

.....

.....

Question- Find the words from the lesson and complete the following:

c	d	e					c	e	
				f					e
n			m						s
	c		m	m					n
			e			t			
		a							c
			s						r
		r				i		y	
	e		d	e					r
e	m			e				l	e



Conversation

Conversation – 1

Grandmother- Have you heard about Sri Ramkrishna Paramhansa?

Abhijit - Yes Uncle, he was the priest of Dakshineshwar Temple.

Grandmother - Very well.

Abhijit- He was the guru of Swami Vivekananda.

Grandmother -I am very happy with your knowledge.

Abhijit - Thank you grandmother.

Conversation – 2

Anil - Hello Aabha!

Aabha - Hello Anil!

Anil - I am playing the character of Chandrashekhar Azad.

Aabha - Really! When is that happening?

Anil - In a drama for yearly function.

Aabha - I will be there to watch you playing Azad.

Anil - I will be so happy to see you there.



Lesson - 6

My Idea of India

(English rendering of the Speech in Lok Sabha on 27-11-2015)

Shri Narendra Modi

- ❖ *This lesson is based on the speech by the Shri Narendra Modi ji Hon'ble PM of India on a specific occasion and this portrays his vision and beliefs and prayers for the country and the world.*

My Idea of India is –

‘Truth alone triumphs¹’

My Idea of India is –

‘Non-violence is the topmost Dharma²’

‘God is seen even in plants³’

‘Let good thoughts come from all over the world⁴’

‘All spiritual paths are treated equally⁵’

‘The World is a family⁶’

‘May all be prosperous and happy

1 सत्यमेव जयते । मुण्डक-उपनिषद्, 3.1.6

2 अहिंसा परमो धर्मः ।

3 पौधों में परमात्मा को देखना ।

4 आ नो भद्राः क्रतवो यन्तु विश्वतः । ऋक् ०१।८९।१

5 सर्व पंथ समभाव ।

6 वसुधैव कुटुम्बकम् ।



May all be free from illness¹

‘May we all be nourished

May we-both works together with greater energy

May our intellect be sharpened and not give rise to hostility²

‘Happiness not lies in the desire for Kingdom nor desire for Heaven
nor liberation from being born again

Happiness lies in removing the sufferings of all living beings³.’

‘One who is the true devotee of God, he feels the pain of others⁴

‘Service to the poor is the service to God⁵.’

‘If human does his duty, he can certainly become God⁶

‘Woman, you are a veritable Goddess⁷

‘Where women are honored, the divinity blossoms (there)

Where women are dishonored, there all actions remain unfruitful⁸

‘Mother and mother-land are superior to Heaven⁹

1 सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः। सुभाषित

2 सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै। तेजस्वि नावधीतमस्तु, मा विद्विषावहै।

3 न त्वहं कामये राज्यं, न स्वर्गं, न पुनर्भवम्। कामये दुःखतप्तानां प्राणिनाम् आर्तिनाशनम्।।

4 वैष्णव जन तो तेने कहिये, जो पीड परायी जाणे रे।

5 दरिद्रनारायण सेवा।

6 नर करनी करें, नारायण हो जाय।

7 नारी तू नारायणी

8 यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः। यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः।। विष्णुपुराण

9 जननी जन्मभूमिश्च स्वर्गादपि गरीयसी।



About the Author

Narendra Damodardas Modi (Gujarati: ['nərendrə damodər' das 'modi:]; (born 17 September 1950) is an Indian politician serving as the 14th and current prime minister of India since May 2014. Modi was the chief minister of Gujarat from 2001 to 2014 and the Member of Parliament from Varanasi.

Word- Meaning

Triumphs	-	a great success or victory
Prosperous	-	rich and successful
Nourished	-	well feed for good growth.
Hostility	-	very strong feelings against somebody/something
Veritable	-	used to describe something as another, more exciting, interesting, or unusual thing
Divinity	-	quality of being divine
Unfruitful	-	not producing good or helpful results

Learning Outcome

- ❖ *We should know more about Prime Minister of our country.*
- ❖ *We should always speak the truth and stand by it and should know that truth always wins over the lie.*
- ❖ *We should understand the meaning of spirituality, non-violence, democracy, universal brotherhood, patriotism, peace and joy.*
- ❖ *We should believe in social service, conservation of resources and food and development for all.*
- ❖ *We should be knowledgeable about the recent development and updates of technology in our country.*



Exercise

Answer the following Questions

1. What was been suggested by the Hon'ble PM for the well-being of world?
2. Write your own insights on 'Satyamev Jayate.'
3. What are the qualities of a good human being?
4. Write the views of the Hon'ble PM on Motherland.
5. Explain - 'Non-violence is the topmost Dharma.'
6. Write a short note on Women Empowerment.

Fill in the blanks

1. Truth alone _____.
2. Service to _____ is service to God.
3. Women you are _____ Goddess.
4. _____ is superior to heaven.
5. World is a _____.

Say whether the following statements are True or False

1. 'Satyamav Jayate' can be seen written on the national emblem of India.
2. 'Ahimsa Parmo Dharma' was the life style of Gandhiji.
3. 'Vasudeva Kutumbakam' means world is a family.
4. Woman are not respected as per the quotes in the Lesson.
5. R.N. Tagore wrote a 'Janani Janmabhumi'.

Grammar and Language

Emphatic Pronouns



- When compound Personal Pronouns are used for the sake of specific emphases in a sentence. Such pronoun is called Emphatic Pronouns.

Example - I will do it myself.

Here, myself is the emphatic pronoun.

Now fill in the blanks with emphatic pronoun

1. We made our food _____.
2. They are trying to do it _____.
3. It will repair _____.
4. He will read it _____.
5. You can walk by _____.

Change the narration.

1. Modi Ji said, "God is seen even in plants."
2. He said, " May we all be protected ".
3. I said, " Well, you have completed this task."
4. I said, "I Love my country."
5. He said to all, "The World is a family."

Writing Skill

1. Write in your own words 'The Idea of India' - speech by Hon'ble PM Shri Narendra Modi ji.

Speaking Skill

1. Add suitable suffixes to change the following into adjectives
God, Thirst, Beauty, Read, Gold, Gray, Joy.
2. Give speech on 'Patriotism.'



Activity

Choose the correct option (Quiz activity)

- The ratio of width of our national flag to its length is
 - 3:5
 - 2:3
 - 2:4
 - 3:4
- Rabindranath Tagore's 'Jana Gana Mana' has been adopted as India's National Anthem. How many stanzas of the said song were adopted?
 - Only the first stanza
 - The whole song
 - Third and Fourth stanza
 - First and Second stanza
- 'Natya - Shastra' the main source of India's classical dances was written by
 - Nara Muni
 - Bharat Muni
 - Abhinavagupta
 - Tandu Muni
- The words 'Satyameva Jayate' inscribed below the base plate of the emblem of India are taken from
 - Rigveda
 - SatpathBrahmana
 - Mundak Upanishad
 - Ramayana
- The Rath Yatra at Puri is celebrated in honour of which Hindu deity
 - Ram
 - Jaganath
 - Shiva
 - Vishnu
- The National Anthem was first sung in the year
 - 1911
 - 1913
 - 1936
 - 1935



7. The last Mahakumbh of the 20th century was held at _____
- A. Nasik B. Ujjain
C. Allahabad D. Haridwar
8. The National Song of India was composed by
- A. Rabindranath Tagore B. Bankim Chandra Chatterji
C. Iqbal D. Jai Shankar Prasad

Language Learning Activity - LLA

Question- Complete the following dialogue

Student 1: Hey, have you ever heard the phrase "सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः"?

Student 2: Yes, I have! It means "May all be happy; may all be free from illness".

Student 1: Exactly! I find it really uplifting how such a simple phrase carries such a profound message of compassion and well-being.

Student 2: Definitely. It's a reminder of our interconnectedness and the importance of wishing for the happiness and health of not just ourselves, but everyone around us.

Student 1: Absolutely. In a world where we often focus on our own desires and struggles, it's refreshing to take a moment to wish for the well-being of others.

Student 2: And it's not just about wishing for it, but also actively working towards creating a world where everyone can experience happiness and good health.



Student 1:

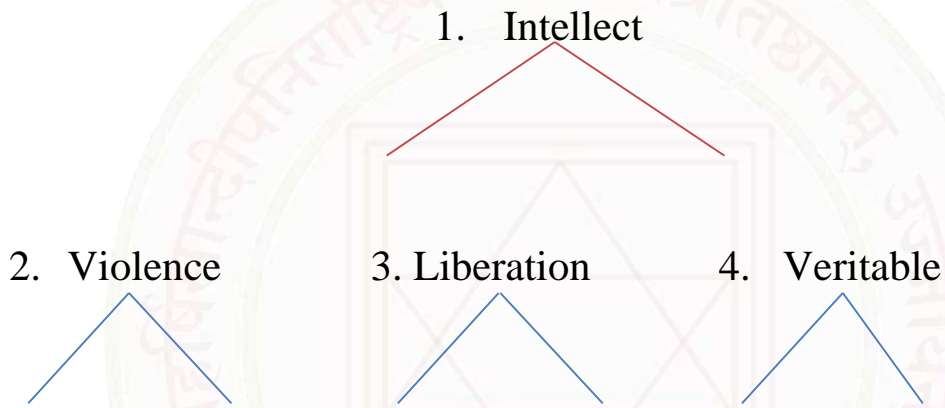
Student 2:

Student 1:

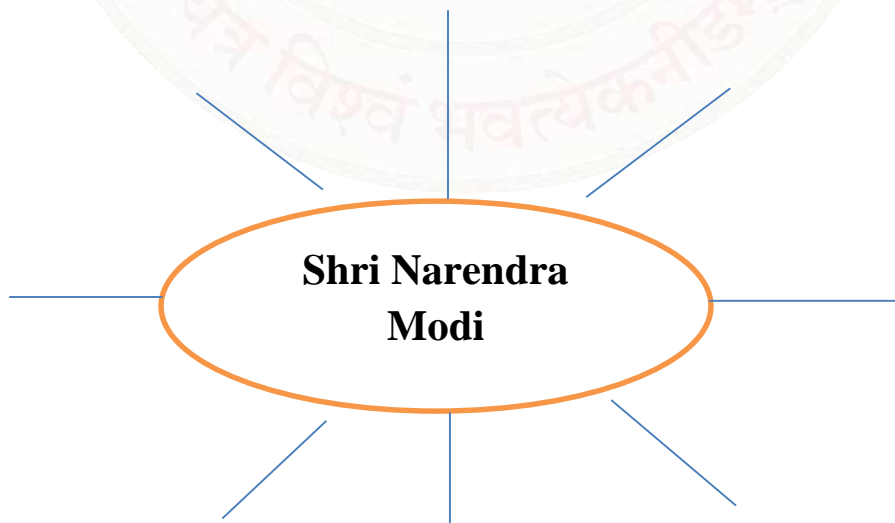
Student 2:

Question- Find out the hidden words from the given words and write in the given blank spaces.

Example-



Question- Complete the following chart about **Shri Narendra Modi**'s quality and work



Question- Unscramble these sentences

1. is / the / non-violence / dharma / topmost
2. spiritual / equally / paths / all / treated / are
3. and / prosperous / may / happy / all / be
4. the / to / god / the / poor / service / is / service / to
5. veritable / are / woman, / a / goddess / you

Conversation

Conversation-1

Kusum - Good morning!

Sachin – Good morning Kusum.

Kusum-Where are you going now?

Sachin – We have planned drain cleaning of our colony.

Kusum –Wonderful! I am inspired to do the same in our colony.

Sachin- Yes Swachh Bharat Abhiyan is my inspiration.

Kusum – Glad to know this, Sachin.

Conversation – 2

Aunt – What are you doing Manisha?

Manisha- I am registering myself in Arogya setu.

Aunt- What is Arogya setu?

Manisha- It is an application that helps to keep you safe from getting infected.

Aunt- How does it work?



Manisha- It registers you and tracks your location and notifies you before entering an area where there are large number of infected people.

Aunt- Amazing!

Manisha- Yes aunt.



Lesson - 7

Tryst with Destiny

- Jawaharlal Nehru

"Tryst with Destiny" was a speech delivered by Jawaharlal Nehru, the first Prime Minister of independent India, to the Indian Constituent Assembly in the Parliament, on the eve of India's Independence, towards midnight on 14 August 1947. He spoke on the aspects that transcend India's history. It is considered to be one of the greatest speeches of the 20th century and to be a landmark oration that captures the essence of the triumphant culmination of the Indian independence struggle against the British Empire in India.



Shri Pandit Nehru speaking to the Constituent Assembly in the Parliament

Speech

1. "Long years ago... we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in



history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. At this solemn moment, we should take the pledge of dedication to the service of India and her people and the still larger cause of humanity.

2. At the dawn of history, India started on her unending quest, and trackless centuries are filled with her striving and the grandeur of her success and her failures. Through good and ill fortune alike she has never lost sight of that quest or forgotten the ideals which gave her strength. We end today a period of ill fortune and India discovers herself again. The achievement we celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us. Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future?
3. Freedom and power bring responsibility. The responsibility rests upon this Assembly, a sovereign body representing the sovereign people of India. Before the birth of freedom, we have endured all the pains of labour and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless, the past is over and it is the future that beckons to us now.
4. That future is not one of ease or resting but of incessant striving so that we may fulfil the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering,



so long our work will not be over.

5. And so, we have to labour and to work, and work hard, to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for any one of them to imagine that it can live apart. Peace has been said to be indivisible; so is freedom, so is prosperity now, and so also is a disaster in this one world that can no longer be split into isolated fragments.
6. To the people of India, whose representatives we are, we appeal to join us with faith and confidence in this great adventure. This is no time for petty and destructive criticism, no time for ill will or blaming others. We have to build the noble mansion of free India where all her children may dwell.
7. The appointed day has come - the day appointed by destiny - and India stands forth again, after long slumber and struggle, awake, vital, free and independent. The past clings on to us still in some measure and we have to do much before we redeem the pledges we have so often taken. Yet the turning point is passed, and history begins anew for us, the history which we shall live and act and others will write about.
8. It is a fateful moment for us in India, for all Asia and the world. A new star rises, the star of freedom in the east, a new hope comes into being, a vision long cherished materialises. May the star never set and that hope never is betrayed!
9. We rejoice in that freedom, even though clouds surround us, and many of our people are sorrow-stricken and difficult problems encompass us. But freedom brings responsibilities and burdens and we have to face them in the spirit of free and disciplined people.



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10. On this day our first thoughts go to the architect of this freedom, the father of our nation, who, embodying the old spirit of India, held aloft the torch of freedom and lighted up the darkness that surrounded us. We have often been unworthy followers of his and have strayed from his message, but not only we but succeeding generations will remember this message and bear the imprint in their hearts of this great son of India, magnificent in his faith and strength and courage and humility. We shall never allow that torch of freedom to be blown out, however high the wind or stormy the tempest.
 11. Our next thoughts must be of the unknown volunteers and soldiers of freedom who, without praise or reward, have served India even unto death.
 12. We think also of our brothers and sisters who have been cut off from us by political boundaries and who unhappily cannot share at present in the freedom that has come. They are of us and will remain of us whatever may happen, and we shall be sharers in their good and ill fortune alike.
 13. The future beckons to us. Whither do we go and what shall be our endeavour? To bring freedom and opportunity to the common man, to the peasants and workers of India; to fight and end poverty and ignorance and disease; to build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman.
 14. We have hard work ahead. There is no resting for anyone of us till we redeem our pledge in full, till we make all the people of India what destiny intended them to be. We are citizens of a great country, on the verge of bold advance, and we have to live up to that high standard. All of us, to whatever religion we



may belong, are equally the children of India with equal rights, privileges and obligations. We cannot encourage communalism or narrow-mindedness, for no nation can be great whose people are narrow in thought or action.

15. To the nations and people of the world, we send greetings and pledge ourselves to cooperate with them in furthering peace, freedom and democracy. And to India, our much-loved motherland, the ancient, the eternal and the ever-new, we pay our reverent homage and we bind ourselves afresh to her service.

"Jai Hind."

About the Author

Jawaharlal Nehru (born November 14, 1889, Allahabad, India—died May 27, 1964, New Delhi), first Prime Minister of independent India (1947–64), who established parliamentary government and became noted for his neutralist policies in foreign affairs. He was also one of the principal leaders of India's independence movement in the 1930s and 40s.

Word- Meaning

Culmination - climax

Larynx - the part of throat that contains the vocal cords

'Rhythm (in English) - regular movement determined by the succession of accented & unaccented syllables in speech. The accented syllables in English occur at roughly equal intervals of time.

Tryst - appointment, meeting

Voice - musical sound formed in the larynx



Redeem our pledge	-	honour the pledge
Very substantially	-	completely in a grand manner
Long suppressed	-	exploited for a long time
Finds utterance	-	finds voice/expression
Solemn moment	-	serious and sincere moment
Dawn of history	-	the beginning of recorded History
Unending quest	-	nonstop search and striving
Grandeur	-	grandness
Triumph	-	victory
Sovereign	-	independent, self-governing
Endured	-	face the difficulties bravely
The pains of labour	-	pain associated with the birth of new independent India, like the labour pain suffered by mother at the time of delivery
The future beckons to us now	-	the future welcomes us
Incessant striving	-	nonstop hard work
The greatest man of our generation	-	refers to Mahatma Gandhi
To wipe every tear from every eye	-	to eradicate poverty & unhappiness
Too closely knit together today	-	the world has become a smaller place because of better communication because of economic, political and cultural exchange between the countries.
No time for petty and destructive criticism	-	to stay away from finding minor faults and blaming each other.



Learning Outcome

- ❖ *We should know about the freedom struggle of India.*
- ❖ *We must learn strength, courage, determination and unity from the Indian struggle of independence.*
- ❖ *We must learn to be strategic and planned in respect of growth.*
- ❖ *We should learn the skill of speech from this chapter.*

Exercise

Answer the following Questions

1. What is meant by 'tryst with destiny'?
2. When and where was the speech delivered?
3. What does the speaker mean by the unending quest?
4. Why does the service of India mean the service of the millions who suffer?
5. "When the world sleeps, India will awake to life and freedom." Explain.
6. Whom does the speaker address as the 'architect of freedom' and why?
7. What message does Nehru give to the world on behalf of the people of India?

Match the following

Tryst	Protect care for lovingly
Cherished	Person who freely undertakes a task
Volunteers	Appointment
Down	Formal and dignified



Solomon

Early morning

Say whether the following statements are True or False

1. Nehru delivered the speech in the Parliament.
2. Nehru acknowledged the struggle of Indians for their independence.
3. His speech conveyed positive hopes for a bright future of India.
4. Nehru blamed British for India's misery.
5. Nehru was nervous about the New Independent era of India.

Grammar and Language

A. Choose the correct preposition and form meaningful sentences

1. Dashrath looked _____ the magazine quickly.
2. Look _____! There's a bus coming!
3. She looked _____ from her book when she heard the noise.
4. They are looking _____ meeting their friends.
5. How do you feel when you look _____ your childhood?
6. Ram has to look _____ his younger brother.

B. Write the meaning of the following words in English & Sanskrit

1. Tryst
2. Destiny
3. Ambition
4. Prosperous

C. Use the words and form meaningful statements. Put the expression of time at the end of the sentence.

1. take / photos / they / every Monday
2. goes / every day / She / to school



-
3. football / Mohan / after school / plays
 4. o'clock / School / at / 8 / starts
 5. The boys / mantras / recite / everyday
 6. I / home / going / am / now
 7. are / Questions / We / answering / the / now

D. Give the plural of the following

Cloth, Brother, Force, Copper

Writing Skill

1. Imagine you were there in the Parliament and you heard the speech given by Nehru. Share your experience with your friend in a letter.

Activity

Choose the correct option

1. When was Jawaharlal Nehru born?
 - A. 12 November, 1885
 - B. 13 November, 1887
 - C. 14 November, 1889
 - D. 18 November, 1887
2. From where had Jawaharlal Nehru completed his studies for a barrister?
 - A. London
 - B. Switzerland
 - C. Belgium
 - D. Russia
3. When did Jawaharlal Nehru get married?
 - A. 1912
 - B. 1914
 - C. 1916
 - D. 1918
4. When did Jawaharlal Nehru meet Mahatma Gandhi for the first time?



A. 1913 B. 1914

C. 1915 D. 1916

5. In which place did Jawaharlal Nehru organise the first Kisan March?

A. Auraiya B. Azamgarh

C. Paratapgarh D. Hathras

6. When did Jawaharlal Nehru become the General Secretary of the All-India Congress Committee?

A. 1920 B. 1922

C. 1923 D. 1924

Language Learning Activity - LLA

Question- Learn and Write

"Tryst with Destiny" was a historic speech delivered by Jawaharlal Nehru, the first Prime Minister of independent India, on the eve of India's independence from British rule. Here are some key points from the speech:

1. Symbolic Significance: The speech was delivered at midnight on August 14-15, 1947, marking the moment of India's independence. It was a highly symbolic occasion, as India was finally breaking free from centuries of colonial rule.

2. Spirit of Freedom: Nehru invoked the spirit of freedom and sacrifice that had characterized India's struggle for independence. He paid tribute to the countless individuals who had fought and sacrificed their lives for the cause of freedom.

3. Promise of the Future: Nehru spoke about the promise of the future, emphasizing that India was standing on the brink of a new



era of freedom and opportunity. He expressed hope and optimism for the future of the nation.

4. **Unity in Diversity:** Nehru emphasized the importance of unity in diversity, acknowledging the rich cultural and religious diversity of India. He called for unity among all Indians, regardless of caste, creed, or religion.

5. **Democratic Values:** Nehru reaffirmed India's commitment to democracy and secularism, declaring that India would be a sovereign socialist secular democratic republic. He stressed the importance of protecting the rights and liberties of all citizens.

6. **Social Justice:** Nehru outlined his vision for a just and equitable society, where every citizen would have access to education, healthcare, and economic opportunities. He spoke about the need to eradicate poverty and inequality.

7. **Global Responsibility:** Nehru emphasized India's role on the world stage, expressing India's commitment to peace, friendship, and cooperation with other nations. He called for an end to colonialism and imperialism worldwide.

8. **Call to Action:** Nehru concluded the speech with a call to action, urging all Indians to work together to build a prosperous and free nation. He called upon the people of India to dedicate themselves to the service of the nation.

Now write some positive, negative, adjective, verb, prepositions words from the above information.

Verb	Adjective	Preposition	Positive Words	Negative Words
Ex- build	Prosperous	With	Unity	Inequality

* Learn Resume Writing

RESUME

Name:

Email id:

Mobile No:

Address:

CAREER OBJECTIVE:

Obtain a responsible position in an organization with the best capabilities, skills, and knowledge.

ACADEMIC QUALIFICATION:

12th from MSRVSSB

10th from MSRVSSB

PROFESSIONAL SKILLS:

Basic knowledge of computer.

Typing

WORK EXPERIENCE:

Fresher



PERSONAL DETAILS:

Father's Name:

Date of birth:

Gender: Male

Nationality: Indian

Marital Status: Unmarried

Languages Known: Sanskrit, Hindi, and English

Hobbies: Playing Cricket and Singing.

Place:

Date:



Food and celebrations

Q1. Manoj shared his likes and dislikes as given below. Let's paste or draw the food/eatables you like or dislike in the same space.



Likes- Chocolates



Dislikes Bitter
Guard

Now lets' write them in sentences (two examples are given)

Like		Dislike	
1.	I like candies because they are sweet.	1.	I dislike bitter gourd because I don't like its taste.
2.		2.	
3.		3.	
4.		4.	
5.		5.	

Conversation

Conversation – 1

Teacher- Let us talk about ‘Chacha Nehru.’

Roshan – You mean our own Pandit ji.

Teacher – Yes, our own Pandit Jawahar Lal Nehru.

Roshan– He was the favourite among children. I too like him,

Teacher – Yes, children would call him ‘Chacha,’ Chacha Nehru’.

Roshan – His birthday is also celebrated as Children’s Day.

Teacher – Correct, 14th of November.

Conversation – 2

Mitali– Hello Sukanya!

Sukanya-Hello Mitali!

Mitali–Have you heard of Lala Lajpat Rai?

Sukanya – Yes but I don’t know much about him.

Mitali- He is one of our leaders of Freedom struggle.

Sukanya– Alright.

Mitali- He was from Punjab and was an author too.

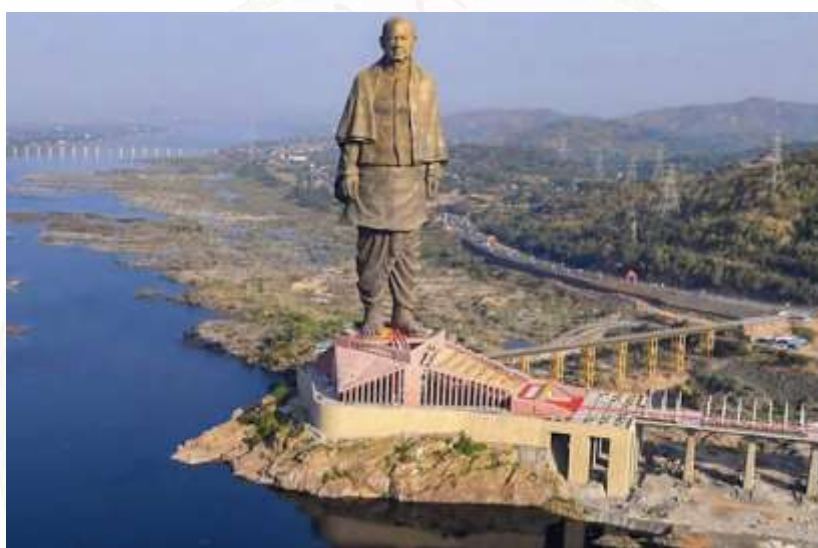
Sukanya- We have such great people in our country.



Lesson - 8

Statue of Unity

- ❖ *This lesson presents - a details on the statue of Bharat Ratna Sardar Vallabhbhai Patel which is known as the Statue of Unity. It contains the vivid description of the statue and its surrounding and also inspires us by the strong personality traits of the famous leader.*



1. World's Tallest Statue of Bharat Ratna Shri Sardar Vallabhbhai Patel has given India her identity. From historical Ajanta & Ellora caves to Dilwara Temple of Mount Abu and from Taj Mahal to Meenakshi Temple of Madurai, Indian architecture showcases its elegance and superiority across the globe. Spring Temple of Buddha in China is 153 Metres; Ushiku Daibutsu in Japan is 120 Metres; Statue of Liberty of USA is 93 Metres; The Motherland Calls of Russia is 85 Metres; Christ the Redeemer in Brazil is 38 Metres. Statue of Unity in India is 182 Metres in height.
2. The most prolific creation in recent times, the Statue of Unity, is the World's Tallest Monument. It represents more than a



colossal structure facing the Sardar Sarovar Dam on the river Narmada. It is an iconic symbol of the ‘Iron Man’, who played an important role during India’s freedom struggle and thereafter in the unification of the princely states. It reminds the world of the towering personality of Sardar Shri Vallabhbhai Patel, the nucleus of India’s integration as a united country.

3. It was the wit and whip of this ‘Iron Man’ that 562 small and big princely states unanimously agreed to become an integral part of India. The elucidation of the Statue directly correlates with the meaning and value of unity. While, it is one of the finest interpretations of the designers with its modern construal, it also symbolises and describes the quintessence of the statue to visitors. The world’s tallest statue is an engineering marvel that was constructed in merely 46 months. It commemorates his contribution in India’s freedom struggle and inspire visitors with the ideas of Sardar Patel viz., patriotism, unity, good governance and inclusive growth.
4. The statue stands on a star-shaped platform over Sadhu Bet islet surrounded by Narmada River. Constructed by Larsen & Toubro Limited, the Statue of Unity has a steel frame which is covered with around 6,500 bronze panels supported by vertical cores.
5. Sardar Patel, respected for his commitment and drive, took up the challenge of convincing all the princely states using diplomacy and peaceful means, or the iron hand when needed. The impressive landmark commemorating Sardar Patel’s contribution to unification dovetails into several social development programmes such as improved transport and connectivity, institutions of research, education and tribal



development, tourist facilities and other social infrastructure.

6. “India has got a rich cultural heritage of “Unity in Diversity”, the roots of which are inextricably founded on the principle of “Vasudhaiv Kutumbakam”, meaning that the entire universe is a family. At the time of India’s independence in 1947, it was however divided into more than 560 princely states and it was India’s first Deputy Prime Minister, Bharat Ratna Sardar Vallabhbhai Patel, who with his firm determination, could transform such imperialism into today’s unified India. “Sardar Vallabhbhai Patel, the great son of the soil (Gujarat, India), popularly known as the Iron Man of India, demonstrated distinguished leadership qualities during the freedom struggle and then gave a unified geographical shape to the nation by agglomerating hundreds of princely states.
7. People of India will remain indebted to Sardar Patel Ji forever for his leadership during the freedom struggle and his vision, wisdom and statesmanship in the post-independence era. His life is an eternal source of inspiration for the present as well as future generations and it is in this context that his iconic monumental statue – the world’s tallest Statue of Unity has been dedicated to the Nation on the 143rd Birth Anniversary of Bharat Ratna Sardar Vallabhbhai Patel. The world’s tallest Statue of Unity with 182 metres height has been constructed under the overall guidance and inspiration of Hon’ble Prime Minister Shri Narendra Modi in just 46 months. This colossal monument is a class apart with its unique architectural and engineering characteristics. Immediately after its inauguration by Hon’ble Prime Minister on October 31, 2018 the Statue of Unity has emerged as one of the most favorite tourist spots of India.



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8. At the Statue's chest level, there is a viewing gallery for the visitors which offers a stunning view of the Sardar Sarovar Dam and the surrounding environment including Vindhya and Satpura hills and Narmada valley. Situated at the height of 135 meter, the viewing gallery can accommodate around 200 visitors at a time. The statue is a success story of its kind.
 9. Symbolizing the national, spiritual, historical and academic values, the Statue of Unity will lead to the icon-based development of this entire region, which is predominantly a tribal area. The vision of Shri Narendra Modi, Hon'ble Prime Minister of India is to make this place a world class tourist destination by providing infrastructure for edutainment, research, cultural, environmental enrichment and health promotion. A true leader keeps on enlightening the path of mankind even in his physical absence and the Statue of Unity is the realization of this – worth experiencing.”
 10. Our vision is to make it more and more tourist-friendly by providing world class hospitality and a wide range of activities to provide a unique lifetime cherishing experience for all age groups. In the process, we also aim to enhance the quality of life for the local tribal people by generating a wide range of employment and entrepreneurial opportunities.”
 11. Around the Statue of Unity, facilities for entertainment such as Laser Light and Sound Show, Valley of Flowers, Sardar Sarovar Dam and its dykes, Narmada River Boating and Rafting, Sight-seeing of historical Shoolpaneshwar wildlife Sanctuary and Temple, Trekking in Zarvani Eco-Tourism Area, Bird Watching etc., has been created.

*** Sardar Patel Zoological Park and Jungle Safari**



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12. The park is spread over an area of 375 acres at seven levels ranging in altitude from 29 metres to 180 metres. It houses more than 100 species of animals and birds, including wallaby (a macropod related to the kangaroo and found in Australia and New Guinea); llama and alpaca (camelid species native to the Andes of South America); giraffe, zebra, blue wildebeest, gemsbok or oryx, and impala (all native to Africa).
 13. In all, the safari will have 1,100 birds and animals, and will be the only safari of its kind in the country with such a wide range of exotic animals. The animals and birds arrived from different countries in year 2020, and were quarantined for a month, during which some died.
 14. There are two aviaries, constructed as geodesic domes, claimed to be among the largest in the world: the Indian Aviary is 150 m long, 50 m wide, and 15 m high; the Exotic Aviary is 125 m long, 35 m wide and 18 m high. In the petting zone, tourists can pet a macaw, cockatoo, Persian cat, rabbit, guinea pig, turkey, goose, and miniature pony, sheep, and goat.

*** Children's Nutrition Park**

15. The park is billed as the “world’s first technology driven Nutrition Park”. It will offer a “nutri-train” ride on a 600-m track around the 35,000 sq m park, passing through five theme-based stations: “Phalshaka Griham”, “Payonagari”, “Annapoorna”, “Poshan Puram” and “Swastha Bharatam”.
16. Each of the stations has a mascot — for example, “Kumar Kisan”, a puppet farmer who tells the story of how he grows fruits and vegetables at Phalshakha; an animated cow grazer “Janardan” at Payonagri, who explains the importance of milk;



and a doting mother at Annapoorna.

17. The stations have interactive games to instill the value of healthy foods in children. There is also a five-minute-long 5D animation film on India's "unity in food diversity", with animated characters talking of food habits in the West, East, North and South of India.

*** The Mirror Maze**

18. It has a 5D virtual reality (VR) theatre and augmented reality (AR) games to enhance nutritional awareness through entertainment.

*** Carnival look**

19. The 8.5 km stretch of road from Ekta Dwar to the Sardar Sarovar Dam is decorated with colourful motifs and lights that lend the area a festive, carnival appearance after sunset. The Unity Glow Garden, spread over around 3.61 acres, is a unique theme park developed with glimmering installations, figures, and optical illusions.

*** Riverfront cycling tour**

20. This starts from the Valley of Flowers parking. It is a family-friendly guided bicycle tour that includes small-frame kid's bicycles and regular bicycles for adventure enthusiasts. There is also a tandem cycle tour available for couples, as well as electric cycles.

*** The Gardens**

21. The Cactus Garden is a grand greenhouse with 450 national and international species of cactii and other plants from 17 countries. The area of its dome is 836 sq m, and the garden has an open area of 25 acres. There are 6 lakh plants, including 1.9



lakh cactii, 1.6 lakh succulent plants, and 2.5 lakh ornamental plants.

22. The Aarogyavan is spread over an area of about 17 acres, has 5 lakh plants of 380 different species. It also has an Aarogya kutir, set up in association with the Thiruvananthapuram-based Santhigiri Wellness Centre. This is a traditional Kerala treatment facility that provides modern holistic healthcare, Ayurveda, Siddha, Yoga and Panchkarma. Some of the therapies available at the wellness centre include Abhyangam (synchronised body massage), Shirodhara (for neurological disorders, insomnia, migraine and stress), and Shirovasti (beneficial for strokes and hypertension).

*** The cruises**

23. A ferry boat service called the Ekta Cruise, goes from Shrestha Bharat Bhavan to the Statue of Unity, covering a distance of 6 km downstream on the Narmada over 40 minutes. The cruise has two vessels: Unity-1, a two-deck catamaran certified to carry 200 passengers, and which can provide a dinner cruise with a 160-sq-foot performance stage on the upper deck; and Unity-2, a high-speed monohull boat that can carry up to 25 passengers, with a travel time of 25 minutes.

*** Dynamic lighting on Sardar Sarovar Dam**

24. Special lights have been put up at the Sardar Sarovar dam 3.5 km from the Statue of Unity. There is the Ekta Mall, a two-storey store housing a diverse range of handicraft and traditional items from various Indian states, which has been promoted as a one-stop shop for handicrafts.
25. India's first commercial sea plane service will connect the Statue of Unity to the Sabarmati riverfront in Ahmedabad. The



service is operated by Spice Jet's subsidiary Spice Shuttle under the UDAN scheme.

26. A ropeway is also coming up across the Narmada dam, connecting the two banks of the Narmada river. The proposed ropeway will pass over the Valley of Flowers, Unity Glow Garden, downstream of Sardar Sarovar Dam and Cactus Garden and give tourists a panoramic view of the Statue of Unity and the Dam reservoir, which is also the meeting point of the three states, Gujarat, Maharashtra and Madhya Pradesh.
27. Thus, Statue of Unity will be a great destination for every tourist for enjoyment.

Word - Meaning

Prolific	-	producing a lot
Unanimously	-	with agreement of all
Quintessence	-	the pure and concentrated essence of a substance
Glimmering	-	to shine with a weak light or a light that is not continuous
Illusions	-	creating false impressions of authenticity
Commercial	-	making or trying to make money

Learning Outcome

- ❖ *We must know about the life and works of a great man like Sardar Patel.*
- ❖ *We should try to understand the concept of unity and its importance in this world.*
- ❖ *We should add to our general knowledge about the tallest statue of the world and the heritage sight built around it,*



-
- ❖ *We should learn the qualities of strength, patience and wisdom from the character of Sardar Patel.*

Exercise

Answer the following

1. What are the examples of Indian architecture mentioned in the lesson?
2. How do we know that the Statue of Unity is the tallest statue of the world?
3. How does the iron statue symbolise the personality of Sardar Vallabhbhai Patel?
4. Describe the base and structure of the statue.
5. What is the greatest contribution Sardar Vallabhbhai Patel made towards the unification of India?
6. What are entertainment facilities provided around the Statue of Unity?
7. What is the specialty of Children's Nutrition Park?
8. Give a brief summary of the lesson in your own words.

Fill in the blanks

1. Iron man
2. 153 meters tall
3. Bharat Ratna
4. 120 meters tall
5. 93 meters tall
6. 85 meters tall
7. 38 meters tall



8. 562

State whether the following statements are true or false

1. The lesson shows the grandeur of the Statue of Unity.
2. Sardar Patel unified the Princely states into one country.
3. He was the first Deputy Prime Minister of India.
4. The statue is 180 meters in height.
5. There is a vast stretched desert around the statue.

Grammar and Language

A. Write the meaning of the following words in English & Sanskrit

1. Prolific
2. Illusions
3. Commercial

B. Put in the words **there**, **their** or **they're** into the gaps.

Example - There are people waiting outside.

1. Suddenly _____ was a loud bang.
2. If anyone calls, ask for _____ number.
3. Where is the ball? Oh, _____ it is.
4. _____ being served.
5. _____ you are. Your mother has been looking for you everywhere.
6. I don't know where _____ going.
7. _____ was once a little girl who was very poor.
8. _____ reading _____ books.

C. Place the punctuation marks at the right place in the sentences given below

1. Do you speak Sanskrit



-
2. Close the door
 3. No I will not spend my money anymore.
 4. That is my brothers suit.
 5. Wow that is a great news.
 6. Is this your house.

D. Find the correct endings to the phrases.

Example - Good morning, Peter. How are you? → **Fine, thank you.**

1. Would you like some coffee with your ice cream?
2. Could you pass me the salt, please?
3. Thank you.
4. Do you mind if I switch on the radio?
5. May I have a front door key, please?

Writing Skills

Write a short note on Bharat Ratna Sardar Vallabhbhai Patel.

Speaking Skill

Speak about any of the contemporaries of Sardar Patel.

Activity

Make a cutout of Sardar Patel.

Language Learning Activity - LLA

Question- The Chief Minister of Madhya Pradesh Shri Shivraj Singh Chouhan inaugurated a statue of Adi Shankaracharya at Omkareshwar on September 18, 2023. Write some more information about this.





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Question- Learn about the Statue of Unity:

1. Location: The Statue of Unity is located in the Indian state of Gujarat, near the Sardar Sarovar Dam on the Narmada River.
2. Tallest Statue: It is the tallest statue in the world, standing at a height of 182 meters (597 feet).
3. Depicts Sardar Patel: The statue is a tribute to Sardar Vallabhbhai Patel, a prominent leader of the Indian independence movement and the first Deputy Prime Minister and Home Minister of independent India.
4. Symbol of Unity: The statue symbolizes the unity and integration of India, as Sardar Patel played a crucial role in unifying the diverse princely states into the Republic of India after independence.



5. Construction: The construction of the statue began in 2013 and was completed in 2018. It was inaugurated on October 31, 2018, the birth anniversary of Sardar Patel.

6. Tourist Attraction: The Statue of Unity has become a major tourist attraction, drawing visitors from across India and around the world. It offers panoramic views of the surrounding area from its observation deck.

7. Infrastructure: The statue complex includes a museum, exhibition hall, audio-visual gallery, research center, and garden, providing visitors with insights into the life and achievements of Sardar Patel.

8. Development Initiatives: The statue project has also led to the development of infrastructure and amenities in the surrounding region, benefiting the local economy and communities.

9. Symbol of National Pride: The Statue of Unity has become a symbol of national pride and a testament to India's rich cultural heritage and architectural prowess.

10. Environmental Conservation: Efforts have been made to ensure that the construction and operation of the statue are environmentally sustainable, with measures in place to protect the surrounding ecosystem and wildlife.

Conversation

Conversation-1

Madhuri- What is your plan for today?

Nihar- Nothing much.

Madhuri- So let us go somewhere.

Nihar- Where do you want to go?



Madhuri- Let us go to see Statue of Oneness.

Nihar- The one in Omkareshwar?

Madhuri- Yes, the statue of Adi Shankaracharya.

Nihar- Sure, let us go.

Conversation- 2

Vishnu- Have you heard of Statue of Unity?

Janvi- Of course I know.

Vishnu- What more do you know about it?

Janvi- I know that it is a tribute to the Iron man, who unified the states of India to make it one nation.

Vishnu- I am impressed.

Janvi- Thank you.



Lesson - 9

Uddalaka Aruni

- ❖ *This is the story of Uddalaka-Aruni; the Brahmacharin, the student before he went on to become a Rishi. It is a model, a motivation and an eternal inspiration and a breath-taking demonstration of our Guru-Shishya tradition. It occurs in the Paushya Parva of the Adi Parvan of the Mahabharata.*

Our tradition reveres Aruni as one of the most exalted Vedic Rishis, whose discourses and meditations occur in the foremost Upanishads such as the Brihadaranyaka and Chandogya. The most famous Vedantic Mahavakya (great philosophical aphorisms or phrases), “Tat Tvam Asi” was said to be imparted by Aruni in a discourse to his son, Svetaketu in the Chandogya Upanishad. The celebrated Rishi Yajnavalkya was a disciple of Aruni. Uddalaka-Aruni is also one of the Acharyas in the Sama Veda tradition. Rishi Ayodha-Dhaumya like all Vedic Rishis and preceptors taught and nurtured numerous disciples in his Gurukulam. Of these, three disciples were most notable: Upamanyu, Aruni and Veda. Aruni hailed from Panchala.

1. Long ago, there lived a great scholar called Ayoda Dhaumya. Dhaumya was great teacher and had plenty of students. One of his students was Aruni.
2. As was the practice in those days the students stayed with the teacher in the Gurukul. The students helped the teacher out by doing the daily chores and also learnt scriptures and the Vedas from the teacher.
3. Dhaumya called Aruni one day, “Aruni! I want you to bring some more firewood for the Gurukul.” Aruni nodded his head. He was already looking after the farms of the Gurukul. Aruni



did not bother much about the extra work. If his teacher asked him to do something, that just meant his teacher trusted him that he was capable of handling it.

4. That day he went to the forest and was collecting the firewood. As he was returning home, he saw that dark clouds were gathering in the sky. Alarmed he rushed back when he saw the banks between the farms were crumbling. Oh Lord! If the banks break, the water will flood the field and all the crops would be washed away...I will have to be back before the rain.
5. As Aruni was about to proceed forward, the clouds burst open and he was drenched in the showers. Aruni dropped the firewood and ran to the banks. He tried to make the banks stronger by plastering it with more mud. However the elements were against him. As he tried making the banks stronger, the rains kept washing the mud away. The water threatened to enter into the fields...

Oh! Lord what am I to do? Aruni thought...

6. In the Gurukul, that evening, all the students finished their studies and were watching the increasing rain from inside their Ashrama rooms, when they saw a very worried teacher coming and checking the rooms of all the students.
7. “Where is Aruni?” He asked as he entered the room of the last of the students.
8. The students looked at each other and shook their heads. 'Last we saw him was when you had sent him to collect the firewood sir!' One of them spoke, after thinking for some time.
9. Dhaumya was aghast. “That was in the morning.... He would not be gone for that much time....” Dhaumya looked out looking at the torrential rains with worry, “...It is



raining...What if he is hurt...?”

10. Dhaumya resolutely shook his head. Nothing like that would happen to his student...He looked at the students inside the room. He called out five of his eldest students, “You five come with me...We will go out looking for him...”
11. “Stay safe inside the Ashrama...” Dhaumya told the others as he shivered in the cold rain, “I am going to look for Aruni...”
12. Dhaumya and his students set about looking for Aruni in the cold rain. As Dhaumya went towards the forest, he grew more and more apprehensive. "What had happened...Aruni was usually very careful and responsible..." he thought to himself.
13. Dhaumya walked about as the rain eased a little. It made Dhaumya's search a little easy. Dhaumya was listening above the slight drizzle as his students called out for Aruni. He strained his ears to hear any sound from Aruni.
14. Dhaumya neared his field. He suddenly realized that the rains would have washed away the crops. He sighed, "he would have to". That was when Dhaumya's keen eyes spotted something, the water had not entered the field. Dhaumya called his students and asked them to follow him as he went to the banks of the field of crops.
15. “Aruni!” Dhaumya shouted in the cold night. He strained his ears as he heard a faint reply, “Sir...Sir...bank..crops...”
16. Dhaumya ran towards the sound. He knew it was Aruni and knew that Aruni sounded stiff in the cold and the rain. Dhaumya ran forward and saw something lying near the bank. The water was being stopped by...Dhaumya blinked as his eyes adjusted to the darkness.



17. He saw Aruni lying on the crumbling bank. Aruni was acting as the bank preventing the water from washing away the crops. Astonished Dhaumya ran forward and came near Aruni. Aruni looked faint out of hunger and cold. He was constantly muttering, “Bank breaking...crops washed away...” Dhaumya picked up Aruni and asked his other students to mend the bank. The students quickly got to work as Dhaumya carried Aruni back to the Ashrama.
18. Aruni was given fresh clothes and some food. After the food, some colour returned to Aruni's face as Dhaumya watched his student with pride. The other students returned and told the teacher that the bank had been mended and that no damage had been caused to the crops.
19. Dhaumya nodded his head and looked at Aruni with pride in his eyes.



20. Aruni finished his food as all the students of the Ashrama watched him. After dinner Dhaumya came and stood beside Aruni.
21. “How are you feeling Aruni?” Dhaumya asked gently. Aruni nodded. “A little tired sir! Otherwise...”



-
22. Dhaumya smiled, “You lay down on the boundary to prevent the crops from being washed away...”
23. Aruni shuddered, “I tried building the bank sir! But the rain was too strong then and besides I was only one...I could not...So I did the only thing...”
24. Dhaumya smiled again, “Son! I am proud of you...You have done a great service to the Ashrama....You will be a great man, Aruni!” Dhaumya said simply, “Today, I raised you from the boundary...Henceforth you will be known as Uddalaka [In Sanskrit, Uddalaka means, the one who was raised from the boundary].
25. Aruni blushed as he heard his teacher’s words looking at the other students staring at him with admiration.
26. True to the teacher's words, Uddalaka Aruni after completing his studies became a Guru and became a great teacher.

Word - Meaning

Exalted	-	to praise somebody/something a lot
Imparted	-	to pass information, knowledge, etc. to other people
Intimate	-	very private and personal
Preceptor	-	a teacher or instructor
Imbibe	-	to absorb something, especially information
Crumbling	-	to break or make something break into very small pieces
Drenched	-	to make somebody/something completely wet
Drizzle	-	light rain with very small drops



Learning Outcome

- ❖ *We must know about an obedient student like Aruni to draw inspiration from his life.*
- ❖ *We should know about the great sages like Yagnavalkya, Svetaketu.*
- ❖ *We should have an understanding about the Vedic education and the Gurukuls.*
- ❖ *We should cultivate the qualities of simplicity, obedience, determination and patience in our character.*
- ❖ *We should know the importance and need of forests and agriculture.*
- ❖ *One's devotion and selfless love never goes unrewarded.*

Exercise

Answer the following

1. Who imparted “Tat Tvam Asi”? Where do we find it?
2. Who was Aruni’s son and who was Aruni’s celebrated disciple?
3. Where do we find the story of Uddalaka Aruni and who was Aruni’s Guru?
4. What did Aruni think see the dark clouds?
5. What happened when Dhaumya could not find Aruni in the room?
6. What did Aruni do to save the crops?
7. How did Aruni get the name ‘Uddalaka Aruni’?

Fill in the Blanks

1. _____ was great teacher and had _____



-
2. Aruni _____ and ran to the banks.
 3. Aruni was usually _____
 4. The other students returned and _____ had been caused to the crops.

Match the following

- | | |
|--------------------|--------------|
| 1. Ayodha Dhaumya | Upamanyu |
| 2. Aruni | Son of Aruni |
| 3. Fellow students | Aruni |
| 4. Svetaketu | Yagnavalkya |

Grammar and Language

A. Find out the verbs & prepositions from the following paragraph

Dhaumya neared his field...He suddenly realized that the rains would have washed away the crops...He sighed, he would have to...That was when Dhaumya's keen eyes spotted something, the water had not entered the field...Dhaumya called his students and asked them to follow him as he went to the banks of the field of crops.

B. Make correct passive phrases. Mind the tenses in brackets.

Example-1. Vegetables / to buy (*Simple Present*)

Answer - Vegetables are bought in market.

1. skateboards / to ride (*Simple Past*)
2. books / to write (*Simple Past*)
3. a prize / to win (*Simple Past*)
4. English / to speak (*Simple Present*)



Proverbs

Proverbs are simple tradition saying, which carry a meaning more like a general truth of the world that, again, is not related to the words in the sentence. Like - There is no such place like home, means, one's own house is the most comfortable place for oneself in this world.

C. Now, illustrate the meaning of the following proverbs by using them in sentences.

Better late than never, Action speaks louder than words, Easy come; easy go, Beggars can't be choosers, look before you leap. Practice makes perfect, Haste makes waste, Ignorance is bliss, and knowledge is power.

Writing Skill

Write a letter to your teacher expressing your gratitude towards him/her for teaching and grooming you for so many years.

Speaking Skill

You want to thank any of your favorite teachers. Prepare a speech for thanks giving and present it before your class.

Activity

Enact the story of Uddalaka Aruni in your class.

Language Learning Activity - LLA

Question- Read the story of Prahlad and answer the following Questions:



Prahlad, the son of the demon king Hiranyakashipu, was a devout devotee of Lord Vishnu from birth. Despite being raised in a hostile environment where his father despised Vishnu worship, Prahlad remained steadfast in his devotion.



His unwavering faith in Vishnu angered Hiranyakashipu, who subjected Prahlad to various forms of torture and persecution in an attempt to sway him from his devotion. However, Prahlad remained steadfast, believing that Vishnu was omnipresent and would protect him.

In one famous episode, when Hiranyakashipu demanded to know where Vishnu resided, Prahlad replied that Vishnu resided everywhere, even in the pillar nearby. This led to the dramatic appearance of Lord Narasimha, Vishnu's half-man, half-lion avatar, who emerged from the pillar and protected Prahlad by slaying Hiranyakashipu.

Prahlad's devotion serves as a powerful example of unwavering faith and the triumph of good over evil in Hindu mythology. His story is often celebrated during festivals like Holi and Narasimha Jayanti, inspiring devotees to remain steadfast in their devotion to the divine.

1. *Who was Prahlad?*
2. *How did Prahlad's devotion differ from his father's beliefs?*
3. *What were some of the challenges Prahlad faced due to his devotion?*

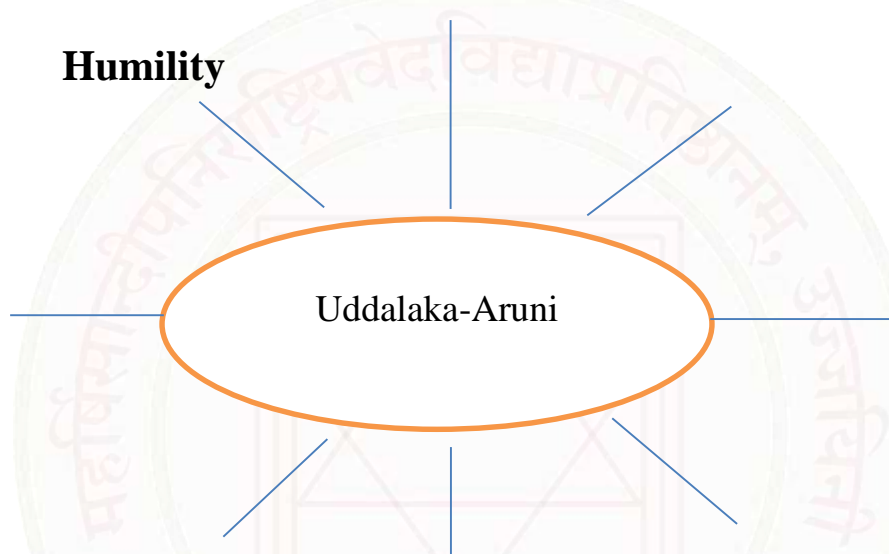


4. What avatar of Vishnu intervened to protect Prahlad from his father's persecution?

5. How is Prahlad's devotion celebrated in Hindu festivals?

6. What lessons can be learned from Prahlad's unwavering faith and devotion?

Question- Complete the following chart about Uddalaka-Aruni's quality.



Question- Write few lines about Uddalaka Aruni's below image.



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Conversation

Conversation-1

Radha- I feel proud of being an Indian?

Chetan- Why?

Radha- Our history is filled with stories of great people.

Chetan- Great teachers and students.

Radha- Yes and more.

Chetan- Great ladies.

Radha-Yes, great children

Chetan- I feel the same now

Conversation-2

Gopal- Who do you think was more obedient Aruni or Eklavya?

Rudra- I think both were truly devoted to their Gurus.

Gopal- Yes both risked their life to obey the words of their Gurus.

Rudra- Yes so both were at great heights.

Gopal- I agree.

Rudra- Hope all the students of this generation follow such stories.

Lesson - 10

Seven Sisters of India

- ❖ *This lesson speaks about the northeastern states of India. Their geographical and geological specialties, people and the culture of the states. Informative and interesting to read.*
- 1. Commonly known as the Seven Sister States, Northeast India is an amalgamation of undulating hills, rolling valleys and tranquil hamlets. It comprises of the seven Indian states namely Arunachal Pradesh, Assam, Meghalaya, Manipur, Mizoram, Nagaland and Tripura, a collection of India's north-eastern states, were named the Seven Sisters in 1972. Sikkim is the newest addition and became the eighth state in the year 1975.
- 2. Enriched with diverse flora and fauna, these places are away from the tourist circuit. Their history, culture and traditions are varied and deep-rooted in the past. Every destination is a slice of paradise.

Background of Northeast States

- 3. The concept of Northeast India originated in the 19th century during British rule in India. Between 1839 and 1873, it was a part of the Bengal Province. After India became independent on 15th August 1947, the Northeastern region consisted of Assam, Manipur and Tripura.
- 4. There were initially three major states during independence. Assam was a huge state and Manipur and Tripura were princely states. Gradually rest of the 4 states were formed. Nagaland was formed in 1963, Meghalaya in 1972, and Mizoram and Arunachal Pradesh in 1987. The Seven Sisters



of India have religious, ethnic and cultural diversities and have rich, assorted and interesting tribal cultures and traditions. However, of Northeast in all seven states we find unity in diversity, with regard to Indian culture and tradition.

Why these states called Seven Sisters of India

5. The Northeastern States are often known as the Seven Sister states since 1972. Because they are interdependent on one another. All these states are connected to India via Siliguri Corridor. Hence, that is the only way to reach the Seven Sister States. Siliguri Corridor is heavily secured by the security forces of India due to its importance.
6. Sikkim shares an international border with Bhutan in the east, Nepal in the west, and China in the north while Arunachal Pradesh shares an international border with Myanmar in the east, China in the north, and Bhutan in the west.

Arunachal Pradesh

7. Also known as “The Land of Rising Sun”, as its name suggests in Sanskrit, Arunachal Pradesh is the largest north-eastern state, land with area of over 83000 sq kilometres. It has the lowest population density in India with just 17 people per square kilometer, as per the 2011 census. It is also home to the famous for nearly 350-year-old Tawang monastery, India’s largest and the world’s second largest Buddhist monastery.
8. Referred to as the least explored state in India, Arunachal Pradesh is wild and pristine. It is an interesting mix of snow-capped peaks, emerald green forests and gushing streams that look straight out of the postcard. Arunachal Pradesh is the home to 26 indigenous tribes and over 500 exotic bird species.
9. No wonder, it promises visitors with adventures to cherish



forever. India's first orchard sanctuary is in Arunachal Pradesh. This region is all about the raw beauty of nature that cannot be found anywhere else. Inhale the mountain air or seek solace amidst the serene environment, this place has everything that can calm your anxious mind. The cultural festival in Arunachal Pradesh is held at Ziro.

Assam

10. Sprawling over an area of 78000 square kilometres, Assam is the second largest state in Northeast India and Assam is also known as Ahom. It takes pride in conserving the One-Horned Rhinoceros which is near extinction. Assam is also popular for its tea and silk. This region rewards visitors with a picturesque landscape and flavoured cuisine.
11. A large area of Assam is draped in verdant tea estates and exploring these plantations is on every tourist's itinerary. The beauty of this region is unmatched and it has great potential for tourism. It is also the home to one of the oldest pilgrimage sites, the Kamakhya Temple, being a Shaktipeetha attracts countless devotees from different parts of India. Home to one-horned rhinos, Kaziranga National Park is one of the most popular and beautiful places of seven sisters of India in Assam. Kaziranga National Park and Manas National Park are World Heritage Sites in Assam. Surrounded by aromatic plush green tea gardens, Kaziranga is a declared World Heritage Site and also one of the best places to visit in Assam. Bihu is the famous festival of Assam.

Manipur

12. One of the least explored states in India, Manipur has no dearth of attractions and they never fail to impress tourists. It is commonly known as the 'Land of Jewels' and reward visitors



with bountiful nature. Manipur is an effortless blend of rolling green hills, dense forests, tranquil lakes and exquisite landscapes. Manipur is the birthplace of Pulu, modern day Polo played by European countries. The oldest polo ground in the world is the Imphal Polo Ground in Manipur State. Loktak Lake, located in Manipur is the largest freshwater lake in the north-east.

13. Manipur welcome visitors with verdant hues and pleasing climate. Apart from natural wonders, it is packed with ancient monuments and temples. Shri Govind ji is one of the largest temples dedicated to Lord Krishna and Devi Radha. Make sure to witness the famed Sangai Festival that digs deep into the authentic culture and heritage of Manipur. ‘Thang Ta’ and ‘Sarit Sarak’ are the famous Manipuri Martial Arts.

Meghalaya

14. Meghalaya, meaning ‘the abode of the clouds’ in Sanskrit, is the wettest region in the world. Meghalaya, popularly known as the ‘Abode of Clouds’, is one of the most beautiful states in our country. It is packed with a plethora of natural spectacles and reward tourists with endless possibilities. The population mainly comprises of tribal people and boasts of centuries old rich heritage. Shillong, the capital of Meghalaya, is called ‘Scotland of the East’ because of its highlands, fog and scenery.
15. The living root bridges are the main attractions of Meghalaya and entice visitors across the globe. These are manmade wonders built by the Khasi people to cross the gushing streams and rivers. The living root bridges concentrated around Mawlynnong and Chirrapunji.



Mizoram

16. Nestled in the mountainous terrain, Mizoram is the land of the Mizos, the native inhabitants. Dotted with verdant forests and teeming with wildlife, this region is a piece of heaven for nature lovers and thrill-seekers. Mizoram shares its borders with Bangladesh and Myanmar. Mizoram means ‘the land of the hill people’. Mizoram was part of Assam until 1972 when it became a union territory and achieved statehood in 1987. Known for its hills, rivers, lakes, scenic beauty, and valleys, Mizoram’s climatic condition is ideal for the cultivation of flowers. The Palak lake is the biggest in Mizoram and covers 30 hectares (74 acres). Known as the Rice Bowl of Mizoram, Champhai has lush green fields of rice done in step – farming. Boasting of Tiau Lui River, Rih Dil Lake, and Kungawrhi National Park, this scenic and quaint hill station is one of the most beautiful places in the northeast.
17. With vibrant festivals in an idyllic setting, the intricate work of the tribal artisans is one of the many highlights of Mizoram. No wonder, this state will never fail to amaze you with its beauty and grandeur.

Nagaland

18. Bordered by Assam, Manipur and Arunachal Pradesh, Nagaland is one of the exquisite Northeast Indian states. Nagaland is known for its famed Hornbill Festival started in 2000 that features culture, folk music, dance and delicious food. Horn Bill festival helps to celebrate, promote and preserve the rich culture of Nagaland. Mount Saramati is the highest peak with a height of about 3,840 metres and its range forms a natural barrier between Nagaland and Burma. Hornbill Festival provides a glimpse of all these festivals celebrated



across the year by the tribes. Around 16 indigenous tribes and 200 subtribes are living in Nagaland. Each of these tribes celebrates their festivals separately, making Nagaland a Land of Festivals. The quaint tribal villages, wildlife sanctuaries and untamed forests offer an unusual charm to every traveller visiting Nagaland. Here, people wear the traditional tribal attire that looks pleasing to the eyes. Some of the main attractions of Nagaland include Dzukou Valley, Japfu Peak, Kachari Ruins and more.

Tripura

19. Tripura, meaning ‘three cities’ in Sanskrit, is linked to famous deity Tripura Sundari. Covering an area over 10,000 square kilometres, Tripura is the third-smallest state in India. This region is all about hilly terrain and tribal villages in an idyllic setting. Tripura is the home to 19 indigenous tribes and exhibits a culture that is unique and unusual.
20. This region is a mix of tribal and Bengali culture where everyone lives in peace and harmony. From sightseeing to trekking and sumptuous food, Tripura has something to offer to everyone. Some of the top tourist attractions include Ujjayanta Palace, Sepahijala Wildlife Sanctuary, Chittagong Hills, Tripura Sundari Temple and more. In Tripura, Ashokastami is one of the most popular festivals celebrated with immense glory and devotion. Local people worship their god and goddesses and take holy dip in the consecrated river of the Astami Kunda. This festival is usually celebrated in the month of March or April.

Sikkim

21. Sikkim became an integral part of the Indian Union in 1975. Guru Padmasambhava blessed Sikkim route to Tibet. Sikkim



is a blessed land, where people from all communities live in harmony. In spite of the fact that Sikkim comprises of different people and multi ethnic society, perhaps it is the most peaceful state of the Indian Union to promote communal harmony and human relations, a feat which is much expected in a plural society like India.

22. The world's third highest mountain, Kanchenjunga, regarded as the guardian deity of Sikkim, dominates the tiny Himalayan State with its awe-inspiring beauty and majesty. Sikkim is one of the 18 Biodiversity hotspots in the world. The Sikkim Himalayas show tremendous biological diversity. More than 5000 species of angiosperms are found in the State, which is nearly one third of the total species of angiosperm found in the country. There are 4,000 species of flowering plants, 362 species of ferns and allies, over 550 species of orchids, at least 36 species of Rhododendrons besides many variations and wild natural hybrids, 11 species of Oaks, 30 species of Primulas, 28 bamboos, over 700 species of Butterflies, probably thrice as many Moths, at least 48 species of freshwater fish around 50 species of Amphibians, over 80 Reptiles, 600 species of birds, and around 150 species of Mammals in the state. Rare and globally threatened Snow Leopard, Tibetan Argali Sheep, Red Panda, as well as highest altitude domesticated bovid, the Yak, Black-necked Crane and Fairrieanum Orchid some of the most important species found here.

Art and Craft of North East India

25. The Northeastern states are not only known for their lush landscapes but also their exemplary handicrafts. Craft culture has its roots in ancient times. The local people are skilled in

weaving and wood-carving. Silk weaving, jewellery making and cane crafts are the most popular items produced by the indigenous tribes and every tribe excel in this art. They produce their specialty and share with the world.

Literature of North East India

27. Literature in Northeast India reflects the rich legacy of this region. The unspoilt landscape, tribal culture and political legacy inspire its unique literature which is different from English. The prominent writers from Northeast include Ananda Chandra Barua, Amulya Barua, Banikanta Kakati, Harekrishna Deka, Hem Barua, Nitoo Das, Srutimala Duara and more.

Word - Meaning

Amalgamation	-	the action or process of uniting or merging two or more things
Tranquil	-	quiet and peaceful
Pristine	-	in original condition but fresh and clean as if new.
Gushing	-	to flow out suddenly and in great quantities
Verdant	-	covered with green plants or grass
Sumptuous	-	very expensive and impressive; lavish

Learning Outcome

- ❖ *We must be knowledgeable about our own country.*
- ❖ *We should explore the geological, social, cultural, and political history of our North Eastern states.*
- ❖ *We should know about the tradition, literature, music, art and craft of the north east.*



-
- ❖ *We should add to our general knowledge about the small details about the north eastern states of our country.*
 - ❖ *We should unite as a one nation.*

Exercise

Answer the following Questions

1. Name the northeastern states of India with the newest addition to the list.
2. Why the northeastern states are called the Seven Sisters of India and which was the year when they were given this name?
3. Write about the flora and fauna of Arunachal Pradesh.
4. What is the meaning of 'Meghalaya'? What is Shillong known as and why?
5. Give a brief background of the formation of the northeastern states.
6. What are the main attractions of Assam?
7. Why Manipur is known as the 'Land of Jewels'?
8. Which is the biggest lake in Mizoram and what are the other water bodies of the state?
9. Write briefly about Nagaland and Tripura.
10. Explain the social, political and geographical specialty of Sikkim.
11. Give an idea about literature and craft of northeast India.

Complete the following from the given facts in the lesson

5000

4000



362
550
700
30

State whether the following statements are true or false

1. North eastern states were a part of Bengal.
2. Initially there was only Assam, Manipur and Tripura in north eastern states.
3. Shillong is known as the 'Netherland of East'.
4. Sikkim is a small state.
5. Tripura means 3 cities.

Grammar and Language

1. Given below are some dialogues. Circle the modals.

will - would, shall - should, can - could, may - might, must, used to, ought to, need, dare

- a) A : Raju has fractured his arm.
B : But still, he can write.
- b) A : I have still some shopping to do. May I leave my bag in your store?
B : Yes, but please collect it before 8-00 pm.
- c) A : The coffee is rather bitter. Would you please pass some sugar?
B : No, you must not take any sugar.
- d) A : My feet get swollen in the evening.
B : Then you must consult a doctor.



e) A : I'll not be able to finish my assignment on time.

B : Shall I do the drawings for you?

2. Use **Don't**, **Doesn't**, and **Didn't** to form negative statements

a. I _____ like ice cream.

b. They _____ live in this neighborhood.

c. The bank _____ open on Saturdays.

d. Hari _____ have a dog.

e. She _____ have any more work to do, so she went home.

3. Prefix is an addition to the beginning of a word which changes its form and meaning. Below are some examples of prefixes. You add some more to them.

Prefix	Meaning	Example	More Example
bi -	two, twice	Bicycle	
Co -	together, with	Co-operate	
Multi -	many	Multipurpose	
Re-	again	Rewrite	
Post-	after, later	Postpone	

Writing Skills

Write an email to your friend telling him about any one of the northeastern states of India.

Speaking Skill

Speak a few sentences about the north eastern region of our country.



Activity

Draw the map of northeast and mark the states.

Language Learning Activity - LLA

Question- Learn some important points about Seven Sisters of India.

1. Arunachal Pradesh:

- Known as the "Land of the Rising Sun."
- Rich in biodiversity with dense forests and diverse wildlife.
- Home to various indigenous tribes with distinct cultures and traditions.
- Tawang Monastery, one of the largest monasteries in India, is a prominent cultural landmark.

2. Assam:

- Famous for its tea plantations and silk production.
- Diverse ethnic groups including Assamese, Bodo, and Mishing.
- The mighty Brahmaputra River flows through the state, shaping its landscape.
- Kaziranga National Park, a UNESCO World Heritage Site, is home to the one-horned rhinoceros.

3. Manipur:

- Known for its vibrant culture and martial arts traditions.
- Loktak Lake, the largest freshwater lake in Northeast India, is famous for its phumdis (floating islands).



- Manipuri dance and music are integral parts of its cultural heritage.

- Imphal, the capital city, has historical significance and is a hub of commerce and culture.

4. Meghalaya:

- Literally means "abode of clouds," known for heavy rainfall and lush greenery.

- Home to the matrilineal Khasi and Garo tribes.

- Cherrapunji and Mawsynram are among the wettest places on Earth.

- Shillong, the capital, is often referred to as the "Scotland of the East" for its scenic beauty.

5. Mizoram:

- Known for its picturesque landscapes and moderate climate.

- Predominantly Christian state with a rich cultural heritage.

- Aizawl, the capital city, is situated on steep hills and offers panoramic views.

- Mizoram is famous for its handicrafts, particularly bamboo and cane products.

6. Nagaland:

- Known for its vibrant festivals, particularly the Hornbill Festival.

- Home to several indigenous Naga tribes, each with its own unique customs and traditions.



- Kohima, the capital city, witnessed the historic Battle of Kohima during World War II.

- Nagaland is renowned for its handloom and handicraft industries.

7. Tripura:

- Surrounded by Bangladesh on three sides, making it a strategically important state.

- Known for its rich cultural heritage, including dance forms like the Hozagiri and Garia Puja.

- The Ujjayanta Palace in Agartala is a major tourist attraction.

- Tripura is famous for its bamboo and cane handicrafts, as well as its natural beauty.

Question- Complete the conversation.

Student 1: Hey, have you heard about the Seven Sisters of India?

Student 2: Yeah, I think they're the northeastern states, right? Like Assam and Meghalaya?

Student 1: Exactly! They're a group of seven states in the northeastern part of India. Each one has its own unique culture and beauty.

Student 2: I've always wanted to visit there. I heard Assam is famous for

Student 1: Yeah, and Meghalaya is known for its stunning waterfalls and lush greenery. It's called the "abode of clouds" because of all the rain it gets.



Student 2: That sounds amazing! What about the other states?

Student 1: Well, there's Arunachal Pradesh, which is known forAnd Manipur is famous for

Student 2: Wow, I didn't know that! What about Nagaland and Mizoram?

Student 1: Nagaland is known for, and Mizoram is famous for its handicrafts and bamboo products.

Student 2: And what about Tripura?

Student 1: Tripura has a rich cultural heritage and is known for its beautiful palaces and temples. It's also famous for its bamboo and cane handicrafts.

Student 2: I never realized there was so much diversity in the northeastern states. Thanks for telling me about them!

Student 1: No problem! Maybe one day we can visit them together and experience all the beauty and culture firsthand.

Conversation

Conversation-1

Nakul- We are planning a trip to Northeast India.

Viren- When are you planning?

Nakul- This winter.

Viren- I would like to join you.

Nakul- You are welcome, friend.



Viren- Thank you.

Nakul- I hope you enjoy the trip.

Conversation-2

Keshav- Do you know that Mizoram has high literacy rate?

Girish- No, I did not know though I know about Kerala.

Keshav- Yes, Mizoram being a small state is much ahead in education.

Girish- This is really admirable.



Lesson - 11

Ancient Indian Learning Centers

- ❖ *This lesson gives us an idea about the concepts of curriculum, education system and the teaching learning process in ancient India. Some additional information adds to our knowledge and makes us proud about our glorious culture and tradition.*

Ancient Learning

According to Sanatana Paddhati, in the sequence of respecting your elders, mother takes the first place, followed by the father and then the Guru and lastly God. The sequence of learning is also through the mother, the father and the teacher. The teacher helps pupil's physical, mental, intellectual and spiritual capabilities to grow.

The knowledge-enkindling relationship between the teacher (Guru) and the pupil (Shishya) starts during the Upanayana ceremony. It is a spiritual initiation into a new life for the pupil and he is, therefore, the twice-born (dvija), as the teacher infuses him with new spirit. The Taittiriya Upanishad mentions the system of learning prevalent in Bharat, from time immemorial.

The pupil then leaves his home and starts living at the modest hermitage of the Guru. These hermitages were located far away from the cities. We have descriptions of forest hermitage Gurukulas such as that of Sage Valmiki's at Chitrakoot, Sandipani's at Ujjain, Bharadwaja's at the confluence of Ganges and Yamuna and many others. The word Upanishad itself suggests that it is learning got by sitting at the feet of the Guru. The knowledge was to be acquired by obeisance, by Questioning and serving the teacher.



Organised efforts in educational matters were quite well known from very ancient times in India. The literary sources referred to a body of learned men and women- the Gurus, the Rishikas, the Acharyas and the Acharyani etc., who assembled from time to time for a specific intellectual purpose or for teaching learning purpose or for discussion.

During ancient times, private-teacher system and the Buddhist monastic organization combined to encourage three distinct types of educational institutions -

- Gurukulas/Rishikulas
- Temple Institutes
- Agrahara Institutes

It is to be noted here that in systematic learning. Europe or any other country had later origin. The oldest among them which received official recognition were the Universities of Paris and Bologna founded in the twelfth century (1298 AD). It is however, claimed that the University of Oxford dates back to the ninth century and its foundation has been attributed to King Alfred.

The universities of ancient India have a glorious history than that of their counterparts in the ancient western world. At least one of them, viz., Takshashila, flourished several centuries before the Universities of Alexandria, Athens and Constantinople. The universities of ancient India also had a more impressive teaching and research programme. The teachers who taught in the hallowed precincts of Takshashila, Nalanda and Vikramashila were scholars of high eminence, products of penance and international repute. This is not all. The cordial relationship that existed between them and their students was indeed sublime. Such ideal teacher-student relationship has no parallel in the long history of educational



thought and practice.

Gurukula System-Gurukulas/Rishikulas

This system is very ancient model of Bharatiya Education System and took its inspiration from the Vedic prescriptions for learning. However, unlike the hermitage system, the Gurukula schools were established in villages and cities on its outskirts like Banaras, Kanchi, Nalanda etc. Rishikulas were always in forests and oriented towards serene forest atmosphere. In ancient days, some of these Gurukulas gradually became bigger learning centres like universities.

Temple Institutes

The temple Institutes were also learning centres and they were spread across India. These were supported by land grants and other forms of endowments by Kings and emperors. These learning centres were destroyed by invaders during medieval period of history.

Agrahara Institutions

Agrahara Institutions were bigger institutes which had both side houses and at the end of the lanes, educational hubs for various subjects. They had their own sources of revenue generally from land grants and donations empowered to administer their villages throughout India, we can find such Agraharas on the river banks like Rajahmundry, Tirunelveli, Kanchipuram, Shrirangam, Varanasi, Prayagraj, Haridwar, Puri etc.

The scholastic ancient India went a step ahead to explore knowledge and established institutes which were structured for detailed studies and research on varied subjects with infrastructure, faculty and other facilities like modern universities.



Ancient Indian Learning Centres (Modern University type Institutes)

Learning centre at Takshashila

The University at Takshashila was the oldest university in the world. It had a great reputation as a Centre for learning from Pathashala level to highest level in various subjects. It is located in the north-west corner of the sub-continent (near present day Rawalpindi, Pakistan). It was a major town in the state of Gandhar. According to references in Ramayana, it was founded by King Bharata (brother of Sri Rama) in the name of his son, Taksha. Archaeological excavations and available records show that by 700 BC the Learning Centre (University) was functioning well. By the time Alexander's army came to Punjab, Takshashila had already developed a reputation as a great centre of learning. Alexander took many scholars with him to Greece.

Numerous references show that students in hundreds used to flock to this city from distant places like Banaras, Rajagrh, Mithila, Ujjain, Koiala, Madhya Desa and from the Kuru Kingdoms in the north. Takshashila was thus the intellectual capital of India, a central university that exercised suzerainty over the world of letters in India.

Takshashila was a modern-day university type Institution in the sense that it provided education on a wide variety of subjects, including arts, literature, music, philosophy, Dharmashasta (both Vaidika and Buddhist), law, chemistry, biology, medicine, astronomy, architecture, sculpture, history and geography. It provided instructions in vocational subjects like archery, elephant riding, agriculture, fort building, military science, accounting and astrology. Due to its international reputation, Takshashila used to host conferences in medicine and other fields that attracted scholars



from Babylon, Syria, Arabia, Phoenicia, China and Persia.

Being near the north-west frontier of India, Takshashila had to face the brunt of attacks and invasions from the north and the west. Thus, the Persians, Greeks, Parthians, Shakas and Kushanas left their destructive marks on Takshashila. The final blow, however, came from the Huns who, around A.D. c.450 razed the institution. When the Chinese traveler HiuenT'sang (A.D. 603-64) visited Takshashila, the town had lost all its former grandeur and international character.

Buddhist monks could opt for a life of meditation, or a life of teaching. As a result, a number of centres of learning came up. These seats of monastic learning gradually developed and some of them became full-fledged centres of learning. As a result India came to have 5 major Universities which achieved fame far and wide. They were- (1) Nalanda (2) Vikramashila (3) Odantapuri (4) Jagaddala (5) Somapura.

Learning Centre at Nalanda

Nalanda was a great centre of learning from 427 to 1197 CE. King Kumara Gupta established the centre. Nalanda is the best known of ancient India Universities. Situated 40 miles south of Patna and 7 miles north of Rajgir in Bihar, Nalanda was originally a seat of Vedic learning till the beginning of 5th century AD, later got well-known as Buddhist learning. Under the patronage of Gupta emperors, a number of high rises viharas changed the skyline of the place, and this building activity continued well into the eleventh century. According to archaeological excavations, the University covered one mile in length and half a mile in breadth. The central college was provided with 7 large halls and 300 rooms. The gates rose to a height of 36 feet. A water clock kept the time.

In Hiuen Tsang's time the monastery's population of monks



and students stood at 10,000. According to Hiuen Tsang, there were 1000 teachers who could explain 20 collections of Sutras and Shastras. The University maintained an excellent library located in three buildings called Ratna-sagara, Ratnodadhi and Ratnaranjaka. Although Nalanda specialized in the Mahayana school, it also taught Heenayana works and many secular subjects such as Vedas, Hetuvidya, Sabdavidya and Ayurveda. Some scholars who studied in Nalanda worked in other countries such as Nepal and China. Nalanda was graced by the presence of India's most brilliant luminaries. Some of them were Nagarjuna, Aryadeva, Dharmapala and Silabhadra among others.

As was the case with many other institutions of that period, Nalanda was razed to the ground by the Muslim invaders. The story goes that the invader Bakhtiyar Khilji ordered his army to set fire to the University and its library. At that time some of the monks were about to have their meal. The Persian historian Minhaj-i-Siraj, in his chronicle the Tabaquat-I-Nasiri, reported that thousands of monks were burnt alive and thousands beheaded as Khilji tried his best to uproot Buddhism by the force of the sword; the fire set in library continued to burn for several months.

Learning Centre at Vikramashila

Vikramashila was located at Antichak village, Kahalagoan, Bhagalpur district. It was founded by a monk Kamalapala, under the patronage of King Dharmapala (770-810 AD). At its peak it competed with Nalanda in learning and teaching. There were 6 entrances and near each entrance was a monastery for resident monks. About 150 monks were accommodated in each monastery. 108 Acharyas were engaged in teaching and administrative duties. The curriculum was similar to that of Nalanda. In the end it was demolished by the Muslim invaders.



Learning Centre at Odantapuri

It is also among one of the oldest Indian Universities. There were about 12,000 students in this university. It too perished at the hands of the Muslim invaders and many of the monks were killed.

Learning Centre at Jagaddala

King Ramapala (1077 – 1129) was the founder of this university. This was a centre for the study and dissemination of Buddhism. It followed the methods, practices, and traditions of Nalanda. In the year 1027 AD Muslim invaders destroyed the university.

Learning Centre at Somapura

It was situated in what is today the Bangladesh. King Devapala (810-815) is said to have erected the Dharmapala- Vihara at Somapura. The ruins of this buildings cover an area about one square mile. The university flourished for about 750 years before it was razed by the Muslim invaders.

Learning Centre at Vallabhi

As a Buddhist university, Vallabhi, near Wala in Kathiawar, Gujarat in western India played the same important role that Nalanda did in the east. Its development was due to the munificent grant of the Maitraka Kings. It had about 6000 monks. It specialized in the study of the Heenayana school. It flourished from 475 to 1200 AD.

Technical Education and Apprenticeship

Eighteen Silpa-s or industrial and technical arts and crafts are mentioned with regard to the schools at Takshashila. The following 18 skills/Vocational subjects are reported to be subjects of the study– (1) Vocal music (2) Instrumental music (3) Dancing (4) Painting (5) Mathematics (6) Accountancy (7) Engineering (8) Sculpture (9) Cattle breeding (10) Commerce (11) Medicine (12)



Agriculture (13) Conveyancing and law (14) Administrative training (15) Archery and Military art (16) Magic (17) Snake charming (18) Art of finding hidden treasures.

For technical education in the above-mentioned arts and crafts a system of apprenticeship was developed in ancient India.

The vidya and avidya make a man perfect to lead contended life here and liberation here-after. The Upanishad proclaims-

विद्यां चाविद्यां च यस्तद्वेदोभयं सह। अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते॥

About the Vedic learning

Such is the great glory of India in the field of knowledge and education. One of the oldest civilizations in the world. Indian civilization has a strong tradition of learning of shastra-s, science and technology. Ancient India was a land of sages and seers as well as a land of scholars and scientists. Research has shown that India was actively contributing to the field of learning and learning centres like modern universities were set up. Many learning methodologies, theories and techniques discovered by the ancient sages have created and strengthened the fundamentals of our knowledge on many aspects, may it be on astronomy, physics, chemistry, mathematics, medicine, technology, phonetics, grammar etc. This is essential to be understood by every Indian to be proud citizen of this great country!

The Vedas are the sources of all knowledge, Maharshi Vyasa had divided the huge mass of single Veda in to four Vedas for the preservation and proper recitation in view of required swarasamskara and fore-seeing the limited capacity of future generations. Four able disciples of Vyasa such as पैल, [Rgveda]



वैशम्पायन, [Yajurveda] जैमिनि, [Samaveda] सुमन्तु [Atharvaveda] got the first upadesa of respective Veda from Vedavyasa Maharshi. That is how we received four Vedas from Vedavyasa Maharshi.

We lost much of traditional texts due to negligence and lack of regular recitation by direct method; today we have lost 70% of the Vedic texts in transmission. Maharshi Patanjali, in his Vyakarana Bhashya [of 150 BC] noted that Rig-Veda had 21 branches, whereas today we have only 5 shakhas such as शाकल, बाष्कल, आश्वलायन, शांखायन and माण्डूकायन. Yajurveda had 101 shakhas, whereas today we have only 5 shakhas left such as तैत्तिरीय, कठ-कपिष्ठल, मैत्रायणी, वाजसनेय and काण्व; Samaveda had 1000 shakhas, whereas today we have only 3 shakhas left such as कौथुम, राणायनीय and जैमिनीय; Atharvaveda had 9 shakhas once upon a time, but now we have only 2 shakhas such as पैप्पलाद and शौनक.

The knowledge of Vedas, their auxiliary branches and subjects of material interest were called Apra-Vidya. The knowledge of supreme Reality, the ultimate quest of Upanishads, is called Para-Vidya. In all the total number of subjects to be studied as part of Veda and its auxiliaries are eighteen. There are fourteen branches of learning or Vidyas - four Vedas, Six Vedangas, Mimamsa (Purva Mimamsa and Uttara Mimamsa), Nyaya, Puranas and Dharmashastra. These fourteen along with Ayurveda, Dhanurveda, Gandharvaveda and Arthashastra becomes eighteen. All the learning was done in Sanskrit language, as Sanskrit was the spoken



language for long time, in this sub-continent.

The Mundaka Upanishad explains- “यथोर्णनाभिः सृजते गृह्णते च तथा अक्षरात् सम्भवतीह विश्वम्”. This means the entire world including the knowledge expansion is the manifestation of Brahman like a cobweb from the Spider. The experts or Guru-s, with inspiring Atman are the repositories of such ever expanding knowledge. The Brihadaranyaka Upanishad emphasizes knowledge expansion, endlessness of knowledge by saying thus “अस्य महतो भूतस्य निःश्वसितम् एतत् यत् ऋग्वेदः, यजुर्वेदः, सामवेदः, अथर्वङ्गिरसः, इतिहासः, पुराणं विद्या, उपनिषदः, श्लोकाः, सूत्राणि, अनुव्याख्यानानि, व्याख्यानानि, अस्यैव एतानि, सर्वाणि निःश्वसितानि” All these - like Rigveda, Yajurveda, Samaveda, Atharvangirasa, Purana, Vidya-s, Upanishad-s, Shloka-s, Aphorisms, sub-commentaries, glosses, etc. are the breathings of big Brahman/Atman. Therefore, “ज्ञानम् अनन्तं” Brahman is truth and ever expanding, endless knowledge.

The Vedas have inspired the life and education of mankind ever since the beginning of human civilization and it remains the ocean of knowledge to dive deep and gain more of it.

Word - Meaning

Enkindling	-	arouse or inspire
Hermitage	-	a place away from society where a hermit lives
Attributed	-	to believe that something was caused or done by somebody/something



Eminence	-	the quality of being very well-known and highly respected.
Endowments	-	money that somebody donates to a school, a college or another institution

Learning Outcome

- ❖ *We must know about the ancient educational system of our country.*
- ❖ *We should understand the relationship between teacher, student and knowledge.*
- ❖ *We should know about the education centres and their divisional criteria.*
- ❖ *We should know the names and other details of various educational centres and their locations.*
- ❖ *We must learn about the history and grandeur of Takshashila and Nalanda and other eminent learning centres.*

Exercise

Answer the following Questions

1. How many types of educational institutions were there?
2. Describe Sanatana Paddhati.
3. Write elaborately about Gurukula System-Gurukulas/Rishikulas.
4. Write the name of Ancient Indian Learning Centres?
5. Write a short note on 'Learning Centre at Nalanda'?
6. Explain the following sentence in English-

विद्यां चाविद्यां च यस्तद्वेदोभयं सह। अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते॥



State whether the following statements are true or false

1. India has world's one of the oldest universities.
2. Khilji killed thousands of Buddhist monks.
3. The ancient learning institutes taught modern subjects.
4. The learning centers at Sompura is modern Bangladesh.
5. Teachers and students had a cordial relationship in those days.

Grammar and Language

1. Use appropriate punctuation marks in the following Paragraph

Takshashila was a modern day university type institution in the sense that it provided education on a wide variety of subjects including arts literature music philosophy Dharmashastra (both Vaidika and Buddhist) law chemistry biology medicine astronomy architecture sculpture history and geography It provided instructions in vocational subjects like archery elephant riding agriculture fort building military science accounting and astrology because of its international reputation Takshashila used to host conferences in medicine and other fields that attracted scholars from Babylon Syria Arabia Phoenicia China and Persia

Adverbs of frequency

Adverbs of frequency shows 'how often' does the action happen. Now make list of the words which are adverbs of frequency.

Verbs

Give the possible forms of the following verbs -

Eat, Sleep, Read, Write, Listen, Tell, Speak, Work, Run, Sit, Laugh, Cry, Clap etc.



Writing Skill

1. Write a short note on 'The teaching learning process in ancient India.'
2. You are Rahul, student of Rashtriya Adarsh Veda Vidyalaya. Your school is going to organize an essay competition (topic- Ancient Indian Universities). Write a notice for your school notice board, inviting names of all the interested students.

Speaking Skill

Speak on Nalanda University.

Activity

Try and find out the pictures of these universities and paste them on a chart.

Language Learning Activity - LLA

Question- Choose the correct word from the options given:

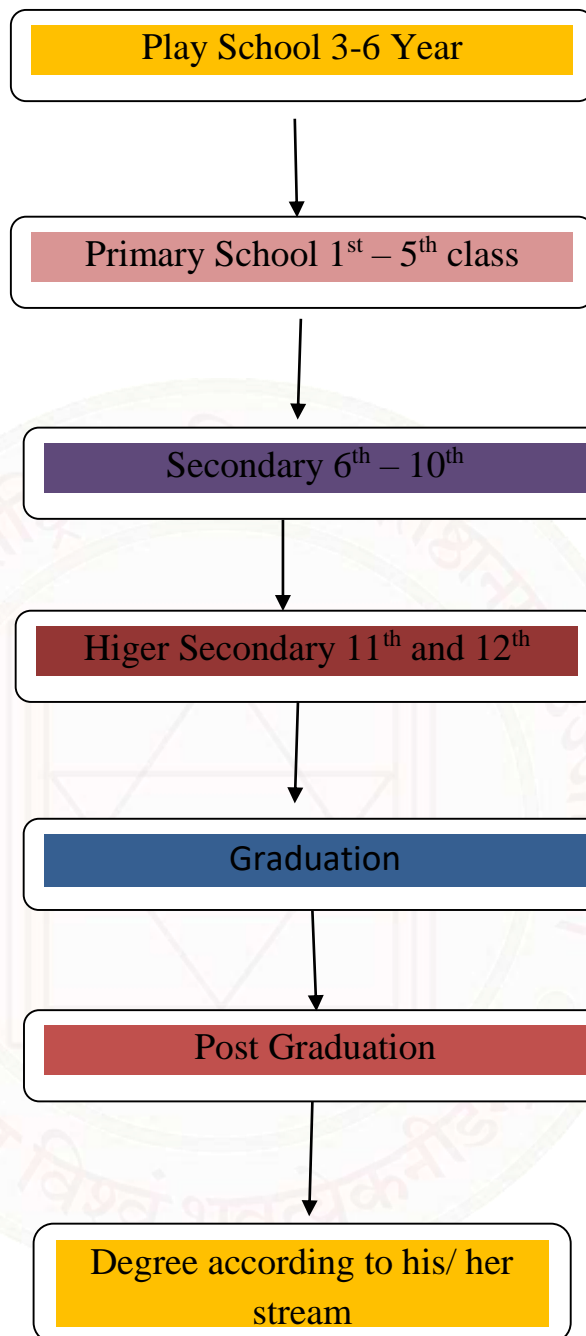
- The teacher praised Soniya for her (creative / creation) writing skills.
- The cat (patiently / patience) waited for the mouse to come out of its hole.
- It's important to (accept / except) responsibility for your actions.

Question- Fill in the blanks with suitable words:

- She (play) the piano beautifully.
- They (visit) their grandparents next weekend.
- My brother (not like) spicy food.

Question- Here some clue is given about student's education, until he/she gets a job. Using the clues write short note on students' life.





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Conversation

Conversation -1

Parvati- I wonder how Gurukuls must have been in ancient India.

Vani- They must be very different from modern day schools.

Parvati-Yes, they were different in all respect.

Vani- Why did our education system change?

Parvati- It changed due to the British schooling system.

Vani- This changed everything.

Parvati- We hope it changes again.

Conversation-2

Radha- I am going to join a new school.

Padma-When are you leaving our school?

Radha - I am going to miss you.

Padma – I will miss you too.

Radha - Keep visiting our school then we will be able to see each other'

Padma- I will surely keep in touch.



Poem - 1

The Seven Ages

- William Shakespeare

- ❖ *Written by one of the greatest poets-Shakespeare, the poem is a beautiful presentation of human life, from childhood to old age. Wise use of metaphor brings a comic touch and makes it a wonder piece of literature.*

All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages. At first, the infant,
Mewling and puking in the nurse's arms.
Then the whining schoolboy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths and bearded like the pard,
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly with good capon lined,
With eyes severe and beard of formal cut,



Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slippered pantaloon,
With spectacles on nose and pouch on side;
His youthful hose, well saved, a world too wide
For his shrunk shank, and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.



fig. 2: Seven Ages of Human life

About the Poet

William Shakespeare (26 April 1564 – 23 April 1616) was an English poet, playwright, and actor, widely regarded as the greatest writer in the English language and the world's pre-



eminent dramatist. He is often called England's national poet and the "Bard of Avon." His extant works, including some collaborations, consist of around 38 plays, 154 sonnets, two long narrative poems, and a few other verses, of which the authorship of some is uncertain. His plays have been translated into every major living language and are performed more often than those of any other playwright.

Word - Meaning

Players	-	actors
Satchel	-	a small bag that is carried over shoulders
His acts	-	the role he plays
Mewling and puking	-	crying and vomiting
Made	-	composed
Wise saws	-	wise sayings and commonplace illustrations
Modern instances-	-	commonplace illustrations
Pantaloon	-	a lean and foolish old man
Well saved	-	carefully preserved
His shrunk shank	-	his emaciated (thin and weak) leg
Childish treble	-	the high pitch of a child's voice
Sans	-	(a french word) without

Learning Outcome

- ❖ *We should live every stage of our life with full acceptance.*
- ❖ *We should understand the emotions of different phases of human life.*
- ❖ *We should learn about the life and works of great poet like Shakespeare.*

❖ *We should understand the concepts of simile and metaphor.*

❖ *We should learn more of the literary terms.*

Exercise

Answer the following Questions

1. Why has the world been called a stage by the poet?
2. Why does the poet call all the men and women as players?
3. How does a man play many parts in his lifetime?
4. Why has the school boy been compared to a snail?
5. Describe the stage of an old man?
6. What is the difference between the stages of a 'soldier' and 'justice'?
7. What does the poet mean by 'second childishness'?

Read the extracts given below & answer the Questions that follow

"At first the infant,

Mewling and puking in the nurse's arms."

- (a) Which is the first stage in a man's life?
- (b) What is an important characteristic of an infant?
- (c) What do you mean by mewling?

Choose the correct option

1. The poet compares the world to
 1. story book
 2. film
 3. stage
 4. playground
2. The poem compares "exit" to
 1. birth
 2. life



- 

3. ten

4. four

10. All the worlds a stage and all the man and woman merely

1. Actors

2. players

3. artists

4. none

Grammar and Language

1. Try and find out abstract noun, mental verbs and distributive pronoun and also give examples.

2. Write at least 10 such words which describe physical attributes of a person.

Write the meaning of the following words in Sanskrit

1. World

2. Player

3. Schoolboy

4. Infant

5. Soldier

6. Honour

7. Justice

Speaking Skill

Speak about your favourite 'Stage' in your class.

Activity

Perform an act of the poem in your class.

Language Learning Activity - LLA

* Information

Figures of speech

Similes are figures of speech that make comparisons between two different things using the words "like" or "as" to highlight similarities. Here are some examples of similes:



-
1. "As brave as a lion" - This simile compares someone's bravery to the courage associated with a lion.
 2. "As busy as a bee" - This simile compares someone's level of activity or busyness to the industriousness of a bee.
 3. "As light as a feather" - This simile compares the weight of something to the lightness of a feather.
 4. "As sly as a fox" - This simile compares someone's cunning or cleverness to the craftiness of a fox.
 5. "As strong as an ox" - This simile compares someone's strength to the power associated with an ox.
 6. "As white as snow" - This simile compares the whiteness of something to the purity or brightness of snow.
 7. "As clear as crystal" - This simile compares the clarity of something to the transparency of crystal.
 8. "As fast as lightning" - This simile compares the speed of something to the quickness of lightning.
 9. "As happy as a clam" - This simile compares someone's happiness to the contentment of a clam in its shell.
 10. "As cold as ice" - This simile compares the coldness of something to the frigidity of ice.

Question- Write some examples of simile.

1. The water was as clear as crystal.
2.
3.
4.
5.



Question- Visualize and write the sentences related to the image.



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Question- Identify the parts of speech (noun, verb, adjective, adverb, etc.) in the following lines:

"All the world's a stage, And all the men and women merely players; They have their exits and their entrances, And one man in his time plays many parts."

Noun-

Verb-

Adjective-

Adverb-

Conversation

Conversation – 1

Devi– Hello Ranjana!

Ranjana– Hello Devi!

Devi- People go through many stages of life.

Ranjana– Yes and each stage has a role to play.

Devi– Correct.

Ranjana– Each role needs to be played perfectly.

Devi- Absolutely.

Conversation – 2

Nidhi– Good morning, Ganesh!

Ganesh—Good morning, Nidhi!

Nidhi- Have you read poems of Shakespeare?

Ganesh—Not all but some I have read.

Nidhi- Which one is your favourite?

Ganesh- The seven Ages

Nidhi- My favourite too.



Poem -2

Once Upon a Time

- Gabriel Okara

- ❖ *This poem is based on a narration by father to a son, where father shares his life's learnings and his wish to be genuinely 'himself' again. Tone of sarcasm and touch of irony makes it a good piece of realism and a true modern poem.*



Once upon a time, son,
They used to laugh with their hearts
And laugh with their eyes:
But now they only laugh with their teeth,
While their ice-block-cold eyes
Search behind my shadow.

There was a time indeed



They used to shake hands with their hearts:

But that's gone, son.

Now they shake hands without hearts

While their left hands search

My empty pockets.

'Feel at home!' 'Come again':

They say, and when I come

Again and feel

At home, once, twice,

There will be no thrice-

For then I find doors shut on me.

So I have learned many things, son.

I have learned to wear many faces

Like dresses – home face,

Office face, street face, host face,

Cocktail face, with all their conforming smiles

Like a fixed portrait smile.

And I have learned too

To laugh with only my teeth

And shake hands without my heart.

I have also learned to say, 'Goodbye',

When I mean 'Good-riddance':

To say 'Glad to meet you',

Without being glad; and to say 'It's been

Nice talking to you', after being bored.



But believe me, son.
I want to be what I used to be
When I was like you. I want
To unlearn all these muting things.
Most of all, I want to relearn
How to laugh, for my laugh in the mirror
Shows only my teeth like a snake's bare fangs!

So show me, son,
How to laugh; show me how
I used to laugh and smile
Once upon a time when I was like you.

About the Poet

Gabriel Okara, in full Gabriel Imomotimi Gbaingbain Okara, (born April 21, 1921, Bumodi, Nigeria—died March 25, 2019, Yenagoa, Nigeria), Nigerian poet and novelist whose verse had been translated into several languages by the early 1960s.

Okara's poetry is based on a series of contrasts in which symbols are neatly balanced against each other. The need to reconcile the extremes of experience (life and death are common themes) preoccupies his verse, and a typical poem has a circular movement from everyday reality to a moment of joy and back to reality again.

Word - Meaning

Cold eyes	-	emotionless eyes
Search	-	look for something
Indeed	-	something which does exist

Shut	-	closed
Conforming	-	normally acceptable
Portrait	-	picture
Good-riddance	-	said to express relief at being free of an unwanted person or thing
Muting	-	expressionless / not expressed in speech
Fangs	-	poisonous teeth of snake

Learning Outcome

- ❖ *Child's love is true, warm and without selfishness.*
- ❖ *We Should know about the life and works about Gabriel Okara.*
- ❖ *We should understand the real emotions and situations of human world.*
- ❖ *We should understand the human psychology and should be able to choose the right way.*
- ❖ *We should be able to understand the difference between the real and the fake people.*
- ❖ *We should try to live our life with our true self and open hearts.*
- ❖ *We should understand the concept of irony.*

Exercise

Answer the following Questions

1. Who is talking to whom in the poem?
2. How does the poet compare the laugh of the people then and now?
3. What does the poet mean by 'my empty pockets'?



-
4. Why does the poet find the doors shut on him the third time?
 5. What does the poet mean by 'wear many faces' and why does he compare faces with dresses?
 6. What are the things the poet has learned?
 7. Why does the poet ask his son to show him how to laugh and smile?

Read the lines given below & answer the Questions that follow

So show me, son,
How to laugh; show me how
I used to laugh and smile
Once upon a time when I was like you.

- a) Who is the speaker here?
- b) What does the poet ask his son to show?
- c) What is the message conveyed in these last lines?

State whether the following statements are true or false

1. The poem is written by Grabriel Okara.
2. The poet is talking to his son.
3. He explains the heartlessness of the present world.
4. The son becomes hopeless in the poem.
5. Poet shows no positivity in the poem.

Grammar and Language

A. Illustrate the difference between transitive verbs with examples.

B. Change the following into adverbs -

Rude, Brutal, Slow, Brave, Timid, Intimate, Easy, Hard, Rare, Fool



C. Write the meaning of the following words in Sanskrit

1. Son _____
2. Laugh _____
3. Shadow _____
4. Empty _____
5. Smile _____

Writing Skills

Write a brief summary of the poem in your own words

Speaking Skill

1. Describe the poem in your own words
2. Read the following lines and express your views on them in your class

So, I have learned many things, son.
I have learned to wear many faces
Like dresses - home face,
Office face, street face, host face,
Cocktail face, with all their conforming smiles
Like a fixed portrait smile.

Activity

Try to find out a similar poem by another writer and recite in the class.

Language Learning Activity - LLA

* Information- Figures of speech

Metaphors are figures of speech that make direct comparisons between two unrelated things, suggesting that one thing is another thing. Unlike similes, metaphors do not use "like" or "as" to make the comparison.



Here are some examples of metaphors:

1. "Time is a thief." - This metaphor suggests that time takes things away from us, much like a thief steals possessions.
2. "The world is a stage." - This metaphor implies that life is like a performance on a stage, with individuals playing different roles.
3. "He's a shining star." - This metaphor compares someone's brightness, talent, or success to that of a star shining in the sky.
4. "Her voice is music to my ears." - This metaphor compares the pleasantness or beauty of someone's voice to the enjoyment of listening to music.
5. "Life is a journey." - This metaphor suggests that life is like a journey with its ups and downs, twists and turns, and various destinations.
6. "The classroom was a zoo." - This metaphor compares the chaos or disorder in a classroom to the noise and confusion found in a zoo.
7. "She has a heart of stone." - This metaphor suggests that someone lacks empathy or compassion, comparing their heart to a cold, hard stone.
8. "Love is a battlefield." - This metaphor compares the challenges and conflicts in romantic relationships to the battles fought on a battlefield.
9. "The assignment was a mountain to climb." - This metaphor suggests that the assignment was challenging and daunting, comparing it to the effort required to climb a mountain.



10. "His words were a dagger in my heart." - This metaphor implies that someone's words caused emotional pain or hurt, comparing them to a sharp weapon piercing the heart.

Question- Write some examples of metaphor.

1. Time is a thief; it steals away our youth.
2.
3.
4.
5.

Question. Look at the picture given below on mountain climbing. Use the picture and your own ideas to write an article on mountaineering, its thrills and dangers.

MOUNTAINEERING: AN ADVENTURE



Ans. Mountaineering is an exciting but dangerous sport. It is a sport full of adventure

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Question- Look at the words and phrases below. Rearrange them to form meaningful sentences.

(a) extremely dry/are places/that are/deserts.



(b) the/in these places/less than/annual rain fall/is/ 25 cm.

(c) deserts/for/like Sahara/remain/years/dry.

(d) burning hot/the day/such deserts/are/during.

(e) the same/freezing cold/deserts are/at night.

(f) apart/also/there are/from hot deserts/cold deserts

Conversation

Conversation – 1

Shashi- Hello Shobit!

Shobit– Hello Shashi!

Shashi – The old days were so much peaceful.

Shobit- Simple and relaxed life.

Shashi– Human values were appreciated.

Shobit– It is a different time now.

Shashi – Yes, you are right.

Conversation – 2

Puran– I am missing my grandfather these days.

Bina- Why are you missing him?

Puran– He would tell me fairy tales and would give me treats.

Bina- The childhood days are always fun.

Puran- Yes and grandparents make it fun for us.

Bina- This is true.



Poem- 3

Somebody's Mother

- Mary Dow Brine

- ❖ *This poem is based on the narrative of a boy and an old woman, who was helped by this kind boy. Perfectly rhymed the narrative style brings the story alive in front of the eyes with life like imagery of the scene. Filled with morals this is a wonderful poem to read.*

The woman was old and ragged and grey,
And bent with the chill of the winter's day.

The street was wet with a recent snow,
And the woman's feet were aged and slow.
She stood at the crossing, and waited long,

Alone, uncared for, amid the throng.
Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of school let out.

Came the boys like a flock of sheep,
Hailing the snow, piled white and deep.

Past the woman so old and grey,
Hastened the children on their way.

Nor offered a helping hand to her,
So meek, so timid, afraid to stir.



Lest the carriage wheels or the horses' feet,
Should crowd her down in the slippery
street.

At last came one of the merry troop,
The gayest laddie of all the group.
He paused beside her, and whispered
low,
“I'll help you across, if you wish to go.”
Her aged hand on his strong young arm
She placed, and so, without hurt or harm.
He guided the trembling feet along,



Proud that his own were firm and strong.
Then back again to his friends he went,
His young heart happy and well content.
“She's somebody's mother, boys, you know,
For all she's aged and poor and slow;
And I hope some fellow will lend a hand,
To help my mother, you understand,
If ever she's poor and grey,
When her own dear boy is far away”
And ‘somebody's mother’ bowed low her head
In her home that night, and the prayer she said
Was: “God be kind to the noble boy
Who is somebody's son and pride and joy”

About the poet

Mary Dow Brine a poet, author, and lyricist was a New Yorker.



Many of her poems and children's books are published by international publishers. She has provided lyrics for the famous Piano Piece 'Hearts and Flowers.' This narrative poem extols the kindness shown by a boy towards a poor woman.

Word - Meaning

Ragged	-	clothes badly torn
Chill	-	unpleasantly cold
Throng	-	crowd
Heeded	-	paid attention
Hailing	-	welcoming
Piled	-	put one on another
Hastened	-	moved with speed
Meek	-	mild
Gayest laddie	-	happiest boy
Paused	-	waited, stopped for a while

Learning Outcome

- ❖ *We should try to take care of our parents at their old age.*
- ❖ *We should be kind and compassionate towards people.*
- ❖ *We should be helpful specially towards old people.*
- ❖ *We should treat other's mother as our own.*
- ❖ *We should learn about adjectives and their usage in poetry.*

Exercise

Answer the following Questions

1. How was the old woman looking?
2. How was the road and where was the woman standing?



-
3. What was the response of the passersby to the woman?
 4. Why the boys have been compared to a 'flock of sheep'?
 5. Why was the old woman scared to cross the road?
 6. How the old woman and the boy crossed the road?
 7. Why was the boy happy and what did he tell his friends?
 8. What did the old woman pray that night and why did she pray so?

Fill in the blanks

1. The street was wet with snow.
2. the woman so old and so grey.
3. So, so timid, afraid to stir.
4. If ever she's and grey.
5. Came the boys like a of sheep.

Match the following

Ragged	Eye
Aged	Deep
Anxious	Shout
White	Grey
Laughter	Slow

Grammar and Language

There are conjuncts that go together joined by a conjunct.

Ex. - Again and again, Now give more such example.

A. Write the opposite of the following

Fox, Drone, Colt, Stag, Bachelor, Monk, Giant, Buck



B. Write the meaning of the following words in Sanskrit

1. Ragged 2. Throng 3. Heeded

Writing Skill

Relate the poem to the famous Sanskrit saying “Matrideva bhavah.”

Speaking Skill

Speak few lines about your mother.

Language Learning Activity - LLA

Question- Look at the words and phrases below. Rearrange them to form meaningful sentences.

- (a) can result/or fire/electrical faults/in shock.
(b) Can kill/electric shock/an
(c) Can kill/even/of current/a small/
(d) Of electricity/water/an excellent conductor/is.
(e) Perspiring/therefore/when wet/never touch/live wire/a/or.

Question- Write some examples of simile.

1. Her smile was as bright as the sun.
2.
3.
4.
5.



Question- Visualize and write the sentences related to the image.



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Question.- Shubhangi is being interviewed for a teaching job complete the Dialogue below.

Principal: Miss Shubhangi, (a) _____?

Shubhangi: I did my B.A. (Hons) in Eng Lit. from Delhi University. After that I joined B.Ed. and have completed it in I Div.

Principal: (b) _____

Shubhangi: My hobbies are singing, dancing and reading.

Principal: (c) _____

Shubhangi: I do admit that handling children is not an easy job. But I am confident that with my B.Ed. training and your guidance. I shall be able to do it.



Conversation

Conversation – 1

Neil– Hello Neil!

Nikita Hello Nikita!

Neil– My mother is like my Guru?

Nikita – Why Guru?

Neil– I have learned a lot from her.

Nikita- What is the most important thing have you learned from her?

Neil- Patience.

Nikita- Wonderful.

Conversation – 2

Mother – Where are you daughter?

Daughter –Here I am mother?

Mother- Are you not hungry?

Daughter –Yes, I am hungry mother

Mother- Come have your lunch.

Daughter- Alright mother.



Poem - 4

Where the Mind is Without Fear

-Rabindranath Tagore

- ❖ *The poem celebrates the idea of free thinking and poet imagines the people coming out of a restrictive life. Poet also speaks of a new mental and social awakening based on deepest truths and adds his prayers to it. Brilliant piece for moral guidance.*

Where the mind is without fear and
the head is held high

Where knowledge is free

Where the world has not been
broken up into fragments

By narrow domestic walls

Where words come out from the
depth of truth

Where tireless striving stretches its
arms towards perfection

Where the clear stream of reason has
not lost its way

Into the dreary desert sand of dead habit

Where the mind is led forward by Thee

Into ever-widening thought and action

Into that heaven of freedom, my Father, let my country awake.



About the poet

Rabindranath Tagore (1861-1941) was the author of Gitanjali and its 'profoundly sensitive, fresh and beautiful verse'. He became the first non-European to win the Nobel Prize in Literature in 1913. This poem is one of his vastly read and discussed poem. It was originally composed in Bengali and later he himself translated it into English. This poem is from his Nobel Prize winning anthology 'Gitanjali'. Tagore lived during the time when India was ruled by the British. In this poem, besides political freedom from British, Tagore also appeals to God for social, educational and economic freedom for the people of India.

Word- Meaning

Head held high	-	walk without fear or walk with pride and self-respect
Fragments	-	pieces
Domestic	-	pertaining to family
Tireless striving	-	continuous efforts and struggle.
Stretches its arm	-	aims at achieving a goal.
Deary	-	dull
Dead habit	-	old traditional rituals and customs that are harmful
Ever-widening	-	forever broadening one's outlook.
Heaven of freedom	-	condition of total freedom of good thoughts, good words and good deeds, while respecting those of others.

Learning Outcome

- ❖ Tagore wanted no boundaries, no limitations, no barriers and



no malice anywhere among anyone.

- ❖ *We must know about the life and works of Rabindranath Tagore.*
- ❖ *We should understand the meaning of self-respect.*
- ❖ *We must understand the concept of real education and unity.*
- ❖ *We should know that we should pray to attract positivity.*
- ❖ *We should learn the art of expression through words and sentences.*

Exercise

Answer the following Questions.

1. What is meant by ‘knowledge is free’?
2. What kind of freedom does the poet pray to God for his motherland, India?
3. Who is ‘Thee’ in the poem? What does the poet appeal to ‘Thee’ to do?
4. What qualities does the poet wish to inculcate in his countrymen?
5. What can prevent the world from being broken up into fragments?
6. What does the poet wish for?
7. Is the poem a prayer for India alone?
8. How does Rabindranath describe the present state of his country?

Read the line given below and answer the following Questions.

“Where the mind is without fear and the head is held high”

- (a) Who says this and in which poem?



(b) What does the word 'where' refer to?

(c) What else does the poet say in this context?

State whether the following statements are true or false

1. The poem is written by R.N. Tagore.
2. The poem speaks of freedom.
3. Poet wants to restrict all the citizens.
4. The mental freedom has been prioratised.
5. Once it speaks of people resting at home.

Grammar and Language

A. Use the suitable prefixes to form antonyms.

(il, dis, un, im, mis, in)

Ex. Climax – anticlimax.

1. Healthy -
2. Mobile -
3. Please -
4. Prove -
5. Logical -
6. Conception -
7. Orthodox -
8. Sane -
9. Perfect -

B. Use determiners.

1. The tank doesn't have water.
2. I take sugar in tea.



-
3. There are stars.
 4. We have time.
 5. The boy spoke lines.
 6. There are apples seen on the tree.
 7. I don't have money left.

C. Write plural of the following

Man, Gas, Lady, Deer, Goose, Foot, Half, Mouse, Song, Bush, Box, Watch

Writing Skill

Write about similes and metaphor.

Speaking Skill

Prepare a speech on 'India of my dreams.'

Activity

Find out another poem of Tagore with Similar theme.

Language Learning Activity – LLA

Question- Here are examples of adjectives and adverbs used in the poem and write more examples from the poem.

1. Without fear - In this phrase, without is an adverb modifying the adjective fear.
2. Held high - High is an adjective modifying the noun head.
3. Free - This adjective describes knowledge.

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Question- Look at the words and phrases below. Rearrange them to form meaningful sentences.

(a) place to place/because I/I travel/move from.

(b) me/the sense/it gives/of freedom/enjoy/I

(c) and/it pleases/of responsibilities/me/be/to/duties/rid

(d) odd people/I/moment/who/amuse me/meet/for a

Question- Write some examples of metaphor.

1. The library is like a treasure trove, full of knowledge waiting to be discovered.

2.

3.

4.

5.

Conversation

Conversation – 1

Sonam– We should face our problems with courage.

Nilam- I agree to with you.

Sonam-This makes us independent too

Nilam – I know.

Sonam– This also makes us confident.

Nilam– I pray all of us live a brave life.



Conversation – 2

Brother– Some poems just leave you speechless.

Sister – Yes, you fall short of words to admire them.

Brother – This is one such poem.

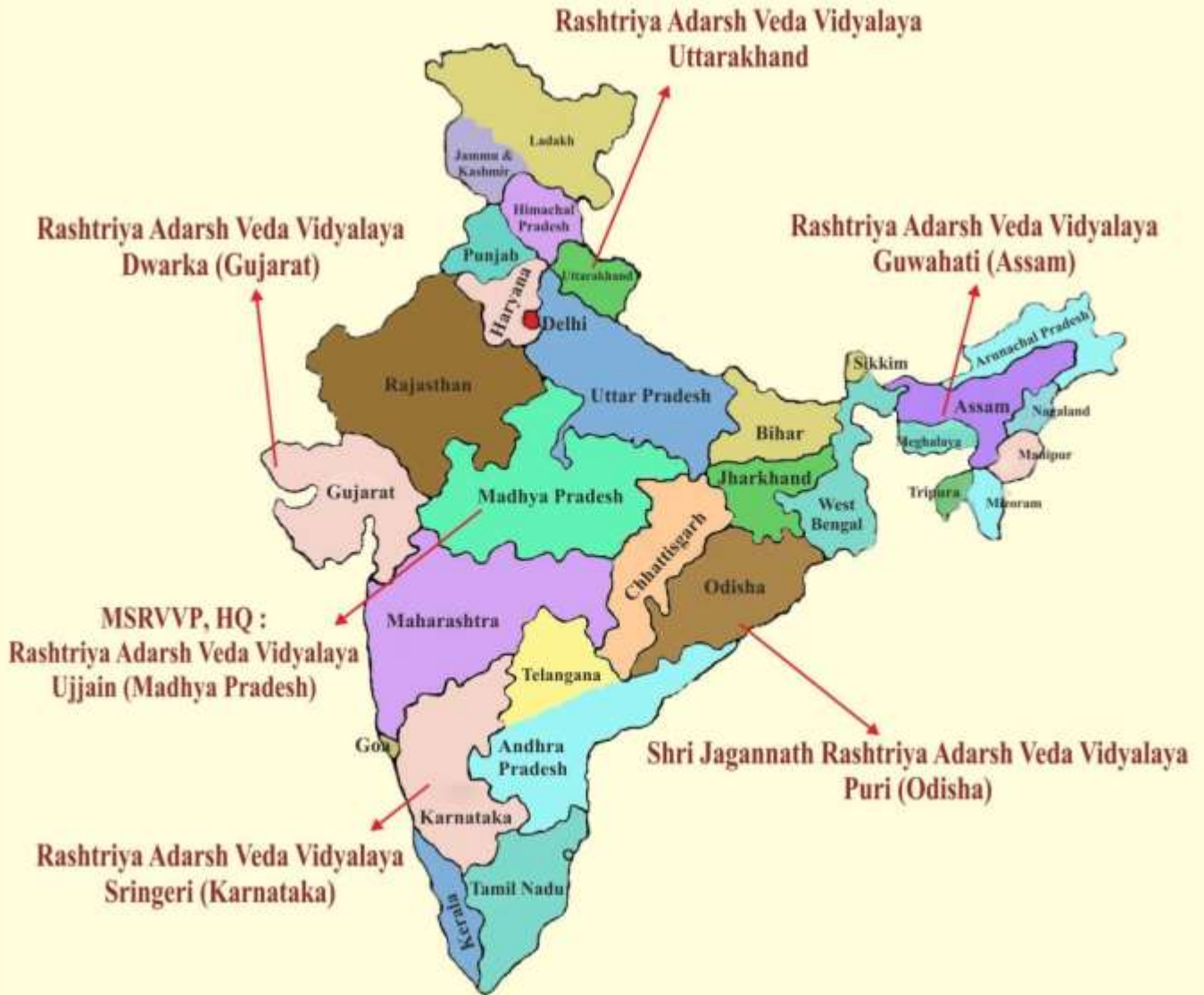
Sister– True, this poem inspires us.

Brother– you are right sister.



Rashtriya Adarsh Veda Vidyalaya Run and Proposed by MAHARSHI SANDIPANI RASHTRIYA VEDA VIDYA PRATISHTHAN, UJJAIN (M.P.)

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