



# ENGLISH TEXTBOOK

Veda Bhushan II Year / Prathama - II Year / Class VII

**MAHARSHI SANDIPANI RASHTRIYA VEDA SANSKRIT SHIKSHA BOARD**

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

शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्वन्तरिक्षम्।

शान्ता उदन्वतीरापः शान्ता नः सन्त्वोषधीः ॥

May there be peace in dyuloka,  
earth and the wide antariksaloka.

May there be calm in the waters of the seas.

May the herbs and the plants give us peace!



**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 Veda Vidya 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 II, 7<sup>th</sup> standard in general 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 demonstrates a variety of reading contents thereby inviting the interest and learning different aspects of the English language to gain confidence for communication. MSRVVP/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 implies considerable change in Veda Pathashala / Vidyalaya / GSP Units / Sanskrit Pathashala / Vidyalaya routines and mode of functioning. Flexibility in the daily time-table is as necessary as implementing the annual calendar prescribed by MSRVVP/Board so that the required number of teaching days are actually devoted to teaching and learning. The methods used for teaching and evaluation will also be vital for desirable outcome. Syllabus designers have tried to address the problem of curricular burden and by restructuring and reorienting and enhancing the opportunities for wondering and discussion in small groups with greater consideration on child psychology.

The book includes the Vedic translation, mythological content, Indian and foreign writings. India's cultural setting in time and space, are here presented with value drawn from IKS text.

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

An introductory section, with a scope to add some more lines to enrich the Listening Skills. Text with expected clear reading and discussion. Vedic students can be guided to orally answer the questions to develop the Speaking Skill. The questions in the section have been arranged to develop the speaking, reading, writing, thinking and creative skills. Grammar with Language Skill based exercises have been provided

along with dictionary task to work on their vocabulary. It is said in the Vedas about the poem- Pashya Devasya Kavyam, na mamara, na jeeryati (see the God's poetry, never dies, never erodes). Students are expected to enjoy the reading of the presented poem and understand the essence of it. Some background information has been provided about the poet and the poem required to build emotional bonding with the poet for crystal clarity about the poetic sense-kavyartha. Therefore, all teachers are requested to make the poetry enjoyable by teaching the real intent of the poet.

The book has gone through various stages like draft, correction, deletion, modification, review and addition in the span of last four years. Finally, an effort has been made 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)



## Content

### Selection from the Vedas

- |    |                         |   |
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## Basics of English Language and Grammar

Revision of previous lessons

1. Name of Animals & their young ones
  2. Animal's voices/cries
  3. Parts of Speech (Introduction)
  4. Noun and its types
  5. Pronoun
  6. Adjective and Degrees of Adjective - Positive, Comparative, Superlative
  7. Adverb and Degrees of Adverb
  8. Subject and Predicate
  9. Antonyms and Synonyms
- *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

### Harmony and Well Being

- ❖ *These are wishes from Rig Veda and Atharva Veda that wishes the gentleness of breeze and river. The blessing of God. Good health of cow and peace of every natural entity. It is teaching the utility of nature and that the well-being of nature is related to our well-being.*



May the cool breeze blow; may the sweet watered rivers flow  
May the medicinal herbs be full of effective quality!  
May the light, dawn be full of sweetness!  
May the dust from earth be pleasant!  
May the Dyau, our fatherly God, be our protector !  
May the medicinal plants be powerful with medicinal qualities.  
May the sun be full of benevolent rays!



May our cows be full of sweet and healthy milk<sup>1</sup>.

May there be peace in dyuloka, earth and the very wide antariksaloka.

May there be calm in the waters of the seas.

May the herbs and the plants give us peace!<sup>2</sup>

O Earth! I address the cleansing and patient earth,

Increasing by worship

May we sit upon you who bear strength!

Prosperity, food and clarified butter (ghee).<sup>3</sup>

### Word - Meaning

Breeze - a light wind

Blow - expel air through pursed lips/move creating air current of wind

Content - in a state of peaceful happiness/satisfaction

Pleasant - giving a sense of happy satisfaction or enjoyment

Patient - able to accept or tolerate delays without annoyance

Prosperity - state of being wealthy

1 मधुवाता ऋतायते मधु क्षरन्ति सिन्धवः। माध्वीर्नः सन्त्वोषधीः॥ मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः। मधु द्यौरस्तु नः पिता॥ मधुमान्नो वनस्पतिर्मधुमान् अस्तु सूर्यः। माध्वीर्गावो भवन्तु नः॥ ऋग्वेद 1.90.6-7-8

2 शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्वन्तरिक्षम्। शान्ता उदन्वतीरापः शान्ता नःसन्त्वोषधीः॥ अथर्ववेद 19.9.1

3 विमृग्वरीं पृथिवीमा वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम्। ऊर्जं पुष्टं विभ्रतीमन्नभागं घृतं त्वाभि निषीदेम भूमे॥ अथर्ववेद 12.1.29





Dyuloka - heavenly world.

## Sentences

Breeze - Spring breeze is always soothing  
Blow - The stormy winds blow vigorously  
Content - He was content with his family and job  
Pleasant - They had a pleasant stay in Manali  
Patient - They are very patient with children  
Prosperity - We wish the prosperity of our nation

## Learning Outcomes

- ❖ *We should always wish for the wellbeing of the entire world*
- ❖ *We should know that earth is our mother as she fulfills all our needs of life.*
- ❖ *We should know that cow is also our mother as her milk is consumed by us.*
- ❖ *We should know that every natural thing; the sun, the water is important for us to survive.*
- ❖ *We should protect our earth from pollution and conserve the natural resources for our prosperous future.*

## Exercise

### Answer the following questions

1. What is the taste of breeze and the water?
2. Who was Dyau?
3. What is wished about the Cow?
4. What is Dyuloka?

5. Which are the places where peace is wished?
6. Why is earth addressed as “cleansing and patient”?

**Fill in the blanks with the following**

(Blows, Earth, Sweet, You, By)

1. The breeze ..... hard. (Verb)
2. The water of the river is ..... (Adjective)
3. .... is full of medicinal plants. (Noun)
4. May we sit upon ..... who bears strength. (pronoun)
5. The good vibes are increased ..... Worship (Preposition)

**Match the following**

Lion	Calf
Cow	Pup
Dog	Cub
Cat	Joey
Kangaroo	Kitten

**Grammar**

**1.Fill in the missing degrees of the adjectives**

1. Sweet \_\_\_\_\_
2. Full \_\_\_\_\_
3. Healthy \_\_\_\_\_
4. Wide \_\_\_\_\_
5. Clean \_\_\_\_\_

**2. Read and write the following animal cries**

Lion	-	roars
Cow	-	moos

Cat	-	mews
Dog	-	barks
Mouse	-	squeaks

### Activity

1. Recite the slokas in the class.

### Language Learning Activity- LLA

Question- Tick the word with long vowel sound

(a) Sing	Breeze	Dust	lost
(b) Cool	light	herbs	full
(c) Sweet	pleasant	blow	flow
(d) Super	rays	calm	sit
(e) Bear	upon	wing	tick

Question- Unscramble these Sentences

1. the / blow / cool / may / breeze
2. our / be / honey / cows / full / of / may
3. the / benevolent / rays / be / may / sun / full / of
4. superior / the / fatherly / may / our / be / dyau / god
5. herbs / the / may / be / full / of / quality / effective / medicinal

Question- Write the suitable opposite words for the underlined words

1. May the cool breeze blow.
2. May the dust from earth be harsh.
3. May our cows be full of honey i.e. sweet and unhealthy milk.
4. May there be noise in dyuloka.

### Conversation

#### Conversation – 1

Surya - Hello Ravi!

Ravi- Hello Surya!

Surya- It is a lovely morning.

Ravi- I agree, it is pleasant weather as well.

Surya- There is something interesting about sun.

Ravi - What?

Surya- Both of our names mean sun.

Ravi - Wow! That is amazing.

## **Conversation 2**

Niraj - Good evening! How are you?

Sanjit - I am doing good, thank you. Hope you are all good.

Niraj - Yes, all is good. Do you chant mantras?

Sanjit- Yes, I do. They are so nice to chant.

Sanjit - Yes, I too chant mantras.





## Lesson-2

### Importance of the Veda-s

- ❖ *This lesson describes the importance of the Vedas in our life and how they are used in every sphere of life. IT describes the cultural, political, social and scientific qualities of the Vedas and brings out a clear picture of the importance of the Vedas.*



1. The Vedas have proved to be the vital source of knowledge. It contains subjects like God, supernatural power, astronomy, universe, concepts of mathematics, medicine, geography, history, seasons, nature, good and evil, universal righteousness, human behavior, darsanas, shastras, sangeet, so on and so forth. Thus, we can say that, **“Vedas are the sources of all types of knowledge.”**
2. The Rigveda inspires us through the Sukta-s visualized by Rishis, Yajurveda through its Mantra application, Samaveda through its sweet songs or hymns, melodious chanting and the Atharva Veda with its knowledge on food, water, shelter and medicine for leading a long and healthy life, etc.



## **The philosophical importance; Veda-s as source and the pillars of India's knowledge system**

3. Rigveda, Yajurveda, Samaveda and Atharvaveda taught us balancing the life with nature, earth as our mother and we as sons and daughters of earth and the whole universe as one family.
4. The Vedas show us the path of humanity, humility, peace and universal brotherhood. The Vedas teach us to see all equally through the Sun's eye and friends' outlook.
5. The Vedas advice and help to overcome Adhibhautik sorrow that is the calamity from five worldly elements- earth, water, fire, air and sky. Earthquake, volcanic eruption, land-slide, avalanche by earth. Flood, heavy rain, drought, sea-storm by water. Forest fire, inferno, short circuit by fire. Heat wave and cold wave, hurricane, cyclone, wind storm by air. Thunder, acid rain, insect outbreak, collision of meteorites, hail-storm by sky.
6. Adhidaivik sorrows which are known by the term offorce-de-majeure; natural calamity, epidemic, pandemic (Covid 2019) outbreak, etc.
7. Aadhyatmik sorrow is the calamity that relates to mind and soul of human beings, like mental anxiety, depression, anger, fear, psycho-somatic diseases etc.
8. Rajas and Tamasik diseases manifested by contrasting qualities, and by breaking the social norms which are called prajnaaparaadha in Ayurveda.

## **Cultural and Social Importance**

9. India's multi-dimensional knowledge has its deep-rooted foundation in Vedas. मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव, अतिथिदेवो भव,



(Respect Mother as God, Respect Father as God, Respect Teacher as God, Respect the Guest as God) are the first cultural proclaims of the Vedas.

10. In the Vedas we find prayers for all. Through these, wishes are made for the happiness, peace and prosperity of the people and through that of the whole universe.

### Political and Geographical Importance

11. The Rashtrabhivardhana Sukta in Rigveda wishes the stability, security and all kinds of prosperity for the Nation. It teaches us all about making a powerful and wealthy Nation.
12. In the Yajurveda, the wish for the growth of the Nation says-

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी  
महारथो जायतां दोग्ध्री धेनुर्वोढाऽनङ्गानाशुःसप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो  
युवास्य यजमानस्य वीरो जायताम्। निकामे निकामे नः पर्जन्यो वर्षतु, फलवत्यो न  
ओषधयःपच्यन्तां, योगक्षेमो नः कल्पताम्। (यजुर्वेद22/22)

O Supreme Brahma; may the supreme knowledgeable be born in our nation, the mighty generals be born for slaying the mighty enemy, may the cow be giving plenty of milk, may the load bearing Taurus be strong and agile, may the woman be the ideal woman for the society. May the brave warrior, who sits in the chariot be winning the wars, our youths worthy of sitting in the assembly of respectful people. Let the clouds rain as per the requirement of our nation. May our medicinal herbs flourish and give results. May our yoga and kshema always be done in the best way.

13. The Nadi-sukta of the Rig Veda alone visualises 21 rivers, which include the Ganga in the east and the Kubha (Kabul) in



the west. The rivers like Yamuna, Saraswati, Sutudri (Sutlej), Parusani (Ravi), Vitastā (Jhelum), and Sindhu (Indus) are situated between Ganga and Kubha.

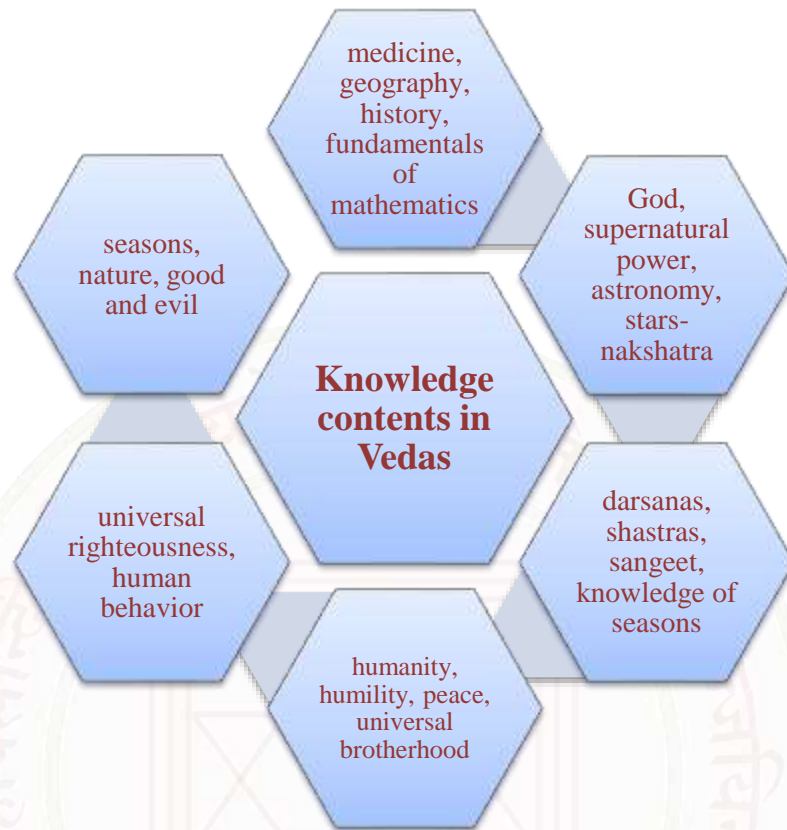
14. The Five rivers (Sutudri / Sutlej, Parusni/Ravi, Asikni/Chenab, Vitasta/Jhelum, Vipasa/Beas, are visualised in the Vedas and they are all tributaries of Sindhu / Indus).

### **Scientific Importance**

15. The Vedas contain scientific information on Stars, Constellations, Earth, Sun, Moon, Seasons, Circulatory system, Life, Diseases, Medicines, Time, Energy, Chemicals, Metals, fundamentals of mathematics etc. which are very important and were known to our Rishis. They have shared visualised knowledge and that is stored in our Vedas.
16. Not only India but the entire world has understood the importance of the Vedas and has recognized it as well. This is visible in the fact that the tradition of Vedic chanting (Sasvara Veda Patha) has been inscribed on the Representative List of the Intangible Cultural Heritage of Humanity by the UNESCO in 2008.
17. The Rigveda manuscript written in Sharada script were included as a documentary heritage in the UNESCO's Memory of the World Register in 2007. All this proves the importance and significance of the Vedas in our life.



## Key Points



### Sorrows

#### Adhibhautik sorrow

(earth, water, fire, air and sky) - Earthquake, volcanic eruption, land-slide, flood, heavy rain, drought, forest fire, inferno, short circuit, heat wave and cold wave, hurricane, cyclone, wind storm by air. Thunder, acid rain, insect outbreak, collision of meteorites.

#### Adhidaivik sorrows

natural calamity, epidemic, pandemic (Covid 2019) outbreak

#### Aadhyatmik sorrow

mental anxiety, depression, anger, fear, psycho-somatic diseases, civil war, outbreak of war etc.



## Word - Meaning

Vital	-	essential
Supernatural	-	something beyond laws of nature or scientific understanding
Evil	-	wicked
Inspires	-	fills someone with the feeling to be creative
Proclaim	-	announce publicly or officially
Sorrow	-	feeling of deep distress, disappointment
Calamity	-	an event causing great damage or distress; a disaster
Avalanche	-	a mass of snow and rocks falling rapidly down a mountain side
Inferno	-	a large fire that is out of control
Hurricane	-	a storm with violent wind
Epidemic	-	the widespread occurrence of an infectious disease in a community (Like Covid 19)
Gatherings	-	an assembly or meeting
Deities	-	Gods or Goddesses
Prosperous	-	successful, flourishing
Desire	-	a strong feeling of wanting to have something
Constellations	-	a group of stars forming a pattern
Inculcate	-	instill by persistent instruction
Inscribed	-	write or carve on something



## Sentences

- Vital - Staying healthy is the vital part of our life.
- Supernatural - Many magical things are considered as supernatural.
- Evil - Dacoits and thieves have evil intentions.
- Inspires - Our Prime Minister inspires us to be hard working and successful.
- Proclaim - The prince was proclaimed as King by his father.
- Sorrow - His brother's death pushed him to deep sorrow.
- Calamity - Flood is the most disastrous natural calamity.
- Avalanche - Avalanche is common in hilly areas.
- Inferno - The fire set by the farmers in the field turned into an inferno.
- Hurricane - Hurricane is a regular feature in the coastal areas.
- Epidemic - Any epidemic takes away a number of lives.
- Gatherings - Nowadays we should avoid large gatherings to stay safe from infection.
- Deities - We worship deities in order to get their blessing.
- Prosperous - He owns a prosperous business.
- Desire - Her desire to be the best singer kept her working hard.
- Constellations - We see different types of constellations in the



night sky.

- |           |  |
|-----------|--|
| Inculcate | - Elders <u>inculcate</u> many good habits in us.                  |
| Inscribed | - The Vedic sayings are <u>inscribed</u> on the stones of temples. |

## Learning Outcomes

- ❖ *We should know that the Vedas are indispensable for us as it contains the source of almost all the important subjects.*
- ❖ *We should keep the emotions of universal peace and brotherhood.*
- ❖ *We should work towards universal peace and*
- ❖ *We should practice healthy living and nurture the emotions of respect and equality.*
- ❖ *We should wish and work towards progress of our nation*
- ❖ *We should keep a scientific outlook instead of believing in myths.*

## Exercise

### Answer the following

1. What are the three types of sorrows mentioned in the Vedas?
2. Why the Vedas are known to be the source of all types of knowledge?
3. What is meant by Adhyatmik sorrows?
4. What does Rashtrabhivardhana Sukta teaches us?
5. What is there in Nadi Sukta?
6. What is the scientific information contained in Vedas?



7. Describe the importance of Vedas in your own words.

**Fill in the blanks with the following words**

[Heard, One, Three, Six, Inscribed]

1. Vedas are ‘*Sruti*’ as they were .....
2. Vedas proclaim that reality is .....
3. There are ..... types of sorrows according to Vedas.
4. There are ..... mantras in Rashtrabhivardhan Sukta.
5. Vedic chanting has been ..... by UNESCO.

**Match the following**

- |              |           |
|--------------|-----------|
| 1. Rigveda   | Hymns     |
| 2. Yajurveda | Suktas    |
| 3. Samaveda  | Mantras   |
| 4. Ravi      | Vitastā   |
| 5. Jhelum    | Parushani |

**State whether the following statements are True or False**

1. There are three Vedas.
2. Vedas do not include subjects like medicine and darshana.
3. According to the Vedas the one reality is Brahma.
4. Nadi Sukta is in Atharvaveda.
5. Ayurveda is the Upaveda of Atharvaveda.

**Grammar**

**Write the opposite of the following**

Important

\_\_\_\_\_

Heard

\_\_\_\_\_



Sweet \_\_\_\_\_

Modern \_\_\_\_\_

Natural \_\_\_\_\_

### Write the name of the young ones

Tiger, Pig, Cat, Cow, Horse, Deer, Kangaroo, Bird

### Writing

1. How do you find the Veda important in your life. Share in your own words.

### Activity

1. Write the hindi and english names of ten birds and also paste their pictures.

### Language Learning Activity- LLA

*Question- Make the sentence with the pictures*



.....

.....



.....

.....



.....

.....





.....  
 .....

Question- Complete the following, the words are related to Veda.  
 Find the words from the lesson:

a	e			v			f	w	e
r	i			t			u	s	d
				y					
		g					h		c
y	n	a			e				y

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

V .....	R .....
P .....	W .....
G .....	P .....
W .....	R .....
S .....	B .....

### Conversation

#### Conversation- 1

Rohan – Good morning, Sir!

Teacher – Good morning, Rohan!

Mohan – May I ask a question?

Teacher – Yes, sure Rohan.

Rohan – What do the Vedas say about Atman?

Teacher – They say that Atman is our soul.

Rohan – Thank you teacher.

Teacher – It's alright Rohan.

#### Conversation- 2

Mina – Hello Sita! Need your help.

Sita – Please tell me.

Mina– What is Apurasheya?

Sita – That which is not created by any man.

Mina – Understood.

Sita– The Vedas are Apaurasheya.

Mina- Yes because Vedas they are God gifted.





## Lesson - 3

### The Parrot's Training

- Rabindranath Tagore

❖ *This is an interesting story about a parrot that was raised and educated by the pundits in a gold cage and slowly its wings were clipped and it could not move anymore. The mean conduct of the system has been mocked in the poem.*

1. Once upon a time there was a bird. It was ignorant. It sang all right, but never recited scriptures. It hopped pretty frequently, but lacked manners.
2. Said the Raja to himself: "Ignorance is costly in the long run. For fools consume as much food as their betters, and yet give nothing in return."
3. He called his nephews to his presence and told them that the bird must have a sound schooling.
4. The pundits were summoned, and at once went to the root of the matter. They decided that the ignorance of birds was due to their natural habit of living in poor nests. Therefore, according to the pundits, the first thing necessary for this bird's education was a suitable cage.
5. The pundits had their rewards and went home happily.
6. A golden cage was built with gorgeous decorations. Crowds came to see it from all parts of the world.



7. "Cultured, captured and caged!" exclaimed some, in a rapture of ecstasy, and burst into tears.
8. Others remarked: "Even if culture be missed, the cage will remain, to the end, a substantial fact. How fortunate for the bird?"
9. The goldsmith filled his bag with money and lost no time in sailing homewards.
10. The pundit sat down to educate the bird. With proper deliberation he took his pinch of snuff; as he said: "Textbooks can never be too many for our purpose!"
11. The nephews brought together an enormous crowd of scribes. They copied from books, and copied from copies, till the manuscripts were piled up to an unreachable height.
12. Men murmured in amazement: "Oh, the tower of culture, egregiously high! The end of it lost in the clouds!"
13. The scribes, with light hearts, hurried home, their pockets heavily laden.
14. The nephews were furiously busy keeping the cage in proper trim.
15. As their constant scrubbing and polishing went on, the people said with satisfaction: "This is progress indeed!"
16. Men were employed in large numbers, and supervisors were still more numerous. These, with their cousins of all different degrees of distance, built a palace for themselves and lived there happily ever after.
17. Whatever may be its other deficiencies, the world is never in want of faultfinders; and they went about saying that every creature remotely connected with the cage flourished beyond



words, excepting only the bird. When this remark reached the Raja's ears, he summoned his nephews before him and said: "My dear nephews, what is this that we hear?"

18. The nephews said in answer: "Sire, let the testimony of the goldsmiths and the pundits, the scribes and the supervisors, be taken, if the truth is to be known. Food is scarce with the fault-finders, and that is why their tongues have gained in sharpness."



19. The explanation was so luminously satisfactory that the Raja decorated each one of his nephews with his own rare jewels.
20. The Raja at length, being desirous of seeing with his own eyes how his Education Department busied itself with the little bird, made his appearance one day at the great Hall of Learning.
21. From the gate rose the sounds of conch-shells and gongs, horns, bugles and trumpets, cymbals, drums and kettledrums, tom-toms, tambourines, flutes, fifes, barrel organs and bagpipes. The pundits began chanting mantras with their top-most voices,



while the goldsmiths, scribes, supervisors, and their numberless cousins of all different degrees of distance, loudly raised a round of cheers.

22. The nephews smiled and said: "Sire, what do you think of it all?"
23. The Raja said: "It does seem so fearfully like a sound principle of Education!"
24. Mightily pleased, the Raja was about to remount his elephant, when the fault-finder, from behind some bush, cried out: "Maharaja, have you seen the bird?"
25. "Indeed, I have not!" exclaimed the Raja, "I completely forgot about the bird."
26. Turning back, he asked the pundits about the method they followed in instructing the bird.
27. It was shown to him. He was immensely impressed. The method was so stupendous that the bird looked ridiculously unimportant in comparison. The Raja was satisfied that there was no flaw in the arrangements.
28. As for any complaint from the bird itself, that simply could not be expected.
29. Its throat was so completely choked with the leaves from the books that it could neither whistle nor whisper. It sent a thrill through one's body to watch the process.
30. This time, while remounting his elephant, the Raja ordered his State Ear-puller to give a thorough good pull at both the ears of the fault-finder.
31. The bird thus crawled on, duly and properly, to the safest verge of inanity. In fact, its progress was satisfactory in the extreme.





32. Nevertheless, nature occasionally triumphed over training, and when the morning light peeped into the bird's cage it sometimes fluttered its wings in a reprehensible manner.
33. And, though it is hard to believe, it pitifully pecked at its bars with its feeble beak.
34. "What impertinence!" growled the kotwal.
35. The blacksmith, with his forge and hammer took his place in the Raja's Department of Education. Oh, what, resounding blows! The iron chain was soon completed, and the bird's wings were clipped.
36. The Raja's brothers-in-law looked black, and shook their heads, saying: "These birds not only lack good sense, but also gratitude!"
37. With text-book in one hand and baton in the other, the pundits gave the poor bird what may be called lessons!
38. The kotwal was honoured with a title for his watchfulness, and the blacksmith for his skill in forging chains.
39. The bird died.
40. Nobody had the least notion how long ago this had happened. The fault-finder was the first man to spread the rumour.
41. The Raja called his nephews and asked them: "My dear nephews, what is this that we hear?"
42. The nephews said: "Sire, the bird's education has been completed."
- "Does it hop?" the Raja enquired
- "Never!" said the nephews.
- "Does it fly?"





“No.”

“Bring me the bird,” said the Raja.

43. The bird was brought to him, guarded by the kotwal and the sepoys. The Raja poked its body with his finger. Only its inner stuffing of book-leaves rustled.
44. Outside the window, the murmur of the spring breeze amongst the newly budded Asoka leaves made the April morning wistful.

### About the poet

Rabindranath Tagore [1861-1941] is considered the greatest writer in modern Indian literature. A Bengali poet, novelist, educator, Nobel Laureate for Literature [1913]. Tagore was awarded a knighthood in 1915, but he surrendered it in 1919 in protest against the massacre at Jallianwala Bagh, where British troops killed around 400 Indian demonstrators. Tagore gained a reputation in the West as a mystic originally and that has perhaps misled many western readers to ignore his role as a reformer and critic of colonialism.

### Word - Meaning

Recited	-	said a piece of literature aloud from memory
Scriptures	-	the holy writings of a religion
Hopped	-	moved by jumping
Consume	-	to eat or drink something
Summoned	-	ordered people to come
Cage	-	a structure made of bars or wires in which birds or animals are kept

Gorgeous	-	very beautiful
Ecstasy	-	a feeling or status of great joy or happiness
Burst into tears	-	began to cry suddenly
Substantial	-	large in amount or value
Goldsmith	-	a person who makes articles of gold
Deliberation	-	careful consideration or discussion
Scribes	-	persons who make copies of writings
Manuscripts	-	documents written by hand, not typed or printed
Amazement	-	feeling of great surprise or wonder
Egregiously	-	exceptionally
Furiously	-	intensely
Trim	-	to cut or decorate in good order or condition
Scrubbing	-	cleaning something thoroughly by rubbing it hard
Deficiency	-	(plural: deficiencies) a lack of something necessary
Fault-finder	-	(plural: fault-finders) a person who looks for faults in other people's work or behaviour
Flourished	-	prospered
Testimony	-	a written or spoken statement of evidence
Scarce	-	not easily obtained and found only in small quantity
Gong	-	(plural: gongs) a metal disc that makes a loud noise when struck with a stick



Trumpet	- (plural: trumpets) a brass musical instrument played by blowing
Cymbal	- (plural: cymbals) round brass plate used as musical instrument
Tambourine	- (plural: tambourines) a round musical instrument like a shallow drum
Fife	- (plural: fifes) a small high-pitched musical instrument like a flute
Barrel-organ	- (plural: barrel-organs) a type of musical instrument
Bagpipes	- a musical instrument played by blowing air into a bag
Sire	- (archaic) used when addressing a king
Mightily	- forcefully
Immensely	- to a very great extent
Stupendous	- extremely impressive
Inanity	- foolishness; stupidity
Fluttered	- (of wings) moved lightly and quickly
Reprehensible	- deserving blame or criticism
Impertinence	- without respect; rudeness
Blacksmith	- a person whose job is to make or repair things made of iron
Clipped	- cut something with scissors or shears
Forging	- shaping metal by heating it in fire and hammering it



Rumour	- a story/information spread by being talked about but may not be true
Rustled	- made or caused something to make a dry light sound like paper, leaves
Wistful	- full of or expressing sad longing for something that is past or that one cannot have

## Sentences

Recited	- The boy beautifully <u>recited</u> the poem.
Scriptures	- Our holy <u>scriptures</u> are of great value to us.
Hopped	- The Kangaroo <u>hopped</u> from one place to another.
Consume	- We should <u>consume</u> little food while exercising.
Summoned	- The man was <u>summoned</u> by the court.
Cage	- The tiger was kept in a <u>cage</u> .
Gorgeous	- She wore a <u>gorgeous</u> dress.
Ecstasy	- Listening to the Vedic chants is a matter of pure <u>ecstasy</u> .
Burst into tears	- Hearing her sister's situation, she <u>burst into tears</u> .
Substantial	- The Vedas occupy a <u>substantial</u> part in our religion.
Goldsmith	- A <u>goldsmith</u> is a person who makes things of gold.
Deliberation	- Deciding a strategy needs <u>deliberation</u> .
Scribes	- <u>Scribes</u> have a tough job to do.

Immensely	- His friend's death <u>immensely</u> affected his mental health.
Stupendous	- Kashmir has got <u>stupendous</u> natural views.
Inanity	- Mohan <u>laughed</u> at the inanity of his friend.
Fluttered	- The birds often <u>flutter</u> their wings to refresh themselves.
Reprehensible	- The conduct of the students in the class was <u>reprehensible</u> .
Impertinence	- Our iron rack was made by blacksmith.
Clipped	- The cruel King <u>clipped</u> the wings of his parrot.
Forging	- Dronacharya was <u>forging</u> weapons for the Pandavas.
Rumors	- Sita went through 'agnipariksha' because of the <u>rumours</u> about her and Ravana.
Rustled	- The <u>leaves rustled</u> in the wind.
Wistful	- The women turned <u>wistful</u> after her daughter's death.

## Learning Outcomes

- ❖ *We should respect the life and freedom of every living being.*
- ❖ *We should know that real freedom lies in the true expression of self.*
- ❖ *We must understand that education without wisdom is useless.*
- ❖ *We must remember that greed is the root of all evils.*
- ❖ *We must believe in simple living and high thinking.*





- ❖ *We should not get discouraged by fault-finders.*
- ❖ *We must learn to take criticism positively.*
- ❖ *We should keep conscience alive in every decision of our life.*

## Exercise

### Answer the following questions

1. What kind of cage was built for the bird?
2. What fault did the nephews find with the fault-finders?
3. Why were musical instruments sounded at the gate of the Hall of Learning?
4. Why was the Kotwal honoured?
5. How does the author describe the bird?
6. What reason did the pundits suggest for the ignorance of birds?
7. What is the author's attitude to the method of instructing the bird?
8. What message does the author want to convey through the story?

### Match the column

Pundit	One who makes things of iron
Scribes	One who copies from scriptures
Kotwal	One who guards
Blacksmith	One who educates with scriptures

## Grammar

### 1. Complete the following lines

1. The young one of a dog is .....



2. The cry of a goat is called .....
3. 'Ganesh' is an example of ..... Noun.
4. The superlative degree of the word 'beautiful' is .....
5. Subject and predicate are the two ..... of a sentence.

**2. Write the meaning of the following words in English and Sanskrit**

1. Gorgeous \_\_\_\_\_
2. Cage \_\_\_\_\_
3. Rumour \_\_\_\_\_
4. Inanity \_\_\_\_\_
5. Goldsmith \_\_\_\_\_

**3. Write the synonyms and antonyms of the following**

- Inanity \_\_\_\_\_
- Stupendous \_\_\_\_\_
- Mightily \_\_\_\_\_
- Furiously \_\_\_\_\_
- Gorgeous \_\_\_\_\_

**4. What is pronoun? Give examples.**

**Activity**

1. Speak to at least five of your family members and friends to know their views about the importance of the Vedas in our life also quote their exact words.

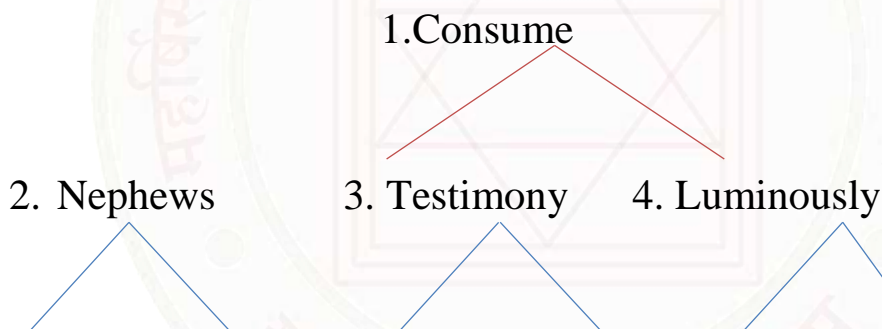
**Language Learning Activity- LLA**

Question- Spell the words correctly.

*Department*- De part ment  
*Impertinence*- Im per ti nence  
*Reprehensible*- Re pre hen sible  
*Nevertheless*- Never the less  
*Satisfactory*- Sa tis fac tory  
*Ridiculously*- Ri di cu lous ly

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

Example-



Question- Write five lines about the given picture.



1. There is a beautiful parrot in this picture.

2. ....

3. ....

4. ....

5. ....

6. ....

## Conversation

### Conversation 1

Ankit – How are you Bina?

Bina– I am good Ankit. Where were you?

Ankit – I went to a Spoken English class.

Bina – What did you learn there?

Ankit – I learned to simple ways to speak correct English.

Bina- How confident are you feeling now?

Ankit – I am much confident now.

Bina – Glad to know that, Ankit.

### Conversation -2

Father- Where are you, Arjun?

Arjun – I am here father.

Father- Listen to me.

Arjun – Yes father.

Father – Which is your favourite bird?

Arjun – It is Mynah.

Father- I thought you like parrot.





## Lesson - 4

### The Judgement Seat of Vikramaditya

-Sister Nivedita

❖ *This lesson describes the significance and power of the seat or throne where king Vikramaditya used to sit while giving judgement on different matters. It tells us about his life and his noble deeds and a moral story about purity of heart.*

1. For many centuries in Indian history there was no city so famous as the city of Ujjain. It was always renowned as the seat of learning. Here lived at one time the poet Kalidasa, one of the supreme poets of the world, fit to be named with Homer, Dante and Shakespeare.
2. And here worked and visited, only a hundred and fifty years ago, an Indian king, who was also a great and learned astronomer, the greatest of his day, Raja Jay Singh of Jaipur. So, one can see what a great love all who cares for India must feel for the ancient city of Ujjain.
3. But deep in the hearts of the Indian people, one name is held even dearer than those I have mentioned-the name of Vikramaditya, who became King of Malwa, it is said, in the year 57 before Christ.
4. How many, many years ago must that be! But so clearly is he remembered, that to this day when a Hindu wants to write a letter, after putting something religious at the top-“The Name of the Lord,” or “Call on the Lord,” or something of the sort-and after writing



his address, as we all do in beginning a letter, when he states the date, he would not say, “of the year of the Lord 1900,” for instance, meaning 1900 years after Christ, as we might, but he would say “of the year 1957 of the Era of Vikramaditya. So, we can judge for ourselves whether that name is ever likely to be forgotten in India.

5. Now who was this Vikramaditya, and why was he so loved? The whole of that secret, after so long a time, we can scarcely hope to recover. He was like King Arthur, or like Alfred the Great - so strong and true and gentle that the men of his own day almost worshipped him, and those of all at later times were obliged to give him the first place, though they had never looked in his face, nor appealed to his great and tender heart - simply because they could see that never any king had been loved like this king.
6. But one thing we do know about Vikramaditya. It is told of him that he was the greatest judge in history.
7. Never was he deceived. Never did he punish the wrong man. The guilty trembled when they came before him, for they knew that his eyes would look straight into their guilt.
8. And those who had difficult questions to ask, and wanted to know the truth, were thankful to be allowed to come, for they knew that their King would never rest till he understood the matter, and that then he would give an answer that would convince all.
9. And so, in later days in India, when any judge pronounced sentence with great skill, it would be said of him, “Ah, he must have sat in the Judgment-Seat of Vikramaditya!” And this became the habit of speech of the whole country.



10. Yet in Ujjain itself, the poor people forgot that the heaped-up ruins a few miles away had been his palace, and only the rich and learned, and the wise men who lived in kings' courts, remembered.
11. The story I am about to tell you happened long, long ago; but yet there had been time for the old palace and fortress of Ujjain to fall into ruins, and for the sand to be heaped up over them, covering the blocks of stone, and bits of old wall, often with grass and dust, and even trees. There had been time, too, for the people to forget.
12. In those days, the people of the villages, as they do still, used to send their cows out to the wild land to graze.
13. Early in the morning they would go, in the care of the shepherds, and not return till evening, close on dusk. How I wish I could show you that coming and going of the Indian cows!
14. Such gentle little creatures they are, with such large wide eyes, and a great hump between their shoulders! And they are not timid or wild, like our cattle.
15. For in India, amongst the Hindus, everyone loves them. They are very useful and precious in that hot, dry country, and no one is allowed to tease or frighten them.
16. Instead of that, the little girls come at day-break and pet them, giving them food and hanging necklaces of flowers about their necks, saying poetry to them, and even strewing flowers before their feet! And the cows, for their part, seem to feel as if they belonged to the family, just as our cats and dogs do.
17. If they live in the country, they delight in being taken out to feed on the grass in the day-time; but of course someone must



go with them, to frighten off wild beasts, and to see that they do not stray too far.

18. They wear little tinkling bells that ring as they move their heads, saying, “Here! Here!” And when it is time to go home to the village for the night, what a pretty sight they make!
19. One cowherd stands and calls at the edge of the pasture and another goes around behind the cattle, to drive them towards him, and so they come quietly forward from here and there, sometimes breaking down the brush-wood in their path.
20. And when the herdsmen are sure that all are safe, they turn homewards-one leading in front, one bringing up the rear, and the cows making a long procession between them. As they go they kick up the dust along the sun-baked path, till at last they seem to be moving through a cloud, with the last rays of the sunset touching it.
21. And so, the Indian people call twilight, cowdust, “the hour of cowdust.” It is considered as a very auspicious time. It is a very peaceful, a very lovely moment.
22. All around the village can be heard the sound of the children playing. The men are seated, talking, round the foot of some old tree, and the women are gossiping or praying in their houses.
23. Tomorrow, before dawn, all will be up and hard at work again, but this is the time of rest and joy. Such was the life of the shepherd boys in the villages about Ujjain.
24. There were many of them, and in the long days on the pastures they had plenty of time for fun. One day they found a playground. Oh, how delightful it was!
25. The ground under the trees was rough and uneven. Here and





there the end of a great stone peeped out, and many of these stones were beautifully carven. In the middle was a green mound, looking just like a judge's seat.

26. One of the boys thought so at least, and he ran forward with a whoop and seated himself on it. "I say, boys," he cried, "I'll be judge and you can all bring cases before me, and we'll have trials!" Then he straightened his face, and became very grave, to act the part of judge.
27. The others saw the fun at once, and, whispering amongst themselves, quickly made up some quarrel, and appeared before him, saying very humbly, "May your Lordship be pleased to settle between my neighbour and me which is in the right?" Then they stated the case, one saying that a certain field was his, another that it was not, and so on.
28. But now a strange thing made itself felt. When the judge had sat down on the mound, he was just a common boy. But when he had heard the question, even to the eyes of the frolicsome lads, he seemed quite different.
29. He was now full of gravity, and, instead of answering in fun, he took the case seriously, and gave an answer which in that particular case was perhaps the wisest that man had ever heard.
30. The boys were a little frightened. For though they could not appreciate the judgment, yet his tone and manner were strange and impressive. Still, they thought it was fun, and went away again, and, with a good deal more whispering, concocted another case.
31. Once more they put it to their judge, and once more he gave a reply, as it were out of the depth of a long experience, with incontrovertible wisdom.





32. And this went on for hours and hours, he sitting on the judge's seat, listening to the questions propounded by the others, and always pronouncing sentence with the same wonderful gravity and power.
33. Till at last it was time to take the cow's home, and then he jumped down from his place, and was just like any other cowherd.
34. The boys could never forget that day, and whenever they heard of any perplexing dispute, they would set this boy on the mound, and put it to him. And always the same thing happened. The spirit of knowledge and justice would come to him, and he would show them the truth. But when he came down from his seat, he would be no different from other boys.
35. Gradually the news of this spread through the countryside, and grown-up men and women from all the villages about that part would bring their lawsuits to be decided in the court of the herd-boys on the grass under the green trees.
36. And always they received a judgment that both sides understood, and went away satisfied. So, all the disputes in that neighbourhood were settled.
37. Now Ujjain had long ceased to be a capital, and the King now lived very far away, hence it was some time before he heard the story. At last, however, it came to his ears. "Why," he said, "that boy must have sat on the Judgment Seat of Vikramaditya!"
38. He spoke without thinking, but all around him were learned men, who knew the chronicles. They looked at one another. "The King speaks truth," they said; "the ruins in yonder meadows were once Vikramaditya's palace!"



39. Now this sovereign had long desired to be possessed with the spirit of law and justice. Every day brought its problems and difficulties to him, and he often felt weak and ignorant in deciding matters that needed wisdom and strength.
40. “If sitting on the mound brings it to the shepherd boy,” he thought, ‘let us dig deep and find the Judgement-Seat. I shall put it in the chief place in my hall of audience, and on it I shall sit to hear all cases. Then the spirit of Vikramaditya will descend on me also, and I shall always be a just judge!’”
41. So, men with spades and tools came to disturb the ancient peace of the pastures, and the grassy knoll where the boys had played was overturned. All about the spot were now heaps of earth and broken wood and upturned sod.
42. And the cows had to be driven further afield. But the heart of the boy who had been judge was sorrowful, as if the very home of his soul was being taken away from him.
43. At last, the labourers came on something. They uncovered it - a slab of black marble, supported on the hands and out- spread wings of twenty-five stone angels, with their faces turned outwards as if for flight-surely the Judgment-Seat of Vikramaditya.
44. With great rejoicing it was brought to the city, and the King himself stood by while it was put in the chief place in the hall of justice. Then the nation was ordered to observe three days of prayer and fasting, for on the fourth day the King would ascend the new throne publicly, and judge justly amongst the people.
45. At last, the great morning arrived, and crowds assembled to see the Taking of the Seat. Pacing through the long hall came the judges and priests of the kingdom, followed by the sovereign.



46. Then, as they reached the Throne of Judgment, they parted into two lines, and he walked up the middle, prostrated himself before it, and went close up to the marble slab.
47. When he had done this, however, and was just about to sit down, one of the twenty-five stone angels began to speak. "Stop!" it said: "Thinkest thou that thou art worthy to sit on the Judgment-Seat of Vikramaditya? Hast thou never desired to bear rule over kingdoms that were not thine own?" And the countenance of the stone angel was full of sorrow.
48. At these words the King felt as if a light had blazed up within him, and shown him a long array of tyrannical wishes. He knew that his own life was unjust. After a long pause he spoke, "No." he said, "I am not worthy."
49. "Fast and pray yet three days," said the angel, "that thou mayest purify thy will, and make good thy right to seat thyself thereon." And with these words it spread its wings and flew away. And when the King lifted up his face, the place of the speaker was empty, and only twenty-four figures supported the marble slab.
50. And so there was another three days of royal retreat, and he prepared himself with prayer and with fasting to come again and sit on the Judgment-Seat of Vikramaditya.
51. But this time it was same as before. Another stone angel addressed him, and asked him a question which was yet more searching. 'Hast thou never,' it said, "coveted the riches of another?" And when at last he spoke and said, "Yeah, I have done this thing; I am not worthy to sit on the Judgement-Seat of Vikramaditya!" the angel commanded him to fast and pray yet another three days, and spread its wings and flew away into the



blue.

52. At last, four times twenty-four days had gone, and still three more days of fasting, and it was now the hundredth day. Only one angel was left supporting the marble slab, and the King drew near with great confidence, for today he felt sure of being allowed to take his place.
53. But as he drew near and prostrated, the last angel spoke; “Art thou, then, perfectly pure in heart, O King?” it said. “Is thy will like unto that of a little child? If so, thou art indeed worthy to sit on this seat!”
54. “No,” said the King, speaking very slowly, and once more searching his own conscience, as the judge examines the prisoner at the bar, but with great sadness; “no, I am not worthy.”
55. And at these words the angel flew up into the air, bearing the slab upon his head, so that never since that day has it been seen upon the earth.
56. But when the King came to himself and was alone, pondering over the matter, he saw that the last angel had explained the mystery.
57. Only he who was pure in heart, like a little child, could be perfectly just. That was why the shepherd boy in the forest could sit where no king in the world might come, on the Judgment-Seat of Vikramaditya.

### **Names of nine gems in Vikarmaditya’s court.**

धन्वन्तरि-क्षपणकामरसिंह-शङ्ख-वेतालभट्ट-घटकपर्ष-कालिदासाः।

ख्यातो वराहमिहिरो नृपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य ॥





## About the Author

Sister Nivedita (born Margaret Elizabeth Noble; 28 October 1867 – 13 October 1911) was an Irish teacher, author, social activist, school founder and disciple of Swami Vivekananda.



She went to India primarily to help Vivekananda realize his plans to educate women, and she opened a small school at Calcutta (now Kolkata) in Bengal, where she tried to blend Indian traditions with Western ideas. She closed the school in 1899 to raise funds abroad before returning in 1902 and reopening it.

## Word - Meaning

- Deceived - deliberately cause (someone) to believe something that is not true, especially for personal gain
- Trembled - shake involuntarily, typically as a result of anxiety, excitement, or frailty
- Heaped - a group of things placed, thrown, or lying one on another
- Graze - to feed on growing herbage, attached algae
- Cowherd - a person who tends grazing cattle
- Procession - a number of people or vehicles moving forward in an orderly fashion, especially as part of a ceremony
- Frightened - afraid or anxious
- Shepherd - a person who tends and rears sheep
- Spades - a tool with a sharp-edged, typically rectangular, metal blade and a long handle, used for digging or cutting earth, sand, turf, etc.
- Prostrated - throw oneself flat on the ground so as to be laying





face downwards, especially in reverence or submission

## Sentences

- Deceived - Sanjit deceived his friend in business dealings.
- Trembled - The child trembled in fear in front of the teacher.
- Heaped - All the books were heaped upon the bed.
- Graze - The cattle graze in the fields.
- Cowherd - Cowherds are not seen nowadays.
- Procession - The people took out procession to place their demands.
- Frightened - The little boy was frightened by hearing ghost stories.
- Shepherd - All the shepherd boys loved Sri Krishna.
- Spades - Spades are used to dig the soil.
- Prostrated - Piyali prostrated in front of the temple.

## Learning Outcomes

- ❖ *We must know that God resides in a pure heart.*
- ❖ *We must be fair and honest in our decisions.*
- ❖ *King Vikramaditya was truly a great king.*
- ❖ *We should remember that mental purity is bigger than physical purity.*
- ❖ *We must value our soil as it has produced many great men.*
- ❖ *We should remember that our virtues make us live forever in the heart and mind of people.*

## Exercise

### Answer the following questions

1. Who was Vikramaditya?
2. What was the special quality of Vikramaditya?
3. What happened to the palace and fortress of Vikramaditya after his death?
4. What changes did the village boys notice in the boy who sat on the mound?
5. What did the first angel ask the king when he was about to sit on the throne?
6. When and where did the last angel fly?
7. Why could the king of Ujjain not sit on the judgement-seat of Vikramaditya?
8. How and why did the judgement seat of Vikramaditya disappear from the earth forever?
9. Why is Vikramaditya called ‘the greatest judge in history’?
10. What qualities were needed to make the king worthy to sit on the throne of Vikramaditya?

### Choose the correct answer

1. Vikram Samvat owes its origin to .....  
(a) Lord Buddha                      (b) Ashoka  
(c) Vikramaditya
2. Vikramaditya is famous for his .....  
(a) Wisdom                              (b) Justice  
(c) Honesty                              (d) Love for his subject
3. The labourers dug out a block of marble slab supported on the



hands and wings of stone-angels numbering .....

- (a) A dozen (b) Twenty  
(c) Twenty-five (d) Thirty-one

4. The judgement-seat of Vikramaditya was made of .....

- (a) Gold (b) Silver  
(c) Iron (d) Stone

5. When the king of Ujjain was making his first attempt to sit on the throne of Vikramaditya .....

- (a) His judges and priests warned him against doing so  
(b) The shepherd boy stood in his way and stopped him from going to the throne  
(c) One of the angels told him to purify himself to be worthy to sit on it and flew away

6. The king of Ujjain could not occupy the throne because .....

- (a) He was not as just as Vikramaditya  
(b) His heart was not as pure as that of a little child  
(c) He had desired to possess the riches of others

7. The angel asked the king to go and fast and pray for three days so that

- (a) Somebody else could try to ascend the throne  
(b) No one might occupy it  
(c) The king might purify himself and be worthy to sit on the throne

8. The shepherd-boy sitting on the mound looked changed because he

- (a) Listened to the complaints

- (b) Was no ordinary boy  
(c) Got the spirit of knowledge and justice  
(d) Had to decide the disputes
9. The guilty trembled before Vikramaditya because  
(a) He was very cruel (b) He was unjust  
(c) He was intelligent enough to know their guilt  
(d) He looked very fearful
10. The king could not sit on the judgement-seat of Vikramaditya because  
(a) He was afraid of the cowherd boy  
(b) Every day he was pushed aside by an angel  
(c) He thought himself to be unworthy of it  
(d) He wanted to be a just king

## Grammar -

### Pronoun

Pronoun are the words used in the place of Nouns.

Like - I, You.

### Complete the following

1. He can do ..... work properly, hostel life has changed .....
2. I reserved this seat so this is ....., and i can pay ..... amount.
3. We are proud of ..... country, this rich culture belongs to .....



4. She is ..... own guardian.

5. This box belongs to ..... and will take ..... thing.

**Match the following**

Cow	Preposition
Read	Adverb
Slowly	Pronoun
Nice	Conjunction
She	Interjection
At	Noun
And	Verb
Wow!	Adjective

**Write the meaning of the following words in English & Sanskrit**

- |               |               |              |
|---------------|---------------|--------------|
| 1. Frightened | 2. Shepherd   | 3. Judgement |
| 4. Stone      | 5. Procession |              |

**Change the following into adverbs**

- |          |             |         |
|----------|-------------|---------|
| 1. Brave | 2. Innocent | 3. Slow |
| 4. Ready | 5. Nice     |         |

**Activity**

1. Collect some information about Vikramaditya and speak in your class.

**Language Learning Activity- LLA**

Question- Complete the following chart about Netaji qualities, by adding words that describe him best:



## Vikramaditya's qualities

Great

Question- Write the work of a King -

### Work details

*I think*

1. ....
2. ....
3. ....
4. ....
5. ....



### Question- Quiz questions

1. Vikramaditya is the king of .....
2. What is King Vikramaditya famous for? .....
3. Who gave throne to Vikramaditya? .....
4. What does Vikramaditya mean? .....
5. What is the special quality of Vikramaditya? .....
6. In Vikramaditya's kingdom no one was .....

### Question- Underline the adjectives-

Vikramaditya was a legendary king of Ujjain from ancient India. He was an ideal king known for his generosity, courage, and patronage to scholars. The name of the king means 'the Sun of Valour' - vikrama meaning 'valour' and aditya meaning 'sun'.

## Conversation

### Conversation - 1

Raj – Let's discuss about Ramayana.

Anish – Yes, I am all ready.

Raj- Who is your favourite in the story of Ramayana.

Anish- My favourite is Shri Hanuman.

Raj- Mine too.

Anish – Really.

Raj- Yes.



## Conversation – 2

Dhruv- I want to know more about Shivaji.

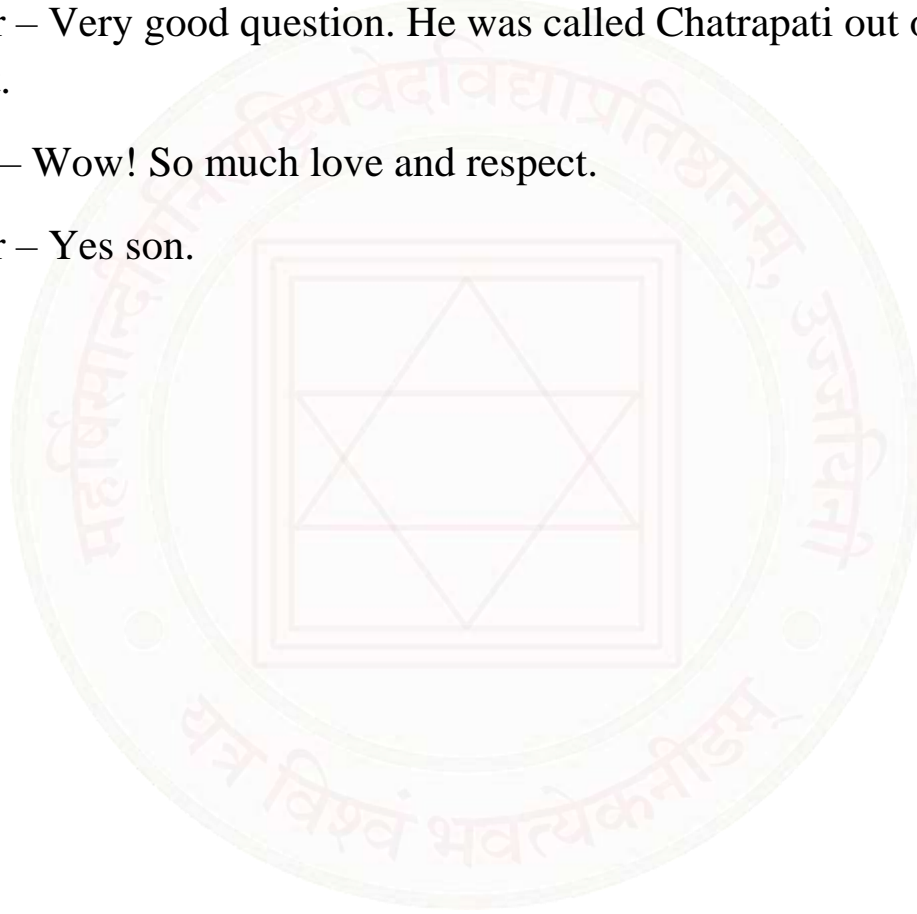
Mother – That is great son! What do you want to know?

Dhruv – Why was he called Chatrapati?

Mother – Very good question. He was called Chatrapati out of respect.

Dhruv – Wow! So much love and respect.

Mother – Yes son.



## Lesson - 5

### Prithu Shows the Way of Saving Mother Earth

❖ *This is an ancient story about the king Prithu who saved mother earth and the human race. This story gives a message on saving natural resources for future generation and also points out the greed of mankind and the self-centered lifestyle of human beings and gives us a scope to see and understand the situation of the environment.*

1. Saving the natural resources is the greatest responsibility of mankind. Since ages the custom of preserving and conserving natural resources for present and future generations has been followed and already stated and propagated in our Puranas long back. It is not a recent realisation of modern world. The Bhagavat Purana mentions the importance of conserving the resources which was told by none other than Bhudevi (Mother Earth) to a king named Prithu.

2. There was once a king named Vena who used the resources of Mother Earth to such an extent that Mother Earth was unable to tolerate his plundering of her resources. She ran away in the form of a cow and the entire universe was in trouble due to her absence. The fertility of the land was disturbed; there were no plants, fruits nor crops for sustenance. Animals and humans both perished and the entire creation was in chaos. There was famine everywhere. Mother earth hid food, medicine, wealth, etc. in her abdomen.



3. Looking at the plight of the living beings, the great sages picked up a blade of grass and chanted few mantras and turned it into an arrow to kill Vena. The arrow went and hit the greedy king and slayed him. The Rishis then removed what all was evil from king's body and with all the blessed things gave birth to a new king who was named Prithu. Prithu was none other than an incarnation of Bhagwan Vishnu.
4. According to Bhagavata Purana, after the coronation of Prithu by Rishis, he was made the King. As the King, with the task of setting things in order, Prithu went in search of Mother Earth. He found her in the form of a cow and requested to come back and resume her duty for the sustenance of life. To end this famine by slaying earth and getting her fruits, he chased earth that fled away in the form of a cow. He raised his bow, ran after the earth, and subdued her by threatening to shoot her. When earth saw there is nobody who can save her from him, she came into his auspice. Earth states that killing her would mean the end of his subjects too. Prithu lowered his weapons, reassured her that he would uphold dharma, and promised to be her guardian. Mother Earth refused saying that humans used her for their selfish means and she would prefer to stay away from them. Prithu then requested her and made her understand that her resources were necessary for the survival of creation and asks her to accept his plea.
5. He then milked her using Manu as a calf and received all vegetables, grains, wealth, etc. as her milk was for the welfare of humanity. He said that for crops they had to plough fields, for water, build canals, for civilisations to prosper, build cities. Then Mother Earth puts a condition that she would come back if she is not mis-utilised by the people for their survival at her





pain, and her resources are used with utmost care. Prithu agrees and since then Dharma was instituted for life to develop without harming the nature and following the rules which adhere to the principles of balance of nature. Thus, Mother Earth came back as requested by Prithu and since then, she is named as Prithvi.

6. By granting life to the earth and being her protector, he became Earth's father and that's why Earth came to be known as Prithvi, daughter of Prithu.



7. In any timeline, this balance of nature is the foremost responsibility of mankind to achieve and live in harmony with other living beings. Our Puranas, scriptures have all mentioned it long back. It's left with mankind to follow it to give our future generations a planet to live in, as we have no



neighbours in the Universe to seek shelter. Following the ideals of our Sanatana Dharma which strive for co-existence of all creation and resources, it is important that we save our Mother Earth. It's our Mother Earth who cares for us all and it's our prime duty to care for her too, states our Dharma.

## Word - Meanings

- Resources - a supply of something that is available for somebody to use
- Preserving - to keep something safe or in good condition
- Conserving - to avoid wasting something
- Propagated - to spread and promote an idea/theory or to produce new plants from parent plants
- Tolerate - to allow something that you do not like or agree with
- Plundering - to take something by force as in war
- Sustenance - the food and drink that people need to live and stay healthy
- Famine - the condition of total lack of food over a long period of time in a large area that can cause death
- Threatening - the expression of an intention to inflict pain or harm to someone
- Plea - an important and emotional request

## Sentences

- Resources - We must use our natural resources carefully.
- Preserving - Preserving the natural resources will help our next generation.

- Conserving - We must conserve rain water as it is useful in many ways.
- Propagated - He propagated the apple tree by grafting.
- Tolerate - We must not tolerate the wastage of natural resources.
- Plundering - They collected a lot of money by plundering.
- Sustenance - Future conditions of environment will not be fit for the sustenance of human race.
- Famine - There was a huge famine in West Bengal where a lot of people died.
- Threatening - The man was threatening the shopkeeper to give away all the goods to him.
- Plea - This is a plea to the world to save the natural resources.

## Learning Outcomes

- ❖ *We should know that Earth, Nature and cow all of them are our mother as they provide us with food to live.*
- ❖ *We must be kind and not cruel towards mother nature*
- ❖ *We should conserve our natural resources else we will starve to death.*
- ❖ *We should protect our earth from pollutants and nurture our animals.*
- ❖ *We should never be greedy and always stay contented.*
- ❖ *We must remember that any kind of violence only brings destruction.*

- ❖ *We must know that a balanced diet and a balanced life are beneficial in all respect.*

## **Exercise -**

### **Answer the following questions**

1. Who told about conserving the natural resources to whom and where do we find this mention?
2. Who was Vena and what did he do to Mother Earth?
3. Why did Mother Earth run away and what happened in her absence?
4. What did the Rishis do to King Vena?
5. What did Prithu do after his coronation ceremony?
6. How did King Prithu bring the cow under control and how did he receive all wealth back to mankind?
7. What condition did mother earth keep and what did king Prithu promise her?
8. How did mother earth get the name Prithvi?

### **Fill in the missing words from the lesson**

1. Saving the natural resources is the greatest ..... of mankind.
2. The *Bhagavat Puran*..... the importance of conserving the resources.
3. Mother Earth was unable to ..... his plundering of her resources.
4. Earth states that killing her would mean the end of his ..... too.
5. In any timeline, the balance of nature is the .....



responsibility of mankind.

**Match the following (Synonyms)**

- |          |           |
|----------|-----------|
| 1. Large | Consent   |
| 2. Use   | Weep      |
| 3. Cry   | Utilise   |
| 4. Agree | Big       |
| 5. After | Following |

**Grammar**

**1. Change the following Adjectives into Noun**

1. Bulky
2. Curious
3. Spotty
4. Hairy
5. Reddish

**2. Write a few lines on the conservation of natural resources.**

**3. Complete the following (Degrees of comparisons)**

Sweet

Less

Much

Fat

Bad

**Activity**

1. Write short note about 'Kamdhenu Cow' and draw a picture of 'Kamdhenu Cow'.



## Language Learning Activity- LLA

Question- Write something about the below picture:



.....

.....

.....

.....

Question- Write the name and their importance of the images.



.....

.....

.....

.....



.....

.....





.....  
 .....



.....  
 .....  
 .....



.....  
 .....  
 .....

Question- Unscramble these Sentences

1. was / bhagwan / an / vishnu / incarnation / prithu / of
2. search / earth / went / of / prithu / mother / in
3. us / our / cares / earth / it's / who / for / all / mother
4. arrow / the / slayed / and / hit / the / him / greedy / went / king / and

Question- Pick the odd word and encircle it.

- a. Mother, father, office, brother
- b. Earth, computer, mountain, river
- c. Office, file, work, orange
- d. Truck, bicycle, scooter, ship
- e. Aeroplane, school, Veda, English

## Conversation

### Conversation – 1

Uncle- Are you there Chintu?

Chayan – Yes Uncle, I am right behind you.

Uncle – Would you like to visit a cow shed.

Chayan- Yes uncle.

Uncle – Get ready soon.

Chayan– Give me sometime Uncle.

Uncle –Take your time Chayan.

### Conversation – 2

Mini – Hello aunt!

Aunt – Good morning Mini.

Mini – How are you aunt?

Aunt – I am good Mini. How are you all?

Mini – All of us are doing well.

Aunt – Glad to hear that Mini.

Mini – Thank you aunt.



## Lesson-6

### Ekalavya's Gurudakshina

❖ *This story narrates an incident from the Mahabharata, which shows the greatness of a student (Shishya) named Eklavya. The 'gurudakshina' paid by him was one of his body parts. Reverence, dedication, determination, sacrifice, and obedience are to be learnt from this lesson.*

1. Eklavya was the son of Hiranyadhanus, the chief of Nishada. He wanted to learn archery. Dronacharya was the teacher of the Royal family. In those days, as a rule, a teacher of Royal family was not allowed to teach the state art to anybody else. It was forbidden to make anyone as powerful as the princes for the safety of the region.
2. But Eklavya deeply desired to study under Dronacharya. Dronacharya, bound by the state law, and abiding by the rule could not accept him as his student.
3. Hiding under a Banyan tree Ekalavya observed Dronacharya's archery training to Pandavas and Kauravas. Dronacharya's archery teaching left a permanent imprint into the mind of Ekalavya. Eklavya in his heart had already accepted Dronacharya as his Guru. He went home and made a statue of his Guru. Over the years, with sincerity and practice, he learnt archery and became better than the princes in the art of archery. He became so good at it that he would hear the sound of the animal, shoot an arrow at it and claim the animal.
4. One day Dronacharya, as a part of training to the princes, took

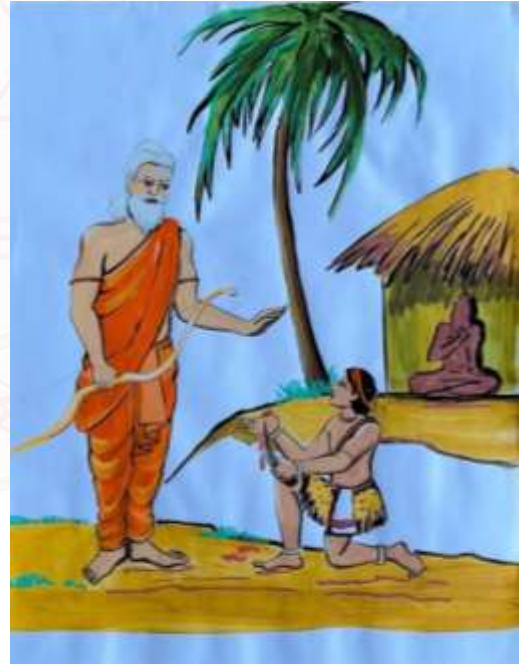


them to the forest nearby. Soldiers and dogs also accompanied as a norm. As some time passed, the Guru, the students and the soldiers started to rest under a tree.

5. Having seen Ekalavya practicing, suddenly one of the dogs started barking furiously. It disturbed the concentration of Ekalavya in his practice. Angry and furious, Ekalavya filled the mouth of the dog with seven arrows in fast succession, which silenced the dog without injuring it. This was miraculous act of archery by Eklavya as a result of constant practice and devotion to the art. The practice of archery with single minded devotion made Eklavya skillful and expert.
6. The dog returned to Arjuna. Arjuna saw a dog that was unable to bark due to an amazing construction of arrows in and all around its mouth. This construction was harmless to the dog but prevented the dog from barking. Drona was amazed but also distressed; as he had promised Arjuna that he would make him the greatest archer in the world. Wondering who such a fine archer could be, Drona and his students investigated and came to Ekalavya. They found Ekalavya diligently practicing archery with great concentration. Everyone there including Guru Drona and Kauravas and Pandavas was surprised.
7. Dronacharya thought, “Who could have these expert skills in shooting arrows other than my students!!
8. Guru Dronacharya asked him, “Who are you? May I know who your Guru is? You are really lucky to have such a great person as Guru. I want to know about him.”
9. Then Ekalavya humbly replied, “Oh great man, my Guru is Dronacharya. I am Ekalavya, the son of Hiranyadhanus, the king of the Nishada tribe.”



10. Dronacharya was startled. He replied, “Dronacharya lives in Hastinapura, and you are here. I don’t think Dronacharya knows about you”.
11. Then Ekalavya replied, “I have considered Dronacharya as my Guru from my soul. He doesn’t know about it.”
12. Dronacharya said to Ekalavya, “Oh Ekalavya, I am that Dronacharya you are mentioning.”
13. Now, Ekalavya was filled with ecstasy. Finally, he saw his Guru again.
14. Eklavya welcomed his Guru with great honour and love. He led him to the statue he had made of Dronacharya. Eklavya had practiced archery over all these years, considering and believing the statue to be his Guru.
15. With a stone-like heart, Dronacharya asked Ekalavya “If you learnt everything by considering me as Guru, then you should give me Guru Dakshina.”
16. Eklavya was ready to fulfill whatever his guru orders him for Gurudakshina.
17. “Please order me Guru. It is a great satisfaction to give what you seek for!”, he said.
18. Dronacharya replied, “Give me your right-hand thumb as Gurudakshina.”
19. Ekalavya knew that without the thumb, archery could not be practiced. He was stunned, but stayed calm and got back to



normal immediately. Without even thinking twice, he cut his right-hand thumb and offered it to the Guru.

20. Having seen Ekalavya as highly talented, Dronacharya blessed Ekalavya to master archery without the thumb. Eklavya became expert in this method too and practiced a new art of archery by index and centre fingers. From here onwards a new method of archery was born and Ekalavya was the inventor of this art which is followed by the world till today.

### **Moral of the story**

A loss should not stop a learner from learning further even if there are difficulties. One weak spot should not stop us from achieving great things. We should focus on our strengths, rather than our weaknesses or disabilities. Ekalavya never bothered about not having his right thumb. He used his other hand and feet and mastered warfare.

### **Word - Meaning**

Forbidden	-	not allowed
Region	-	an area, especially part of a country
Refused	-	indicate or show unwillingness to do something
Abiding	-	comply with a rule
Imprint	-	impress or stamp on a surface
Sincerity	-	the absence of pretense or hypocrisy
Succession	-	a number of people or things of a similar kind following one after another
Miraculous	-	Having the power to work miracle or magic
Prevented	-	keep something from happening

Distressed - suffering from extreme pain or sorrow

Startled - showing sudden shock

Stunned - astonished

## Sentences

Forbidden - Children should never try to do things which are forbidden.

Region - This fruit is commonly found in our region.

Refused - Boss refused to sign the papers for the deal.

Abiding - He is a law-abiding citizen.

Imprint - Some kinds of artworks are done by the imprints on cloth.

Sincerity - Most of the people lack sincerity nowadays.

Succession - He shot the arrows in succession on his enemy.

Miraculous - Magicians do miraculous things.

Prevented - Masks prevented us from getting infected by virus.

Distressed - The death of his dog left him distressed.

Startled - I was startled to see a snake crossing the road.

Stunned - He was stunned to see such a wonderful arrangement for his welcome.

## Learning Outcomes

- ❖ *We must know that where there is a will there is a way.*
- ❖ *We must remember ambitious ignores excuses.*
- ❖ *We should know that hard work and devotion always pays off.*



- ❖ *We must know that true genius shines by its own potential.*
- ❖ *We should always respect and obey our teachers.*
- ❖ *We should be always ready to sacrifice anything for our parents and teachers.*
- ❖ *Eklavya was the greatest student and archer in the history of mankind.*

## **Exercise**

### **Answer the following questions**

1. Who was Eklavya?
2. What did Dronacharya want from Eklavya as ‘Gurudakshina’?
3. Why did Dronacharya refuse to train Eklavya?
4. What did Eklavya do with the barking dog?
5. What did Dronacharya ask Eklavya on seeing his skill in archery?
6. Why did Dronacharya ask for such a Gurudakshina from Eklavya?
7. What did Eklavya invent and how?

### **State whether True or False**

1. Eklavya was the student of Guru Dronacharya.
2. Eklavya was the son of Hiranyadhanush.
3. Eklavya was from Royal family.
4. Eklavya hid under a Banyan tree to observe archery.
5. Eklavya wounded the dog with his arrows.
6. Eklavya gave his thumb finger as Gurudakshina.

### Fill in the blanks with the following adverbs

(slowly, brilliantly, furiously, obediently, happily)

1. Eklavya ..... grew up to be a skilled archer.
2. Dronacharya trained all the princes .....
3. The dog barked on Eklavya .....
4. Eklavya gave his thumb to Dronacharya.....
5. Dronacharya blessed Eklavya .....

### Match the following

Tiger	Hiss
Bird	Bleats
Sheep	Brays
Donkey	Chirp
Snake	Roar

### Grammar

#### 1.Put the Nouns under their respective heads.

(Rajesh, Gold, Cow, Reema, Dog, Cotton, Wood, Pig, Tina)

Common Noun	Proper Noun	Material Noun
-----	-----	-----
-----	-----	-----
-----	-----	-----
-----	-----	-----

#### 2. Tell a story in your class about the best gift you have gifted to your teacher.



## Activity

1. Draw the picture of Eklavya without his thumb finger.

## Language Learning Activity- LLA

Question- Write one word for each phrase given below-

- One who loves his country .....
- Government by the people .....
- A place where objects are exhibited .....
- A person who teaches .....

Question- Write about Eklavya's devotion, dedication, obedience and sacrifice.

Ex- Eklavya deeply desired to study under Dronacharya.

.....

.....

.....

.....

Question- Use the prefix 're' to write the new words and write their meanings.

Re	write-	rewrite	=	write again
	total-	.....	=	.....
	use-	.....	=	.....
	tell-	.....	=	.....
	dial-	.....	=	.....

## Conversation

### Conversation-1

Kirti - Good morning, Grandfather!

Grandfather – Good morning, Kirti.

Kirti – I pay my regards to you Grandfather.

Grandfather - My blessings for you Kirti. May you shine bright in your life.

Kirti – Thank you grandfather.

### Conversation – 2

Grandmother – Niraj do you about Karna.

Niraj- Yes grandmother.

Grandmother- Tell me something about him.

Niraj – He was a great warrior.

Grandmother – Yes, I am glad that you know this about him.

Niraj – Thank you grandmother.

Grandmother – You must know that he was the son of Kunti.

## Lesson - 7

### Dhruva's Resolution

❖ *This is a story about a small boy named Dhruva who faced a lot of hardships at a very young age just to get his answer from Lord himself and became successful and set an example in front of the world about strong determination and will power. The famous pole star in the north is named after this little boy Dhruva.*

1. Dhruva was the son of king Uttanapada and queen Suniti and his brother Uttama was the son of king and queen Suruchi. Dhruva was the elder of the two, so it was his right to become the next king.
2. Suruchi didn't want Dhruva but her own son Uttama to be the next king. Once, when Dhruva was a child of five years of age, he was sitting on his father's lap on the King's throne. Suruchi, forcefully removed Dhruva from his father's lap. When Dhruva protested and asked why he could not be allowed to sit on his father's lap, Suruchi berated him saying; 'only God can allow you that privilege. Go ask him'.



3. Suniti - being of gentle nature and now the lesser favorite wife - tried to console the distraught child, but Dhruva was determined to hear of his fate from the Lord himself. Seeing his firm resolve, his mother bade him farewell as he set out on a lonely journey to the forest. Dhruva was determined to seek for himself his rightful place, and noticing this resolve, the divine sage Narada appeared before him and tried to desist him from assuming a severe austerity upon himself at such a tender early age. But Dhruva's fierce determination knew no bounds, and the astonished sage guided him towards his goal by teaching him the mantras to meditate on when seeking lord Vishnu. He taught him the mantra "Om Namoh Bhagavate Vasudevaaya" by chanting which he could please Lord Vishnu.
4. For many months, Dhruva made penance in the forest, and faced many difficulties. He even stopped eating. With every breath, he chanted the mantra in praise of God. Finally, Lord Vishnu was pleased with his determination and appeared before him. Pleased by his tapasya, Vishnu granted his wish and further decreed that he would attain Dhruva-pada: the state where he would become a celestial body which would not even be touched by the Maha Pralaya.



5. At the age of six, Dhruva not only got a place on his father's lap, but also a permanent place in the sky in the form of a star in his name after his death.
6. When Uttanapada heard that his son was living in the forest, he was sorry for his actions. Narada Muni told him that his son had performed difficult prayers in the forest and was blessed by Lord Vishnu himself. When Dhruva returned, Uttanapada was waiting for him at the gates of his kingdom. He took his son lovingly into his arms. He brought him and Suniti back to the palace. Uttanapada immediately made Dhruva the king, saying that the boy who could face such difficulties at this young age, could easily rule the kingdom. Uttanapada himself went to live in an ashrama.
7. Dhruva became a wise king and ruled for many years. He spread the message of peace and justice in his kingdom. When he died, he became a star in the sky. This star, called the Pole Star or 'Dhruva Tara' is still seen shining in the sky. It is the only star that has a permanent place and does not change its position in the sky. All the other stars and constellations move around it throughout the year. Travelers look up to the Dhruva Tara in the night to find their way.
8. Dhruva (Sanskrit: ध्रुव, Dhruva, "unshakeable, immovable or firm") was an ascetic devotee of Vishnu mentioned in the Vishnu Purana and the Bhagavata Purana. The Sanskrit term dhruva nakshatra ("polar star") has been used for Pole Star in the Mahabharata, personified as son of Uttānapāda and grandson of Manu.



## Word - Meaning

Selfish	-	one who only thinks about himself or herself
Throne	-	aceremonial chair for a sovereign or a king
Forcefully	-	in a strong manner, vigorously
Berated	-	scolded or criticized someone angrily
Gentle	-	kind and calm
Privilege	-	the special right that someone has over others
Farewell	-	the act of saying goodbye to someone
Distraught	-	upset, extremely sad
Resolve	-	to find an answer to a problem, to decide something and be determined not to change it
Desist	-	to stop doing something, cease
Astonished	-	surprised
Unshakeable	-	very strong, that cannot be changed or destroyed

## Sentences

Selfish	-	Kamsa was a very <u>selfish</u> king.
Throne	-	The prince becomes the heir to the <u>throne</u> after the King.
Forcefully	-	Rajesh <u>forcefully</u> snatched the chocolate from his brother.
Berated	-	He was <u>berated</u> by his teacher
Gentle	-	We should be <u>gentle</u> to the animals.
Privilege	-	The rich boy used his <u>privilege</u> to get the seat in the college.



- Farewell - The staff arranged a farewell for their boss.
- Distraught - The girl is so distraught that she left the school without informing anyone.
- Resolve - Dhruva resolved to find the answer to his question from the lord.
- Desist - The court orders the editor to desist from publishing any controversial matter.
- Astonished - Reema was astonished to see her friend in her office after twenty years.
- Unshakeable - Mohan is unshakable when he decides something to do.

## Learning Outcomes

- ❖ *We should begin every task with courage and firm determination.*
- ❖ *We should know that God is always found in a pure heart.*
- ❖ *We should know that Dhruva is known for his unshakeable determination.*
- ❖ *We should always have strength and positivity while taking decisions.*
- ❖ *We should always be self-confident.*

## Exercise

### Answer the following

1. Who was Dhruva and what was the name of his step mother and brother?
2. What feeling did Suruchi nurture for Dhruva and why?

3. What did Suruchi do when she saw Dhruva sitting on the lap of King Uttanapada?
4. What did Dhruva decide to do?
5. What did divine sage Narada suggest to Dhruva?
6. Where did 'Dhruva tara' get its name from and what is called in English?
7. Write briefly on 'Dhruva Tara'?

### Fill in the blanks with Nouns

1. .... was the mother of Dhruva
2. Dhruva was scolded by .....
3. A ..... is named after Dhruva
4. .... went to the forest to find his answer
5. Dhruva became the heir to the .....

### Match the following

- |              |               |
|--------------|---------------|
| 1. Resolve   | Jealousy      |
| 2. Remove    | Austerity     |
| 3. Jealous   | Resolution    |
| 4. Austere   | Determination |
| 5. Determine | Removal       |

## Grammar

### Subject and Predicate

**Subject** of a sentence is the noun or pronoun in a sentence about which something is said, Ex. - Ramesh drank milk.

**Predicate** is the part in a sentence which tells what is being done by the subject. Ex. Ramesh drank milk.



**1.Now identify the subject and predicate in the following sentences**

1. The sun was shining brightly.
2. I want a new pen.
3. The bag is blue.
4. The dog was hungry.
5. Please give me some milk.
6. Iron cuts iron.
7. Life means hard work and survival.

**Writing**

1. Write five adjectives that describes Dhruva's character.

**Activity**

1. Narrate the story of Dhruva in your own words.

**Language Learning Activity- LLA**

Question- Write the questions from the table and answer it.

Which	person thing	has was is	polite nature? two wives? bad nature? chanting mantras? shining in the sky? an ascetic devotee of Vishnu? living in the forest?
-------	-----------------	------------------	---

Example- Which person has polite nature?

Dhruva has polite nature.

.....

Ques- Write the names of the things shown in the picture?

.....  
.....  
.....  
.....  
.....



## Conversation

### Conversation – 1

Teacher – Good morning students.

Students – Good morning teacher.

Teacher- How are you all doing today?

Students – We are doing very well.

Teacher – let us start a new lesson.

Student – Yes teacher.

Teacher - This lesson is about Prahlad.

Student- Is this about the great devotee of Shri Vishnu?

Teacher – Yes students.





## Conversation – 2

Dayal – Hello Tarun!

Tarun – Good evening Dayal.

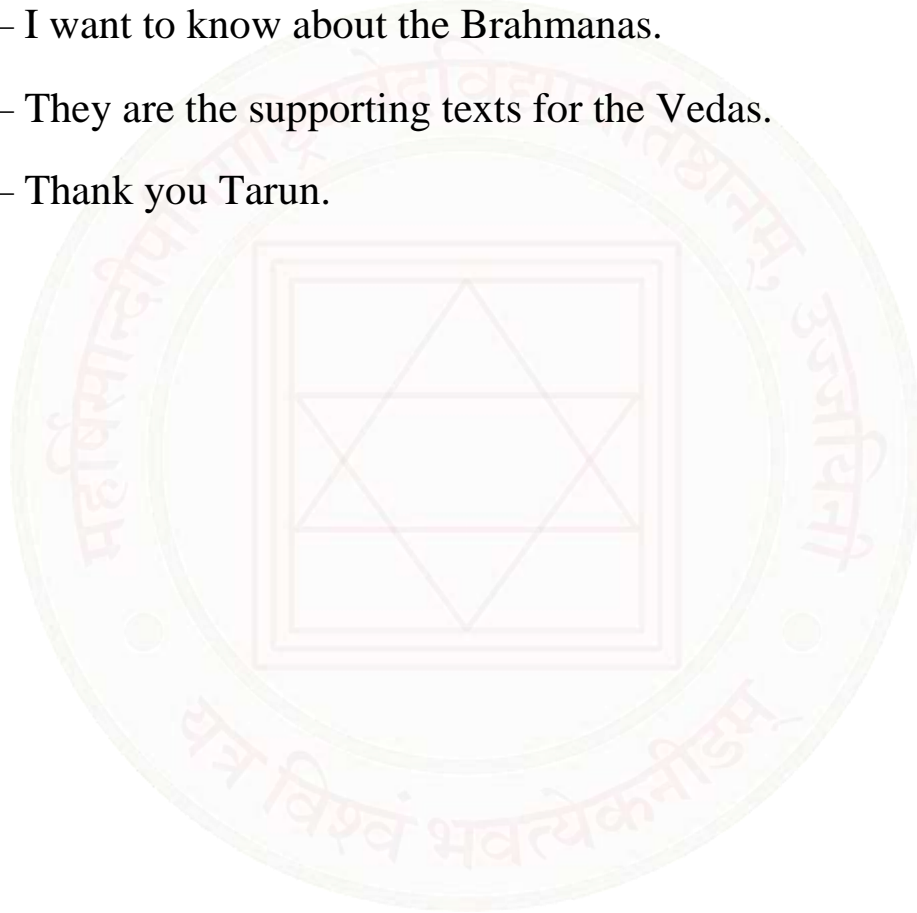
Dayal–I wanted a help from you.

Tarun- Please tell me.

Dayal – I want to know about the Brahmanas.

Tarun – They are the supporting texts for the Vedas.

Dayal – Thank you Tarun.



## Lesson -8

### The Struggle for an Education

**-Brooker T. Washington**

- ❖ *This is the story of a boy who goes through a lot of struggle and suffering but never quits his target and finally achieves his long-awaited desire. Hard-work, determination and discipline are the qualities one must learn from this Lesson.*
1. One day, while at work in the coal-mine, I happened to overhear two miners talking about a great school for coloured people somewhere in Virginia.
  2. This was the first time that I had ever heard anything about any kind of school or college that was more pretentious than the little coloured school in our town.
  3. In the darkness of the mine, I noiselessly crept as close as I could to the two men who were talking. I heard one tell the other that not only was the school established for the members of any race, but the opportunities that it provided by which poor but worthy students could work out all or a part of the cost of a board, and at the same time be taught some trade or industry.
  4. As they went on describing the school, it seemed to me that it must be the greatest place on earth, and not even Heaven presented more attractions for me at that time than did the Hampton Normal and Agricultural Institute in Virginia, about which these men were talking.
  5. I resolved at once to go to that school, although I had no idea where it was, or how many miles away, or how I was going to reach it; I remembered only that I was on fire constantly with one ambition, and that was to go to Hampton. This thought was



with me day and night.

6. After hearing of the Hampton Institute, I continued to work for a few months longer in the coal–mine. While at work there, I heard of a vacant position in the household of General Lewis Ruffner, the owner of the salt–furnace and coal–mine.
7. Mrs. Viola Ruffner, the wife of General Ruffner, was a "Yankee" woman from Vermont. Mrs. Ruffner had a reputation all through the vicinity for being very strict with her servants, and especially with the boys who tried to serve her.
8. Few of them remained with her more than two or three weeks. They all left with the same excuse: she was too strict.
9. I decided, however, that I would rather try Mrs. Ruffner's house than remain in the coal–mine, and so my mother applied to her for the vacant position. I was hired at a salary of \$5 per month.
10. I had heard so much about Mrs. Ruffner's severity that I was almost afraid to see her, and trembled when I went into her presence. I had not lived with her for many weeks before I began to understand her.
11. I soon began to learn that first of all, she wanted everything kept clean about her, that she wanted things done promptly and systematically, and that at the bottom of everything she wanted absolute honesty and frankness.
12. Nothing must be sloven or slipshod; every door, every fence, must be kept in repair.
13. I cannot now recall how long I lived with Mrs. Ruffner before going to Hampton, but I think it must have been a year and a half.
14. At any rate, I repeat here what I have said more than once



before, that the lessons that I learned in the home of Mrs. Ruffner were as valuable to me as any education I have ever gotten anywhere else.

15. Even to this day I never see bits of paper scattered around a house or in the street that I do not want to pick them up at once.
16. I never see a filthy yard that I do not want to clean it, a paling off of a fence that I do not want to put it on, an unpainted or unwhite washed house that I do not want to paint or whitewash, or a button off one's clothes, or a grease-spot on them or on a floor, that I do not want to call attention to.
17. From fearing Mrs. Ruffner, I soon learned to look upon her as one of my best friends. When she found that she could trust me she did so implicitly. During the one or two winters that I was with her she gave me an opportunity to go to school for an hour in the day during a portion of the winter months, but most of my studying was done at night, sometimes alone, sometimes under someone whom I could hire to teach me.
18. Mrs. Ruffner always encouraged and sympathized with me in all my efforts to get an education. It was while living with her that I began to get together my first library.
19. I secured a dry-goods box, knocked out one side of it, put some shelves in it, and began putting into it every kind of book that I could get my hands upon, and called it my "library."
20. Notwithstanding my success at Mrs. Ruffner's I did not give up the idea of going to the Hampton Institute. In the fall of 1872, I made a determined effort to get there, although, as I have stated, I had no definite idea of the direction in which Hampton was, or of what it would cost to go there.
21. I do not think that any one thoroughly sympathized with me in



my ambition to go to Hampton unless it was my mother, and she was troubled with a grave fear that I was starting out on a "wild–goose chase."

22. At any rate, I got only a half–hearted consent from her that I might start. The small amount of money that I had earned had been consumed by my stepfather and the remainder of the family, with the exception of a very few dollars, and so I had very little with which to buy clothes and pay my travelling expenses.
23. My brother John helped me all that he could, but of course that was not a great deal, for his work was in the coal-mine, where he did not earn much, and most of what he did earn went in the direction of paying the household expenses.
24. Perhaps the thing that touched and pleased me most in connection with my starting for Hampton was the interest that many of the older coloured people took in the matter.
25. They had spent the best days of their lives in slavery, and hardly expected to live to see the time when they would see a member of their race leave home to attend a boarding-school. Some of these older people would give me a nickel, others a quarter, or a handkerchief.
26. Finally, the great day came, and I started for Hampton. I had only a small, cheap satchel that contained a few articles of clothing I could get. My mother at the time was rather weak and broken in health. I hardly expected to see her again, and thus our parting was all the more sad.
27. She, however, was very brave through it all. At that time there were no through trains connecting that part of West Virginia with eastern Virginia. Trains ran only a portion of the way, and the remainder of the distance was travelled by stage-coaches.





28. The distance from Malden to Hampton is about five hundred miles. I had not been away from home many hours before it began to grow painfully evident that I did not have enough money to pay my fare to Hampton.
29. One experience I shall long remember. I had been travelling over the mountains most of the afternoon in an old-fashioned stage-coach, when, late in the evening, the coach stopped for the night at a common, unpainted house called a hotel. All the other passengers except myself were whites. In my ignorance I supposed that the little hotel existed for the purpose of accommodating the passengers who travelled on the stage-coach.
30. The difference that the colour of one's skin would make I had not thought anything about. After all the other passengers had been shown rooms and were getting ready for supper, I shyly presented myself before the man at the desk.
31. It is true I had practically no money in my pocket with which to pay for bed or food, but I had hoped in some way to beg my way into the good graces of the landlord, for at that season in the mountains of Virginia the weather was cold, and I wanted to get indoors for the night.
32. Without asking as to whether I had any money, the man at the desk firmly refused to even consider the matter of providing me with food or lodging.
33. This was my first experience in finding out what the colour of my skin meant. In some way I managed to keep warm by walking about, and so got through the night.
34. My whole soul was so bent upon reaching Hampton that I did not have time to cherish any bitterness toward the hotel-keeper.



35. By walking, begging rides both in wagons and in the cars, in some way, after a number of days, I reached the city of Richmond, Virginia, about eighty-two miles from Hampton.
36. When I reached there, tired, hungry, and dirty, it was late in the night. I had never been in a large city, and this rather added to my misery.
37. When I reached Richmond, I was completely out of money. I had not a single acquaintance in the place, and, being unused to city ways, I did not know where to go.
38. I applied at several places for lodging, but they all wanted money, and that was what I did not have.
39. Knowing nothing else better to do, I walked the streets. In doing this I passed by many food-stands where fried chicken and half-moon apple pies were piled high and made to present a most tempting appearance.
40. At that time, it seemed to me that I would have promised all that I expected to possess in the future to have gotten hold of one of those chicken legs or one of those pies. But I could not get either of these, nor anything else to eat.
41. I must have walked the streets till after midnight. At last, I became so exhausted that I could walk no longer. I was tired, I was hungry, I was everything but discouraged.
42. Just about the time when I reached extreme physical exhaustion, I came upon a portion of a street where the broad sidewalk was considerably elevated.
43. I waited for a few minutes, till I was sure that no passers—by could see me, and then crept under the sidewalk and lay for the night upon the ground, with my satchel of clothing for a pillow.



44. Nearly all night I could hear the tramp of feet over my head. The next morning, I found myself somewhat refreshed, but I was extremely hungry, because it had been a long time since I had had sufficient food.
45. As soon as it became light enough for me to see my surroundings, I noticed that I was near a large ship, and that this ship seemed to be unloading a cargo of pig iron.
46. I went at once to the vessel and asked the captain to permit me to help unload the vessel in order to get money for food. The captain, a white man, who seemed to be kind-hearted, consented.
47. I worked long enough to earn money for my breakfast, and it seems to me, as I remember it now, to have been about the best breakfast that I have ever eaten.
48. My work pleased the captain so well that he told me if I desired, I could continue working for a small amount per day. This I was very glad to do. I continued working on this vessel for a number of days.
49. After buying food with the small wages, I received there was not much left to add on the amount I must get to pay my way to Hampton.
50. In order to economize in every way possible, so as to be sure to reach Hampton in a reasonable time, I continued to sleep under the same sidewalk that gave me shelter the first night I was in Richmond.
51. Many years after that the coloured citizens of Richmond very kindly tendered me a reception at which there must have been two thousand people present.

52. This reception was held not far from the spot where I slept the first night I spent in the city, and I must confess that my mind was more upon the sidewalk that first gave me shelter than upon the recognition, agreeable and cordial as it was.
53. When I had saved what I considered enough money with which to reach Hampton, I thanked the captain of the vessel for his kindness, and started again.
54. Without any unusual occurrence I reached Hampton, with a surplus of exactly fifty cents with which to begin my education. To me it had been a long, eventful journey; but the first sight of the large, three-storey; brick school building seemed to have rewarded me for all that I had undergone in order to reach the place.
55. If the people who gave the money to provide that building could appreciate the influence the sight of it had upon me, as well as upon thousands of other youths, they would feel all the more encouraged to make such gifts.
56. It seemed to me to be the largest and most beautiful building I had ever seen. The sight of it seemed to give me new life.
57. I felt that a new kind of existence had now begun-that life would now have a new meaning. I felt that I had reached the Promised Land, and I resolved to let no obstacle prevent me from putting forth the highest effort to fit myself to accomplish the most good in the world.
58. As soon as possible after reaching the grounds of the Hampton Institute, I presented myself before the head teacher for an assignment to a class.
59. Having been so long without proper food, a bath, and a change of clothing, I did not, of course, make a very favourable





impression upon her, and I could see at once that there were doubts in her mind about the wisdom of admitting me as a student.

60. I felt that I could hardly blame her if she got the idea that I was a worthless loafer or tramp. For some time, she did not refuse to admit me, neither did she decide in my favour, and I continued to linger about her, and to impress her in all the ways I could with my worthiness.
61. In the meantime, I saw her admitting other students, and that added greatly to my discomfort, for I felt, deep down in my heart, that I could do as well as they, if I could only get a chance to show what was in me.
62. After some hours had passed, the head teacher said to me: "The adjoining recitation-room needs sweeping. Take the broom and sweep it."
63. It occurred to me at once that here was my chance. Never did I receive an order with more delight. I knew that I could sweep, for Mrs. Ruffner had thoroughly taught me how to do that when I lived with her.
64. I swept the recitation-room three times. Then I got a dusting-cloth and dusted it four times. All the woodwork around the walls, every bench, table, and desk, I went over four times with my dusting-cloth. Besides, every piece of furniture had been moved and every closet and corner in the room had been thoroughly cleaned.
65. I had the feeling that in a large measure my future depended upon the impression I made upon the teacher in the cleaning of that room.
66. When I was through, I reported to the head teacher. She was a





"Yankee" woman who knew just where to look for dirt. She went into the room and inspected the floor and closets; then she took her handkerchief and rubbed it on the woodwork about the walls, and over the table and benches.

67. When she was unable to find one bit of dirt on the floor, or a particle of dust on any of the furniture, she quietly remarked, "I guess you will do to enter this institution."
68. I was one of the happiest souls on Earth. The sweeping of that room was my college examination, and never did any youth pass an examination for entrance into Harvard or Yale that gave him more genuine satisfaction. I have passed several examinations since then, but I have always felt that this was the best one I ever passed.

### About the Author

Booker T. Washington, in full Booker Taliaferro Washington, (born April 5, 1856, Franklin county, Virginia, U.S.-died November 14, 1915, Tuskegee, Alabama), educator and reformer, first president and principal developer of Tuskegee Normal and Industrial Institute (now Tuskegee University), and the most influential spokesman for Black Americans between 1895 and 1915.

Through progress at Tuskegee, Washington showed that the oppressed people could advance. His concept of practical education was a contribution to the general field of education. His writings, which included 40 books, were widely read, and highly regarded. Among his works was an autobiography titled "Up from Slavery" (1901), "Character Building" (1902), "My Larger Education" (1911), and "The Man Farthest Down" (1912). Washington settled into the national scene on opening day of the Atlanta Exposition in 1895 when he spoke about "The New Negro," one with "the



knowledge of how to live ... how to cultivate the soil, to husband their resources, and make the most of their opportunities."

## Word - Meaning

Pretentious	-	trying to get importance or value without really being worthy of it
Resolved	-	decided firmly
Constantly	-	frequently
Half-hearted	-	lacking enthusiasm
Satchel	-	a small leather or canvas bag
Misery	-	great suffering
Exhausted	-	very tired
Elevated	-	raised
Pig iron	-	a form of iron that is not pure
Consented	-	give permission for something
Economize	-	to save money, time, resources
Delight	-	a feeling of great pleasure

## Sentences

Pretentious	-	Mohit is very <u>pretentious</u> by nature.
Resolved	-	The boy <u>resolved</u> to get gold medal in the subject.
Constantly	-	The children are <u>constantly</u> making noise in the class.
Half-hearted	-	My mother <u>half-heartedly</u> , permitted me to go for swimming.
Satchel	-	Children like to carry different types of <u>satchels</u> .

Misery	-	The time of <u>misery</u> is the toughest time in life.
Exhausted	-	The girl got <u>exhausted</u> by working throughout the day.
Elevated	-	The man stood on an <u>elevated</u> platform to give speech.
Pig iron	-	<u>Pig iron</u> is used in construction work.
Consented	-	He <u>consented</u> to my proposal.
Economize	-	We have to <u>economize</u> our living in order to make a better future.
Delight	-	It is always a <u>delight</u> to travel to new places.

## Learning Outcomes

- ❖ *We should keep an ambition in life.*
- ❖ *We should always be optimistic in our attitude.*
- ❖ *We must never give up on our dreams else we lose chance to achieve them*
- ❖ *We should always be hard working in our life.*
- ❖ *We should remember that there is no age for learning.*
- ❖ *We should always have strong determination and self-confidence to be successful in our life*
- ❖ *We should always learn from our experiences.*
- ❖ *We should never be easily discouraged and disappointed.*

## Exercise

### Answer the following questions

1. Who were talking about an unusually good school? Where did the writer hear them?

2. Where was the school for coloured people situated?
3. What was the only ambition of the writer?
4. What fear did the author's mother have?
5. How did the writer reach Richmond?
6. Why was Washington very unhappy on reaching Richmond?
7. What exactly was Washington's college examination and why?
8. What is the moral of the lesson 'My Struggle for an Education'?

### **Complete the sentence**

1. I heard one tell the other that not only was the school established for the members of any race,.....
2. After hearing of the Hampton Institute,.....
3. Nothing must be sloven or slipshod;.....
4. Trains ran only a portion of the way,.....
5. The captain, a white man, who seemed to be.....
6. All the woodwork around the walls, every bench, table, and desk, .....
7. I was one of the happiest souls on Earth .....

### **Match the following**

- |           |        |
|-----------|--------|
| 1. Cow    | Fawn   |
| 2. Deer   | Foal   |
| 3. Horse  | Calf   |
| 4. Pig    | Colt   |
| 5. Donkey | Piglet |

## Grammar

### 1. Complete the following (Degrees of comparisons)

Slow

Quick

Quiet

Weird

Few

### 2. Write the Synonyms for the following words

1. Constantly
2. Consented
3. Misery
4. Delight
5. Exhausted

### 3. Encircle the pronouns from the following paragraph.

Luv and Kush lived in an Ashram with their mother Sita. They were very bright and talented boys. Sita also loved her sons. Once they stopped the horse for Ashvamedha yagna and said to the soldiers, “Tell your king to fight us and free his horse.” The courage of the boys shocked the soldiers and they discussed amongst them that the boys must be born of a real hero.

## Activity

1. Share the story of your struggle, if any, to achieve something you are always wanted.
2. What is your aim in life, describe briefly.





## Language Learning Activity- LLA

Question-

What is “struggle time”?

1. Not having a peaceful mind.
2. ....
3. ....
4. ....
5. ....

What do you do when you struggle?

1. Thinking positive and do hard work.
2. ....
3. ....
4. ....
5. ....

What is the result of the struggle?

1. Never give up and the success is yours.
2. ....
3. ....
4. ....
5. ....



Question- Underline the verbs-

The significance of the Vedas is multidimensional. The Vedas form the fundamental basis of Indian culture. In addition to the highest spiritual knowledge found in the Vedas, worldly knowledge is also present. The Vedas encompass not only spirituality but also cover language, literature, science, medicine, political science, psychology, agriculture, poetry, arts, music, and more. The Vedas also contain materials related to political science in abundance, discussing the nature of the state, its various components, the duties of kings, justice, and legal systems, among other topics.

## Conversation

### Conversation – 1

Vandana – Tell me something Savita.

Savita – Yes Vandana.

Vandana – Have you read any book written by Rudyard Kipling?

Savita – Yes.

Vandana – Which one have you read?

Savita – The Jungle Book.

Vandana- Great! I too have read that book.

Savita- Really? Who is your favourite character?

Vandana- Baghira, the black panther.

## Conversation – 2

Raju – Hello there!

Cobbler – Yes.

Raju- Can you help me?

Cobbler- Sure.

Raju- My shoes are broken.

Cobbler- Oh! Let me see.

Raju- Here they are.

Cobbler- Please wait for some time.

Raju – Yes but please make it soon.

Cobbler– Sure.

## Poem -1

### The Bees

-William Shakespeare

- ❖ *This is an interesting poem on the honeybees which shows us the structure of their society and also glorifies their lifestyle. It teaches us discipline, order, hard work and teamwork. Shakespeare wonderfully marks a similarity between human society and the society of bees.*

So work the  
honeybees,  
Creatures that by a  
rule in Nature,  
Teach the art of  
order to a peopled  
kingdom  
They have a king,  
and officers of  
sorts;  
Where some, like  
magistrates,  
correct at home;  
Others like  
merchants, venture  
trade abroad;



Others, like soldiers armed in their stings,  
Make a boot upon the summer's velvet buds;



Which pillage they with merry mirth bring home  
To the tent-royal of their emperor;  
Who, busied in his majesty, surveys  
The singing masons building roofs of gold;  
The civil citizens kneading-up the honey  
The poor mechanic porters crowding-in:  
Their heavy burden at his is narrow gate;  
The sad-eyed justice, with his surly hum,  
Delivering o'er to executors pale  
The lazy yawning drone.

### About the Poet

William Shakespeare, Shakespeare also spelled Shakspeare, by name Bard of Avon or Swan of Avon, (baptized April 26, 1564, Stratford-upon-Avon, Warwickshire, England—died April 23, 1616, Stratford-upon-Avon), English poet, dramatist, and actor often called the English national poet and considered by many to be the greatest dramatist of all time. His father was a successful local businessman and his mother was the daughter of a landowner. Shakespeare is 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 nicknamed the Bard of Avon. He wrote about 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.

His 17 comedies include The Merchant of Venice and Much Ado About Nothing. Among his 10 history plays are Henry V and





Richard III. The most famous among his tragedies are Hamlet, Othello, King Lear and Macbeth. Shakespeare also wrote 4 poems, and a famous collection of Sonnets which was first published in 1609.

## Word Meaning

Velvet	-	a kind of cloth with a soft thick surface on one side only
Merry	-	full of joy
Drone	-	a male bee
Pillage	-	to steal things from a place by using force and violence
Surly	-	bad tempered
Merchants	-	group of people who buy and sell goods usually in large amounts
Mirth	-	amusement or laughter
Pale	-	having skin that is light in colour

## Sentences

Velvet	-	Baby's skin was soft as <u>velvet</u> .
Merry	-	His laugh was <u>merry</u> and frank.
Drone	-	There was a <u>drone</u> in the garden.
Pillage	-	There were no signs of <u>pillage</u> in the shop.
Surly	-	Mr. Mehra is a <u>surly</u> man.
Merchants	-	<u>Merchants</u> live a busy life.
Mirth	-	They lived a life full of <u>mirth</u> .
Pale	-	She grew <u>pale</u> due to her long sickness.



## Learning Outcomes

- ❖ *We should always remember that hard work, perseverance and discipline are the key to success.*
- ❖ *We must understand that rules and regulations are made to avoid chaos and bring order in a society; hence they should be followed well.*
- ❖ *All the members of the society contribute equally to keep it going; hence all are equal and all are important parts of the society.*
- ❖ *We should remember that planning coordination and cooperation makes everything possible*
- ❖ *We should be sincere to our duty to enjoy the fruit of success.*

## Exercise

**Answer the following questions in one or two sentences each**

1. What is the unique quality of bees?
2. How do the bees serve as example to people?
3. How is the work distributed among the bees?

**Answer the following in four or five sentences each**

1. How does the poet describe the duty - consciousness of the bees?
2. Mention the different types of bees according to the nature of their work.
3. How does the poet describe the drone?

**Fill in the blanks in the following sentences**

1. The poet describes the bees as kings and officers because .....
2. The poet is sympathetic towards some of the bees because .....



### Write true or false

1. Bees collect honey from flowers.
2. There is a queen bee in the hive.
3. There is a king bee in the hive too.
4. Honey bees are hard working.
5. Honey is good for our health.

### Grammar

#### 1. Write the opposites for the following

Teach

Correct

Make

Bring

Heavy

### Activity

#### Let's work on our own

1. Collect a picture / model of a beehive: gather information on the characteristic features of the Queen bee, Drone, Soldier Bee and Worker Bee.

### Language Learning Activity- LLA

## Question- How Bees Make Honey-

*Collect Nectar*



*The nectar is placed in empty combs made from beeswax.*



*Fill Comb*



*Dehydrate Honey*



*Worker bees travel up to 5 miles to gather nectar and bring it back to the hive.*



*The bees will flap their wings very quickly to dehydrate the honey.*



*Bees will produce a wax to create a seal over the honeycomb for protection.*



*Cap & Seal*



*Harvest the Honey*



*Beekeepers can harvest some honey to use or sell.*



*HONEST BEEKEEPER*



Question- Now write how birds make their nests?

Question- Choose the word that is opposite in meaning to the word in capital letters.

1. Up

A. Down                      B. Above                      C. Inside

2. Give

A. Share                      B. Take                      C. Release

3. Large

A. Huge                      B. Big                      C. Small

4. Unhappy

A. Glad                      B. Sad                      C. Calm

5. Anger

A. Happiness                      B. Rage                      C. Stupidity

6. Midnight

A. Evening                      B. Noon                      C. Yesterday

7. Fat

A. Short                      B. Thick                      C. Skinny

8. Buy

A. Sell                      B. Have                      C. Hold

9. Quit

A. Stop                      B. End                      C. Start

10. Tight

A. Free                      B. Loose                      C. Firm



## Conversation

### Conversation – 1

Pratik – I want to share something?

Ketan – What?

Pratik – The bees are very laborious.

Ketan – I knew this about bees.

Pratik – Alright but I am sure that you don't know this about bees.

Ketan – What.

Pratik – That the bees have a Queen

Ketan- Yes, I knew this too.

### Conversation – 2

Mita– Do you know something about spider.

Sheetal- What is that I don't know?

Mita – Spiders are not insects.

Sheetal- Really?

Mita – Yes. Spiders are arachnids.

Sheetal – I never knew this, thank you.

Mita- You are welcome.

## Poem -2

### Meadow Surprises

**-Lois Brandt Phillips**

- ❖ *This is a wonderful poem describing the natural beauty of the meadow. The insects, birds, animals and their harmonious life has been beautifully picturized. A natural view to enjoy.*

Meadows have surprises,  
You can find them if you look;  
Walk softly through the velvet grass,  
And listen by the brook.  
You may see a butterfly  
Rest upon a buttercup  
And unfold its drinking straws  
To sip the nectar up.

You may scare a rabbit  
Who is sitting very still;  
Though at first you may not see him,  
When he hops you will.





A dandelion whose fuzzy head  
Was golden days ago  
Has turned to airy parachutes  
That flutter when you blow.

Explore the meadow houses,  
The burrows in the ground,  
A nest beneath tall grasses,  
The ant's amazing mound.  
Oh! Meadows have surprises  
And many things to tell;  
You may discover these yourself,  
If you look and listen well.



## About the Poet

Louis Phillips (born June 15, 1942) is an American poet, playwright, editor, and author of children's stories. He has written 45 books for children and adults. Broadway Play Publishers published the full-length plays: The Envoi Messages and The Last of the Marx Brothers' Writers. They also published Plays (a collection of comics one acts). Three full-length plays: 16 Points on a Hurricane's Compass, The Ballroom in St. Patrick's Cathedral and Man-o-War were published by Aran Press. Phillips' most recent play publications are Late Night in the Rain Forest, The Death of the Siamese Twins and Other Plays and Gertrude Stein in Dayton and Other Plays (all World Audience, Inc.). He also wrote The Audience Book of Theatre Quotations. Phillips teaches at the School of Visual Arts in New York City.

## Word - Meaning

Meadow	-	a field of grass
Brook	-	a small stream
Nectar	-	the sweet liquid that bees collect from flowers to make honey
Scare	-	frighten
Hops	-	to jump with both or all feet together
Fuzzy	-	not clear

## Sentences

Meadow	-	There was a small <u>meadow</u> near our village.
Brook	-	The <u>brook</u> was the source of water for their village.



Nectar	-	The butterflies sip <u>nectar</u> from the flowers.
Scare	-	The boys <u>scared</u> the deer away.
Hops	-	The Kangaroo <u>hops</u> all around.
Fuzzy	-	The fog caused a <u>fuzzy</u> view all around.

## Learning Outcomes

- ❖ *We should understand that real peace is only found in nature*
- ❖ *We should protect the plants and animals around us to keep the world beautiful.*
- ❖ *We should learn to love and respect all the species of this planet.*
- ❖ *We should always try to live in peace and harmony.*

## Exercise

### Answer the following questions

1. What do the butterflies do on flowers?
2. What kind of surprise could be found while walking on the grass?
3. Why do dandelions become airy parachutes?
4. What type of houses do you see in meadows?
5. What kind of grass do the meadows have?
6. What do you mean by ‘the brook ‘?
7. Why is one unable to see a rabbit initially?
8. Who lives in burrows and mound?
9. Describe the various sights that one comes across in the meadows.



**Read the extract given below and answer the following questions**

Meadows have surprises

You can find them if you look;

Walk softly through the velvet grass,

And listen by the brook.

You may see a butterfly

Rest upon a buttercup

And unfold its drinking straws

To sip the nectar up.

1. What surprises do the meadows have to offer you?
2. Why is it a great pleasure to walk through the meadows?
3. What does the poet call 'buttercup' as? Why?
4. What must have been called as the 'drinking straws' by the poet?
  - (a) Plastic pipes to drink juices.
  - (b) Twigs of the trees in bushes.
  - (c) Proboscis of the insects.
  - (d) The straw that the poet carries with himself to drink river water.
5. Which word in the poem is a synonym of 'sip' or 'drink with mouthfuls'?
  - (a) Sip
  - (b) Unfold
  - (c) Suck
  - (d) Brook
6. Which is the word in the extract that means a liquid sweet

juice?

(a) Velvet

(b) Meadow

(c) Brook

(d) Nectar

### Activity

1. Write the names of five insects.

2. Draw the pictures of the things that you see around in your locality.

### Language Learning Activity- LLA

Question- Ayush has prepared a timetable for himself. Rewrite it by expanding each of the tasks into complete sentences.

4.30 a.m : wake up

.....

4:45 a.m : brush teeth – bath

.....

5:30 a.m : sandhya – agni karya

.....

6:30 a.m : yoga – pranayama

.....

7:30 a.m : breakfast

.....

8:00 a.m – 12:00 noon : school

.....

12:00 noon : sandhya

.....

12:30 p.m : have lunch

.....

1:30 p.m : read newspaper

.....

2:00 p.m -5 :00 p.m : school time

.....

5:00 p.m : sports time

.....

6:00 p.m : sandhya – geeta path - swadhyay

.....

8.30 p.m : dinner

.....

9.30 p.m : selfstudy

.....

10:30 p.m : go to sleep

.....

Question- Circle the proper nouns in the box below.

Elephant	India	Saurabh	Baseball	The Olympics	School
New York	Home	Class	Tennis	Boy	Sweets

Question- Underline the proper nouns and circle the common nouns in the following sentences.

1) The house is in Delhi.



- 2) I study Rigveda.
- 3) I am from Bihar.
- 4) Sita lives in Haryana.
- 5) Monaco is an expensive city.
- 6) The CSK won the game last night.
- 7) Basketball is so fun.
- 8) I am feeling so happy.
- 9) Rashtriya Adarsh Veda Vidyalaya is a nice school.
- 10) Birds are my favourite.

## Conversation

### Conversation – 1

Anik – Hello Rajesh!

Rajesh- Hello Anik!

Anik – Have you ever seen a dandelion?

Rajesh – What is a dandelion?

Anik- It is a flower.

Rajesh- Show me a dandelion someday.

Anik- Sure Rajesh.

### Conversation – 2

Mother – Come here son.

Son – Yes mother.

Mother- When was the last time you cleaned your room?

Son –That was last Sunday mother.

Mother- It has become dirty again.

Son- Alright mother, I will clean it again.

Mother- Very good son.





## Poem - 3

### Self-Reliance

**-Kathleen Delicato**

- ❖ *This poem shows the realization of the poet that he is alone and that he will have to manage on his own and be truthful to his own self. Such is the quality of self-dependence that we must learn from this poem.*

I realize now that I am alone.  
On myself I must learn to rely.  
I have to begin to stand on my own.  
If I fail I must continue to try.  
I can ask others for their opinions,  
But ultimately it's I who'll decide.  
I'll be the ruler of my dominion,  
Determining which road I'll take with pride.  
Though some may disagree with my choices,  
Thinking they know a better path to take.  
Though people in abuse raise their voices,  
It's up to me my destiny to make.  
By being true to myself I begin  
To learn how to stand alone: how to win.



## About the Poet

Kathleen C Delicato. Kathleen C Delicato (age 71) is currently listed at 221 Lake Ave Ne #201, Largo, 33771 Florida and is affiliated with the Florida Democratic Party. She is a white, not hispanic female registered to vote in Pinellas County.

## Word - Meaning

Rely	-	trust
Dominion	-	territory with one ruler
Determine	-	decide
Path	-	route
Abuse	-	unkind or cruel words
Destiny	-	fate

## Sentences

Rely	-	We can <u>rely</u> upon the information found in our textbooks.
Dominion	-	Entire Malwa region was under King Vikramaditya's <u>dominion</u> .
Determine	-	We can achieve anything, if we are <u>determined</u> to do that.
Path	-	In forest, animals follow a fixed <u>path</u> to travel.
Abuse	-	Verbal <u>abuse</u> brings up all the fights.
Destiny	-	We can fight our <u>destiny</u> with our hard work.

## Learning Outcomes

❖ *We should understand the significance of standing alone yet*



*strong.*

- ❖ *We should learn to be self-sufficient and self-dependent.*
- ❖ *We should learn to face challenges and failures of life on our own*
- ❖ *We must not be hesitant to take decisions and make choices in our life thinking about others.*
- ❖ *We must not stay in a confused state of mind.*
- ❖ *We must stay away from negativity and be resilient and positive,*
- ❖ *We must be true and honest to ourselves always.*

## **Exercise**

### **Answer the following questions**

1. Who is the speaker in the poem?
2. Who is alone in the poem?
3. What does the speaker decide to do if she fails?
4. Who is the ruler of the speaker's kingdom?
5. How can the speaker convert her choice into a victory?
6. According to the poet, what should we do to win in life?
7. Write the summary of the poem.

### **Match the following**

- |        |      |
|--------|------|
| 1. I   | Your |
| 2. You | His  |
| 3. He  | Us   |
| 4. She | Them |
| 5. We  | Mine |



6. They Her

## Grammar

1. Find the meaning of the following words from the dictionary and write down in your notebook.

Gong \_\_\_\_\_

Trumpet \_\_\_\_\_

Cymbal \_\_\_\_\_

Tambourine \_\_\_\_\_

Fife \_\_\_\_\_

Barrel \_\_\_\_\_

Bagpipes \_\_\_\_\_

2. Write the degrees of the following adjectives

Brave Clever Quick Intelligent Beautiful

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

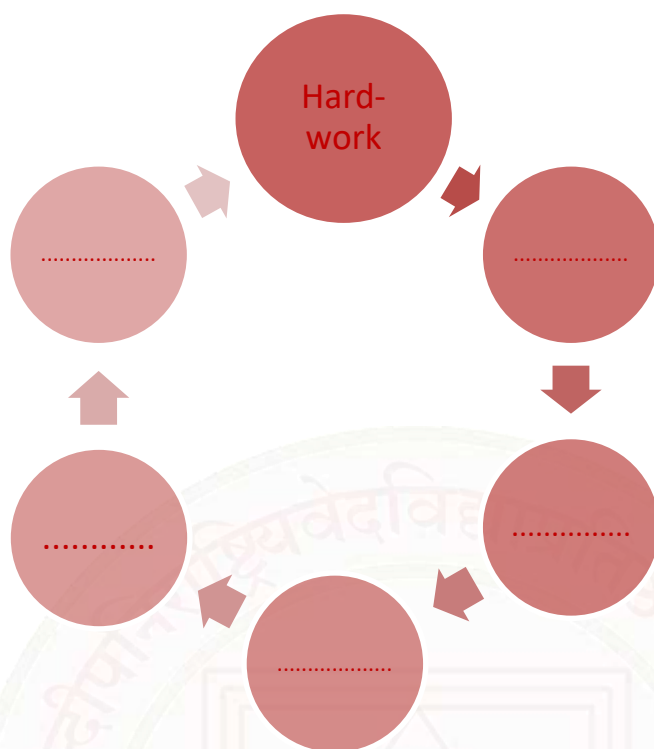
1. Destiny

2. Rely

3. Path

## Language Learning Activity- LLA

Question- Write the values which you have learn from your teacher-



Make a sentence from the above values

.....

.....

.....

.....

.....

Question- Add –s/-es to the *italicized* noun if necessary.

Example: Rani has brown hair and hazel *eyes*.

- 1) It is good to drink *water* when you are thirsty.
- 2) The students learned a lot of new *vocabulary* in class today.
- 3) We ate some *sandwich* for lunch.
- 4) I have a lot of *homework* to do tonight.
- 5) I like to dream about tropical *beach*!



6) Mohan has made a lot of *progress* on his school project, since he started Monday.

7) *Encyclopedia* contain lots of information.

8) I learn more new *word* in English class every day.

9) Chanda bought a new pair of *shoes*. I bought a new set of *earrings*.

10) Tommy is twenty-two-year old. I am thirty-year old.

Question-Put the nouns under their respective heads.

School, Veda, Gold, Rigveda, Iron, India, Ocean,  
Veda Vyas, Planet, Glass, Cement, Laxmi

Common Noun	Proper Noun	Material Noun

## Conversation

### Conversation – 1

Rita- I have a dream of buying a house by my own.

Sita- Glad to hear that, Rita. I too have a dream of buying a car by my own

Rita – I am really happy that we have similar dreams.

Sita – Let us work towards achieving our dreams.

Rita – You are right. Let us work hard to earn and save some money.

Sita – Let us start today.



Rita – Sure.

### **Conversation – 2**

Uncle – Where is my walking stick.

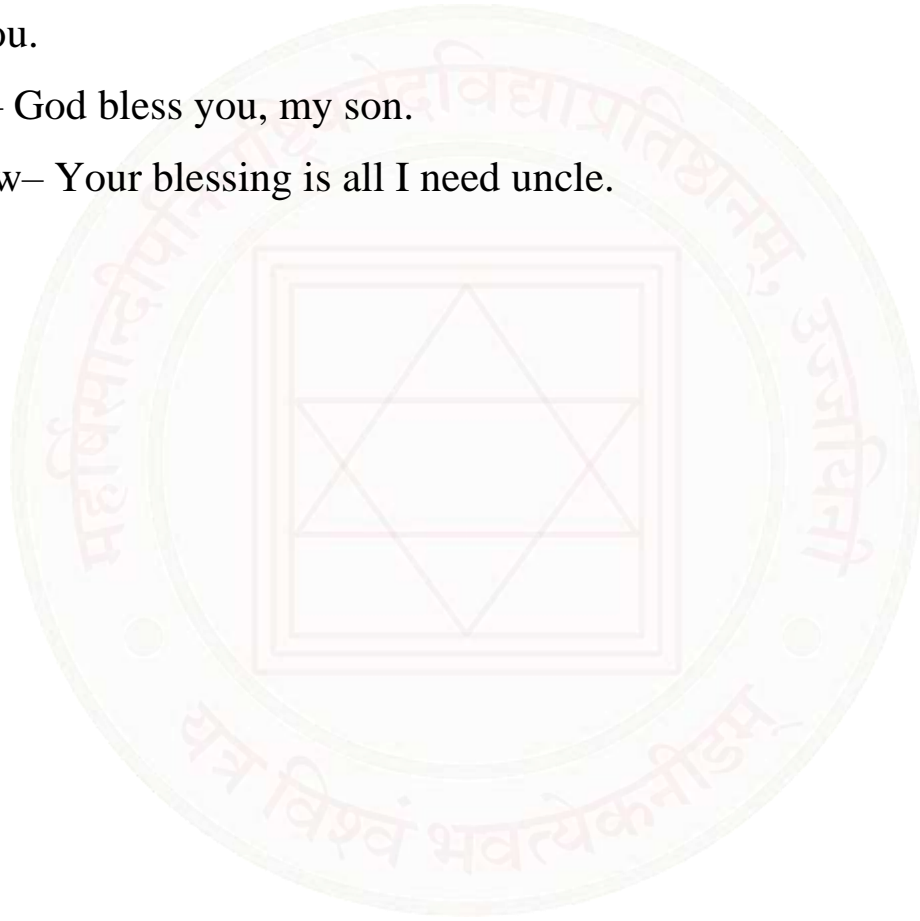
Nephew - Here it is uncle.

Uncle – Thank you son.

Nephew– You don't need to thank me uncle. It is my pleasure to help you.

Uncle– God bless you, my son.

Nephew– Your blessing is all I need uncle.



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

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