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आज़ादी का
अमृत महोत्सव
1947-2022

ENGLISH TEXTBOOK

Veda Bhushan IV Year / Purva Madhyama - I Year / Class IX

MAHARSHI SANDIPANI RASHTRIYA VEDA SANSKRIT SHIKSHA BOARD

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

विश्वे देवा वसवो रक्षतेममुतादित्या जगृत यूयमस्मिन् ।
मेमं सनाभिरुत वान्यनाभिर्ममं प्रापत् पौरुषेयो वधो यः ॥

O! Ye existing Vishvadevas, protect this person,
Like-wise ye Aditya-s, watch over him:
Him let not one related nor one unrelated –
Him let not any deadly weapon of men reach



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PREFACE

(In the light of NEP 2020)

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

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

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

recognized by the Association of Indian Universities, New Delhi. The bye-laws of the Board have been vetted by Central Board of Secondary Education and curriculum structure have been concurred by the National Council of Educational Research and Training, New Delhi.

It may also be mentioned here that the report of “Vision and Roadmap for the Development of Sanskrit - Ten year perspective Plan”, under the Chairmanship of Shri N. Gopaldaswamy, former CEC, constituted by the Ministry of Education Govt. of India in 2015 recommended for establishment of a Board of Examination for standardization, affiliation, examination, recognition, authentication of Veda Sanskrit education up to the secondary school level. The committee was of the opinion that the primary level of Vedic and Sanskrit studies should be inspiring, motivating and joyful. It is also desirable to include subjects of modern education into Vedic and Sanskrit Pathashalas in a balanced manner. The course content of these Pathashalas should be designed to suit to the needs of the contemporary society and also for finding solutions to modern problems by reinventing ancient knowledge.

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

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

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

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

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

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

The Vedic students who learn oral tradition/recitation of Veda are there in their homes in remote villages, in serene and idyllic locations, in Veda Gurukulas, (GSP Units), in Veda Pathashala-s, in Vedic Ashrams etc. and their effort for Veda study stretches to around 1900-2100 hours per year; which is double the time of other conventional school Board's learning system. Vedic students have to have complete Veda by-heart and recite verbatim with intonation (*udatta, anudatta, swarita etc.*); on the strength of memory and guru parampara, without looking at any book/pothi. Because of unique ways of chanting the Veda mantras, unbroken oral transmission of Vedas and its practices, this has received the recognition in the UNESCO-World Oral Heritage in the list of Intangible Cultural Heritage of Humanity. Therefore, due emphasis is required to be given to maintain the pristine and complete integrity of the centuries old Vedic Education (oral tradition/ recitation/ Veda knowledge Tradition). Keeping this aspect in view the 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 Apari-Vidya*. The materialistic knowledge from the Vedas, their auxiliary branches and subjects of material interest were called *Apari-Vidya*. The knowledge of supreme reality, the ultimate quest from Vedas, Upanishads is called *Para-Vidya*. In all the total number of subjects to be studied as part of Veda and its auxiliaries are fourteen. There are fourteen branches of learning or *Vidyas* - four Vedas, Six Vedangas, Mimamsa (Purva Mimamsa and Uttara Mimamsa), Nyaya, Puranas and Dharmashastra. These fourteen along with Ayurveda, Dhanurveda, Gandharvaveda and Arthashastra become eighteen subjects for learning. All curriculum transaction was in Sanskrit language, as Sanskrit was the spoken language for a long time in this sub-continent.

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

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

Indian civilization has a strong tradition of learning of shastra-s, science and technology. Ancient India was a land of sages and seers as well as of scholars and scientists. Research has shown that India had been a Vishva Guru, contributing to the field of learning (vidya-

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

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

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

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

Terming “teaching of Veda as a religious education” is not in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The core Vedic Education (Vedic Oral Tradition/Veda Path/Veda Knowledge Tradition) of Pratishthan along with other essential modern subjects- Sanskrit, English, Mother tongue, Mathematics, Social Science, Science, Computer Science, Philosophy, Yoga, Vedic Agriculture, Indian Art, Socially useful productice work etc., based on the IKS inputs are the foundations/sources of texts books of Pratishthan and Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board. These inputs are in tune with the NEP 2020. The draft books are made available in pdf form keeping in view the NEP 2020 stipulations, requirements of MSRVVP students and the advice of educational thinkers, authorities and policy of Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain. These books will be updated in line with NCFSE in future and finally will be made available in print form.

The Teachers of Veda, Sanskrit and Modern subjects in Rashtriya Adarsh Veda Vidyalaya, Ujjain and many teachers of Sanskrit and modern subjects in aided Veda Pathshalas of Pratishthan have worked for last two years tirelessly to prepare and present Sanskrit and modern subject text books in this form. I thank all of them from the bottom of my heart. Many eminent experts of the national level Institutes have helped in bringing quality in the textbooks by going through the texts from time to time. I thank all those experts and teachers of the schools. I extend my heartfelt gratitude to all my co-workers who have worked for DTP, drawing the sketches, art work and page setting.

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

आपरितोषाद् विदुषां न साधु मन्ये प्रयोगविज्ञानम्।

बलवदपि शिक्षितानाम् आत्मन्यप्रत्ययं चेतः ॥

(Abhijnanashakuntalam 1.02)

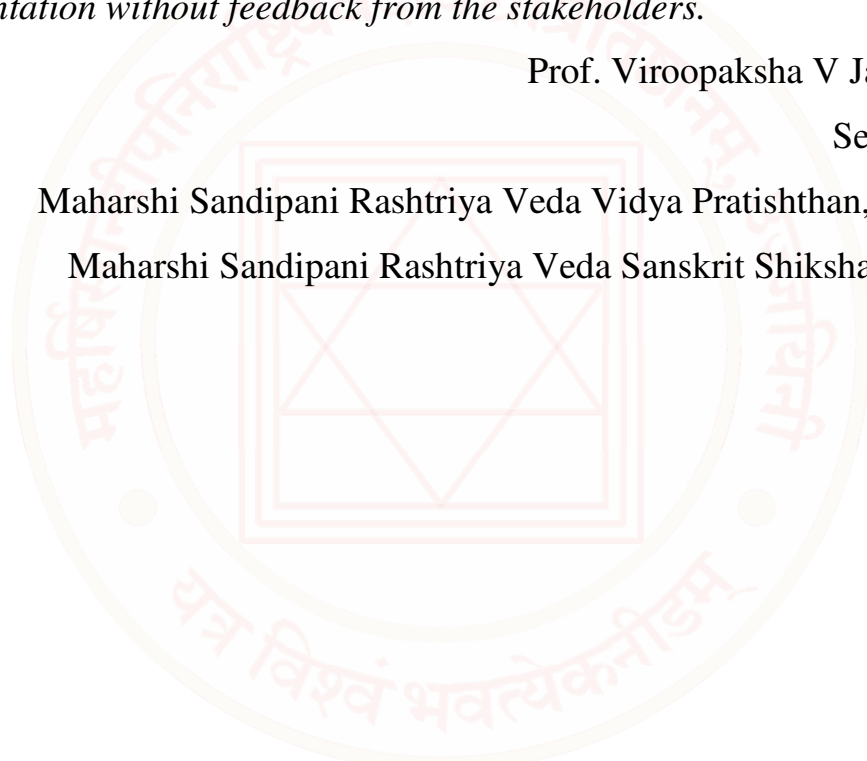
Until the scholars are fully satisfied about the content, presentation, attainment of objective, I do not consider this effort to be successful, because even the scholars are not fully confident in the presentation without feedback from the stakeholders.

Prof. Viroopaksha V Jaddipal

Secretary

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain

Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board



On the Text Book

The textbook in English for Veda Bhushan-IV, 9th standard in general education set up is based on the approaches to curriculum construction in English, which is based on the NEP 2020. The English curriculum is designed by providing different learning contents to learn the language in its various aspects and gain more knowledge and confidence. MSRVP/Board's curriculum is Veda centric along with essential NEP 2020 inputs for language and modern subjects' learning. Herein the book an effort has been made to blend these contents along with Indian Knowledge System inputs.

This implies considerable change in Veda Pathashala/Vidyalaya/ GSP Units/Sanskrit Pathashala/Vidyalaya routines and mode of functioning. Flexibility in the daily time-table is also necessary in implementing the annual calendar as prescribed by MSRVP/Board, so that the required number of teaching days are actually devoted to teaching and learning. The methods used for teaching and evaluation will also determine the effectiveness of this textbook in Veda Vidyalaya. Syllabus designers have tried to address the problem of curricular burden by restructuring and reorienting knowledge at different stages with space to opportunities for thoughts and discussion.

This book presents genres including the Vedic translation, the formal address, essays, Indian 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 introduction to the lesson preparing the student to understand the text better. Text to read correctly and fluently enhancing the reading and listening skills students can be encouraged to share their understanding of text orally to develop English Speaking Skill. The

questions have been designed to express themselves in grammatically correct language for improving the writing skills. Grammar and Language Skill Section provides tasks related to medium of communication like newspapers that adds interest. Teachers are expected to assign dictionary-reference tasks to students for vocabulary development on the basis of daily news-papers in English. It is said in the Vedas about the poem- *Pashya Devasya Kavyam, namamara, na jeeryati* (see the God's poetry, never dies, never erodes). Selected poems are placed to make it enjoyable to children and understand the essence of the poem. Background of poem and poet gives an emotional bonding with the text that help in conveying the poetic sense-*kavyartha*.

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

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

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

(Ms. Pushpita Chakraborty)

(Ms. Monalisa Mishra)

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Basics of English Grammar

	Revision of previous lessons
1.	Interjection and its use
2.	Helping Verbs
3.	Subject Verb Agreement
4.	Voice-Active and Passive
5.	Question Tags
6.	Phrases and Idioms
7.	Application Writing (Leave)
8.	Paragraph Writing – (Ramayana, Gita, Mahatma Gandhi, The Himalayas, Trees, Music, Yoga, Books, My Family, Freedom Fighters, Poets, etc.).

- 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

Prayer for Protection

(Atharvaveda 1.30)

- ❖ *In this chapter we find prayers from the Atharvaveda. It prays for the happiness and protection of people and a healthy long life is being wished for all. It shows the true essence of Vedas where peace and benevolence are profoundly present. A perfect scope for the teachers to show the magnificence of the Vedas.*

O! Ye existing Vishvadevas, protect this person,
Like-wise ye Aditya-s, watch over him:
Him let not one related nor one unrelated—
Him let not any deadly weapon of men reach.¹

Whoso of you, O! Gods, are fathers and
Thou sons, do ye, accordant, hear this utterance of mine;
To you all I commit this man;
Happily unto old age shall ye carry him.²

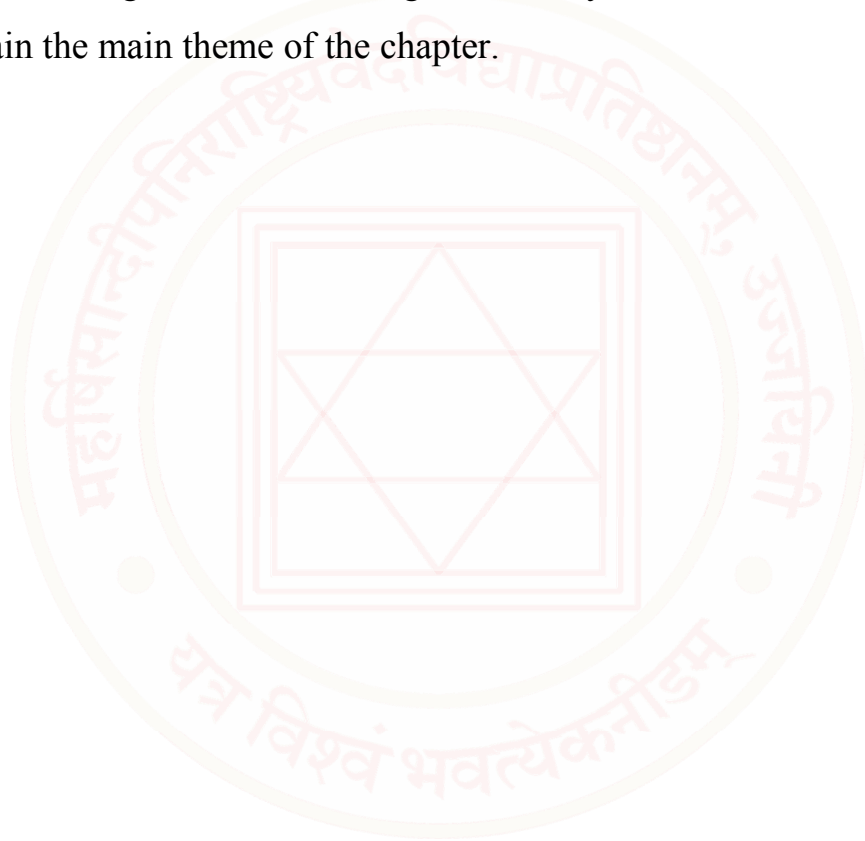
Ye O! Gods, that are in the heaven,
That are on earth, that are in the atmosphere,
In the herbs, in the cattle, within the maters-
Do ye make old age the length of life for this person;
Let him avoid the hundred other deaths.³

-
- 1 विश्वे देवा वसवो रक्षतेममुतादित्या जागृत यूयमस्मिन्।
मेमं सनाभिरुत वान्यनाभिर्मेमं प्रापत् पौरुषेयो वधो यः ॥ 1.30.1 ॥
 - 2 ये वो देवाः पितरो ये च पुत्राः सचेतसो मे शृणुतेदमुक्तम्।
सर्वेभ्यो वः परिददाम्येतं स्वस्त्येनं जरसे वहाथ ॥ 1.30.2 ॥
 - 3 ये देवा दिवि ष्ट ये पृथिव्यां ये अन्तरिक्ष ओषधीषु पशुष्वप्स्वन्तः।
ते कृणुत जरसमायुरस्मै शतमन्यान् परि वृणक्तु मृत्यून् ॥ 1.30.3 ॥



Answer the following

1. Who are the Devas mentioned in the chapter?
2. What is the first prayer made in the chapter?
3. What kind of happiness is being wished for the man in the chapter?
4. Elaborate the last prayer in the chapter.
5. What is the significance of a long and healthy life?
6. Explain the main theme of the chapter.



Chapter - 2

Scientists on Knowledge Content in the Vedas

- ❖ *This chapter throws light on some of the eminent scientists who actually believed in the power of the Vedas. The connection between science and the Vedas can be seen from their perspective. The way these eminent persons turned to the Vedas to find their answers to the questions of life, inspires us to learn from the Vedas.*
1. Time and again Vedas have been acknowledged as the greatest knowledge source for humanity; even the scientists have accepted the vitality of Vedas. Some of the greatest scientists like Niels Bohr, Erwin Schrodinger, Nikola Tesla, and Albert Einstein have also spoken on the significance of the Vedas.

Niels Bohr

2. Danish physicist and Nobel laureate Niels Bohr was fascinated with Vedas. His remark, “I go to the Upanishad to ask questions,” reveals a lot about his respect for the ancient wisdom of India.

Erwin Schrodinger

3. Erwin Schrodinger, an Austrian-Irish physicist who also won the Nobel Prize for his famous wave equation, was also a keen proponent of the Vedic thought. In his book *Meine Weltansicht* Schrodinger says, “This life of yours which you are living is not merely a piece of this entire existence, but in a certain sense the whole; only this whole is not so constituted that it can be surveyed in one single glance. This, as we know, is that sacred, mystic formula which is yet really so simple and so clear; *tat tvam asi*, this is you. Or again, in such words as “I am in the east and the west, I am above and below, I am this entire world.” This is nothing but a *Mundaka Upanishad mantra* which proposes the connectivity of all living beings. “The unity and continuity of



Vedanta are reflected in the unity and continuity of wave mechanics. This is entirely consistent with the Vedanta concept of All in One”, Schrodinger said while referring to each particle in the universe as a wave function.

Werner Heisenberg

4. Werner Karl Heisenberg was a German theoretical physicist and one of the key pioneers of quantum mechanics. Werner Heisenberg’s uncertainty principle, which states that we cannot measure both the position and momentum of a particle at the same time, is also a reflection of the Advaitic aphorism of rope and snake; “when a snake is seen in the place of a rope, only the snake is seen as real. But is it independently real?” This view is Advaitic in essence.

Nikola Tesla

5. Perhaps the greatest example of how modern-science viz quantum physics is inextricably intertwined with the spiritual concepts of the ancient world, comes through the works and words of Nikola Tesla. The mastermind scientist and inventor, apart from knowing complex mathematical formulas possessed the subtle knowledge of the working of the universe. In his seminal book “Man’s Greatest Achievement”, Tesla says, “All perceptible matter comes from a primary substance, or tenuity beyond conception, filling all space, the ‘*akasha*’ or luminiferous ether, which is acted upon by the life giving ‘*Prana*’ or creative force, calling into existence, in never-ending cycles all things and phenomena.” The usage of words such as *Prana* and *Akasha* clearly show that the father of electricity was well-versed in the teachings of the Vedic worldview. The relationship Tesla shared with Swami Vivekananda, a great Saint-reformist is also quite well-known. Vivekananda in one of his works states: “Mr Tesla was charmed to hear about the *Vedantic Prana* and *Akasha* and *Kalpas*, which according to him are the only theories modern



science can entertain. Now both *Akasha* and *Prana* are produced from the *Mahat* or the Universal Mind. Mr. Tesla thinks he can demonstrate mathematically that force and matter are reducible to potential energy. In that case the Vedantic cosmology will be placed on the surest of foundations. I am working a good deal now upon the cosmology and eschatology of the Vedanta. I clearly see their perfect union with modern science, and the elucidation of the one will be followed by that of the other.” Tesla revolutionized science with the concepts of “Free energy”, also known as “Zero-point energy”.

Albert Einstein

6. Albert Einstein, the father of the “Theory of Relativity” and developer of Quantum Mechanics also believed in the unity of the universe. “There is no spooky action at a distance”, he is known to have said. In his book, “The World as I See It”, Einstein says “I maintain that the cosmic religious feeling is the strongest and noblest motive for scientific research”. This clearly elucidates the fact that science cannot function in isolation with nature. At first glance, the subjects of science and Vedas-metaphysics seem to be polar opposites of each other. The pioneers of Quantum Mechanics, however, believed it to be otherwise. In fact, the founding fathers of Quantum Physics, while formulating their groundbreaking theories, sumptuously dug into annals of Vedic philosophy and found their experiments to be consistent with the knowledge expounded in Vedas.

Word - Meaning

- | | | |
|-----------|---|---------------------------------|
| Vitality | - | strength |
| Proponent | - | in support of a particular idea |
| Glance | - | a quick or cursory look |



- Inventor - An inventor is a person who has shown something new for the first time; none before him/her has shown that entirely new thing
- Reducible - capable of being reduced
- Expounded - to give a detailed explanation of something

Sentences

- Vitality - The music has a wonderful freshness and vitality.
- Proponent - I am a proponent of setting goals.
- Glanced - She glanced at her watch.
- Invented - Alexander Graham Bell invented the telephone.
- Reducible - The problem is not reducible to one of money.
- Expounding - He's always expounding on what's wrong with the world.

Fill in the blanks with the following

Laureate, Equation, Uncertainty, Relativity, Energy

1. Niels Bohr was a Nobel_____.
2. Erwin Schrodinger won the Nobel Prize for his famous wave _____.
3. Werner Heisenberg's _____ Principle.
4. Albert Einstein was the father of the Theory of _____.
5. Tesla revolutionized science with the concepts of "Free _____".

Match the following

- | | |
|----------------------|------------------------------|
| 1. Niels Bohr | Quantum mechanics |
| 2. Erwin Schrodinger | German theoretical physicist |
| 3. Werner Heisenberg | Austrian-Irish physicist |
| 4. Albert Einstein | Danish physicist |



State whether the following statements are true or false

1. Danish physicist and Nobel laureate Niels Bohr was fascinated with Vedas.
2. “Free energy” is also known as “Zero-point energy”.
3. Albert Einstein stated Uncertainty Principle.
4. Uncertainty Principle is also a reflection of the *Advaitic* aphorism of rope.
5. Nikola Tesla was the father of the Theory of Relativity.

Answer the following

1. What is meant by *Akasha* and *Prana*?
2. Name the scientists mentioned in the chapter.
3. Who was Niels Bohr and what was his remark on *Upanishads*?
4. What does Erwin Schrodinger say in his book?
5. State Werner Heisenberg’s uncertainty principle.
6. What did Nikola Tesla say in his book *Man’s Greatest Achievement*?
7. Did Albert Einstein believe in ‘unity of the universe’? Give reasons for your answer.



Chapter - 3

Balai

- Rabindranath Tagore

- ❖ *This is about a sensitive and empathetic boy who truly loved the nature and her gifts of trees and he gave his efforts to save one. It also portrays the bond of love between a mother and child. Empathy and care are the emotions to be learned with a message to save Mother earth.*
- 1. It has been said that the story of man appears in the epilogue of the history of all forms of life in the world. And we know that among the people around us, we find tacit hints of various forms of animal life. In fact, what we call 'human' is the trait in us which levels and combines all the animals in ourselves - which puts the cow and the tiger in us in the same pen, the snake and the mongoose in the same cage. Like a raga, it takes all the notes within its being and weaves them into a musical form so that they can no longer fight among themselves. However, it has to be admitted that a certain note might play a prominent role in a given raga - the D in one tune, the C-sharp in another, the E in a third one.
- 2. In my nephew Balai, the notes of the plant kingdom somehow appeared to be the dominant ones. Ever since his childhood days, he had preferred to be still and watchful rather than to move around. When layers of dark clouds gathered solemnly in the eastern sky, his entire soul seemed to fill with moist winds carrying the aroma of a forest during the rains. And when the rain came down in torrents, his whole body listened to its sound. When the sunbeams slanted onto the terrace in the afternoon, he would walk around bare chested, as if to absorb something from the sky's expanse. When the mango trees blossomed at the end of winter, an intense joy awoke in his bloodstream, raising



inarticulate memories of something. In the spring his soul filled out, spread its branches and took on a deeper colour, like a forest of blossoming Sal trees. He liked to talk to himself then, weaving together all the stories he had ever heard, like the stories of the old bird couple who made their nest in the hollow of the age-old banyan tree.

3. He was a boy who gazed all the time with his wide eyes. He did not speak very much, so he had to think a lot. Once I took him to the mountains. Deep green grass ran from our cottage front down to the foot of the hills. His heart would fill with joy at the sight. He did not think of the layer of grass as an immobile object, rather as a rolling mass in an endless game. He himself used to roll quite often down the grassy slope. At those times, his whole body would be covered by grass. As he rolled, the grass would tickle his neck, and he would laugh uncontrollably.
4. After a rainy night, when the first morning sun peeped through the mountain-tops, and its golden rays reached the deodar trees, he used to creep away, without telling anyone, to the silent shades of the deodar woods and stand there, fascinated and alone. It was an eerie experience. It seemed that he could see the people inside those huge trees. They could not speak, but they seemed to know everything. They were like ancient grandfathers, from the times of “Once there was a king”.
5. It hurt him deeply when someone plucked flowers from a tree. And he also understood that this feeling was totally meaningless to anyone else. Hence, he wanted to conceal his distress. When boys of his age threw stones at the *amla* trees to bring the fruits down, he could not say anything. He would turn away and leave the place. While walking through the garden, his friends would beat the trees with sticks just to tease him, or suddenly snap off a *bakul* branch. He did not dare cry, lest someone thought him crazy. His worst troubles arose when the grass-cutter came to cut the grass, because he had watched countless wonders in the grass,



small creepers, nameless violet and yellow flowers, tiny in size, here and there a nightshade, whose blue flowers have a little golden dot at the center, medicinal plants near the fence, a *kalmegh* here and an *anantamul* there, *neem* seeds left by birds, sprouting into plants, spreading beautiful leaves. All those were cleared with a heartless weeding tool. None of them were prized trees of the garden, there was no one to listen to their protests.

6. Sometimes he sat on his aunt's lap, hugged her and pleaded, "Please ask the grass-cutter not to cut down those plants of mine."

His aunt said, "Balai, don't be silly! Those are weeds. How can you let them grow?"

7. Balai had long begun to realise that some of the pains he experienced were his alone. They were not felt by anyone around him.
8. This boy really belonged to the age, millions of years ago, when the earth's would-be forests cried at birth among the marshlands newly sprung from the ocean's depth. There were no animals at that time, no birds, no din and bustle of life, only rocks and mud and water all around. The plant, vanguard of all living things on the road of time, had raised its jointed hands to the sun and said, "I want to stay here, I want to live, I am an eternal traveler. Rain or sun, night or day, I shall keep travelling through death after death, towards the pilgrim's goal of endless life." That ancient chant of the plants reverberates to this day, in the woods and forests, hills and meadows and the life of the mother earth declares through the leaves and branches, "I want to stay, I want to stay." The plant, speechless foster-mother of life on earth, has drawn nourishment from the heavens since time immemorial to feed her progeny, has gathered the sap, the vigour, the savour of life for the earth's immortal store, and raised to the sky the message of beleaguered life, "I want to stay." Balai could feel that eternal message of life in a special way in his bloodstream. We used to laugh at him a good deal. One morning, while I was



intently reading the newspaper, Balai led me excitedly to the garden. He showed me a plant and asked me, “Uncle, what kind of plant is this?”

9. I looked and found a silk-cotton plant sprouting in the middle of the gravelled garden path.
10. Alas! Balai made a sad mistake by showing it to me. He had noticed it when only a tiny sapling had come out of the ground like a child’s first babblings. Since then, he had watered it every morning and evening, and eagerly kept track of its growth. Silk-cotton trees grow fast, but it had grown about two cubits height. Balai looked at its foliage and judged it to be an exceptional tree, just as any mother considers her child exceptional when it shows the first signs of intelligence. Balai had thought he would surprise me by showing me the plant.

I said, “I’ll tell the gardener to uproot it and throw it away.”

11. Balai shuddered at the thought. He implored, “Please, Uncle, I beg you, don’t uproot it.”
12. I said, “That’s nonsense. Can’t you see, it’s growing right in the middle of the path. When it grows bigger, it’ll scatter cotton all around and be a big bother.”
13. Losing the battle with me, the motherless child went to his aunt. He sat on her lap, hugged her, and whimpered, “Kaki, tell Kaka not to cut down the tree.”
14. That was the right diplomatic move. His aunt told me, “Leave his tree alone. Please.” That’s what I did. I probably would not have noticed the plant if Balai had not shown it to me. But since he had, I noticed it every day. It grew shamelessly and became quite tall within a year. It also grew to be Balai’s dearest plant.
15. The tree looked perennially stupid. It stood stubbornly in the same inconvenient spot and grew taller and taller every day. Anyone who saw it must have thought it an eyesore. I proposed the death sentence a few more times. I also tried to bribe Balai by



- promising some very beautiful rose plants in place of that tree.
16. Then I said, “All right, if you want a silk-cotton tree, I’ll plant another sapling near the fence. It’ll look nice there.”
 17. But Balai recoiled every time I suggested cutting down the tree, and his aunt said, “Come on, it really doesn’t look that bad!”
 18. My sister-in-law had died when Balai was a few months old. Probably because of the shock, my older brother took a sudden desire to go to England to study engineering. The boy had grown up in my childless home, nurtured by his aunt, my wife. Around this time, my brother came back after ten years in England. He decided to provide British-style schooling for Balai. So he took him to Shimla, with the idea of later moving to England.
 19. Balai wept at the time of leaving his aunt. Our home became desolate.
 20. Two years passed. Through all those two years, Balai’s aunt wiped her tears secretly, wandered into the bedroom left empty by Balai, and browsed among his torn shoes, ripped rubber ball and picture books with animal stories. And she kept thinking that Balai must have outgrown all those things he had left behind.
 21. At one point I found the silk-cotton tree had grown too big to be ignored any longer. I had it felled.
 22. About this time, Balai wrote a letter from Shimla to his aunt, saying, “Please send me a photograph of that silk-cotton tree.”
 23. He had planned to visit us before leaving for England. That plan did not materialise, so he wanted to take a picture of his friend with him.
 24. His aunt told me, “Could you please call a photographer?”
“Why?” I asked.
 25. She showed me Balai’s letter, in his childish scribble.
I said “I’ve had the tree cut down.”
 26. Balai’s aunt refused all food for two full days. Even after that, she



did not talk to me for a long time. When Balai's father took him away from her, she had felt as if her lifeblood was being drained. And then when Balai's uncle removed forever the tree that Balai had loved so much, her whole world felt the blow, and her heart took a wound.

27. To her, that tree had been the image of Balai - his life's friend.

Word - Meaning

- Epilogue - a short piece that is added at the end of a book, play, etc. and that comments on what has gone before
- Tacit - expressed or carried on without words or speech
- Dominant - more powerful
- Expanse - a large, open area of land, water, or sky
- Gazed - to look steadily for a long time
- Peeped - to look cautiously or slyly
- Meadows - a field of grass
- Shuddered - to tremble especially with fear or horror or from cold
- Diplomatic - skillful at dealing with people
- Drained - to become empty or dry as liquid flows away and disappears
- Wound - to hurt somebody's feelings deeply

Sentences

- Epilogue - The novel's epilogue brought closure to the story.
- Tacit - Many farmers either gave tacit support to their workmen, or urged the parish vestry to improve the levels of poor relief.



- Dominant - Sugar has been the dominant crop since the end of the 18th century.
- Expanse - The city park is a beautiful expanse of green in the center of town.
- Gazed - He stopped and gazed off at the distant hills.
- Peeped - The boy peeped in at the window.
- Meadows - There was a path through the meadow to the village.
- Shuddered - The train slowed and shuddered to a halt.
- Diplomatic - The two countries agreed to establish full diplomatic relations.
- Drained - The long journey completely drained me.
- Wound - He was badly wounded.

Match the following

- | | |
|-------------|--------|
| 1. Mynah | Animal |
| 2. Raccoon | Fruit |
| 3. Firefly | Tree |
| 4. Arjuna | Insect |
| 5. Hibiscus | Bird |

State whether the following sentences are True or False

1. Proper nouns begin with capital letters.
2. Ram is a common noun.
3. In the sentence 'She is the winner', winner is the pronoun.
4. A, an, and the are adjectives.
5. Adverbs modify nouns.

Answer the following questions

1. What is the relation between Balai and the writer?



2. Why was Balai staying with his uncle?
3. Why 'human' has been compared to 'Raga'?
4. What would Balai do after a rainy night?
5. Why didn't Balai want the grass-cutter to cut the plants?
6. How do we know that Balai's aunt missed his presence at her place?
7. What traits in Balai do you admire most?

Language Skills

Fill in the blanks with appropriate interjection

(Alas! Hurray! Hello! Ah! Oh!)

1. _____ What are you doing there?
2. _____ He is dead.
3. _____ We have won the game.
4. _____ Have they gone?
5. _____ I got such a fright.

Write the opposite of the following

- | | | | |
|-----------|-------|-----------|-------|
| 1. land | | 2. minor | |
| 3. junior | | 4. normal | |

Write the meaning of the following words in Sanskrit

1. Dominant
2. Meadows
3. Wound

Writing skill

Write short note on Forest.



Chapter - 4

The Enchanted Pool

- C. Rajagopalachari

- ❖ *This is a narrative from the Mahabharata, which presents an incident where all four brothers of Pandavas were dead because they ignored a warning and were later revived by Yudhishtira by answering some questions correctly. The questions asked by the Yaksha and their answers give us immense knowledge.*
1. In the Mahabharata, the *Pandavas* lost everything in the game of dice to the *Kauravas* and had to live in the forest for twelve years. During this period they had to move constantly from one place to another for safety and to meet their daily needs. One day in the twelfth year, the *Pandava* brothers wandered deep into the forest in pursuit of a deer.....
 2. The sun was hot overhead and the five brothers grew more and more weary and thirsty. Yudhishtira sank down under a tree to rest and said to Nakula, “Brother, climb that tree and see whether there is any pool or river nearby.” Nakula climbed the tree, looked around and said, “At a little distance I see water plants and cranes. There must certainly be water there.”
 3. Yudhishtira sent him to fetch some water to drink. Nakula was glad when he got to the place and saw that there was a pool. He was very thirsty himself and so thought of quenching his thirst first before taking water in the quiver for his brothers; but no sooner did he dip his hand in the transparent water, he heard a voice which said: “Stop! Nakula! Do not drink. This pool belongs to me. O son of Madri, answer my questions and then drink the water.” Nakula was surprised, but carried away by his intense thirst and heedless of the warning, he knelt down and began to drink the water. At once he began to feel terribly drowsy and he



fell down; to all appearance dead.

4. When Nakula did not return for a long time, Yudhishtira sent Sahadeva to see what the matter was. Sahadeva also ignored the warning. He drank the water and at once dropped down. When Sahadeva too failed to return, Yudhishtira sent Arjuna to see whether the brothers had met with any danger. Arjuna went swiftly. He saw his brothers lying dead near the pool. Heart-broken with grief, he wanted to avenge their deaths. However he too was overwhelmed by a monstrous thirst, which compelled him towards the fatal pool.
5. Again the warning voice was heard: “Answer my questions before you drink the water. This pool is mine. If you disobey me, you’ll follow your brothers.” Arjuna became very angry. He cried, “Who are you? Come and stand up to me and I will kill you.” He shot sharp arrows in the direction of the voice. The invisible being laughed in scorn and said, “Your arrows can’t touch me.” Arjuna wanted to destroy this unseen foe, but first he had to quench his terrible thirst. So, he drank the water and also fell down dead.
6. After another anxious wait, Yudhishtira turned to Bhima, “Dear brother, even Arjuna, the great hero hasn’t returned. Something terrible must have happened to our brothers. Please find them quickly.” Bhima hurried away without another word. Like Arjuna, Bhima also did not heed the warning and drank the water eagerly, glaring around in defiance. And instantly his great strength seemed to slip from him like a garment and he also fell dead among his brothers.
7. Puzzled and worried that his brothers had not returned, Yudhishtira himself proceeded in the direction his brothers had taken. When he came near the pool he saw his four brothers lying on the ground, to all appearance dead. He was shocked. He got into the pool to quench his thirst. At once a voice without form



warned him. “Your brothers died because they did not heed my words. Do not follow them. Answer my questions first and then quench your thirst. This pool is mine.”

8. Yudhishtira knew that these could be none other than the words of a Yaksha and guessed what had happened to his brothers. He saw a possible way of redeeming the situation. He said to the bodiless voice, “Please ask your questions”. The voice put questions rapidly one after another.

It asked: “What makes Sun shine every day?”

Yudhishtira replied, “The power of God.”

“What rescues man in danger?”

Yudhishtira quickly answered, “Courage.”

“What is more nobly sustaining than the earth?”

Yudhishtira said, “The mother who brings up the children.”

“What is faster than wind?”

“Mind”, Yudhishtira replied.

“What befriends a traveller?”

“Learning.”

“Who is the friend of one who stays at home?”

“The wife.”

“Who accompanies a man in death?”

“Dharma. That alone accompanies the soul in its solitary journey after death.”

“Which is the biggest vessel?”

“The earth, which contains all within itself, is the greatest vessel.”

“What is happiness?”

“Happiness is the result of good conduct.”



“What is that, abandoning which, man becomes loved by all?”

“Pride - for abandoning that man will be loved by all.”

“What is the loss which brings joy and not sorrow?”

“Anger - giving it up, we will no longer be subjected to sorrow.”

“What is that, by giving up which, man becomes wealthy?”

“Desire - getting rid of it, man becomes wealthy.”

“What makes one a real Brahman? Is it birth, good conduct or learning? Answer decisively.”

“Birth and learning do not make one a Brahman. Good conduct alone does. However learned a person may be, he will not be a Brahman, if he is a slave to bad habits.

“What is the greatest wonder in the world?”

“Every day men see creatures depart to Yama’s abode and yet, those who remain, seek to live forever. This verily is the greatest wonder.”

9. Thus, the Yaksha posed many questions and Yudhishtira answered them all.
10. In the end the Yaksha asked, “O king, one of your dead brothers can now be revived. Whom do you want revived? He shall come back to life.”
11. Yudhishtira thought for a moment and then replied, “May the cloud-complexioned, lotus-eyed, broad-chested and long-armed Nakula, lying like a fallen ebony tree, arise.”
12. The Yaksha was pleased at this and asked Yudhishtira: “Why did you choose Nakula in preference to Bhima who has the strength of sixteen thousand elephants? I have heard that Bhima is most dear to you. And why not Arjuna, whose prowess in arms is your protection? Tell me why you chose Nakula rather than either of these two.”



13. Yudhishtira replied: “O Yaksha, Kunti and Madri were the two wives of my father. I, a son of Kunti, am surviving, and so, she is not completely bereaved. So, to be fair, I ask that Madri’s son Nakula, be revived.” The Yaksha was pleased with Yudhishtira’s impartiality and granted that all his brothers would come back to life.
14. It was Yama, the lord of Death, who had taken the form of the deer and the Yaksha, so that he might see his son Yudhishtira and test him. He embraced Yudhishtira and blessed him.
15. Yama said: “Only a few days remain to complete the stipulated period of your exile in the forest. The thirteenth year will also pass by. None of your enemies will be able to discover you. You will successfully fulfil your undertaking,” and saying this, he disappeared.

Word - Meaning

Enchanted	-	placed under a magic spell
Crane	-	a white bird with long legs and a long neck
Quench	-	satisfy thirst by drinking something
Quiver	-	case for arrows
Drowsy	-	sleepy
To all appearance dead	-	they seemed to be dead, but not really so
Heed	-	to pay careful attention to somebody's advice or warning
Drop-down	-	fall down
Heart-broken	-	extremely sad
Avenge	-	to do something to hurt or punish somebody in retaliation



Overwhelm	- strong emotional effect that one feels and does not know how to react
Anxious	- worried
Defiance	- open refusal to obey somebody or something
Yaksha	- semi-divine being
Redeem	- to make a bad situation better
Nobly sustaining	- gently supporting
Verily	- really
Revive	- to bring back
Bereave	- deprive
Prowess	- great skill at doing something
Bereaved	- a person is bereaved if a relative or close friend has just passed away

Sentences

Enchanted	- Family members of all ages will enjoy <u>Enchanted</u> Forest.
Quench	- He drinks to <u>quench</u> his thirst, and that is all.
Quiver	- Dean asked, trying to control the <u>quiver</u> in his voice.
Drowsy	- She soon felt relaxed and <u>drowsy</u> .
Heed	- Take <u>heed</u> of your doctor's advice.
Drop-down	- The high winds cause the apples to <u>drop down</u> .
Avenge	- The natives gained some successes, and it became necessary to <u>avenge</u> the insult of the flag.



Overwhelm	- A water feature that is too large will <u>overwhelm</u> the space and may be overpowering.
Anxious	- I am very <u>anxious</u> about him.
Defiance	- There was challenge& <u>defiance</u> in her gaze.
Redeem	- It was my chance to <u>redeem</u> myself.

Answer the following questions

1. What happened to Nakula when he drank the water?
2. How did Arjuna react to the voice?
3. What was the warning given by Yaksha to Yudhishtira?
4. Who accompanies a man in death?
5. What is that, abandoning which, man becomes loved by all?
6. What makes one a real *Brahman*? Is it birth, good conduct or learning?
7. What do we learn about Yudhishtira when he chooses Nakula over Bhima?

Language and Grammar

Match the following (opposite word)

Liquid	Export
Useful	Foolish
Clever	Solid
Import	Near
Far	Useless



Fill in the blanks with appropriate interjections

1. you stepped on my toe.
2. I dropped it again.
3. it's so dirty.
4. look at the cat.
5. all of you.

Complete the following using helping verb

1. you like ice cream?
2. Where they live?
3. What time the bank open?

Write the meaning of the following words in English and Sanskrit

1. Anxious
2. Drop-down
3. Yaksha



Chapter - 5

Pippalada, the Great Sage of Atharvaveda

❖ *This chapter is about the great sage Pippalada, his birth, his parents, his revenge and his creation of Upanishad. The answers that we find in the chapter are a great source of knowledge.*

1. Pippalada was a Vedic sage and a philosopher. He is known to have visualized Prashna Upanishad, which is among the ten *mukhya* (main) upanishads, commented by great Acharyas. He was an *avatar* (incarnation) of Lord Shiva, and son of sage Dadhichi, who donated his bones to *Devtas* (Gods) to provide them a material for making weapons and defeat the *Asuras* (Demons). He was the founder of Pippalada School of thought, which taught the Atharvaveda.

Birth

2. At the time his father Dadhichi gave up his life to donate his bones to Indra and helped Indra to defeat the *Vritra asura*. Dadhichi's wife Swarcha was pregnant with Pippalada in her womb. When Swarcha came to know about death of her husband, she cut her womb with a stone and placed the infant Pippalada under a *Pippal* tree. Then she committed suicide to reunite with her husband. The infant Pippalada was taken care of by Dadhichi's sister, Dadhimati. He survived by consuming the *Pippala* leaves and *amrit* (nectar) given by *Chandra deva* (Moon God).

Revenge with Indra

3. When Pippalada grew up and came to know about the way his parents died, he performed a heavy penance to Lord Shiva and obtained a demon to kill all the *devtas*. All the *devtas* went to Lord Shiva for protection, Lord Shiva made Pippalada realize that nothing can be gained by killing the *Devtas* as it will not bring his parents back.



Prashna Upanishad

4. The following six sages: Kabandhin Katyayana, Bhargava Vaidarbhi, Kausalya Ashvalayana, Sauryayanin Gargya, Shaibya Satyakama and Sukeshin Bharadvaja approached Pippalada asking him about purpose of life. They performed austerities for a year and asked six questions. These questions and answers later came to be known as the Prashna Upanishad.
5. The Pippalada discusses various questions and gives answers to all such philosophical questions.
6. As a bird goes to a tree to roost, even so, O friend, all this rests in the Supreme Atman : Earth and its subtle counterpart, water and its subtle counterpart, fire and its subtle counterpart, air and its subtle counterpart, *akasa* and its subtle counterpart, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, the taste and what can be tasted, the skin and what can be touched, the organ of speech and what can be spoken, the hands and what can be grasped, the organ of generation and what can be enjoyed, the organ of excretion and what can be excreted, the feet and what is their destination, the mind (*manas*) and what can be thought, the intellect (*buddhi*) and what can be comprehended, the ego (*ahamkara*) and the object of egoism, the memory (*chitta*) and its object, knowledge (*tejah*) and its object, *prana* and what is to be supported.
7. He, verily it is, who sees, feels, hears, smells, tastes, thinks and knows. He is the doer, the intelligent self, the *purusha*. He is established in the Highest, the imperishable *Atman*.
8. He, who knows that indestructible being wherein the true knower, the vital spirits (*pranas*), together with all the powers (*deva*), and the elements rest, he, being all-knowing, has penetrated all. It can be understood that humans and other living beings live like Brahma, the creator. They absorb everything into themselves during sleep and when they wakeup, they re-create everything including themselves. The supreme god exists in all of us, making us go through the process of creation and absorption everyday.



Word - Meaning

- Visualized - to imagine or have a picture in your mind of somebody/something
- Philosopher - a person who has developed a set of ideas and beliefs about the meaning of life
- Weapons - any instrument or device for use in attack or defense in combat, fighting, or war, as a sword, rifle, or cannon
- Approached - to come near or nearer to something or someone in space, time, quality, or amount
- Austerities - the condition of living without unnecessary things and without comfort, with limited money or goods, or a practice, habit, or experience that is typical of this
- Grasped - to understand something completely or hold something tightly

Sentences

- Visualized - Visualize different kinds of bookcases in the space.
- Philosopher - Indian philosopher Krishnamurti remarked that it is not a sign of health to become well-adjusted to a sick society.
- Weapons - The guards lowered their weapons.
- Approach - We could just see the train approaching in the distance.
- Austerities - War was followed by many years of austerity.
- Grasped - I grasped the end of the rope and pulled as hard as I could.



Fill in the blanks using the words in the brackets

(am, is, are)

1. I studying English.
2. He talking on the phone.
3. We having dinner right now.

Match the following

- | | |
|-----------------------|------------|
| 1. Pippalada | Dadhichi |
| 2. Pippalada's Father | Vedic sage |
| 3. Dadhichi's Sister | Manas |
| 4. Mind | Dadhimati |

Answer the following

1. Who was Pippalada?
2. Who was Dadhichi?
3. What did Swarcha do after hearing about her husband's death?
4. How did Pippalada Survive?
5. What did Pippalada do to take revenge from *Devatas*?
6. How did *Prashna Upanishad* came into existence?
7. According to Pippalada, who is 'Atman'?

Write the meaning of the following words in English and Sanskrit

1. Visualized
2. Philosopher
3. Weapons
4. Hears



Read aloud

1. Pippalada
2. Dadhichi
3. Dadhimati
4. Comprehended
5. Indestructible

Writing skill

Write a short note on Pippalada.



Chapter - 6

To My Countrymen

Dr. A.P.J. Abdul Kalam

- ❖ *The chapter is based on the book written by Dr. A.P.J. Abdul Kalam. Where he discusses his dreams for India and also the possible ways to achieve those dreams and the key factor is team work and common goal of development inspired by the common feel of patriotism. The message for the youth is to be grasped by the students.*

Following is an extract from Dr. A.P.J. Abdul Kalam's book 'Ignited Minds'.

1. All through this book I have spoken about the power of imagination. It lies at the heart of the creative process and is the very substance of life, allied as it is to the power to attract us to what we most desire. This power makes all the difference between the winners and the losers. I would like to see in twenty years a literate and poverty-free India. I dream of an India governed by noble leaders. I dream of a system where the work of scientists and technologists is focused on specific missions driven by goals relevant to the common man. How is this dream to be made real?
2. We need to realize that missions are always bigger than organizations, just as organizations are always bigger than the individuals who run them. Missions need effort and the mind provides the purpose. Seen this way, consider, which department or ministry will take man to Mars and build a habitat there? Can 200,000 MW of electric power be generated by isolated efforts in thermal, hydroelectric, nuclear and non-conventional sectors without an integrated effort? Can the second green revolution happen without agricultural scientists, biotechnologists and



irrigation experts working together? Without proper diagnostic facilities in clinics and affordable drugs reaching our masses, our biotechnology laboratories and medical councils will continue to perpetuate each other's survival without serving the purpose of their existence: to set in place the most advanced medical facilities and make these available to the people at reasonable prices.

3. I have dwelt upon my own experiences that made me aware of the energy field which is created by a vision. It is a power that arises from deep within you. This power is the basis for the movement towards excellence we saw at the time of independence. I have been touched by this power on many occasions while facing a challenge. Pre-independence India reverberated with it. It helped us humble a mighty empire.
4. Jamshedji Nusserwanji Tata brought the steel industry to India even though the British rulers were not favourably disposed to the idea. Acharya P. C. Ray nurtured the chemical and pharmaceutical industries. We saw the birth of many great institutions like the Indian Institute of Science, Bengaluru, started by J. N. Tata, the Banaras Hindu University established by Pandit Madan Mohan Malaviya, and Aligarh Muslim University set up by Sir Syed Ahmad Khan. Some of the progressive maharajas too set up universities, as in Baroda. There are many examples. In all these cases, the motivation was to see India come up in the world, to demonstrate that 'India can do it'.
5. Are we in a position to continue that work, revive that spirit of enterprise? Shall we ever see cars designed and manufactured in India dotting the roads in Frankfurt or Seoul? Or Indian satellite launch vehicles place communication, weather and remote sensing satellites of other nations in orbit? Or see India build power stations for the U.S.A., Japan and China? The possibility will remain remote if we stay with the present trend of low aim.
6. Today we are witnessing good progress in the software sector but



almost all of the hardware is imported. Can we rise higher on the value scale there? Can India design an operating system that will become a household name in the world of computers? Our exports consist to a large extent of low value raw material such as iron ore and alumina. Can we not convert these into a wide range of products that find an international market? We have hundreds of defence production industries but why does India not manufacture and market the main battle tank, missiles, aircrafts, guns and other defence equipment? We have the most important core competence in the form of our multifaceted manpower and basic infrastructure. What is it that we don't have?

7. Let us think what prevents us from undertaking such challenges. We have to analyse how we can give a new dimension to our style of functioning, by cutting across the individual interests of various ministries and even industries and institutions, to follow an integrated action plan. The motive force has to be love for the country. We need a vision that is shared by the entire nation.
8. In the drive for development, some states are faring better than others in the country. Bright young entrepreneurs have energized the national technology scene. Bengaluru, Chennai, Mumbai, Delhi and Hyderabad are hubs of business activities. But even though the IT sector is a very visible area of success and has brought in some capital investment in terms of overall development, this is not enough. Even if you take up the IT area as a mission, manpower is the most important need. Those living away from the cities must also have access to a good education to join the talent pool. And this should happen fast.
9. My visits to the northeastern states – Tripura and Assam – and to Jharkhand showed me our untapped potential. Tripura's economy rests on forest products, including bamboo cultivation. It is rich in mineral wealth, as also in natural gas. But the transport facilities are in bad shape. It is difficult to travel, interact and organize business. There is isolation. In Jharkhand too there is mineral



wealth besides its resources in terms of forest products and handicrafts, all of which need to be developed. In Assam, there is no shortage of resources and the state has good educational infrastructure. All the ingredients required for a developed economy are there but there is insurgency and unrest among people. A focused mission will integrate people.

10. States such as Tamil Nadu, Andhra Pradesh, Punjab and Karnataka have made me realize that much can be achieved once efforts are made to channel development funds for improvement in areas such as education and health. These and other states can become good examples of economic development.
11. Our intellectual forums, political platforms, academic institutions and chambers of commerce are full of discussion and debate. There is noise, a lot of it in fact. There are endless debates, arguments, hypotheses, theories, and yet there is little progress. However, the theme of a developed India is not discussed in boardrooms and technology conferences. I want all of us - institutions, political parties, industries, communities, families, individuals - at every level to take full responsibility for what is good or bad in our situation, for what we possess and that which we do not. This would mean that we stop blaming others for the circumstances we find ourselves in. Taking responsibility also means willingness to exercise our abilities to the fullest. This will make us worthy of enjoying the benefits that come with effort.
12. Students should get ready to transform India into a developed nation. Ignite your minds and think big.
13. A teacher once said, “Give me a five-year old child. After seven years, no God or Devil will be able to change the child. Will all teachers be such gurus?”



Word - Meaning

Habitat	-	a place to live
Affordable	-	Available within reasonable resources
Perpetuate	-	continue to exist for a long time
Mission	-	an important assignment
Dwell upon	-	think or talk about (something) for a long time
Disposed to	-	want to do something, inclined
Nurture	-	help a plan or idea to develop
Revive	-	make something strong again
Demonstrate	-	show
Remote	-	far away, not likely
Core	-	the most important or central part of something
Multifaceted	-	having many parts or sides
Cut across	-	if a problem or feeling cuts across different groups of people, they are all affected by it
Access	-	use something
Channel (v)	-	direct something such as money or energy towards a particular purpose
Dot	-	if an area is dotted with things, there are a lot of them there
Untapped	-	not yet used
Potential	-	to have a natural ability or quality
Ingredient	-	a component you need to achieve something
Insurgency	-	rebellion, an attempt by a group of people to take control of their government using force and violence



Unrest	-	protest or violent behaviour
Intellectual	-	an intelligent well-educated person
Hypothesis	-	an idea that is not yet proved (plural-hypotheses)
Enterprise	-	a project that is difficult or requires effort
Ignite	-	activate, burn
The heart of	-	the most important part of
Substance of	-	the main part of
Household name	-	a name that has become very well known

Sentences

Habitat	-	Some animals are in danger because their natural <u>habitat</u> is being destroyed.
Affordable	-	There are few <u>affordable</u> apartments in big cities.
Perpetuate	-	Fears about an epidemic are being <u>perpetuated</u> by the media.
Mission	-	The navy are on a search and rescue <u>mission</u> .
Dwell upon	-	Don't <u>dwell upon</u> your mistakes.
Disposed to	-	He is favourably <u>disposed to</u> the idea.
Nurture	-	These plants will need careful <u>nurture</u> .
Revive	-	The government is trying to <u>revive</u> the economy.
Demonstrate	-	The latest test results clearly <u>demonstrate</u> that the vaccine works.
Remote	-	There are all kinds of heroes, working silently in <u>remote</u> recesses of our country.
Core	-	The earth has a <u>core</u> and a mantle around it.



Multifaceted	-	He is not just a singer, he has a <u>multifaceted</u> personality.
Access	-	The only <u>access</u> to the village is by boat.
Dot	-	The region is <u>dotted</u> with dozens of lovely little villages.
Untapped	-	The sea is an <u>untapped</u> supply of energy.
Potential	-	He has the <u>potential</u> to be one of the best Vedics.
Ingredient	-	Friendship is an essential <u>ingredient</u> in the making of a healthy, rewarding life.
Unrest	-	I am proposing social rest, not <u>unrest</u> .
Intellectual	-	Mathematics is an <u>intellectual</u> exercise.
Hypothesis	-	During the study, the researcher changed her <u>hypothesis</u> to a new assumption that fits with current data.
Enterprise	-	Agriculture is the main economic <u>enterprise</u> among these people.
Ignite	-	The paper <u>ignited</u> on contact with sparks.
Substance of	-	The <u>substance of</u> thought is language, language is the one thing to teach the deaf child and every other child.

Exercise

Answer the following questions

1. What happened to Nakula when he drank the water?
2. How did Arjuna react to the voice?
3. What was the warning given by Yaksha to Yudhishthira?
4. Who accompanies a man in death?
5. What is that, abandoning which, man becomes loved by all?



6. What makes one a real *Brahman*? Is it birth, good conduct or learning?
7. What do we learn about Yudhishtira when he chooses Nakula over Bhima?

Language Skills

Fill in the blanks

1. Ram and Gopal _____ (comes, come) to my house every Friday for playing.
2. There _____ (is, are) time to watch the movie.
3. My friends who are in the band _____ (wants, want) me to play a musical instrument.
4. My father or my brothers _____ (is, are) coming with me to play a musical instrument.
5. Everyone _____ (needs, need) time to relax.

Identify the Interjections in the following sentences

Oh! I was wrong.

Ah! I have broken my cycle.

Aha! It is very tasty.

Ah! His grandmother is no more.

Hurrah! We won the match.

Well done! Go ahead.

Bravo! Go on.

Hush! Grandfather is sleeping.

Write the meaning of the following words in English and Sanskrit

Habitat Affordable Perpetuate Nurture
Demonstrate Mission Unrest Intellectual



Writing Skill

Give a brief account of the life and works of Dr. A.P.J. Abdul Kalam.

Learn Idioms

Idiom	Meaning
A picture is worth 1000 words	Better to show than tell
Actions speak louder than words	Believe what people do and not what they say
Comparing apples to oranges	Comparing two things that cannot be compared
Costs an arm and a leg	Very expensive
Do something at the drop of a hat	Do something without having planned beforehand



Chapter -7

The Pleasure of Books

-William Lyon Phelps

- ❖ *This chapter is based on a speech given by the writer in which he shares his views on books and about their reading and regards them as true friends. This chapter is an opportunity to understand the significance of books and also to develop interest in reading them.*
1. The habit of reading is one of the greatest resources of mankind; and we enjoy reading books that belong to us much more than if they are borrowed. A borrowed book is like a guest in the house; it must be treated with punctiliousness, with a certain considerate formality. You must see that it sustains no damage; it must not suffer while under your roof. You cannot leave it carelessly, you cannot mark it, you cannot turn down the pages, you cannot use it familiarly. And then, some day, although this is seldom done, you really ought to return it.
 2. But your own books belong to you; you treat them with that affectionate intimacy that annihilates formality. Books are for use, not for show; you should own no book that you are afraid to mark up, or afraid to place on the table, wide open and face down. A good reason for marking favorite passages in books is that this practice enables you to remember more easily the significant sayings, to refer to them quickly, and then in later years, it is like visiting a forest where you once blazed a trail. You have the pleasure of going over the old ground, and recalling both the intellectual scenery and your own earlier self.
 3. Everyone should begin collecting a private library in youth; the instinct of private property, which is fundamental in human beings, can here be cultivated with every advantage and no evils.



One should have one's own bookshelves, which should not have doors, glass windows, or keys; they should be free and accessible to the hand as well as to the eye. The best of mural decorations is books; they are more varied in color and appearance than any wallpaper, they are more attractive in design, and they have the prime advantage of being separate personalities, so that if you sit alone in the room in the firelight, you are surrounded with intimate friends. The knowledge that they are there in plain view is both stimulating and refreshing. You do not have to read them all. Most of my indoor life is spent in a room containing six thousand books; and I have a stock answer to the invariable question that comes from strangers. "Have you read all of these books?"

"Some of them twice." This reply is both true and unexpected.

4. There are of course no friends like living, breathing, corporeal men and women; my devotion to reading has never made me a recluse. How could it? Books are of the people, by the people, for the people. Literature is the immortal part of history; it is the best and most enduring part of personality. But book-friends have this advantage over living friends; you can enjoy the most truly aristocratic society in the world whenever you want it. The great dead are beyond our physical reach, and the great living are usually almost as inaccessible; as for our personal friends and acquaintances, we cannot always see them. Perchance they are asleep, or away on a journey. But in a private library, you can at any moment converse with Socrates or Shakespeare or Carlyle or Dumas or Dickens or Shaw or Barrie or Galsworthy. And there is no doubt that in these books you see these men at their best. They wrote for you. They "laid themselves out," they did their ultimate best to entertain you, to make a favorable impression. You are necessary to them as an audience is to an actor; only instead of seeing them masked, you look into their innermost heart of heart.

-William Lyon Phelps Speech 1933



Word-Meaning

Borrow	-	to take or receive something from somebody for a short period
Sustain	-	to keep somebody/something alive or healthy
Seldom	-	not often; rarely
Affectionate	-	loving
Intimacy	-	closeness
Intellectual	-	connected with a person's ability to think in a logical way and to understand things
Recluse	-	a person who lives alone
Perchance	-	by chance

Sentences

Borrow	-	He <u>borrowed</u> the book from the library.
Sustain	-	The army <u>sustained</u> heavy losses.
Seldom	-	He <u>seldom</u> offered an opinion, much less began a conversation.
Affectionate	-	He is very <u>affectionate</u> towards his children.
Intimacy	-	Building houses far apart reduces <u>intimacy</u> among neighbors.
Intellectual	-	His interest in art was evidently <u>intellectual</u> .
Recluse	-	All these years, Shyam had lived as a <u>recluse</u> .
Perchance	-	A blind man may <u>perchance</u> hit the mark

Exercise

Fill in the blanks

1. A borrowed book is like a guest in the house; it _____, with a certain considerate formality.



2. Books are for use, _____, wide open and face down.
3. The knowledge that they are there in plain view is both _____
4. Books are of the people, _____
5. They "laid themselves out," _____, to make a favorable impression.

Answer the following questions

1. Why has the habit of reading been mentioned as 'the greatest resources of mankind' by the writer?
2. Why has a borrowed book been compared to a guest?
3. What is the good reason stated by the writer for marking favorite passages in books?
4. Why should a man start collecting books in his youth?
5. Explain –“Books are of the people, by the people, for the people.”
6. What advantages do book-friends have over living friends?
7. Why are readers necessary for writers?

Language Skill

Match the following Idioms with their meaning

- | | |
|---------------------------------------|---|
| 1. Every cloud has a silver lining | Get treated the way you've been treating others |
| 2. Get a taste of your own medicine | Ignore someone |
| 3. Give someone the cold shoulder | Be patient |
| 4. Good things come to those who wait | Good things come after bad things |



Write the meaning of the following words in English and Sanskrit

1. Borrow
2. Sustain
3. Seldom
4. Affectionate
5. Intimacy

Writing skill

Why are books so important in our life?



Poem - 1

Give Me Strength

- Rabindranath Tagore

- ❖ *“Give Me Strength” is an inspirational poem by the versatile Rabindranath Tagore. The poem is in a form of a prayer and the poet is asking the Lord to provide him with strength so that he can overcome all the hurdles in life.*

This is my prayer to thee, my lord—strike,

strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to thy will with love.

About the poet

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



Word - Meaning

Strike	-	hit forcibly
Penury	-	extreme poverty
Disown	-	refuse
Fruitful	-	producing results
Insolent	-	extremely unpleasant
Trifles	-	things of little value

Make sentences using the above words

Exercise

Answer the following questions

1. What does the poet pray for?
2. What does the poet want to bear with strength?
3. What does 'bend my knees' signify?
4. What type of service does the poet want to make?
5. How does the poet want to treat the poor and the mighty?
6. What does the poet want to do with the strength finally?

Language Skills

Fill in the blanks using is/am/are

1. She _____ a doctor.
2. You _____ very late today.
3. It _____ raining heavily.
4. My laptop _____ very expensive.
5. The relatives _____ arriving tomorrow.
6. They _____ ready to participate.
7. The phone _____ ringing.



8. Raju and Raman _____ best friends.
9. The flight _____ two hours late.
10. The table cloth _____ dirty.

Match the following

- | | |
|--------------|---------------|
| 1. Look into | Helping Verb |
| 2. Alas! | Question Mark |
| 3. ; | Phrasal Verb |
| 4. Are | Exclamation |
| 5. ? | Semicolon |

Are the sentences written in Active or Passive voice?

1. Hockey is played in India.
2. These cars are produced in Italy.
3. Lots of houses were destroyed.
4. He lost his keys yesterday.
5. Sanskrit is spoken in India.

Write the meaning of the following words in English and Sanskrit

1. Strike
2. Penury
3. Disown



Poem -2

Science and the Unknowable

- Aurobindo Ghosh

- ❖ *The poem brings out the basic question of existence of this universe and the source or root of its creation which has not been found by science. The poem has a spiritual theme.*

Our science is an abstract cold and brief
That cuts in formulas the living whole.
It has a brain and head but not a soul:
It sees all things in outward carved relief.
But how without its depths can the world be known?
The visible has its roots in the unseen
And each invisible hides what it can mean
In a yet deeper invisible, unsown.
The objects that you probe are not their form.
Each is a mass of forces thrown in shape.
The forces caught, their inner lines escape
In a fathomless consciousness beyond mind's norm.
Probe it and you shall meet a Being still
Infinite, nameless, mute, unknowable.



Word-Meaning

Abstract	-	existing only as an idea, not as a physical thing
Carved	-	to make something by cutting into especially wood or stone
Probe	-	to ask questions in order to find out secret or hidden information
Escape	-	to get free
Fathomless	-	extremely deep
Consciousness	-	the state of realizing or noticing that something exists

Sentences

Abstract	-	Ram read his <u>abstracts</u> aloud.
Carved	-	The valley was <u>carved</u> out by glaciers.
Probe	-	The police <u>probe</u> in to organized crime led to several arrests.
Escape	-	Their <u>escape</u> plan was really easy.
Fathomless	-	The silence was <u>fathomless</u> and overwhelming.
Consciousness	-	The experience helped to change her social <u>consciousness</u> .

Exercise

Choose the correct option

1. What, according to the poet, does Science have?
(a) A head (b) A brain
(c) A soul (d) Both a brain and a head
2. What, according to the poet, does science study?
(a) The known (b) The unknown
(c) The known and visible (d) The unknown and invisible



Answer the following questions

1. What is the form of Science and what does it do?
2. According to the poet, why cannot the world be known 'without its depths'?
3. 'The visible has its roots in the unseen' – Explain.
4. Where do "the inner lines escape"?
5. What is the actual reality of the objects that we probe, according to the poet?
6. What are the characteristic traits of the 'Being'?
7. Give a brief summary of the poem.

Unscramble the sentences

1. Hari / my name / is
2. Vedas / Susan / reads
3. play / in the garden / they
4. sings / he / songs
5. have / I / a cow
6. sit / on / we / the bench
7. do / my / I / homework
8. her / she / friend / calls
9. computer / games / likes / he
10. her / the / mother / girl / is / helping

Write the following words in Sanskrit

1. Infinite
2. Mute
3. Visible
4. Relief
5. Invisible



Poem - 3

Village Song

- ❖ *This is a lyrical poem which conveys the fears and worries of a lonely girl on her way back to her home. The vivid imagery and the picturesque description makes it all interesting and enjoyable to read.*

-Sarojini Naidu



Full are my pitchers and far to carry,
Lone is the way and long,
Why, O why was I tempted to tarry
Lured by the boatmen's song?
Swiftly the shadows of night are falling,
Hear, O hear, is the white crane calling,
Is it the wild owl's cry?
There are no tender moonbeams to light me,
If in the darkness a serpent should bite me,
Or if an evil spirit should smite me,
Ram Re Ram! I shall die.



My brother will murmur, 'Why doth she linger?'
My mother will wait and weep,
Saying, 'O safe may the great gods bring her,
The Jamuna's waters are deep' ...
The Jamuna's waters rush by so quickly,
The shadows of evening gather so thickly,
Like black birds in the sky...
O! If the storm breaks, what will betide me?
Safe from the lightning where shall I hide me?
Unless Thou succor my footsteps and guide me,
Ram Re Ram! I shall die.

About Poetess

Sarojini Naidu (13 February 1879 – 2 March 1949) was an Indian political activist and poet. She was born in a Bengali family in Hyderabad, Naidu was educated in Madras, London and Cambridge. A proponent of civil rights, women's emancipation, and anti-imperialistic ideas, she was an important figure in India's struggle for independence from colonial rule. Naidu's work as a poet earned her the sobriquet 'the Nightingale of India', or 'Bharat Kokila' by Mahatma Gandhi because of colour, imagery and lyrical quality of her poetry.

Naidu's poetry includes both children's poems and others written on more serious themes including patriotism, romance, and tragedy. Published in 1912, "In the Bazaars of Hyderabad" remains one of her most popular poems. She was married to Govindarajulu Naidu, a general physician, and had five children with him. She died of a cardiac arrest on 2 March 1949.



Word - Meaning

Pitcher	-	(plural: pitchers) a large container for liquids, especially water
Lone	-	without companion
Tempted	-	attracted
Tarry	-	to delay coming to or going from a place
Lured	-	attracted; tempted
Swiftly	-	quickly
Crane	-	a large bird with long legs and a long neck
Evil	-	wicked; harmful
Smite	-	to hit someone/something hard
Linger	-	to stay for a time especially because one does not want to leave
Betide	-	happen
Lightning	-	a flash of brilliant light in the sky
Thou	-	(archaic) you (second person singular)
succour	-	help given to someone in need or in danger

Sentences

Pitcher	-	He poured the milk out of the <u>pitcher</u> .
Lone	-	In the silence of the night, a <u>lone</u> wolf howled.
Tempted	-	Do not be <u>tempted</u> to go to extremes.
Lured	-	He was not to be <u>lured</u> into conversation.
Swiftly	-	The wheels were turning <u>swiftly</u> .
Evil	-	Fire can be good or <u>evil</u> , depending on where it comes from.
Smite	-	The sound <u>smites</u> upon the ear.



- Betide - Whatever may betide, maintain your courage.
- Lightning - The big tree was struck by lightning.
- succour - They give succour to the victims of war.

Exercise

Choose the correct option

1. What time of the day is referred to in the poem?
(a) Morning (b) Afternoon
(c) Evening (d) Night
2. Which family members does the speaker (the country woman) mention in the poem?
(a) Brother and father (b) Brother and sister
(c) Mother and uncle (d) Mother and brother

Answer the following questions

1. What tempted the girl to tarry?
2. Which are the birds mentioned in the poem and what are they doing?
3. “Swiftly the shadows of night are falling”- Explain.
4. What lines from the poem suggest that it was already dark?
5. What is speaker’s concern about her family members?
6. What is said about river Yamuna in the poem?
7. Describe the atmosphere of the poem.

Language Skills

Fill in the blanks with correct preposition

1. Fruits are the basket.
2. The boy is the curtain.



3. The girl is standing to the table.
4. The present is the cupboard.
5. Wait the lunch to be served.

Rewrite the sentences in Passive voice

1. The teacher closes the window.
2. The boys can play football.
3. Jairam cleaned the room.
4. The mechanic repairs cars.
5. The electricians test the fire alarm.

Use the words in brackets as participles in the gap

1. an _____ story. (interest)
2. a _____ car. (break)
3. the _____ pizza. (forget)
4. the _____ father. (work)
5. I saw him _____ . (go)
6. the _____ computer. (repair)

Write the following words in Sanskrit

1. Boatman
2. Pitchers
3. Evil
4. Shadow
5. Mother



Poem -4

Plant Tree

- Lucy Larcom

- ❖ *This poem shows a beautiful connection between trees and feelings of joy, peace, love and much more. It shows how significant planting a tree is and inspires to plant more. The beauty of metaphor can be seen in this poem.*

He who plants a tree,
Plants a hope,
Rootlets up through fibers blindly grope;
Leaves unfold into horizons free.
So man's life must climb
From the clods of time
Unto heavens sublime
Canst thou prophesy, thou little tree,
What the glory of thy boughs shall be?

He who plants a tree,
Plants a joy.
Plants a comfort that will never cloy.
Every day a fresh reality,
Beautiful and strong,
To whose shelter throng
Creatures blithe with song.
If thou couldst but know, thou happy tree,
Of the bliss that shall inhabit thee!

He who plants a tree,



He plants peace,
Under its green curtains jargons cease,
Leaf and zephyr murmur soothingly;
Shadows soft with sleep
Down tired eyelids creep,
Balm of slumber deep.
Never hast thou dreamed, thou blessed tree,
Of the benediction thou shalt be.

He who plants a tree,
He plants youth;
Vigour won for centuries in sooth;
Life of time, that hints eternity;
Boughs their strength up rear,
New shoots, every year.
On old growths appear,
Thou shalt teach the ages, sturdy tree,
Youth of soul is immortality.

He who plants a tree,
He plants love;
Tents of coolness spreading out above,
Wayfarers he may not live to see,
Gifts that grow are best;
Hands that bless are best;
Plant! life does the rest!
Heaven and earth help him who plants a tree,
And his work its own reward shall be.



Word-Meaning

Blithe	-	cheerful and carefree
Grope	-	to search blindly or uncertainly
Clod	-	a compact mass
Bliss	-	highest happiness
Zephyr	-	gentle wind, breeze
Slumber	-	sleep
Benediction blessing	-	the act of praying for divine protection,
Vigour	-	active, strength
Sturdy	-	hardy, Strong

Sentences

Blithe	-	A <u>blithe</u> heart makes a blooming visage.
Grope	-	She <u>groped</u> for her key in her bag.
Clod	-	Their hooves threw up <u>clods</u> of earth as they ran across the field.
Bliss	-	Joy and <u>bliss</u> can come from the little and most unexpected.
Slumber	-	She fell into a deep and peaceful <u>slumber</u> .
Benediction	-	The touch of the sun light felt like a <u>benediction</u> .
Vigour	-	He began working with renewed <u>vigour</u> .
Sturdy	-	This order was met with a <u>sturdy</u> refusal to move.



Exercise

Answer the following questions

1. What are the feelings mentioned in the poem?
2. Why planting a tree is planting a hope?
3. What does 'Beautiful and strong' means in the poem?
4. How dream is related to trees?
5. 'Vigour won for centuries' - Explain.
6. What message man should get from the bough of a tree?
7. How a person who plants a tree is rewarded?

Language Skills

Fill in the blanks using a/an

1. Tommy has _____ cat.
2. This is _____ orange.
3. Can you tell me _____ answer?
4. She is _____ nurse.
5. He is _____ old man.

Are the following sentences written in Active or Passive voice?

1. Boys like to play soccer.
2. This room has been painted blue.
3. Cricket is played in Australia.
4. I am given a book.
5. We have lost our keys.
6. You might see dolphins here.



Change the statements to questions, and vice versa

Are we in a team?

They play volleyball.

Does she go to school?

I have your phone number.

Do they repair cars?

You are old.

Do you understand English?

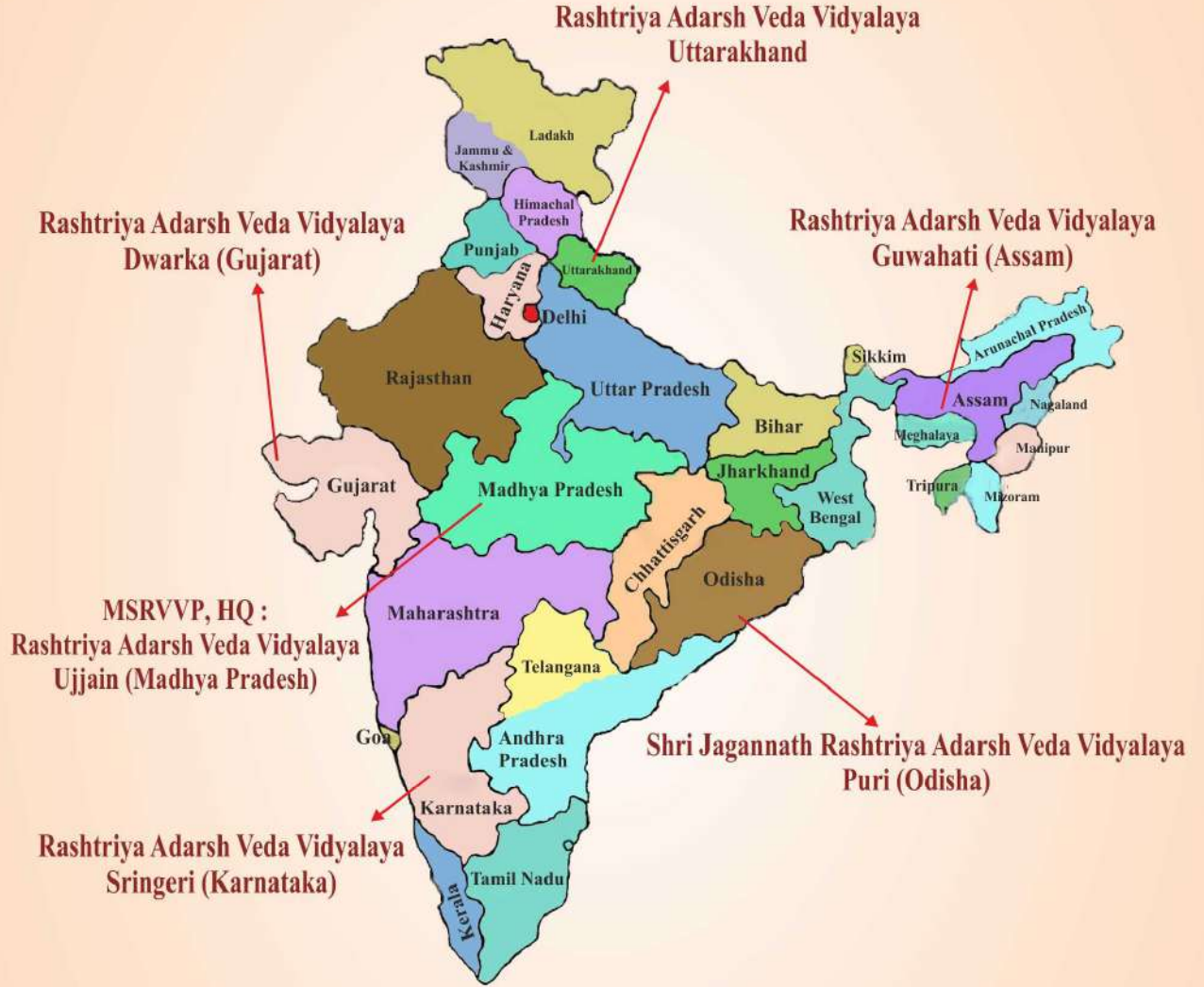
Write the following words in Sanskrit

1. Earth
2. Tree
3. Climb
4. Youth
5. Soul



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