



# ENGLISH TEXTBOOK

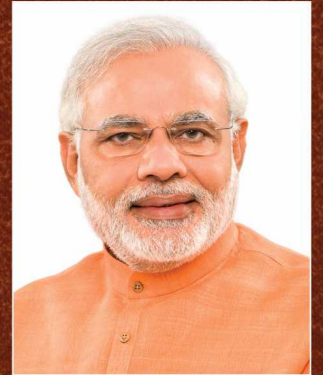
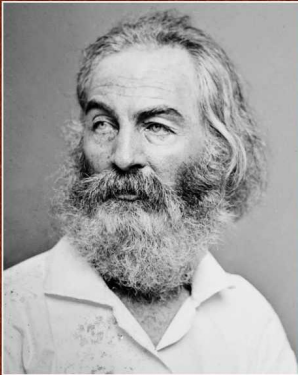
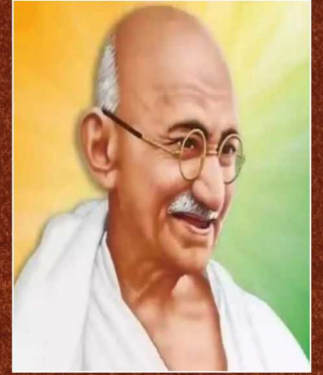
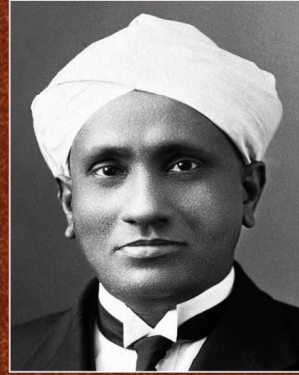
Veda Vibhushan I Year / Uttar Madhyama - I Year / Class XI

**MAHARSHI SANDIPANI RASHTRIYA VEDA SANSKRIT SHIKSHA BOARD**

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

अग्नेनय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।  
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥

O Agni! Through good path lead us to riches  
Thou God who knowest every sacred duty;  
Remove the sin that makes us stray and wander  
Most ample adoration will we bring thee



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

(Ministry of Education, Government of India)

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ISBN :  
Price : .....  
Edition : 1<sup>st</sup> Edition.  
Published Copies : .....

Paper usage : Printed on 80 GSM paper with RSTB Watermark

Publisher: Maharshi Sandipani Rashtriya Vedavidya Pratishthan  
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# PREFACE

(In the light of NEP 2020)

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

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

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

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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. Gopalaswamy, former CEC, constituted by the Ministry of Education Govt. of India in 2015 recommended for establishment of a Board of Examination for standardization, affiliation, examination, recognition, authentication of Veda Sanskrit education up to the secondary school level. The committee was of the opinion that the primary level of Vedic and Sanskrit studies should be inspiring, motivating and joyful. It is also desirable to include subjects of modern education into Vedic and Sanskrit Pathashalas in a balanced manner. The course content of these Pathashalas should be designed to suit to the needs of the contemporary society and also for finding solutions to modern problems by reinventing ancient knowledge.

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

It was also felt that since Veda and Sanskrit are inseparable and complementary to each other and since the recognition and affiliation

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

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

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



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

The Vedic students who learn oral tradition/ recitation of Veda are there in their homes in remote villages, in serene and idyllic locations, in Veda Gurukulas, (GSP Units), in Veda Pathashala-s, in Vedic Ashrams etc. and their effort for Veda study stretches to around 1900 – 2100 hours per year; which is double the time of other conventional school Board's learning system. Vedic students have to have complete Veda by-heart and recite verbatim with intonation (*udatta, anudatta, swarita etc*); on the strength of memory and guru parampara, without looking at any book/pothi. Because of unique ways of chanting the Veda mantras, unbroken oral transmission of Vedas and its practices, this has received the recognition in the UNESCO-World Oral Heritage in the list of Intangible Cultural Heritage of Humanity. Therefore, due emphasis is required to be given to maintain the pristine and complete integrity of the centuries old Vedic Education (oral tradition/ recitation/ Veda knowledge Tradition). Keeping this aspect in view the MSRVVP and the Board have adopted unique type of Veda curriculum with modern subjects like Sanskrit, English, Vernacular language, Mathematics, Social

Science, Science, Computer Science, Philosophy, Yoga, Vedic Agriculture etc as well as skill and vocational subjects as prescribed by NEP 2020.

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

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

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

Indian civilization has a strong tradition of learning of shastra-s, science and technology. Ancient India was a land of sages and seers as well as of scholars and scientists. Research has shown that India had

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been a Vishwa Guru, contributing to the field of learning (vidya- spiritual knowledge and avidya- materialistic knowledge) and learning centres like modern universities were set up. Many science and technology based advancements of that time, learning methodologies, theories and techniques discovered by the ancient sages have created and strengthened the fundamentals of our knowledge on many aspects, may it be on astronomy, physics, chemistry, mathematics, medicine, technology, phonetics, grammar etc. This needs to be essentially understood by every Indian to be proud citizen of this great country!

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

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

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

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

### **Vedic education through establishment of Board in compliance with NEP-2020**

The National Education Policy-2020 firmly recognizes the Indian Knowledge Systems (also known as 'Sanskrit Knowledge Systems'), their importance and their inclusion in the curriculum, and the flexible approach in combining various subjects. Arts’ and Humanities’ students will also learn science; try to acquire vocational subjects and soft skills. India's special heritage in the arts, sciences and other fields will be helpful in moving towards multi-disciplinary education. The policy has been formulated to combine and draw inspiration from India's rich, ancient and modern culture and knowledge systems and traditions. The importance, relevance and beauty of India's classical languages and literature is also very important for a meaningful understanding the national aspiration. Sanskrit, being an important modern language mentioned in the Eighth Schedule of Indian Constitution, its classical literature that is greater in volume than that of Latin and Greek put together, contains vast treasures of mathematics, philosophy, grammar, music, politics, medicine, architecture, metallurgy, drama, poetry, storytelling, and more (known as ‘Sanskrit Knowledge Systems’). These rich Sanskrit Knowledge System legacies for world heritage should not only be nurtured and preserved for posterity but also enhanced through research and put in to use in our education system, curriculum and put to new uses. All of these literatures have been composed over thousands of years by



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people from all walks of life, with a wide range of socio-economic background and vibrant philosophy. Sanskrit will be taught in engaging and experiential as well as contemporary relevant methods. The use of Sanskrit knowledge system is exclusively through listening to sound and pronunciation. Sanskrit textbooks at the Foundation and Middle School level will be available in Simple Standard Sanskrit (SSS) to teach Sanskrit through Sanskrit (STS) and make its study enjoyable. Phonetics and pronunciation prescriptions in NEP 2020 apply to the Vedas, the oral tradition of the Vedas and Vedic education, as they are founded upon phonetics and pronunciation.

There is no clear distinction made between arts and science, between curricular and extra-curricular activities, between vocational and academic streams, etc. The emphasis in NEP 2020 is on the development of a multi-disciplinary and holistic education among the sciences, social sciences, arts, humanities and sports for a multi-disciplinary world to ensure the unity and integrity of all knowledge. Moral, human and constitutional values like empathy, respect for others, cleanliness, courtesy, democratic spirit, spirit of service, respect for public property, scientific temper, freedom, responsibility, pluralism, equality and justice are emphasized.

The NEP-2020 at point no. 4.23 contains instructions on the pedagogic integration of essential subjects, skills and abilities. Students will be given a large amount of flexible options in choosing their individual curriculum; but in today's fast-changing world, all students must learn certain fundamental core subjects, skills and abilities to be a well-grounded, successful, innovative, adaptable and productive individual in modern society. Students must develop scientific temper and evidence based thinking, creativity and innovation, aesthetics and sense of art, oral and written expression and communication, health and nutrition, physical education, fitness, health and sport, collaboration and teamwork, problem solving and logical thinking, vocational exposure and skills, digital literacy, coding and computational thinking, ethics and moral reasoning,

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knowledge and practice of human and constitutional values, gender sensitivity, fundamental duties, citizenship skills and values, knowledge of India, environmental awareness etc. Knowledge of these skills include conservation, sanitation and hygiene, current affairs and important issues facing local communities, the states, the country and the world, as well as proficiency in multiple languages. In order to enhance the linguistic skills of children and to preserve these rich languages and their artistic treasures, all students in all schools, public or private, shall have the option of learning at least two years in one classical language of India and its related literature.

The NEP-2020 at point no. 4.27 states that -“Knowledge of India” will include knowledge from ancient India and its contributions to modern India and its successes and challenges, and a clear sense of India’s future aspirations with regard to education, health, environment, etc. These elements will be incorporated in an accurate and scientific manner throughout the school curriculum wherever relevant; in particular, Indian Knowledge Systems, including tribal knowledge and indigenous and traditional ways of learning, will be covered and included in mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, linguistics, literature, sports, games, as well as in governance, polity, conservation.” It will have informative topics on inspirational personalities of ancient and modern India in the fields of medicinal practices, forest management, traditional (organic) crop cultivation, natural farming, indigenous sports, science and other fields.

The NEP-2020 at point no. 11.1 gives directions to move towards holistic and multidisciplinary education. India emphasizes an ancient tradition of learning in a holistic and multidisciplinary manner, including the knowledge of 64 arts such as singing and painting, scientific fields such as chemistry and mathematics, vocational fields such as carpentry, tailoring; professional work such as medicine and engineering, as well as the soft skills of communication, discussion and negotiation etc. which were also taught at ancient universities

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such as Takshashila and Nalanda. The idea that all branches of creative human endeavour, including mathematics, science, vocational subjects and soft skills, should be considered 'arts', has a predominantly Indian origin. This concept of 'knowledge of the many arts' or what is often called 'liberal arts' in modern times (i.e., a liberal conception of the arts) will be our part of education system.

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

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

In NEP-2020 at point no. 22.2 there are instructions about Indian arts. Promotion of Indian art and culture is important for India and to all of us. To inculcate in children a sense of our own identity,

belonging and an appreciation of other culture and identity, it is necessary to develop in children key abilities such as cultural awareness and expression. unity, positive cultural identity and self-esteem can be built in children only by developing a sense and knowledge of their cultural history, art, language and tradition. Therefore, the contribution of cultural awareness and expression is important for personal and social well-being.

The core Vedic Education (Vedic Oral Tradition / Veda Path / Veda Knowledge Tradition) of Pratishtan 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 Pratishtan and Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board. These inputs are in tune with the NEP 2020. The draft books are made available in pdf form keeping in view the NEP 2020 stipulations, requirements of MSRVVP students and the advice of educational thinkers, authorities and policy of Maharshi Sandipani Rashtriya Veda Vidya Pratishtan, 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 Ved Pathshalas of Pratishtan have worked for last two years tirelessly to prepare and present Sanskrit and modern subject text books in this form. I thank all of them from the bottom of my heart. Many eminent experts of the national level Institutes have helped in bringing quality in the textbooks by going through the texts from time to time. I thank all those experts and teachers of the schools. I extend my heartfelt gratitude to all my co-workers who have worked for DTP, drawing the sketches, art work and page setting.

All suggestions including constructive criticism are welcome for



the improvement of the quality of the text books.

आपरितोषाद् विदुषां न साधु मन्ये प्रयोगविज्ञानम्।

बलवदपि शिक्षितानाम् आत्मन्यप्रत्ययं चेतः ॥

(Abhijnanashakuntalam 1.02)

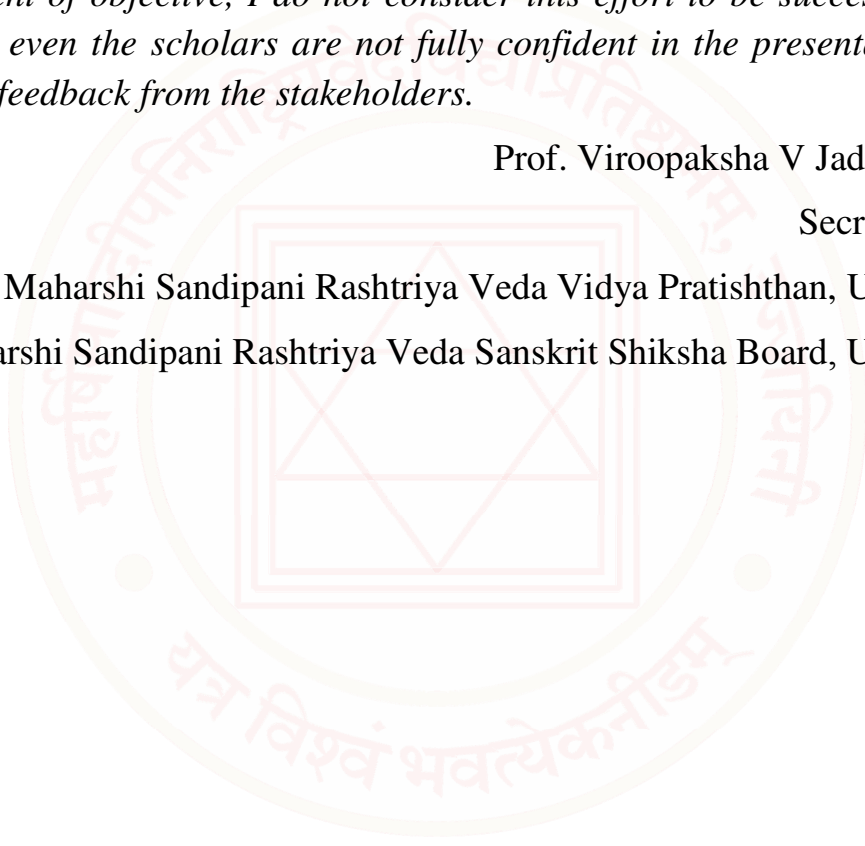
*Until the scholars are fully satisfied about the content, presentation, attainment of objective, I do not consider this effort to be successful, because even the scholars are not fully confident in the presentation without feedback from the stakeholders.*

Prof. Viroopaksha V Jaddipal

Secretary

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain

Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board, Ujjain



## On the Text Book

The textbook in English for Veda Vibhushan-I, 11<sup>th</sup> Standard in general education set up, is based on the approaches to curriculum construction in English, which is inspired from NEP 2020. This English curriculum explores variety of comprehensible contents to gain proficiency over the language and adapt to it as a medium of communication. MSRVVP/Board's curriculum is Veda centric along with essential NEP 2020 inputs for language and modern subjects' learning. Herein the book an effort has been made to blend these contents along with Indian Knowledge System inputs. The contents of the text book empower the Vedic students to be able to share their vedic knowledge with the world by crossing the barriers of English language.

This also implies considerable change in Veda Pathashala/Vidyalaya/GSPUnits/Sanskrit Pathashala/Vidyalaya routines and mode of functioning. Flexibility in the daily time-table is as necessary as implementing the annual calendar prescribed by MSRVVP/Board so that the required number of teaching days are actually devoted to learning process. The methods used for teaching and evaluation will also determine how effective this textbook proves in Veda Vidyalaya. Syllabus designers have tried to restructure the matter making a way for creativity and critical thinking. This book presents a variety of genres, including the Vedic translation, the formal address, descriptive essays, Indian stories and foreign writings on literary, 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 introductory section preparing the students to discover the thematic and literary aspects of the lesson. Text to read fluently with proper understanding to groom their reading skills and students can be

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encouraged to speak on the text to develop Speaking Skill. The questions in the section have been placed to express themselves in correct and proper language to brush their writing skills. Grammar and Language Skill Section provides exercises to work on their accuracy on language. It is said in the Vedas about poem- *Pashya Devasya Kavyam, namamara, na jeeryati* (see the God's poetry, never dies, never erodes). Selected poems convey vital themes to understand and appreciate. Some background information has been provided about the poet and the literary aspects of the poem to help understand and enjoy the poetic sense-*kavyartha*

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

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

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

Ms. Pushpita Chakraborty

Ms Monalisa Mishra

## Content

S.No.	Topic	Page No.
<b>Selection from the Vedas</b>		
1.	The Wish	5-10
2.	Science in the Vedas	11-16
3.	Vedas as Sources of Modern Knowledge	17-21
4.	Western Thinkers and commentators of The Veda-s	22-31
5.	Hon'ble Prime Minister of India Shri Narendra Modi on Vedas	32-38
<b>Text – Prose</b>		
6.	Water, the Elixir of Life	39-46
7.	What is Moral action?	47-52
8.	What can India teach us?	53-60
9.	Of Studies	61-65
10.	India's cultural Influence on Southeast Asia	66-73
11.	Dialogue between Gargi and Yajnavalkya	74-78
<b>Text – Poetry</b>		
1.	The Song of the Free	79-83
2.	My Grandmother's House	84-87
3.	Childhood	88-90
4.	The Voice of the Rain	91-93



## Basics of English /Grammar

	Revision of previous Grammar Topics
1.	Narration – Direct and Indirect
2.	Precis Writing
3.	Advertisement
4.	Visualization
5.	Reading
6.	Article and Speech

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

## Reference

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

# Chapter - 1

## The Wish

(Yajurveda VII.43)

❖ *This is a prayer from the Yajurveda. It prays for the guidance, growth, peace and prosperity of man on this earth. It also prays for the long life of man and other living beings and wishes that the earth be full of resources.*

O Agni! Through good path lead us to riches  
Thou God who knowest every sacred duty;  
Remove the sin that makes us stray and wander  
Most ample adoration will we bring thee<sup>1</sup>

His bright rays bear him up afloat  
The God who knoweth all that lives  
Surya! That all may look on him: *Svaaha!*<sup>2</sup>

O God *Savitar!* Send far-away all troubles and Calamities  
Send us only what is auspicious.<sup>3</sup>  
That wisdom which the companions of  
Gods, and forefathers adore  
Even with that intelligence, O Agni !

1 अग्ने ! नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।  
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम ॥

Yajurveda, V.36

2 उदुत्यं जातवेदसं देवं वहन्ति केतवः।  
दृशे विश्वाय सूर्यं स्वाहा ॥

Yajurveda, VII.41

3 विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्न आसुव।

Yajurveda, 30.3



Make me wise today; *Svaaha*!<sup>4</sup>

May the celestial waters, our protectors,

Be sweet for us and

Flow with health and strength.<sup>5</sup>

Caldron, strengthen us.

May all beings regard me with the eye of a friend.

May I regard all beings with the eye of a friend.

With the eye of a friend, do we regard one another.<sup>6</sup>

May peace be across the earth& sky;

May peace be across air;

May peace be across earth;

May peace be in water bodies;

May peace be in plants;

May peace be in *Vishvedeva-s*;

May peace be in *Brahma*;

May peace be across universe;

May peace and peace be at all places;

May the peace come to me.<sup>7</sup>

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4 यां मेधां देवगणाः पितरश्चोपासते।

तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ॥

Yajurveda, 32.14

5 शं नो देवीरभिष्टय आपो भवन्तु पीतये। शं योरभि स्रवन्तु नः ॥ Yajurveda, 36.12

6 दृते दृह मा, मित्रस्य मा चक्षुषाहं सर्वाणि भूतानि समीक्षन्ताम्।

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे। मित्रस्य चक्षुषा समीक्षामहे। Yajurveda, 36.18

7 द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः। वनस्पतयः

शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि।

Yajurveda, 36.17



Through the hundred autumns may we see that bright eye (Sun God!),  
God-bestowed, rise;

A hundred autumn may we live;

Through the hundred autumns may we hear;

Through the hundred autumns may we clearly speak;

Through the hundred autumns may we live content;

A hundred autumns, yes, beyond a hundred autumns may we see<sup>8</sup>.

May we see for hundred years the bright eye, i.e, the Sun, which is  
given to us by the Lord, and which rises (every day).

May we live for hundred years.

May we be happy for hundred years.

May we rejoice for hundred years.

May we exist for hundred years.

May we hear for hundred years.

May we speak for hundred years.

May we be undefeated for hundred years.

May I see the Sun for a long time<sup>9</sup>.

May the learned persons in this nation be full of lustre

And power (which one gets by the proper study of the Vedas).

May the rulers be brave, great archers,

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8 तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत्।

पश्येम शरदः शतम्, जीवेम शरदः शतम्, शृणुयाम शरदः शतम्, प्रब्रवाम शरदः शतम्,  
अदीनाः स्याम शरदः शतम्, भूयश्च शरदः शरदः शतात् । Yajurveda, 36. 24

9 तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् पश्येम शरदः शतम्। जीवेम शरदः शतम्। नन्दाम शरदः  
शतम्। मोदाम शरदः शतम्। भवाम शरदः शतम्। शृणवाम शरदः शतम्। प्रब्रवाम शरदः  
शतम्। अजीताः स्याम शरदः शतम्। ज्योक्क सूर्य दृशे। यजुर्वेद-ब्राह्मणम्





Capable of hitting effectively and be *Maharathis*.

May the cows yield plenty of milk.

May the bulls be strong and sturdy

Being capable of bearing great burden.

May the horses be very swift.

May the women folk be of good nature.

May the young people be conquerors, having mounted on the chariots and

Be worthy of being the members of the *Sabhas*

May the plants and trees be full of fruits.

May there be yoga (acquiring the new things) and *Ksema* (Protecting them) for us.<sup>10</sup>

May the *Agni* (fire) give me intelligence, offspring and lustre.

May *Indra* give me intelligence, offspring and powers of organs.

May *Surya* give me intelligence, offspring and radiance<sup>11</sup>.

May the twin gods, *Asvins* give us protection with their benevolent powers.

The Earth is peaceful; she is peaceful with *Agni*.

May the earth being peaceful remove my miseries.

The sky is peaceful; it is peaceful with Air.

May the peaceful sky remove by miseries.

---

10 आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चस्वी जायताम् आ राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथी जायतां, दोग्ध्री धेनुरनड्वानाशुः सप्तिः, पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम्। 10 ।

Krishna Yajurveda, 22.22

11 मयि मेधां मयिप्रजां मय्यग्निस्तेजो दधातु । मयिमेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु । मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु । Taittiriya Aranyaka 4.10.44



*Dyuloka* is peaceful. It is peaceful with Sun.  
May the peaceful *Dyuloka* remove my miseries.  
Let the Earth be Peace-giving.  
Let the sky be peaceful. Let the *Dyuloka* be peaceful.  
Let all the quarters be peaceful. Let the sub-quarters be peaceful.  
May the *Agni* be peaceful. May the Air be peaceful.  
May the Sun be peaceful.

May the Moon be peaceful.  
May the Stars be peaceful.  
May the Water be peaceful.  
May the Herbs be peaceful.  
May the Big Trees be peaceful.  
May the Cow be peaceful.  
May the Goat be peaceful.  
May the Horse be peaceful.  
May the Man be peaceful.  
May the Vedas be peaceful.  
May the learned be peaceful.<sup>12</sup>

### Answer the following

1. What is the first prayer made in the chapter?

12 पृथिवी शान्ता साग्निना शान्ता सा मे शान्ता शुचं शमयतु। अन्तरिक्षं शान्तं, तद्वायुना शान्तं, तन्मे शान्तं शुचं शमयतु। द्यौः शान्ता सादित्येन शान्ता सा मे शान्ता शुचं शमयतु। पृथिवी शान्तिरन्तरिक्षं शान्तिर्दिशः शान्तिरवान्तरदिशः शान्तिरग्निः शान्तिर्वायुः शान्तिरादित्यः शान्तिश्चन्द्रमाः शान्तिर्नक्षत्राणि शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्गौंशान्तिरजा शान्तिरश्वः शान्तिः पुरुष शान्तिर्ब्रह्म शान्तिर्ब्राह्मणः शान्तिः।

Taittiriya Aranyaka 1.42.24-27



2. Who is the God with bright rays and what does he do to all living beings?
3. What is the prayer made to God *Savitar*?
4. What is the prayer made about the water?
5. Why do you think peace is wished to all the elements of earth?
6. What does 'hundred autumns' mean in reference to time?
7. What is the prayer made to *Agni*, *Indra*, *Surya* and *Asvins*?

### Translate the following sentences into English

- 1) विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्न आसुव ।
- 2) शं नो दोवीरभिष्टय आपो भवन्तु पीतये । शं योरभि स्रवन्तु नः ॥
- 3) मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु ।

### Speaking Skill

Describe any one of the *mantras* in your own words in your class.

### Vocabulary Skill

- Find some of the words from the text in the chapter which belong to the old English period.
- Make a list of the natural elements mentioned in the *mantras* and their importance in present day.

### Activity

Discuss in groups about why peace has been wished to all the natural deities in the *Vedic mantras*.



## Chapter - 2

### Science in the Vedas

- ❖ *This chapter is based on the theory about the presence of science in the Vedas. Many Vedic mantras are there to support the theory which state the exact location of the planets and existence of the universe which later matched the scientific theory about the same.*
1. Many a Vedic scholars have said that the Vedas contain source of all knowledge, either physical or metaphysical. However, in the last 100 odd years, this belief has come under scrutiny due to the advances that modern science has claimed to have made. We can find Vedic *Mantras*, wherein ideas of scientific knowledge can be gleaned and further exploration can be made.

Motion of Earth (*Rig Veda* 10.22.14)

अहस्ता यदपदी वर्धत क्षाः शचीर्भिवेद्यानाम्।  
शुष्णं परि प्रदक्षिणिद् विश्वायवे नि शिश्रथः ॥

2. “This earth is devoid of hands and legs, yet it moves ahead. All the objects over the earth also move with it, it moves around the sun.”

#### **In this Mantra,**

<i>Ksha</i>	=	Earth
<i>Ahastaa</i>	=	Without hands
<i>Apadee</i>	=	Without legs
<i>Vardhat</i>	=	Moves ahead
<i>Shushnam pari</i>	=	Around the sun
<i>Pradakshinit</i>	=	Revolves

3. This states the accurate knowledge about planets and their



position in the universe long ago before the invention of Telescope or any other advanced machine and gadget that is part of modern astronomy.

*Rig Veda (10.149.1)*

सविता यन्त्रैः पृथिवीमरम्णादस्कम्भने सविता द्यामदृहत्।  
अश्वमिवाधुक्षद्धुनिमन्तरिक्षमूर्तर्ते बद्धं सविता समुद्रम्॥

4. “The sun has tied earth and other bodies-planets, stars etc., through attraction, Sun extracted rains out of the fastened like ocean and moves them around itself as if a trainer moves newly trained horses around itself holding their reins.”

### **In this Mantra,**

Savita	=	Sun
Yantraih	=	Through reins
Prithiveem	=	Earth
Aramanaat	=	Lies
Dyaam Adrmhat	=	Other planets in sky as well
Atoorte	=	Unbreakable
Baddham	=	Holds
Ashwam Iv a adhukshat	=	Like horses

5. We can see the planetary position and movement in the solar system with these lines and this clearly shows the astrophysics in Vedas which was then an unknown subject.
6. The meaning of the above Rigvedic mantra is reflected in the Atharvvedic Mantra quoted hereunder.

### **Atharva Veda (4.11.1)**

अनङ्गान् दाधार पृथिवीमुत् द्यामनङ्गान् दाधारोर्वन्तरिक्षम्।





अनङ्गान् दाधार प्रदिशः षड्वीरनङ्गान् विश्वं भुवनमाविवेश ॥ १ ॥

“The Sun has held the earth and other planets.”

Gravitational Forces (*Rig Veda* 8.12.27-28)

आदित् ते हर्यता हरी ववक्षतुः।

यदा ते हर्यता हरी वावृधाते दिवेदिवे।

7. “O *Indra*! By putting forth your mighty rays, which possesses the qualities of gravitation, attraction, illumination and motion keep the entire universe in order through the power of your force. This line shows the forces of energy which is present in the universe and also the static force of solar system along with the water cycle and we find the glimpse of Physics and Geology.

*Rig Veda* (1.6.5), *Rig Veda* (8.12.30)

वीळु चिदारुजलुभिगुर्हा चिदिन्द्र वह्निभिः।

अविन्द उस्त्रिया अनु ॥ ५ ॥

यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः।

आदित् ते विश्वा भुवनानि येमिरे ॥

8. “O God, you have created this Sun. You possess infinite power. You are upholding the Sun and the other spheres and render them steadfast by your power of attraction.
9. This is also another instance of Geosciences and Astronomical science.

*Yajur Veda* (33.43)

आकृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यञ्च।

हिरण्ययेन सविता रथेना देवो यातिभुवनानिपश्यन् ॥

10. “The sun moves in its own orbit in space taking along with itself the mortal bodies like earth through force of attraction.



11. The rotation and revolution of solar bodies is evident in these lines and are also the subject matter of modern sciences.
12. About the position, movement and paths of the solar bodies we find many facts and sayings in Vedas which proves that astronomical science of modern age was already the subject matter of the Vedas. Here are few more instances of Vedic information about Solar bodies:

*Rig Veda (1.35.9)*

हिरण्यपाणिः सविता विचर्षणिरुभेद्यावापृथिवी अन्तरीयते।

अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥ 3 ॥

13. “The Sun moves in its own orbit but holding earth and other heavenly bodies in a manner that they do not collide with each other through force of attraction.” ....The orbit of heavenly bodies are mentioned here.

*Rig Veda (1.164.13)*

पञ्चारे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा।

तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥ 3 ॥

14. “Sun moves in its orbit which itself is moving. Earth and other bodies move around Sun due to force of attraction, because Sun is heavier than them.

*Light of Moon (Rig Veda 1.84.15)*

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्।

इत्था चन्द्रमसो गृहे ॥

15. “The moving moon always receives a ray of light from Sun”. The science repeats the same fact as a theory today that Moon reflects the light coming from the Sun and doesn't has a light of its own.

*Rig Veda (10.85.9)*



सोमौ वधूयुरभवदश्विनोस्तामुभा वरा।

सूर्या यत् पत्ये शंसन्तीं मनसा सविताददात्॥

16. “Moon decided to marry. Day and Night attended its wedding and Sun gifted his daughter. “Sun rays” to Moon.” ... This shows the science behind the phenomenon of Moon visible with its light in night and sometimes in daytime also.

Eclipse (*Rig Veda* 5.40.5)

यत् त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः।

अक्षेत्रविद् यथा मुग्धो भुवनान्यदीधयुः॥

17. “O Sun! When you are blocked by the one whom you gifted your own light (Moon). Then the earth gets scared by sudden darkness... The exact position of planets in Solar eclipse where who comes in front of whom and whose shadow is cast on whom and what impact does it creates - everything is put simply in one or two lines.
18. Then known natural elements and their activities are visualised in the Vedas in nucleic form and now the huge knowledge explosion in modern sciences is the result of experimentation. Mathematics and other subjects too have their seeds in Vedas. We can find the evidences in them but due to our limited knowledge we refuse to accept the scientific aspects of the Vedas. Vedas gave the scientific knowledge seeds to us and our knowledge system encouraged such in seed-form of scientific knowledge to be grown in proper environment. So, Veda remains the seed of modern sciences.

### Fill in the blanks with the following

Moon, Light, Orbit, Force, Moves

1. In eclipse sun is blocked by the \_\_\_\_\_.
2. The sun gives its \_\_\_\_\_ to moon.



3. Sun moves in its \_\_\_\_\_.
4. Earth and other bodies move around Sun due to \_\_\_\_\_ of attraction.
5. Earth \_\_\_\_\_ around the sun.

**State whether the following statements are true or false**

1. Sun moves around the earth.
2. Moon married Sun's daughter.
3. Sun moves in its own orbit.
4. All the objects over the earth also move with it.
5. There is no science in Vedas.

**Match the following**

- |          |              |
|----------|--------------|
| 1. Sun   | Power        |
| 2. Veda  | Star         |
| 3. Earth | Four         |
| 4. Indra | <i>Bhumi</i> |

**Answer the following**

1. According to the Rigveda Mantra, what is earth devoid of and what it does?
2. What do the words 'Ksha', 'Ahastaa', 'Apadee' and 'Vardhat' mean?
3. According to Rigveda, what Sun has done to all the planets?
4. What do the words 'Savita', 'Yantraih', 'Prithiveem', 'Aramanaat', and 'Atoorte' mean?
5. What is said about Indra in Rigveda?
6. Explain the meaning of Rig Veda Mantra 5.40.5.
7. Give a brief summary of the chapter 'Science in Vedas'.



## Writing Skill

Write an article on '*Presence of science in the Vedas*'

## Speaking Skill

Give your arguments in support of or against the title of the lesson.

## Activity

Arrange a debate in your class on the necessity of Vedic knowledge.





## Chapter - 3

### Vedas as Sources of Modern Knowledge

- ❖ *The chapter establishes a link between the Vedas and the subjects of modern era. It elaborately brings out the link between the Vedic topics and the modern subject method. The Vedas have been immortal source of modern knowledge*
- 1. The Vedas are source of infinite knowledge which is there around in our environment. We cannot see that knowledge through our bare eyes because they all are in the form of waves. **“Vedas are infinite or ‘anant’, Vedas are the visualization by great sages in the form of invisible waves. Anyone needs highest concentration and sharp mind to understand”**. The modern age has witnessed rapid growth of technology in different disciplines of life. However, many questions remained unanswered. Modern science has its answer about the existence of the matters. According to science, all matters came into existence about 13.8 billion years ago from a “gravitational singularity”. This theory is known as the “Big Bang” theory in popular science writings. This theory is partly in sync with the explanation given in Vedas, particularly *Naasadeeya Sukta* of *Rigveda* about the beginning of the universe, according to which the cause was a spiritual energy that created itself. There was no state of existence or non-existence and such a state was possible only when there was no time.
- 2. The modern theory discovered in the 20<sup>th</sup> century has drawn our attention to the facts revealed long ago by our Sages in Vedas. Many of our modern subjects were already the matters of the Vedic thought, may be in subtle form; Philosophy, Language, Mathematics, Science are to name a few. Out of them we will study some in details.
- 3. ***Dhanurveda* (Archery)** is the *Upaveda* of *Rigveda*. This



*Upaveda* explains a good deal of art and science and art of battles. This *Upaveda* details about arms and armour and also explains civil and military aspects of political administration. *Dhanurvedhi* and *Dhanurveda Samhita* are well known texts of *Dhanurveda*. ***Gandharvaveda*** the *Upaveda* of *Samaveda* is the science of dance and music. Types of dances with their small details and kinds of music, their details along with their power and greatness, everything is well described in this Veda. ***Sthapatyaveda (Architecture)*** is the *Upaveda* of *Yajurveda*. It deals with architecture, building construction and various arts. In Sanskrit the word ‘*sthapati*’ means establisher and Veda means knowledge. So, *Sthapatyaveda* is the knowledge of how to establish life in full accord with natural law. The *Sthapatyaveda* provides extensive knowledge about life supporting infrastructure like buildings and their comfortable designing principles. The *Vastusuktam* of *Rigveda* is the basis for all further *Vastu* knowledge tradition. There are various *Sthapatya veda-Vastuvidya* texts for application. They are *Prasadamandana*, *Manushyalayachandrika*, *Samaranganasutradhara*, etc. Lately very few, structures like sacred temples are constructed according to the *Sthapatyaveda-Vastuvidya*. ***Ayurveda (knowledge of Medicine)***, this *Upaveda* is associated with *Atharvaveda*. *Ayurveda* is the science of life, a holistic system of health and medicine which aims to assist people in living a healthy life. It provides knowledge of how to live naturally. *Ayurveda* has the information about those plants and trees that are useful in treating many diseases. The instructions about their proper application are written in Sanskrit. This information about these trees and herbs are now being studied as Herbal Science and many medicines are being made from these plants and herbs as herbal medicines, which are preferred to chemical medicines because these have no side effects. *Ayurveda* has the mention about surgeries for the first time ever in the history of mankind as ‘*Shalya Chikitsa*’. *Sushruta Samhita* composed by Sushruta has all the details of



surgeries for human body to get rid of different ailments. So the modern surgeries are no new wonder to Vedas. The focus of *Ayurveda* is more on preventing the causes of diseases for the millions of people who are at risk for developing lifestyle diseases which are indeed preventable. Thus *Ayurveda* has become the healthy lifestyle study in modern days. Another important contribution of Vedas in health and medicine is **Yoga**, which was derived from the Vedas. Yoga has proved its benefit time and again, during all the research conducted. It has given boost to the study about human postures and exercises and their impact on health. Hence, doctors suggest regular exercise to patients to get cured and stay healthy.

4. Language (*bhasa*), Grammar (*vyakaran*), Literature (*gadya* and *padya*), art (*kala*), architecture (*vastu-Vidya*). Singing (*sangeet*, *geetvidya*), painting (*alekhyia vidya*). Cooking (*citra-saaka*, *upabhakshya-nirmiti-kriya*), so on and so forth. We have it all in our Vedas or we can say the seeds of modern subjects lies in Vedic scriptures.
5. The *Atharva Veda* mantras throw light on the subject matter of polity, selection of a ruler, duties of the ruler, justice and punishment, army, war, victory. It has detailed thought on fraternity and harmony (*Samanasya*), religious fraternity, good relation in the family, good relation among kingdoms. One of the most important contributions of the *Atharvaveda* is discussion about methods of enjoying good health and century-long healthy life, diseases, their causes and their treatments. Various medicinal plants, mantra therapy, water therapy, wearing jewels, gem therapy, sunray treatment, psychological treatment and other relevant topics are in prominence in the *Atharvaveda*.
6. The Vedas have inspired many modern philosophers of India, even many freedom fighters. Many arts, sculptures, dance forms and even architecture represent Vedas. It explains several important events in Indian mythology which are the central



themes in many Indian art forms. Vedic knowledge can be used to focus on psychological development through spiritual practices and good ethics for good mental health of the individuals as it helps them to keep focused and find motivation.

7. The Vedas contain subtlest knowledge on modern subjects such as Physics, Chemistry, Botany, Agricultural sciences, Geology etc. The Vedas have social, political, cultural and scientific importance. The idea of Sun-centered Universe is from Vedas. The Vedas first announced the whole world as a family, which is now acknowledged through information technology. It is the Vedas which first announced universal brotherhood, world welfare and world peace. The 'knowledge' as a whole about any matter which we see around us is already discussed in Vedas. It is just the revision and addition done in modern times to our revealed knowledge of seers. Solutions to some of our most challenging problems may be unearthed from the Vedas.

### Word - Meaning

Subtle	-	Not very strong or bright
Extensive	-	Large in area or amount
Prominence	-	The state of being important, famous, or noticeable
Seers	-	A person of supposed supernatural insight to predict what will happen in the future
Ethics	-	Beliefs about what is morally correct or acceptable

### Exercise

#### Fill in the blanks with the following

Infinite, Singularity, Archery, Architecture, Establisher

1. Vedas are *ananta* or \_\_\_\_\_.
2. All matters came into existence from a gravitational \_\_\_\_\_.
3. *Dhanurveda* is the science of \_\_\_\_\_.



4. *Sthapatyaveda* is the science of\_\_\_\_\_.
5. In Sanskrit the word '*sthapati*' means \_\_\_\_\_.

**State whether the following statements are true or false**

1. Vedas are *Ananta*.
2. All matters came into existence about 13.8 billion years ago.
3. Gandharvaveda the Upaveda of Rigveda.
4. Yoga is the contribution of modern science.
5. Ayurveda is the Upaveda of Atharvaveda.

**Match the following**

- |                 |                        |
|-----------------|------------------------|
| 1. Language     | <i>Vyakaran</i>        |
| 2. Grammar      | <i>Kala</i>            |
| 3. Literature   | <i>Bhasa</i>           |
| 4. Art          | <i>Gadya and Padya</i> |
| 5. Architecture | <i>Vastu-Vidya</i>     |

**Answer the following**

1. Which *Sukta* is in sync with the Big Bang theory?
2. Name four modern subjects which have their source in the Vedas.
3. What kind of knowledge do we find in *Dhanurveda*?
4. What kind of knowledge do we find in *Gandharvaveda*?
5. What kind of knowledge do we find in *Sthapatyaveda*?
6. What is the similarity between the Big Bang theory and the *Nasadeeya Sukta*?
7. What is Ayurveda ?

**Speaking Skill**

Prepare talking points on the basis of your reading of the chapter and practice answering the following questions -





## The Vedas

1. What is Veda?
2. Write about the Upaveda of Rigveda
3. What is Ayurveda?



## Chapter - 4

### Western Thinkers and Commentators of the Vedas

- ❖ *The chapter speaks about the famous thinkers and writers of the Vedas, who being from west tried to align their life and thoughts with the Vedas. Their works and dialogue about the Vedas became theory for Vedic scholars to show the potential of the Vedas.*
1. The modern period of Vedic studies, in the early part, had two distinct schools of Vedic commentaries, represented by Roth, Benfey, Grassman, and Kaegi, on the one hand, and Pischel, Geldner, and Sieg, on the other. The former regarded the *Rigveda* as predominantly an Indo-European document, so that its interpretation demanded the basis of comparative philology and comparative mythology, and consequently traditional commentators were kept in the background as of little or no help. The other school, however, preferred the orthodox Indian tradition represented by Yāska and Sāyana to the modern philological methods since, in their opinion, the Veda is pre-eminently Indian in character, and indigenous tradition would enable them to understand the spirit behind the word. Internal evidence serves as a powerful tool in Vedic interpretation in several ways, e.g., ascertaining meanings of words, supplying lacunae etc. The modern period in the history of the Vedic studies may be said to have been inaugurated nearly two centuries ago, when H. T. Colebrooke published his monograph, “*On the Vedas, or Sacred Writings of the Hindus*”. The field of Vedic research has since then been so enriched by a good collection of critical editions, translations, dictionaries, grammars, bibliographies, indices, concordances, lexicons, monographs, and several other



works, besides innumerable well thought articles in research journals, that perhaps no other branch of Indology offers such a vast and varied reference material, and tools of research.

## **H. H. Wilson (CE 1786 -1860 )**

2. Horace Hayman Wilson was an English Orientalist. In 1813, he established himself as a great Sanskrit scholar by translating Kalidāsa's *Meghadūtam* with a graceful, if somewhat free translation in English rhyme verse with original Sanskrit text. His other works on *Sāmkhya-Kārikā*, *Vishnu Purāna* (1840), Sanskrit Dictionary and Sanskrit Grammar establishes his commitment and scholarship. He prepared the first Sanskrit-English Dictionary (1819) from materials compiled by Indian scholars, supplemented by his own researches. This work was only superseded by the Sanskrit Worterbuch of Rudolf Roth and Otto von Bohtlingk, who expressed their obligations to Wilson in the preface to their great work. In 1850, he translated the complete *Rigveda* along with *Sāyana-Bhāshyam* titled Translation of the *Rigveda Samhitā* published in six volumes. This is the first and oldest English translation of *Rigveda*.

## **JOHN MUIR (1810-1882)**

3. John Muir, a reputed Sanskrit scholar, was born on 5<sup>th</sup> February 1810 in Glasgow, where his father, William Muir, was a merchant. He was educated at the grammar school of Irvine, the University of Glasgow, and the East India Company's college at Haileybury. He came to India in 1828, and served with distinction in various offices, as assistance secretary to the board of revenue, Allahabad. Vol. iii. (1<sup>st</sup> ed., 1861, 2<sup>nd</sup> ed 1868) of Original Sanskrit Texts was on the Vedas, a full and exhaustive inquiry as to the ideas of their origin, authority, and inspiration held both by the Vedic and later Indian writers. Vol. iv. (1<sup>st</sup> ed. 1863, 2<sup>nd</sup> ed 1873) was a comparison of the Vedic with the later representations of the principal Indian deities, an exhibition of the



process by which three gods hardly known to the Vedic hymns became the deities of the former Hindu *Trimurti*. Vol. v. (1870) was on the Vedic mythology. These texts still form our most exhaustive work on the Vedic age, and show better than any others the point from which the peculiar religious and political development of India started.

### **Theodore Goldstucker: (CE 1821 -1872)**

4. Among the European Indologists Theodore Goldstucker, was in many respects far ahead of his time. He was a German Sanskrit scholar. In 1842, he edited a German translation of the *Prabodha-candrodaya* of Kṛṣṇamīśra Yati (CE. 1050-1100), a standard text widely read by Sanskrit students in India. In 1850, he moved to London at the invitation of H. H. Wilson. In 1852, he was appointed professor of Sanskrit in University College, London. He worked on a new edition of Wilson's Sanskrit dictionary, of which the first installment appeared in 1856. But his work became infeasibly long and detailed, and publication of the dictionary ground to a halt. In 1861, he published his best known work *Panini: his place in Sanskrit Literature*. His "Essays on the Vedas" and "On aspects of Hinduism", though obsolete in some respects, are usually far more penetrating and less biased than those of his peers (with whom he had many disagreements). His "Inspired Writings on Indology" (reprint Cosmo Publications, 1987, two volumes) was originally titled "Literary Remains" and was published in two volumes in London in 1879.

### **Rudolph Roth (CE 1821 -1895)**

5. Rudolf von Roth of Tübingen was a German Indologist and founder of Vedic philology. His books *Zur Litteratur und Geschichte des Veda* (On the Literature and History of the Veda, 1846) was a ground-breaking work on Vedic scholarship and research. His chief work is the monumental *Sanskrit Wortebuch*



(Sanskrit Dictionary, 7 vols. Saint Petersburg, 1853-1895), compiled in collaboration with Otto von Bohtlingk and published by the Saint Petersburg Academy of Sciences. He edited Yāska's *Nirukta* (1852) and, with Whitney, the *Atharvaveda* (1856-1857).

### **F Max Muller (CE 1823 -1900)**

6. Max Muller was born in 1823 in Prussia of erstwhile East Germany. Between 1849 and 1873, he translated six volumes of the *Rigveda* along with Sāyana-Bhāshya. (This set is currently available with *Svādhyāya Mandala*). In 1859, his History of Ancient Sanskrit Literature provided revolutionary information of the Vedic Literature and Culture. His 'Sacred Books of the East' written along with 20 outstanding scholars, continues to elicit praises from the Indologists and scholars of all disciplines. It is published in 51 volumes of which, 49 volumes were published during his lifetime. Of these 51 volumes, he has personally translated three volumes. They are – The *Upanishads* and Vedic-Hymns and *Dhammapada* – a Buddhist text. Besides, he will be remembered for his German translation of *Hitopadesa* in 1844, *Meghadūtam* in 1847, *Rg-Prātisākhya* and his independent text – India, What can it teach us. He edited *Rigveda-Samhitā* with *pada-pāṭha*.

### **A. Weber (CE 1825 -1901)**

7. Albrecht Friedrich Weber was a German Indologist and a historian. He was a professor at Tübingen, and a contemporary of Rudolf Roth. He was a close friend of Max Muller. His most important work is his edition of *Sukla-Yajurveda* along with *Mahidhara-Bhāshya* (1849-1859). He also wrote History of Indian Literature, Trubner's Oriental Series, 1878.

### **W.D. Whitney (CE 1827-1894)**

8. William Dwight Whitney was a student of R. Roth. He was an American linguist, philologist and lexicographer, and was a professor of Sanskrit in Yale College (1854-1894). He was





assigned the responsibility of translation of *Atharvaveda* by his Professor R. Roth. Roth-Whitney Edition of *Atharvaveda* was first published in 1856-57. The complete translation with critical notes by Roth-William Dwight Whitney, and edited by Charles Rockwell Lanman was first published in 1905 from Cambridge. It is product of love by three generations of Vedic scholars. W. D. Whitney was the student of Prof. R. Roth. Charles Rockwell Lanman who is a professor of Sanskrit in Harvard University was a student of Prof. W. D. Whitney.

### **R.T.H. Griffith (CE 1826 -1906)**

9. Ralph Thomas Hotchkin Griffith was a scholar of Indology and former principal of the Banaras College. He translated *Rigveda* in two volumes titled Hymns of *Rigveda* (published in 1889). This translation followed the six-volume translation of the *Rigveda* by Max Muller. He has also translated *Sāmaveda* titled- Hymns of *Sāmaveda* (published in 1893). His *Atharvaveda-Samhitā* published in two parts (published in 1896). A complete English translation of *Atharvaveda Samhitā*, with a popular commentary of the hymns is published in two parts from Varanasi. He also translated *Sukla-Yajurveda* (- published in 1899). His translations of the four Vedas – *Rigveda*, *Sāmaveda*, *Yajurveda*, *Atharvaveda* are available in Sacred Texts on internet.

### **Julius Eggeling (CE 1842 -1918)**

10. Hans Julius Eggeling was professor of Sanskrit at the University of Edinburgh (1875-1914). He translated and edited *Satapatha Brāhmaṇa* of *Sukla-Yajurveda* into English in 1882 titled *The Satapatha-Brāhmaṇa* according to the Text of the *Mādhyandina* School in five volumes, which is part of the monumental ‘Sacred Books of the East’ edited by Max Muller. The whole series is published by Motilal Banarsidass in 1966 and is available.

### **Herman Oldenberg (CE 1854 -1920)**

11. Herman Oldenberg was a German scholar in Indology. He



translated and edited second volume of Vedic Hymns in the monumental ‘Sacred Books of the East’ edited by Max Muller. He translated the *Grhya-Sūtras* also in two volumes, which are part of the ‘Sacred Books of the East’.

### **A. A. Macdonell (CE 1854 -1930)**

12. Arthur Anthony Macdonell was of British origin and a noted Sanskrit scholar. He was born in 1854, in Muzaffarpur district of Bihar, when his father was a colonel in the British Army serving in India. Max Muller and R. Roth were his teachers. He learnt Sanskrit from M. William. Macdonell became famous in 1897 by writing Vedic Mythology. His History of Sanskrit Literature published in 1900 is one of his immortal texts. He continued to earn fame and recognition for his texts The *Brhad-Devatā* attributed to Saunaka (1904), A Vedic Grammar for Students (1916), History of Vedic Mythology, A Vedic Reader for Students, and Vedic Index, all published in 1910.

### **M. Bloomfield (CE 1855 -1928)**

13. Maurice Bloomfield was an American Philologist and Sanskrit scholar. He translated for Max Muller’s ‘Sacred Books of the East’, a major portion of *Atharvaveda* in his text titled The Hymns of *Atharvaveda* (1897) . He also translated *Gopatha-Brāhmaṇa* titled *Atharvaveda* and *Gopatha Brāhmaṇa* in 1872. His other text is Vedic Concordance (1907).

### **M. Winternitz (CE 1863 -1936)**

14. Moriz Winternitz was an eminent Austrian Orientalist. He was professor of Indology and Ethnology at the German part of The University of Prague, Czechoslovakia. He wrote the A History of Sanskrit Literature, in German titled *Geischichte der indischen Literatur*, (1907) which has since been translated to English. This is accepted as an authoritative text. Besides, he translated *Āpastamba-Sūtra* into English and published it in 1891. He has earned fame by preparing the index of ‘Sacred Books of the



East'. His other important works include, Some Problems of Indian Literature, which is a series of talks, Catalogue of South Indian Manuscripts belonging to the Royal Asiatic Society of Great Britain and Ireland (London, 1902), and Der Mahāyāna Buddhism (Tubingen).

### **A. B. Keith (CE 1879 -1944)**

15. Arthur Berriedale Keith was a constitutional lawyer, Sanskrit scholar, and an Indologist. He has written fifteen texts. Some of his works are, editing of *Sāmkhāyana Āranyaka* with introduction (1905), translation of *Aitareya Āranyaka* with *Tikā* (1909) published by Oxford, Vedic Index (1912), translation and editing of *Taittiriya Samhitā* (1914), Indian Mythology (1917), A History of *Sāmkhya* Philosophy (1918), translation and editing of *Aitareya Brāhmaṇa* and *Kaushitaki Brāhmaṇa* (1920), The Religion and Philosophy of the Vedas and Upanishads (1925), A History of Sanskrit Literature (1920), Buddhist Philosophy in India.

### **Renou Louis**

16. Renou Louis (1896–1966) was a French student of the religions of India, Vedic studies and a Sanskrit grammarian. Renou was born in Paris. Renou taught himself Sanskrit in his mid-twenties, and by the time he took a course in 1922 with Sylvain Lévi he found that he could read Sanskrit texts with ease. During 1921–1922 he taught at the Lycée Corneille in Rouen and was awarded the *docteur ès lettres* in 1925, having written a principal thesis entitled “*La valeur du parfait dans les hymns védique*” (1925) and a secondary thesis entitled “*La géographie de Ptolémée: L’Inde (VII 1–4)*” (1925), a critical edition and commentary. Later, he moved into specialized studies and translations of the hymns of the Vedic Samhitās. Louis Renou gave to the Indological world French translations of the *Rigveda* and other studies. His *Études védiques et paninéennes* (1956–1969) is an



important publication on Vedic studies. Renou was assertive in his notion that the verses of the *Rigveda* are intentional poems in their own right and are not to be understood as Indian counterparts of Iranian religious literatures or as veiled records of or literary precursors to the *Brahmanic* ritual. He maintained that the sacred texts of ancient India should be analyzed in their own terms. From 1954 to 1956 Renou was the director of the Maison Franco-Japonaise in Tokyo, where he developed a course on the *Atharvaveda*.

### **Johan Frederik (Frits) Staal (CE 1930 – 2012)**

17. Frits Staal was Emeritus Professor of Philosophy and South & Southeast Asian Studies at the University of California, Berkley. Staal specialized in the study of Vedic ritual and mantras. He was also a scholar of Greek and Indian logic and philosophy and Sanskrit grammar. In 1975, a consortium of scholars, led by Staal, documented the twelve-day performance, in Panjal village, Kerala, of the Vedic “*Agnicayana*” ritual. It was thought possible that this would be the last performance of the ritual, but it has since been revived. In “Rules without Meaning” Staal controversially suggested that mantras “predate language in the development of man in a chronological sense”. He pointed out that there is evidence that ritual existed before language, and argued that syntax was influenced by ritual.

### **Other Western Vedic commentators**

18. Other Western Vedic commentators are, P. Peterson, Grassman, H. T. Colebrooke (1765-1837), E. Burnouf, J. Georg Bhuler, L. Renou, J. Muir (Interpretation of the Veda, Original Sanskrit Series) etc., who have made significant contribution to the translation of Vedic Hymns.



## Word - Meaning

Predominantly	-	Mostly
Indigenous	-	Living or growing in the place where they are from originally
Feasibly	-	In a way that is possible or practical to do or achieve.
Obsolete	-	No longer useful because something better has been invented
Penetrating	-	Making you feel uncomfortable because it seems somebody knows what you are thinking
Predate	-	Exist or occur at a date earlier than
Chronological	-	Arranged in the order in which the events happened

## Fill in the blanks

Orientalist, Scholar, Indologist, Historian, Professor

1. Horace Hayman Wilson was an English\_\_\_\_\_.
2. John Muir, a reputed Sanskrit \_\_\_\_\_.
3. Theodore Goldstucker was a \_\_\_\_\_.
4. Albrecht Friedrich Weber was \_\_\_\_\_.
5. Hans Julius Eggeling was\_\_\_\_\_ of Sanskrit.

## State whether the following statements are true or false

1. The modern period of Vedic studies, had three schools of Vedic commentaries\_\_\_\_\_
2. H. H. Wilson was born in 1783\_\_\_\_\_
3. Zur Litteratur was written by Rudolph Roth\_\_\_\_\_
4. Arthur Berriedale Keith is the full name of A.B Keith\_\_\_\_\_
5. Renou was born in Paris\_\_\_\_\_



### Match the following

- |                                 |             |
|---------------------------------|-------------|
| 1. Johan Frederik (Frits) Staal | 1854 -1930  |
| 2. Renou Louis                  | 1855 -1928  |
| 3. M. Winternitz                | 1863 -1936  |
| 4. M. Bloomfield                | 1896 - 1966 |
| 5. A. A. Macdonell              | 1930 - 2012 |

### Answer the following

1. Name the thinkers who represented two distinct schools of modern Vedic commentaries.
2. What is the name of the monograph written by H T Colebrooke and when did he write it?
3. What was the difference between the two schools of modern Vedic commentaries ?
4. What change did H. T. Colebrooke bring with his monograph in the field of Vedic research?
5. Write about the works of H. H. Wilson.
6. Write briefly about the life and works of W.D. Whitney.
7. Give a brief introduction of the life and works of the thinkers mentioned in the chapter.

### Writing Skill

Design a poster for a Vedic Program in your school. You may use slogans. Do not exceed 50 words.

### Speaking Skill

Speak about any three Western thinkers in your class.





## Chapter - 5

### Hon'ble Prime Minister of India Shri Narendra Modi on Vedas

- ❖ *This chapter is based on the collection of the small pieces of the speeches, given by our Hon'ble PM on various occasions. It highlights the thoughts and vision of the PM inspired by the Vedas and proves to be vital for the all-round development of the country.*

Words of Prime Minister of India Shri Narendra Modi; at the launch of International Solar Alliance in Paris;

1. “Since ancient times, different civilizations have given a special place to Sun. In Indian tradition, Sun is the source of all forms of energy. As **Rig Veda** says, **Sun God is the Soul of all beings, moving and non-moving. Many in India begin their day with a prayer to the Sun.**

[सूर्य आत्मा जगत्स्तस्थुश्च । ऋग्वेद(1.112.1), यजुर्वेद (7.42) और अथर्ववेद(13.2.35)]

2. Today, when the energy sources and excesses of our industrial age have put our planet in peril, the world must turn to Sun to power our future. As the developing world lift billions of people into prosperity, our hope for a sustainable planet rests on a bold global initiative. It will mean advanced countries leaving enough carbon space for developing countries to grow. That is **natural climate justice**. It also means a growth path with lighter carbon footprint. So, convergence between economy, ecology and energy should define our future. The vast majority of humanity is blessed with generous sunlight round the year. Yet, many are also without any source of power. This is why this alliance is so important. We



want to bring solar energy into our lives and homes, by making it cheaper, more reliable and easier to connect to grid. We will collaborate on research and innovation. We will share knowledge and exchange best practices”.

Nov 30, 2015

**UN Secretary General Mr. Antonio Guterres** quoting Prime Minister of India Shri Narendra Modi's view.

3. “I was speaking to Prime Minister [Narendra] Modi of India recently and asking him what was his motivation for his very strong commitment to climate action and he said, **it's in the Vedas, the founding books of Hinduism**”.
4. Press Release; by UN Secretary General's Office; Prime Minister of India Shri Narendra Modi and UN Secretary General Antonio Guterres in December 2018 on the sidelines of the G-20 Summit in Buenos Aires, Argentina, where the two held discussions about climate change and India's support for the Paris Climate Agreement.; UN Climate Change Convention (UNFCCC).

## **Prime Minister of India Sri Narendra Modi**

5. “The Vedas consider the sun as the soul of the world, [‘सूर्य आत्मा जगतस्तस्थुषश्च’ ऋग्वेद(1.112.1), यजुर्वेद(7.42) और अथर्ववेद(13.2.35)]Sun has been considered as a life nurturer,” “Today, for combating climate change, we need to look at this ancient idea to find a way.”
6. English Translation of Prime Minister's speech at Founding Conference of International Solar Alliance (March 11, 2018)

## **Prime Minister of India Sri Narendra Modi**

“Friends,

The Sun has been lighting up and animating the civilization much before life opened up its eyes on the Earth. From Japan to Peru,



Greece or Rome, Egypt, Inca and East Maya Traditions - Every civilization has given the Sun its respect and importance. But in the Indian philosophy, the central place given to the Sun since thousands of years ago, is unique. In India, the Vedas have considered the Sun as the soul of the world since thousands of years ago. In India, the Sun is considered to be the feeder of whole life. सूर्य आत्मा जगतस्तस्थुषश्च' ऋग्वेद(1.112.1), यजुर्वेद(7.42) और अथर्ववेद(13.2.35). Today, when we are looking for a way to tackle the challenges like Climate Change, then we must look at the balance and the overall views of the ancient philosophy.”

7. On Sunday, March 11, 2018; India and France co-hosted the first International Solar Alliance summit in New Delhi with French President Emmanuel Macron, President Ramnath Kovind and Prime Minister Narendra Modi in attendance.

### **Prime Minister Narendra Modi**

On Sunday 30<sup>th</sup> August 2020; during monthly “Mann Ki Baat” programme.

8. **“There is a mantra in the *Rig Veda* which means...praise to the giver of food, praise to the farmer.”**(*Rigveda* 1.187. 1-11, *Rigveda* 1.101, *Rigveda* 1.117- 6 &7) Our farmers have proved their mettle even during this Covid-19 pandemic. The Prime Minister further pointed out that *Onam* is a festival linked with farming. It is the time of a new beginning for our rural economy. “Our lives and society are driven by the power of agriculture. Our festivals derive their colour only through the hard work of our farmers. **Vedas have also gloriously described the life-giving energy of our farmers,**” said the Prime Minister.

### **Prime Minister Narendra Modi**

9. “I talk of Indian Philosophy with regard to environment and nature because climate and calamity are directly related to the



culture. It is difficult to escape calamity until the time concerns about the climate becomes the part of culture. Today the world is accepting India's sensitivity towards environment. However, I have said earlier that it has been part of our lifestyle for thousands of years. We are a part of that society where the first thing we do after waking up in the morning is to seek forgiveness of the Mother earth because we are going to step on it, in a way we are going to place our burden on the earth.

### **It is said in our tradition:**

*Samudravasane devi parvata stanamandale/*

*Vishnupatni namastubhyam padasparsham kshamasva me//*

10. It means; O Goddess Earth, the wife of Lord Vishnu, who dons the seas as her clothes; and whose body is in the form of mountains, I bow down to you. Please forgive me because I place my feet on you.
11. This sensitivity is part of our life. Worshipping the plants and trees, celebrating the weather and seasons for fasting and as festivals, talking about the relationship with our nature in folklores, we have always considered nature as a living being. And it is not just we have considered nature as a living being but a living being with which we live. In our tradition the well-being of the entire universe is considered the most important thing because of this relationship with nature. And in this context the *Yajurveda* says;

*Om Dyauh Shantih Antariksham Shantih*

*Prithivi Shantih Apah shantih Oshadhayah Shantih*

*Vanaspatayah Shantih, Vishve devah-shantih, Brahma Shantih*

*Sarvam Shantih Shantireva Shantih Sa ma Shantiredhi*

*Om Shantih, Om Shantih, Om Shantih*

12. In this *Veda mantra* it is prayed to God; May there be peace in the air; may there be peace in the space; may there be peace on the earth; may there be peace on the water; may there be peace in



the herbs and medicines; may there be peace in the trees and plants; may there be peace in *Vishvedeva-s*; may there be peace in the *Brahman*; may there be peace in all; may there be peace and peace alone; may the peace be par excellent and highest order; Om peace, peace, peace.

Publication Division; Govt of India; Sab ka Saath Sab ka Vikas (2018-2019); Prime Minister Narendra Modi Speeches; Vol. 5;

## Prime Minister Shri Narendra Modi Ji

13. “On World Environment Day, we reiterate our pledge to preserve our planet’s rich biodiversity. Let us collectively do whatever possible to ensure the flora and fauna with whom we share the Earth thrive”. “May we leave an even better planet for the coming generations”.

During this PM quoted from *Atharvaveda* (12.1. 45)

“जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसाम् ॥  
सहस्रं धारा द्रविणस्य मे दुहां”

and explained its meaning.

14. "The theme this year is biodiversity, it is especially pertinent in the current circumstances." Much of the avian fauna had sort of disappeared due to sound and air pollution, and now after years people can once again listen to their melodic chirping in their homes.

On World Environment Day 5<sup>th</sup> June 2020.

\*\*\*\*\*

## Word - Meaning

- |            |   |  |
|------------|---|--|
| Gloriously | - | Having or deserving praise or admiration             |
| Calamity   | - | A terrible event that causes a lot of damage or harm |



- Folklores - Traditional customs, tales, sayings, dances, or art forms preserved among a people
- Flora and Fauna - Flora refers to all plant life and fauna refers to all animal life.
- Biodiversity - The existence of a number of different kinds of animals and plants which together make a good and healthy environment
- Pertinent - Closely connected with the subject being discussed

### Fill in the blanks with the following

Solar, World, Power, Calamity, Biodiversity

1. International \_\_\_\_\_ Alliance was launched on 30<sup>th</sup> of November.
2. We celebrate \_\_\_\_\_ Environment Day on 5<sup>th</sup> of June.
3. The world must turn to the sun to \_\_\_\_\_ our future.
4. Climate and \_\_\_\_\_ are directly related to the culture.
5. We have pledged to preserve our planet's rich \_\_\_\_\_.

### State whether the following are true or false

1. The launch of International Solar Alliance was in Paris \_\_\_\_\_
2. UN Secretary General Mr. Antonio Guterres quoted Prime Minister of India Sri Narendra Modi \_\_\_\_\_
3. Every civilization has given the Sun its respect and importance \_\_\_\_\_
4. Onam is a festival linked with farming \_\_\_\_\_
5. Much of the avian fauna had sort of disappeared due to increasing population \_\_\_\_\_

### Match the following





- |                |           |
|----------------|-----------|
| 1. Solar       | Footprint |
| 2. Environment | Pollution |
| 3. Flora       | Alliance  |
| 4. Sound       | Day       |
| 5. Carbon      | Fauna     |

### Answer the following

1. What is the good name of the Hon'ble Prime Minister of our country?
2. When and where did our Prime Minister speak about the power of the Sun for the first time?
3. What did our Prime Minister say about the Sun in the International Solar Alliance 2018?
4. What did our Prime Minister say about the farmers of the country?
5. What does Rigveda say about the Sun?
6. How climate and calamity are directly related to culture?
7. What did our Prime Minister pledge on World Environment Day?

### Speaking Skill

Describe in your own words the **vision of the PM inspired by the Vedas**.

### Dictionary Work

Write the meaning of the word in English and Sanskrit.

- |                 |       |       |
|-----------------|-------|-------|
| 1. Gloriously   | _____ | _____ |
| 2. Biodiversity | _____ | _____ |
| 3. Folklores    | _____ | _____ |



## Chapter - 6

# Water, the Elixir of Life

- C.V. Raman

- ❖ *This chapter brings out the importance of water in the entire human and animal world. Both the beneficial and destructive power of water can be understood. The title justifies the content of the chapter.*
1. Man has through the ages sought in vain for an imaginary elixir of life, the divine *Amrita*, to confer immortality. But the true elixir of life lies near to our hands, for it is the commonest of all liquids, plain water!
  2. I remember one day standing on the line which separates the Libyan Desert from the Valley of the Nile in Egypt. On one side was visible a sea of billowing sand without a speck of green or a single living thing anywhere visible on it while on the other side lay one of the greenest, most fertile and densely populated areas to be found anywhere on the earth, teeming with life and vegetation. What made this wonderful difference? Why, it is the water of the River Nile flowing down to the Mediterranean from its sources a couple of thousands of miles away.
  3. Geologists tell us that the entire soil of the Nile valley is the creation of the river itself. It was brought down as the finest silt in its flood waters, from the highlands of Abyssinia and from remote Central Africa, and laid down through the ages in the trough through which the Nile flows into the sea. Egypt, in fact, was made by its river. Its ancient civilization was created and is sustained by the life-giving waters which come down year after year with unfailing regularity.
  4. I give this example and could give many others to emphasise that



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this common substance which we take for granted in our every-day life is the most potent and the most wonderful thing on the face of our earth. It has played a role of vast significance in shaping the course of the earth's history and continues to play the leading role in the drama of life on the surface of our planet.

5. There is nothing which adds so much to the beauty of the countryside as water, be it just a little stream trickling over the rocks or a little pond by the wayside where the cattle quench their thirst of an evening. The rain-fed tanks that are so common in South India-alas often so sadly neglected in their maintenance-are a cheering sight when they are full. They are, of course, shallow, but this is less evident since the water is silt-laden and throws the light back, and the bottom does not therefore show up. These tanks play a vital role in South Indian agriculture. Some of these tanks are surprisingly large and it is a beautiful sight to see the sun rise or set over one of them. Water in a landscape may be compared to the eyes in a human face. It reflects the mood of the hour, being bright and gay when the sun shines, turning to dark and gloomy when the sky is overcast.
6. One of the most remarkable facts about water is its power to carry silt or finely-divided soil in suspension. This is the origin of the characteristic colour of the water in rain-fed tanks. This colour varies with the nature of the earth in the catchment area and is most vivid immediately after a fresh inflow following rain. Swiftly flowing water can carry fairly large and heavy particles. The finest particles, however, remain floating within the liquid in spite of their greater density and are, of course, extremely small, but their number is also great.
7. The flow of water has undoubtedly played a great part and a beneficent one in the geological processes by which the soil on the earth's surface has been formed from the rocks of its crust. The same agency, however, under appropriate conditions, can also play a destructive part and wash away the soil which is the



foundation of all agriculture, and if allowed to proceed unchecked can have the most disastrous effects on the life of the country. The problem of soil erosion is one of serious import in various countries and especially in many parts of India. The conditions under which it occurs and the measures by which it can be checked deserve the closest study.

8. Soil erosion occurs in successive steps, the earliest of which may easily pass unnoticed. In the later stages, the cutting up and washing away of the earth is only too painfully apparent in the formation of deep gullies and ravines which make all agriculture impossible. Sudden bursts of excessively heavy rain resulting in a large run off of surplus water are the principal factors in causing soil erosion. Contributory causes are the slope of the land, removal of the natural protective coat of vegetation, the existence of ruts along which the water can flow with rapidly gathering momentum, and the absence of any checks to such flow. Incredibly large quantities of precious soil can be washed away if such conditions exist, as is unhappily too often the case.
9. The menace which soil erosion presents to the continuance of successful agriculture is an alarming one in many parts of India, calling urgently for attention and preventive action. The terracing of the land, the construction of bunds to check the flow of water, the practice of contour cultivation and the planting of appropriate types of vegetation are amongst the measures that have been suggested. It is obvious that the aim should be to check the flow of water at the earliest possible stage before it has acquired any appreciable momentum and correspondingly large destructive power.
10. Water is the basis of all life. Every animal and every plant contains a substantial proportion of free or combined water in its body, and no kind of physiological activity is possible in which the fluid does not play an essential part. Water is, of course, necessary for animal life, while moisture in the soil is equally



imperative for the life and growth of plants and trees. The preservation and utilisation of water is thus fundamental for human welfare. Apart from artesian water the ultimate source in all cases is rain or snowfall. Much of Indian agriculture depends on seasonal rainfall and is therefore very sensitive to any failure or irregularity of the same. The problems of soil erosion and of inadequate or irregular rainfall are closely connected with each other. It is clear that the adoption of techniques preventing soil erosion would also help to conserve and keep the water where it is wanted, in other words, on and in the soil, and such techniques therefore serve a double purpose.

11. It is evident however that in a country having only a seasonal rainfall an immense quantity of rainwater must necessarily run off the ground. The collection and utilization of this water is, therefore, of vital importance. Much of it flows down into the streams and rivers and ultimately finds its way to the sea. Incredibly large quantities of the precious fluid are thus lost to the country. The harnessing of our rivers, the waters of which now mostly run to waste, is a great national problem which must be considered and dealt with on national lines. Vast areas of land which at present are mere scrub jungle could be turned into fertile and prosperous country by courageous and well-planned action.
12. Closely connected with the conservation of water supplies is the problem of afforestation. The systematic planting of suitable trees in every possible or even in impossible areas, and the development of what one can call civilized forests, as distinguished from wild and untamed jungles, is one of the most urgent needs of India. Such plantation would directly and indirectly prove a source of untold wealth to the country. They would check soil erosion and conserve the rainfall of the country from flowing away to waste.
13. The measures necessary to control the movement of water and conserve the supplies of it can also serve subsidiary purposes of



value to the life of the countryside. By far the cheapest form of internal transport in a country is by boats and barges through canals and rivers. We hear much about programmes of rail and road construction, but far too little about the development of internal waterways in India. Then, again, the harvesting of water supplies usually also makes possible the development of hydroelectric power. The availability of electric power would make a tremendous difference to the life of the countryside and enable the rural economy to be improved in various directions. In particular, it would enable underground water to be tapped to a greater extent than at present, and thus help to overcome the difficulties arising from irregularity or inadequacy of other sources of supply.

14. In one sense, water is the commonest of liquids. In another sense, it is the most uncommon of liquids with amazing properties which are responsible for its unique power of maintaining animal and plant life. The investigation of the nature and properties of water is, therefore, of the highest scientific interest and is far from an exhausted field of research.

### Word-Meaning

Elixir	-	A liquid with magical power to cure or improve
Inadequate	-	Not sufficient
Subsidiary	-	Other than the main; any company which is owned by another company

### Answer the following questions

1. What is meant by the imaginary elixir of life and what does it do?
2. Where can we find the real elixir?
3. What is the difference between the deserts of Libya and the valley





of the Nile in Egypt?

4. How was Egypt made by its river?
5. How does water add beauty to the countryside?
6. Describe the beauty of rain-fed tanks with sunrays?
7. What is the most remarkable quality of water?
8. Describe how water is related to soil erosion?
9. Suggest some ways to check soil erosion?
10. Describe the role of water in the sustenance of life on this planet?
11. Describe the two categories of forest mentioned by the writer.

## Reading Skill

**Read the following passage and answer the questions set on it**

Lies can be divided into two types: white lies and black lies. A black lie is a statement we make that we know is false. A white lie is a statement we make that is not in itself false but that leaves out a significant part of the truth. The fact that a lie is white does not in itself make it less of a lie or any more excusable. White lies may be every bit as destructive as black ones. A government that withholds essential information from its people by censorship is no more democratic than one that speaks falsely. The woman who conveniently forgets to mention that she has used up all the money in the family bank account is no less guilty than if she had lied directly. Indeed, because it may seem less reprehensible, the withholding of essential information is the most common form of lying, and because it may be the more difficult to detect and confront, it is often even more pernicious than black-lying. White-lying is considered socially acceptable in many of our relationships because “we don’t want to hurt people’s feelings”. Yet we may bemoan the fact that our social relationships are generally superficial. Parents often feed their children white lies. This is not only considered acceptable but is thought to be loving and beneficent. Even husbands and wives who have been brave



enough to be open with each other find it difficult often to be open with their children.

1. What are the two types of lies?
2. How does the author define a white lie?
3. According to the author, what is common to both types of lies?
4. Why is white lying more pernicious than black lying?
5. According to the passage, under what circumstances does a woman resort to white lying?
6. When is white lie considered socially acceptable?
7. Why does the author feel that our social relationships are superficial?

## Grammar

### Choose the correct form of the verb that agrees with the subject

Shyam Ji \_\_\_\_\_ (live / lives) with his three siblings and his parents in a thatched house which \_\_\_\_\_ (are / is) the size of an average city kitchen. His school \_\_\_\_\_ (has/have) around 800 students.

### Rewrite as directed

1. Mara chased the \_\_\_\_\_ (dear/deer) that started running. (Fill in the blank with appropriate word given in brackets.)
2. Shyam Ji's example serves as an \_\_\_\_\_ (inspire) for all of us. (Complete the sentence with the right form of the word given in brackets.)
3. by / Mr. Stuart / she / was hired (Rearrange the segments to form a meaningful sentence.)
4. It was quite a big city. (Add a question tag.)
5. The elephant thanked his friend. (Change into a question beginning with the right form of 'do'.)



6. Hanuman found Sanjeevani on the crest of the mountain. (Frame a question so as to get the underlined word as answer.)
7. Correct the following sentences and rewrite them.
1. One of the boy was 12 years old.
  2. When did you came?

## Writing Skill

Write a letter to the coordinator, 'Learn English Institute' inquiring about the English Speaking Courses they offer. Your Letter should include the following points.

- duration of the course
- fees for the course
- date of commencement

## Complete the dialogue

Customer : \_\_\_\_\_, I've got a complaint to make.

Manager : Tell me, \_\_\_\_\_?

Customer : I've been waiting for the past twenty minutes but no one seems to attend to this table.

Manager : \_\_\_\_\_. I'll send someone at once.

Customer : \_\_\_\_\_

## Speaking Skill

Give speech in your class about 'The importance of water'



## Chapter - 7

### What is Moral Action?

- M.K. Gandhi

❖ *This chapter is based on the topic of morality and the deeds which have been categorized based on their motives with an idea to reach the actual meaning of morality. Wonderfully written with an approach to philosophy.*

1. When can it be said that a particular action is moral? In asking this question, the intention is not to contrast moral with immoral actions, but to consider many of our everyday actions against which nothing can be said from the conventional standpoint and which some regard as moral. Most of our actions are probably non-moral; they do not necessarily involve morality. For the most part we act according to the prevailing conventions. Such conventional behaviour is often necessary. If no such rules are observed, anarchy would be the result, and society - social intercourse - would come to an end. Still the mere observance of custom and usage cannot properly be called morality.
2. A moral act must be our own act; must spring from our own will. If we act mechanically, there is no moral content in our act. Such action would be moral, if we think it proper to act like a machine and do so. For, in doing so, we use our discrimination. We should bear in mind the distinction between acting mechanically and acting intentionally. It may be moral of a king to pardon a culprit. But the messenger bearing the order of pardon plays only a mechanical part in the king's moral act. But if the messenger were to bear the king's order, considering it to be his duty, his action would be a moral one. How can a man understand morality who does not use his own intelligence and power of thought, but



let's himself be swept along like a log of wood by a current? Sometimes a man defies convention and acts on his own with a view to (doing) absolute good. Such a great hero was Wendell Phillips. Addressing an assembly of people, he once said, "Till you learn to form your own opinions and express them, I do not care much what you think of me." Thus when we all care only for what our conscience says, then alone can we be regarded to have stepped on to the moral road. We shall not reach this stage, as long as we do not believe - and experience the belief - that God within us, the God of all, is the ever-present witness to all our acts.

3. It is not enough that an act done by us is in itself good; it should have been done with the intention to do good. That is to say, whether an act is moral or otherwise depends upon the intention of the doer. Two men may have done exactly the same thing; but the act of one may be moral, and that of the other the contrary. Take, for instance, a man who out of great pity feeds the poor and another who does the same, but with the motive of winning prestige or with some such selfish end. Though the action is the same, the act of the one is moral and that of the other non-moral. The reader here ought to remember the distinction between the two words, non-moral and immoral. It may be that we do not always see good results flowing from a moral act. While thinking of morality, all that we need to see is that the act is good and is done with good intention. The result of an action is not within our control. God alone is the giver of fruit. Historians have called Emperor Alexander "great". Wherever he went (in the course of his conquests), he took the Greek language and Greek culture, arts and manners, and today we enjoy the benefits of Greek civilization. But the intention of Alexander behind all this was only conquest and renown. Who can therefore say that his actions were moral? It was all right that he was termed "great", but moral he cannot be called.



4. These reflections prove that it is not enough for a moral act to have been done with a good intention, but it should have been done without compulsion. There is no morality whatever in my act, if I rise early out of the fear that, if I am late for my office, I may lose my situation. Similarly, there is no morality in my living a simple and unpretentious life if I have not the means to live otherwise. But plain, simple living would be moral if, though wealthy, I think of all the want and misery in the world about me – and feel that I ought to live a plain, simple life and not one of ease and luxury. Likewise it is only selfish, and not moral, of an employer to sympathize with his employees or to pay them higher wages lest they leave him. It would be moral if the employer wished well of them and treated them kindly realizing how he owed his prosperity to them. This means that for an act to be moral it has to be free from fear and compulsion. When the peasants rose in revolt and with bloodshot eyes went to King Richard II of England demanding their rights, he granted them the rights under his own seal and signature. But when the danger was over, he forced them to surrender the letters. It would be a mistake for anyone to say that King Richard's first act was moral and the second immoral. For, his first act was done only out of fear and had not an iota of morality about it.
5. Just as a moral action should be free from fear or compulsion so should there be no self-interest behind it. This is not to say that actions prompted by self-interest are all worthless, but only that to call them moral would detract from the (dignity of the) moral idea. That honesty cannot long endure which is practised in the belief that it is the best policy. As Shakespeare says, love born out of the profit motive is no love.
6. Just as an action prompted by the motive of material gain here on earth is non-moral, so also another done for considerations of comfort and personal happiness in another world is non-moral. That action is moral which is done only for the sake of doing





good. A great Christian, St. Francis Xavier, passionately prayed that his mind might always remain pure. For him devotion to God was not for enjoying a higher seat after death. He prayed because it was man's duty to pray. The great Saint Theresa wished to have a torch in her right hand and a vessel of water in her left so that with the one she might burn the glories of heaven and with the other extinguish the fires of hell, and men might learn to serve God from love alone without fear of hell and without temptation of heavenly bliss. To preserve morality thus demands a brave man prepared to face even death. It is cowardice to be true to friends and to break faith with enemies. Those who do good to others out of fear and haltingly have no moral virtue. Henry Clay, known for his kindliness, sacrificed his convictions to his ambition. Daniel Webster, for all his great intellect and his sense of the heroic and the sublime, once sold his intellectual integrity for a price. By a single mean act he wiped out all his good deeds. This shows how difficult it is to judge the morality of man's action because we cannot penetrate the depths of his mind. We have also the answer to the question raised at the outset of this chapter: what is a moral action? Incidentally, we also saw which kind of men could live up to that morality.

### Word-Meaning

Discrimination	-	Treating two people or things differently
Prestige	-	Respect or admiration enjoyed by some one
Compulsion	-	The act of forcing somebody to do something or being forced to do something
Temptation	-	A feeling that you want to do something, even if you know that it is wrong
Cowardice	-	A lack of courage; behaviour that shows that you are afraid
Haltingly	-	In a nervous way, stopping often while you are



saying or doing something

Penetrate - To go through or into something, especially when this is difficult

### Answer the following questions

1. Why is conventional behaviour often necessary?
2. Why cannot mere observance of custom and usage properly be called morality?
3. What is the distinction between acting mechanically and acting intentionally?
4. What did Wendell Phillips once say and what did he mean by that statement?
5. What decides whether an act is moral or otherwise? Explain with examples.
6. Explain the difference between moral, non-moral and immoral acts.
7. Why is it necessary that the act should be done without compulsion and also with good intention?
8. Explain with examples why it is difficult to judge the morality of man's action.

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

Discrimination	_____	_____
Prestige	_____	_____
Compulsion	_____	_____
Revolt	_____	_____
Temptation	_____	_____

### Vocabulary and Grammar

1. There are words which change their form to function as a different class or part of speech. Look at the following table.



Verb	Noun	Adjective
decide	decision	decisive
declare	declaration	declarative
expand	expansion	expandable

Now, Fill in the blanks in the table below with the appropriate form of the word.

Verb	Noun	Adjective	Adverb
understand	understanding	_____	_____
_____	accommodation	_____	_____
_____	_____	effective	_____
_____	clearness	_____	clearly
protect	_____	_____	protectively

2. A note on spelling. Many words are spelt differently in British and American English.

British English	American English
realise	realize
marvellous	marvelous
criticising	criticizing
litre	liter
mould	mold

Can you think of other words? List them.

## Writing Skill

You are the Principal of Veda Vidyalaya, Agra. You want a Teacher for Rigveda. Write an advertisement to be published in the classified column of a local newspaper. Word limit : 50 words.



## Chapter - 8

### What Can India Teach Us?

❖ *[This chapter is based on a part of the lecture given by Friedrich Maximilian Müller. It speaks about the glory of Indian culture, variety of its land and people, the charm of its language and literature. This is an extract from the Lecture No.1 delivered by Friedrich Maximilian Müller in 1882 in the University of Cambridge to the aspirants of Indian Civil Service]*

1. When I received from the Board of Historical Studies at Cambridge the invitation to deliver a course of lectures, specially intended for the candidates for the Indian Civil Service, I hesitated for some time, feeling extremely doubtful whether in a few public discourses I could say anything that would be of real use to them in passing their examinations. they were originally meant to teach something that may not have a marketable value before a Board of Examiners, but which has a permanent value for the whole of our life, and that is a real interest in our work, and, more than that, a love of our work, and, more than that, a true joy and happiness in our work. If a university can teach that, if it can engraft that one small living germ in the minds of the young men who come here to study and to prepare themselves for the battle of life, and, for what is still more difficult to encounter, the daily dull drudgery of life, then, I feel convinced, a university has done more, and conferred a more lasting benefit.
2. Now why should that be? Why should a study of Greek or Latin of the poetry, the philosophy, the laws and the art of Greece and Italy seem congenial to us, why should it excite even a certain enthusiasm, and command general respect, while a study of Sanskrit, and of the ancient poetry, the philosophy, the laws, and the art of India is looked upon, in the best case, as curious, but is considered by most people as useless, tedious, if not absurd?



3. And, strange to say, this feeling exists in England more than in any other country. In France, Germany, and Italy, even in Denmark, Sweden, and Russia, there is a vague charm connected with the name of India. A scholar who studies Sanskrit in Germany is supposed to be initiated in the deep and dark mysteries of ancient wisdom, and a man who has travelled in India, even if he has only discovered Calcutta, or Bombay, or Madras, is listened to like another Marco Polo. In England a student of Sanskrit is generally considered a bore, and an old Indian civil servant, if he begins to describe the marvels of Elephanta or the Towers of Silence, runs the risk of producing a count-out.
4. There are indeed a few Oriental scholars whose works are read, and who have acquired a certain celebrity in England, because they were really men of uncommon genius, and would have ranked among the great glories of the country, but for the misfortune that their energies were devoted to Indian literature-I mean Sir William Jones, “one of the most enlightened of the sons of men,” as Dr. Johnson called him, and Thomas Colebrooke. But the names of others who have done good work in their day also, men such as Ballantyne, Buchanan, Carey, Crawford, Davis, Elliot, Ellis, Houghton, Leyden, Mackenzie, Marsden, Muir, Prinsep, Rennell, Turnour, Upham, Wallich, Warren, Wilkins, Wilson, and many others, are hardly known beyond the small circle of Oriental scholars; and their works are looked for in vain in libraries which profess to represent with a certain completeness the principal branches of scholarship and science in England.
5. How many times, when I advised young men, candidates for the Indian Civil Service, to devote themselves before all things to a study of Sanskrit, have I been told, “What is the use of our studying Sanskrit? There are translations of Sakuntalâ, Manu, and the Hitopadesa, and what else is there in that literature that is worth reading? Kâlidâsa may be very pretty, and the Laws of



Manu are very curious, and the fables of the Hitopadesa are very quaint; but you would not compare Sanskrit literature with Greek, or recommend us to waste our time in copying and editing Sanskrit texts which either teach us nothing that we do not know already, or teach us something which we do not care to know?"

6. This seems to me a most unhappy misconception, and it will be the chief object of my lectures to try to remove it, or at all events to modify it, as much as possible. I shall not attempt to prove that Sanskrit literature is as good as Greek literature. Why should we always compare? A study of Greek literature has its own purpose, and a study of Sanskrit literature has its own purpose; but what I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in a right spirit, is full of human interests, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than the leisure, of every Indian civil servant; and certainly the best means of making any young man who has to spend five-and-twenty years of his life in India, feel at home among the Indians, as a fellow-worker among fellow-workers, and not as an alien among aliens. There will be abundance of useful and most interesting work for him to do, if only he cares to do it, work such as he would look for in vain, whether in Italy or in Greece, or even among the pyramids of Egypt or the palaces of Babylon.
7. You will now understand why I have chosen as the title of my lectures, "What can India teach us?" True, there are many things which India has to learn from us; but there are other things, and, in one sense, very important things, which we too may learn from India.
8. If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow-in some parts a very paradise on earth-I should point to India.





9. If I were asked under what sky the human mind has most full developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant-I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life-again I should point to India.
10. I know you will be surprised to hear me say this. I know that more particularly those who have spent many years of active life in Calcutta, or Bombay, or Madras, will be horror-struck at the idea that the humanity they meet with there, whether in the bazaars or in the courts of justice, or in so-called native society, should be India, able to teach us any lessons.
11. Let me therefore explain at once to my friends who may have lived in India for years, as civil servants, or officers, or missionaries, or merchants, and who ought to know a great deal more of that country than one who has never set foot on the soil of Âryâvarta, that we are speaking of two very different Indias. I am thinking chiefly of India such as it was a thousand, two thousand, it may be three thousand years ago; they think of the India of today. And again, when thinking of the India of today, they remember chiefly the India of Calcutta, Bombay, or Madras, the India of the towns. I look to the India of the village communities, the true India of the Indians. What I wish to show to you, I mean more especially the candidates for the Indian Civil Service, is that this India of a thousand, or two thousand, or three thousand years ago, or the India of today also, if only you know where to look for it, is full of problems, the solution of which



concerns all of us, even us in this Europe of the nineteenth century.

12. If you have acquired any special tastes here in England, you will find plenty to satisfy them in India; and whoever has learned to take an interest in any of the great problems that occupy the best thinkers and workers at home, need certainly not be afraid of India proving to him an intellectual exile.
13. If you care for geology, there is work for you from the Himalayas to Ceylon.
14. If you are fond of botany, there is a flora rich enough for many Hookers.
15. If you are a zoologist, think of Haeckel, who is just now rushing through Indian forests and dredging in Indian seas, and to whom his stay in India is like the realization of the brightest dream of his life.
16. If you are interested in ethnology, India is like a living ethnological museum.
17. If you are fond of archeology, if you have ever assisted at the opening of a barrow in England, and know the delight of finding a fibula, or a knife, or a flint in a heap of rubbish, read only General Cunningham's "Annual Reports of the Archæological Survey of India," and you will be impatient for the time when you can take your spade and bring to light the ancient Vihâras or colleges built by the Buddhist monarchs of India.
18. If ever you amused yourselves with collecting coins, why the soil of India teems with coins, Persian, Carian, Thracian, Parthian, Greek, Macedonian, Scythian, Roman, and Mohammedan. The study of Mythology has assumed an entirely new character, chiefly owing to the light that has been thrown on it by the ancient Vedic Mythology of India. But though the foundation of a true Science of Mythology has been laid, all the detail has still to



be worked out, and could be worked out nowhere better than in India.

## BIOGRAPHY

Friedrich Maximilian Müller, the son of Wilhelm Müller was born at Dessau on 6<sup>th</sup> December 1823. He matriculated at Leipzig in his eighteenth year, studying classical philology, and receiving his degree in 1843. He immediately began a course of Oriental studies, chiefly Sanskrit, under the supervision of Professor Brockhaus, and in 1844 engaged in his translation of the “Hitopadesa.” He relocated from Leipzig to Berlin, and attended the lectures of Bopp, Rucker, and Schelling. The next year he went to Paris to listen to Eugene Burnouf at the Collège de France. He now began the collecting of material for his great quarto edition of the “Rig-Veda Samhita”. He visited England for this purpose to examine the manuscripts in the Bodleian Library and at the Indian House. At the recommendation of H.H.Wilson, the Orientalist, he was commissioned by the East India Company to publish his edition in England at their expense. The first volume appeared in 1849, and five others followed during the next few years. In 1850 he delivered a course of “Lectures on Comparative Philology” at Oxford and was appointed Taylorian Professor of Modern European Languages and Literature. He was made one of the eight foreign members of the Institute of France. The Volney prize was awarded to him by the French Academy for his “Essay on the Comparative Philology of Indo-European Languages and its Bearing on the Early Civilization of Mankind.”

Besides editing the translations of the “Sacred Books of the Principal Religions,” he has published a “Handbook for the Study of Sanskrit,” a “Sanskrit-English Dictionary and Grammar,” “Lectures upon the Science of Language,” “An Introduction to the Science of Religion,” “Essays on Mythology,” “Chips from a German Workshop,” etc.

## Word – Meaning



Hesitated	- To not want to do something because you are not sure that it is right
Misconception	- A wrong idea or understanding of something
Leisure	- The time when you do not have to work; Free time
Nurtured	- To encourage something to develop and to help it succeed
Bearing	- A relation or connection to the subject being discussed
Philology	- The branch of knowledge that deals with the structure, historical development & relationships of a language or languages.

### Answer the following

1. Why did Muller hesitate to deliver the course of lectures?
2. Name the countries which are interested to know about India.
3. What is generally thought about a scholar who studies Sanskrit?
4. Write the names mentioned in the chapter who have contributed to society.
5. Which is the most richly endowed country according to Muller?
6. What has Muller mentioned about India in reference to Geology, Botany and Zoology?
7. What does Muller have to say about archaeology and Mythology?

### Writing Skill

Discuss in pairs/ groups, note down the important points and then develop the points into a paragraph.

1. About the glory of Indian culture.
2. Write short note on the views expressed by the writer on “What is the use of our studying Sanskrit?”



## Vocabulary and Grammar

Select from the box, two synonyms each for the words given below:

Display, different, come up, tempt, plentiful, varied, broadcast, attract, excessive, develop, bear, existence, perplexing, unheard of, support, singular, forceful, confusing, pushing, survival.

Lure	:	_____
Abundant	:	_____
Sprout	:	_____
Diverse	:	_____
Advertise	:	_____
Bewildering	:	_____
Unprecedented	:	_____
Subsistence	:	_____
Aggressive	:	_____
Sustain	:	_____

Fill in the blanks using the noun form of the verbs given in brackets.

1. The faces of the animals were capable of no other \_\_\_\_\_ (express) except a perpetual smile after the verdict.
2. The old woman stopped singing when there was a slight \_\_\_\_\_ (disturb).
3. Students learnt the correct \_\_\_\_\_ (pronounce) of the words.
4. The lion was too hasty in his \_\_\_\_\_ (judge).
5. Mara stood in \_\_\_\_\_ (amaze) looking at the lake.



## Speaking Skill

### Debate-

Topic: “Importance of Sanskrit in enriching the culture”

Or

“Globalization is the only answer to development!”





## Chapter - 9

### Of Studies

#### Francis Bacon (1561-1626)

❖ *The chapter is based on the famous essay Of Studies. Bacon here excellently analysed the types, uses and benefits of reading. Interesting and informative facts discovered about studies.*

1. STUDIES serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment, and disposition of business. For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best, from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humor of a scholar. They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need proyning, by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men condemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books, else



distilled books are like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit: and if he read little, he had need have much cunning, to seem to know, that he doth not. Histories make men wise; poets witty; the mathematics subtile; natural philosophy deep; moral grave; logic and rhetoric able to contend. *Abeunt studia in mores*. Nay, there is no stand or impediment in the wit, but may be wrought out by fit studies; like as diseases of the body, may have appropriate exercises. Bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like. So if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again. If his wit be not apt to distinguish or find differences, let him study the Schoolmen; for they are *cymini sectores*. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases. So every defect of the mind, may have a special receipt.

## About Francis Bacon-

Francis Bacon (1561–1626) was one of the leading figures in natural philosophy and in the field of scientific methodology in the period of transition from the Renaissance to the early modern era. As a lawyer, Member of Parliament, and Queen's Counsel, Bacon wrote on questions of law, state and religion, as well as on contemporary politics; but he also published texts in which he speculated on possible conceptions of society, and he pondered the questions of ethics (Essays) even in his works on natural philosophy (The Advancement of Learning).

After his studies at Trinity College, Cambridge and Gray's Inn, London, Bacon did not take up a post at a university, but instead tried to start a political career. Although his efforts were not crowned with



success during the era of Queen Elizabeth, under James I he rose to the highest political office, Lord Chancellor. Bacon's international fame and influence spread during his last years, when he was able to focus his energies exclusively on his philosophical work, and even more so after his death, when English scientists of the Boyle circle (Invisible College) took up his idea of a cooperative research institution in their plans and preparations for establishing the Royal Society.

To the present day Bacon is well known for his treatises on empiricist natural philosophy (The Advancement of Learning, *Novum Organum Scientiarum*) and for his doctrine of the idols, which he put forward in his early writings, as well as for the idea of a modern research institute, which he described in Nova Atlantis.

### Word- Meaning

Delight	-	Great pleasure; joy
Retiring	-	Shy and quiet
Disposition	-	The natural qualities of a person's character
Execute	-	To kill somebody as an official punishment
Proyning	-	To cut branches or parts of branches off a tree or bush in order to make it a better shape
Confute	-	Prove (a person or an assertion or accusation) to be wrong.
Impediment	-	Something that makes it difficult for a person or thing to move or progress

### Answer the following questions

1. How do studies serve for ornament?
2. According to the writer, why delight is the chief use of studies?
3. 'To make judgment wholly by their rules, is the humor of a scholar.' Explain.



4. 'They perfect nature, and are perfected by experience.' Who is referred to here and what is being said about him?
5. How do wise men use books?
6. What does the writer mean by 'an exact man'?
7. Give a brief idea about the chapter in your own words.

## Language Skill

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

A	B
Expressions	Functions
1. How do you do?	a. Requesting
2. Could you please pass me the book?	b. Greeting
3. You look stunning in these new clothes.	c. Introducing
4. Meet my friend Ratan.	d. Disagreeing
5. I beg to differ on this point.	e. Complimenting

## Complete the dialogue

Neha : Hi Meera \_\_\_\_\_.

Meera:

Neha : I'm fine. How are you?

Meera: \_\_\_\_\_.

Neha : Hey, you are carrying too many bags. Shall I carry one for you?

Meera: \_\_\_\_\_.

Neha : You're welcome! Which way should we go?

Meera: \_\_\_\_\_.



## Writing Skill

### Dialogue Writing

Ganesh has gone to Kolkata for the first time to attend a conference. He asks the way to reach Shanti Durga college from the railway station to a stranger. Write a dialogue between Ganesh and the stranger.

## Grammar

### Modal Verb Example Sentences

Modal verbs help to show obligation, possibility or necessity in a sentence. The following sentences include examples of modal helping verbs. Underlined the modals.

Example- Sita can name all the U.S. presidents.

1. I wish I could sing.
2. I may leave a day early.
3. I might eat pizza for dinner.
4. I will read two books this weekend.
5. Would you mind if I stayed here for a while?
6. Who shall volunteer to lead the committee?
7. You should go home and lie down.
8. When it's your turn, you must go.

## Speaking Skill

‘Crafty men condemn studies, simple men admire them, and wise men use them.’ Describe this in your own words.



## Chapter - 10

### India's Cultural Influence on Southeast Asia

- ❖ *This chapter shows the influence of Indian culture, mythology, food, art and literature on the countries of Southeast Asia. It also presents the history of the beginning and end of Indian influence on these countries. Informative and interesting chapter to read.*
1. India had close contacts with Southeast Asian nations for centuries and is linked culturally and geographically with it. India has been able to make inroads in trade and investments due to various aspects like culture, artistic tradition, family values and customs.
  2. In Cambodia, Thailand and Indonesia or Burma today, many reflections of Vedic thought and remnants of India's influence are clearly visible in their art, culture and civilisation. Through the centuries, India has been a source of inspiration for art and architecture in countries belonging to the present day ASEAN. The eleven countries of ASEAN are Myanmar, Thailand, Singapore, Malaysia, Indonesia, Vietnam, Cambodia, Laos, Brunei, the Philippines and Timor Leste. Temples of Angkor Wat, Pagan, Borobudur and Prambanan bear evidence to the deep penetration of Vedic thought, evidence of Indian art, Buddhist thought and architectural forms in the Southeast Asian monuments.
  3. Some of these monuments surpass the grandeur of many Indian temples from the same period because of their scale, extensive stone base relief carvings and expanse. Thanks to the contact with Indian civilisation, that Southeast Asia also created many literary works based on the Ramayana but with something distinctively their own being discernible in them.





4. It must be noted that Southeast Asia did not accept all foreign influences in an indiscriminate manner. Two notably important external influences came from China and India, but Southeast Asia accepted only those influences and practices that were suitable to their local cultures. Almost every country accepted Ramayana because it is reflection of people's will, easy to retell, understand, and apply to their contemporary culture.
5. Folklore singers and artistes played a very important role in popularising and modifying Indian literary works in Southeast Asia and it was the most popular and effective way of propagating Indian culture. Through retelling of the stories from generation to generation, the great epics of Ramayana and Mahabharata could be retold to attract bigger and bigger audiences. The artistes who popularised these were called 'dalangs' and contributed to the process of adaptation of these epic works originating outside their country by adding or changing them to make them more contextual and localised. This was the beginning of the formation of new texts like *Seri Rama* (Malaysian adaptation of Ramayana) and *Ram Ker* (Ramayana Khmer) in Cambodia, Ramayana Kakawin and Bharatayudha in Javanese. These are regarded as some of the highest literary works of Southeast Asia. The manuscripts are called "Lontars" in Indonesia and huge collection of Lontars on India Knowledge System such as Agama, Tantra, Kavya, etc., are available in Java and Bali. A huge collections of artifacts, sculptures like Gayatri, Vishnu, etc., are housed in Jakarta Museum.
6. Similarly sculptors and artists combined original Indian motifs with local artistic motifs to arrive at something distinctively Southeast Asian and produced stylised masterpieces of their own. Modelled after Gupta period icons, the Cambodian (Khmer) sculpture of 8<sup>th</sup> to 13<sup>th</sup> centuries are very different in appearance and form, yet they are beautiful creations representing stylised figures of gods, goddesses, Buddha, *Apsaras* and demons with



Southeast Asian features.

7. India's civilisation and culture spread in many parts of the world through trade but struck firm roots in Southeast Asia including in dance forms.
8. Southeast Asia was particularly attractive to Indian mercantile class and they named the far-away lands *Swarnabhumi* or land of gold, *Tokola* or land of cardamoms, *Narikeldweep* or land of coconuts, *Javadweep*. They followed two routes-one through land via Bengal, Assam, Manipur and Burma to reach different parts of Southeast Asia. The other route was the maritime route from Coromandel coast or the coast of Bay of Bengal to Cape Comorin and via Malacca strait to reach the Malay Peninsula.
9. India during Gupta period was a land of riches and people possessed great skills at weaving textiles, crafting gold jewelry, metal, sculpture and beautiful objects. There was much demand for Indian goods and trade between India and Southeast Asia which was seen as a land of spices and rice growing fertile lands, flourished. Funan in the Mekong Delta in Vietnam was the first trading post of Indian traders. Traders took residence there and from there spread to other countries of the region.
10. Hindu priests and Buddhist monks accompanied mercantile class and assumed a leading role in spreading the message of Indian thought and culture to the entire Southeast Asian region. Since they had no political ambitions and were living in hermitages and ashrams, the local people welcomed them.
11. Thus merchants, monks and Hindu priests travelled to faraway kingdoms like Cambodia and Indonesia in large numbers and India's culture, religion and civilisation spread to different parts of Southeast Asia. The kings of the region wore Indian made silk and brocade textiles during ceremonious occasions and donned jewels imported from India. Printed and woven textiles were eagerly sought after by the common people.



12. Indian religion, political thought, literature, mythology, artistic motifs and style, were absorbed deeply into local culture as greater interaction with Indians who settled in the courts of South East Asia took place. Buddhism came to Southeast Asia from India in 3<sup>rd</sup> century BCE when Buddhist monks were sent by king Ashok.
13. In medieval times, from sixth to fourteenth century, there existed a great maritime empire based in the Indonesian islands of Java and Sumatra. Many Indian artisans came to work temporarily in the courts and were from Kalinga (modern day Odisha). They helped in building great temples and monuments. Many of the motifs on the walls of Borobudur in Java Indonesia, Prambanan in Java Indonesia and Angkor Wats in Cambodia resemble carvings of Konark and other medieval temples of eastern India.
14. Brahmins also played an important role in the Siamese (present day Thailand) court as experts in Astrology and in conducting ceremonies such as birth, marriage and deaths. They were not only experts in performing religious rites but were also knowledgeable in political affairs, poetry, art and architecture. They were invited by rulers to serve as advisors, administrators and priests. They were experts in Sanskrit.
15. *Pallava Grantha* script is the first form of writing known to have reached Southeast Asia. Similar alphabets were adopted for local languages as well. The alphabets used today for Burmese, Thai, Laos, Java and Cambodia derive originally from Indian Tamil Brahmi, later from *Pallava Grantha*. A large number of ancient inscriptions which have been discovered are in Sanskrit.
16. Sanskrit terminology was used in all legal aspects of court procedures and only the factual aspects were described in vernacular. The use of Indian framework of code of law was mentioned by these inscription. Codes of law and public administration especially the concept of “God King” was adopted



by many kings of Southeast Asia. They considered themselves to be incarnation or a descendant of one of the Hindu deities. Later when Buddhism came, this view was modified. The kings of Cambodia, Jayavarman VII (the founder of Angkor) and his successors were addressed by the people as king of the mountain and they built their palaces and temples on hill peaks ( Bayon temples).

17. Traders were also accompanied by all classes of people *Shudras* who migrated in search of a better life from India and many others settled in Bali. The caste system was modified when adopted by Southeast Asians as they had a class system of their own.
18. The rise of India's influence had taken place when the Khmer kings spread it to other regions and decline began with the coming of Islam. But even though it was a long time ago that India's influence on Southeast Asia's culture and civilization more or less halted, the impact can be seen and felt even today on its customs, culture, architectural designs.
19. The syncretic culture of Southeast Asia is evident in Buddhism being practiced in Hindu temples in Cambodia, Muslim wedding rituals and dress in Malaysia which are based on Hindu rituals and attire, Garuda - the vehicle of Hindu God Vishnu, is the name of Indonesian Airlines, and Naga and Kuber which are prevalent in both Hindu and Buddhist cultures can be seen carved in many places. A Mahabharata Monument depicting Krishna and Arjun riding a chariot pulled by eleven horses is placed prominently in a park in central Jakarta. Southeast Asia absorbed and retained its past Indian influence in a very distinctive manner over the centuries and today it has melded into the Southeast Asian culture.
20. In Indonesia shadow play involving leather puppets with moveable arms and legs on a screen narrating scenes from Ramayana is very popular even today. In Prambanan World



heritage complex, we can see Ramayana reliefs, *Krishnayana* reliefs, *Durga* Idols, *Shiva linga* and many more like *Mahishasura* etc. There was reverse exchange of ideas and artistic techniques in the last century when Rabindranath Tagore travelled to Southeast Asia and brought the art of Batik from Indonesia to India and taught it to the students in Santiniketan.

21. The influence of India can also be felt in the food and flavours of South East Asia. There are many spices in common between Indian and Southeast Asian foods. Indian herbal medicine particularly Ayurveda also reached Southeast Asia from ancient times and are used even today in many countries.
22. The decline of India's influence in Southeast Asia began from around 13<sup>th</sup> century when conversions to Islam took place in many major countries like Malaysia and Indonesia. The growing influence of China around this area and sea is also one of the reasons for the decline of India's influence in Southeast Asia. But within Indonesia, Bali practices Hinduism even today.

### Word-Meaning

Grandeur	-	The quality of being large and impressive
Carvings	-	An object or design carved from a hard material as an artistic work.
Expanse	-	A large open area (of land, sea, sky, etc.)
Discernible	-	Able to be recognized, identified, or distinguished.
Indiscriminate	-	Done or acting without making sensible judgement or caring about the possible harmful effects
Propagating	-	To spread and promote widely.



Mercantile	- Related to trade and commerce
Weaving	- The craft or action of forming fabric by interlacing threads.
Sculpture	- The art of making figures or objects from stone, wood, clay, etc.
Inscriptions	- Words that are written or cut on something
Vernacular	- The language spoken in a particular area or by a particular group of people, especially one that is not the official or written language
Depicting	- To show somebody/something in a painting or drawing
Melded	- Blended; Combined.





### Answer the following

1. Name all the ASEAN countries.
2. Name the temples which bear the evidence of Vedic influence on Southeast countries.
3. Who were ‘*dalangs*’ and what role did they play in popularizing Indian culture in Southeast Asia?
4. What are “*Lontars*” and where can we find them. Name some of the “*Lontars*”.
5. What were the two routes the Indian merchants used to reach Southeast Asia? What were the names given to the faraway lands by the Indian merchants?
6. Why do the temples of Java and Sumatra resemble the carvings of eastern India?
7. Explain the linguistic importance of *Pallava Grantha*?
8. Give an idea on the overall influence of India on Southeast Asia.

### Vocabulary and Grammar

#### Homophones

Homophones are words with similar sound but different spelling and meaning. Consult a dictionary to know their meanings and use them in your own sentences.

- Ex: 1. cite, sight, site
2. steel, steal
  3. weather, whether
  4. right, write
  5. bored, board
  6. hair, hare
  7. some, sum

1. Make a list of homophones



### Change the Sentences in Indirect speech.

1. We say, "We all love our country."
2. She said to me, "I had been waiting for you for two hours."
3. I said, "Well, you have completed this task."
4. Hari said to Hemant, "May I borrow your book?"
5. I said to my teacher, "Good morning, sir."

### Writing Skill

Read the conversation given below and complete the paragraph that follows:

Reena: I called you yesterday, where were you?

Arya: I went to visit my grandmother. Why did you call?

Reena: I called to tell you that our results will be out next week.

Arya: Are you sure?

Reena: I saw the news in yesterday's newspaper.

Reena told Arya that (a) \_\_\_\_\_ and asked her where she had been. Arya told her that (b) \_\_\_\_\_ grandmother and enquired why she had called. Reena told her that she (c) \_\_\_\_\_ results would be out next week. When Arya asked whether she was sure, Reena told her (d) \_\_\_\_\_ newspaper.

### Speaking Skill

Speak few lines about 'Indian Culture' in your class.

### Activity

"Work Builds, Charity Destroys" is a slogan coined by Baba Amte. Collect information about Baba Amte and how he helped social outcasts 'to help themselves'.



## Chapter - 11

### Dialogue between Gargi and Yajnavalkya

Brihadaranyaka Upanishad 3:8

- ❖ *The chapter is based on the exchange of dialogues between sage Yajnavalkya and knowledgeable Gargi, where they share precious knowledge about the universe and its existence and its reality.*
1. Once, King Janaka decided to organize a *yagna*. Towards the end of the *yagna*, the king had planned for something special. He had a special gift which he wanted to give away. This gift was a thousand cows, with five gold coins hanging on each horn of every cow! Back in those days that was a lot of treasure. However, the king had put a condition that only the greatest rishi can obtain this gift.
  2. After putting forth this challenge, no one amongst the learned Brahmins had the courage to declare themselves the best. They all just sat silently looking at each other. At this point, a rishi by the name Yajnavalkya stood up. Yajnavalkya was an unbeatable scholar. One by one many of the rishis got up to challenge him but they all returned to their seats in defeat as Yajnavalkya answered all their questions correctly.
  3. It was the court of King Janaka. Yajnavalkya received questions from all learned sages and seers assembled there, and he kept offering answers to all of them. Among them was a female sage Gargi, the daughter of Vachaknu. Addressing the assembly, she said, “Revered Brahma *Jnanis*, I shall ask Yajnavalkya two questions. If he is able to answer them, no one among you can ever defeat him. He will be the great expounder of the truth of Brahma Jnana.”
  4. Yajnavalkya said, “Ask, O Gargi!”



5. Gargi said, “O Sage! Yajnavalkya, that which they say is above heaven and below the earth, which is between heaven and earth as well, and which was, is, and shall be – tell me, in what is it woven, warp and woof?”
6. Yajnavalkya said, “That of which they say, O! Gargi, that it is above heaven and below the earth, which is between heaven and earth as well, and which was, is, and shall be—that is woven, warp and woof, is the ether. “Ether (*Akasha*) is the subtlest element. So subtle that it is often indistinguishable from Consciousness. Without it nothing can exist. Yet there is more”.
7. Gargi said, “O Sage! Yajnavalkya you have answered my first question. I bow to thee, O! Yajnavalkya. Be ready now to answer my second question.”
8. Yajnavalkya said, “Ask, O Gargi!”
9. Gargi said, “In whom is that ether woven, warp and woof?”
10. Yajnavalkya replied, “The seers, O! Gargi, call him *Akshara* – the immutable and imperishable reality. He is neither gross nor fine, neither short nor long, neither hot nor cold, neither light nor dark, neither of the nature of air, nor of the nature of ether. He is without relations. He is without taste or smell, without eyes, ears, speech, mind, vigor, breath, mouth. He is without measure; he is without inside or outside. He enjoys nothing; nothing enjoys him.’
11. “At the command of that Reality, O! Gargi, the sun and moon hold their courses; heaven and earth keep their positions; moments, hours, days and nights, fortnights and months, seasons and years - all follow their paths; rivers issuing from the snowy mountains flow on, some eastward, some westward, others in other directions.’
12. “He, O! Gargi, who in this world, without knowing this Reality, offers oblations, performs sacrifices, practices austerities, even



though for many thousands of years, gains little: his offerings and practices are perishable. He, O! Gargi, who departs this life without knowing the Imperishable, is pitiable. But he, O! Gargi, who departs this life knowing this, is wise.”

13. “This Reality, O! Gargi, is unseen but is the seer, is unheard but is the hearer, is unthinkable but is the thinker, is unknown but is the knower. There is no seer but he, there is no hearer but he, there is no thinker but he, there is no knower but he. In *Akshara*, verily, O! Gargi, the ether is woven, warp and woof.”
14. Hearing these words from Yajnavalkya, Gargi again looked at the assembled *Brahmins* and said, “Revered *Brahmins*, well may you feel blest if you get off with bowing before him! No one will defeat Yajnavalkya, expounder of the truth of *Brahman*.”

### Word- Meaning

Defeat	- To win a game, a fight, a vote, etc. against somebody; to beat somebody
Expounder	- A person who actively supports or favors a cause
Warp	- To bend or twist out of shape, especially from a straight or flat form, as timbers or flooring.
Woof	- Used for describing the sound that a dog makes (a bark)
Subtlest	- Not immediately obvious or comprehensible
Immutable	- Not capable of or susceptible to change.
Imperishable	- That which will last forever or for a long time
Gross	- Extreme or obvious
Blest	- Highly favored or fortunate



### Answer the following

1. What was the special gift planned by King Janaka for the Rishis?
2. Who was Gargi and what did she say in the assembly?
3. What was the first question asked by Gargi to Yagnavalkya?
4. What was the second question asked by Gargi?
5. What is *Akshara* according to Yagnavalkya?
6. Who commands the Sun and the Moon?
7. Who is pitiable and who is wise, according to Yagnavalkya?

## Vocabulary and Grammar

### Collocations

A collocation is two or more words that often go together. These combinations just sound “right” to native English speakers, who use them all the time. On the other hand, other combinations may be inappropriate and just sound “wrong”.

Look at these examples:

#### Appropriate Usage

the fast train

fast food

a quick shower

a quick meal

#### Inappropriate Usage

the ~~quick~~ train

~~quick~~ food

a ~~fast~~ shower

a ~~fast~~ meal

### Underline the collocations in the following sentences

1. Rohit and Jay were not well dressed.
2. We entered a richly decorated room.
3. Are you fully aware of the implications of your action?
4. The doctor ordered him to take regular exercise.
5. The nurse whom the narrator met was soft-spoken.





6. The prisoner was hanged for committing murder.

**Fill in the blanks with the suitable form of the verbs given in brackets.**

The Commission met and the members\_\_\_\_\_ (declare) that they \_\_\_\_\_ (have, hear) sufficient evidence from both sides. They \_\_\_\_\_ (announce) their verdict. Having heard it, the man \_\_\_\_\_ (begin) to grumble.

**Correct the following sentences and rewrite them.**

My friend has find a new job.

I have bought a new pair of pant.

### **Speaking Skill**

Speak a few lines about The Universe in your class.

Give an elaborate description of the dialogue between Gargi and Yajnavalkya in your own words.



## Poem - 1

# The Song of the Free

- Swami Vivekananda

- ❖ *The poem is vibrant motivational song, where poet encourages to keep going in spite of the adverse situation, keep the faith alive and keep doing the good. The metaphor has been used beautifully.*

The wounded snake its hood unfurls,  
The flame stirred up doth blaze,  
The desert air resounds the calls  
Of heart-struck lion's rage.

The cloud puts forth its deluge strength  
When lightning cleaves its breast,  
When the soul is stirred to its inmost depth  
Great ones unfold their best.

Let eyes grow dim and heart grow faint,  
And friendship fail and love betray,  
Let Fate its hundred horrors send,  
And clotted darkness block the way.

All nature wear one angry frown,  
To crush you out - still know, my soul,  
You are Divine. March on and on,  
Nor right nor left but to the goal.

Nor angel I, nor man, nor brute,  
Nor body, mind, nor he nor she,



The books do stop in wonder mute  
To tell my nature; I am He.

Before the sun, the moon, the earth,  
Before the stars or comets free,  
Before e'en time has had its birth,  
I was, I am, and I will be.

The beauteous earth, the glorious sun,  
The calm sweet moon, the spangled sky,  
Causation's law do make them run;  
They live in bonds, in bonds they die.

And mind its mantle dreamy net  
Cast o'er them all and holds them fast.  
In warp and woof of thought are set,  
Earth, hells, and heavens, or worst or best.

Know these are but the outer crust -  
All space and time, all effect, cause.  
I am beyond all sense, all thoughts,  
The witness of the universe.

Not two nor many, 'tis but one,  
And thus in me all me's I have;  
I cannot hate, I cannot shun  
Myself from me, I can but love.

From dreams awake, from bonds be free,  
Be not afraid. This mystery,  
My shadow, cannot frighten me,



Know once for all that I am He.

## About Poet -



Vivekananda, original name Narendranath Datta, Datta also spelled Dutt, (born January 12, 1863, Calcutta [now Kolkata] - died July 4, 1902, Belur, near Calcutta), Hindu spiritual leader and reformer in India who attempted to combine Indian spirituality with Western material progress, maintaining that the two supplemented and complemented one another. His Absolute was a person's own higher self; to labour for the benefit of humanity was the noblest endeavour.

Born into an upper-middle-class family of the Kayastha (scribes) caste in Bengal, he was educated at a Western-style university where he was exposed to Western Philosophy, Christianity and science. Social reform became a prominent element of Vivekananda's thought, and he joined the Brahmo Samaj (Society of Brahma), dedicated to eliminating child marriage and illiteracy and determined to spread education among women and the lower castes. He later became the most-notable disciple of Ramakrishna, who demonstrated the essential unity of all religions.

Always stressing the universal and humanistic side of the Vedas, the oldest sacred texts of Hinduism, as well as belief in service rather than dogma, Vivekananda attempted to infuse vigour into Hindu thought, placing less emphasis on the prevailing pacifism and presenting Hindu spirituality to the West. He was an activating force in the movement to promote Vedanta philosophy (one of the six schools of Indian philosophy) in the United States and England. In 1893 he appeared in Chicago as a spokesman for Hinduism at the World's Parliament of Religions and so captivated the assembly that a newspaper account described him as "an orator by divine right and



undoubtedly the greatest figure at the Parliament.” Thereafter he lectured throughout the United States and England, making converts to the Vedanta movement.

On his return to India with a small group of Western disciples in 1897, Vivekananda founded the Ramakrishna Mission at the monastery of Belur Math on the Ganges (Ganga) River near Calcutta (now Kolkata). Self-perfection and service were his ideals, and the order continued to stress them. He adapted and made relevant to the 20<sup>th</sup> century the very highest ideals of the Vedantic religion, and, although he lived only two years into that century, he left the mark of his personality on East and West alike.

### Word - Meaning

Wounded	-	Injured, Hurt
Deluge	-	A sudden very heavy fall of rain; A flood
Faint	-	Almost losing consciousness; Very weak
Comet	-	An object in space that looks like a bright star with a tail and that moves around the sun
Mystery	-	A thing that you cannot understand or explain

### Answer the following questions

1. What is meant by ‘The song of the free’?
2. What emotion is suggested by the first stanza of the poem?
3. What is the similarity between the cloud and the ‘great ones’?
4. What is being suggested by the poet in adverse situation?
5. What does the poet mean by “I am He”?
6. “And thus in me all me's I have.” Explain.
7. Give a brief summary of the poem.



## Grammar

### Homonyms

Homonym is a word with similar sound and similar spelling but which has a different meaning.

Bat - 1) A piece of wood for hitting

2) name of a bird

Bark - 1) sound made by dogs

2) outer covering of tree

Will - 1) Inner thoughts or wish

2) A legal document

Make a list of homonyms.

### Dialogue Writing

Naveen has won the championship at the district level athletics meet. His friend Kiran compliments him. Write a dialogue between Naveen and Kiran. The dialogue should cover the following points:

- About his training
- About his victory

### Speaking Skill

Speech - 'Vivekanand; a great person'

### Activity

Prepare a chart regarding all the works done by Vivekanand.





## Poem - 2

### My Grandmother's House

- Kamala Das



- ❖ *The poem presents the narrative of a grandchild who feels nostalgic about certain things of her childhood and remembers her grandmother and the affectionate bonding. The powerful imagery binds us to the poem.*

There is a house now far away where once  
I received love..... That woman died,  
The house withdrew into silence, snakes moved  
Among books, I was then too young  
To read, and my blood turned cold like the moon  
How often I think of going  
There, to peer through blind eyes of windows or  
Just listen to the frozen air,  
Or in wild despair, pick an armful of  
Darkness to bring it here to lie  
Behind my bedroom door like a brooding  
Dog...you cannot believe, darling,  
Can you, that I lived in such a house and  
Was proud, and loved.... I who have lost  
My way and beg now at strangers' doors to  
Receive love, at least in small change?



## About Poetess –

Kamala Das was born in Punnayurkulam, Thrissur District in Kerala, on March 31, 1934, to V. M. Nair, a former managing editor of the widely-circulated Malayalam daily Mathrubhumi, and Nalappatt Balamani Amma, a renowned Malayali poetess.

Kamala Das, (also known as Kamala Madhavikutty, pen name was Madhavikutty) was a major Indian English poet and littérateur and at the same time a leading Malayalam author from Kerala, India. Her popularity in Kerala is based chiefly on her short stories and autobiography, while her oeuvre in English, written under the name Kamala Das, is noted for the fiery poems and explicit autobiography.

Her open and honest treatment of female gender issues, free from any sense of guilt, infused her writing with power, but also marked her as an iconoclast in her generation. On 31 May 2009, aged 75, she died at a hospital in Pune. She has earned considerable respect in recent years.

### Word - Meaning

Peer	-	Of the same group or class
Despair	-	Without hope
Brooding	-	Thinking

### Choose the correct option

- The house went into silence due to the death of the \_\_\_\_\_.  
(A) woman (B) man  
(C) girl (D) boy
- The poetess in 'The Grand Mother's House' begs at \_\_\_\_\_ doors.  
(A) friend's (B) family's  
(C) stranger's (D) enemy's



### Answer the following questions

1. Who is 'that woman' mentioned in the poem and who is 'I' here?
2. What happened to the house when 'that woman' died?
3. Where does the poetess often think of going?
4. Why has the blood been compared to the moon?
5. What all does the poetess wish to do after reaching her desired place?
6. How did the poetess feel about her Grandmother's house?
- 7 Explain the following:

"My way and beg now at strangers' doors to"

"Receive love, at least in small change?"

### Language Skill

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

A	B
Expressions	Functions
1. Good Evening.	Expressing sympathy
2. Amit, this is Ganesh.	Greeting
3. Thank you.	Introducing
4. Poor thing!	Expressing gratitude
5. I don't think so.	Disagreeing

### 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 - \_\_\_\_\_

## Reading

**Read the lines from the poem 'My Grandmother's House' and answer the following questions.**

I received love... That woman died,  
The house withdrew into silence, snakes moved  
Among books, I was then too young  
To read, and my blood turned cold like the moon.  
How often I think of going  
There, to peer through blind eyes of windows or  
Just listen to the frozen air

1. Who is the woman referred here?
2. Why did the house withdraw into silence?
3. The expression 'blind eyes of windows' is an example of (simile/ metaphor/ personification)
4. Why does the speaker want to go back to the house?

## Speaking Skill

Share your feelings about Grandparents house and importance of Grandparents in your life.



## Poem - 3

### Childhood

- Markus Natten

- ❖ *This poem is in the form of a monologue, where a child asks himself about losing his childhood and the realisations that he gets from time to time. The touch of sarcasm and irony makes it a perfect one.*

When did my childhood go?  
Was it the day I ceased to be eleven,  
Was it the time I realised that Hell and Heaven,  
Could not be found in Geography,  
And therefore could not be,  
Was that the day!

When did my childhood go?  
Was it the time I realised that adults were not  
All they seemed to be,  
They talked of love and preached of love,  
But did not act so lovingly,  
Was that the day!

When did my childhood go?  
Was it when I found my mind was really mine,  
To use whichever way I choose,  
Producing thoughts that were not those of other people  
But my own, and mine alone  
Was that the day!

Where did my childhood go?  
It went to some forgotten place,  
That's hidden in an infant's face,  
That's all I know.



## Word - Meaning

Ceased	-	Come to an end
Preached	-	Talked or Spoken

## Answer the following questions

1. Who is speaking to whom in the poem?
2. Why did the poet think that he lost his childhood when he ceased to be eleven?
3. Why did the poet say that 'Hell and Heaven' cannot be found in geography ?
4. What idea does the poet gather about the adults ?
5. What does the poet mean by "my mind was really mine"?
6. Briefly explain the last stanza of the poem.

## Language Skill

### Fill in the blanks with appropriate articles and prepositions given in brackets

Babar wakes up every morning \_\_\_\_\_ 7 and starts his day \_\_\_\_\_ doing some house hold chores. Then he takes \_\_\_\_\_ auto rickshaw first and later walks to \_\_\_\_\_ school where he is a class XII student.

(a, an, by, the, at, on)

### Rewrite as directed

1. The narrator could not \_\_\_\_\_ (bear/bare) the humiliation. (Fill in the blank with appropriate word given in brackets.).
2. The \_\_\_\_\_ (separate) of mother and child was inevitable. (Complete the sentence with the right form of the word given in brackets.)
3. religion / man's / true / is / education (Rearrange the segments to form a meaningful sentence.)





5. The narrator was asked to accompany the man.  
(Change into interrogative sentence)
6. She walked miles at night to see her child.  
(Change into a question beginning with the right form of 'do'.)

**Identify the stanza that talks of each of the following.**

1. individuality \_\_\_\_\_
2. rationalism \_\_\_\_\_
3. hypocrisy \_\_\_\_\_



## Poem - 4

### The Voice of the Rain

- Walt Whitman

- ❖ *This poem presents the water cycle in a poetic way which also shows the birth and the life of the rain. Personification and bright imagery adds to the beauty of the poem.*

And who art thou? said I to the soft-falling shower,  
Which, strange to tell, gave me an answer, as here translated:  
I am the Poem of Earth, said the voice of the rain,  
Eternal I rise impalpable out of the land and the bottomless sea,  
Upward to heaven, whence, vaguely form'd, altogether changed,  
And yet the same,  
I descend to lave the droughts, atomies, dust-layers of the globe,  
And all that in them without me were seeds only, latent, unborn;  
And forever, by day and night, I give back life to my own  
Origin, and make pure and beautify it;  
(For song, issuing from its birth-place, after fulfilment, wandering,  
Reck'd or unreck'd, duly with love returns.)

#### Word - Meaning

Impalpable	-	Something that cannot be touched
Lave	-	Wash; Bathe
Atomies	-	Tiny particles
Latent	-	Hidden



### Answer the following questions

1. Why was it strange to get an answer from the shower?
2. Why did the voice call itself the 'Poem of Earth'?
3. Where does the rain rise from?
4. What does 'bottomless sea' mean?
5. 'Vaguely form'd, altogether changed, and yet the same'. Explain.
6. How can we relate this poem to water cycle?
7. Give a brief summary of last stanza of the poem in your own words.

### Notice the following sentence patterns for poetic forms

1. And who art thou? said I to the soft-falling shower.
2. I am the Poem of Earth, said the voice of the rain.
3. Eternal I rise
4. For song... duly with love returns

## Grammar

### Change the voice of the following sentences

Active: I write a letter.

Active: I help you.

Active: I love my parents.

Active: We love our country.

### Write the verb and its form from the following sentences

1. They often listen to music.
2. She is reading the newspaper now.
3. These cars are produced in Japan.
4. Sita teaches geography.
5. German is spoken in Austria.



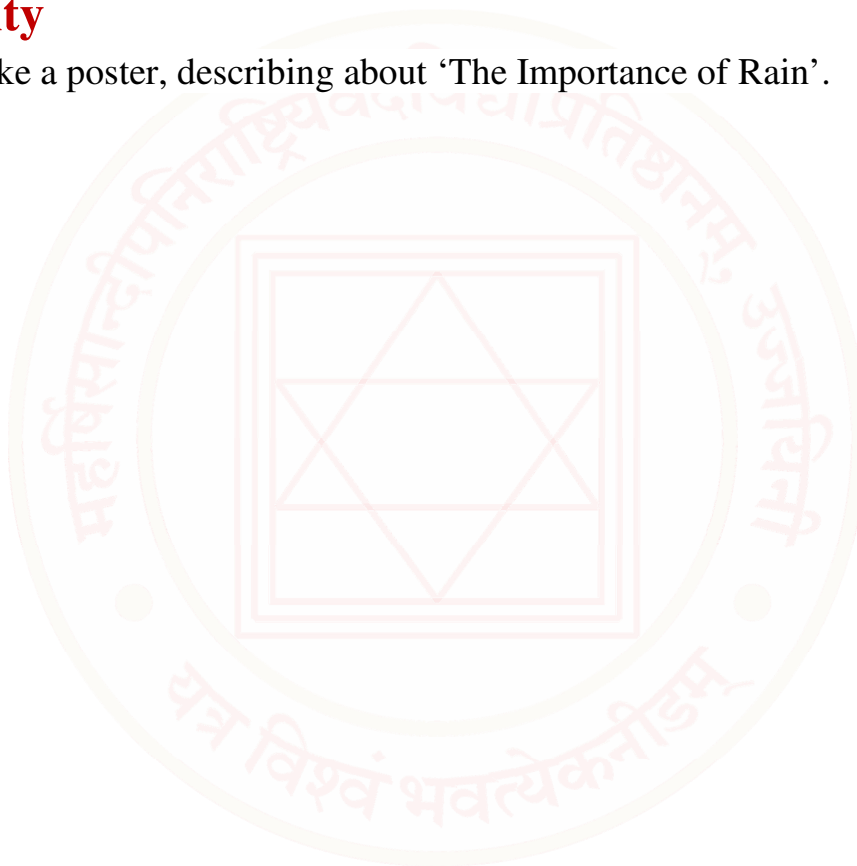
6. Lots of houses were destroyed by the earthquake in 1906.
7. Henry Ford invented the assembly line.

### Writing Skill

Q1. 'Grow more trees to reduce pollution.' Write an article in 150-200 words on the topic given above for your school magazine.

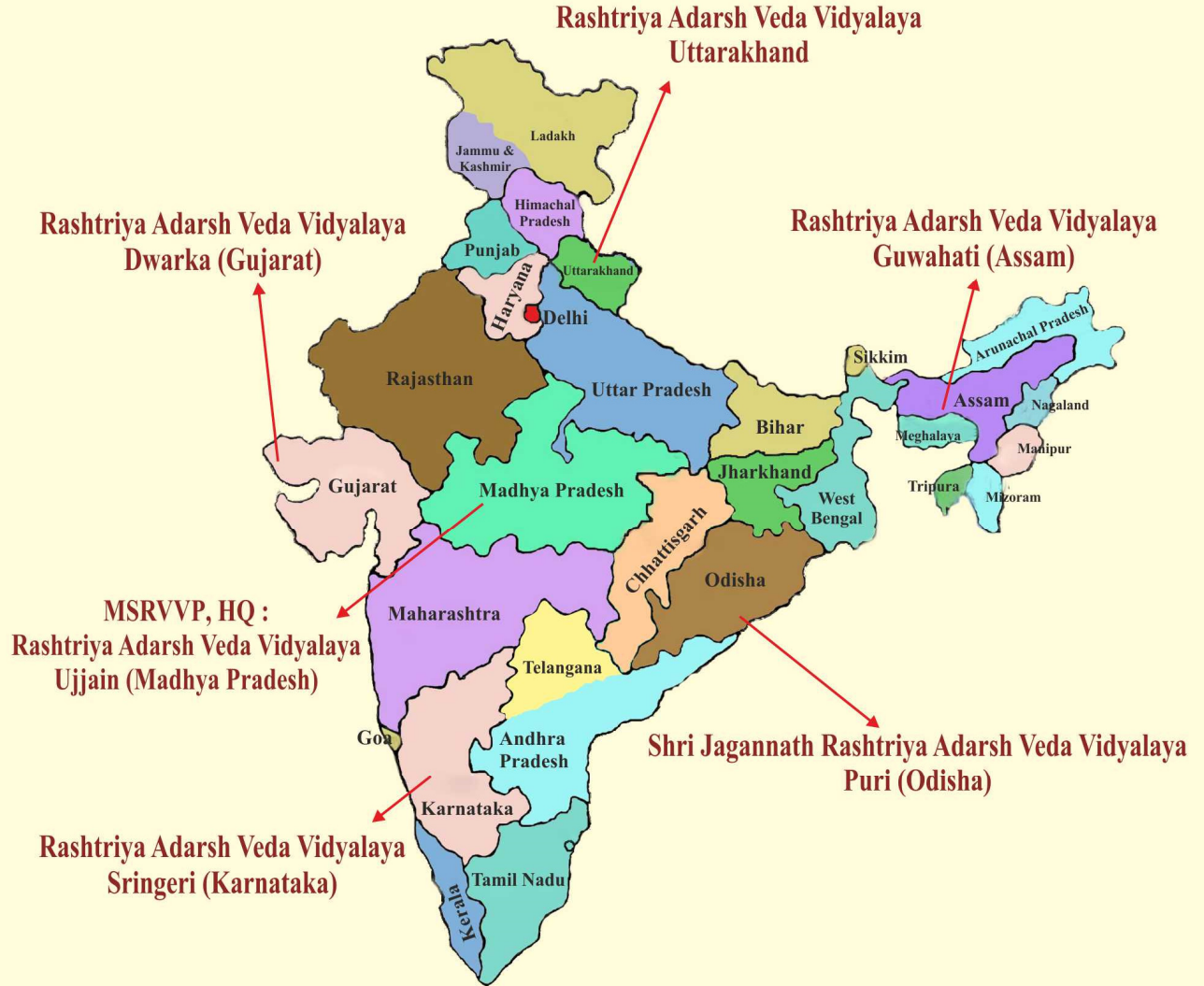
### Activity

Make a poster, describing about 'The Importance of Rain'.



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

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