প্রথম অধ্যায় : ঈশুরের স্বরূপ

প্রপ্ন-১। প্রথব বাবু প্রেণিককে পড়ানোর সময় শিকাবীদের উদ্দেশে বলেন, এই
পৃথিবীর সব গাছ-শালা, পাহাড়-পর্বত, নদী-নালা সব কিছু নিরমভান্তিকভাবে
অবস্থান করছে। এসব কিছুর মূলে হয়েছেন উপুর। ডিনি শিকাবীদের ভারত
বলেন, আমি সব জীবকে সমান পৃথিতে দেখি এবং কারত প্রতি কোনো হিংসা
করি মা।

- क, ब्राव क्य श्रवाद।
- ৰ, দিশুতকে ভগৰান বলাব কাবণ ব্যাখ্যা কর।
- শ্ উদ্দিশ্যে উপুত্রের কোল ভূমিকার কথা তুলে ধরা হৈছেছে ব্যাখা কর। ৩

 মা প্রদান কাবুকে কি উপুত্র ভক্ত বলা ঘাছে উত্তরের সপক্ষে যুদ্ধি প্রদর্শন কর।৪

 মান্ন-২। প্রাকুল বার্থিক এবং উপুত্রের প্রার্থনাকারী। সে জানে, ভার প্রতিটি বিষয়

 সম্পর্কে উপুত্র জানেন। ভাই সে পুণাকাজ করে। অপরাধ বেকে বিরক্ত থাকে।
 সে কোনো এক ধর্মান্দর বেকে জেনেছে, উপুত্রের একড়ের কথা, উপুত্রের
 প্রকাশের কথা। ভার বিশ্বাস, "উপুত্র সর্বার্জ্যুর একমান্ত নিয়ন্তক।"
- क. पिनुरवद अकृष्ठि की।

প্রাথনটে বলগা-

- प. मुद्रायमान्य की व्याकाशः
- শ. উদ্দীপকে উল্লেখিক প্রান্থে উপুবের কথা গাঠাবইছের আলোকে বর্ণনা কর ।০
 ঘ. উপুর স্বাকিছ্র একমাত্র নিরুত্বক উদ্দীপকের এ বাকটি বিপ্রেছণ কর ।৪
 প্রস্থা-৩ । জারীতা ও সুদীপরা দুই বাল্ধবী । জারীতা সকল বিষয় ত্যাগ করে কেবল
 সর্বরাপী ও নিরুক্তর প্রজের উপাসনা করেন । তিনি কেবল জীবের অন্য,
 মানুষের জনা এবং উপুরের ভালোবাসা গাতের জন্য কাজ করেন । অনাদিকে,
 সুদীপরা উপুরকে পরমাঞ্জা বিসেবে সেখেন এবং একাপ্রতিরে মনের জন্তকল
 থেকে উপুরের অনুসম্পান করেন । একাবেই দুই বাল্ধবী উপুরের সান্তিবালাতের
 ক্রেটা করে চলেছেন ।
- ক, ভৱের নিকট মশুর কীঃ

 ব, 'দেহের কাসেকেই বলা হয় মৃত্যু'- ব্যাখ্যা কর।

 ব, জানীতা যে মৃথিতে মশুর উপলব্ধি করেন তা আলোচনা কর।

 হ, 'সুনীপতার নিকট পরমান্তাই মশুর'- বিপ্রেয়ণ কর।

 ৪
 প্রপ্র-৪। নিলয় ধর্মপ্রাণ তেলে। যে সকালবেলা নিয়মিত লীতা লাঠ পেষে মশুরের কাছে প্রার্থনা করে। একদিন সকালবেলা সে লীতার কর্ম, জান ও তত্তির সময়ত্বসম্পর্কিত বিষয়টি শতুল এবং হাত জোড় করে মশুরের কাছে নিচের

অশ্তর মম বিকশিত করে। অশ্তরতার হেনির্মান করো, উজ্জ্ব করো সুন্দর করো হে ।
আপ্রায় করো, উদ্যাত করো নির্মান করো হে ।
মঞ্জন করো, নির্মান বিয়েশব করো হে ।

ত, উন্দীপকে উল্লিখিত প্ৰাৰ্থনাটি কাব গোখা?

খ, গীতাকে সন্তপত্তী মলা হত কেন? ব্যাখ্যা কব।

খ, গীতাহ কবিত আন, কৰ্ম ও ভত্তিৰ সমন্তম, নিলম ভাৱ নিজেব জীবনে
ভীতাবে প্ৰযোগ কহতে পাবে তা গোখ।

ভ, নিলম্ভৰ পটিত প্ৰাৰ্থনটিত মাধ্যমে যে ভাৰতি প্ৰকাশ পায় তা বিপ্লেখ

বিতীয় অধ্যায় : ধর্মগ্রন্থ

প্রপ্লান্ত। সুদীনতা ও পুলিলতা দুই বান্ধবী। কোথাও কোন ধরীর অনুষ্ঠান হলে তারা দেখানেই দুটে যায়। একজিন তারা এক ধর্মীর অনুষ্ঠানে যাওয়ার সময় সুদীনতা বলল আমাদের উচিত পুথিবীর সব জীবকে সমতার পৃথিতে সেখা। কেননা, সব জীবন একই মপুরের সৃথি। তখন পুলিতা বলল, যা-ই করি না কেন, আমরা থেকেতু ছাত্র সেহেতু, আমাদের প্রথম ও প্রথম কর্তবা হজে অধ্যয়ন করা। কেননা যা-য কর্তবা-কর্ম সম্পাদন করাই ধর্ম। এক পর্যয়ে ভারা অনুষ্ঠানে সৌধে গেল এবং ধর্মকথা প্রবণ করতে লাগল।

- के. मध्य त्रमत्क कर कारण काण करा शरपास?
- ব, বেদাকোর জান থাকা প্রয়োজন কেনং ব, সুমী-ভার মধ্যে প্রীমদ্ভগ্রদ্দীভার কোন দিকটি ফুটে উঠেছেং বাাবা

য় পুশ্বিতার উপদক্ষি পাঠোর আলোকে বিপ্লেয়ণ কর।
প্রপ্লাক। অর্থা ও অর্পণ পূই ভাই। তারা নির্মিত বেংগর ভিন্ন ভিন্ন সংহিত্যা
অধ্যানন করে। অর্থা বেংগর যে সংহিত্যটি অধ্যানন করে তা বর্তমানে সূর করে
গান গাওয়ার আদি উৎস। আর অর্পণ বেংগর যে সংহিত্যটি অধ্যানন করে তা
থেকেই জামিতি বা ভূমি পরিমাণবিদ্যার উক্ষর ঘটেছে। এভাবেই দুই ভাই রেল
অধ্যানের মাধ্যমে রীবনকে সুন্ধর সুস্থ ও পরিপাটি করে গড়ে জোলার ক্রেইটা
করে।

- ক, অথপনিবলের প্রাচীন নাম কী চ
- খ, বৈদিক সাহিত্য বদতে কী বোৱাছঃ
- গ. অর্থা বেদের যে সাহিত্যতি অধায়ন করে ভার বর্ণনা লাও। 🕒 🔞
- অর্থনের পঠিত বেদ থেকেই ভূমি পরিমাপরিদারে উপ্তর ঘটেছে— মুদ্যায়ন
 তর ;

প্রস্ত্র-৭। বিকাশনের বাড়িকে প্রতিবছর এক বিশেষ যজের আছোজন করে। এ যজে পুরোধিত মহাপত্ত মাজপুলোকে সূব করে পাঠ করেন এবং যজের জনানা বিষয়কানুন অনুসরণ করেন। যজের এক পর্যার্থে পুরোধিত মহাপত্ত ভঙ্কালর উদ্দেশ্য বলেন, "বেদের এই খন্ত জনুশীলনের মাধ্যমে বিশ্বস্থাকৃতি ও জীবন সম্পরের পরিপূর্ণ জান গান্ত সম্পন্তর।"

- ক: 'বেম' শক্ষের অর্থ বীঃ
- ৰ, বেদকে অপৌৰুষের বলার কারণ ব্যাখ্যা কর।
- গ বিকাশদের বাড়িতে পুরোহিত মহাপয় কোন কেনের আলোকে বজ করেছিলেনঃ বর্ণনা কর।
- উথীপকের পুরোহিত মহাপদের উল্লিটি কি সাইকঃ পাঠের অনুলকে মৃতি প্রদর্শন কর।

প্রাপ্ত-৮। পার্থদের বাড়িকে মহাবুমধান করে গীতা সংক্রম আবোজন করা হয়।
যাত করার সময় পুরোহিত মন্ত্রপুলোকে সুরের আকারে পরিবেশন করে হার
সম্পন্ন করেন। পার্থ পুরোহিতকে জিলাসা করে, অন্যানা পুজার সময় মন্ত্র পার্ট করা হলেও এই যাজের সময় মন্ত্রপুলো গামের আকারে গাওয়া হলে। কেনা উত্তরে পুরোহিত পার্থকে বলাদেন, বেন অধ্যান কর, বেদকে কেন্দ্র করে
ধর্মজিভিত এক বিশাল বৈনিক সাহিত্য গড়ে উঠেছে; যা পড়ালে তুমি আবার্ডিক আন লাভ করবে এবং সর বিষয়েই জানতে পার্চার।

- क. 'त्यम' महमार कर्य की र
- थ, त्यमरक करनीबुरमध बनाड कादन बाला कह ।
- গ. পুরেছিত যে বেলের আলোকে যঞ্জটি সম্পন্ন করেছেন ভার বিবরণ মাও। ত
- য়। বেসকে কেন্দ্র করে ধর্মজিভিক এক বিশাল বৈনিক সাহিত্য গড়ে ছটেছে পুরোহিতের বস্তুবোর সার্থকতা নিতৃপন কর। স

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