



आज़ादी का
अमृत महोत्सव
1947-2022

ENGLISH TEXTBOOK

Veda Bhushan III Year / Prathama - III Year / Class VIII

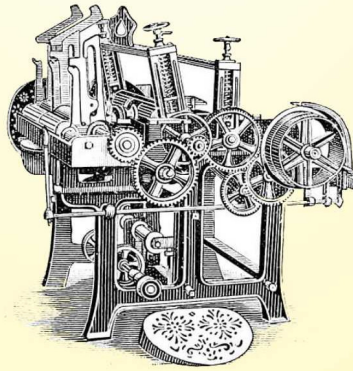
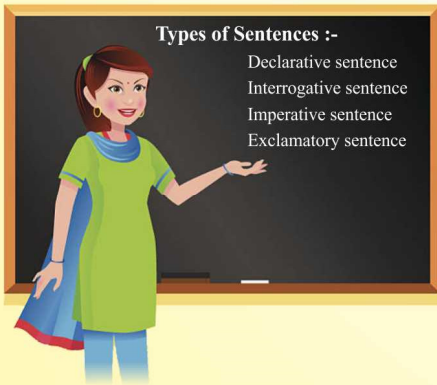
MAHARSHI SANDIPANI RASHTRIYA VEDA SANSKRIT SHIKSHA BOARD

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

पुराण-न्याय-मीमांसा-धर्मशास्त्राङ्ग-विस्तराः ।

वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

Purana, Logic, Hermeneutics,
Dharma-shastra, six Vedanga-s and four
Veda-s are fourteen vidya-s or knowledge.
Vedas are the source of all these
fourteen vidyas.



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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 MSRVP 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 report of “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(Purva Mimamsa 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 centres 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 MSRVP 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.

आपरितोषात् 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

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain

Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board

On the Text Book

The textbook in English for Veda Bhushan-III, 8th standard in general education set up is inspired on the approaches to curriculum construction in English, which is based on the NEP 2020. The English curriculum focuses on providing a variety in contents to make it interesting and knowledgeable and helpful for confidence building in communication. MSRVVP/Board's curriculum is Veda centric along with essential NEP 2020 inputs for language and modern subjects' learning. Herein the book an effort has been made to blend these contents along with Indian Knowledge System inputs.

This implies considerable change in Veda Pathashala/Vidyalaya/GSP Units/Sanskrit Pathashala/Vidyalaya routines and mode of functioning. Flexibility in the daily time-table is as necessary as implementing the annual calendar prescribed by MSRVVP/Board so that the required number of teaching days are actually devoted to teaching and learning. The methods used for teaching and evaluation will also be vital for desirable outcome. Syllabus designers have tried to address the problem of curricular burden and by restructuring and reorienting knowledge at different stages and making it active and opening opportunities for contemplation, wondering and group discussions with greater consideration on child psychology.

The book includes the Vedic translation, mythological stories, biographies 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 more to enrich the Listening skills. Text with clear and correct reading. Vedic students can be guided to discuss and orally answer the questions to develop the Speaking Skill. The questions in the section have been placed to

develop the speaking, reading, writing, thinking and creative skills. Grammar with Language Skill based exercises have been provided along with the vocabulary task. It is said in the Vedas about the poem- *Pashya Devasya Kavyam, namamara, na jeeryati.* (see the God's poetry, never dies, never erodes). Students are expected to enjoy the reading of the presented poem and understand the essence of it. Some background information has been provided about the poet and the poem required for 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
1.	Use of Preposition
2.	Use of Conjunction
3.	Articles – “A”, “An”, “The”
4.	Tenses- Present, Past and Future
5.	Verb Forms
6.	Sentence and its kinds
7.	Phrasal verbs
8.	Simple Sentence Framing
9.	Translation

- Practice each of the above grammar parts by forming 5 sentences / 5 usages
- Model Question Paper

Reference

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

Chapter - 1

FOR THE SOVEREIGN NATION

- (Rik.10. 173.; Atharva.6. 88)

- ❖ *This prayer is from Rig Veda and Atharva Veda that wishes the stability and strength of the Nation. The blessing of natural entities and the planets are wished upon the Nation for its power. It is teaching the strength and the virtues of nature to inspire us.*

The sky is firm, the earth is firm,
The universe is firm, the world is firm,
All these mountains are firm
The king of people is firm in nature.¹

Let King Varuna bestow eternal rule to you (your kingdom)
Lord Brihaspati bestow eternal rule to you (your kingdom)
May even Indra and Agni also hold it steadfastly?²

Word - Meaning

Divine	-	like God or of God
Thee	-	archaic or dialect of 'you'
Maintain	-	enable a condition to continue

- 1 ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्।
ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम्॥ Atharva.6. 88-4
- 2 ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम्॥ Rik.10. 173. 5; Atharva.6. 88-5



Sentences

- Divine - Vedas have divine essence in them.
Thee - ‘Austin, how are thee?’ asked Robin.
Maintain - We should maintain good relation with everyone.

Exercise

Match the following

- | | |
|-------------|--------|
| 1. Sky | People |
| 2. Earth | Rain |
| 3. Mountain | Snow |
| 4. Nation | Land |

Write true or false

1. *Varuna* is the Lord of water.
2. *Brihaspati* is the planet Jupiter.
3. *Indra* is the king of Lords.
4. Everest is the name of a river.
5. Earth does not support life.

Answer the following

1. Who are the Lords being mentioned here in the *Shloka*?
2. What are the natural things being mentioned in the above *Shloka*?
3. What is the wish and for whom it has been made?

Recite the *shlokas* in your class



Chapter-2

Vedic Literature and Other Ancillary Text Tradition

- ❖ *The chapter shows us the expansion of Vedas with vast variety in their subject matter including almost all the topic related to this universe. The uniqueness in their literary style and their importance are felt by reading the chapter. This introduces us to the greatness of Vedas both with respect to their significance and their form.*

Indian Knowledge System (IKS) notes fourteen (14) *vidya-s* thus;

*पुराण-न्याय-मीमांसा-धर्मशास्त्राङ्ग-विस्तराः।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश॥*

1. *Purana, Logic, Mimamsa (Hermeneutics), Dharma-shastra, six Vedanga-s and four Veda-s are fourteen vidya-s or knowledge. Vedas are the source of all these fourteen vidyas.*
2. *We know Vedas are not human-made (Apaurusheya)/human created. The 'revealed literature', i.e., Veda, has been divided into four parts and there are four Vedas, known as the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda.*
3. *The texts considered as Vedic are 'corollaries to the Vedic knowledge' passed on from one generation to the other, that was pre-existing in the divine existence. Vedic literature is infinite, so to know about it in the simplest manner we can view it in four parts, namely, the Samhita-s, the Brahmanas, the Aranyakas and the Upanishads.*
4. *Samhitas are Mantras for rituals and the Brahmana-s are the explanatory texts providing information about the application of Samhitas and the procedures to observe during the rituals. They provide the explanatory meaning of hymns, importance and*



justification of actions performed during each *Yajna*. *Brahmana-s* include history, legends, anecdotes and narration connected with *Rishis*, Kings and others. The *Brahmana* literature seems to be vast, but a number of *Brahmana-s* are lost.

5. The *Rig Veda* has two(2) *Brahmana-s* namely; *Kaushitaki (Shamkhayana)* which belongs to *Shankhayana* recension and *Aitareya Brahmana* which belongs to *Shakala recension*. The *Aitareya Brahmana*, also known as *Ashvalayana Brahmana* is highly significant due to various *Akhyana-s* found in it.
6. The *Shukla Yajurveda* has *Satapatha Brahmana*, a vital one in view of its contents like *Gargi-Yajnavalkya* disputation (*shastrartha*), rituals for Vedic Kings, ceremonies like *Asvamedha* and *Rajasuyayajnas*. The *Krishna Yajurveda* has four *Brahmanas*, namely, *Taittiriya Brahmana* and *Kathaka Brahmana*. These are connected to *Agnihotra*, *Agnyadhana* and *Nakshatreshhti*.
7. The *Sama Veda* has many *Brahmana-s* namely, *Jaiminiya Brahmana*, *Tandya* or *Pancavimsa Brahmana*, *Sadvimsa Brahmana* or *Samavidhana Brahmana*, *Arseya Brahmana*, *Vamsa Brahmana*, *Jaiminiya Brahmana*, *Devatadhyaya-Samhitopanisad Mantra Brahmana* or *Chandogya Brahmana*.
8. The *Atharva Veda* has only one *Brahmana*, that is *Gopatha Brahmana*.
9. The next class of literature is *Aranyakas*. As the Sanskrit name suggests *Aaranyaka-s* are forest texts explaining the subtleties of inner and esoteric meaning of *Yajnas*, their philosophy, mysticism, etc. Sometimes, these are the parts of *Brahmana-s* and *Upanishad-s* as in the case of the *Brihadaranyaka Upanishad*.
10. The *Aitareya* and *Shamkhyana Aranyaka-s* belong to *Rigveda*, where *Aitareya* has again been divided in five parts called *Aranyaka*. These have been further divided into chapters or segments.



11. *Taittiriya Aranyaka* belongs to the *Taittiriya Shakha* of the *Krishna Yajurveda*, *Maitrayaniya Aranyaka* belongs to the *Maitrayaniya Shakha* of the *Krishna Yajurveda*, *Katha Aranyaka* belongs to the (*Caraka*) *Katha Shakha* of the *Krishna Yajurveda*.
12. *Brihad Aranyaka* is in the *Madhyandina* and the *Kanva* versions of the *Shukla Yajurveda*. The major part of 14th kanda of *Shatapatha Brahmana* is *Brihad Aranyakopanishad*. *Talavakara Aranyaka* or *Jaiminiya Upanishad Brahmana* belongs to the *Talavakara* or *Jaiminiya Shakha* of the *Samaveda*. *Aranyakas* of the *Atharvana Veda* are lost to us.
13. The *Upanishads* constitute the end part of *Vedas* (*Vedanta*). Sometimes the *Upanishads* are directly part of the text of the *Samhitas* or *Brahmana-s* or *Aranyakas*. They are in the form of narratives and conversation and they deal with the philosophical aspect of *Veda* and subjects like-*Atman*, *Brahman*, reality, knowledge, the four states of Consciousness, relation of *atman* with creation, re-birth, mysticism etc
14. Each *Veda* has its own set of *Upanishads*. Their number is 108 or more as per tradition but 10 are considered very important *upanishads*. They are *Isa*, *Kena*, *Katha*, *Prasna*, *Mundaka*, *Mandukya*, *Aitareya*, *Taittiriya*, *Chhandogya* and *Brihadaranyaka*. *Rig Veda* has *Aitareya* and *Kaustaki Upanishads*. *Sama Veda* has *Chhandogya* and *Kena Upanishads*, *Shukla Yajur Veda* has *Isavasya* and *Brihadaranyaka*; *Krishna Yajurveda* has *Taittiriya*, *Katha*, *Mahanarayana*, *Maitrayani*, *Shwetashwara Upanishads*, *Atharva Veda* has *Prasna*, *Mundaka* and *Mandukya Upanishads*.
15. There are six limbs of *Veda-s* or *Vedanga-s*, which help to know the meaning of *Vedas*. They are *Siksha* (phonetics or pronunciation), *kalpa* (explanation regarding rituals), *Vyakarana* (grammar), *Nirukta*, (etymology), *Chhanda* (metrics) and *Jyotish* (astronomy).



16. Vedic Knowledge is incomplete without understanding of *Vedangas*, hence, they are a vital part of Vedic Literature.
17. As per tradition, each *Veda* has one *Upaveda*. *Upaveda* means applied knowledge having culled the contents from the *Veda*. These *Upavedas* are great source of modern knowledge and their exploration might have led to knowledge explosion.
18. There are various texts on *Upaveda-s*, which are available in libraries in Manuscripts form. *Dhanurveda* (Archery) is the *Upaveda* of *Rigveda*. *Gandharva Vedais* the *Upaveda* of *Samveda*. It is the Science of dance and music. *Sthapatya Veda* (Architecture) is the *Upaveda* of *Yajurveda*. It deals with architecture, building construction and various arts. *Ayurveda* (Medicine) is associated with *Atharvaveda*. *Ayurveda* is related to the wellbeing and the science of long and healthy life.
19. There are other *Vidya-s* under *Dharma Shastra* category. They are called *Sutra-s* or aphorisms. *Sutras* are brief-statements or guiding principles formed by *Rishis* or *Acharyas* on customs, auspicious ceremonies, domestic life etc.
20. They are of three classes - *Srauta Sutra*, *Grihya Sutra* and *Dharma Sutra*. These are basically *Dharma Shastra-s* and constitute *Smriti* literature. They are named after their composers, Gautama, Baudhayana Apastamba and Vashishta.
21. They deal with the code of conduct for healthy and moral life of people in the society like the laws in modern days. *Manusmriti* is the most important of all of them.
22. The *Darsana-s* are based on the *Upanishads* and *Sutra-s* or aphorisms were composed by *Rishi-s* for drawing the conclusion of *Upanishads* as vision or point of view.
23. *Darsana-s* are of two types- *Astika Darsana-s* and *Nastika Darsana-s*. *Astika Darsana-s* are those which accept the authority and validity of *Veda-s* and *Nastika Darsana-s* are those which neither accept the *Vedas*, nor their authority, nor the validity.



24. *Astika Darsana-s* are *Nyaya* and *Vaisheshika*, *Samkhya* and *Yoga and Purva-Mimamsa* and *Uttara Mimamsa* or *Vedanta*. Each of them has long history or tradition of *Acharya-s* and original literature in the form of *Sutras* and their commentaries (*bhashya-s*).
25. *Nastika Darsana-s* are also six. They are *Charvaka*, four types of *Bauddha* (*Madhyamaka*, *Yogachara*, *Vaibhashika* and *Sautrantika*) and *Jaina*.

Itihasa-s

26. The *Itihasa-s*/great epics of this nation like *Puranas*, *Ramayana* and *Mahabharata* are also ancillaries to illustrate the meanings of the *Vedas*.
27. The beauty of Vedic literature can be seen in the *Atharva Veda* mantra where the wishes have been also prayed in a lyrical and poetic manner, connecting various thoughts and using a meaningful diction. This shows the Vedic wisdom that is celestial.

The Atharva Veda prays:

विमृग्वरीं पृथिवीमा वदामि क्षमांभूमिं ब्रह्मणा वावृधानाम्।

ऊर्जं पुष्टं विभ्रतीमन्नभागं घृतं त्वाभि नि षीदेम भूमे !॥ (अथर्ववेद 12.1.29)

Earth! I address you as the clean and patient Earth, ever enhancing through recitation of Vedic Chants. May we rest on you, the provider of food and nourishment and worship you, O! sacred earth !

Word - Meaning

- Hermeneutics* - branch of knowledge that deals with interpretation of literary texts
- Infinite* - limitless or endless
- Anecdotes* - a short amusing story about a real person or event



Vast	-	immense, of very great extent
Significant	-	noteworthy
Etymology	-	the study of history of words
Explosion	-	a violent blowing apart of something
Auspicious	-	conducive to action, favourable
Conduct	-	the manner in which a person behaves

Sentences

Infinite	-	The Vedas have <u>infinite</u> knowledge in them.
Anecdotes	-	We have grown up listening to the <u>anecdotes</u> about Akbar and Birbal.
Vast	-	We live in a <u>vast</u> universe.
Significant	-	India has seen a <u>significant</u> social change in last decade.
Etymology	-	Ruchi studies <u>etymology</u> in university.
Explosion	-	There was a big <u>explosion</u> in the market last month.
Auspicious	-	Some days are believed to be very <u>auspicious</u> for starting a new business
Conduct	-	Our <u>conduct</u> tells a lot about our upbringing.

Exercise

Fill in the blanks with the following

Two, Three, End, Upaveda, One

1. Darsana-s are of types.
2. There are classes of Sutra-s.
3. The Upanishads mark the of Vedas.
4. Dhanurveda is the of Rigveda.
5. Each Veda has Upaveda.



Match the following

- | | |
|----------------|--------------------|
| 1. Rigveda | Jayminiya Brahmana |
| 2. Yajurveda | Gopatha Brahmana |
| 3. Samaveda | Kaushitaki |
| 4. Atharvaveda | Satapatha Brahmana |

State whether the following statements are true or false

1. Ayurveda is the Upaveda of Rigveda.
2. Nyaya comes under the Itihasa-s.
3. Manusmriti is the most important of Dharma Shashtras.
4. Vedic Knowledge is incomplete without understanding of Vedangas.
5. Each Veda has its own sets of Upanishads.

Answer the following

1. Name two epics or *Itihasa* of our nation.
2. What are the fourteen (14) *Vidya-s* or Indian Knowledge System?
3. What are the vital contents in *Satapatha Brahmana* of the *Shukla Yajurveda*?
4. What are *Vedangas*? Name them.
5. What are *Upavedas*? Name some *Upaveda-s*.
6. What are *Sutras* and how many classes of Sutra-s are there?
7. Give a brief introduction of Vedic Literature.



Chapter -3

Lal Bahadur Shastri

- ❖ *This is a short biography of Lal bahadur Shastri, the second Prime Minister of India. His life and his personality is worth learning about. It can serve as a role model to many of us.*
1. Lal Bahadur was born on October 2, 1904 at Mughalsarai. His parents were Sharada Prasad and Dulari Devi.
 2. As a boy, Lal Bahadur was brave, kind and full of courage and vitality. Once he and his uncle went for a stroll. It was getting dark. An old man who was selling mangoes saw them. He said, “It is getting dark, I will sell these at one anna for a hundred mangoes’.
 3. Lal Bahadur and his uncle agreed to buy. The vendor started counting fruits, ‘1, 2, 3, 4 ...’ When he reached 50, Lal Bahadur asked him to stop. He gave the vendor one anna. Later his uncle asked him, why he had done so. Lal Bahadur replied, ‘A hundred mangoes for an anna is too cheap.
 4. He was prepared to suffer a loss because it was getting dark. It was hard on him. Therefore, I gave him one anna instead of half an anna’. This shows how kind Lal Bahadur was.
 5. After his school education, he went to Varanasi and joined Kashi Vidyapeetha and studied there for four years. As a student, he was very bright in subjects like Philosophy, Economics, Political Science and Social Science.
 6. He had to walk eight miles each way. He was so poor that he could not buy a bicycle. He got the degree “Shastri” while he was studying at Kashi Vidyapeetha. He had to lead a hard life. His monthly expenditure was just two and a half rupees.



7. After his education, he joined the Indian National Congress and participated with Nehru and Sardar Patel in the Non Co-operation Movement and Dandi March.
8. He served the country in various capacities as the Minister for Home and Transport in Uttar Pradesh, at the centre as Railway Minister, Home Minister and also the Prime Minister.
9. Once, before independence, Lal Bahadur's daughter contracted small pox. In those days it was a dreadful killer. The girl's condition caused anxiety. Lal Bahadur, who was in prison, got the message. He sought the permission of the prison authority to see his ailing daughter. The Government agreed to release on parole for 15 days on the condition that he should not take part in any political agitation.
10. Shastri said, "Release me on parole without any conditions, or else, I don't accept parole". The Government agreed to release him. He came to the house. Unfortunately, the girl died on the same day. He performed the obsequies. He still had three or four days of the parole left, but he decided to return to prison. His family pleaded with him. But Shastri said, 'The parole is for the sake of my daughter. She is dead. It's not right that I should stay back.' He went back to prison.
11. When Lal Bahadur Shastri became the Railway Minister, there were four classes: first, second, intermediate and third. First Class compartments offered luxurious service. But the discomfort of passengers in the third class compartments was beyond description. They did not have even minimum comfort.
12. Lal Bahadur made a lot of efforts to reduce this vast difference between the first and the last classes. The first class that offered royal comfort was abolished. The old second class came to be known as the first and the intermediate class as the second class.



13. His idea was to have only two classes of compartments, in course of time – the first and the second. He also provided more facilities to travellers in the third class compartments.
14. It was during his time that electric fans were provided in the third class compartments. He also worked hard to improve the management of Railways and to eliminate thefts on the trains.
15. Though Lal Bahadur Shastri was the Prime Minister, he lived a simple life. As the Railway Minister, he travelled by the second class. When he served as the Home Minister, he had no home of his own. After the Arialur Railway accident, he accepted moral responsibility and resigned from the cabinet.
16. When there was scarcity of food in the country, he asked the people to eat less. He and his family members ate only one meal a day. Even as Prime Minister, he didn't have a car of his own. Just to please his wife and children, he bought a small car for his sons, taking a loan from the bank.
17. Even after becoming the Minister, he adopted austere living. One day, an old friend of his visited his house. Shastri was then the Home Minister. He told his friend that his wife was away and as such he could not offer him dinner. The friend was surprised to know that Shastri's wife was still engaged in cooking. He suggested Shastri to appoint a cook. Then Shastri told him that he had no money to pay for the cook.
18. Though Lal Bahadur Shastri looked physically short and weak, he was strong in mind and action. He was tactful and firm. He showed that he could take bold decisions.
19. He abolished the control on cement and steel. Violent agitations broke out in South India, because people thought that the Government was forcing Hindi on them and that it would be made the sole Official Language. Shastri announced that English would continue to be an associate official language of India.



20. When Pakistan attacked Jammu and Kashmir, Shastri declared in the Parliament : ‘force will be met with force’. He gave freedom to the Army to take action against Pakistan and teach it a lesson. The Indian Army entered Pakistan and won the war. Pakistan learnt a lesson it could never forget.

Word - Meaning

Vitality	-	vigour, energy
Stroll	-	walk
Vendor	-	seller on the street
Facilities	-	favourable arrangements
Anxiety	-	concern
Scarcity	-	non-availability
Austere	-	simple
Abolished	-	did away with, stopped
Sole	-	only, single
Associate	-	additional
Tactful	-	intelligent in handling people
Obsequies	-	rites performed after death

Sentences

Vitality	-	Healthy food increases physical <u>vitality</u> .
Stroll	-	He went on a <u>stroll</u> in the evening.
Vendor	-	Rahul’s father is a street <u>vendor</u> .
Facilities	-	Our health care <u>facilities</u> have improved recently.
Anxiety	-	I am in deep <u>anxiety</u> these days.
Scarcity	-	There is a <u>scarcity</u> of vegetables in the city nowadays.
Austere	-	He lived an <u>austere</u> life.



- Abolished - *Sati pratha* was abolished by Raja Ram Mohan Roy.
- Sole - Rohit is the sole dweller of the house.
- Associate - Mohit is an associate worker in the project.
- Tactful - Sumit is tactful with his office staff.
- Obsequies - He performed the obsequies of his uncle.

Exercise

Fill in the blanks with the following Phrasal Verbs in suitable tenses

look for, look up, look over, look into, look after

1. Neelam to Sonam every where.
2. She her name in the list.
3. Teacher the answer paper carefully.
4. Police will the matter.
5. The girl the children well.

Match The Following

- | | |
|---------------------------|--|
| 1. Assertive sentence | Wow! That is so beautiful. |
| 2. Interrogative sentence | Shastri ji did not agree to the conditions for parole. |
| 3. Negative sentence | What is your dream? |
| 4. Imperative sentence | Shastri was a great personality. |
| 5. Exclamatory sentence | Please keep quiet. |

State true or false

1. Lal Bahadur Shastri was the first Prime Minister of India.
2. Shastri ji was in charge of Railway ministry.



3. India won its independence in the year 1948
4. Gandhi ji is known as the father of the nation
5. Shastriji's daughter died of small pox.

Answer each of the following questions

1. Why is October 2nd a special day in the history of India?
2. Where did Lal Bahadur have his higher education after his studies at school?
3. Name at least two positions that Lal Bahadur held as an administrator.
4. When did Lal Bahadur resign his post as the Railway Minister? What was the reason he gave for this act?
5. How did he respond to Pakistan's attack?
6. Narrate any one incident from Lal Bahadur's life which highlights his honesty.

Write briefly about the struggle of Indians for independence.



Chapter - 4

Kalpana Chawla- An Astronaut

- ❖ *We will read in this chapter about Kalpana Chawla, who was the first India born woman astronaut to go to the space. Her life, her struggle and her success will inspire us to chase our dreams and have faith on dedication towards our work.*
1. Kalpana Chawla was born on 17th March, 1962, in Karnal of present-day Haryana, India.
 2. The name Kalpana means "idea" or "imagination." As a child, she was fascinated by aeroplanes and flying. She went to local flying clubs and watched planes with her father.
 3. Chawla obtained a degree in aeronautical engineering from Punjab Engineering College before emigrating to the United States and becoming a naturalized citizen in the 1980s.
 4. She earned a doctorate in aerospace engineering from the University of Colorado in 1988, having previously obtained her master's degree from the University of Texas.
 5. She began working at NASA's Ames Research Centre the same year, working on power-lift computational fluid dynamics.
 6. In 1994, Chawla was selected as an astronaut candidate. After a year of training, she became a crew representative for the Astronaut Office EVA/Robotics and Computer Branches, where she worked with Robotic Situational Awareness Displays and tested software for the space shuttles.
 7. Chawla's first opportunity to fly in space came in November 1997, aboard the space shuttle Columbia on flight STS-87. The shuttle made 252 orbits of the Earth in just over two weeks.



8. The shuttle carried a number of experiments and observing tools on its trip, including a Spartan satellite, which Chawla deployed from the shuttle.
9. The satellite, which studied the outer layer of the sun, malfunctioned due to software errors and two other astronauts from the shuttle had to perform a spacewalk to recapture it.
10. In 2000, Chawla was selected for her second voyage into space, serving again as a mission specialist on STS-107. The mission was delayed several times and finally launched in 2003.
11. Over the course of the 16-day flight, the crew completed more than 80 experiments.
12. On the morning of Feb. 1, 2003, the space shuttle returned to Earth, intending to land at Kennedy Space Center.
13. At launch, a briefcase-sized piece of insulation had broken off and damaged the thermal protection system of the shuttle's wing, the shield that protects it from heat during re-entry.
14. As the shuttle passed through the atmosphere, hot gas streaming into the wing caused it to break up. The unstable craft rolled and bucked, pitching the astronauts about. Less than a minute passed before the ship depressurized, killing the crew. The shuttle broke up over Texas and Louisiana before plunging into the ground.
15. The accident was the second major disaster for the space shuttle program, following the 1986 explosion of the shuttle Challenger. Kalpana Chawla died on 1st February 2003, in the Space Shuttle *Columbia* disaster, along with the other six crew members.
16. Over the course of her two missions, Chawla logged 30 days, 14 hours and 54 minutes in space. After her first launch, she said, "When you look at the stars and the galaxy, you feel that you are not just from any particular piece of land, but from the solar system."



-
17. Although Kalpana's second space flight ended in disaster, she is remembered as an extraordinary woman, an inspiration and a role model. "I am born in space and will die in space," said Kalpana Chawla in one of her interviews.
18. Her love for space and mysterious planets was quite evident in her life.
19. She set a mighty example for being courageous, dedicated and an independent woman who set her eyes on space and followed her dream.

Word - Meaning

- Astronaut - a person who travels in a spacecraft.
- Shuttle - a vehicle or aircraft that travels regularly between two places
- Disaster - an event that causes a lot of harm or damage
- Awe - feelings of respect and either fear or admiration
- Crew - all the people who work on a ship or aircraft, etc.

Sentences

- Astronaut - Kalpana Chawla was a great astronaut.
- Shuttle - Space shuttles have all the home like facilities in them.
- Disaster - Tsunami was a great natural disaster.
- Awe - We stood gazing the Taj Mahal in awe.
- Crew - The ship lost its crew in the shipwreck.



Exercise

Complete The Following Sentences With Suitable Prepositions

1. Kalpana was born Haryana.
2. As a child, she was fascinated aeroplanes and flying.
3. She began working NASA's Ames Research Centre the same year, working power-lift computational fluid dynamics.
4. Chawla's first opportunity fly space came in November 1997.
5. In 2000, Chawla was selected for her second voyage into space, serving again as a mission specialist on STS-107.

Match of Following

- | | |
|-----------------------------|--------------------------------------|
| 1. Kalpana Chawla | A person who travels in a spacecraft |
| 2. Astronaut | She was a heroine |
| 3. She was selected by NASA | An event that causes a lot of harm |
| 4. Disaster | Was born in karnal |
| 5. A journalist wrote | In 1994 |

Answer the following questions

1. Where was Kalpana Chawla born?
2. When was she selected by NASA?
3. How is the story of Kalpana Chawla an inspiration to millions of Indians and especially girls?
4. Describe Kalpana Chawla's first mission in space.
5. How successfully has Kalpana Chawla's chased her dream?



Write the meaning of the following words in English & Sanskrit

1. Astronaut
2. Disaster
3. Success

Writing

1. Write at least ten parts of a Space Shuttle
2. Write briefly about Kalpana Chawla



Chapter-5

Shuka Deva and Janaka

- ❖ *This is the story about Shuka Deva ,the son of Vyasa and Janaka , the king of Videha;how they became the teacher (Guru) and the student (Shishya) and what he learned from his Gur and how to live a knowledgeable and austere life along with serving the responsibilities of this world.*
1. Shri Shuka Deva decided to go in search of his Guru. His father Bhagwan Vyasa advised him to go to King Janaka, the ruler of Videha province.
 2. As Shuka Deva entered the royal palace he saw the king sitting on an emerald and diamond-studded golden throne surrounded by courtiers fanning him with big palm leaf fan. Shri Shuka Deva thought how this type of wordly King could teach him spirituality. Therefore, he just started to go back.
 3. King Janaka was both a king and a saint. He was in the world, but not of the world. Highly advanced in spiritually, he could telepathically sense the thoughts of the fleeing Shuka Deva.
 4. The saint-king sent a messenger after the boy, commanding him to come back. Thus the Master and the devotee met.
 5. King Janaka put Shuka Deva through a process of discipline to teach him the art of living in the world without acquiring misery-making attachment to it.
 6. One day the king gave his new disciple two cup-shaped lamps, filled to the brim with oil.
 7. Janaka said, "O my disciple! Hold a lamp on the palm of each hand and enter all the gorgeously furnished rooms of the palace. Come back to me after you have seen everything, but remember, I will refuse to train you further if you spill a single drop of oil on the carpets."



8. King Janaka instructed two messengers to accompany Shuka Deva and to refill the two lamps with oil as soon as they burned down. It was a hard test, but after two hours, Shuka Deva returned triumphantly without having dropped any oil from the lamps in his hands.
9. The king said, "Young Shuka Deva, tell me in detail what you saw in the chambers of my palace." To this Shuka Deva replied, "Royal Preceptor, my only accomplishment was that I did not spill any oil on your carpets. My mind was so concentrated on the thought of not dripping oil that I did not notice anything in the rooms."
10. King Janaka then declared, "I am disappointed! You have not completely passed my test. My injunctions were that you should see everything in all the chambers of my palace and that you should not drip any oil from the lamps.
11. Go back with the lamps and remember, no spilling of the oil while you are looking carefully at everything about the palace."
12. After ten hours, Shuka Deva calmly returned. He had not allowed any oil to drip, nor was he sweating with excitement as before. He could answer all the king's questions about the contents, however minute, of all the palace chambers.
13. King Janaka was pleased. "My son", he said gently, "attachment to possessions is the source of misery. In this world we do not own anything – we are only given the use of things. Some have more to use than others, but remember, the millionaire and the poor man alike have to leave everything, all possessions, when death comes.
14. One should not live a one-sided life thinking only of God and neglecting one's duties in the world – like your concentrating on the oil lamps and not seeing my palace.



15. But on the second trip you kept your attention principally on the lamps without spilling oil and at the same time thoroughly and minutely saw everything in the palace. So should you keep your attention on God, not letting a drop of your desire slip away from the lamp of God-revealing wisdom and yet devote part of your attention to thoroughly performing the God-given duties of maintaining yourself and others given into your charge."

Moral of the Story

Indifference to spiritual matters leads to selfishness and unequal prosperity amidst plenty, misplaced priorities and finally to widespread economic disasters, depression etc. Hence, those who want the unlimited divine power to work for them in all works ought to be as earnest about meditation as they are about earning money and doing business. He who makes it his business to have communion with God first, will find imperishable inner happiness as well as outer material comforts. We must not be too busy to try to realise the presence of God. If God stops our hearts from beating, we will not have any chance for business success. Since all our success depends upon powers borrowed from God, we should give enough time to God-communion.

Word - Meaning

Royal	-	having the status of a king or queen
Emerald	-	a bright precious stone
Studded	-	decorated with studs, containing a lot of something
Brim	-	the top edge of a cup or glass etc.
Furnished	-	to put furniture in a room
Accomplishment	-	the act of completing something successfully
Spill	-	accidentally come out of a container



- Injunctions - an official order from a court of law to do or not to do something
- Excitement - the state of being excited because something interesting is happening or will happen
- Imperishable - something that will last forever
- Neglecting - giving little or no care to somebody or something
- Minutely - doing something with great attention to details

Sentences

- Royal - He seemed to be from a royal family.
- Emerald - She wears an emerald on her finger.
- Studded - The door was studded with nails.
- Brim - Your eyes brim with tears while you get punished.
- Furnished - We got a furnished room on rent
- Accomplishment - The credit for the job accomplishment goes to the employee.
- Spill - We should take care not to spill the milk while boiling it.
- Injunctions - This is an injunction from court to follow
- Excitement - The excitement to visit Zoo was visible in kids.
- Imperishable - The knowledge contained in the Vedas is imperishable.
- Neglecting - We cannot be successful if we go on neglecting our duties.
- Minutely - The Teacher checked the notebook minutely.



Exercise

Fill in the blanks in correct tenses

1. Janaka Shuka Deva about spirituality living a worldly life. (teach)
2. Shuka Deva the oil in the first time. (spill)
3. Shuka Deva the details of the palace well. (see)
4. Shuka Deva a lot from King Janaka. (learn)
5. Shuka Deva precious knowledge from King Janaka. (gain)

Match the following

- | | |
|----------------|------------|
| 1. Janaka | Paippalada |
| 2. Dronacharya | Kahola |
| 3. Uddalaka | Shuka Deva |
| 4. Dadhichi | Ashwathama |

Answer the following

1. Who was Shuka Deva and what did he decide to do?
2. What did Shuka Deva's father advice him to do?
3. What did Shuka Deva saw when he entered the royal palace?
4. Why did Shuka Deva decide to return back to his home?
5. How did King Janaka sense the thoughts of Shuka Deva and what did he do?
6. What was the task that was assigned to Shuka Deva?
7. How many times did he perform the task and what happened each time.
8. What is the moral of the story? Write in your own words.



Group these under the heading of Positive & Negative traits respectively

Anger, Empathy, Greed, Compassion, Cruelty,
Kindness, Jealousy, honesty, Trustworthy.

Write about any one of your favourite teachers who has been your inspiration



Chapter -6

Ashtavakra and his father Kahola

- ❖ *This the story of Ashtavakra who was a great scholar and was cursed by his father to have a deformed body while he was still unborn and then he lived a disciplined and knowledgeable life and helped his father. This shows us that result of being proud and aggressive.*
- ❖ *The life of Ashtavakra is narrated in the Ramayana of Valmiki, the Vana Parva of the Mahabharata, the Ashtavakra Gita and Bhavabhuti's play Uttararamacarita.*



1. Rishi Uddalaka, mentioned in the Chandogya Upanishad, had a disciple called Kahola. Uddalaka offered his daughter Sujata in marriage to Kahola and the newly-wed couple lived in an ashram in the forest.
2. After some years Sujata became pregnant. The child, while still in the womb, one day told its father Kahola that he was making eight errors in each Vedic Mantra while reciting them at night.
3. Enraged, Kahola cursed the child to be born with eight body parts of him (feet-2, knees-2, hands-2, chest and head) deformed.
4. Meanwhile, there was a drought in the forest and Sujata sent Kahola to Mithila, the kingdom of king Janaka, to earn some money.



A Brahmin's Challenge of *Shastrartha*

5. A brahmin from Varunaloka (loka of water bodies) challenged king Janaka to send anyone from Mithila, capable of defeating him in *shastrartha* (verbal duel on the meaning of scriptures), failing which the defeated learned ones would be taken to *Varunaloka*.
6. Everyone who accepted the brahmin's challenge was defeated. Kahola who considered himself as well-versed and correct in the Vedas, too accepted the challenge.
7. The brahmin questioned the same mistakes which the baby in the womb had asked his father to correct which he ignored and Kahola was eventually defeated.
8. All the defeated rishis were immersed under water using the *Varunapasha*. Uddalaka apprised Sujata of her husband's fate and asked her to keep the events secret from her child.
9. After a while an enlightened baby was born to Sujata with his body crooked in eight places and was named Ashtavakra (one with eight deformations) by Uddalaka.
10. At the same time a son was born to Uddalaka who was named Shvetaketu. Ashtavakra and Shvetaketu grew up like brothers and learnt the scriptures from Uddalaka. Ashtavakra considered Uddalaka to be his father and Shvetaketu his brother.

Ashtavakra Decides to Liberate Kahola

11. At the age of ten years, on learning that his real father was imprisoned by *Vandi (Bandi)*, Ashtavakra decided to go to Mithila to free his father.
12. Because Ashtavakra's body was so deformed, even with the help of a walking stick, it took him thirty days to reach the King's court at Mithila, a journey which would have taken a normal bodied person only one day to walk.



-
13. Ashtavakra first faced the gatekeeper who tried to keep the young boy out. On convincing the gatekeeper that he was well versed in the scriptures and hence wise enough, he was let in.

Jeered at, Ahstavakra's Wisdom Shines Through

14. When Ashtavakra entered the king's court, everyone looked at him and started to laugh because of his physical deformities. Ashtavakra just looked about with silence and then broke into such laughter that everyone became shocked at the intensity of his laughter.
15. When questioned about his identity by Janaka, Ashtavakra replied he was disappointed to find only shoemakers in the assembly instead of wise men.
16. Ashtavakra told the king that his counselors were only seeing skin. They did not see the *atma*. They have no realization of the Soul and the Supreme Soul. They were simply seeing the skin and they were making their judgements on this basis only. This was the occupation of the shoemakers; they only looked at skin. 'This skin is good; that skin is not good. This one is smooth; that one is rough.' Ashtavakra concluded he had wasted his time coming to the assembly.
17. Janaka and everyone in the assembly became deeply affected and very ashamed on hearing the words of Ashtavakra. So simple were his words, but so true.
18. Janaka bowed down to Ashtavakra and touched his lotus feet. He escorted Ashtavakra to his own throne and washed his feet and begged his apologies.

Ashtavakra's Shastraath with Vandin

19. Janaka decided to let Ashtavakra face Vandi. Vandi and Ashtavakra began the debate. They alternately composed six extempore verses on the numbers one to twelve.



20. Then Vandi could only compose the first half of a verse on the number thirteen. Ashtavakra completed the verse by composing the second half and thus won the *shastraartha* against Vandi.

Ashtavakra and Kahola Liberate One Another

21. The condition of the contest was that if Vandi were to lose he would grant any wish of his vanquisher. Ashtavakra demanded that Vandi be drowned in water just as he had done his vanquished opponents.
22. Vandi then revealed that he was the son of Varuṇa (the Lord of all water bodies) and was sent incognito to land to get *Rishis* to conduct a ritual that Varuṇa wanted to perform.
23. By this time Varuṇa's ritual had been completed. On Vandi's request, Varuṇa bade the sages and *brahmins* be brought to the surface of the waters they had been held in.
24. Ashtavakra worshipped his father Kahola and was in turn praised by all the freed sages. Kahola was extremely pleased with his son.
25. On their way back home, Kahola made Ashtavakra bathe in the river Samanga and Ashtavakra was freed of the eight deformities in his body.
26. Much later, Ashtavakra, inspired by the sage Vashishtha, arrived at the court of Rama and was elated to be honoured in the assembly of Ayodhya.

Ashtavakra, the Enlightened Master

27. Ashtavakra grew into a spiritually advanced *Rishi* and self-realised soul. He went again to Mithila and instructed King Janaka about the Self and showed him the path to enlightenment.
28. These teachings form the content of the Ashtavakra Gita or Ashtavakra Samhita, meaning the Song of Ashtavakra, which is a classical Advaita (non-dualistic) Vedanta scripture. It was composed as a dialogue between Ashtavakra and Janaka.



Ashtavakra Gita

29. There are 20 chapters in the Ashtavakra Gita. In a conversation between Janaka and Ashtavakra, pertaining to the deformity of his body, Ashtavakra explained that the greatness of a temple is not affected by how it is shaped and the shape of his own body does not affect himself or *Atma* the soul. The ignorant man's vision is shrouded by names and forms, but a wise man sees only himself.
30. This is the spiritual message from the very name of Ashtavakra and the Gita composed by him.

Word - Meaning

Reciting	-	repeat aloud a poem or a passage from memory before listeners
Enraged	-	in extreme anger
Capable	-	having the ability to do some work
Verbal	-	relating to or in form of words
Immersed	-	to put something into liquid so that it is fully covered
Assembly	-	a large group of people who came together for some purpose
Counselors	-	a person trained to give advice or guidance in specific matters
Debate	-	argument about a subject in a formal manner
Composed	-	calm
Elated	-	happy

Sentences

- Reciting - The children were reciting a poem in the class.
- Enraged - Sri Ram got enraged by the misconduct of Ravana.



- Capable - The small boy was capable of climbing the tall trees.
- Verbal - The two parties had a verbal agreement on the matter.
- Immersed - The mug was immersed in the bucket.
- Assembly - Sri Hanuman entered the assembly of Ravana tied in ropes.
- Counselors - The counselors of Ravana decided to set the tail of Hanuman on fire.
- Debate - Raman won the debate competition.
- Composed - We should be calm and composed in the time of trouble.
- Elated - Children were elated to visit the park.

Exercise

Fill in the blanks with suitable articles

1. There are 20 chapters in _____ Ashtavakra Gitas.
2. _____ enlightened child was born to the couple
3. There was _____ competition of *Shastraartha*.
4. We can never assume the vastness of _____ Vedas.
5. Our Vedic literature is _____ ocean of knowledge.

Match the following Verb Forms

- | | |
|----------|-------|
| 1. Go | Wrote |
| 2. See | Met |
| 3. Do | Went |
| 4. Meet | Saw |
| 5. Write | Did |



Answer the following

1. Where do you find the narration of the life of Ashtavakra?
2. Who was the disciple of Rishi Uddalaka and what was the name of Rishi's daughter?
3. What was the curse given by Kahola to his child and why?
4. Why did Kahola go to Mithila?
5. What was the challenge of *shastraartha*?
6. What mistakes did Kahola do and what happened to him?
7. Why did Ashtavakra remark the counselors of King's court as 'shoemakers'?
8. How did Ashtavakra defeat Vandi?
9. How did Ashtavakra get relief from all his deformities?
10. Write briefly about Ashtavakra Gita?

Frame correct sentences with the following words

Knowledge, Distant, Furious, Blessed, Pleased

What did you learn from the story of Ashtavakra



Chapter-7

Tansen

- ❖ *This lesson narrates the life of Tansen briefly where we come to know about Tansen's early training, his marriage and his talent as a musician. Tansen's daughter was also a good-singer and she saved Tansen's life by singing raga Megha. We can learn the devotion towards music and the power of Indian classical music.*
1. A singer called Mukund Misra and his wife lived in Behat near Gwalior. Tansen was their only child. It is said that he was a naughty child. Often, he ran away to play in the forest and soon learnt to imitate perfectly the calls of birds and animals.
 2. A famous singer named Swami Haridas was once travelling through the forest with his disciples. Tired, the group settled down to rest in a shady grove. Tansen saw them.
 3. 'Strangers in the forest!' he said to himself. 'It will be fun to frighten them'. He hid behind a tree and roared like a tiger. The little group of travellers scattered in fear but Swami Haridas called them together. "Don't be afraid," he said. "Tigers are not always dangerous. Let us look for this one."
 4. Suddenly, one of his men saw a small boy hiding behind a tree. "There are no tigers here, master," he said. "Only this naughty boy."
 5. Swami Haridas did not punish him. He went to Tansen's father and said, "Your son is very naughty. He is also very talented. I think I can make him a good singer."
 6. Tansen was ten years old when he went away with Swami Haridas. He lived with him for eleven years, learning music and became a great singer.
 7. At about this time, his parents died. Mukund Misra's dying wish was that Tansen should visit Mohammad Ghaus of Gwalior.



8. Mohammad Ghaus was a holy man. Mukund Misra had long been devoted to him and often visited him. While living in Gwalior with Mohammed Ghaus, Tansen was often taken to the court of Rani Mrignaini, who was a great musician herself. There he met and married one of the ladies of the court. Her name was Hussaini.
9. Hussaini also became Swami Haridas's disciple. Tansen and Hussaini had five children who were all very musical. Tansen had, by this time, become very famous.
10. Sometimes he sang before Emperor Akbar, who was so impressed by him that he insisted Tansen should join his court.
11. Tansen went to Akbar's court in 1556 and soon became a great favourite of the Emperor. Akbar would call upon Tansen to sing at any time during the day or night.
12. Quite often he would just walk into Tansen's house to hear him practise. He also gave him many presents. Some of the courtiers became jealous of Tansen. "We shall never be able to rest till Tansen is ruined," they declared. One of the courtiers, Shaukat Mian, had a bright idea.
13. "Let us make him sing Raga Deepak", he said.
14. "How will that help us?" asked another man.
15. "If Raga Deepak is properly sung, it makes the air so hot that the singer is burnt to ashes. Tansen is a very good singer. If he sings Raga Deepak, he will die and we will be rid of him."
16. Shaukat Mian went to Akbar and said, "We don't think Tansen is a great singer. Let us test him. Tell him to sing Raga Deepak. Only the greatest singers can sing it properly."
17. "Of course he can sing it. Tansen can sing anything". Akbar said. Tansen was afraid, but could not disobey the king. "Very well, my lord," he said, "but give me time to prepare myself."



18. Tansen went home. He had never been more downcast and unhappy. “I can sing the Raga,” he told his wife, “but the heat it gives off will not only set the lamps alight, it will also burn me to ashes.”
19. Then he had an idea. “If someone sings Raga Megh Malhar at the same time and sings it properly, it will bring rain. Perhaps our daughter, Saraswati and her friend, Rupvati, could do it,” he said.
20. He taught the two girls to sing Raga Megh Malhar. They practised night and day for two weeks. Tansen told them, “You must wait till the lamps start burning and then you start singing.”
21. The legend goes that on the appointed day the whole town assembled to hear Tansen sing Raga Deepak. When he began to sing, the air became warm. Soon people in the audience were bathed in perspiration. The leaves on the trees dried up and fell to the ground. As the music continued, birds fell dead because of the heat and the water in the rivers began to boil. People cried out in terror as flames shot up out of nowhere and lighted the lamps.
22. At once Saraswati and Rupvati began to sing Raga Megh Malhar. The sky clouded over and the rain came down. Tansen was saved.
23. The story goes that he was very ill after this and Akbar was sorry that he had caused him so much suffering. He punished Tansen’s enemies.
24. When Tansen got well, the entire city rejoiced. Tansen remained Akbar’s court singer till 1585 when he died. He composed several new ragas.
25. Tansen’s tomb is in Gwalior. It is a place of pilgrimage for musicians.



Word - Meaning

- Disciple - a person who follows a teacher, especially a religious one
- Scattered - covering a wide area
- Devoted - very loving or loyal
- Disobey - to refuse to do what you are told to do
- Legend - myth
- Pilgrimage - a long journey that a person makes to visit a religious place
- Tomb - a large vault, typically an underground one, for burying the dead.

Sentences

- Disciples - Swami Vivekananda had so many disciples.
- Scattered - The things were scattered in the room.
- Devoted - Hanuman was fully devoted to Sri Rama.
- Disobey - Children should never disobey their parents.
- Legend - We have heard about many legends from our elders since childhood
- Pilgrimage - My grandmother went on a pilgrimage last month.
- Tomb - The tomb of Mumtaz Mahal is inside the Taj Mahal.



Exercise

Choose the correct answer

1. Tansen learnt
 - (a) the voices of birds
 - (b) the tricks of birds and animals
 - (c) to imitate perfectly the calls
 - (d) to repeat the calls of birds and animals
2. Swami Haridas told Tansen's father
 - (a) to punish him
 - (b) that his son was only naughty
 - (c) that he was talented
 - (d) that he could make him a good singer
3. Tansen became a good singer after
 - (a) ten years
 - (b) eleven years
 - (c) nine years
 - (d) seven years
4. Mohammed Ghaus was a
 - (a) musician
 - (b) holy man
 - (c) devotee
 - (d) worshipper
5. Tansen married.
 - (a) Rani Mrignaini
 - (b) Princess Mrignaini
 - (c) Court lady Mrignaini
 - (d) Court lady Hussaini
6. Swami Haridas
 - (a) was Tansen's Guru
 - (b) had hundred disciples
 - (c) was only Tansen's Guru
 - (d) refused to Hussaini



7. Raga Deepak if sung perfectly
(a) burns the singer (b) destroys the forest
(c) heals the singer (d) makes the air hot
8. Raga Megh Malhar was sung by
(a) Tansen and his daughter (b) Saraswati and Hussaini
(c) Hussaini and Rupvati (d) Saraswati and Rupvati
9. Akbar asked Tansen to sing
(a) Raga Megh Malhar (b) Raga Bhairav
(c) Raga Deepak (d) Raga Hindol
10. Tansen's tomb is
(a) a tomb for musicians (b) visited by disciples annually
(c) a heaven (d) a place of pilgrimage for musicians

Fill in the blanks with correct verb forms

1. Manav first in the class. (stand)
2. I up early this morning. (wake)
3. She rice in her breakfast. (eat)
4. Rony around 10 last night. (sleep)
5. Mohan asking the same question since morning. (keep)

Answer the following questions

1. Who was Tansen?
2. What were the distinctive qualities of Tansen as a child?
3. How did Tansen's life change?
4. Why did Akbar ask Tansen to join his court?
5. (i) What happens if Raga Deepak is sung properly?
(ii) Why did Tansen's enemies want him to sing the Raga?



6. Why did Tansen agree to sing Raga Deepak?
7. (i) What steps did he take to save himself?
(ii) Did his plan work? How?
8. Write character sketch of Tansen?

Write few lines about the great singer Tansen in your own words

Write the meaning of the following words in English & Sanskrit

1. Disciples
2. Scattered
3. Devoted
4. Disobey
5. Legend
6. Tomb



Poem - 1

Modern Machinery

RUDYARD KIPLING

- ❖ *This poem is a narrative of the new age machines where they are telling the process of their making and their abilities to serve humanity and a warning about their fatal nature. The poem ends up with a note stating the superiority of human beings over machines, reminding us the God gifted mental and physical strength we humans have to make anything possible in this universe.*

We were taken from the ore-bed and the mine,
We were melted in the furnace and the pit -
We were cast and wrought and hammered to design,
We were cut and filed and tooled and gauged to fit.
Some water, coal and oil is all we ask,
And a thousandth of an inch to give us play:
And now, if you will set us to our task,
We will serve you four and twenty hours a day!
We can pull and haul and push and lift and drive,
We can print and plough and weave and heat and light,
We can run and race and swim and fly and dive,
We can see and hear and count and read and write!
But remember, please, the Law by which we live,
We are not built to comprehend a lie,
We can neither love nor pity nor forgive.
make a slip in handling us you die!



Though our smoke may hide the Heavens from your eyes,
It will vanish and the stars will shine again,
Because for all our power and weight and size,
We are nothing more than children of your brain!

Word - Meaning

Ore-bed	-	rock from which metal can be mined
Mine	-	place from where minerals are dug out
Furnace	-	enclosed space for heating materials at a very high temperature
Wrought	-	beaten (metal) to bring them into particular shape
File	-	to cut or shape something
Gauged	-	measured
Haul	-	pull or drag with a lot of force;
Comprehend	-	understand, grasp
Slip	-	slide, or skid
Vanish	-	disappear

Sentences

Ore-bed	-	There are many <u>ore-beds</u> in India.
Mine	-	There are many coal <u>mines</u> in Meghalaya.
Furnace	-	<u>Furnace</u> is a very hot place.
Wrought	-	Metals are <u>wrought</u> to give the required shape.
File	-	Girls <u>file</u> their nails to give desired shape.
Gauged	-	He <u>gauged</u> the risk of going out at 1 am in that dark night.



- Haul - He was able to haul up the little boy hanging from the edge of a rock.
- Comprehend - We must comprehend the concept of global warming.
- Slip - We slip down on a wet floor.
- Vanish - The fog will vanish once the sun is up.

About the poet

Joseph Rudyard Kipling (1865-1936) was a British Indian. He was born in Mumbai, Maharashtra. He is well known as an English short story writer, poet and novelist. Kipling received the Nobel Prize for Literature in 1907. Kipling is best known for his works of fiction The Jungle Book (1894) and Kim (1901) He is regarded as the major “innovator in the art of the short story.”

Exercise

Put the following conjuncts in the suitable places

But, Because, And

1. Suresh met Mohan on the way _____ then they both went to the market.
2. Monu could not go to the school _____ he was ill.
3. He wanted to go to the park _____ it was raining outside.
4. The boy is talented _____ poor.
5. The man is honest _____ hardworking.

Match the following machines with their uses

- | | |
|-------------------|---------------|
| 1. Generator | Cooking |
| 2. Mixer grinder | Cooling |
| 3. Microwave oven | Food storage |
| 4. Refrigerator | Entertainment |



-
- | | |
|--------------------|-----------------|
| 5. Air conditioner | Processing food |
| 6. Television | Power supply |
| 7. Computer | Official work |

Answer the following questions in a sentence or two each

1. In the poem “We” refers to _____
2. How are the machines made?
3. What do the machines ask for their survival?
4. How long will the machines serve us?
5. Pick out the action words from the poem.
6. What is the “Law” the machines have to abide by?
7. What can the human beings do that machines cannot?

Answer the following questions in 4-5 sentences each

1. “The machines are merciless” – which lines suggest this?
2. “We are nothing more than children of your brain.” Why?
3. In this poem, the poet attributes one human quality to machines. What is it?

Write about the machines that are used in our daily life

Give a speech in your class about the ‘harmful effects of machines on our health’



Poem -2

The School Boy

-WILLIAM BLAKE

- ❖ *This is a poem about a school going boy who dislikes going to the school and spending day under guard and discipline because he wants to play and be free and the same is compared to a singing bird which is caged and then the question comes up if trees and birds can survive under restraint.*

I love to rise in a summer morn,
When the birds sing on every tree,
The distant huntsman winds his horn
And the skylark sings with me.
O! What sweet company.
But to go to school in a summer morn,
O! It drives all joy away,
Under a cruel eye outworn,
The little ones spend the day,
In sighing and dismay.

Ah! Then at times I drooping sit,
And spend many an anxious hour,
Nor in my book can I take delight,
Nor sit in learning's bower,
Worn through with the dreary shower.



How can the bird that is born for joy,
Sit in a cage and sing.

How can a child, when fears annoy,
But droop his tender wing,
And forget his youthful spring !

O! Father and Mother, if buds are nipped,
And blossoms blown away,
And if the tender plants are stripped
Of their joy in the springing day,
By sorrow and cares dismay,
How shall the summer arise in joy,
Or the summer fruits appear?
Or how shall we gather what griefs destroy,
Or bless the mellowing year,
When the blasts of winter appear.

Word - Meaning

Huntsman	-	a person who hunts
Cruel	-	causing mental or physical pain or suffering to somebody
Dismay	-	a strong fling of sadness
Anxious	-	worried and afraid
Delight	-	great pleasure, joy
Dreary	-	boring, not interesting
Annoy	-	to make somebody angry
Droop	-	a bend or hang downwards because of weakness
Tender	-	kind and loving



Sentence

- Huntsman - Huntsman lives on his hunting.
- Cruel - We must not be cruel to the animals.
- Dismay - They watched the broken building with dismay.
- Anxious - The students were anxious about their results.
- Delight - The visit to the park added a delight to their joy.
- Dreary - It was a dreary day at work.
- Annoy - We must not annoy anyone.
- Droop - The tree will droop down soon by the weight of the big mangoes.
- Tender - Children are tender at heart.

Exercise

Complete the sentence

- I love to rise in a summer morn,
When the birds sing on every tree,
.....
.....
- Ah! Then at times I drooping sit,
And spend many an anxious hour,
.....
.....
.....



Match the following

- | | |
|------------|----------|
| 1. Summer | October |
| 2. Winter | July |
| 3. Monsoon | April |
| 4. Autumn | February |
| 5. Spring | December |

Answer the following questions

- Who is the poet of the poem “The School Boy”?
- What makes the school boy unhappy?
- Why does the boy compare himself to a caged bird?
- Why does the boy compare himself to a plant?
- What happens in the morning when the child wakes up?
- ‘A cruel eye outworn’ (stanza 2) refers to:
 - The classroom which is shabby/noisy.
 - The lesson which are difficult/uninteresting.
 - The dull/uninspiring life at school with lots of work and no play.
- ‘Nor sit in learning’s bower worn through, with the dreary shower’, which of the following is a close paraphrase of the lines above?
 - Nor can I sit a roofless classroom when it is raining.
 - Nor can I learn anything at school though teachers go on lecturing and explaining.
 - Nor can I sit in the school garden for fear of getting wet in the rain.



Read the extract given below and answer the following questions

I love to rise in a summer morn,
When the birds sing on every tree;
The distant huntsman winds his horn,
And the skylark sings with me.
O! What sweet company.

1. What does the child love about summer morning?
2. What does the child speak about huntsman?
3. Explain 'what sweet company'.
4. Write the name of the poem?

Write a paragraph on spring season

Share your experience about how do you feel about 'coming to school on winter days' in your class



Poem- 3

Why God Made Teachers

-KEVIN WILLIAM HUFF

- ❖ *This is a wonderful poem to show the relation between a child and his teacher and a teacher's importance in a student's life. We can learn the role of a teacher in a child's life and the bond they share.*

When God created teachers,
He gave us special friends
To help us understand his world
And truly comprehend
The beauty and the wonder
Of everything we see,
And become a better person
With each discovery.

When God created teachers,
He gave us special guides
To show us ways in which to grow
So we can all decide
How to live and how to do
What's right instead of wrong,
To lead us so that we can lead
And learn how to be strong.



Why God created teachers,
In His wisdom and His grace,
Was to help us learn to make our world
A better, wiser place.

Word - Meaning

- Wonder - something that causes surprise or amazement
Discovery - a fact or thing that someone learns or finds out for the first time
Wisdom - good sense and judgement, knowledge
Grace - the kindness that God shows to the human race.

Sentences

- Wonder - Taj Mahal is the seventh wonder of the world.
Discovery - One discovery leads us to another discovery.
Wisdom - King Ashoka was full of wisdom.
Grace - God showed us grace by giving us variety of fruits to eat and survive.

Exercise

State whether the following are true or false

1. God is our special friend.
2. We cannot understand god's world.
3. Each discovery makes us a better person.
4. There is a beauty and wonder in god's creation.
5. Teachers are our guides and not our friends.
6. God does not teach how to live.
7. We know right and wrong from our teachers.
8. Teachers will not want us to be leaders.



-
9. The world is a wise place by itself.
 10. We make the world a wiser and better place.

Answer the following questions

1. Whom does the word 'His' refer to in the poem?
2. What do we become after discovering the beauty and the wonder of this world?
3. What should we do for our world with the help of our teachers?
4. How do the teachers help us by becoming our special friends?
5. How does God want teachers to guide us?

Match the following

- | | |
|--------------|--------------------------------------|
| 1. Carpenter | One who works with gold |
| 2. Cobbler | One who cleans things |
| 3. Sweeper | One who mends shoes |
| 4. Goldsmith | One who works with wood |
| 5. Mason | One who repairs water pipes and taps |
| 6. Plumber | One who builds houses |

Speak about your best memory with your teacher in your class

Write about your ambition in life



Poem - 4

Stopping by Woods on a Snowy Evening

-ROBERT FROST

- ❖ *A poem that shows the natural beauty of the winter season and the dense forest. At the same time we can see the active spirit of the poet which teaches us to keep on going through the path of our life and to shoulder our responsibilities and duties on time.*

Whose woods these are I think I know.

His house is in the village though;

He will not see me stopping here

To watch his woods fill up with snow.

My little horse must think it queer

To stop without a farmhouse near

Between the woods and frozen lake

The darkest evening of the year.

He gives his harness bells a shake

To ask if there is some mistake.

The only other sound's the sweep

Of easy wind and downy flake.

The woods are lovely, dark and deep.

But I have promises to keep,

And miles to go before I sleep,

And miles to go before I sleep.



Word - Meaning

- Woods - an area of land, smaller than a forest, covered with plants and trees
- Queer - strange; odd
- Harness - a set of leather straps and metal parts that is put around a horse's head and body so that the horse can be controlled and fastened to the cart
- Sweep - sudden and forceful movement of something
- Downy - covered with fine, soft feather
- Flake - a small, very thin layer or piece of something.

Sentences

- Woods - The poor boy lived near the woods.
- Queer - There was a queer house in the forest.
- Harness - We must harness the horse properly in order to control it well.
- Sweep - The sweep of wind cleared the path.
- Downy - The place was covered with downy petals.
- Flake - The paint is beginning to flake off.

Exercise

Choose the correct option

- Does the house belong to a man or woman?
 - Man
 - Woman
- Where is the house?
 - in the woods
 - in the village
 - by the road
 - there is no house



Match the following

- | | |
|--------------|---|
| 1. Hut | A small room on boat or ship |
| 2. Cottage | A small mud/wood house with one room |
| 3. Cabin | House on farm |
| 4. Farmhouse | Big house without stairs |
| 5. Bungalow | A small house especially in countryside |

Answer the following questions

1. What does the speaker want to do near the woods?
2. “He gives his harness bells a shake. ...” Whom does “He” refer to here?
3. Which word in the poem indicates a change in the mood of the speaker?
4. What contrast do you find in the 3rd stanza?
5. What do the words “My little horse” signify?
6. Explain the meaning of the last two lines of the poem.
7. What is the central idea of the poem?

Read the extract given below & answer the following questions

Whose woods these are I think I know.

His house is in the village though;

He will not see me stopping here

To watch his woods fill up with snow.

1. Who is the speaker?
2. Why does the speaker stop by the woods?
3. Why does the speaker think he knows the owner?
4. To whom did the woods belong?
5. Do you think the speaker is happy standing in the woods?



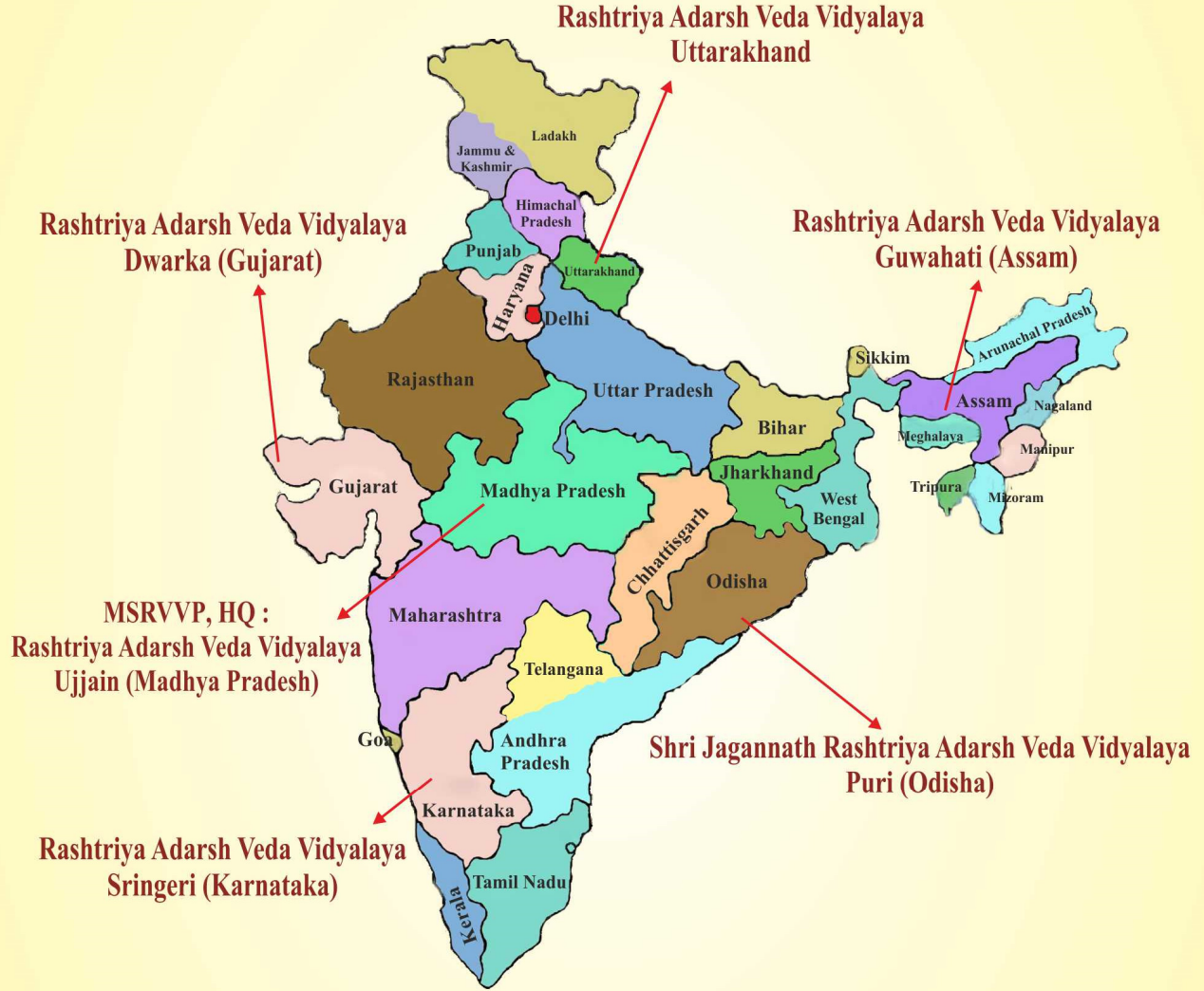
Name the things used to have a ride on a horse

Have you ever enjoyed a horse ride? Share your experience to your friends



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