



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 very wide antariksaloka.
May there be peace in the waters of the seas.
May the herbs and the plants give us peace!



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ISBN :
Price :
Edition : 1st Edition.
Published Copies :

Paper usage : Printed on 80 GSM paper with RSTB Watermark

Publisher: Maharshi Sandipani Rashtriya Vedavidya Pratishthan
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PREFACE

(In the light of NEP 2020)

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 establishment of the Pratishthan for preservation, conservation, propagation and development of oral tradition of Vedic studies(Veda Samhita, Padapatha to Ghanapatha, Vedanga, Veda Bhashya etc.), recitation and intonation of Vedas etc and interpretation of 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 Veda and Sanskrit Education at national level, the General Body and the 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 the Pratishthan and its implementation strategies. The Board is necessary for the fulfillment of the objectives

of MSRVVP as envisioned in the MoA and Rules. The Board has been approved by the Ministry of Education, Government of India and recognized by the Association of Indian Universities, New Delhi. The bye-laws of the Board have been vetted by Central Board of Secondary Education and curriculum structure have been concurred by the National Council of Educational Research and Training, New Delhi.

It may also be mentioned here that the committee on “Vision and Roadmap for the Development of Sanskrit - Ten year perspective Plan”, under the Chairmanship of Shri N. Gopaldaswamy, 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 Veda Sanskrit education up to the secondary school level. The committee was of the opinion that the primary level of Vedic and Sanskrit studies should be inspiring, motivating and joyful. It is also desirable to include subjects of modern education into Vedic and Sanskrit Pathashalas in a balanced manner. The course content of these Pathashalas should be designed to suit to the needs of the contemporary society and also for finding solutions to modern problems by reinventing ancient knowledge.

With regard to Veda Pathashala-s it is felt that they need further standardization of recitation skills along with introduction of graded materials of Sanskrit and modern subjects so that the students can ultimately acquire the capabilities of studying Veda bhashya-s and mainstreaming of students is achieved for their further studies. Due emphasis may also be given for the study of Vikriti Patha of Vedas at an appropriate level. The members of the committee have also expressed their concern that the Vedic recitation studies are not uniformly spread all over India; therefore, due steps may be taken to improve the situation without in anyway interfering with regional

variations of recitation styles and teaching method of Vedic recitation.

It was also felt that since Veda and Sanskrit are inseparable and complementary to each other and since the recognition and affiliation problems are same for all the Veda Pathashalas and Sanskrit Pathashalas throughout the country, a Board may be constituted for both together. The committee observed that the examinations conducted by the Board should have legally valid recognition enjoying parity with modern Board system of education. The committee observed that the Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain may be given the status of Board of Examinations with the name “Maharshi Sandipani Rashtriya Veda Sanskrita Vidya Parishat with headquarters in Ujjain which will continue all programs and activities which were being conducted hitherto in addition to being a Board of Examinations.

The promotion of Vedic education is for a comprehensive study of India’s glorious knowledge tradition and encompasses multi-layered oral tradition of Vedic Studies (Veda Samhita, Padapatha to Ghanapatha, Vedanga, Veda Bhashya etc.), recitation and intonation, and Sanskrit knowledge system content. In view of the policy of mainstreaming of traditional students and on the basis of national consensus among the policy making bodies focusing on Vedic education, the scheme of study of Veda stretching up to seven years in Pratishthan also entails study of various other modern subjects such as Sanskrit, English, Mathematics, Social Science, Science, Computer Science, Philosophy, Yoga, Vedic Agriculture, etc. as per the syllabus and availability of time. In view of NEP 2020, this scheme of study is with appropriate inputs of Vedic knowledge and drawing the parallels of modern knowledge in curriculum content focusing on Indian Knowledge System.

In Veda Pathashala-s, GSP Units and Gurukula-s of MSRVP, affiliated to the Board transact the curriculum primarily based on oral

tradition of a particular complete Veda Shakha with perfect intonation and memorization, with additional subsidiary modern subjects such as English, Sanskrit, Mathematics, Science, Social Science and SUPW. Gradually, the Veda Pathashala-s will also introduce other skill and vocational subjects as per their resources.

It is a well known fact that there were 1131 shakha-s or recensions of Vedas; namely 21 in Rigveda, 101 in Yajurveda, 1000 in Samaveda and 9 in Atharva Veda. In course of time, a large number of these shakhas became extinct and presently only 10 Shakhas, namely, one in Rigveda, 4 in Yajurveda, 3 in Samaveda and 2 in Atharvaveda are existing in recitation form on which Indian Knowledge System is founded now. Even in regard to these 10 Shakhas, there are very few representative Vedapathis who are continuing the oral Vedic tradition/ Veda recitation/Veda knowledge tradition in its pristine and complete form. Unless there is a full focus for Vedic learning as per oral tradition, the system will vanish in near future. These aspects of Oral Vedic studies are neither taught nor included in the syllabus of any modern system of school education, nor do the schools/Boards have the systemic expertise to incorporate and conduct them in the conventional modern schools.

The Vedic students who learn oral tradition/ recitation of Veda are there in their homes in remote villages, in serene and idyllic locations, in Veda Gurukulas, (GSP Units), in Veda Pathashala-s, in Vedic Ashrams etc. and their effort for Veda study stretches to around 1900-2100 hours per year; which is double the time of other conventional school Board's learning system. Vedic students have to have complete Veda by-heart and recite verbatim with intonation (*udatta, anudatta, swarita etc*); on the strength of memory and guru parampara, without looking at any book/pothi. Because of unique ways of chanting the Veda mantras, unbroken oral transmission of Vedas and its practices, this has received the recognition in the

UNESCO-World Oral Heritage in the list of Intangible Cultural Heritage of Humanity. Therefore, due emphasis is required to be given to maintain the pristine and complete integrity of the centuries old Vedic Education (oral tradition/ recitation/ Veda knowledge Tradition). Keeping this aspect in view the MSRVP and the Board have adopted unique type of Veda curriculum with modern subjects like Sanskrit,, English, Vernacular language, Mathematics, Social Science, Science, Computer Science, Philosophy, Yoga, Vedic Agriculture etc as well as skill and vocational subjects as prescribed by NEP 2020.

As per Vedic philosophy, any person can become happy if he or she learns both *Para-Vidya* and *Apara-Vidya*. The materialistic knowledge from the Vedas, their auxiliary branches and subjects of material interest were called *Apara-Vidya*. The knowledge of supreme reality, the ultimate quest from Vedas, Upanishads is called *Para-Vidya*. In all the total number of subjects to be studied as part of Veda and its auxiliaries are fourteen. There are fourteen branches of learning or *Vidyas* - four Vedas, Six Vedangas, Mimamsa (PurvaMimamsa and Uttara Mimamsa), Nyaya, Puranas and Dharmashastra. These fourteen along with Ayurveda, Dhanurveda, Gandharvaveda and Arthashastra become eighteen subjects for learning. All curriculum transaction was in Sanskrit language, as Sanskrit was the spoken language for a long time in this sub-continent.

Eighteen Shilpa-s or industrial and technical arts and crafts were mentioned with regard to the Shala at Takshashila. The following 18 skills/Vocational subjects are reported to be subjects of the study – (1) Vocal music (2) Instrumental music (3) Dancing (4) Painting (5) Mathematics (6) Accountancy (7) Engineering (8) Sculpture (9) Cattle breeding (10) Commerce (11) Medicine (12) Agriculture (13) Conveyancing and law (14) Administrative training (15) Archery and Military art (16) Magic (17) Snake charming (18) Art of finding hidden treasures.

For technical education in the above mentioned arts and crafts an apprenticeship system was developed in ancient India. As per the Upanishadic vision, the vidya and avidya make a person perfect to lead contented life here and liberation here-after.

Indian civilization has a strong tradition of learning of shastra-s, science and technology. Ancient India was a land of sages and seers as well as of scholars and scientists. Research has shown that India had been a Vishwa Guru, contributing to the field of learning (vidya-spiritual knowledge and avidya- materialistic knowledge) and learning centers like modern universities were set up. Many science and technology based advancements of that time, learning methodologies, theories and techniques discovered by the ancient sages have created and strengthened the fundamentals of our knowledge on many aspects, may it be on astronomy, physics, chemistry, mathematics, medicine, technology, phonetics, grammar etc. This needs to be essentially understood by every Indian to be proud citizen of this great country!

The idea of India like “Vasudhaiva Kutumbakam” quoted at the entrance of the Parliament of India and many Veda Mantra-s quoted by constitutional authorities on various occasions are understood only on study of the Vedas and true inspiration can be drawn only by pondering over them. The inherent equality of all beings as embodiment of “sat, chit, ananda” has been emphasized in the Vedas and throughout the Vedic literature.

Many scholars have emphasized that Veda-s are also a source of scientific knowledge and we have to look into Vedas and other scriptural sources of India for the solution of modern problems, which the whole world is facing now. Unless students are taught the recitation of Vedas, knowledge content of Vedas and Vedic philosophy as an embodiment of spiritual and scientific knowledge, it is not possible to spread the message of Vedas to fulfill the aspiration of modern India.

The teaching of Veda (Vedic oral tradition/Veda recitation/Veda knowledge Tradition) is neither only religious education nor only religious instruction. It will be unreasonable to say that Vedic study is only a religious instruction. Veda-s are not religious texts only and they do not contain only religious tenets; they are the corpus of pure knowledge which are most useful to humanity as whole. Hence, instruction or education in Veda-s cannot be construed as only “religious education/religious instruction.”

Terming “teaching of Veda as a religious education” is not in consonance with the judgment of the Hon’ble Supreme Court (AIR 2013: 15 SCC 677), in Civil Appeal no. 6736 of 2004 (Date of judgment-3rd July 2013). The Vedas are not only religious texts, but they also contain the knowledge in the disciplines of mathematics, astronomy, meteorology, chemistry, hydraulics, physics, science and technology, agriculture, philosophy, yoga, education, poetics, grammar, linguistics etc. which has been brought out in the judgment by the Hon’ble Supreme Court of India.

Vedic education through establishment of Board in compliance with NEP-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. Arts’ and Humanities’ students will also learn science; try to acquire vocational subjects and soft skills. India's special heritage in the arts, sciences and other fields will be helpful in moving towards multi-disciplinary education. The policy has been formulated to combine and draw inspiration from India's rich, ancient and modern culture and knowledge systems and traditions. The importance, relevance and beauty of India's classical languages and literature is also very important for a meaningful understanding the national aspiration. Sanskrit, being an important

modern language mentioned in the Eighth Schedule of Indian Constitution, its classical literature that is greater in volume than that of Latin and Greek put together, contains vast treasures of mathematics, philosophy, grammar, music, politics, medicine, architecture, metallurgy, drama, poetry, storytelling and more (known as ‘Sanskrit Knowledge Systems’). These rich Sanskrit Knowledge System legacies for world heritage should not only be nurtured and preserved for posterity but also enhanced through research and put in to use in our education system, curriculum and put to new uses. All of these literatures have been composed over thousands of years by people from all walks of life, with a wide range of socio-economic background and vibrant philosophy. Sanskrit will be taught in engaging and experiential as well as contemporary relevant methods. The use of Sanskrit knowledge system is exclusively through listening to sound and pronunciation. Sanskrit textbooks at the Foundation and Middle School level will be available in Simple Standard Sanskrit (SSS) to teach Sanskrit through Sanskrit (STS) and make its study enjoyable. 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.

There is no clear distinction made between arts and science, between curricular and extra-curricular activities, between vocational and academic streams, etc. 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. Moral, human and constitutional values like empathy, respect for others, cleanliness, courtesy, democratic spirit, spirit of service, respect for public property, scientific temper, freedom, responsibility, pluralism, equality and justice are emphasized.

The NEP-2020 at point no. 4.23 contains instructions on the

pedagogic integration of essential subjects, skills and abilities. Students will be given a large amount of flexible options in choosing their individual curriculum; but in today's fast-changing world, all students must learn certain fundamental core subjects, skills and abilities to be a well-grounded, successful, innovative, adaptable and productive individual in modern society. Students must develop scientific temper and evidence based thinking, creativity and innovation, aesthetics and sense of art, oral and written expression and communication, health and nutrition, physical education, fitness, health and sport, collaboration and teamwork, problem solving and logical thinking, vocational exposure and skills, digital literacy, coding and computational thinking, ethics and moral reasoning, knowledge and practice of human and constitutional values, gender sensitivity, fundamental duties, citizenship skills and values, knowledge of India, environmental awareness etc. Knowledge of these skills include conservation, sanitation and hygiene, current affairs and important issues facing local communities, the states, the country and the world, as well as proficiency in multiple languages. In order to enhance the linguistic skills of children and to preserve these rich languages and their artistic treasures, all students in all schools, public or private, shall have the option of learning at least two years in one classical language of India and its related literature.

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 an accurate and scientific manner throughout the school curriculum wherever relevant; in particular, Indian Knowledge Systems, including tribal knowledge and indigenous and traditional ways of learning, will be covered and included in mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, linguistics, literature,

sports, games, as well as in governance, polity, conservation.” It will have informative topics on inspirational personalities of ancient and modern India in the fields of medicinal practices, forest management, traditional (organic) crop cultivation, natural farming, indigenous sports, science and other fields.

The NEP-2020 at point no. 11.1 gives directions to move towards holistic and multidisciplinary education. India emphasizes an ancient tradition of learning in a holistic and multidisciplinary manner, including the knowledge of 64 arts such as singing and painting, scientific fields such as chemistry and mathematics, vocational fields such as carpentry, tailoring; professional work such as medicine and engineering, as well as the soft skills of communication, discussion and negotiation etc. which were also taught at ancient universities such as Takshashila and Nalanda. The idea that all branches of creative human endeavour, including mathematics, science, vocational subjects and soft skills, should be considered 'arts', has a predominantly Indian origin. This concept of 'knowledge of the many arts' or what is often called 'liberal arts' in modern times (i.e., a liberal conception of the arts) will be our part of education system.

At point No. 11.3 the NEP-2020 further reiterates that such an education system “would aim to develop all capacities of human beings -intellectual, aesthetic, social, physical, emotional, and moral in an integrated manner. Such an education will help develop well-rounded individuals that possess critical 21st century capacities in fields across the arts, humanities, languages, sciences, social sciences, and professional, technical, and vocational fields; an ethic of social engagement; soft skills, such as communication, discussion and debate; and rigorous specialization in a chosen field or fields. Such a holistic education shall be, in the long term, the approach of all undergraduate programmes, including those in professional, technical, and vocational disciplines.”

The NEP-2020 at point no. 22.1 contains instructions for the promotion of Indian languages, art and culture. India is a rich storehouse of culture - which has evolved over thousands of years, and is reflected in its art, literary works, customs, traditions, linguistic expressions, artifacts, historical and cultural heritage sites, etc. Traveling in India, experiencing Indian hospitality, buying beautiful handicrafts and handmade clothes of India, reading ancient literature of India, practicing yoga and meditation, getting inspired by Indian philosophy, participating in festivals, appreciating India's diverse music and art and watching Indian films are some of the ways through which millions of people around the world participate in, enjoy and benefit from this cultural heritage of India every day.

In NEP-2020 at point no. 22.2 there are instructions about Indian arts. Promotion of Indian art and culture is important for India and to all of us. To inculcate in children a sense of our own identity, belonging and an appreciation of other culture and identity, it is necessary to develop in children key abilities such as cultural awareness and expression. unity, positive cultural identity and self-esteem can be built in children only by developing a sense and knowledge of their cultural history, art, language and tradition. Therefore, the contribution of cultural awareness and expression is important for personal and social well-being.

The core Vedic Education (Vedic Oral Tradition/Veda Path/Veda Knowledge Tradition) of Pratishthan along with other essential modern subjects- Sanskrit, English, Mother tongue, Mathematics, Social Science, Science, Computer Science, Philosophy, Yoga, Vedic Agriculture, Indian Art, Socially useful productive work etc., based on the IKS inputs are the foundations/sources of texts books of Pratishthan and Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board. These inputs are in tune with the NEP 2020. The draft books are made available in pdf form keeping in view the NEP 2020

stipulations, requirements of MSRVVP 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 print form.

The Teachers of Veda, Sanskrit and Modern subjects in Rashtriya Adarsh Veda Vidyalaya, Ujjain and many teachers of Sanskrit and modern subjects in aided Veda Pathshalas of Pratishthan have worked for last two 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.

आपरितोषाद् विदुषां न साधु मन्ये प्रयोगविज्ञानम्।

बलवदपि शिक्षितानाम् आत्मन्यप्रत्ययं चेतः ॥

(Abhijnanashakuntalam 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 even the scholars are not fully confident in the presentation without feedback from the stakeholders.

Prof. Viroopaksha V Jaddipal
Secretary

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Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board

On the Text Book

The textbook in English for Veda Bhushan II, 7th standard in general education set up, is based on the approaches to curriculum construction in English, which is based on the NEP 2020. 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. MSRVP/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 MSRVP/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, namamara, najeeryati*. (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 two years. Finally an effort has been to bring out this text book, in this form which is focusing on Indian thinking with global outlook for learning English.

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

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

(Ms. Pushpita Chakraborty
(Ms. Monalisa Mishra)

Content

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Basics of English /Grammar

	Revision of previous lessons
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7.	Adverb and Degrees of Adverb
8.	Subject and Predicate
9.	Antonyms and Synonyms

- Practise 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.

Chapter-1

Harmony and Well Being

- ❖ *These are wishes from Rig Veda and Atharva Veda that wishes the sweetness 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 related to our well-being.*

May the sweet breeze blow; may the sweet watered rivers flow

May the medicinal plants be full of effective content!

May the light, dawn be full of sweetness!

May the dust from earth be pleasant!

May the *Dyau*, our fatherly God, be pleasant!

May the sun be full of pleasant rays!

May our cows be full of honey i.e. sweet and health giving milk¹.

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

May there be peace in the waters of the seas.

May the herbs and the plants give us peace!²

O! Earth, I address the cleansing and patient earth,

Increasing by worship

May we sit upon you who bear strength!

Prosperity, food and ghee.³

1 मधुवाता ऋतायते मधु क्षरन्ति सिन्धवः। माध्वीर्नः सन्त्वोषधीः ॥ मधु नक्तमुतोषसि मधुमत् पार्थिवं रजः। मधु द्यौरस्तु नः पिता ॥ मधुमान्नो वनस्पतिर्मधुमान् अस्तु सूर्यः। माध्वीर्गावो भवन्तु नः ॥ ऋग्वेद1.91.6-7

2 शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्वन्तरिक्षम्। शान्ता उदन्वतीरापः शान्ता नःसन्त्वोषधीः ॥ अथर्ववेद19.19.1

3 विसृग्वरीं पृथिवीमा वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम्। ऊर्जं पुष्टं विभ्रतीमन्नभागं घृतं त्वाभि निषीदेम भूमे ॥ अथर्ववेद 19. 29



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

Sentences

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

Exercise

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

Fill in the missing degrees of the adjectives

1. Sweet _____
2. Full _____
3. Healthy _____
4. Wide _____
5. Clean _____

Answer the following

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”?

Read and write the following animal cries

Lion	-	roars
Cow	-	moos
Cat	-	mews
Dog	-	barks
Mouse	-	squeaks



Chapter-2

Importance of the Veda-s

- ❖ *This Chapter describes the importance of the Vedas in our life and how they are used in every sphere of life. The cultural, political, social and scientific qualities of Veda have been discussed and that brings out a clear picture of the importance of Vedas.*
1. The Vedas have proved to be the vital source of knowledge time. 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 Vedas were revealed, they were heard (*shruti-s*). They were not written down or composed and so they are called *Apaurusheya*.
 3. The Vedas contain knowledge on what this life is, how to progress in life, what to learn for that and how to learn. The *Rigveda* inspires us through the *Sukta-s* seen by *Rishis*, *Yajurveda* through its *Mantra* application, *Samaveda* through its sweet songs or hymns, melodious chanting and the *Atharva Veda* with its modern knowledge on medicine for leading a long and healthy life, etc.
 4. The Vedas have Philosophical, Cultural, Social, Political, Geographical and Scientific importance.

The philosophical importance; Veda-s, source and the pillars of India’s knowledge base

5. *Rigveda, Yajurveda, Samaveda and Atharvaveda* taught us ways



of life, balancing the life with nature, earth as our mother and we as sons and daughters of earth and the whole universe as one family.

6. The Vedas proclaim- the Reality is one. That one reality is *Brahman*, that one reality is described by the true *Jnani-s* with many names.
7. Reality is described by names like *Indra, Mitra, Varuna, Agni, Divya, Suvarna, Gurutman, Yama, Maatarishva* etc. It is said thus-

*Indram mitram varunam agnimahuh atho divyah sa suparno garutman/
Ekam sad vipra bahudha vadanti, agnim yamam matarishvanamahuh//*

*इन्द्रं मित्रं वरुणम् अग्निमाहुः अथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद् विप्रा बहुधा वदन्ति, अग्निं यमं मातरिश्वानमाहुः ॥*

(Rigveda;1.22.12)

8. 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.
9. The three types of sorrows; The Vedas advise and help to overcome *Adhibhautik* sorrow. *Adhibhautik* sorrow is the calamity from five worldly elements- earth, water, fire, air and sky.
10. Sorrows caused by **earth** are - earthquake, volcanic eruption, land-slide, avalanche, etc. Sorrows caused by **water** are- flood, heavy rain, drought, sea-storm, etc. Sorrows caused by **fire** are - forest fire, inferno, short circuit, etc. Sorrows caused by **air** are- heat wave and cold wave, hurricane, cyclone, wind storm, etc. Sorrows caused by **sky** are thunder, acid rain, insect outbreak, collision of meteorites, hail-storm, etc.



11. *Adhidaivik* sorrows which are known by the term of *force-de-majeure*; divine calamity, epidemic outbreak, etc. (Like CORONA, 2019)
12. *Aadhyatmik sorrow is the* calamity that relates to mind and soul of human beings, like mental anxiety, depression, anger, fear, psycho-somatic diseases etc.
13. *Rajas* and *Tamasik* diseases manifested by contrasting qualities, which are called *prajnaaparaadha* in Ayurveda.
14. The Vedas are useful in resolving all the problems related to these. The health of people has an impact on the entire society and nation, therefore, by saving people from such calamities the Vedas saves the Nation.

Cultural and Social Importance

15. 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.
16. The social systems, rituals, outlooks towards life are conditioned upon the Vedic knowledge. In majority of gatherings and religious functions the Vedas are recited.
17. 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.
18. By worshipping deities and the performance of sacrifices, worshipping the virtues, the welfare of the people is prayed. Vedic prayers are meant for universal peace and unity and bring brotherhood and not for a specific community only. We know world harmony can only be brought by Vedic aspects of peaceful life.



Political and Geographical Importance

19. The *Rashtrabhivardhana Sukta* in *Rigveda* wishes the stability, security and all kinds of prosperity of the Nation. It teaches us all about making a powerful and wealthy Nation.

Dhruva Dyauh Dhruva Prithvi Dhruvasah parvato Ime.

Dhruvam Vishwamidam Jagat Dhruvo Raja Vishamayam.

Dhruvam te Raja Varuno Dhruvam Devo Brihaspatiah.

Dhruvam Tah Indrascagnisca Rashtram Dharayatam Dhruvam.

ध्रुवा द्यौः ध्रुवा पृथिवी ध्रुवासः पर्वता इमे।

ध्रुवं विश्वमिदं जगत् ध्रुवो राजा विशामयम्॥

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः।

ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम्॥ (ऋग्वेद 10.173. 4 एवं 5 मंत्र)

20. In the *Yajurveda*, the wish for the growth of the Nation says-

Aa brahman brahmino brahmvarcasi jaytamarashtre rajanyah shoora ishavyo'tivyadhi maharatho jaytam dogdhri dhenurvodhaandvanashus-saptih purandhriyosha jishnu rathestaah sabheyo yuvasya yajamanasya veero jaytam. Nikame nikame nah parjanya varshatu phalavatyo na oshadhayah pacyantam yogakshemo nah kalpatam.

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

O! Supreme Father, the Supreme Lord, may the supreme knowledgeable be born in our nation, the mighty generals be born for the slaying of a mighty enemy, may the cow be giving full milk, may the load bearing Taurus be strong and fast-moving, may the woman be



the ideal woman of 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 plants flourish and give results. May our yoga and *kshema* always be done in the best way.

21. In Atharvaveda, one to six mantras in *Rashtrabhivardhan Sukta*, *Maharishi Vasishtha* has presented various ideas of national importance, development of the nation, and protection of people. It is often recited and wished for the rise of the Nation.

22. Its first mantra says-

*Abhivartena manina yenendro abhivavradhe/
Tenasman brahmanaspate abhi rashtraya vardhaya//*

अभीवर्तेन मणिना येनेन्द्रो अभिवावृधे।

तेनास्मान् ब्रह्मणस्पतेऽभि राष्ट्राय वर्धय ॥ (अथर्ववेद 1.29, 1-6)

O! Wise man, by whom *Indra* was victorious, move us for the rise of the Nation through the victory gem. The ruler should establish peace and prosperity in the nation. The divine powers worshipped in a prosperous nation remove the evil tendencies prevailing in us and provide us with blissful feelings, wealth.

23. In this way the desire for the rise and growth of the Nation or the world is reflected in all the Vedas. The importance of Nation is known to us and for a healthy Nation we will always be guided by Vedic laws.

24. The *Nadi-sukta* of the *Rig Veda* alone mentions 21 rivers, which include the Ganga in the east and the *Kubha* (Kabul) in the west. The rivers like Yamuna, Saraswati, *Satudri* (Sutlej), *Parusani* (Ravi), *Vitastā* (Jhelum), and Sindhu (Indus) are situated between Ganga and Kabul.



-
25. The Five rivers (Sutudri/Sutlej, Parusni/Ravi, Asikni/Chenab, Vitasta/Jhelum, Vipasa/Beas, are noted in the Vedas and they are all tributaries of Sindhu / Indus).
 26. The Vedas contain geographical information like Oceans, mountains, war fields. They also have the names of *Rishis*, many kings and emperors, their lineage which are very important for our Nation.

Scientific Importance

27. The Vedas contain scientific information on Stars, Constellations, Earth, Sun, Moon, Seasons, Circulatory system, Life, Diseases, Medicines, Time, Energy, Chemicals, Metals, etc. which are very important and were known to our *Rishis*. They have shared all their knowledge and that is stored in our Vedas.
28. These are only few facts that we have learnt about the Vedas and its importance in various fields of life due to its related knowledge base but the wisdom of the Vedas is far beyond that and vast for a human to grasp in one short life.
29. The Vedas are a capsule of knowledge for protecting the humanity from disaster. It does instill confidence for overall progress of humanity, enlightens and fills us with positive energy and inculcate human values.
30. Not only India but the entire world has understood the importance of the Veda and has recognized it as well, which is visible in the fact that the tradition of Vedic chanting (Sasvara Vedapatha) has been inscribed on the Representative List of the Intangible Cultural Heritage of Humanity by the UNESCO in 2008.
31. The *Rigveda* manuscripts written in Sharda scripts 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.



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 CORONA 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 - To stay healthy is the most vital part of our life.
- Supernatural - Many magical things are considered as supernatural.
- Evil - Dacoits and thieves have evil intentions always.
- 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 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 inculcate many good habits in us.
Inscribed - The Vedic sayings are inscribed on the stones of temples.

Exercise

Fill in the blanks with the following words

Heard, One, Three, Six, Inscribed

1. Vedas are 'Srutis' 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*.



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.

Write the opposite of the following

Important	_____
Heard	_____
Sweet	_____
Modern	_____
Natural	_____



Chapter - 3

The Parrot's Training

- RABINDRANATH TAGORE

❖ *This is an interesting story about a parrot who was crazed and was being 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.*

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, tomtoms, 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 sepoy. 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.

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 recited the poem.
- Scriptures - Our holy scriptures are of great value to us.
- Hopped - The Kangaroo hopped from one place to another.
- Consume - We should consume little food while exercising.
- Summoned - The man was summoned by the court.
- Cage - The tiger was kept in a cage.
- Gorgeous - She wore a gorgeous dress.
- Ecstasy - Listening to the Vedic chants is a matter of pure ecstasy.
- Burst into tears - Hearing her sister's situation, she burst into tears.
- Substantial - The Vedas occupy a substantial part in our religion.
- Goldsmith - A goldsmith is a person who makes things of gold.
- Deliberation - Deciding a strategy needs deliberation.
- Scribes - Scribes have a tough job to do.
- Immensely - His friend's death immensely affected his mental health.
- Stupendous - Kashmir has got stupendous natural views.
- Inanity - Mohan laughed 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 ' <i>agnipariksha</i> ' 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.

Exercise

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.

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?

Write the meaning of the following words in English and Sanskrit

1. Gorgeous _____
2. Cage _____
3. Rumour _____
4. Inanity _____
5. Goldsmith _____

Write the synonyms and antonyms of the following

- Inanity _____
- Stupendous _____
- Mightily _____
- Furiously _____
- Gorgeous _____

What is pronoun? Give examples.



Chapter - 4

The Judgement Seat of Vikramaditya

- SISTER NIVEDITA

- ❖ *This chapter describes the significance and power of the seat or throne where king Vikramaditya used to sit while giving judgement on 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, every one 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.



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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-शङ्कु-वेतालभट्ट-घटकर्पर-कालिदासाः।

ख्यातो वराहमिहिरो नृपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य ॥

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 <u>deceived</u> his friend in business dealings.
Trembled	-	The child <u>trembled</u> in fear in front of the teacher.
Heaped	-	All the books were <u>heaped</u> upon the bed.



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- 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.

Exercise

Choose the correct answer

- Vikram Samvat owes its origin to
(a) Lord Buddha (b) Ashoka
(c) Vikramaditya
- Vikramaditya is famous for his
(a) Wisdom (b) Justice
(c) Honesty (d) Love for his subject
- 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
- The judgement-seat of Vikramaditya was made of
(a) Gold (b) Silver
(c) Iron (d) Stone



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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
- He was afraid of the cowherd boy
 - Every day he was pushed aside by an angel
 - He thought himself to be unworthy of it
 - He wanted to be a just king

Answer the following questions

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

Write the meaning of the following words in English & Sanskrit

- Frightened
- Shepherd
- Judgement
- Stone
- Procession



Change the following into adverbs

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

Write briefly about king **Vikramaditya**.



Chapter - 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 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 on, 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 - A condition of total lack of food over a long period of time in a large area that can cause death
- Threatening - An 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.

Exercise -

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.



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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

- | | |
|----------|----------|
| 1. Large | Disagree |
| 2. Use | Laugh |
| 3. Cry | Misuse |
| 4. Agree | Small |
| 5. After | Before |

Answer the following

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?



Change the following Adjectives into Noun

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

Write a few lines on the conservation of resources.



Chapter-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 chapter.
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 the 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.”



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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 honor 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 even 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 <u>forbidden</u> .
Region	-	This fruit is commonly found in our <u>region</u> .
Refused	-	Boss <u>refused</u> to sign the papers for the deal.
Abiding	-	He is a law <u>abiding</u> 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.

Exercise

Answer the following

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?

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

Put the Nouns under their respective heads.

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

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

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

Chapter - 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 of strong determination and will power. The famous pole star in the north is named after this little boy Dhruva.*
1. King Uttanapada had two wives. His first wife was Suniti and second wife was Suruchi. Suniti had a son named Dhruva and Suruchi's son was named Uttama. Dhruva was the elder of the two, so it was his right to become the next king.
 2. Suruchi was very selfish; she hated her stepson Dhruva and wanted her son Uttama to be the 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, who was jealous of the older son from the first wife (since he - Dhruva - would be heir to throne, and not Suruchi's son), 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 an 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 Namō 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	-	A ceremonial 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 forcefully snatched the chocolate from his brother.
- Berated - He was berated by his teacher
- Gentle - We should be gentle to the animals.
- Privilege - The rich boy used his privilege 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.

Exercise

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 |

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'?

Write five adjectives that describes Dhruva's character.

Narrate the story of Dhruva in your own words.



Chapter - 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 gets his desired wish. Hard-work, determination and discipline are the qualities one must learn from this.*
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 unwhitewashed 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.



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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.

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> in our living in order to a save for the future.
Delight	-	It is a <u>delight</u> to travel new places.



Exercise

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 |

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’?

Write the Synonyms for the following words

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

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 *Ashwamedh 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.



Poem - 1

The Bees

WILLIAM SHAKESPEARE

- ❖ *This is an interesting poem on 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 honey-bees,
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 narrow gate;
The sad-eyed justice, with his surly hum,
Delivering o'er to executors pale
The lazy yawning drone.



World 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> in her long sickness.

Exercise

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.

Write the opposites for the following

Teach

Correct

Make

Bring

Heavy

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?

Let's work on our own

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



Poem - 2

Meadow Surprises

-LOIS BRANDT PHILLIPS

- ❖ *This is a wonderful poem describing the natural beauty of meadow. The insects, birds and animals 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.

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.



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?



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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

Write the names of five insects.

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



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.

Word - Meaning

Rely	-	Trust
Dominion	-	Territory with one ruler



Determine	-	Decide
Path	-	Route
Abuse	-	Unkind or cruel words
Destiny	-	Fate
Amazement	-	A feeling of great surprise
Egregiously	-	Shockingly
Furiously	-	In an angry manner
Trim	-	To cut a small amount of something to keep it tidy
Scrubbing	-	To clean something by rubbing it hard
Deficiency	-	Lack of something
Fault-finder	-	A person who criticizes someone or others everytime
Flourished	-	Develop in a successful way
Testimony	-	A formal statement that something is true
Scarce	-	hard to find

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.



Amazement	-	Visiting the water park was a matter of great <u>amazement</u> .
Egregiously	-	The boy was <u>egregiously</u> intelligent.
Furiously	-	The man completed all his works <u>furiously</u> .
Trim	-	We should <u>trim</u> our hair regularly to keep them in good condition.
Scrubbing	-	We clean the utensils by <u>scrubbing</u> them.
Deficiency	-	Our diseases are the result of vitamin <u>deficiencies</u> in our body.
Fault-finder	-	There will be <u>fault-finders</u> in each of our tasks.
Flourished	-	The orphan boy prospered under the guidance of his teacher.
Testimony	-	The matter has its <u>testimony</u> recorded with the court.
Scarce	-	Strawberries are <u>scarce</u> these days.
Sire	-	In ancient times King was addressed as <u>sire</u> .
Mightily	-	He <u>mightily</u> claimed his rights as an employee.

Exercise

Match the following

- | | |
|---------|------|
| 1. I | Your |
| 2. You | His |
| 3. He | Us |
| 4. She | Them |
| 5. We | Mine |
| 6. They | Her |



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.

Write the degrees of the following adjectives

Brave Clever Quick Intelligent Beautiful

Write the meaning of the following words in English & Sanskrit

1. Destiny
2. Rely
3. Path

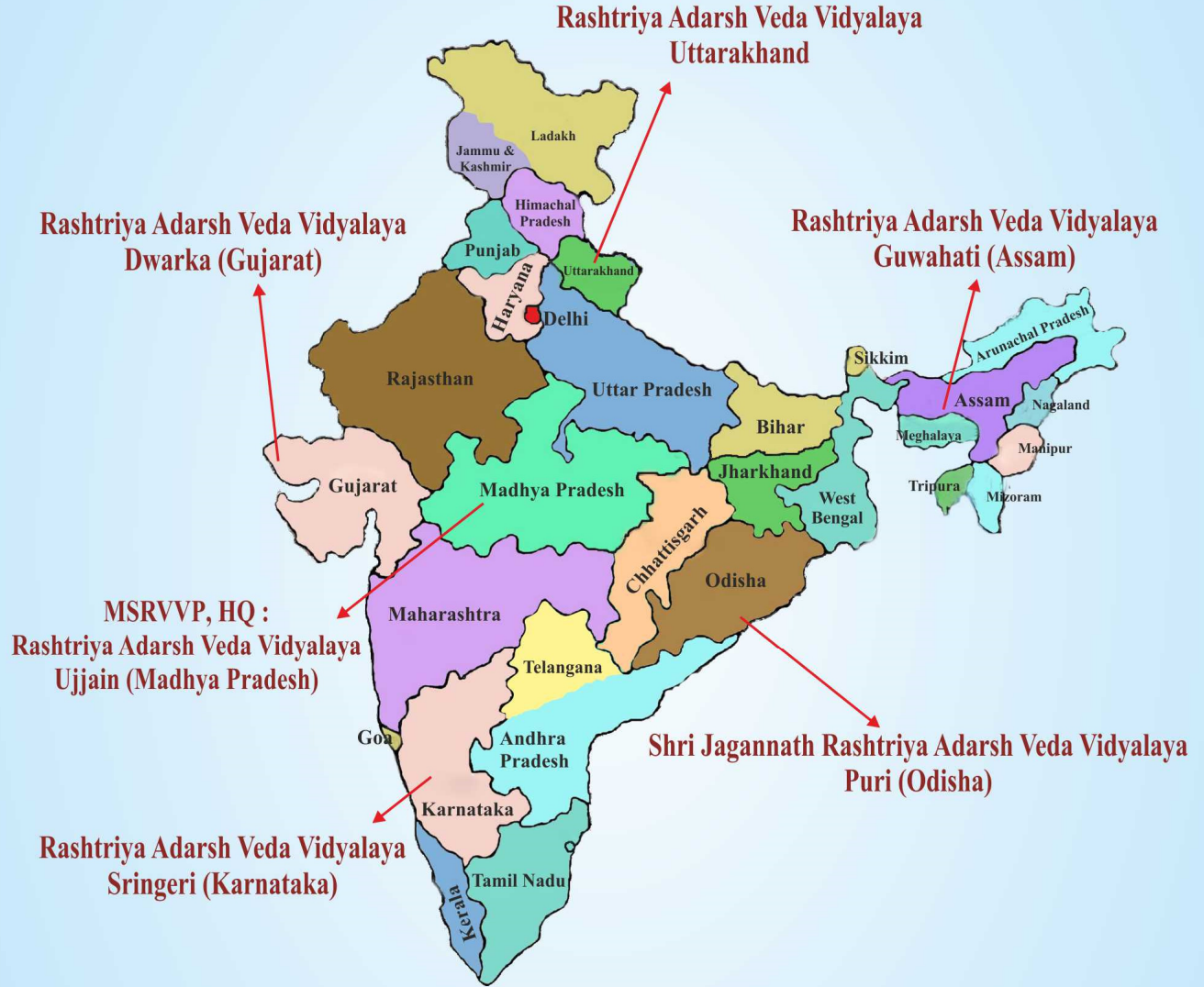
Find the meaning of the following words from the dictionary and write down in your notebook.

Gong	_____
Trumpet	_____
Cymbal	_____
Tambourine	_____
Fife	_____
Barrel	_____
Bagpipes	_____



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