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आज़ादी का  
अमृत महोत्सव  
1947-2022

# ENGLISH TEXTBOOK

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

**MAHARSHI SANDIPANI RASHTRIYA VEDA SANSKRIT SHIKSHA BOARD**

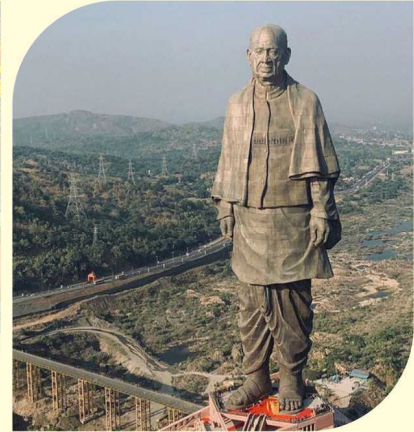
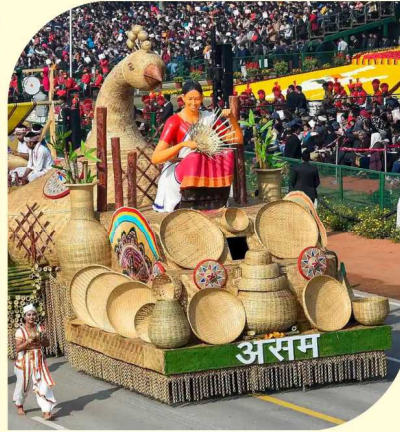
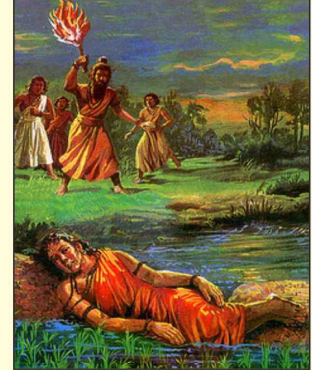
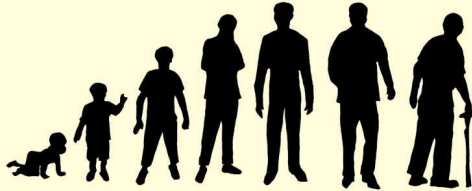
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सत्यमेव जयते ।

Truth alone triumphs

अहिंसा परमो धर्मः ।

Non-violence is the top most Dharma



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# PREFACE

(In the light of NEP 2020)

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

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

In accordance with the aspirations of the nation, national consensus and policy in favour of establishing a Board for Veda and Sanskrit Education at national level, the General Body and the Governing Council of MSRVVP under the Chairmanship of Hon'ble Education Minister, Government of India, have set up "Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board" (MSRVSSB) in tune with the mandate of the Pratishthan and its implementation strategies. The Board is necessary for the fulfillment of the objectives of MSRVVP as envisioned in the MoA and Rules. The Board has

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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

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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.

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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

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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 Aparā-Vidya*. The materialistic knowledge from the Vedas, their auxiliary branches and subjects of material interest were called *Aparā-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.

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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

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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

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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

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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

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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

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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

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modern subject text books in this form. I thank all of them from the bottom of my heart. Many eminent experts of the national level Institutes have helped in bringing quality in the textbooks by going through the texts from time to time. I thank all those experts and teachers of the schools. I extend my heartfelt gratitude to all my co-workers who have worked for DTP, drawing the sketches, art work and page setting.

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

**आपरितोषाद् विदुषां न साधु मन्ये प्रयोगविज्ञानम्।**

**बलवदपि शिक्षितानाम् आत्मन्यप्रत्ययं चेतः ॥**

(Abhijnanashakuntalam 1.02)

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

Prof. Viroopaksha V Jaddipal

Secretary

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain

Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board

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## On the Text Book

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

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

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

**The units in the book have been generally structured in the following way.**

An introduction to the lesson preparing the student to understand the text better. Text to read correctly and fluently enhancing the reading and listening skills students can be encouraged to share their understanding of text orally to develop English Speaking Skill. The questions have been designed to express themselves in grammatically

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

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

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

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

Ms. PushpitaChakraborty

Ms. Monalisa Mishra

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## Content

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## Basics of English /Grammar

	Revision of previous lessons
1.	Punctuation
2.	Notice Writing
3.	Metaphor and Simile
4.	Resume Writing
5.	Letter writing/Email writing {Expressing Gratitude, Congratulation, Request, Complain, Apology Letters (Formal and Informal)}, Seeking information, etc.
6.	Unseen passages
7.	Short type Questions
8.	Essays topic like TheVeda, Enviroment, Patriotism, Education, Technology, Science, Newspaper, Culture, Discipline, Republic Day, Swachh Bharat Abhiyan, Swami Vivekananda, My Aim In Life, My Favourite Book, School Life, My School Library, Pollution, Importance of Tree, Health is Wealth, Sports, Festivals of India, Importance of Doctors, Farmer, Grand Parents.

- Practic 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

## Homage to Earth

### (Prthvi-Suktam, Atharvaveda 12)

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

Great truth, formidable right-conduct, consecration,  
Penance, Brahman and Sacrifice sustain the earth;  
Let her for us, protector of what is and  
What is to be-let the earth make wide place for us.<sup>1</sup>

On whom the ocean and the river, the waters;  
On whom food, plowings, came into being;  
On whom quickens this that breathers that stirs-  
Let that earth set us in first drinking.<sup>2</sup>

Whose the earth's, are four quarters;  
On whom food, plowings, came into being;  
Who bears manfully what breathes, what stirs-  
Let that earth set us among kine, also inexhaustibleness.<sup>3</sup>

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- 1 सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति।  
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु ॥ Atharva 12.1
- 2 यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयस्सम्बभूवुः।  
यस्यामिदं जिन्वति प्राणदेजत् सा नो भूमिः पूर्वपेये दधातु ॥ Atharva 12.3
- 3 यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः संबभूवुः।  
या विभर्ति बहुधा प्राणदेजत् सा नो भूमिर्गोष्वप्स्वन्ने दधातु ॥ Atharva 12.4



All bearing, good-holding, firm-standing,  
Gold-backed reposer of moving things,  
Bearing the universal fire, let the earth,  
Whose bull is *Indra*, set us in prosperity.<sup>1</sup>

She who, in the beginning was upon the waters of the Ocean;  
Whom the experts moved after with devises  
The earth whose, immortal heart covered with truth  
Is in the highest firmament- let that earth assign  
To us brilliancy, strength in the highest authority.<sup>2</sup>

Let thy hills, snowy mountains,  
Let thy forest land, O earth be pleasant.<sup>3</sup>

Let thy hot season (*Greeshma*), O Earth,  
Rainy season (*Varsha*), autumn (*Sharat*), winter (*Shishira*),  
Cool season (*Hemanta*), spring (*Vasanta*)-  
Let thine arranged seasons, years,  
Let day-and-night, O earth, yield our desires.<sup>4</sup>

- 
- 1 विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी।  
वैश्वानरं विभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणो नो दधातु॥ Atharva 12.6
- 2 यार्णवेऽधि सलिलमग्र आसीत् यां मायाभिरन्वचरन् मनीषिणः।  
यस्या हृदयं परमे व्योमन्त्सत्येनावृतममृतं पृथिव्याः।  
सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे।। Atharva 12.8
- 3 गिरयस्ते पर्वता हिमवन्तो रण्यं ते पृथिवि स्योनमस्तु। Atharva 12.11
- 4 ग्रीष्मस्ते भूमे वर्षाणि शरद्धेमन्तः शिशिरो वसन्तः।  
ऋतवस्ते विहिता हायनीरहोरात्रे पृथिवि नो दुहाताम्॥ Atharva 12.36



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Homage to earth, on whom is food,  
Rice-and-barley;  
Whose are these five types of cultivation-  
Whose spouse is *Parjanya*;  
Plentiful through rain.<sup>1</sup>

Let the earth, bearing in many places,  
People of different speech,  
Of diverse life-style, according to their homes,  
Yield me a thousand streams of wealth,  
Like a steady unresisting milch-cow.<sup>2</sup>

O Mother Earth! Do thou kindly  
Set me down well established;  
In concord with the heaven, O Sage *Kavi*,  
Do thou set me in prosperity<sup>3</sup>

- 
- 1 यस्यामन्नं व्रीहियवौ यस्या इमाः पञ्च कृष्टयः।  
भूम्यै पर्जन्यपत्न्यै नमोऽस्तु वर्षमेदसे ॥ Atharva 12.42
- 2 जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम्।  
सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ Atharva 12.45
- 3 भूमे मातर्नि धेहि मा भद्रया सुप्रतिष्ठितम्।  
संविदाना दिवा कवे श्रियां मा धेहि भूत्याम् ॥ Atharva 12.63

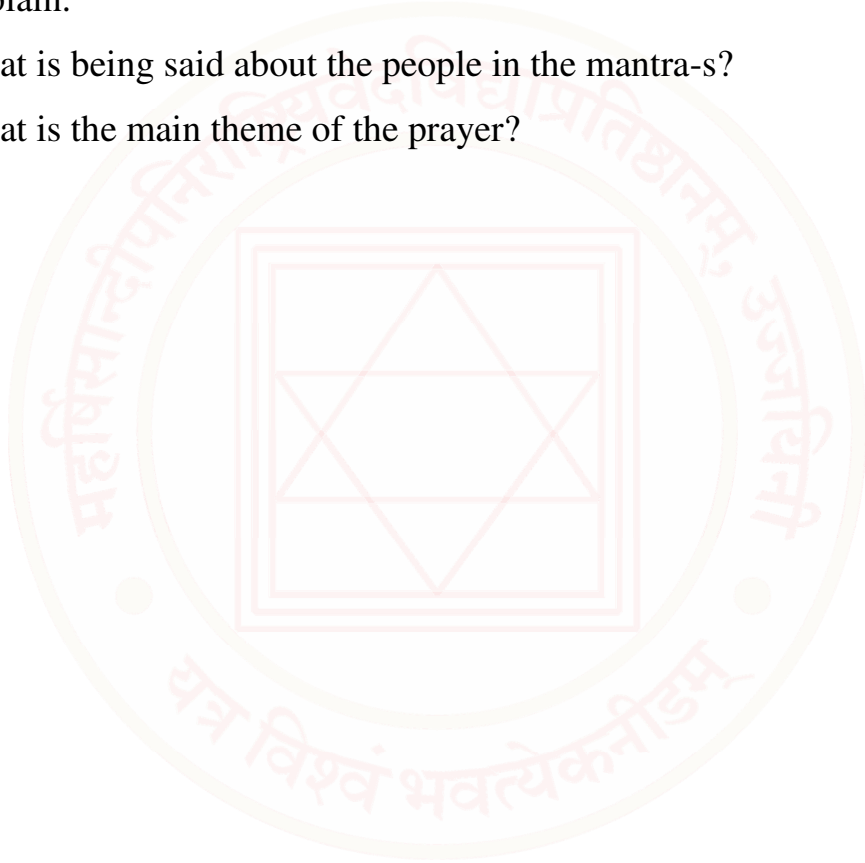




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## Answer the following questions

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



## Chapter - 2

# Vedas for Contemporary Society

- ❖ *This Chapter presents the fact that the Vedas are important for the contemporary society and that their subject matter matches the present day problems and solutions. This shows the significance of the Vedas.*
1. The Vedas include elements such as prayers and formulas considered to be both sacred and vital for the harmonious survival of human race along with the other elements of earth and universe. The world is ever changing and unstable with respect to its vision and thoughts and this is the root of all sufferings. One seeks a firm base on which the foundation of life can be laid. Here we turn to Vedas; the fixed core of universe, which was, which is and which will be the solution to all the worldly problems. Vedas are endless fountain of knowledge and wisdom which is essential and beneficial for mankind.
  2. First of all Vedic knowledge helps in self-realization: our soul (*atman*), deeds (*karmas*), and ultimate destination of human life (*moksha*). This detailed and absolute knowledge helps in common psychological trends of depression, complexes, and stress, also guides the present day absurdity of thoughts, leading to a more stable and optimistic society. Vedas give knowledge necessary for each and every part of life, be it right behavior (moral) correct pronunciation of words (*Shiksha*), proper time for various pious deeds like *Yajana* etc, medicines (*Ayurveda*) or astronomy (*Jyotish*). This makes it relevant to contemporary world. The *Atharvaveda* is rich in spiritual and philosophical knowledge, ways and means for healthy and happy life, warfare, patriotism, medicinal plants and various beneficial knowledge of the mundane world. The six *Vedangas* namely, the *shiksha* (Phonetics), *vyakarana* (Grammar), *cchandasa* (Metre), *nirukta*



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(Etymology), *jyautisha* (Astronomy), and *kalpa* contain huge knowledge, which will be beneficial for a detailed study of these subjects in modern times. They give new insight for research. The *Upavedas* like *Dhanurveda* (Archery) *Sthapatyaveda* (Architecture) *Gandharvaveda* (Fine Arts) and *Ayurveda* (Medical Science) also contain a lot of basic and important insightful information needed to gain mastery over the matter, on which further research and study is also necessary. Vedic knowledge is manifested in modern-day developments, discoveries, inventions, theories and concepts.

3. The Vedic seeds of knowledge are multi-dimensional, purely oriented to life and scientific truths which were revealed. If the depth of meaning of Vedas are properly understood and are properly researched, they will definitely shed light and bring innovation and insight for management, physics, various skills and developing leadership qualities, designing the management principles and concepts, for teamwork, for problem-solving techniques, for calming mind for medical application, understanding the mind and its complexity, sharpening the intellect and memory, managing ego, understanding soul, spiritually and by scientific means, environment management apart from phonetics, metrics, computer science coding, science, mathematics, social science and grammar. Even today we depend on Vedas for our rituals to get spiritual peace, mantras uttered are prayers for peace and prosperity of not only one but the entire universe. The Vedas advice and help to overcome ‘*adhibhautik*’, ‘*aadhidaivik*’ and ‘*aadhyatmik*’ sorrows through their syllabic powers and powers of proper intonation.
4. The world known thinker and Yogi Swami Vivekananda in his writings has mentioned that “The Veda is the sum total of eternal Truths.” Being the storehouse of knowledge Vedas stand out as the most important spiritual resource or so to say, treasure for mankind. Books like *Mantramanjari* by Raimon Panikkar well



portray the relation of Vedic views with contemporary life. Following two prayers, for example, quoted hereunder put forth the essence of Vedas and their necessity in these times:

द्यौः शान्तिरन्तरिक्षंशान्तिः पृथिवी शान्तिरापःशान्तिरोषधयः शान्तिः।  
वनस्पतयःशान्तिर्विश्वेदेवाःशान्तिब्रह्म शान्तिःसर्वं शान्तिःशान्तिरेव शान्तिःसा मा  
शान्तिरेधि।

(Yajurveda 36.17)

May peace be across the universe.

May peace be across air.

May peace be across earth.

May peace be in water bodies.

May peace be in vegetation and plants.

May peace be in Visvedevas (all the Gods)

May peace be in Brahma and entire existence.

May peace be at all places.

May the peace come to me.

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

ये देवाःदिविष्ठ ये पृथिव्यां ये अन्तरिक्ष ओषधीषु पशुष्वप्स्वन्तः।

ते कृणुत जरसमायुरस्मै शतमन्यान्परिवृणक्तु मृत्यून॥

(Atharvaveda 1.30.3)

Ye O Gods, that are in the heaven:-

That are on earth, that are in the atmosphere,

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

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

let him avoid the hundreds of other deaths.



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

### Word - Meaning

- Complexes - An exaggerated reaction to or preoccupation with a subject or situation
- Optimistic - Expecting good things to happen or something to be successful
- Revealed - To show something that was hidden before
- Intonation - The rise and fall in pitch of the voice in speech
- Invocation - A request or appeal for help from someone, especially a god, sometimes as part of a religious ceremony

### Sentences

- Complexes - He has always had a complex about spiders.
- Optimistic - She is optimistic about her chances of winning a gold medal.
- Revealed - Tests revealed some abnormal skin cells.
- Intonation - My mom uses the intonation of her voice to lull her children to sleep.
- Invocation - In the hospital, the religious man hoped to save his dying wife by making an invocation to God.



## Fill in the blanks with the following

Spiritual, Multi, Core, Eternal, Self

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

## Match the following

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

## State whether the following statements are true or false

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

## Answer the following

1. What is Mantramanjari and who wrote it?
2. Name the six *Vedangas*.





- 
3. What kind of knowledge is found in *Atharvaveda*?
  4. What is the self-realization mentioned in the chapter?
  5. What did Swami Vivekananda mention in his writings?
  6. How do the Vedas help in psychological problems?
  7. Explain the importance of the Vedas in the contemporary society.
- 



## Chapter - 3

### Traditional Commentators of the Vedas

- ❖ *This chapter speaks about the life and works of the traditional commentators of the Vedas. Their significant contribution towards the expansion of the Vedic knowledge.*
- 1. Scriptures of later period regarding Vedic literature help us to understand several minor, yet significant details regarding the branches of the Veda. The prominent among these may be enumerated as the *Brhaddevatā* and several *parisishta*-s and a number of texts ascribed to Saunaka, the *Nighantu* and the *Nirukta* of Yäska, the *Rgveda-Sarvānukramani* of Kätyāyana and Sadgurusishya's commentary *Vedārtha-Dipikā* on it.

#### **Saunaka (pre 700, Before Common Era)**

2. Saunaka stands first among the exponents of the Veda, if the number of his *Anukramani*-s and his other treatises are to be considered. Shadgurusishya, in his famous commentary *Vedārtha-Dipikā* on Kätyāyana's *Rgveda-Sarvānukramani* mentions the names of the following texts authored by Saunaka for the preservation of the *Rgveda*, *Ärshānukramani*, *Chando'nukramani*, *Devatānukramani*, *Anuvākānukramani*, *Süktānukramani*, *Rgvidhāna*, *Pādavidhāna*, *Brhaddevatā*, *Prätisākhya*, and *Saunaka-smṛti*. Additionally, the *Caranavyūha-sūtra-parisishta*-, *Saunaka-Grhyasūtra* and *Saunaka-Grhyaparisishtha*, *Saunaka-Sikshā* are also said to be authored by Saunaka. He also commented on the 31<sup>st</sup> chapter of *Shukla Yajurveda Madhyandina Samhita*, which is the **Purushasüktam**. Uvata did not comment on this chapter stating, (*asya bhāshyam saunako nāma rshir-akarot*).



### **Yäska (around 700 BCE)**

3. Yäska was the author of the earliest Vedic Lexicon (**Nirukta**). He preceded Pänini (fifth century BCE). *Nirukta* is a technical treatise on etymology, lexical category, and semantics of words. Yäska has commented on around 600 Vedic *mantras* in the *Nirukta*, and has quoted profusely from the Brähmana-s. Yäska thus represents the culmination of the labour of long line of teachers building up the science of Vedic interpretation. Yäska refers to the three-fold interpretation of the *mantras*-namely *ädhyätmika*, *ädhibhautika* and *ädhidaivika*. These three modes of interpreting the Vedas appear to have been well recognised in the past. Thus, the prime importance of the spiritual interpretation was maintained by scholars of deep erudition.

### **Skandaswämi (around Common Era 630)**

4. Skandaswämi was a resident of Valabhi, capital of Gujarat. Skandaswämi was the *guru* of Hariswämi, the famous commentator of *Satapatha Brähmana*. Skandaswämi is considered a contemporary of King Harshavardhana, Poet Bäna, Pulakesi II or Satyäsraya. The oldest available commentary on *Rgveda Samhitä* is by Skandaswämi. His commentary of *Rgveda* is very lucid, and ritualistic. It is, therefore, treated with great respect. He has furnished the details of the *rshis*, *devatäs* and *chandäs* at the beginning of each *süktam*, and has quoted from *Anukramanis*, *Nighantu*, *Niruktam* and other Vedic texts, and has presented of few grammatical aspects here and there. As per Venkatamädhava (tenth-eleventh century), this *Rgveda Samhitä Bhäshya* was written collectively by Skandaswämi and two of his contemporaries, Näräyana and Udgitha (both around CE 630). Skandaswämi commented on up to fourth *ashtaka*, and Näräyana and Udgitha commented on the remaining four *ashtakas*. This commentary is the oldest and authoritative, and influenced Säyana's commentary.



Skandaswāmi's tikāon Yāska's *Nirukta* is not available.

### **Venkata Mādhava (tenth-eleventh century Common Era)**

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

### **Uvvata (eleventh century Common Era)**

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

### **Bhattabhāskara (Eleventh century Common Era)**

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

### **Madhvācārya (Common Era 1198-1278)**

8. Swāmi Ānanda Tirtha, famously known as Madhvācārya, was the propounder of both *Madhva* tradition of *Dvaita* School. He was born in CE 1198 in Pajaka village, Udipi in Karnataka. His *Guru*'s name was Achyuta Tirtha. He studied the Vedas and Vedānta from him, and travelled all over India popularizing his contentions. His text-*Rigveda Bhāshya* and *Anubhāshya* on



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*Brahmasütra* are famous. Among the ancient *Acäryas*, he was the first to formulate an *Adhyätmika* interpretation of the Vedas. However, his *Rgbhäsbyam* is only on the first 40 *süktas* of the *Rgveda*. He resuscitated the *Adhyätma* tradition that was being sidelined by the votaries of ritualism, and attempted to explain the Vedic *mantras* primarily at the *Adhyätma* level. He tried to interpret all the terms as having their plenary significance in respect of Lord *Näräyana*. He used etymology to a great purpose. He effects harmony of all the texts, and does not relegate the *mantra* portions to the region of *karmakända*, as some do. He finds inviolable principle of interpretation to demonstrate the running oneness among the passages of the Vedic *mantras*. This can be called the *Arsha* tradition of Vedic interpretation. It has esoteric significance.

### **Säyana (before CE 1315-1387)**

9. There are about 50 commentators on Vedic texts. However, the credit of writing commentaries on most of the Vedic texts goes to Säyanäcärya. The complete *bhäsbyam* on all the four Vedas was done by *Säyanäcärya* in fourteenth century, and not before. Säyanäcärya is the only authority who commented on all the **four Vedas** their **Samhitä**, **Brähmana** and few **Äranyakas**. He wrote on many other subjects also. Undoubtedly, he is the undisputed authority on the Vedas. Säyana belongs to the period of Emperor Harihara, the founder of the Vijayanagar Empire. He held the post of Prime minister for sixteen years (1363-1379) during the 35 years of rule of his son Emperor Bukka (1344-1379). When Harihara II took the reins of the empire, Säyana continued in the post of the commander and minister from Common Era 1379 until his departure in CE 1387. Hence, he must have been born during early fourteenth century. His *Guru* was Vidyä Tirtha. Since he wrote the commentary inspired by his elder brother Mädhaväcärya (later Vidyäranya Swämi, author of *Pancadasi*), his commentary is known as *Mädhaviya-Bhäsbyam*.



## SÄYANA'S BHÄSHYAM:

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

## Mahidhara (late sixteenth century CE)

11. Mahidhara was a resident of Kāsi, and was a Nāgara brāhmana. He had written *Mantramahodadhi* a Tāntric text in CE 1588. From his work, he appears to be a worshipper of Lord Narasimha. His *bhāshyam* on *Sukla-Yajurveda Mādhyandina Samhitā* titled *Vedadipa* is extensive and widely popular. Although it appears to be influenced by Uvata's (eleventh century) commentary, it has a distinct place since it explains in a lucid manner the completely sacrificial rituals quoting from *Niruktam*, *Brāhmana* texts and many **Srauta-Sūtras**.

## Word - Meaning

Scriptures	-	The sacred writings contained in religious texts
Several	-	More than two but not too many
Prominent	-	Famous, important
Treatise	-	A written work dealing formally with a subject
Profusely	-	To a great degree, in large amount
Resident	-	A person who lives somewhere permanently





Interpret	-	Explain the meaning
Undisputed	-	Accepted without objection
Distinct	-	Clear, recognizable
Lucid	-	expressed clearly, easy to understand

## Sentences

Scriptures	-	My <u>Scripture</u> tells me to obey the laws of the land.
Several	-	Children here walk <u>several</u> miles to school.
Prominent	-	The single tree in the field is <u>prominent</u> .
Treatise	-	She wrote a furious <u>treatise</u> against all the corruption in government.
Profusely	-	Water was jetting out <u>profusely</u> from the pipe.
Resident	-	Every city had a large number of migrant <u>resident</u> .
Interpret	-	Different people might <u>interpret</u> events differently.
Undisputed	-	The date of the painting is now <u>undisputed</u> .
Distinct	-	There was the <u>distinct</u> smell of something burning.
Lucid	-	You must write in a clear and <u>lucid</u> style.

## Fill in the blanks with the following

Purushasüktam, Anukramani-s, Valabhi, Vajrata, Nirukta

1. Saunaka composed a number of \_\_\_\_\_.
2. The 31<sup>st</sup> chapter of Shukla Yajurveda Madhyandina Samhita is the \_\_\_\_\_.
3. Yäska has commented on around 600 Vedic Mantras in the \_\_\_\_\_.



4. Skandaswāmi was a resident \_\_\_\_\_.

5. Uvvata was the son of \_\_\_\_\_.

### Match the following

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

### Answer the following

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

### Writing Skill

Briefly write about any one of the traditional commentators.

### Correct the spelling of the following

1. Scriptures \_\_\_\_\_
2. Literature \_\_\_\_\_
3. Exponent \_\_\_\_\_
4. Capital \_\_\_\_\_
5. Attributed \_\_\_\_\_



## Chapter - 4

### Dr. Baba Saheb Ambedkar

**R. Venkataraman**

[Bhimrao Ramji Ambedkar, also known as Babasaheb Ambedkar is famous as the father of the Indian Constitution. He was a great activist and a social reformer who fought for the rights of Dalits and the upliftment of the socially backward class in the Indian society. Dr. B.R. Ambedkar was born on 14th April 1891 in Mhow, a small place in Western Madhya Pradesh. He belonged to the Mahar caste and rose to the highest position by dint of his sheer effort. Since his grandfather and father were part of the British army, all Army personnel's families were required to study and thus Ambedkar had the privilege to study then which would otherwise have been denied to low caste people. He earned the chair as free India's first law minister and the Chairman of the drafting committee of the Indian Constitution. He drafted the Indian constitution in such a way as to provide Indian citizens with freedom of religion, abolish untouchability, provide rights to women and bridge the gap between various Indian classes. *This chapter is about life and works of Dr. B. R. Ambedkar who gave us our Constitution. His life is inspiration to bring social reforms and social upliftment.*]

1. One trait which marked Babasaheb during his student days and, in fact, throughout his life was that he was a voracious reader. He had an insatiable thirst for books. He bought books by curtailing his daily needs. In New York he is said to have purchased about 2,000 old books. And it is recorded that at the time of the Second Round Table Conference in London, he bought so many books that they had to be sent to India in 32 boxes.
2. It is important to record here one major influence on Dr. Ambedkar. While in the USA, he was drawn to the fourteenth



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amendment of the Constitution of the USA which gave freedom to the Black Americans. He saw at once the parallel of the situation for the Depressed Classes in India. On returning home, Babasaheb came to be greatly influenced by the life and work of Mahatma Phule, the votary of a classless society and women's uplift. The need as well as the feasibility of reform impressed itself on Babasaheb's mind and he decided to devote all his time and talents for the amelioration of his underprivileged brethren. Newspapers started by him such as the Mooknayak, Bahishkrit Bharat and Samata were at once recognised as authentic voices of the Depressed Classes. Likewise, institutions set up by him such as the Hitakarini Sabha and the Independent Labour Party of India became vehicles of change. During the same period, Gandhiji was pioneering his epic reform of Indian society which included the uplift of Depressed Classes whom Gandhiji had termed Harijans.

3. Babasaheb was elected to the Bombay Legislative Assembly in the elections under the Government of India Act, 1935. Babasaheb made effective contributions to the debates in the Assembly on a variety of subjects. His flair for legislative work became evident to the whole nation.
4. Soon the Constituent Assembly of India afforded Dr. Ambedkar the opportunity to give the most notable and permanent shape to his social philosophy and to his undying faith in the dignity of human beings. Babasaheb was not in the Congress, but it must be said to the credit of the farsighted and objective leadership of the Indian National Congress that it requested Dr. Ambedkar to serve on the Drafting Committee of the Constituent Assembly and made him its Chairman.
5. As Chairman of the Drafting Committee, Dr. Ambedkar anticipated every conceivable requirement of the new polity. Drawing from the examples and experience of other nations and the distinctive needs of our own society, he raised, brick by brick,



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the magnificent edifice which now stands as the Fundamental Rights in the Constitution of India. There were, of course, other luminaries on the Committee like Alladi Krishnaswami Ayyar, K.M. Munshi and N. Gopaldaswami Ayyangar who also made vital contributions to the process of Constitution-making. But if there is one person who will be remembered as the pilot of the various provisions of the Indian Constitution, it will surely be Dr. Ambedkar. It devolved on Dr. Ambedkar to explain (to the Assembly), with a combination of tact and frankness, and utmost patience, the meaning and scope of the different provisions of the Draft Constitution. He had the rare gift of unravelling the most complicated legal concepts in a language which the laymen understood. Dr. Ambedkar, aided by the indefatigable Constitutional Adviser, B.N.Rau, performed this task matchlessly.

6. Dr. Ambedkar had a clear perception of the mutuality of the three pillars of State the legislature, the executive, and the judiciary. He realised that the jurisdiction of each should be clear and untrammelled. At the same time, he had a sense of the importance of the role of citizens. The following observation he made is significant: The Constitution is a fundamental document. It is a document which defines the position and power of the three organs of the State the executive, the judiciary and the legislature. It also defines the powers of the executive and the powers of the legislature as against the citizens, as we have done in our chapter dealing with Fundamental Rights. In fact, the purpose of a Constitution is not merely to create the organs of the State but to limit their authority, because, if no limitation was imposed upon the authority of the organs, there will be complete tyranny and complete oppression.
7. Pandit Jawaharlal Nehru chose Dr. Ambedkar to be the first Law Minister of independent India. This was recognition of Dr. Ambedkar's skills in the field of law and legislation as also a tribute to his vision of social justice, a vision which was sought to



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be infused into the new Indian polity. But above all, this was a tribute to the success of Babasaheb Dr. Ambedkar's own campaigns against social injustice. Who could have dreamt that one born to a Mahar family would one day become not only a Law Minister but a Law-maker and be hailed as the modern Manu?

8. In the four decades and more since Independence, much progress has been achieved in providing equality of opportunities to the people. Members of the Scheduled Castes find doors which had been closed to them for centuries, being opened. No legal bars exist today for self-expression or self-advancement. They are enrolling themselves in institutes of higher learning and entering public services. They have come to occupy high offices of State, both at the Centre and in the States. Judges, ambassadors and governors have been drawn from their ranks. And they have acquitted themselves creditably in all these positions of responsibility.
9. And yet, much remains to be done on the social plane. The Annual Reports of the Commissioner for Scheduled Castes and Scheduled Tribes list several violations of the law and several instances where, notwithstanding the statute book, members of the Scheduled Castes have been discriminated against. Babasaheb Ambedkar's work will be truly complete only when social discrimination is completely eliminated from our society.
10. Babasaheb Ambedkar always stressed the importance of constitutional methods to achieve social objectives. In an interesting observation, he once described the methods of civil disobedience, non-cooperation and satyagraha as the "grammar of anarchy". The observation assumes importance in the context of public agitation in free India. It is one thing to utilise these methods in a struggle against an alien power. The right to rebellion is recognised against a government without people's consent, be it alien or national dictatorship, but not in a





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democracy based on free and fair elections. Misdirected and volatile, such agitations invariably result in the loss of lives and public property.

11. About 2500 years ago the Buddha had questioned the caste divisions in India. He said, “The only valid divisions are the divisions between those who are noble and wholesome and those who are ignoble and unwholesome”. The Tamil poetess Avvai had said, similarly, that there are only two castes in the world, namely, the charitable who give and are superior and the misers who do not and are, therefore, inferior. Throughout the course of Indian history, great sages and saints exposed the hollowness of these divisions and sought to bring all the communities of India together in a creative partnership. But caste, by virtue of its power structure, showed itself to be firmly entrenched.
12. Under the policy of “Divide and Rule”, the British rulers exaggerated caste distinctions and divided the people of India further to strengthen their hegemony over us. It was given to two great Indians of our time. Mahatma Gandhi and Dr. Babasaheb Ambedkar, to repudiate caste and to proclaim the oneness of the Hindu community. Gandhiji did so by reminding the higher castes of their duty towards the Depressed Classes. Babasaheb Ambedkar did the same by reminding them of their inherent rights to equality with the higher and more powerful castes. One stressed the duties, the other stressed the rights, together they brought about a veritable revolution in social thought.
13. When Babasaheb passed away, in December 1956, Jawaharlal Nehru made a moving reference in the Lok Sabha. Describing Babasaheb as “a symbol of revolt”, he said: “I have no doubt that, whether we agreed with him or not in many matters, that perseverance, that persistence and that, if I may use the word, sometimes virulence of his opposition to all this did keep the people’s mind awake and did not allow them to become complacent about matters which could not be forgotten, and



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

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

### Word - Meaning

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

### Sentences

Insatiable	-	Most children have an <u>insatiable</u> desire for knowledge.
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- Underprivileged - Many underprivileged members of our society will suffer severely in such a situation.
- Legislative - She is interested in the legislative process.
- Anticipated - The author anticipated objections to his theory.
- Unravelling - Scientists are still unravelling the secrets of DNA.
- Indefatigable - His indefatigable spirit helped him to cope with his illness.
- Discriminated - She felt she had been discriminated against because of her age.
- Virulence - I was surprised by the virulence of the criticism.

### Choose the correct option

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

### Answer the following

1. What is the full name of Dr. Ambedkar and what was he famous for?
2. When and where was Dr. Ambedkar born?



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

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

1. Insatiable
2. Legislative
3. Virulence

### Language Skill

Classify the following qualities into desirable and undesirable.

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

Example	
Desirable Qualities	Undesirable Qualities
Sincere	quarrelsome

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

### Speaking Skill

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



## Chapter - 5

# A Discourse on Prayer

- Mahatma Gandhi

❖ *The present extract is from Gandhiji's lecture on the necessity of Prayer which he delivered to a group of students at Sabarmati Ashrama. The author highlights the need of purity of mind and heart which may be obtained through sincere prayers. The faith in religion teaches us a sense of discipline and duty.*

1. I am glad that you all want me to speak to you on the meaning of, and the necessity for prayers. I believe that prayer is the very soul and essence of religion, and, therefore, prayer must be the very core of the life of man, for no man can live without religion. There are some who in the egotism of their reason declare that they have nothing to do with religion. But it is like a man saying that he breathes but that he has no nose. Whether by reason or by instinct, or by superstition, man acknowledges some sort of relationship with the divine. The rankest agnostic or atheist does acknowledge the need of moral principle, and associates something good with its observance and something bad with its non-observance.
2. Now, I come to the next thing, viz. that prayer is the very core of man's life, as it is the most vital part of religion. Prayer is either petitional, or, in its wider sense, is inward communion. Even when it is petitional, the petition should be for the cleansing and purification of the soul, for freeing it from the layers of ignorance and darkness that envelop it. Therefore, he who hungers for the awakening of the divine in him must fall back on prayer. But, prayer - is no mere exercise of words or of the ears, it is no mere repetition of empty formula. Any amount of repetition of



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

3. If that is the case, someone will say we should be offering our prayer every minute of our lives. There is no doubt about it. But we erring mortals, who find it difficult to retire within ourselves for inward communion even for a single moment, will find it impossible, to remain perpetually in communion with the Divine. We, therefore, fix some hours when we make a serious effort to throw off the attachments of the world for a while, we make a serious endeavour to remain, so to say, out - of the flesh.
4. I have talked of the necessity for prayer, and I have dealt with the essence of prayer. We are born to serve our fellow men, and we cannot properly do so unless we are wide awake. There is an external struggle raging in man’s breast between the powers of darkness and of light, and he, who has not the sheet anchor of prayer to rely upon, will be a victim to the powers of darkness. The man of prayer will be at peace with himself and with the whole world; the man who goes about the affairs of the world, without a prayerful heart, will be miserable and will make the world also miserable. Apart, therefore, from its bearing on man’s condition after death, prayer has incalculable value for man in this world of living. We, inmates of the *Ashrama*, who come here in search of Truth and for insistence on Truth, professed to believe in the efficacy of prayer, but had never upto now made it a matter of vital concern. We did not bestow on it the care that we did on other matters. I awoke from my slumber one day and realized that I had been woefully negligent of my duty in the matter. I have, therefore suggested a measure of stern discipline, and far from being any the worse, I hope, we are the better for it.





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For, it is so obvious. Take care of yourself and the things will take care of themselves. Rectify one angle of square and the other angles will be automatically right.

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

– M.K. Gandhi

## About the Author

Mahatma Gandhi, the father of our nation was born on 2<sup>nd</sup>, October 1869 at Porbandar, Gujarat. He was a pre-eminent leader of Indian national movement in British ruled India. Gandhiji dedicated his life to the discovering of ‘truth’ or ‘*satya*’ and led the path of non-violence in the political field. He practised the principles of truth and non-violence not only in his personal life but applied them in political field also. His famous autobiography is “My Experiments with Truth”. He is also called Bapu in India.

## Word - Meaning

- Discourse - Talk, speech
- Conference - A meeting at which formal discussions take place.



Essence	-	Gist, Central and important characteristic of something
Egotism	-	Obsessed with one's own self.
Superstition	-	Irrational belief in supernatural.
Agnostic	-	One who believes that it is not possible to say surely whether or not there is God.
Atheist	-	One who does not believe in existence of God
Futile	-	Useless
Mortals	-	Human, Being temporal, One who has necessarily to die.
Endeavour	-	Attempt, Effort
To rely upon	-	To trust on someone
Incalculable	-	That cannot be calculated
Insistence	-	Emphasis
Slumber	-	Sleep
Rectify	-	To correct, Reform

### Make the sentence using the following words

Discourse	Essence	Egotism	Agnostic
Atheist	Futile	Endeavour	Rectify

### Choose the correct option

- The lesson is about
  - the necessity of religion
  - the necessity of prayer
  - the need for physical requirements
  - None of the above



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



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

- (a) Strict discipline                      (b) Stern discipline  
(c) Light discipline                      (d) Prayer

### **Say whether the following statements are True or False**

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

### **Answer the following questions**

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

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

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



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## Language Skill

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

A man decided to rob \_\_\_\_\_ walked into cashiers. bank in the town where he lived. He \_\_\_\_\_ walked into \_\_\_\_\_ bank and handed \_\_\_\_\_ note to one of \_\_\_\_\_ cashiers. \_\_\_\_\_ cashier read \_\_\_\_\_ note, which told her to give \_\_\_\_\_ man some money. Afraid that he might have \_\_\_\_\_ gun, she did as she was told. \_\_\_\_\_ man then walked out of \_\_\_\_\_ building, leaving note \_\_\_\_\_ behind. However, he had no time to spend \_\_\_\_\_ because he was arrested on \_\_\_\_\_ mistake. He had written \_\_\_\_\_ note on \_\_\_\_\_ back of \_\_\_\_\_ envelope. And on \_\_\_\_\_ other side of \_\_\_\_\_ envelope was his address. This clue was quite enough for \_\_\_\_\_ detectives on the case.



## Chapter - 6

# My Idea of India

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

**Shri Narendra Modi**

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

My Idea of India is –

‘Truth alone triumphs<sup>1</sup>’

My Idea of India is –

‘Non-violence is the topmost Dharma<sup>2</sup>’

‘God is seen even in plants<sup>3</sup>’

‘Let good thoughts come from all over the world<sup>4</sup>’

‘All spiritual paths are treated equally<sup>5</sup>’

‘The World is a family<sup>6</sup>’

‘May all be prosperous and happy

May all be free from illness<sup>7</sup>’

‘May we all be protected

May we all be nourished

- 1 सत्यमेव जयते । मुण्डक-उपनिषद्, 3.1.6
- 2 अहिंसा परमो धर्मः।
- 3 पौधों में परमात्मा को देखना।
- 4 आ नो भद्राः क्रतवो यन्तु विश्वतः। ऋक०१।८९।१
- 5 सर्व पंथ समभाव।
- 6 वसुधैव कुटुम्बकम्।
- 7 सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः। सुभाषित





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May we-both work together with greater energy

May our intellect be sharpened and not give rise to hostility<sup>1</sup>

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

Happiness lies in removing the sufferings of all living beings<sup>2</sup>.’

‘One who is the true devotee of God, he feels the pain of others<sup>3</sup>’

‘Service of the poor is the service to God<sup>4</sup>.’

‘If human being does his duty, he can certainly become God<sup>5</sup>’

‘Woman, you are a veritable Goddess<sup>6</sup>’

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

Where women are dishonored, there all actions remain unfruitful<sup>7</sup>’

‘Mother and mother-land are superior to Heaven<sup>8</sup>’

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

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

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

4 दरिद्रनारायण सेवा ।

5 नर करनी करें, नारायण हो जाय।

6 नारी तू नारायणी

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

8 जननी जन्मभूमिश्च स्वर्गादपि गरीयसी।



## Word- Meaning

- Triumphs - a great success or victory  
Prosperous - rich and successful  
Nourished - to grow stronger  
Hostility - very strong feelings against somebody/something  
Veritable - used to describe something as another, more exciting, interesting, or unusual thing  
Divinity - a god or goddess  
Unfruitful - not producing good or helpful results

## Make the sentence using the above words

### Choose the correct option

- The ratio of width of our national flag to its length is  
A. 3:5  
B. 2:3  
C. 2:4  
D. 3:4
- Rabindranath Tagore's 'Jana Gana Mana' has been adopted as India's National Anthem. How many stanzas of the said song were adopted?  
A. Only the first stanza  
B. The whole song  
C. Third and Fourth stanza  
D. First and Second stanza
- 'Natya - Shastra' the main source of India's classical dances was written by  
A. Nara Muni  
B. Bharat Muni  
C. Abhinavagupta  
D. Tandu Muni
- The words 'Satyameva Jayate' inscribed below the base plate of the emblem of India are taken from  
A. Rigveda  
B. SatpathBrahmana



- 
- C. Mundak Upanishad                      D. Ramayana
5. The Rath Yatra at Puri is celebrated in honour of which Hindu deity
- A. Ram    B. Jaganath  
C. Shiva     D. Vishnu
6. The National Anthem was first sung in the year
- A. 1911    B. 1913  
C. 1936    D. 1935
7. The last Mahakumbh of the 20<sup>th</sup> century was held at
- A. Nasik    B. Ujjain  
C. Allahabad                                       D. Haridwar
8. The National Song of India was composed by
- A. Rabindranath Tagore                      B. Bankim Chandra Chatterji  
C. Iqbal     D. Jai Shankar Prasad

### Answer the following questions

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

### Language Skill

#### Change the narration.

1. Modi Ji said, "God is seen even in plants."
2. He said, " May we all be protected ".



- 
3. I said," Well, you have completed this task."
  4. I said, "I Love my country."
  5. He said to all, "The World is a family."

### **Writing Skill**

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

### **Speaking Skill**

Give speech on 'Patriotism'



## Chapter - 7

# Tryst with Destiny

- Jawaharlal Nehru

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



Shri Pandit Nehru speaking to the Constituent Assembly in the Parliament

### Speech

1. "Long years ago... we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. At



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this solemn moment, we should take the pledge of dedication to the service of India and her people and the still larger cause of humanity.

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





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apart. Peace has been said to be indivisible; so is freedom, so is prosperity now, and so also is a disaster in this one world that can no longer be split into isolated fragments.

6. To the people of India, whose representatives we are, we appeal to join us with faith and confidence in this great adventure. This is no time for petty and destructive criticism, no time for ill will or blaming others. We have to build the noble mansion of free India where all her children may dwell.
7. The appointed day has come - the day appointed by destiny - and India stands forth again, after long slumber and struggle, awake, vital, free and independent. The past clings on to us still in some measure and we have to do much before we redeem the pledges we have so often taken. Yet the turning point is passed, and history begins anew for us, the history which we shall live and act and others will write about.
8. It is a fateful moment for us in India, for all Asia and the world. A new star rises, the star of freedom in the east, a new hope comes into being, a vision long cherished materialises. May the star never set and that hope never is betrayed!
9. We rejoice in that freedom, even though clouds surround us, and many of our people are sorrow-stricken and difficult problems encompass us. But freedom brings responsibilities and burdens and we have to face them in the spirit of free and disciplined people.
10. On this day our first thoughts go to the architect of this freedom, the father of our nation, who, embodying the old spirit of India, held aloft the torch of freedom and lighted up the darkness that surrounded us. We have often been unworthy followers of his and have strayed from his message, but not only we but succeeding generations will remember this message and bear the imprint in their hearts of this great son of India, magnificent in his faith and strength and courage and humility. We shall never allow that



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torch of freedom to be blown out, however high the wind or stormy the tempest.

11. Our next thoughts must be of the unknown volunteers and soldiers of freedom who, without praise or reward, have served India even unto death.
12. We think also of our brothers and sisters who have been cut off from us by political boundaries and who unhappily cannot share at present in the freedom that has come. They are of us and will remain of us whatever may happen, and we shall be sharers in their good and ill fortune alike.
13. The future beckons to us. Whither do we go and what shall be our endeavour? To bring freedom and opportunity to the common man, to the peasants and workers of India; to fight and end poverty and ignorance and disease; to build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman.
14. We have hard work ahead. There is no resting for anyone of us till we redeem our pledge in full, till we make all the people of India what destiny intended them to be. We are citizens of a great country, on the verge of bold advance, and we have to live up to that high standard. All of us, to whatever religion we may belong, are equally the children of India with equal rights, privileges and obligations. We cannot encourage communalism or narrow-mindedness, for no nation can be great whose people are narrow in thought or action.
15. To the nations and people of the world, we send greetings and pledge ourselves to cooperate with them in furthering peace, freedom and democracy. And to India, our much-loved motherland, the ancient, the eternal and the ever-new, we pay our reverent homage and we bind ourselves afresh to her service.

"Jai Hind."



## WORD - MEANING

Distribution (of a sound)	- Positions and words in which it occurs
Culmination	- Climax
larynx	- The part of throat that contains the vocal cords
'Rhythm (in English)	- Regular movement determined by the succession of accented & unaccented syllables in speech. The accented syllables in English occur at roughly equal intervals of time.
Tryst	- Appointment, meeting
Voice	- Musical sound formed in the larynx
Redeem our pledge	- Honour the pledge
Very substantially	- Completely in a grand manner
Long suppressed	- Exploited for a long time
Finds utterance	- Finds voice/expression
Solemn moment	- Serious and sincere moment
Dawn of history	- The beginning of recorded History
Unending quest	- Nonstop search and striving
Grandeur	- Grandness
Triumph	- Victory
Sovereign	- Independent, self-governing
Endured	- Face the difficulties bravely
The pains of labour	- Pain associated with the birth of new independent India, like the labour pain suffered by mother at the time of delivery



The future beckons to us now	-	The future welcomes us
Incessant striving	-	Nonstop hard work
The greatest man of our generation	-	Refers to Mahatma Gandhi
To wipe every tear from every eye	-	To eradicate poverty & unhappiness
Too closely knit together today	-	The world has become a smaller place because of better communication because of economic, political and cultural exchange between the countries.
No time for petty and destructive criticism	-	To stay away from finding minor faults and blaming each other.

## Sentences

Distribution (of a sound)	-	The company handles the <u>distribution</u> of goods to stores nationwide.
Culmination	-	The space race reached its <u>culmination</u> in the first moon walk.
Rhythm	-	The boat rocked up and down in <u>rhythm</u> with the sea.
Redeem our pledge	-	The government found itself unable to <u>redeem its election pledges</u> .
Very substantially	-	The skin of an eighty-year-old looks <u>substantially</u> different from that of a twenty-year-old.
Long suppressed	-	It will take a <u>long time</u> to <u>suppress</u> the revolt.
Finds utterance	-	The speaker had great powers of <u>utterance</u> .



Solemn moment	-	The crowd grew quiet, knowing a <u>solemn moment</u> was finally at hand.
Unending quest	-	He seeks help on his <u>unending quest</u> to go back in time.
Grandeur	-	His paintings capture the beauty and <u>grandeur</u> of the landscape.
Triumph	-	The victorious army returned in <u>triumph</u> .
Sovereign	-	Self-reverence, self-knowledge, self-control, these three alone lead life to <u>sovereign</u> power.
Endured	-	Students have to <u>endure</u> a lot of pressure during exam time.

### Choose the correct option

- When was Jawaharlal Nehru born?
 

A. 12 November, 1885	B. 13 November, 1887
C. 14 November, 1889	D. 18 November, 1887
- From where had Jawaharlal Nehru completed his studies for a barrister?
 

A. London	B. Switzerland
C. Belgium	D. Russia
- When did Jawaharlal Nehru get married?
 

A. 1912	B. 1914
C. 1916	D. 1918



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4. When did Jawaharlal Nehru meet Mahatma Gandhi for the first time?  
A. 1913  
B. 1914  
C. 1915  
D. 1916
  5. In which place did Jawaharlal Nehru organise the first Kisan March?  
A. Auraiya  
B. Azamgarh  
C. Paratapgarh  
D. Hathras
  6. When did Jawaharlal Nehru become the General Secretary of the All India Congress Committee?  
A. 1920  
B. 1922  
C. 1923  
D. 1924

### **Answer the following questions**

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

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

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





## Language Skill

### Choose the correct preposition and form meaningful sentences

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

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

1. take / photos / they / every Monday
2. goes / every day / She / to school
3. football / Mohan / after school / plays
4. o'clock / School / at / 8 / starts
5. The boys / mantras / recite / everyday
6. I / home / going / am / now
7. are / questions / We / answering / the / now



## Chapter - 8

### Statue of Unity

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

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

Statue of Unity in India is 182 Metres in height.

2. The most prolific creation in recent times, the Statue of Unity, is the World's Tallest Monument. It represents more than a colossal structure facing the Sardar Sarovar Dam on the river Narmada. It is an iconic symbol of the 'Iron Man', who played an important role during India's freedom struggle and thereafter in the unification of the princely states. It reminds the world of the towering personality of Sardar Shri Vallabhbhai Patel, the nucleus of India's integration as a united country.
3. It was the wit and whip of this 'Iron Man' that 562 small and big princely states unanimously agreed to become an integral part of India. The elucidation of the Statue directly correlates with the meaning and value of unity. While, it is one of the finest



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interpretations of the designers with its modern construal, it also symbolises and describes the quintessence of the statue to visitors. The world's tallest statue is an engineering marvel that was constructed in merely 46 months. It commemorates his contribution in India's freedom struggle and inspire visitors with the ideas of Sardar Patel viz., patriotism, unity, good governance and inclusive growth.

4. The statue stands on a star-shaped platform over Sadhu Bet islet surrounded by Narmada river. Constructed by Larsen & Toubro Limited, the Statue of Unity has a steel frame which is covered with around 6,500 bronze panels supported by vertical cores.
5. Sardar Patel, respected for his commitment and drive, took up the challenge of convincing all the princely states using diplomacy and peaceful means, or the iron hand when needed. The impressive landmark commemorating Sardar Patel's contribution to unification dovetails into several social development programmes such as improved transport and connectivity, institutions of research, education and tribal development, tourist facilities and other social infrastructure.
6. "India has got a rich cultural heritage of "Unity in Diversity", the roots of which are inextricably founded on the principle of "Vasudhaiv Kutumbakam", meaning that the entire universe is a family. At the time of India's independence in 1947, it was however divided into more than 560 princely states and it was India's first Deputy Prime Minister, Bharat Ratna Sardar Vallabhbhai Patel, who with his firm determination, could transform such imperialism into today's unified India. "Sardar Vallabhbhai Patel, the great son of the soil (Gujarat, India), popularly known as the Iron Man of India, demonstrated distinguished leadership qualities during the freedom struggle and then gave a unified geographical shape to the nation by agglomerating hundreds of princely states.



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7. People of India will remain indebted to him forever for his leadership during the freedom struggle and his vision, wisdom and statesmanship in the post-independence era. His life is an eternal source of inspiration for the present as well as future generations and it is in this context that his iconic monumental statue – the world’s tallest Statue of Unity has been dedicated to the Nation on the 143<sup>rd</sup> Birth Anniversary of Bharat Ratna Sardar Vallabhbhai Patel. The world’s tallest Statue of Unity with 182 metres height has been constructed under the overall guidance and inspiration of Hon’ble Prime Minister Shri Narendra Modi in just 46 months. This colossal monument is a class apart with its unique architectural and engineering characteristics. Immediately after its inauguration by Hon’ble Prime Minister on October 31, 2018 the Statue of Unity has emerged as one of the most favorite tourist spots of India.
  8. At the Statue’s chest level, there is a viewing gallery for the visitors which offers a stunning view of the Sardar Sarovar Dam and the surrounding environment including Vindhya and Satpura hills and Narmada valley. Situated at the height of 135 meter, the viewing gallery can accommodate around 200 visitors at a time. The statue is a success story of its kind.
  9. Symbolizing the national, spiritual, historical and academic values, the Statue of Unity will lead to the icon-based development of this entire region, which is predominantly a tribal area. The vision of Shri Narendra Modi, Hon’ble Prime Minister of India is to make this place a world class tourist destination by providing infrastructure for edutainment, research, cultural, environmental enrichment and health promotion. A true leader keeps on enlightening the path of mankind even in his physical absence and the Statue of Unity is the realization of this – worth experiencing.”



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10. Our vision is to make it more and more tourist-friendly by providing world class hospitality and a wide range of activities to provide a unique lifetime cherishing experience for all age groups. In the process, we also aim to enhance the quality of life for the local tribal people by generating a wide range of employment and entrepreneurial opportunities.”
  11. Around the Statue of Unity, facilities for entertainment such as Laser Light and Sound Show, Valley of Flowers, Sardar Sarovar Dam and its dykes, Narmada River Boating and Rafting, Sight-seeing of historical Shoolpaneshwar wildlife Sanctuary and Temple, Trekking in Zarvani Eco-Tourism Area, Bird Watching etc., has been created.

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

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



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### \* Children’s Nutrition Park

15. The park is billed as the “world’s first technology driven Nutrition Park”. It will offer a “nutri-train” ride on a 600-m track around the 35,000 sq m park, passing through five theme-based stations: “*Phalshaka Griham*”, “*Payonagari*”, “*Annapoorna*”, “*Poshan Puram*” and “*Swastha Bharatam*”.
16. Each of the stations has a mascot — for example, “Kumar Kisan”, a puppet farmer who tells the story of how he grows fruits and vegetables at *Phalshakha*; an animated cow grazer “Janardan” at *Payonagri*, who explains the importance of milk; and a doting mother at *Annapoorna*.
17. The stations have interactive games to instill the value of healthy foods in children. There is also a five-minute-long 5D animation film on India’s “unity in food diversity”, with animated characters talking of food habits in the West, East, North and South of India.

### \* The Mirror Maze

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

### \* Carnival look

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

### \* Riverfront cycling tour

20. This starts from the Valley of Flowers parking. It is a family-friendly guided bicycle tour that includes small-frame kid’s bicycles and regular bicycles for adventure enthusiasts. There is





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also a tandem cycle tour available for couples, as well as electric cycles.

#### \* The Gardens

21. The Cactus Garden is a grand greenhouse with 450 national and international species of cactii and other plants from 17 countries. The area of its dome is 836 sq m, and the garden has an open area of 25 acres. There are 6 lakh plants, including 1.9 lakh cactii, 1.6 lakh succulent plants, and 2.5 lakh ornamental plants.
22. The *Aarogyavan* is spread over an area of about 17 acres, has 5 lakh plants of 380 different species. It also has an *Aarogya kutir*, set up in association with the Thiruvananthapuram-based Santhigiri Wellness Centre. This is a traditional Kerala treatment facility that provides modern holistic healthcare, Ayurveda, Siddha, Yoga and Panchkarma. Some of the therapies available at the wellness centre include *Abhyangam* (synchronised body massage), *Shirodhara* (for neurological disorders, insomnia, migraine and stress), and *Shirovasti* (beneficial for strokes and hypertension).

#### \* The cruises

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

#### \* Dynamic lighting on Sardar Sarovar Dam

24. Special lights have been put up at the Sardar Sarovar dam 3.5 km from the Statue of Unity. There is the Ekta Mall, a two-storey store housing a diverse range of handicraft and traditional items



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from various Indian states, which has been promoted as a one-stop shop for handicrafts.

25. India's first commercial sea plane service will connect the Statue of Unity to the Sabarmati riverfront in Ahmedabad. The service is operated by Spice Jet's subsidiary Spice Shuttle under the UDAN scheme.
26. A ropeway is also coming up across the Narmada dam, connecting the two banks of the Narmada river. The proposed ropeway will pass over the Valley of Flowers, Unity Glow Garden, downstream of Sardar Sarovar Dam and Cactus Garden and give tourists a panoramic view of the Statue of Unity and the Dam reservoir, which is also the meeting point of the three states, Gujarat, Maharashtra and Madhya Pradesh.
27. Thus Statute of Unity will be a great destination for every tourist for enjoyment.

### Word - Meaning

Prolific	-	Producing a lot
Unanimously	-	With agreement of all
Quintessence	-	The pure and concentrated essence of a substance
Glimmering	-	To shine with a weak light or a light that is not continuous
Illusions	-	Creating false impressions of authenticity
Commercial	-	Making or trying to make money

### Sentences

Prolific	-	He was probably the most <u>prolific</u> songwriter of his generation.
Unanimously	-	The school board was <u>unanimous</u> in its support of the decision.
Quintessence	-	Rohan is the <u>quintessence</u> of good manners.



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Glimmering	-	The lights of the village were <u>glimmering</u> in the distance.
Illusions	-	He could no longer distinguish between <u>illusion</u> and reality.
Commercial	-	I work for a <u>commercial</u> radio station.

### Answer the following

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

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

1. Prolific
2. illusions
3. Commercial

### Language Skills

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

**Example -** There are people waiting outside.

1. Suddenly \_\_\_\_\_ was a loud bang.
2. If anyone calls, ask for \_\_\_\_\_ number.



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3. Where is the ball? Oh, \_\_\_\_\_ it is.
  4. \_\_\_\_\_ being served.
  5. \_\_\_\_\_ you are. Your mother has been looking for you everywhere.
  6. I don't know where \_\_\_\_\_ going.
  7. \_\_\_\_\_ was once a little girl who was very poor.
  8. \_\_\_\_\_ reading \_\_\_\_\_ books.

### Place the punctuation marks at the right place in the sentences given below

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

### Find the correct endings to the phrases.

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

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

### Writing Skills

Write a short note on Bharat Ratna Sardar Vallabhbhai Patel.



## Chapter - 9

### Uddalaka Aruni

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

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

1. Long ago, there lived a great scholar called AyodaDhaumya. Dhaumya was great teacher and had plenty of students. One of his students was Aruni.
2. As was the practice in those days the students stayed with the teacher in the *Gurukul*. The students helped the teacher out by doing the daily chores and also learnt scriptures and the Vedas from the teacher.
3. Dhaumya called Aruni one day, “Aruni! I want you to bring some more firewood for the *Gurukul*.” Aruni nodded his head. He was already looking after the farms of the *Gurukul*. Aruni did not bother much about the extra work. If his teacher asked him to do something, that just meant his teacher trusted him that he was



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capable of handling it.

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

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

6. In the *Gurukul*, that evening, all the students finished their studies and were watching the increasing rain from inside their *Ashrama* rooms, when they saw a very worried teacher coming and checking the rooms of all the students.
7. “Where is Aruni?” He asked as he entered the room of the last of the students.
8. The students looked at each other and shook their heads. 'Last we saw him was when you had sent him to collect the firewood sir!' One of them spoke, after thinking for some time.
9. Dhaumya was aghast. “That was in the morning...He would not be gone for that much time...”.Dhaumya looked out looking at the torrential rains with worry, “...It is raining...What if he is hurt...?”
10. Dhaumya resolutely shook his head. *Nothing like that would happen to his student...*He looked at the students inside the room. He called out five of his eldest students, “You five come with me...We will go out looking for him...”





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11. “Stay safe inside the *Ashrama*...”Dhaumya told the others as he shivered in the cold rain, “I am going to look for Aruni...”
  12. Dhaumya and his students set about looking for Aruni in the cold rain. As Dhaumya went towards the forest, he grew more and more apprehensive. *What had happened...Aruni was usually very careful and responsible...*
  13. Dhaumya walked about as the rain eased a little. It made Dhaumya's search a little easy. Dhaumya was listening above the slight drizzle as his students called out for Aruni. He strained his ears to hear any sound from Aruni..Nothing...
  14. Dhaumya neared his field...He suddenly realized that the rains would have washed away the crops...He sighed, *he would have to...*That was when Dhaumya's keen eyes spotted something, *the water had not entered the field...*Dhaumya called his students and asked them to follow him as he went to the banks of the field of crops.
  15. “Aruni!”Dhaumya shouted in the cold night. He strained his ears as he heard a faint reply, “Sir...Sir...bank..crops...”
  16. Dhaumya ran towards the sound. He knew it was Aruni and also knew that Aruni sounded stiff in the cold and the rain. Dhaumya ran forward and saw something lying near the bank. The water was being stopped by...Dhaumya blinked as his eyes adjusted to the darkness.
  17. He saw Aruni lying on the crumbling bank. Aruni was acting as the bank preventing the water from washing away the crops. Astonished Dhaumya ran forward and came near Aruni. Aruni looked faint out of hunger and cold. He was constantly muttering, “Bank breaking...crops washed away...”Dhaumya picked up Aruni and asked his other students to mend the bank. The students quickly got to work as Dhaumya carried Aruni back to the *Ashrama*.



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18. Aruni was given fresh clothes and some food. After the food, some colour returned to Aruni's face as Dhaumya watched his student with pride. The other students returned and told the teacher that the bank had been mended and that no damage had been caused to the crops.
  19. Dhaumya nodded his head and looked at Aruni with pride in his eyes.
  20. Aruni finished his food as all the students of the *Ashrama* watched him. After dinner Dhaumya came and stood beside Aruni.
  21. "How are you feeling Aruni?" Dhaumya asked gently. Aruni nodded. "A little tired sir! Otherwise..."
  22. Dhaumya smiled, "You lay down on the boundary to prevent the crops from being washed away..."
  23. Aruni shuddered, "I tried building the bank sir! But the rain was too strong then and besides I was only one...I could not...So I did the only thing..."
  24. Dhaumya smiled again, "Son! I am proud of you...You have done a great service to the *Ashrama*....You will be a great man, Aruni!" Dhaumya said simply, "Today, I raised you from the boundary...Henceforth you will be known as *Uddalaka* [In Sanskrit, *Uddalaka* means, the one who was raised from the boundary]."
  25. Aruni blushed as he heard his teacher's words looking at the other students staring at him with admiration.
  26. True to the teacher's words, Uddalaka Aruni after completing his studies became a *Guru* and became a great teacher.

## Word - Meaning

- Exalted - To praise somebody/something a lot
- Imparted - To pass information, knowledge, etc. to other people



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Intimate	-	Very private and personal
Preceptor	-	A teacher or instructor
Imbibe	-	To absorb something, especially information
Crumbling	-	To break or make something break into very small pieces
Drenched	-	To make somebody/something completely wet
Drizzle	-	Light rain with very small drops

### Sentences

Exalted	-	She was <u>exalted</u> to the position of president.
Imparted	-	As a teacher he was able not only to <u>impart</u> knowledge, but to kindle enthusiasm.
Intimate	-	We're not on <u>intimate</u> terms with our neighbours.
Preceptors	-	He did not retain this post long; six months thereafter he became a <u>preceptor</u> at Paris.
Imbibe	-	She <u>imbibed</u> the local culture very quickly.
Crumbling	-	The walls of the house started <u>crumbling</u> .
Drenched	-	Don't go out while it's raining so hard or you'll get <u>drenched</u> .
Drizzle	-	Yes, it's raining, but it's only a <u>drizzle</u> .



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## Fill in the Blanks

1. \_\_\_\_\_ was great teacher and had \_\_\_\_\_
2. Aruni \_\_\_\_\_ and ran to the banks.
3. Aruni was usually \_\_\_\_\_
4. The other students returned and \_\_\_\_\_ had been caused to the crops.

## Answer the following

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

## Language Skills

### Find out the verbs & prepositions from the following paragraph

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

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

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



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Answer - Vegetables are bought in market.

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



## Chapter - 10

# Seven Sisters of India

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

### Background of Northeast States

3. The concept of Northeast India originated in the 19th century during British rule in India. Between 1839 and 1873, it was a part of the Bengal Province. After India became independent on 15<sup>th</sup> August 1947, the Northeastern region consisted of Assam, Manipur and Tripura.
4. There were initially three major states during independence. Assam was a huge state and Manipur and Tripura were princely states. Gradually rest of the 4 states were formed. Nagaland was formed in 1963, Meghalaya in 1972, and Mizoram and Arunachal Pradesh in 1987. The Seven Sisters of India have religious, ethnic and cultural diversities and have rich, assorted and interesting tribal cultures and traditions. However of Northeast in all seven states we find unity in diversity, with regard to Indian culture and





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tradition.

## **Why these states called Seven Sisters of India**

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

## **Arunachal Pradesh**

7. Also known as “The Land of Rising Sun”, as its name suggests in Sanskrit, Arunachal Pradesh is the largest north-eastern state, land with area of over 83000 sq kilometres. It has the lowest population density in India with just 17 people per square kilometer, as per the 2011 census. It is also home to the famous for nearly 350 year old Tawang monastery, India’s largest and the world’s second largest Buddhist monastery.
8. Referred to as the least explored state in India, Arunachal Pradesh is wild and pristine. It is an interesting mix of snow-capped peaks, emerald green forests and gushing streams that look straight out of the postcard. Arunachal Pradesh is the home to 26 indigenous tribes and over 500 exotic bird species.
9. No wonder, it promises visitors with adventures to cherish forever. India’s first orchard sanctuary is in Arunachal Pradesh. This region is all about the raw beauty of nature that cannot be found anywhere else. Inhale the mountain air or seek solace amidst the serene environment, this place has everything that can calm your anxious mind. The cultural festival in Arunachal



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Pradesh is held at Ziro.

## Assam

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

## Manipur

12. One of the least explored states in India, Manipur has no dearth of attractions and they never fail to impress tourists. It is commonly known as the 'Land of Jewels' and reward visitors with bountiful nature. Manipur is an effortless blend of rolling green hills, dense forests, tranquil lakes and exquisite landscapes. Manipur is the birthplace of Pulu, modern day Polo played by European countries. The oldest polo ground in the world is the Imphal Polo Ground in Manipur State. Loktak Lake, located in Manipur is the largest freshwater lake in the north-east.
13. Manipur welcome visitors with verdant hues and pleasing



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

## Meghalaya

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

## Mizoram

16. Nestled in the mountainous terrain, Mizoram is the land of the Mizos, the native inhabitants. Dotted with verdant forests and teeming with wildlife, this region is a piece of heaven for nature lovers and thrill-seekers. Mizoram shares its borders with Bangladesh and Myanmar. Mizoram means ‘the land of the hill people’. Mizoram was part of Assam until 1972 when it became a union territory and achieved statehood in 1987. Known for its hills, rivers, lakes, scenic beauty, and valleys, Mizoram’s climatic condition is ideal for the cultivation of flowers. The Palak lake is the biggest in Mizoram and covers 30 hectares (74 acres). Known as the Rice Bowl of Mizoram, Champhai has lush green fields of



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rice done in step – farming. Boasting of Tiau Lui River, Rih Dil Lake, and Kungawrhi National Park, this scenic and quaint hill station is one of the most beautiful places in the northeast.

17. With vibrant festivals in an idyllic setting, the intricate work of the tribal artisans is one of the many highlights of Mizoram. No wonder, this state will never fail to amaze you with its beauty and grandeur.

## **Nagaland**

18. Bordered by Assam, Manipur and Arunachal Pradesh, Nagaland is one of the exquisite Northeast Indian states. Nagaland is known for its famed Hornbill Festival started in 2000 that features culture, folk music, dance and delicious food. Horn Bill festival helps to celebrate, promote and preserve the rich culture of Nagaland. Mount Saramati is the highest peak with a height of about 3,840 metres and its range forms a natural barrier between Nagaland and Burma. Hornbill Festival provides a glimpse of all these festivals celebrated across the year by the tribes. Around 16 indigenous tribes and 200 subtribes are living in Nagaland. Each of these tribes celebrates their festivals separately, making Nagaland a Land of Festivals. The quaint tribal villages, wildlife sanctuaries and untamed forests offer an unusual charm to every traveller visiting Nagaland. Here, people wear the traditional tribal attire that looks pleasing to the eyes. Some of the main attractions of Nagaland include Dzukou Valley, Japfu Peak, Kachari Ruins and more.

## **Tripura**

19. Tripura, meaning ‘three cities’ in Sanskrit, is linked to famous deity Tripura Sundari. Covering an area over 10,000 square kilometres, Tripura is the third-smallest state in India. This region is all about hilly terrain and tribal villages in an idyllic setting. Tripura is the home to 19 indigenous tribes and exhibits a culture



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that is unique and unusual.

20. This region is a mix of tribal and Bengali culture where everyone lives in peace and harmony. From sightseeing to trekking and sumptuous food, Tripura has something to offer to everyone. Some of the top tourist attractions include Ujjayanta Palace, Sepahijala Wildlife Sanctuary, Chittagong Hills, Tripura Sundari Temple and more. In Tripura, Ashokastami is one of the most popular festivals celebrated with immense glory and devotion. Local people worship their god and goddesses and take holy dip in the consecrated river of the Astami Kunda. This festival is usually celebrated in the month of March or April.

## **Sikkim**

21. Sikkim became an integral part of the Indian Union in 1975. Guru Padmasambhava blessed Sikkim route to Tibet. Sikkim is a blessed land, where people from all communities live in harmony. In spite of the fact that Sikkim comprises of different people and multi ethnic society, perhaps it is the most peaceful state of the Indian Union to promote communal harmony and human relations, a feat which is much expected in a plural society like India.
22. The world's third highest mountain, Kanchenjunga, regarded as the guardian deity of Sikkim, dominates the tiny Himalayan State with its awe-inspiring beauty and majesty. Sikkim is one of the 18 Biodiversity hotspots in the world. The Sikkim Himalayas show tremendous biological diversity. More than 5000 species of angiosperms are found in the State, which is nearly one third of the total species of angiosperm found in the country. There are 4,000 species of flowering plants, 362 species of ferns and allies, over 550 species of orchids, at least 36 species of Rhododendrons besides many variations and wild natural hybrids, 11 species of Oaks, 30 species of Primulas, 28 bamboos, over 700 species of Butterflies, probably thrice as many Moths, at least 48 species of





freshwater fish around 50 species of Ambhians, over 80 Reptiles, 600 species of birds, and around 150 species of Mammals in the state. Rare and globally threatened Snow Leopard, Tibetan Argali Sheep, Red Panda, as well as highest altitude domesticated bovid, the Yak, Black-necked Crane and Fairrieanum Orchid some of the most important species found here.

## **Art and Craft of North East India**

25. The Northeastern states are not only known for their lush landscapes but also their exemplary handicrafts. Craft culture has its roots in ancient times. The local people are skilled in weaving and wood-carving. Silk weaving, jewellery making and cane crafts are the most popular items produced by the indigenous tribes and every tribe excel in this art. They produce their specialty and share with the world.

## **Literature of North East India**

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

## **Word - Meaning**

- Amalgamation - The action or process of uniting or merging two or more things
- Tranquil - Quiet and peaceful
- Pristine - In original condition but fresh and clean as if new.
- Gushing - To flow out suddenly and in great quantities





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Verdant	-	Covered with green plants or grass
Sumptuous	-	Very expensive and impressive; lavish

## Sentences

Amalgamation	-	The association was formed by the <u>amalgamation</u> of several regional environmental organizations.
Tranquil	-	The hotel is in a <u>tranquil</u> rural setting
Pristine	-	He was wearing a <u>pristine</u> white shirt.
Gushing	-	Blood was <u>gushing</u> from his nose.
Verdant	-	It is also visually arresting, with <u>verdant</u> and shadowy landscapes.
Sumptuous	-	A <u>sumptuous</u> banquet took place, followed by a distribution of doles and garlands.

## Answer the following questions

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



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10. Explain the social, political and geographical specialty of Sikkim.
  11. Give an idea about literature and craft of northeast India.

## Language Skills

Given below are some dialogues. Circle the modals.

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

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

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

1. I \_\_\_\_\_ like ice cream.
2. They \_\_\_\_\_ live in this neighborhood.
3. The bank \_\_\_\_\_ open on Saturdays.
4. Hari \_\_\_\_\_ have a dog.
5. We \_\_\_\_\_ go to the party.
6. She \_\_\_\_\_ have any more work to do, so she went home.



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

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

### **Writing Skills**

**Write few lines about any northeastern state of India.**

### **Activity**

**Draw the map of northeast and mark the states.**



## Chapter - 11

# Ancient Indian Learning Centers

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

### Ancient Learning

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

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

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

Organised efforts in educational matters were quite well known from very ancient times in India. The literary sources referred to a



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body of learned men and women- the *Gurus, the Rishikas, the Acharyas and the Acharyani* etc., who assembled from time to time for a specific intellectual purpose or for teaching learning purpose or for discussion.

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

- Gurukulas/Rishikulas
- Temple Institutes
- *Agrahara* Institutes

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

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

## **Gurukula System-Gurukulas/Rishikulas**

This system is very ancient model of *Bharatiya* Education System and took its inspiration from the Vedic prescriptions for learning. However, unlike the hermitage system, the Gurukula schools



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were established in villages and cities on its outskirts like Banaras, Kanchi, Nalanda etc. Rishikulas were always in forests and oriented towards serene forest atmosphere. In ancient days, some of these Gurukulas gradually became bigger learning centres like Universities.

## **Temple Institutes**

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

## **Agrahara Institutions**

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

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

## **Ancient Indian Learning Centres (Modern University type Institutes)**

### **Learning centre at Takshashila**

The University at Takshashila was the oldest university in the world. It had a great reputation as a Centre for learning from Pathashala level to highest level in various subjects. It is located in the north-west corner of the sub-continent (near present day Rawalpindi, Pakistan). It was a major town in the state of Gandhar. According to references in Ramayana, it was founded by King Bharata (brother of Sri Rama) in the name of his son, Taksha. Archaeological excavations





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and available records show that by 700 BC the Learning Centre (University) was functioning well. By the time Alexander's army came to Punjab, Takshashila had already developed a reputation as a great centre of learning. Alexander took many scholars with him to Greece.

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

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

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

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



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(1) Nalanda (2) Vikramashila (3) Odantapuri (4) Jagaddala (5) Somapura.

## Learning Centre at Nalanda

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

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

As was the case with many other institutions of that period, Nalanda was razed to the ground by the Muslim invaders. The story goes that the invader Bakhtiyar Khilji ordered his army to set fire to the University and its library. At that time some of the monks were about to have their meal. The Persian historian Minhaj-i-Siraj, in his



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chronicle the *Tabaquat-I-Nasiri*, reported that thousands of monks were burnt alive and thousands beheaded as Khilji tried his best to uproot Buddhism by the force of the sword; the fire set in library continued to burn for several months.

## **Learning Centre at Vikramashila**

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

## **Learning Centre at Odantapuri**

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

## **Learning Centre at Jagaddala**

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

## **Learning Centre at Somapura**

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



## Learning Centre at Vallabhi

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

## Technical Education and Apprenticeship

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

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

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

विद्यां चाविद्यां च यस्तद्वेदोभयं सह। अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

## About the vedic learning

Such is the great glory of India in the field of knowledge and education. One of the oldest civilizations in the world. Indian civilization has a strong tradition of learning of *shastra-s*, science and technology. Ancient India was a land of sages and seers as well as a land of scholars and scientists. Research has shown that India was actively contributing to the field of learning and learning centres like modern universities were set up. Many learning methodologies, theories and techniques discovered by the ancient sages have created



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and strengthened the fundamentals of our knowledge on many aspects, may it be on astronomy, physics, chemistry, mathematics, medicine, technology, phonetics, grammar etc. This is essential to be understood by every Indian to be proud citizen of this great country!

The Vedas are the sources of all knowledge, Maharshi Vyasa had divided the huge mass of single Veda in to four Vedas for the preservation and proper recitation in view of required swarasamskara and fore-seeing the limited capacity of future generations. Four able disciples of Vyasa such as पैल, [Rgveda] वैशम्पायन, [Yajurveda] जैमिनि, [Samaveda] सुमन्तु [Atharvaveda] got the first upadesa of respective Veda from Vedavyasa Maharshi. That is how we received four Vedas from Vedavyasa Maharshi.

We lost much of traditional texts due to negligence and lack of regular recitation by direct method; today we have lost 70% of the Vedic texts in transmission. *Maharshi Patanjali*, in his *Vyakarana Bhashya* [of 150 BC] noted that Rig-Veda had 21 branches, whereas today we have only 5 *shakhas* such as शाकल, बाष्कल, आश्वलायन, शांखायन and माण्डूकायन. Yajurveda had 100 *shakhas*, whereas today we have only 5 *shakhas* left such as तैत्तिरीय, कठ-कपिष्ठल, मैत्रायणी, वाजसनेय and काण्व; Samaveda had 1000 *shakhas*, whereas today we have only 3 *shakhas* left such as कौथुम, राणायनीय and जैमिनीय; Atharvaveda had 9 *shakhas* once upon a time, but now we have only 2 *shakhas* such as पैप्पलाद and शौनक. Shockingly, today we do not find any original *shakhadhyayi* of atharva-veda, [whose fore-fathers were atharva-vedics] in any part of India.

The knowledge of Vedas, their auxiliary branches and subjects of material interest were called *Apara-Vidya*. The knowledge of supreme





Reality, the ultimate quest of Upanishads, is called *Para-Vidya*. In all the total number of subjects to be studied as part of Veda and its auxiliaries are eighteen. There are fourteen branches of learning or *Vidyas* - four Vedas, Six Vedangas, Mimamsa (Purva Mimamsa and Uttara Mimamsa), Nyaya, Puranas and Dharmashastra. These fourteen along with Ayurveda, Dhanurveda, Gandharvaveda and Arthashastra becomes eighteen. All the learning was done in Sanskrit language, as Sanskrit was the spoken language for long time, in this sub-continent.

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

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





## Word - Meaning

Enkindling	-	Arouse or Inspire
Hermitage	-	A place away from society where a hermit lives
Attributed	-	To believe that something was caused or done by somebody/something
Eminence	-	The quality of being very well-known and highly respected.
Endowments	-	Money that somebody donates to a school, a college or another institution

## Make the sentence using the above words

### Answer the following questions

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

विद्यां चाविद्यां च यस्तद्वेदोभयं सह। अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

## Language Skills

### Use appropriate punctuation marks in the following Paragraph

Takshashila was a modern day university type institution in the sense that it provided education on a wide variety of subjects including arts literature music philosophy Dharmashastra (both Vaidika and Buddhist) law chemistry biology medicine astronomy architecture sculpture history and geography It provided instructions in vocational subjects like archery

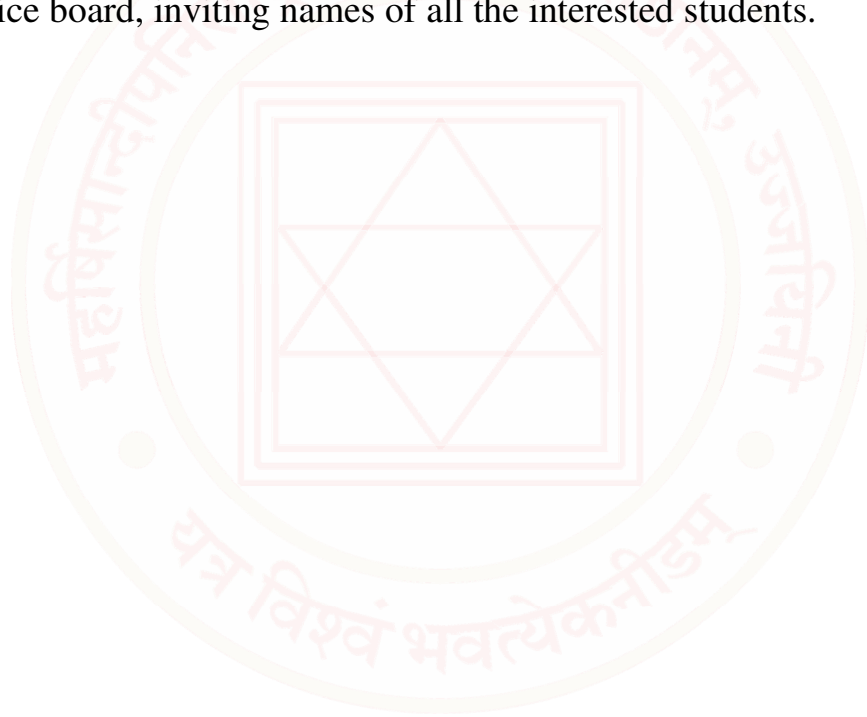


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elephant riding agriculture fort building military science accounting and astrology because of its international reputation Takshashila used to host conferences in medicine and other fields that attracted scholars from Babylon Syria Arabia Phoenicia China and Persia

## Writing Skill

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



# Poem - 1

## The Seven Ages

- William Shakespeare

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

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



---

And so he plays his part. The sixth age shifts

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



fig. 2 : Seven Ages of Human life

### Word - Meaning

Players	-	Actors
Satchel	-	A small bag that is carried over shoulders
His acts	-	The role he plays
Mewling and puking	-	Crying and vomiting



Made	-	Composed
Wise saws illustrations	-	Wise sayings and commonplace
Modern instances	-	Commonplace illustrations
Pantaloon	-	A lean and foolish old man
Well saved	-	Carefully preserved
His shrunk shank	-	His emaciated (thin and weak) leg
Childish treble	-	The high pitch of a child's voice
Sans	-	(A French word) without

### Make sentences using the above words

### Choose the correct option

1. The poet compares the world to
  1. story book
  2. film
  3. stage
  4. playground
2. The poem compares "exit" to
  1. birth
  2. life
  3. doors
  4. death
3. In the second stage of life, man
  1. mewls and pukes
  2. goes to school unwillingly
  3. cries in his nurses lap
  4. sings and plays
4. As a young lover, according to the poet, man
  1. learns to dance
  2. composes ballads for his beloved
  3. goes hunting in the forest
  4. does exercises to build his muscles



- 
5. The poet describes man as a soldier in the
    1. 3<sup>rd</sup> stage
    2. 4<sup>th</sup> stage
    3. 5<sup>th</sup> stage
    4. 6<sup>th</sup> stage
  6. In the 5th stage of life, man is described as
    1. the lover
    2. the soldier
    3. the judge
    4. a senile man
  7. The 7th stage of man is also described as
    1. infancy
    2. childhood
    3. second childhood
    4. adulthood
  8. The poem, "The Seven Ages of Man", has been composed by
    1. William Wordsworth
    2. William Shakespeare
    3. William Golding
    4. Alfred Lord Tennyson
  9. The poet compares this world with stage and the humans as the players he divides human life into \_\_\_\_\_ stages.
    1. five
    2. seven
    3. ten
    4. four
  10. All the worlds a stage and all the man and woman merely
    1. Actors
    2. players
    3. artists
    4. none

### Answer the following questions

1. Why has the world been called a stage by the poet?
2. Why does the poet call all the men and women as players?
3. How does a man play many parts in his lifetime?
4. Why has the school boy been compared to a snail?
5. Describe the stage of an old man?





6. What is the difference between the stages of a 'soldier' and 'justice' ?

7. What does the poet mean by 'second childishness'?

**Read the extracts given below & answer the questions that follow**

“At first the infant,

Mewling and puking in the nurse’s arms.”

(a) Which is the first stage in a man’s life?

(b) What is an important characteristic of an infant?

(c) What do you mean by mewling?

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

- |              |       |           |       |
|--------------|-------|-----------|-------|
| 1. World     | _____ | 2. Player | _____ |
| 3. Schoolboy | _____ | 4. Infant | _____ |
| 5. Soldier   | _____ | 6. Honour | _____ |
| 7. Justice   | _____ |           |       |

### **Speaking Skill**

Speak about your favourite 'Stage' in your class.

### **Activity**

Perform an act of the poem in your class.



## Poem -2

# Once Upon A Time

- Gabriel Okara

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

Once upon a time, son,  
They used to laugh with their hearts  
And laugh with their eyes:  
But now they only laugh with their teeth,  
While their ice-block-cold eyes  
Search behind my shadow.  
There was a time indeed  
They used to shake hands with their hearts:  
But that's gone, son.  
Now they shake hands without hearts  
While their left hands search  
My empty pockets.  
'Feel at home!' 'Come again':  
They say, and when I come  
Again and feel  
At home, once, twice,  
There will be no thrice-  
For then I find doors shut on me.  
So I have learned many things, son.



---

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

And I have learned too  
To laugh with only my teeth  
And shake hands without my heart.  
I have also learned to say, 'Goodbye',  
When I mean 'Good-riddance':  
To say 'Glad to meet you',  
Without being glad; and to say 'It's been  
Nice talking to you', after being bored.

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

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



---

## Word - Meaning

Cold eyes	-	Emotionless eyes
Search	-	Look for something
Indeed	-	Something which does exist
Shut	-	Closed
Conforming	-	Normally acceptable
Portrait	-	Picture
Good-riddance	-	A feeling of relief when an unwanted person leaves
Muting	-	Expressionless / not expressed in speech
Fangs	-	Poisonous teeth of snake

## Make sentences using the above words

### Answer the following questions

1. Who is talking to whom in the poem?
2. How does the poet compare the laugh of the people then and now?
3. What does the poet mean by 'my empty pockets'?
4. Why does the poet find the doors shut on him the third time?
5. What does the poet mean by 'wear many faces' and why does he compare faces with dresses?
6. What are the things the poet has learned?
7. Why does the poet ask his son to show him how to laugh and smile?



**Read the lines given below & answer the questions that follow**

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

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

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

- Son \_\_\_\_\_
- Laugh \_\_\_\_\_
- Shadow \_\_\_\_\_
- Empty \_\_\_\_\_
- Smile \_\_\_\_\_

**Writing Skills**

Write a brief summary of the poem in your own words

**Speaking Skill**

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

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



## Poem- 3

### Somebody's Mother

- Mary Dow Brine

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

The woman was old and ragged and grey,  
And bent with the chill of the winter's day.  
The street was wet with a recent snow,  
And the woman's feet were aged and slow.  
She stood at the crossing, and waited long,  
Alone, uncared for, amid the throng.  
Of human beings who passed her by,  
Nor heeded the glance of her anxious eye.  
Down the street with laughter and shout,  
Glad in the freedom of school let out.  
Came the boys like a flock of sheep,  
Hailing the snow, piled white and deep.  
Past the woman so old and grey,  
Hastened the children on their way.  
Nor offered a helping hand to her,  
So meek, so timid, afraid to stir.  
Lest the carriage wheels or the horses' feet,  
Should crowd her down in the slippery street.





---

At last came one of the merry troop,  
The gayest laddie of all the group.  
He paused beside her, and whispered low,  
“I’ll help you across, if you wish to go.”  
Her aged hand on his strong young arm  
She placed, and so, without hurt or harm.  
He guided the trembling feet along,  
Proud that his own were firm and strong.  
Then back again to his friends he went,  
His young heart happy and well content.  
“She’s somebody’s mother, boys, you know,  
For all she’s aged and poor and slow;  
And I hope some fellow will lend a hand,  
To help my mother, you understand,  
If ever she’s poor and grey,  
When her own dear boy is far away”  
And ‘somebody’s mother’ bowed low her head  
In her home that night, and the prayer she said  
Was: “God be kind to the noble boy  
Who is somebody’s son and pride and joy”

### About the poet

Mary Dow Brine a poet, author, and lyricist was a New Yorker. Many of her poems and children’s books are published by international publishers. She has provided lyrics for the famous Piano Piece ‘Hearts and Flowers.’ This narrative poem extols the kindness shown by a boy towards a poor woman.

### Word - Meaning

Ragged - Clothes badly torn



---

Chill	-	Unpleasantly cold
Throng	-	Crowd
Heeded	-	Paid attention
Hailing	-	Welcoming
Piled	-	Put one on another
Hastened	-	Moved with speed
Meek	-	Mild
Gayest laddie	-	Happiest boy
Paused	-	Waited, stopped for a while

### **Make sentences using the above words**

### **Answer the following questions**

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

### **Write the meaning of the following words in Sanskrit**

1. Ragged
2. Throng
3. Heeded

### **Writing Skill**

Relate the poem to the famous Sanskrit saying "Matrideva bhavah".

### **Speaking Skill**

Speak few lines about your mother.



## Poem - 4

# Where the Mind is Without Fear

**-Rabindranath Tagore**

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

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

Where knowledge is free

Where the world has not been broken up into fragments

By narrow domestic walls

Where words come out from the depth of truth

Where tireless striving stretches its arms towards perfection

Where the clear stream of reason has not lost its way

Into the dreary desert sand of dead habit

Where the mind is led forward by Thee

Into ever-widening thought and action

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

### About the poet

Rabindranath Tagore (1861-1941) was the author of Gitanjali and its 'profoundly sensitive, fresh and beautiful verse'. He became the first non-European to win the Nobel Prize in Literature in 1913. This poem is one of his vastly read and discussed poem. It was originally composed in Bengali and later he himself translated it into English. This poem is from his Nobel Prize winning anthology 'Gitanjali'. Tagore lived during the



time when India was ruled by the British. In this poem, besides political freedom from British, Tagore also appeals to God for social, educational and economic freedom for the people of India.

### Word- Meaning

Head held high	-	Walk without fear or walk with pride and self-respect
Fragments	-	Pieces
Domestic	-	Pertaining to family
Tireless striving	-	Continuous efforts and struggle.
Stretches its arm	-	Aims at achieving a goal.
Deary	-	Dull
Dead habit	-	Old traditional rituals and customs that are harmful
Ever-widening	-	Forever broadening one's outlook.
Heaven of freedom	-	Condition of total freedom of good thoughts, good words and good deeds, while respecting those of others.

### Make sentences using the above words.

### Answer the following questions.

1. What is meant by 'knowledge is free'?
2. What kind of freedom does the poet pray to God for his motherland, India?
3. Who is 'Thee' in the poem? What does the poet appeal to 'Thee' to do?
4. What qualities does the poet wish to inculcate in his countrymen?
5. What can prevent the world from being broken up into fragments?



- 
6. What does the poet wish for?
  7. Is the poem a prayer for India alone?
  8. How does Rabindranath describe the present state of his country?

**Read the line given below and answer the following questions.**

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

- (a) Who says this and in which poem?
- (b) What does the word ‘where’ refer to?
- (c) What else does the poet say in this context?

## **Grammar**

Use the suitable prefixes to form antonyms.

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

Ex. Climax – anticlimax.

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



**Match the expression under column A to its corresponding language function under column B.**

A		B	
Expressions		Functions	
1.	Hello, Good Morning.	a.	expressing sympathy
2.	Shankar, this is Mahesh.	b.	greeting
3.	Thank you so much.	c.	introducing
4.	What a pity!	d.	expressing gratitude
5.	What you say may be right, but.	e.	disagreeing

### **Speaking Skill**

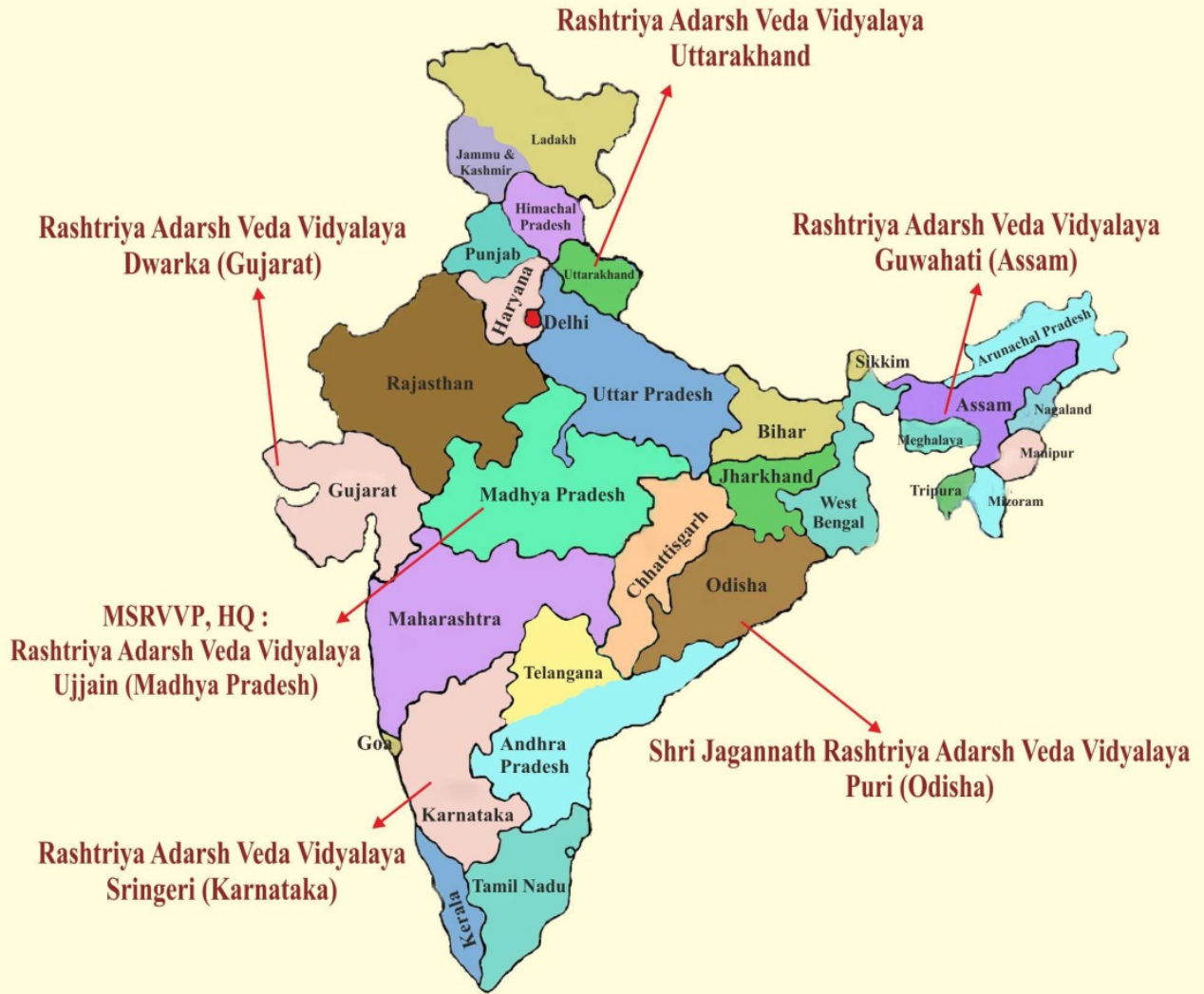
Prepare a speech on 'India of my dreams'





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

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