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आज़ादी का  
अमृत महोत्सव  
1947-2022

# ENGLISH TEXTBOOK

Veda Bhushan I Year / Prathama - I Year / Class VI

**MAHARSHI SANDIPANI RASHTRIYA VEDA SANSKRIT SHIKSHA BOARD**

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

ॐ सह नावतु, सह नौ भुनक्तु, सह वीर्यं करवावहै।

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः, शान्तिः, शान्तिः।

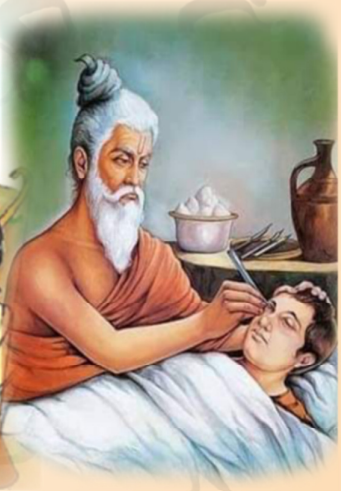
May this study (of Veda) in which we are engaged,

Protect both of us i.e. the teacher and the disciple.

May both of us enjoy its fruit!

May both of us together perpetuate this powerful activity!

May both of us never quarrel! Om Peace! Peace! Peace!



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

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

Paper usage : Printed on 80 GSM paper with RSTB Watermark

Publisher: Maharshi Sandipani Rashtriya Vedavidya Pratishthan  
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# PREFACE

(In the light of NEP 2020)

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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been a Vishwa Guru, contributing to the field of learning (vidya-spiritual knowledge and avidya- materialistic knowledge) and learning 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.”

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

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

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



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

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

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



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

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

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

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

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

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

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

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

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

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

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

आपरितोषाद् विदुषां न साधु मन्ये प्रयोगविज्ञानम्।

बलवदपि शिक्षितानाम् आत्मन्यप्रत्ययं चेतः ॥

(Abhijnanashakuntalam 1.02)

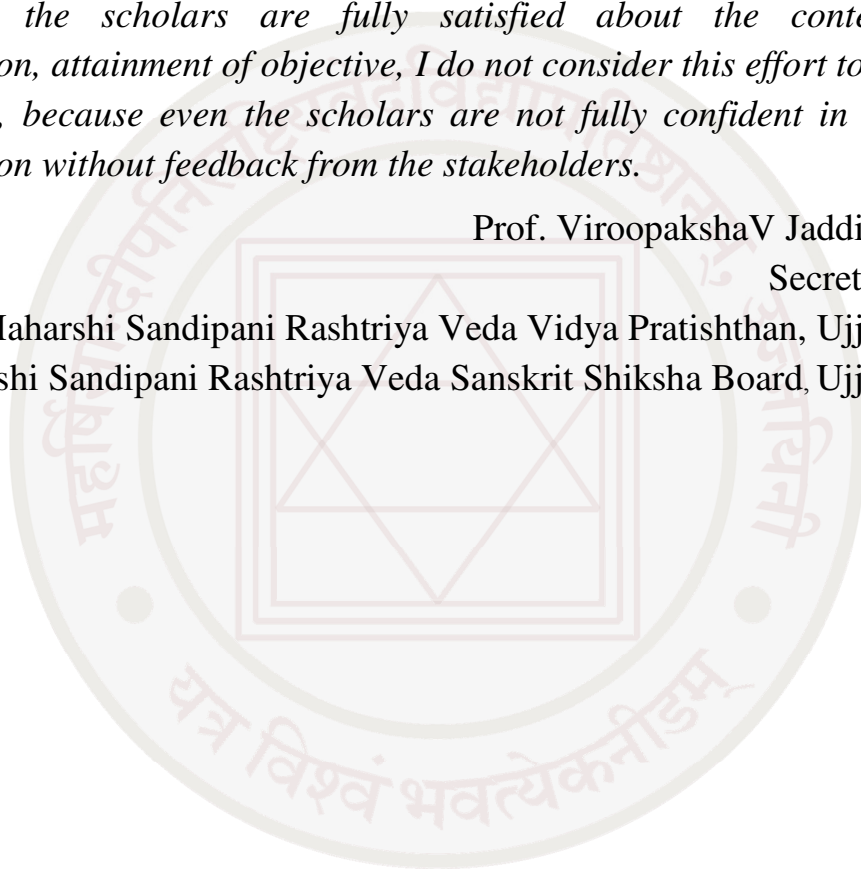
*Until the scholars are fully satisfied about the content, presentation, attainment of objective, I do not consider this effort to be successful, because even the scholars are not fully confident in the presentation without feedback from the stakeholders.*

Prof. ViroopakshaV Jaddipal

Secretary

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain

Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board, Ujjain



## On the Text Book

This textbook in English for Veda Bhushan-I, 6<sup>th</sup> standard in general education, is based on the approaches to curriculum construction in English, which is based on the NEP 2020. The English curriculum lays emphasis on providing a variety of comprehensible contents to learners to develop their interest in learning and recognizing its necessity in day to day life. MSRVVP/Board's curriculum is Veda centric along with essential NEP 2020 inputs for language and modern subjects' learning. Herein the book an effort has been made to blend these contents along with Indian Knowledge System inputs. The students have already been introduced to a Preparatory Book specially made keeping their needs in view to practice on the basic elements of the language.

This desires considerable change in Veda Pathashala/Vidyalaya/ GSP Units/Sanskrit Pathashala/Vidyalaya routines and mode of curriculum transaction and functioning. Flexibility in the daily timetable is as necessary as implementing the annual calendar prescribed by MSRVVP/Board so that the required number of teaching days/hours are actually devoted to teaching and learning. The methods used for teaching and evaluation will also be vital for desirable outcome. Course/Curriculum/Syllabus designers have tried their to address the problem of curricular burden by restructuring, reorienting and making the learning activity based with a greater consideration on child psychology and experiential learning. The book presents a variety of genres, including the Vedic translation, biographies, mythological content, units that depict our relationship with the natural world.

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

An introductory section, where few more lines can be added to enrich the Listening skills. Text with loud reading and share their understanding of text orally to develop the Speaking Skill. The

questions in the section have been designed to develop the reading, writing, speaking, thinking and creative skills. Grammar with Language Skill based exercises have been provided along with the vocabulary task. It is said in the Vedas about the poem- *Pashya Devasya Kavyam, na mamara, na jeeryati.* (see the God's poetry, never dies, never erodes) Children are expected to enjoy the reading of the presented poem and get the essence of it. Some background of the poet and the poem are there to build emotional oneness with the poet for crystal clarity about the poetic sense-*kavyartha*. Therefore, all teachers are requested to make the poetry enjoyable by teaching the real intent of the poet.

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

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

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

(Ms. Pushpita Chakraborty)

(Ms. Monalisa Mishra)



## Content

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## Basics of English /Grammar

1.	English Alphabets-Capitals, Small letters & Cursive letters
2.	Vowels and Consonants
3.	English and Roman Numerals
4.	Name of Relatives
5.	Name of the Parts of the Body
6.	Name of the Food Items
7.	Name of the Cereals and Eatables
8.	Name of the Colors and Metals
9.	Name of the Birds, Animals and Insects
10.	Name of the Trees and Flowers
11.	Name of the Fruits and Vegetables
12.	Name of the Vehicles and Transport Utilities
13.	Simple Verbs- go, eat, drink, write, see, speak, think, draw, cut, make, run, sit, play, create, cook, pour, open, shut, close, wash, clean, bring, fetch, pick, dig, throw, dance, snatch, give, sing
14.	Introduction to Noun (Numbers and Gender).
15.	Opposite Words

- 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

## Peace! Peace! Peace

- ❖ In this chapter we will find prayers from the Rigveda and Yajurveda. It prays for the well-being and prosperity of both teacher and the student, our mental and physical health and for good manners. Universal peace is the central theme of the following prayers. It is perfect to begin a healthy teacher student relationship and a good scope to learn benevolence and value of peace and team work.

May this study (of Veda) in which we are engaged,

Protect both of us i.e. the teacher and the disciple.

May both of us enjoy its fruit!

May both of us together perpetuate this powerful activity!

May both of us never quarrel! *Om* Peace! Peace! Peace!<sup>1</sup>

O! Gods, may we hear with our ears auspicious words.

O! Gods, who protect those who are engaged in your worship,

May we see only auspicious things with our eyes!

Praising you, may we live that span of life!

Which is granted to us by the Gods,

With our lives and bodies remaining strong.

*Om*, Peace! Peace! Peace!<sup>2</sup>

May *Indra* of great name give welfare to us.

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1    ॐ सह नावतु, सह नौ भुनक्तु, सह वीर्यं करवावहै।

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः, शान्तिः शान्तिः।

2    भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः।

व्यशेमदेवहितं यदायुः। ॐ शान्तिः शान्तिः शान्तिः ॥ Rigveda 1.89.14.9



May the god Pusan who has great knowledge or wealth give us welfare.

May the god *Garutman*,

Who is like a discus for destroying the calamities

Give us welfare.

May the god *Brahaspati*, the Lord of learning, give us welfare

*Om*, Peace! Peace! Peace!<sup>3</sup>

I shall have sweet good thoughts.

I shall become sweet.

I shall speak sweet words.

May I speak to the gods sweet words; and

To the men may I speak such words which are worthy of hearing.

May the Gods give me protection!

May the manes make me happy!

*Om*, Peace! Peace! Peace!<sup>4</sup>

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3 स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः, स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः।

4 मधुमनिष्ये, मधुजनिष्ये मधु वक्ष्यामि मधुवदिष्यामि मधुमतीं देवेभ्यो वाचमुद्यासं शुश्रूषेण्यां मनुष्येभ्यः तं मा देवा अवन्तु शोभायै पितरोऽनुमदन्तु । ॐ शान्तिः शान्तिः शान्तिः।

(Krishna Yajurveda)



## Word - Meaning

Disciple	-	a follower or pupil of a teacher or leader.
Perpetuate	-	to continue something indefinitely.
Worship	-	the feeling or expression of reverence for a deity.
Welfare	-	the health happiness of someone, well-being.
Calamities	-	sudden event causing great damage, disaster.
Protection	-	keeping safe from harm or injury.
Manes	-	souls of dead ancestors adored as guiding spirits.

## Sentences

Disciple	-	Swami Vivekananda was the <u>disciple</u> of Sri Ramakrishna.
Perpetuate	-	We should <u>perpetuate</u> our good deeds.
Worship	-	We should <u>worship</u> our parents like Gods.
Welfare	-	Our guardians always works towards our <u>welfare</u> .
Calamities	-	We should always help each other in natural <u>calamities</u> .
Protection	-	<u>Protection</u> of our culture is our duty.
Manes	-	Our <u>manes</u> always bless us.



## Exercise

### Fill in the blanks with the following simple verbs

hear, speak, see, give, cook

1. We.....great words about the study of the Veda.
2. Gods.....blessing to all of us.
3. Mothers.....good food for their children.
4. May we.....divine words with our ears.
5. We.....this world with our eyes.

### Match the following

- |             |        |
|-------------|--------|
| 1. Mynah    | Animal |
| 2. Raccoon  | Fruit  |
| 3. Firefly  | Tree   |
| 4. Arjun    | Insect |
| 5. Hibiscus | Bird   |
| 6. Plum     | Flower |

### Write the plural forms of the following words

- |                  |                |
|------------------|----------------|
| 1. Fruit .....   | 2. God .....   |
| 3. Word .....    | 4. Sweet ..... |
| 5. Thought ..... |                |

### Write the opposite of the following words

- |                 |                 |
|-----------------|-----------------|
| 1. Man .....    | 2. Father ..... |
| 3. Author ..... | 4. Son .....    |
| 5. Prince ..... |                 |





## Answer the following questions

1. Name the Vedas which have those wishes mentioned in this chapter.
2. What is the first wish made about?
3. What is the wish mentioned in the second stanza?
4. Name the Gods and the wishes made to them in the third stanza.
5. Explain the last stanza.
6. Give a brief summary of the chapter.
7. Why do we make wishes? Write in your own words.

## Read aloud

1. O! Gods, may we hear with our ears auspicious words.  
O! Gods, who protect those who are engaged in your worship,  
May we see only auspicious things with our eyes!  
Praising you, may we live that span of life!  
Which is granted to us by the Gods,  
With our lives and bodies remaining strong.  
Om, Peace! Peace! Peace!<sup>5</sup>

## 2. Read aloud the following words -

- |               |               |               |
|---------------|---------------|---------------|
| 1. Perpetuate | 2. Quarrel    | 3. Auspicious |
| 4. Knowledge  | 5. Calamities |               |

- 
- 5 भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः।  
व्यशेमदेवहितं यदायुः। ॐ शान्तिः शान्तिः शान्तिः ॥ Rigveda 1.89.14.9



## Chapter-2

### Vistas of Vedic Knowledge

- ❖ *This chapter introduces us to the structure of the Vedas; their form and expansion. The branches of knowledge and their present scenario. We can easily learn the most substantial part of ancient Indian education system by a simple reading of the chapter and can see a comparative picture of modern studies. This is an important lesson to know and understand the original and basic essence of knowledge.*
1. The Vedas are revealed literature that are most sacred to Hindus/Indians and renowned the world over. The word Veda derived from the root 'vid', means 'to know'. The word Veda literally means 'knowledge'.
  2. There are four Vedas, known as the *Rig Veda*, the *Yajur Veda*, the *Sama Veda* and the *Atharva Veda*. Many years ago, the Vedas were referred to as 'trayi' or three Vedas. The Vedas have four parts, *Samhita*, *Brahmana*, *Aranyaka* and *Upanishad*.
  3. The *Samhita* of a Veda consists of (*mantras*) incantations which are recited in *Yajnas*. The *Brahmana* texts explain the *mantra-s* (hymns) and indicate how these are to be interpreted for usage in their application for *Yajna-s*. *Aranyaka-s* are ancillary texts revealed to *Rishi-s* in their forest dwelling. Therefore, they are called *Aranyaka-s*; like *Samhita*, they are also corpus of knowledge. The *Upanishads* are final parts of Veda-s, containing metaphysical knowledge and philosophical discussions such as the *Brahma*, Soul, World, their relation with each other, etc.
  4. They were communicated by the Supreme power or The Lord to the ancient seers (*Rishis*) at the time of *Shrishti* (creation). Thus we can say that "**The Vedas are Apaurusheya**", i.e., the one that has not (originated from) any human being.



## The Rigveda Samhita

5. The *Rig Veda* derives its name from the verb (ऋच्- स्तुतौ) word 'rik', which means *a Mantra*. There are 10,589 verses in the *Rig Veda Samhita*. The Vedic tradition has divided the *Rigveda* in two different methods-. The first is the *Aṣṭaka* method and the second is the *Maṇḍala* method.
6. The former has been designed to facilitate easy memorization, by apportioning more or less equal number of mantras to each section. In the latter method, the subject is more important.
7. Each of the *Ashtaka-s* is subdivided into *Adhyayas* (chapters) and *Varga-s*. Eight *Ashtaka-s* consist of 64 *Adhyaya-s*, 2024 *Varga-s* and 10,552 *Mantras/riks*.
8. The most famous hymn of the *Rig Veda* is the *Purusha Sukta* (10.90), that constitutes an important part of the traditional learning. The *Sri Sukta*, dedicated to Goddess *Lakshmi* and recited often in the tradition is one of the *khilabhaaga* or "appendixes" of *Rik Samhita*. *Vaksukta* (10.125) is another famous hymn dedicated to the Mother Goddess Speech.
9. Each of the *Mandalas* is subdivided into *Anuvakas* (lessons) and *Sukta-s* (hymns). The ten *Mandala-s* have 85 *Anuvakas*, 1028 *Suktas* and 10,552 *Mantras/riks*.
10. There is also a *Valakhilya* section or supplement which consists of 11 *Suktas* and 80 *Mantra-s*. Out of 21 branches of *Rigveda*, only three recension (*Shakala*, *Bashkala* and *Shankhayana*) have survived. The hymns of the *Rig Veda* are mostly applied or recited by this type of priests.



## The Yajurveda

11. The *Yajurveda* (Sanskrit: यजुर्वेद, *Yajurveda*, from 'yajus' meaning 'worship' and *Veda* meaning "knowledge") is the Veda primarily of prose *mantras* for worship and rituals.
12. The *Yajurveda* is a ritual-offering mantras that were applied by a priest while an individual performed ritual actions such as those before the *Yajnasacred* fire (agni).
13. The *Yajurveda* is broadly grouped into two –*Krishna Yajurveda* and *Shukla Yajurveda*. The term "Krishna" implies "metric and non-metric mixture" of verses as revealed in *Krishna Yajurveda*. *Shukla Yajurveda* implies the well arranged metric structure.
14. Out of 101 branches of Yajurveda, only six (Mandhyandina, Kanva, Taittiriya, Maitrayaniya, Kathaka and Kapishtala) recensions have survived. The Krishna Yajurveda has survived in four recensions, (Taittiriya, Maitrayaniya, Kathaka and Kapishtala) while two recensions of Shukla Yajurveda Vajasaneya (Madhyandina and Kanva) have survived into the modern times.
15. The *Shukla Yajurveda Samhita* has 40 Adhyayas, 303 Anuvakas and 1975 Kandika-s, of them 1,875 verses are found in the *Rigveda*. The *Taittiriya* recension of the *Krishna Yajurveda samhita* has 7 Kandas, 44 *Prapathakas*, 631 *Anuvakas*, 2198 *Panchashatas* and *Taittiriya Brahman* has 3 *Ashtakas*, 308 *Anuvakas*, 1664 *Dashinyah Khandah*. The most famous hymns of the *Yajur Veda* are the *Shri Rudra prashna* and *Chamakam*.

## The Samaveda Samhita

16. The *Sama Veda Samhita* is revealed entirely in metrical form. It is about half as long as the *Rig Veda Samhita* and also borrows considerably from the *Rig Veda Samhita*.
17. The *Sama Veda* consists of 1875 *Mantras*, out of them 99 are



exclusively of *Samaveda* only, remaining are drawn from *Rigveda*. The word 'sama' means melodious songs or hymns. Since the *Sama Veda* consists of melodious songs or hymns, it is known as the *Sama Veda*.

18. These *Sama hymns* were sung during various *Yajna-s* like *Chaturmasya*, *Vajapeya*, *Ashwamedha*, *Rajasuya*, *Sautramani* etc. *Sama* hymns were a combination of *Mantra* and melodious songs.
19. It is held that the *Sama Veda* originally had one thousand different branches (*shakha*) and there are records of only thirteen branches of the *Sama Veda*. They are *Ranayana*, *Shatyamukhya*, *Vyasa*, *Bhaguri*, *Oulundi*, *Goulgulvi*, *Bhanuman-Oupamanyava*, *Karati*, *MashakaGargya*, *Varshagavya*, *Kuthuma*, *Shalihotra*, *Jaimini*. Out of these, only three branches are present now others are lost. They are *Ranayana*, *Kuthuma* and *Jaimini*.
20. The mantras are divided into two broad groups or parts. The first is known as *Purvarchika*, which consists of 650 *Mantras*. The remaining 1225 *Mantras* are in the *Uttararchika*.
21. The *Purvarchika* is divided into four sections (*kandas*) - *Agneyakanda*, *Aindrakanda*, *Pavamanakanda* and *Aranyakanda*. Each of the *kanda-s* is subdivided into chapters (*Adhyaya*). The *Uttararchika* does not have *kanda-s*, but is simply divided into twenty-one chapters.

## The Atharvaveda Samhita

22. The *Atharva Veda* was first revealed to Atharvan, the Angirasa and the Bhrigus. The text obtains its name from Atharvan.
23. The *Atharva Veda* is also known as the *Brahma Veda*. This is because the hymns of the text were meant for the *Brahman*, the main priest in the *Yajna*.
24. It says both Bhrigu and Angiras practiced penance and could view the Vedic mantras. Because of this, the *Veda* is known as *Atharva*



Veda, *Atharvangiras Veda* or *Bhriguangiras Veda*.

25. Apart from these names, Atharva Veda has other names too. It is known as *Bhishag Veda* because there are discussions about diseases and their treatment. It is also known as *Kshatra Veda* because there are *Mantras* in which the duties of warriors to protect their motherland are described.
26. *Atharva Veda* is divided into 20 *Kandas*, which are divided into 36 *Prapathakas*. These *Prapathakas* have 731 *Suktas* (hymns), where there are 5,987 *Mantras*. Of these, 1200 *Mantras* are drawn from *Rigveda*.
27. *Atharva Veda* has nine *Sakhas* or recensions. These are *Paippalada*, *Tauda*, *Mauda*, *Saunakiya*, *Jajala*, *Jalada*, *Brahmavada*, *Devadarsa* and *Charanavaidya*. Out of these, only the *Saunakiya* and *Paipplada Sakhas* are available now.
28. Many people, having seen the adjective *Trayi* (group of three) used for Vedas erroneously interpret that the *Atharva Veda* is excluded from the group of Vedas. This view is mainly highlighted by the Western interpreters and their Indian followers.
29. *Trayi* refers to three kinds of *Mantras*: the Prayer *Mantras*, the Sacrificial *Mantras* and the Lyrical *Mantras*, which are mainly incorporated in the *Rig*, *Yaju* and *Samaveda*.
30. The knowledge of three components (*Upasanakanda* or worship of the Deity), the performance of the ritual (*karmakanda* or practical procedure) and the consciousness of their esoteric meaning (*Jnana kanda*) are collectively endowed is defined as *Trayi Vidya*, "Three fold Knowledge".
31. The *Atharva Veda* is meant to be recited by the *Brahman* priest in the sacrifice, without which Vedic sacrifice (*Yajna*) is incomplete. The *Atharva Veda* contains detailed discussions on *Brahma*, spiritual discussion on *Brahma*, the concept of *Virat*, *Hiranyagarbha*, etc.





32. The *Atharva Veda mantras* are on the subject matter of polity, selection of the ruler, duties of the ruler, justice and punishment, army, war, victory.
33. It has detailed thought on fraternity and harmony (*Samanasya*), religious fraternity, good relation in the family, good relation among kingdoms.
34. One of the most important contributions of the *Atharva Veda* is discussion about methods of healthy life, diseases, their causes and their treatments. In fact, the Ayurveda is considered the sub-branch (*Upanga*) of the *Atharva Veda*.
35. *Veda* prescribes performances of many measures to eradicate disasters, bad dreams and bad omen through *Shanti* and *Pushti Karma*. In short, the *Atharva Veda* combines the knowledge of the four goals of life -- *Dharma, Artha, Kama and Moksha*.

## Word - Meaning

Sacred	-	Connected to God.
Renowned	-	Famous, well- known.
Explain	-	Clarify something to someone by describing the matter in details.
Indicate	-	Point out, show.
Ancillary	-	Providing necessary support to primary activities of a system.
Dwelling	-	Place of residence.
Corpus	-	Collection of written texts on a specific subject.
Supreme	-	Highest authority, greatest.
Memorization	-	Learning to keep in memory or to remember.
Survived	-	Continue to live in spite of danger or hardship.
Melodious	-	Relating to melody.



Revealed	- Make something known to someone which was previously unknown.
Warrior	- One who goes to war, soldier.
Endowed	- Provide with a quality or asset.
Justice	- Just or fair treatment.
Victory	- Act of defeating the enemy in battle.

## Sentences

Sacred	- Temple is a <u>sacred</u> place.
Renowned	- Swamy Vivekananda was a <u>renowned</u> personality.
Explain	- We should <u>explain</u> the reasons of our acts, to avoid confusions.
Indicate	- Our words always <u>indicate</u> our thoughts.
Ancillary	- <u>Ancillary</u> texts always provide a great amount of detail required for full knowledge.
Dwelling	- Birds have their <u>dwelling</u> in the trees.
Corpus	- There is a <u>corpus</u> on Vedas in our libraries.
Supreme	- The Vedas hold the <u>supreme</u> position in our culture.
Memorization	- Writing the matter down helps in better <u>memorization</u> .
Survived	- The Vedas <u>survived</u> in our society in spite of repeated attacks by invaders.
Melodious	- The Samaveda is as <u>melodious</u> as the playing of flute.
Revealed	- Nita <u>revealed</u> to Sita that she was the one to steal the bangle.
Warrior	- Arjuna was a great <u>warrior</u> .



- Endowed - Sita was endowed with celestial beauty.  
Justice - Pandavas got justice at the end of the war.  
Victory - Sri Ram got victory over Ravana.

## Exercise

### Fill in the blanks with the following words

*Vid, trayi, Apaurusheya, Rigveda, Yajus.*

1. The word veda been derived from the root word \_\_\_\_\_.
2. Many years ago Vedas were referred as \_\_\_\_\_.
3. Vedas are known as \_\_\_\_\_.
4. There are 10,589 verses in \_\_\_\_\_.
5. The word \_\_\_\_\_ means to 'worship'.

### Match the following

- |                |                      |
|----------------|----------------------|
| 1. Rigveda     | <i>Ayurveda</i>      |
| 2. Yajurveda   | <i>Uttaracrchika</i> |
| 3. Saamveda    | <i>Astaka method</i> |
| 4. Atharvaveda | <i>Chamakam</i>      |

### Answer the following questions

1. How many parts are there in Vedas? Name them.
2. What is meant by the term 'Apaurusheya'?
3. What are the two methods of *Rigveda*?
4. Name and describe the *Rigveda Suktas* in the chapter.
5. What are the two divisions of *Yajurveda*?
6. Name the branches and division of *Mantras* in *Samveda*.
7. What are the different names of Atharvaveda? Explain the reason behind these names.



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**Underline the vowels and make sentences with the following words**

Dark      Sin      Bun      Bad      Veda

Unicorn      Short      Cow      Zebra      Good

Ruin      Eagle      Kind      Ice      Owl

**Write the name of six limbs of Vedas.**

**Speak at least 10 lines about Vedic texts.**



## Chapter-3

### Guru Dronacharya

❖ *The content of this lesson has been drawn from the great epic Mahabharata. This is an instance from the education and trouncing period of Pandavas. It glorifies Arjuna's focus on his target and his perfection in archery. We learn about Dronacharya's eminence as a Guru and his skills in using weapons like Bows and Arrows with special reference to imparting training to pupils in archery. Ambition, diligence and hard-work are to be learnt from this story.*

1. Long, long ago, there were schools called Gurukuls. Boys were sent to Gurukuls to study. They had to live with their teacher in an ashram. The teachers were called Gurus.
2. The boys in an ashram used to share all the work. The *Guru* taught them maths, grammar and the holy books. They were also taught horse-riding and the use of bows and arrows.
3. The five sons of king Pandu are called Pandavas. They were sent to the gurukul of Guru Dronacharya. The Princes lived with the Guru in his *Ashram*.
4. Dronacharya was very fond of the five princes. All the five princes were intelligent and attentive. They used to learn whatever he taught them. They were brave and active.
5. Dronacharya taught them many things. He taught them archery as well as to fight with spears, swords and clubs. The princes loved and respected their *Guru*.
6. One day Dronacharya took the princes to another part of the forest. He wanted to give them a lesson in archery. He showed the princes a clay bird that he had put on a tree. He pointed to the bird and said, "I want you to pierce the eye of this bird."
7. All the five pulled out their arrows. They held the arrows in their



hands. Dronacharya asked Yudhishtir, the eldest prince, “Tell me what do you see? ”

“I see the forest, the trees and the sky,” said Yudhishtir.

“What do you see?” Dronacharya asked Bhim, the second prince.

“I see the stream,” said Bhim.

“I can see the sun and the clouds,” said the youngest princes Nakula and Sahadeva.

But, Arjun the third prince was quiet.

“What do you see Arjun?” asked the *Guru*.

8. Arjun folded his hands and said, “You have asked me to pierce the bird’s eye. Right now, I can see nothing but the eye of the bird.”
9. Dronacharya was very happy. He blessed Arjun saying, “Arjun! One day you will be the greatest archer of Hastinapur because you put your heart in the work you do.”
10. Guru Dronacharya’s words came true. When Arjun grew up nobody could match him in archery.

## About Dronacharya

*Dronacharya* was the son of *Rishi* Bharadwaja. He was a master of advanced military arts, including the divine weapons or *Astras*. *Dronacharya* was the teacher of Pandavas and Kauravas.

Drona was an innovator and royal teacher of archery. So, he was bestowed the title of *Acharya*. He was specialized in making divine weapons specifically for archery and advanced military arts.

He concentrated on making most efficient bows and arrows those were made of metal to enhance the target range. As Dronacharya was an innovator of the variety of bows, he had to be an expert in handling them. Archery has to be learnt from the makers of bows only.

Dronacharya had imparted training, given knowledge on various



*types of arts, skills, weapons*, essential to princess particularly Kuru and Pandulineage in his Gurukul in Gurugram near Delhi/Indraprastha which was famous in Dwapara Yuga.

## Word - Meaning

Ruler	-	a person who rules a country, etc.
Holy books	-	it is connected with God or a particular religion
Attentive	-	watching, listening to or thinking about somebody/ something carefully
Spear	-	a sharp pointed instrument
Archery	-	the sport of shooting arrows
Stream	-	a small river
Pierce	-	to make a hole in something with a sharp point

## Sentence

Ruler	-	Chatrapati Shivaji was the <u>ruler</u> of Maharashtra.
Holy books	-	Children should read <u>holy books</u> .
Attentive	-	Sri Hanuman was very <u>attentive</u> in nature since his childhood.
Spear	-	The villager attacked the tiger with a <u>spear</u> .
Archery	-	He won the first prize in <u>archery</u> .
Stream	-	Sri Ram made his hut near a small <u>stream</u> .
Pierce	-	The girl wanted to <u>pierce</u> her ears to wear earrings.





## Exercise

### Fill in the blanks with the correct Nouns

[Arrows, Bird, Students, Guru, Prince]

1. A person who teaches in an ashram is.....
2. The art of shooting ..... is archery.
3. The son of a king is .....
4. The pandavas were aiming at the eye of a .....
5. The children who study are.....

### Choose the correct adjectives from the brackets

1. This is a ..... dress (tall / black)
2. This tree is very..... (Long / tall)
3. Tina spoke in a ..... voice (soft / hard)
4. This is a ..... story (big / long)
5. Mr. Sharma is a ..... man (fat / thick)

### Make sentences with the following words

early, care, hurt, obey, love, archery, fond, pierce

### Answer the following questions

1. What were Gurukuls for?
2. Who was the Guru of the Pandav princes?
3. Why did the Guru like the princes?
4. What were the princes taught by the Guru?
5. Where did the Guru take the princes one day?
6. What did Arjun See?
7. Which words of the Guru came true?



## Chapter-4

### Netaji Subhash Chandra Bose

❖ *This chapter is based on a brief story of the childhood of the great leader Netaji Subhash Chandra Bose and it shows how kind and compassionate he is towards a beggar and saves food from his own breakfast for that beggar. Later he grows up and becomes the hero of our struggle for Independence. Social awareness and patriotism are key factors in this chapter.*

1. A boy was sitting at his table near the window. He was doing his homework. “Come,” his mother called. “Have your breakfast.”
2. The boy went to the kitchen and brought his breakfast. He was about to start eating when a beggar came to the window and said, “Please, give me something to eat, I have not eaten anything for two days.”
3. The boy looked at the beggar. He was really very poor and hungry. He gave his breakfast to the beggar. The beggar quickly ate it.
4. The boy felt sorry for him. He wondered how poor people could be. They don't get anything to eat for two days and we eat four times a day. Now every day the boy gave his breakfast to the beggar without his mother's knowledge.
5. One day the beggar did not turn up. The boy thought that he might come in the evening. He kept the breakfast in his bookshelf. The beggar did not turn up in the evening. The next morning, too, the beggar didn't come. The boy again kept the breakfast in his bookshelf.
6. The beggar did not come for some days. One day, when the boy was at school, his mother saw red ants all around his bookshelf. On the bookshelf she found her son's breakfasts packed in a corner.
7. In the evening the boy came back from school. His mother asked,



"Why aren't you eating your breakfast these days?" The boy said "Ma, I was waiting for the beggar to take his share". Then he told his mother about the beggar. "He is very poor and hungry," said the boy. He doesn't get anything to eat, I eat four times a day. So I give my breakfast to him."

This boy was later known as **Netaji Subhash Chandra Bose**.

8. Subhas Chandra Bose was born on January 23, 1897 in Cuttack, Odisha. His father Janaki Nath Bose was a famous lawyer and his mother Prabhavati Devi was a pious and religious lady. Subhas Chandra Bose was the ninth child among fourteen siblings.
9. Subhas Chandra Bose was a brilliant student right from the childhood. He topped the matriculation examination of kolkata province and graduated with a First Class in Philosophy from the Scottish Church College in kolkata.
10. To fulfill his parents' wishes he went to England in 1919 to compete for Indian Civil Services. In England he appeared for the Indian Civil Service competitive examination in 1920 and came out fourth in order of merit.
11. However, Subhas Chandra Bose was deeply disturbed by the Jallianwala Bagh massacre and left his Civil Services apprenticeship midway to return to India in 1921.
12. Subhash Chandra Bose is fondly remembered as one of the greatest freedom fighters of India and popularly known by the name of 'Netaji' (Respected Leader). He was strongly influenced by Swami Vivekananda's teachings and also believed that the Bhagavad Gita was a great source of inspiration for the struggle against the British. Bose was an Indian nationalist and a prominent figure of the Indian independence movement.
13. The leader spearheaded the revolutionary Indian National Army during World War II. He always pitched for complete and unconditional independence of India from the British Rule.



14. Subhas Chandra Bose was reportedly killed in an air crash over Taipeh, Taiwan (Formosa) on August 18, 1945. Though it is widely believed that he was still alive after the air crash, not much information could be found about him.

## Word - Meaning

- Beggar - a person who lives by asking people for money, food, etc. on the streets
- Hungry - feeling an uneasy or painful sensation from lack of food
- Bookshelf - a shelf on which books can be stored.
- Province - one of the areas that some countries are divided into with its own local government
- Reportedly - according to what some people say

## Sentences

- Beggar - Mohit became a beggar soon as he wasted all his money.
- Hungry - Baby was crying because it was hungry.
- Bookshelf - The clock was kept on the bookshelf.
- Province - Raju was from that province where people don't sleep late.
- Reportedly - He was reportedly dismissed from the job.



## Exercise

### Fill in the blanks with the following words

hungry, give, eat, near, his,  
breakfast, he, was, said, came.

A boy was sitting ..... the window. ....  
was having .....breakfast. A beggar .....to the window  
and ..... “I have been ..... for two days.  
Please ..... me something to .....” The boy gave his  
..... to the beggar. The beggar .....very happy.

### Match the following

- |           |                          |
|-----------|--------------------------|
| 1. Wheat  | Rice                     |
| 2. Paddy  | Porridge                 |
| 3. Maize  | Indian flat bread (roti) |
| 4. Barley | Corn                     |

### Mark True (T) or False (F)

1. The boy was studying.
2. The mother gave presents to the boy.
3. The boy was very hungry.
4. The beggar had not eaten for two days.
5. The boy gave his breakfast to the beggar.
6. The boy was later known as Sardar Bhagat Singh.



### Answer the following questions

1. When was Subhas Chandra Bose born?
2. Where was the young boy sitting?
3. Why is Subhash Chandra Bose remembered?
4. What did the beggar say?
5. Who was Subhas Chandra Bose?
6. What did his mother find on the bookshelf?
7. Why did the boy keep his breakfast on the bookshelf?
8. How did Subhas Chandra Bose die?

### Encircle the Nouns in the following stanza

India has seen many heroes like Subhash Chandra Bose, Bhagat Singh, Chandrasekhar Azad and So on. They have fought like Lions with the British hyenas. Some of them used non violence and some of them guns and weapons. All of them together made us win the battle against the East India Company.

### Discuss about the Independence struggle in your class.





## Chapter-5

### Jagadish Chandra Bose

❖ *This chapter is about the famous scientist who discovered that plants have life too and they respond to light, heat and sound. His life, inventions and literary works can be read about in this chapter. This makes science an interesting topic to read and explore.*

1. Sir Jagadish Chandra Bose is the first Indian scientist who proved by experimentation that both animals and plants share much in common.
2. He demonstrated that plants are also sensitive to heat, cold, light, noise and various other external stimuli. Bose contrived a very sophisticated instrument called the Crescograph, which could record and observe plants' minute responses to external stimulants.

वृक्षेषु चैतन्यम्

वृक्षाणां पाञ्चभौतिकत्वं निषिध्यते भरद्वाजेन।

न शृण्वन्ति, न पश्यन्ति, ते कथं पाञ्चभौतिकाः ॥

भृगुमहर्षिः कतिपयैः श्लोकैः वृक्षाणां स्पर्श-श्रवण-दर्शन-घ्राण-रसन-पान-चैतन्य-  
वृद्धिप्रभृतयः चैतन्यगुणाः सन्तीति निरूपयति -

ग्रहणात्सुखदुःखस्य छिन्नस्य च विरोहणात्।

जीवं पश्यामि वृक्षाणामचैतन्यम् न विद्यते ॥ इति (महाभारतम्, शान्तिपर्व)

3. Bose authored two illustrious books; Response in the Living and Non-living (1902) and The Nervous Mechanism of Plants (1926).
4. Jagadish Chandra Bose was born on 30 November, 1858 at



Mymensingh, now in Bangladesh. He received his elementary education from a vernacular school, because his father believed that Bose should learn his mother tongue, Bengali, before studying a foreign language like English.

5. Later he attended St. Xavier's School at Kolkata and passed the Entrance Examination for Calcutta University. He returned to India in 1884 after completing his B.Sc. degree from Cambridge University.
6. In 1896, Bose wrote *Niruddeshar Kahini* (The Story of the Missing One), a short story that was later expanded and added to *Abyakta* (অব্যক্ত) collection in 1921 with the new title *Palatak Tuphan* (Runaway Cyclone). It was one of the first works of **Bengali science fiction**. It has been translated into English by Bodhisattva Chattopadhyay.

He died aged 78, on 23 November in 1937, in Giridih, India.

## Word - Meaning

Demonstrate	-	give a practical exhibition explanation
Elementary	-	primary
Experiment	-	scientific test or trial
Instrument	-	a tool used for a particular job
Prominent	-	famous
Sensitive	-	something that causes reaction
Stimulus	-	showing reaction or response
Various	-	several, different
Vernacular	-	the language spoken in a particular area, regional language
External	-	of outside

## Sentence



- Demonstrate - Students came to demonstrate their work in front of the examiner.
- Elementary - There are many elementary schools in our country now.
- Sensitive - My eyes are sensitive to light.
- Vernacular - All of us first learn our vernacular language.
- External - We must save our country from external dangers.

## Exercise

### Fill in the blanks

1. Sir Jagadish Chandra Bose was a .....
2. Bose contrived a very sophisticated instrument called the .....
3. Jagadish Chandra Bose was born on ....., now in Bangladesh.
4. He returned to India .....
5. He died aged ..... in Giridih, India.

### Match the following (opposite word)

- |            |          |
|------------|----------|
| 1. Above   | presence |
| 2. Absence | below    |
| 3. Before  | small    |
| 4. Big     | dirty    |
| 5. Clean   | after    |

### Answer the following questions

1. Who is Jagadish Chandra Bose?



2. Who share much in common with animals?
3. How are plants like animals?
4. What is Crescograph?
5. Name the English book Jagadish Chandra Bose wrote?
6. Write about life and education of Jagadish Chandra Bose?
7. Write about the Bengali fiction works of the scientist.

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

1. Demonstrate      2. Experiment      3. Sensitive
4. External      5. Opposite

### **Give the plural forms of the following words**

Plant, Indian, Scientist, Language, Collection



## Chapter-6

# The Story of the Bicycle

❖ *This speaks about the history of the bicycle, its initial form, how it changed shapes with time and when it got its final form of a bicycle, as we know it today. The types of bicycle have been mentioned. Interesting facts to know and improve general knowledge.*

1. The bicycle is very popular in India. Old and young, the milkman, the newspaper boy, the postman and the hawker find it useful for travelling from house to house.
2. The first bicycle was built in 1816 by a German. It was made of wood. The rider sat on the saddle and rode it by pushing his feet against the ground.
3. But on the wall of Panchavarneshwara Swamy Temple (2000 year old), Tamilnadu we can see a carving of man riding bicycle.
4. In England the machine was called the 'hobbyhorse'. A Scotsman called Macmillan improved the 'hobbyhorse'. He provided pedals which were connected to the rear wheel by long rods.
5. In 1861, a Frenchman built a better machine. It was called the 'boneshaker' because its wooden wheels gave a rough ride. Soon rubber wheels were fitted and the machine was then called the bicycle. The modern bicycle was built in 1879 by Harry Lawson, an American. It was driven by a chain connected to the rear wheel.
6. In April 2018, the United Nations General Assembly declared **June 3** as International **World Bicycle Day**. The resolution for World Bicycle Day recognizes, "The uniqueness, longevity and



versatility of the Bicycle, which has been in use for two centuries and that it is a simple, affordable, reliable, clean and environmentally fit sustainable means of transportation.”

7. Bicycles can be categorized in many different ways: by function, by number of riders, by general construction, by gearing or by means of propulsion.
8. The more common types include utility bicycles, mountain bicycles, racing bicycles, touring bicycles, hybrid bicycles, cruiser bicycles and BMX bikes. Less common are tandems, low riders, tall bikes, fixed gear, folding models, amphibious bicycles, freight bicycles, recumbent and electric bicycles.
9. Unicycles, tricycles and quadra cycles are not strictly bicycles, as they have respectively one, three and four wheels, but are often referred to informally as “bikes” or “cycles”.
10. From the beginning and still today, bicycles have been and are employed for many uses. In a utilitarian way, bicycles are used for transportation, bicycle commuting and utility cycling.
11. It can be used as a 'work horse', used by mail carriers, paramedics, police, messengers and general delivery services. Military uses of bicycles include communications, reconnaissance, troop movement, supply of provisions and patrol.
12. The bicycle helps us to travel about three times faster than we can walk. It is a cheap and fast way to travel. The bicycle provides exercise and plenty of fun.

## Word - Meaning

Popular - liked by many people

Travelling - to go from one place to another





Saddle	-	a seat on a bicycle or motorbike
Rear	-	the back part
Cheap	-	low in price
Provides	-	to give something to somebody
Plenty	-	as much or as many of something as you need

## Sentences

Popular	-	Cricket is a <u>popular</u> game.
Travelling	-	Amit keeps on <u>travelling</u> from one place to another.
Saddle	-	<u>Saddle</u> is used on a horse to sit comfortably.
Rear	-	There is a <u>rear</u> view mirror in the cars.
Cheap	-	The man wore a <u>cheap</u> shirt.
Provides	-	Earth <u>provides</u> us, food, cloth and shelter.
Plenty	-	There are <u>plenty</u> of trees in Ujjain.

## Exercise

### Fill in the blanks with the following words

Cars, Bicycles, Bike, Trucks, Train

1. .... are used to carry heavy loads of goods.
2. Now a days ..... is a common vehicle seen everywhere.
3. Electric ..... are available now.
4. .... is the most common means of long distance travel.
5. .... are very costly to buy.

### State whether the following sentences are True or False

1. In England the first bicycle was called the hobbyhorse.
2. A Frenchman built bicycle in 1861.
3. The modern bicycle was built in 1879 by Harry Lawson.



- 
4. The bicycle provides rest and plenty of sleep.

**Match the following**

- |                  |           |
|------------------|-----------|
| 1. Head          | vowel     |
| 2. Lion          | fruit     |
| 3. Apple         | animal    |
| 4. Red           | body part |
| 5. a, e, i, o, u | colour    |

**Answer the following questions**

1. For whom is the bicycle useful?
2. Who built the first bicycle and when?
3. How did the bicycle work?
4. Who improved the hobby horse?
5. What are the uses of a bicycle?

**What are the types of Noun? Give example.**



## Chapter-7

# The Olympic Games

❖ *We can read the history of Olympic Games in this lesson which started in ancient Greece with the legend Hercules and continued till it acquired its initial form as sports competition and grew into world Olympics. More details about it are to be read and enjoyed.*

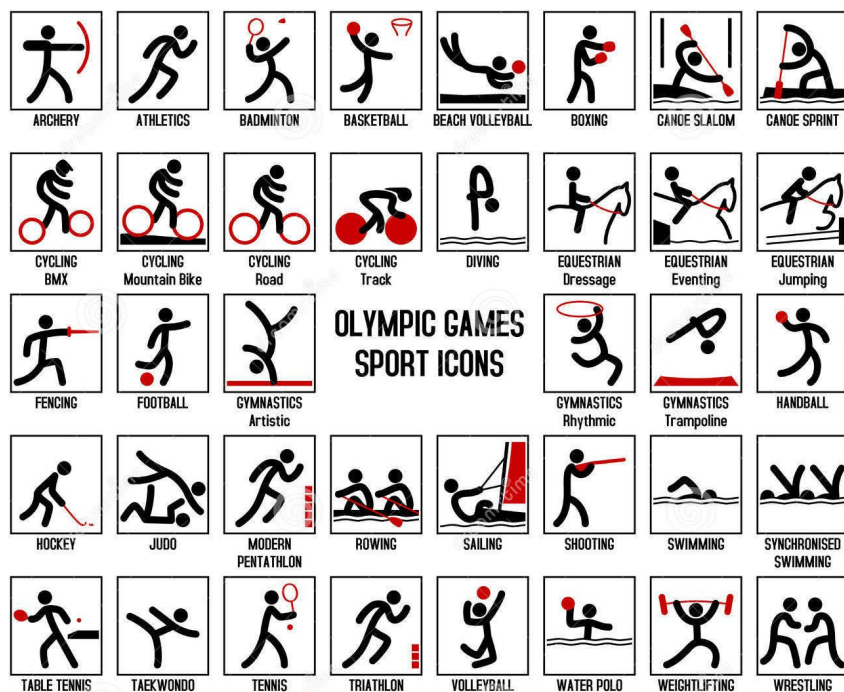
1. We don't know how, why or when they first started. One of the stories about how the Olympic Games began mentions the great hero, Hercules.
2. Hercules was famous for his strength. The king of Mycenae was jealous because Hercules was more famous than he was. So, he ordered him to do many difficult and dangerous tasks.
3. He was sure that Hercules would die while trying to do them. However, Hercules was not only strong, but also very clever. He found the ways of completing all the twelve dangerous and difficult tasks.
4. Zeus, the king of Gods, was so happy that he took Hercules to Mount Olympus to live among the Gods. He also began the Olympic Games in honour of Hercules.
5. Many hundred years later, in 1896, a young Frenchman named Baron Pierre de Coubertin started the modern Olympic Games. He wanted people from all over the world to come together and compete in a friendly spirit.
6. The Olympic Games are held once in four years. The Olympic symbol with five rings stands for the unity of the five continents. At least one of the colours of the rings-blue, black, red, yellow and green-appears in the flag of each country that takes part. The Olympic motto written in Latin is –“Swifter, Higher and Stronger”. Coubertin felt it described the aim of great athletes all



over the world.



7. Weeks before the games begin, a woman dressed in Greek robes lights the Olympic torch in the Olympia valley in Greece. Many participants take turns with the torch through different countries. The final runner carries it to the stadium just before the games begin.



8. The Olympic flame is then kept burning until the Games close. The flame is put out at the closing ceremony.
9. It is time for all the athletes to return home. There are some



winners and many losers. They think about the hard work and training that they had to do to come to the games. And many of them feel happy that, although they did not win, they had the chance to compete against the best players in the field.

10. Perhaps, they also remember the wonderful advice that Baron de Coubertin gave. His message to all the Olympic participants was, “The most important thing in the Olympic Games is not to win but to participate.”
11. The Olympic Games programme consists of 35 sports, 53 disciplines and more than 400 events. For example, wrestling is a Summer Olympic sport, comprising two disciplines: Greco-Roman and Freestyle.
12. It is further broken down into fourteen events for men and four events for women, each representing a different weight class. The Summer Olympics programme includes 28 sports and 38 disciplines while the Winter Olympics programme features 7 sports and 15 disciplines.
13. Athletics, swimming, fencing and artistic gymnastics are the only summer sports that have never been absent from the Olympic programme.
14. Cross-country skiing, figure skating, ice hockey, Nordic combined, ski jumping and speed skating have been featured at every Winter Olympics programme since its inception in 1924.
15. Current Olympic sports, like badminton, basketball and volleyball, first appeared on the programme as demonstration sports and were later promoted to full Olympic sports. Some sports that were featured in earlier Games were later dropped from the programme.
16. Number of sports and disciplines in Olympic Games vary over a period of time.



## Word - Meaning

Strength	-	the quality or state of being physically strong
Spirit	-	soul/mood or attitude.
Athlete	-	sportsman
Participate	-	to take part or become involved in something
Advice	-	guidance

## Sentences

Strength	-	The <u>strength</u> of a car resides in its engine.
Spirit	-	We should not let our <u>spirit</u> die because of the failures.
Athletes	-	<u>Athletes</u> are the main attraction of olympics.
Participate	-	Rohit wants his brother to <u>participate</u> in every discussion.
Advice	-	The patient should follow Doctor's <u>advice</u> .

## Exercise

### Fill in the blanks

1. Hercules was famous for his .....
2. ...., the king of Gods, was so happy that he took Hercules to Mount Olympus to live among the Gods.
3. Many hundred years later, .....a young Frenchman named ..... started the modern Olympic Games.
4. The Olympic Games are held once in .....
5. The Olympic motto written in Latin is - “.....”
6. The ..... carries it to the stadium just before the games begin.
7. “The most important thing in the Olympic Games is not to .....”





### Match the following

- |              |         |
|--------------|---------|
| 1. Gentleman | Vixen   |
| 2. Fox       | Tigress |
| 3. Tiger     | Lady    |
| 4. Bull      | Dog     |
| 5. Bitch     | Cow     |

### Answer the following questions

1. Where did Olympic Games begin?
2. Who was Hercules?
3. Who started the modern Olympic Games?
4. What is the time gap between one Olympic game and the next?
5. Who lights the Olympic torch?
6. Who was the king of God?
7. What is the Olympic motto?
8. What is the most important thing about the Olympic Games?  
Whose message is it? For whom?

### Write the Roman Numerals for the following

1, 5, 9, 10, 14, 19, 20

### Write short note on 'Olympic Games'.

### Write few lines on the members of your family.

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

- (a) Strength                      (b) Spirit                      (c) Advice



## Chapter-8

### Story of Jivaka

❖ *This is a story of Jivaka, an Ayurveda Vaidya, who had vast knowledge about medicinal herbs and their application and who was a brilliant surgeon. He later became the personal physician of Lord Buddha. This is an excellent story to know about natural remedies of the diseases of human body and show the power of healing of Mother Nature. This sets an example of the great history of medical science in India and is an inspiration to all.*

1. The Takshashila or Takshilawas an important city in Gandhara (present Afghanistan), near to Purushapura or Peshawar, now in Pakistan. The ancient highway from Persia and Afghanistan lay near the city.
2. The city had Takshashila University. The Acharya-s and Teachers of Takshashila University were famous throughout the ancient world including Greek and Roman empires.
3. The students from distant places came there to learn the Vedas, Vedanga-s and also the *Shilpa-s* or *Arts* and *Shastra* or sciences. There were special Pathashalas or Vidyasthanas or Gatikatta colleges for teaching medicine, law and military science.
4. The medical education extended over seven years and the *Jataka-s* specially mention Jivaka as a famous medical graduate of Takshashila University.
5. The prince Abhaya rescued the infant-boy and brought him up and later sent the boy named Jivaka to learn medicine at Takshashila. The boy studied for the full term of seven years. Jivaka became Ayurveda Vaidya, the disciple of the Great Sage Atreya.
6. The teacher at the end put him to a practical test. Jivaka was asked to go around Takshashila and see if he could find any herb



which was useless in medicine.

7. Jivaka could not find any plant or herb which could not be of use. Jivaka became the royal physician of Bimbisara the king of Magadha whom he cured of a fistula.
8. When Buddha was suffering from constipation, Jivaka gave him relief by administering a *Ghrta* or ghee i.e. clarified butter which was medicated.
9. He was also an expert surgeon. He removed a diseased eye-ball and substituted another healthy one. The son of a rich *Sreshthi* or merchant of Banaras had his intestines tangled among themselves after performing gymnastic exercises. Jivaka operated on the stomach, took out the intestines, arranged them properly and stitched up the skin. He cured King Pradyota of Ujjayni of jaundice by administering medicated ghee.
10. Jivaka gained a great reputation as a surgeon who successfully conducted operations like craniotomy (surgical incision into the skull) and laparotomy (surgical incision into the abdominal wall). He was known for curing jaundice, fistula and other ailments.
11. Jivaka's fame as a healer and as a children's specialist Paediatrician was widely known and tales about his life and medical feats are found in Pali, Sanskrit, Chinese and Tibetan versions of Buddhist *Jataka-s*.
12. A *Jataka* story also goes like this. Lord Buddha sent several Ayurveda physicians into the forest with the task of finding as many plants as they could with no medicinal value, with a view to select his personal physician. Each physician brought back many samples of plants that they felt from their experience and meditations had no value. One *Vaidya* by name Jivaka came back empty handed. He explained his frustration to Lord Buddha. "I am afraid I have failed you." He began, "I have spent much time in the company of all of the plants in the forest but there is none that I can find with no value to someone." Upon hearing this,



Lord Buddha selected Jivaka as his personal physician.

13. Indeed, Ayurveda recognizes that the earth is packed with medicines. Every plant has medicinal value and can heal us if we cultivate our inner biological clock and adhere to the Food (*annavidya*), Breath (*pranavidya*), Sound (*mantravidya*) and Ayurveda.
14. The Vedic seers tell us that health and harmony are interrelated and neither can be found outside ourselves. Living in the wisdom of Ayurveda, we discover again and again that health comes alive within when we are flowing in accord with cosmic rhythms — health is a natural state of being when we are awakened to our True Self.
15. Not only do Nature's plants, herbs, barks, tree-essences, plants, seeds, grains and fruits heal us, but *Swara-s*, music, water, air, *ghee*, space, sound, breath, colors, aromas and movement are all healing steps.

## Word - Meaning

Rescued	- to save somebody/something from a situation that is dangerous or unpleasant
Infant	- a baby or very young child
Cured	- to make somebody healthy again after an illness
Constipation	- is a medical condition which causes people to have difficulty getting rid of solid waste from their body
Strangulation	- the action or state of strangling or being strangled
Stitched	- to sew
Cultivate	- to prepare and use land for growing plants for food or to sell



## Sentences

- Rescued - Sri Ram rescued Sita from Lanka.  
Infant - Karna was an infant when Kunti left him.  
Cured - Jivaka cured many people of their illness.  
Constipation - Shiva was suffering from constipation.  
Stitched - Mohan used to wear stitched clothes always.  
Cultivate - To grow rice we have to first cultivate the land.

## Exercise

### Complete the following sentences

1. The ..... famous throughout the ancient world including Greek and Roman empires.
2. The Students from distant places came there to learn the .....
3. Jivaka became the royal physician of the .....
4. Jivaka operated on the stomach .....
5. “I am afraid ..... I can find with no value to someone.”

### Match the following

- |          |     |
|----------|-----|
| 1. One   | III |
| 2. Two   | V   |
| 3. Three | IV  |
| 4. Four  | I   |
| 5. Five  | II  |

### Answer the following questions

1. Who was Jivaka?
2. In which university did Jivaka study?



3. Why did Jivaka become famous?
4. How did Jivaka save Buddha's life?
5. List the works of Jivaka.
6. Write few lines about Jivaka.
7. Briefly narrate the Jataka story of Lord Buddha and Jivaka.

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

1. Infant
2. Physician
3. Stitched

### Read aloud

Takshashila, Gandhara, Purushapura, Atreya, Magadha

### Writing

### Write about Ayurveda

### Write the following words correctly

administering, craniotomy, laparotomy, incision, frustration.



## Poem-1

### A Child's Evening Prayer

- Samuel Taylor Coleridge

- ❖ *In 'Child's Evening Prayer, the child is praying for its parents and brothers. The child wants to be a source of joy to its parents. It is praying to God to grant it an innocent and a grateful heart.*

Ere on my bed my limbs I lay,  
God grant me grace my prayers to say:  
O God! preserve my mother dear  
In strength and health for many a year;  
And, O! preserve my father too,  
And may I pay him reverence due;  
And may I my best thoughts employ  
To be my parents' hope and joy;  
And, O! preserve my brothers both  
From evil doings and from sloth,  
And may we always love each other,  
Our friends, our father and our mother,  
And still, O Lord, to me impart  
An innocent and grateful heart,  
That after my last sleep I may  
Awake to thy eternal day!





## About the Poet

Samuel Taylor Coleridge (1772-1834) was born in Ottery St. Mary on 21 October 1772, youngest of the ten children of John Coleridge, a minister and Ann Bowden Coleridge. He was an English poet, philosopher and critic. His knowledge of philosophy, science and literature was wide and deep. His powers of conversation was unique. He is best known for his poems, 'The Rime of the Ancient Mariner' and 'Kubla Khan', as well as for his major prose work 'Biographia Literaria'. His poems directly and deeply influenced all the major poets of the age.

## Word - Meaning

Grace	-	charm
Reverence	-	respect
Evil	-	bad, harmful
Sloth	-	laziness, idle
Ere	-	before
Impart	-	bestow
Eternal	-	everlasting
Grateful	-	thankful

## Sentences

Grace	-	Indian dance forms have a <u>grace</u> in them.
Reverence	-	We should treat our elders with <u>reverence</u> .
Evil	-	Our enemies always have <u>evil</u> intentions for us.
Sloth	-	<u>Sloth</u> makes us a loser in life.
Ere	-	Sita reached home <u>ere</u> her husband.
Impart	-	Teachers <u>impart</u> knowledge to students.
Eternal	-	Death is an <u>eternal</u> truth.
Grateful	-	We should always be <u>grateful</u> to God.



## Exercise

### Fill in the blanks with the following words

impart, grants, prays, pays, loves

1. The child ..... for his family.
2. Teacher ..... his leave
3. Hari .....respect to his teachers.
4. Child ..... his parents.
5. Books ..... knowledge.

### Match the following

- |               |       |
|---------------|-------|
| 1. Car        | water |
| 2. Helicopter | road  |
| 3. Train      | air   |
| 4. Ship       | track |

### Answer the following questions

1. Who all does the child pray for?
2. What does the child pray for its mother?
3. What does the child pray for its father?
4. Pick out the lines in the poem which show that the child is praying for its brothers.
5. The child wants to be a source of joy to its parents. Which lines in the poem show this?
6. What does the Child pray for itself?

### Write five prayers of your own.



## Poem-2

### Team work

- ❖ *This poem describes the beauty and power of team-work and teaches a positive spirit to maintain in life. Brotherhood and a healthy society is the main theme of the poem.*

Team work, Team work,  
Together we can make our dream work.  
Then will we share the joy of what we've done,  
Team work, everyone!  
It's fun to shoot the basketball through the hoop,  
But if nobody passes then nobody shoots.  
And the relay race just can't go on,  
Nobody wants to pass the baton.  
We're the parts that make up the whole,  
And we're got our eyes on a common goal.  
Sometimes it can be a big plus,  
When a you or me becomes an us!

### Word - Meaning

Teamwork	-	the ability of people to work together
Hoop	-	a large metal or plastic ring
Baton	-	a short thin stick used by the leader of an orchestra

### Sentences

Teamwork	-	<u>Teamwork</u> is very important to achieve success.
Hoop	-	<u>Hoop</u> is used in various games.
Baton	-	<u>Baton</u> is used to keep the players in tune.



## Exercise

### Complete the lines of the poem

1. Team work, Teamwork .....
2. And the relay race just can't go on .....
3. We are the parts that make up the whole .....
4. It's fun to shoot the .....
5. Sometimes it can be a big plus, .....

### Match the following

- |                |              |
|----------------|--------------|
| 1. Sportsmen   | Actress      |
| 2. Actor       | Maid servant |
| 3. Bachelor    | Sportswomen  |
| 4. Man Servant | Spinster     |

### Write True or False

1. We never make our dream work together.
2. When we make any work together we'll share the joy of what we've done.
3. The relay race can't go on if nobody wants to pass the baton.

### Answer the following questions

1. How can we make our dream work?
2. Name two sport actions mentioned in the poem?
3. Where must we keep our eyes to win?
4. Write the summary of the poem.

### Tell a story about Team Work from your surroundings.



**Complete the table with your personal experiences and observations**

Things I like doing alone	Things I like doing in a group

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

1. Teamwork
2. Everyone
3. Baton



## Poem-3

### Abraham Lincoln's Letter to his Son's Teacher

- Abraham Lincoln



- ❖ *This is a beautiful poem about what National leader wants his son to learn. Moral values and best of the social thoughts can be read in this poem. We see the paternal side of Abraham Lincoln in this poem.*

He will have to learn, I know,  
That all men are not just,  
All men are not true.  
But teach him also that  
For every scoundrel there is a hero;  
That for every selfish politician,  
There is a dedicated leader...



Teach him for every enemy there is a friend.

Steer him away from envy,

If you can,

Teach him the secret of

Quiet laughter.

Let him learn early that

The bullies are the easiest to lick... Teach him, if you can,

The wonder of books...

But also give him quiet time

To ponder the eternal mystery of birds in the sky,

Bees in the sun,

And the flowers on a green hillside.

In the school teach him

It is far honourable to fail

Than to cheat...

Teach him to have faith

In his own ideas,

Even if everyone tells him

They are wrong...

Teach him to be gentle

With gentle people,

And tough with the tough.

Try to give my son





The strength not to follow the crowd  
When everyone is getting on the band wagon...

Teach him to listen to all men..

But teach him also to filter  
All he hears on a screen of truth,  
And take only the good  
That comes through.

Teach him if you can,  
How to laugh when he is sad...  
Teach him there is no shame in tears,  
Teach him to scoff at cynics  
And to beware of too much sweetness...

Teach him to sell his brawn  
And brain to the highest bidders  
But never to put a price-tag  
On his heart and soul.

Teach him to close his ears  
To a howling mob  
And to stand and fight  
If he thinks he's right.  
Treat him gently,  
But do not cuddle him,  
Because only the test  
Of fire makes fine steel.



Let him have the courage  
 To be impatient...  
 Let him have the patience to be brave.  
 Teach him always  
 To have sublime faith in himself,  
 Because then he will have  
 Sublime faith in mankind.

This is a big order,  
 But see what you can do...  
 He is such a fine fellow,  
 My son!

## Word - Meaning

Just	-	fair, honest and morally correct
Steer	-	guide, direct
Envy	-	ill will, jealousy, longing
Bully	-	a person who uses his/her strength to frighten or hurt weaker people
Scoff	-	to make fun of
Brawn	-	muscular strength
Cuddle	-	to hold close to the body
Sublime	-	supreme

## Sentence

Just	-	Samrat Vikramaditya was very <u>just</u> in his conduct.
Steer	-	Our teachers <u>steer</u> us through dark paths.
Envy	-	<u>Envy</u> can destroy the peace of relationship.



Bully	-	The senior students used to <u>bully</u> the juniors.
Scoff	-	The back benchers <u>scoff</u> at everyone in the class.
Brawn	-	We must use our <u>brawn</u> for noble deeds.
Cuddle	-	Mother <u>cuddles</u> with her child.
Sublime	-	To have Vedic knowledge is a <u>sublime</u> experience.

## Exercise

### Fill in the blanks

1. Teach him for every enemy there is a .....
2. In the school teach him it is far honorable to fail than .....
3. Teach him to be gentle .....and tough with the tough.
4. Teach him if you can ....., when he is sad.
5. Teach him always to have ....., because then he will have sublime faith in mankind.

### Match the following

- |            |             |
|------------|-------------|
| 1. Teach   | Adverb      |
| 2. Son     | Conjunction |
| 3. Him     | Verb        |
| 4. Selfish | Noun        |
| 5. Early   | Pronoun     |
| 6. To      | Adjective   |
| 7. And     | Preposition |

### Answer the following questions

1. Why doesn't the father want his son to follow the crowd?
2. What kind of a listener does the father want his son to be?
3. Is it possible to laugh when one is sad?



4. What does Lincoln mean when he says, 'too much sweetness'?
5. Lincoln does not want his son 'to put a price tag on his soul'.  
What does he mean by this?

### **Read and write about Abraham Lincoln.**

#### **Activity**

List all the values which the father (poet) wants the teacher to teach his son.

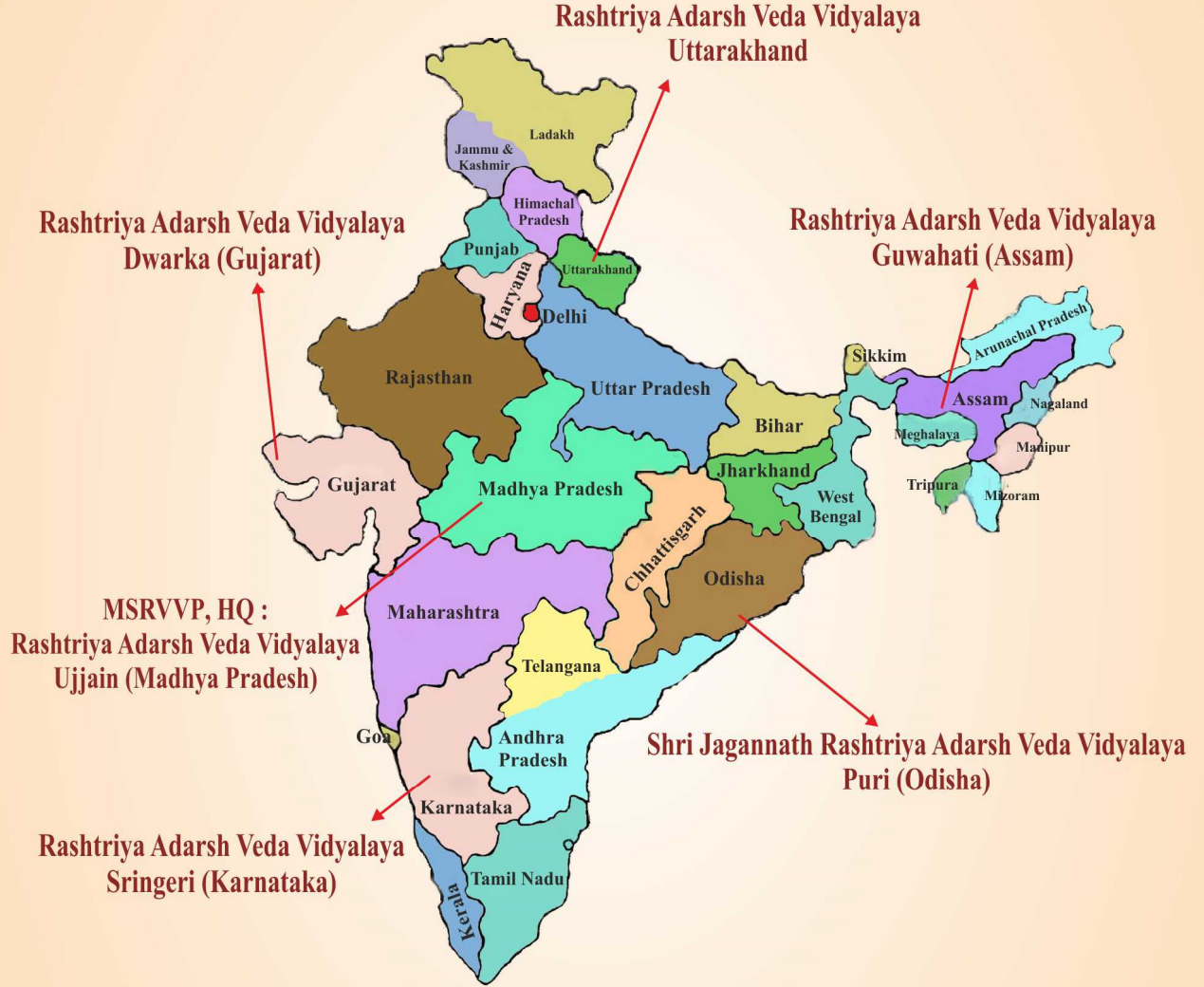
### **Write the meaning of the following words in English and Sanskrit**

1. Steer
2. Envy
3. Sublime



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

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