



Re-Accredited 'B++' 2.86 CGPA by NAAC

**VEER NARMAD SOUTH GUJARAT UNIVERSITY**

University Campus, Udhna-Magdalla Road, SURAT - 395 007, Gujarat, India.

**વીર નર્મદ દક્ષિણ ગુજરાત યુનિવર્સિટી**

યુનિવર્સિટી કેમ્પસ, ઉધના-મગદલા રોડ, સુરત - ૩૯૫ ૦૦૭, ગુજરાત, ભારત.

Tel : +91 - 261 - 2227141 to 2227146, Toll Free : 1800 2333 011, Digital Helpline No.- 0261 2388888

E-mail : info@vnsgu.ac.in, Website : www.vnsgu.ac.in

**સંદર્ભ:-**(૧) યુનિવર્સિટી કાર્યાલયનાં તા.૦૮/૦૧/૨૦૨૪, પરિપત્ર ક્રમાંક : એસ./પરિપત્ર/૭૦૩/૨૦૨૪

### **-: પરિપત્ર :-**

યુનિવર્સિટી ડિપાર્ટમેન્ટનાં વડાશ્રીઓ અને યુનિવર્સિટી કેમ્પસમાં ચાલતા સ્વનિર્ભર અભ્યાસક્રમનાં કો-ઓર્ડિનેટરશ્રીઓ તથા યુનિવર્સિટી સંલગ્ન તમામ કોલેજોનાં આચાર્યશ્રીઓને જણાવવાનું કે, NEP-2020 અંતર્ગત શૈક્ષણિક વર્ષ ૨૦૨૩-૨૪ થી સ્નાતક કક્ષાના તમામ અભ્યાસક્રમો (જે વિદ્યાશાખામાં એપેક્ષ બોડીના નિયમો લાગુ પડતા હોય તે સિવાય) માટે અમલમાં આવનાર Bhartiya Knowledge System (BKS) અંતર્ગત Hindu Studies પ્રોગ્રામ માટે નિયુક્ત એડહોક બોર્ડ / અભ્યાસ સમિતિની તા.૨૮/૧૨/૨૦૨૩ ની સભા દ્વારા VAC હેઠળ તૈયાર કરેલ Value Education in Bhartiya Knowledge System (BKS) સેમે-૨ નો અભ્યાસક્રમ એકેડેમિક કાઉન્સિલની તા.૦૬/૦૧/૨૦૨૪ની સભાનાં ઠરાવ ક્રમાંક: ૩૩ થી VAC બાસ્કેટ હેઠળ મંજૂર કરવામાં આવેલ છે.

વધુમાં, એકેડેમિક કાઉન્સિલની તા.૧૮/૦૧/૨૦૨૪ની સભાનાં ઠરાવ ક્રમાંક: ૦૧ થી સદર કોર્સ સંલગ્ન તમામ કોલેજ/વિભાગે સ્નાતક કક્ષાના અભ્યાસક્રમોમાં(એપેક્ષ બોડીના નિયમો લાગુ પડતા હોય તે સિવાયના) સેમેસ્ટર-૨ માં ફરજીયાત પણે વિદ્યાર્થીઓને VAC હેઠળ આપવાનું ઠરાવવામાં આવેલ છે. જેનો અમલ કરવા આથી જાણ કરવામાં આવે છે.

બિડાણ: ઉપર મુજબ

ક્રમાંક : એસ./પરિપત્ર/૧૬૪૮/૨૦૨૪

તા.૧૮-૦૧-૨૦૨૪

*W. J. Patel*  
કુલસચિવ

પ્રતિ,

- ૧) યુનિવર્સિટી સંલગ્ન તમામ કોલેજોનાં આચાર્યશ્રીઓ,
  - ૨) યુનિવર્સિટી ડિપાર્ટમેન્ટના વડાશ્રીઓ. અને યુનિવર્સિટી કેમ્પસમાં ચાલતા સ્વનિર્ભર અભ્યાસક્રમનાં કો-ઓર્ડિનેટરશ્રીઓ.
  - ૩) પરીક્ષા નિયામકશ્રી, પરીક્ષા વિભાગ, વીર નર્મદ દક્ષિણ ગુજરાત યુનિવર્સિટી, સુરત.
  - ૪) કો-ઓર્ડિનેટરશ્રી, IKS Centre - Centre for Hindu Studies, વી. ન. દ. ગુ. યુનિ. સુરત.
- ..... જાણ તથા ઘટતું થવા.

**Value Education in Bhartiya Knowledge System****Semester : 2**

<b>Course Title : Value Education in Bhartiya Knowledge System</b>	
<b>Course Code:</b>	<b>No. of Credits:02</b>
<b>Learning Hours:02 Hours /Week</b>	
<b>Course Type: Core VAC</b>	
<b>Offered in Academic Year :2023-24</b>	

**Objectives:**

1. The main objective of this course is to stimulate ethical reflection, awareness, responsibility, and compassion in young students .
2. To provide them with insight into important ethical principles and values.
3. To equip them with intellectual capacities for responsible moral Judgment.
4. To cultivate not just knowledgeable individuals but also morally upright citizens who contribute positively to society.

**Outcomes:**

After completing this course the students would be able to meet the following Outcomes.

1. The learners would develop a strong sense of right and wrong.
2. The course would promote qualities such as honesty, patriotism, integrity and empathy
3. This qualities could not only contribute to their personal growth but also would contribute for building a harmonious and compassionate society.

**Unit -1**

1. Moral Stories : 1.The Story of the Blue Jackal (from Panchtantra)
2. The Brahmin and the Crooks (from Panchtantra)
3. Satyakama : The seeker of Truth ( from Chandogya Upanishad)
4. Shvetaketu( fromChandogya Upanishad)
5. Little Prince No – Father (The Power of Truth) ( from Jataka Katha)
6. Dirty Bath Water ( from Jataka Katha)

## Unit -2

(A)

- **Yamas and Niyamas (Patanjali's Yoga Sutras)**(Only introductory explanations required relating to **Five Yamas**– Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha and **Five Niyamas** – Saucha, santosha, Tapas, Swadhyaya and Ishvara Pranidhana )

(B)

### Subhashitani

1. एकवर्णं यथा दुग्धं भिन्नवर्णसु धेनुषु ।  
तथैव धर्मवैचित्र्यं तत्त्वमेकं परं स्मृतम् ॥
2. अयं निजः परो वेति गणना लघुचेतसाम् ।  
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥
3. कुलस्यार्थे त्यजेदेकम् गाम्स्वार्थे कुलमत्यजेत् ।  
गामं जनपदस्यार्थे आत्मार्थे पृथिवीम् त्यजेत् ॥
4. उद्यमेन हि सिध्यन्ति कार्यणि न मनोरथैः ।  
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥
5. सत्यं ब्रूयात् प्रियम् ब्रूयान्नब्रूयात् सत्यमप्रियम्  
प्रियम् च नानृतम् ब्रूयादेषः धर्मः सनातनः ॥
6. असतो मा सद्गमय तमसो मा ज्योतिर्गमय  
मृत्योर्मा अमृतं गमय । बृहदारण्यक उप.
7. कः कालः कानि मित्राणि को देशः को व्ययागमौ ।  
कस्याहं का च मे शक्तिः इति चिन्त्यं मुहुर्मुहुः ॥
8. नमन्ति फलिनो वृक्षाः नमन्ति गुणिनो जनाः ।  
शुष्ककाष्ठश्च मूर्खश्च न नमन्ति कदाचन ॥
9. अपि स्वर्णमयी लंका न मे रोचति लक्ष्मण ।  
जननीः जन्मभूमिश्च स्वर्गादपि गरियसी ।
10. न राज्यं न राजाऽऽसीत् न दण्डयो न च दाण्डिकः ।  
धर्मेणैव प्रजास्सर्वा रक्षन्त स्म परस्परम् ॥

### Distribution of Marks for the University Examination

Q.1	MCQs from Unit 1 with Four Options.	6 out of 8	6 Marks
Q.2	Long Answer from Unit 1	1 out of 2	7 Marks
Q.3	Short Notes from Unit 2-A	2 out of 4	6 Marks
Q.4	Explanation of Subhashit from Unit 2 B	2 out of 4	6 Marks
Total			25 Marks Total

## Semester II - Indian Value System (IVS)

### Unit I: Moral Stories

#### **Panchatantra:**

The Panchatantra is an ancient collection of animal fables and moral stories that originated in India. Traditionally attributed to Vishnu Sharma, the Panchatantra consists of a frame story involving animals, with each story imparting valuable life lessons and moral principles. The tales are often narrated in the form of dialogues between animals and are widely known for their wit, wisdom, and universal truths. Through these stories, the Panchatantra teaches important lessons on leadership, diplomacy, and ethical conduct, making it a timeless work that has transcended cultural boundaries and continues to be treasured worldwide.

#### **Chandogya Upanishad:**

The Chandogya Upanishad is one of the principal Upanishads, belonging to the Sama Veda tradition of ancient Indian scriptures. Composed around the 8th to 6th centuries BCE, this Upanishad is a philosophical and mystical text that explores profound spiritual concepts. It is part of the larger Chandogya Brahmana, focusing on the knowledge of the self (atman) and the ultimate reality (Brahman). The Upanishad consists of dialogues between teachers and students, discussing meditation, cosmology, and the nature of the divine. One of its most famous statements is "Tat Tvam Asi," meaning "Thou art That," emphasizing the unity of the individual soul with the universal consciousness.

#### **Jataka Katha:**

The Jataka Katha comprises stories of the previous lives of Lord Buddha before he attained enlightenment. These tales, integral to Buddhist literature, illustrate moral lessons and virtues through the experiences of various beings, often in the form of animals or humans. The Jataka stories showcase the practice of compassion, selflessness, and ethical conduct, guiding on the path to enlightenment. Each story presents a unique set of challenges and dilemmas, allowing readers to reflect on their own moral choices and actions. The Jataka Katha serves as both a source of inspiration for Buddhists and a reservoir of timeless wisdom that transcends cultural and religious boundaries.

## 1. The Story of the Blue Jackal (from Panchatantra)

Once, there lived a jackal. One day he was very hungry, and could not find any food. So, he wandered into a nearby village in search of food.

The dogs in the village saw the jackal, and a group of dogs surrounded him, barking and attacking with their sharp teeth.

The jackal started running to save itself, but the dogs chased. In an attempt to flee from the dogs, he ran into a house, which belonged to a washerman. There was a big vat of blue dye inside.

As he jumped without knowing, his entire body was dyed in blue colour. He no longer looked like a jackal.

Frustrated, he came out. When the dogs saw him again, they were unable to recognize him anymore. Fearing that it was an unknown animal, they became terrified and ran off in all directions.

The disappointed jackal went back to the jungle, but the blue dye would not come off.

When the other animals in the jungle saw this blue-coloured jackal, they ran away in terror. They said to themselves, "This is an unknown animal, and we don't know the strength of this new animal. It is better to run away."

When the jackal realized that all the animals were running away. He called back at the frightened animals and said, "Hey animals! Why are you running away? Don't be afraid. Brahma, the Lord of all creations, has made me himself, with his own hands. Brahma said to me, 'The animals in the jungle do not have a proper king. Go to the jungle and protect the animals.'"

"That is the reason I have come here", he continued, "Come and live in peace in my kingdom and under my protection. I have been crowned the King of all three worlds (Heaven, Earth and Hell)

The other animals were convinced, and they surrounded him as his subjects, and said "O Master, we await your commands. Please let us know whatever you want".

The 'blue' jackal assigned specific responsibilities to every animal. They were mostly on how to serve him. But he did not have anything to do with the other jackals and did not want to come near them for fear of being recognized. So, the jackals of the jungle were chased away.

And so it went, while the smaller animals would serve him with his other needs, the lions and the tigers would go out to hunt for prey and place them before the jackal every day.

He would then distribute the food amongst other animals, and himself. In this manner, he discharged his royal duties, for all the animals under his kingdom. Quite some time elapsed in this way, and there was peace between animals.

One evening, the 'blue' jackal heard a pack of jackals howling at a distance. Unable to overcome his natural instinct, he was so spellbound that he was filled with tears of joy. He immediately sat up and began to howl like every other jackal.

When the lion and the other animals heard this, they realized how he was only a jackal and how they had been fooled all the time. They held their heads down in shame, but only for a moment - because, they became very angry at the jackal for fooling them.

They angrily said to each other, "This jackal has fooled us. We will not let him live anymore. He should be punished."

When the jackal realized, he tried to flee from them. But the animals got hold of him and he got severely beaten by them.

**Moral: The true nature of a man cannot be hidden for long.**

---

## **2. The Brahmin and the Crooks (from Panchatantra)**

In a small village, there lived a Brahmin. He was a worshipper of the Fire God. One day, during monsoons, when the sky was overcast with clouds, he decided to conduct a certain sacrificial ritual.

The Brahmin travelled to a nearby village, to visit a devotee, to request a goat that he would offer as a sacrifice to the Gods.

On his arrival, he requested the devotee, "Son, I want to perform a sacrificial ritual on this auspicious time. Please offer me with a well-fed goat." The devotee agreed and offered him one of his best goats.

The Brahmin started his journey homeward. He carried the goat on his shoulders so that he did not have problems controlling the animal on the way home.

On his way home, three crooks (Crook is a person who is dishonest or a criminal.) watched him from a distance. They were almost starving, and the Brahmin had a goat and he was all alone.

They discussed, "We will be saved from the fangs of hunger in this cold monsoon if we can lay our hands on this goat that the Brahmin is carrying." They decided to trick the Brahmin, to gain the goat for themselves.

As planned, the first of the crooks stood in the Brahmin's path, by taking a shorter road.

When the Brahmin, with the goat on his shoulders, approached him, he queried, "Ho Brahmin, Why is it that you behave so ridiculously?"

"Why on earth are you carrying a profane dog on your shoulders?"

On hearing this, the Brahmin got angry, he replied, "How can you not see any difference between a goat and a dog? Are you blind? Can't you see I am carrying a sacrificial goat?"

The crook had played his part, and replied, "Please don't get angry with me. You may have it any way you want. Please carry on with your journey".

A little further, he was approached by the second crook, who said, "Ho Brahmin, shame on you! How can you carry this dead calf on your shoulders like that? Shame on you!"

The Brahmin got even angrier, "Are you blind? Can't you see it is a goat and not a dead calf?"



To this, the second crook replied, "Have it any way you want it to be, please don't get angry with me."

When the Brahmin had gone a little further, the third crook accosted him, "Ho Brahmin. This is highly improper for you to do something like this. Why do you carry a donkey on your shoulders? Put him down, before anyone sees you doing this!"

Now, the Brahmin started thinking how can three different persons not see that he was carrying a goat? He thought that he must be carrying a goblin, which was changing shape all the while.

Fearing so, he put the goat down on the ground and ran home terrified. The crooks had succeeded in their plan. The crooks caught the goat at once and feasted on the goat to their heart's content.

**Moral: Untruth spoken repeatedly appears to be truth.**

**Another Moral: Acquiring bookish knowledge is not sufficient but one should also have common sense.**

---

### 3. Satyakama: The Seeker of Truth (from Chandogya Upanishad)

Enlightenment is something that can happen right now, in this very moment, if you are open to it. A wise teacher can guide you toward a state of eternal awareness. It's up to the seeker to be brave, determined, and smart enough to start on the path. In ancient Vedic texts, there are stories illustrating the journeys of seekers aiming for the ultimate goal of liberation, or moksha. One such story is about a boy named Satyakama from the Chandogya Upanishad.

Satyakama lived in the forest with his mother, Jabala. He had a strong desire to learn meditation and understand the nature of the Brahman. In his quest for a guru, he found sage Gautama. The sage, impressed by Satyakama's honesty, accepted him as a student.

Sage Gautama taught Satyakama the first step towards knowing self—meditation. Then, in an unusual move, the sage took Satyakama to a pasture with hundreds of cows. Gautama asked him to take care of four hundred thin, weak cows and return when they had multiplied to a thousand. Despite doubts, Satyakama followed the guru's words.

In the deep forest, Satyakama lost track of time. Initially feeling lonely, he eventually found companionship in nature and his cows. He became one with the surroundings, forgetting his original goal. Living in the moment, he tended to the cows, and his mind became silent. Many years passed, and he lived a peaceful and joyful life.

When it was time to return, a cow approached him, informing him they were now a thousand. Satyakama returned to the guru with the cows. The Master, seeing them, declared, "Now one thousand and one cows have returned." At that moment, Satyakama, having lost his former identity, became enlightened. The Master's words, 'Tat Tvam Asi' or 'Thou art that,' became a reality for him.

The Master has the power to create the right situation in which a disciple can flower. It is through the guidance and instruction of an enlightened master that a seeker can reach the state of the ultimate bliss. Satyakama also had doubts, like any spiritual seeker, but he had the intelligence to listen to his Master's words and the courage to practice the Guru's instruction. In this way, Satyakama was able to transcend the plane of the mundane and reach a higher level of consciousness.

**Moral: The Master is a vessel for our transformation, but the disciple must take the first step. Once that step is taken, then the possibility of enlightenment, eternal bliss, becomes a reality.**

---

#### 4. Shvetaketu: The Seeker of Truth (from Chandogya Upanishad)

Once upon a time, there was a wise sage named Uddalaka, and he had a son named Shvetaketu. However, the irony was that being the son of a great sage didn't automatically make Shvetaketu great. Shvetaketu was more interested in playing with his friends than in learning and wisdom.

As time passed, the moment arrived for Shvetaketu to be initiated as a brahmachari, a student of sacred knowledge. This meant studying the scriptures and understanding the ultimate reality, Brahman. Surprisingly, Shvetaketu wasn't interested in this initiation. Uddalaka, aware that youth is the ideal time for learning, knew his son needed to embrace self-control, celibacy, and other virtues to truly understand the scriptures.

To guide Shvetaketu in the right direction, Uddalaka suggested that he go to a knowledgeable guru, serve him, and learn about the Self, the Absolute Reality. Shvetaketu, understanding the family tradition and his father's wish, followed his father's advice and studied under a competent teacher.

After completing his studies, Shvetaketu returned home, but instead of his earlier playful behavior, he now displayed a different quality—pride in his newfound knowledge. Uddalaka recognized that pride and true wisdom were incompatible. To teach Shvetaketu humility, Uddalaka decided to test and further instruct his son.

One day, Uddalaka asked Shvetaketu if he had been initiated into the knowledge of the Self, the Absolute Reality. Shvetaketu, with only superficial knowledge, couldn't grasp the depth of his father's question. Uddalaka, simplifying the problem, explained through examples like a lump of gold. Still puzzled, Shvetaketu admitted his confusion, realizing that true wisdom goes beyond mere knowledge of words.

Uddalaka then shared profound teachings about the creation of the world, emphasizing that the One became many and permeated all living things. Shvetaketu struggled to understand, especially the concept of the One remaining unaffected.

To help Shvetaketu gain a deeper insight, Uddalaka asked him to fast for a fortnight, living on water only. At the end of the fast, Shvetaketu's memory faded, and he could hardly recite the Vedas. After nourishment through food, his memory returned. Shvetaketu realized that the mind also belongs to matter, and anything derived from something else cannot have independent existence.

Uddalaka's teachings made Shvetaketu understand the need for a change in outlook towards reality. He grasped the importance of assuming the role of a witness, realizing that the Self is identical with the Absolute Reality.

Shvetaketu learned to examine his three states of consciousness—waking, dreaming, and deep sleep—to understand his witnessing Self. Uddalaka explained that the best way to realize the Self is to adopt a witnessing attitude.

The culmination of Shvetaketu's learning came when Uddalaka imparted the Mahavakya, "Tat Tvam Asi" (Thou Art That). In a flash of realization, Shvetaketu

understood the profound significance of this great saying, realizing that he was identical to the Absolute Reality.

To further prove the truths he had learned, Uddalaka showed examples from nature, like the potential of a seed to grow into a vast tree and the permeation of saltiness in water from a lump of salt. These examples illustrated the interconnectedness and interdependence of all existence.

Shvetaketu grasped that spiritual life isn't just about faith or belief but is based on direct experience and understanding. Uddalaka emphasized the importance of experiencing the truths of religious life through observation and analytical understanding, leading to a direct perception of the Truth.

**Moral: True wisdom comes not just from bookish knowledge but from a holistic understanding of the interconnectedness of all existence and a direct experience of Absolute Reality.**

---

## **5. Little Prince No - Father (The Power of Truth) (from Jataka Katha)**

The King of Benares once went for a picnic in the woods. He was overjoyed by the stunning fruits, trees, and flowers. He slowly moved deeper and deeper into the forest as he took in their beauty. He soon realised he was alone after becoming separated from his friends.

Then he picked up a young woman's charming voice. She was gathering firewood while singing. The king followed the sound of the charming voice to avoid being afraid of being by himself in the forest. He eventually found the singer of the songs, who he immediately fell in love with because she was a stunning, fair young woman. They grew close, and the king eventually adopted the firewood woman's child as his own.

Later, he revealed how he had become disoriented in the woods and persuaded her that he was, in fact, Benares' King. She provided him with directions so he could return to his palace. The king said to her as he gave her his priceless signet ring, "Sell this ring if you have a girl child and use the proceeds to raise her well. Bring our child to me along with this ring so I can recognise him if he turns out to be a boy." After saying this, he left for Benares.

The firewood woman eventually gave birth to an adorable baby boy. She saved the king's signet ring because she was a simple, timid woman who was hesitant to take him to the opulent court in Benares.

The infant developed into a little boy after a few years. The other kids in the village teased him, mistreated him, and even started fights with him when he played with them. The other kids picked on him because his mother wasn't already married. He was yelled at, "No-father! No-father! You ought to be called No-father!"

Of course, this caused the young boy to feel guilty, hurt, and depressed. He frequently ran sobbing home to his mother. He revealed to her one day what the other kids called him "No-father! No-father! You ought to be called No-father!" His mother then continued, "My son, don't feel embarrassed. You're not just a regular little boy, you know. The Benares King is your father."

The young boy was astonished to the core. She then informed him that his father had given her a signet ring, and if the child was a boy, she was to take him and the ring to Benares as proof. "Then let's go," the young boy said. She consented due to what had occurred, and the following day they left for Benares.

The gatekeeper informed the king that the firewood woman and her young son wanted to see him when they got to the king's palace. They entered the royal assembly room, where the king's ministers and advisors were seated. The queen brought back memories of their time spent together in the forest. She concluded by saying, "Your majesty, this is your son."

In front of all the ladies and gentlemen of his court, the king felt humiliated. He therefore asserted, "He is not my son," despite knowing that the woman had spoken the truth. The lovely young mother then displayed the signet ring as evidence.

The king again denied the truth out of embarrassment, saying, "It is not my ring!"

The poor woman realised that she lacked a witness and solid proof to back up her claims. I only have faith in the validity of the truth. She addressed the king by saying, "May this little boy, if he is really your son, stay in the air without falling. May he die on the ground if he is not your son!"

The boy was suddenly grabbed by his foot and thrown into the air by the woman. The boy was sitting cross-legged, suspended in the air, and he wasn't falling. Everyone was shocked, to put it mildly. The young child addressed the powerful king while still in the air. "I was indeed born your son, my lord. Numerous people you look after are not related to you. You even care for a large number of horses, elephants, and other animals. But you don't consider taking care of and raising me, your own son. Please look after my mother and I."

The king's pride was damaged upon hearing this. The power of the young boy's words humbled him because they were true. Come to me, my son, and I will take good care of you, he said while holding out his arms.

All the other people in the court extended their arms in amazement at such a marvel. They also requested the arrival of the floating youngster. But he landed in his father's arms without stopping in midair. The king announced that his son would be the crown prince and his mother would be the first queen while his son was perched on his lap.

The king and his entire court thus came to understand the importance of truth. The city of Benares gained a reputation for fair justice. Soon the king passed away. The mature crown prince wished to demonstrate to the populace that everyone is deserving of respect, regardless of place of birth. Therefore, he had himself crowned as "King No-father" in official documents. He continued to rule the kingdom in a kind and just manner.

**Moral: The truth is always stronger than a lie.**

---

## **6. Dirty Bath Water (from Jataka Katha)**

Once upon a time, in a kingdom in India, the finest of the royal horses was taken down to the river to be bathed. The groomers took him to the same shallow pool where they always washed him.

However, just before they arrived, a filthy dirty horse had been washed in the same spot. He had been caught in the countryside and had never had a good bath in all his life.

The fine royal horse sniffed the air. He knew right away that some filthy wild horse had bathed there and fouled the water. So he was disgusted and refused to be washed at that place.

The groomers tried their best to get him into the water but could do nothing with him. So they went to the king and complained that the fine well-trained royal stallion had suddenly become stubborn and unmanageable.

It just so happened that the king had an intelligent minister who was known for his understanding of animals. So he called for him and said, "Please go and see what has happened to my number one horse. Find out if he is sick or what is the reason he refuses to be bathed. Of all my horses, I thought this one was of such high quality that he would never let himself sink into dirtiness. There must be something wrong."

The minister went down to the riverside bathing pool immediately. He found that the stately horse was not sick but in perfect health. He noticed also that he was deliberately breathing as little as possible. So he sniffed the air and smelled a slightly foul odour. Investigating further, he found that it came from the unclean water in the bathing pool. So he figured out that another very dirty horse must have been washed there, and that the king's horse was too fond of cleanliness to bathe in dirty water.

The minister asked the horse groomers, "Has any other horse been bathed at this spot today?" "Yes," they replied, "before we arrived, a dirty wild horse was bathed here." The minister told them, "My dear groomers, this is a fine royal horse who loves cleanliness. He does not wish to bathe in dirty water. So the thing to do is to take him up the river, where the water is fresh and clean, and wash him there."

They followed his instructions, and the royal horse was pleased to bathe in the new place.

The minister returned to the king and told him what had happened. Then he said, "You were correct your majesty, this fine horse was indeed of such high quality that he would not let himself sink into dirtiness!"

The king was amazed that his minister seemed to be able to read the mind of a horse. So he rewarded him appropriately.

**Moral: Even animals value cleanliness.**

---

Dr. Krishna R. Rajput



## Yamas and Niyamas - Part 1

The yamas and niyamas were originally a part of the *Yoga Sutras*, which are a series of short sentences of wisdom through which Sage Patanjali conveys his teachings. Patanjali explains the steps through which even an ordinary person can realize God. According to the *Yoga Sutras*, the yamas and the niyamas are the first two steps in the eight-fold path of yoga. The yamas and niyamas are eternal and can be applied in people's lives always, even though they were formulated as a practice thousands of years ago. The world of human beings always seems to have the same problems in different times and forms, always with their roots in our egos.

The eight steps or branches of Patanjali's path are: *yama* and *niyama* (self-restraints and fixed rules to observe as the first steps to yoga), *asana* (postures/practices), *pranayama* (breathing practices), *pratyahara* (disconnection of the mind from the *indriyas*, or ten sensory organs), *dharana* (concentration), *dhyana* (meditation) and *samadhi* (a state of superconsciousness).

The yamas and niyamas are self-disciplinary qualities that everyone should have and observe for their own spiritual development. They are the code of conduct for a sannyasin and anyone seeking spiritual development. It would not be beneficial to practise any of the other steps without practising the yamas and niyamas simultaneously, as they are the base of the ladder leading to Self-realization.

One may practise asanas and have a fit body. One may practise pranayama and balance the pranic energy, the nadis. One may practise pratyahara and dhyana and reach deeper states of consciousness, but what use is that if one does not practise the yamas and niyamas? The yamas and niyamas create a fit and balanced mind. Most of all they establish a mental and physical sanyam in our minds, actions and behaviour. What is sanyam? According to Swami Niranjanananda, "If you want to generate electricity from a river, first you have to construct a dam to control the normal flow, ensuring that it becomes a source of greater potential energy. You do not block the passage of water or dry up the river, rather you create more power. That controlled and guided action is sanyam."

The yamas and niyamas also correspond to some of the chakras and, therefore, through practising them, one is also awakening the kundalini.

There are two types of yoga, higher yoga and lower yoga. Lower yoga deals with the physical aspect - asanas, pranayamas and aspects of hatha yoga, which, if not practised along with the yamas and niyamas and other aspects of yoga, are only a minuscule fraction of higher yoga. We may have a pure, flexible body and good breath control from practising asanas, shatkarmas and pranayamas, but that's as far as it goes. We cannot reach samadhi without the yamas and niyamas (and sanyam). As Swami Niranjanananda has said, "Real yoga is sanyam, not asana, pranayama, mudra and bandha."

## **YAMAS**

The five yamas are *ahimsa* (non-violence), *satya* (truthfulness), *asteya* (abstinence from theft, honesty), *brahmacharya* (being established in divine consciousness), and, last but not least, *aparigraha* (non-possessiveness). The yamas are mainly qualities that the spiritual aspirant should have in order to communicate and interact with the outside world and the people in it, They are also self-restraints from performing actions of the weaker lower mind. The niyamas are the self-disciplinary qualities which are entirely devoted to helping the aspirant on their spiritual journey. They are also fixed rules one should follow in order to do the practices of meditation (*dhyana*) and to reach samadhi. Practising the yamas and niyamas is very fruitful in itself, but the main aim and consequence is spiritual growth and evolution.

## **Ahimsa**

*Ahimsa*, non-violence, not only means not causing harm or pain to any creature in thought, word or action, but also not having even a hint of aggression within your being. We shouldn't skip this yama, for what is the use of truthfulness, non-possessiveness, abstinence from theft and so forth without establishing ahimsa in our minds and actions first? Swami Sivananda says that one of the purposes of the other yamas is to perfect ahimsa.

Giving up meat or any other type of food or beverage whose acquisition causes pain to others beings (being vegan) is also considered to be ahimsa. Usually our actions in themselves are violent, though our purposes are not at all so. When a mother slaps a child, she does so because she wants to teach the child a lesson. It is done out of love, not hatred. Therefore, it is the purpose that matters, and not the action.

It is equally sinful if we encourage others to be violent or if we are violent ourselves. *Himsa* (violence) is not only physical violence, but also includes

manipulation, hurting someone's feelings, psychic influence and so on. The most important thing is not to directly deny people, even if they get violent, i.e. not getting into fights, arguments, disputes, quarrels. Himsa is not considered to be violence if it is to save your life, or if you kill one in order to save many. It is said that when you perfect ahimsa, a sort of magnet will act around you, preventing anyone from doing you harm or being violent. People will start to enjoy your presence and feel no discomfort as long as they are in your presence.

In the Christian Bible, Christ says, "If one smites thee on thy right cheek, turn to him thy left also." Christ, Krishna, Rama, Prophet Mohammed, Buddha and other saints, prophets and messiahs were great followers of ahimsa and dharma. Great saints like St Francis of Assisi and Ramana Maharshi, who could communicate with animals, were also great followers of ahimsa. Aggression is a reaction to fear and, therefore, if we overcome our fears (through brahmacharya, we can practise ahimsa.

It will be easier to observe ahimsa if we remember that whatever we do, good or bad, will come back to us in this life or in the next, whether we believe in reincarnation or not. Good actions produce good results, while bad actions produce bad results. This is called (the law of) *karma*, and you can't escape it. Someone is always watching over you.

A good example is the story of the Sufi saint who called his disciples together and said, "I have five birds, one for each of you. Take them and kill them in separate places, but no one must see you doing it. When you bring them here, we'll have a feast." So they all came back sooner or later and gave explanations about where they killed their birds and how no one saw them. When the last disciple came, he said "I'm sorry Guruji, I failed you. I could not kill it. Wherever I went, I felt as though someone was watching me." He turned out to be the best disciple.

### **Satya**

Satya, or truth, is the second yama, and also a very important qualification. Let's take Galileo as an example of satya. He was caught by the Inquisition twice for his discoveries, but, in spite of the danger, he went on with his writing, teaching and research until he could no longer use his eyes and ears. He stuck to the truth of his discoveries till the end, because he knew they were true, and he wasn't even prosecuted. Swami Sivananda says, "God is truth, and He can be realized by observing truth in thought, word and deed." According to him, the thirteen forms of

truth are: truthfulness, equality, self-control, absence of jealousy, absence of envious emulation, forgiveness, modesty, endurance, charity, thoughtfulness, disinterested philanthropy (being too public-spirited or civic-minded), self-possession, and unceasing and compassionate harmlessness. Under certain circumstances, telling a (white) lie to produce immense good is regarded as truth.

Swami Sivananda says that the *vak siddhi* (*vak* means speech, and *siddhi* is a special power a yogi receives through practising sadhana and tapasya) can be mastered by observing truth always and at all times. The *vak siddhi* gives you the power to make whatever you say or think turn out to be true, even if it was not so before you said it. In other words, one gets the power to accomplish things by mere thought. This is also known as psychic speech. By practising truth at all times, one also obtains the power to weigh one's words during conversation, thus directing the result of one's words according to one's will.

A lie is not only a lie if you speak incorrect or dishonest words. If you acted foolishly and afterwards blinded yourself with the belief that you did the right thing, it is also considered to be a lie, even though it all happened in your mind. It's the same if you exaggerate, or brag, in order to boost your ego. Satya is not merely abstinence from telling lies, but also the ability to see the truth, to be aware of the truth behind everything. If you tell people what they should or should not do and then do whatever pleases you, you are a hypocrite. You say one thing and do another, thereby not being true even to yourself. Why should one lie? One lies to escape the consequences of the actions of oneself or one's associate. This is a manifestation of the petty mind. Therefore, satya also helps in overcoming the petty mind.

### **Asteya**

*Asteya*, the third yama, is commonly known as honesty (in the sense of 'abstinence from theft'). To be able to follow *asteya*, we must be satisfied with what we have, our personal belongings, our way of thinking, what we do, where we are, who we are, etc. In other words, we must not be greedy and should try to be contented. We steal things because we desire them. To be able or to be strong enough to resist the temptation to steal the object that one desires, one's mind must be strong. Hence, through mastering *asteya*, one purifies the mind of desires and *vrittis*.

*Asteya* makes the mind pure, like a mirror in which your divine mind is reflected. The very thought of gain through theft should not arise in the mind, because constant desire

for objects not belonging to oneself is actual theft. People sometimes feel that you desire something belonging to them, and if they are good-natured, they'll give it to you. That is not good, because you probably did not deserve it in the first place, and above all you are depriving that person of something they may have liked. Non-expressed desires for things that are not yours is a milder form of mental manipulation towards the owners of whatever you desire.

We steal things because we desire them, so it does not necessarily mean that we steal physical objects. There are people who steal the ideas of others. That is the worst form of theft. Try to keep your desires moderate. If you cannot fully clear your mind of them, do not just try to forget them, suppress them or put them aside, because when they come back to you, they'll have reinforcements. And if the desires become too strong and you are unable to fully suppress them, they should be fulfilled as soon as possible, or else they will weigh even more heavily upon your mind until they lead you to theft or something similar.

These desires or thoughts which trouble the mind are called *vrittis*. If you are too good or too kind-hearted to steal, the desires/*vrittis* may probably gain more power over you if you are not mentally strong; and you will soon not be able to think straight or sleep well. That is the power of *vrittis* and desires. If you can control the mind with its desires or *vrittis*, you can observe *asteya*. And if you can completely observe *asteya*, it is said that things for which you have even the slightest desire will just come to you by whatever means, as if you were a magnet. Another material fruit obtained through perfecting *asteya* is that one will also get the intuitive power to know where to look for and find wealth.

### **Brahmacharya**

*Brahmacharya* is usually depicted in books, discourses, scriptures etc. as celibacy. But *Brahma* literally means the 'divine consciousness' and *charya*, in this case, means 'living' or 'one who is established in'. Therefore, *brahmacharya* actually means 'being established in divine consciousness', or 'being established in the higher (form of the) mind'.

Scientists have proved that only ten percent of the average human brain is active and freely accessed during daily activities. Spiritually evolved people said long ago that the human mind has an enormous capacity. Unfortunately, a large part of the ten percent is driven by instincts and indulges in sensual and petty activities. The four basic

instinctive drives are: *ahara* (food), *nidra* (sleep), *bhaya* (fear) and *maithuna* (sexuality). These are dominant in our minds for the simple reason of survival. Since survival is not such a big problem in today's society as it was in ancient times, a sort of vacuum is created. Food is over-available, fear becomes an obstacle in daily life, the world is over-populated and so on. Most people fill this vacuum by amplifying the fulfilment of these desires for sensual pleasure. Brahmacharya deals with filling this vacuum with spirituality.

Many people would say that *ahara* is the greatest drive, but it is not so. Brahmacharya is being free from the pleasure of fulfilling the instincts of the lower mind, and it is most commonly known as 'celibacy' because *maithuna* is the most powerful instinct. *Maithuna* is the greatest drive for without it we would have died out as a species long ago.

To most people, following brahmacharya would mean suppression of desires. Brahmacharya should not be suppression, and suppression is not the remedy for overcoming the lower mind or controlling any of its instinctive drives. Unless one is established in the higher mind, suppression is of no avail. One may be able to stop oneself from satisfying any of these instincts, but one cannot suppress the mind from dwelling upon them continually. That is not brahmacharya, being established in the higher mind, and the higher mind does not waste time by dwelling on such matters.

There is a story about two monks on a pilgrimage in (supposedly) strict brahmacharya. When they come across a lady unable to cross a large puddle, the senior monk carries her across to safety. Shocked, the younger monk eventually remonstrates with the senior monk, who replies, "You are still carrying her in your head while I left her by the banks of the puddle!" The younger monk is a perfect example of the opposite of brahmacharya. Swami Satyananda says, "When firmly established in brahmacharya, the yogi gains vigour, energy and courage, whereby he becomes free from the fear of death. Thus, brahmacharya is an important way of overcoming the klesha called *abhinivesha*, which is fear of death." And since almost all fears have their roots in death, brahmacharya is a useful tool for overcoming fear in general.

### **Aparigraha**

*Aparigraha*, the fifth and last of the yamas, is non-possessiveness (also known as abstinence from greed). It is actually complete freedom from greed or covetousness. You should not try to possess more than you minimally need. As Swami Satyananda

Saraswati mentions in *Four Chapters on Freedom*, “This keeps the mind unoccupied and also he (the aspirant) does not have to worry about anything because there is nothing (no possessions) there to be protected.” When we become non-possessive, or non-attached, we become impartial and in that way the conditioned love, affection, compassion and so on becomes unconditional, and not merely restricted to family, friends, relations, etc.

Gifts from others affect us and make us greedier. One consequence is that we start giving gifts because we expect something in return, which is bad because we get offended if we do not receive anything. A sannyasin should therefore avoid gifts. Greed also leads to attachment, and anxiety accompanies attachment. These are all obstacles to gaining spiritual knowledge. Swami Sivananda says, “. . . freedom from attachment will result in knowledge of the whole course of our journey.” Also, it will be easy to observe *asteya*, or abstinence from theft, if we have mastered *aparigraha*.

The memories and habits of possessing objects must be first washed away from the mind, and only then can you start life anew. The mind also becomes pure by following *aparigraha*, and it is said that when you observe *aparigraha* fully, you obtain the *siddhi* through which you can remember your past lives, if you believe in reincarnation. But you must not carry *aparigraha* beyond your limits, or it will give rise to vulnerability and possessiveness. In other words, if *aparigraha* is carried too far, it may have the opposite effect.

## **Yamas and Niyamas (Part 2)**

### **NIYAMAS**

In part one of this article (in the January issue) the five *yamas* were discussed. Now come the five *niyamas*. The five *niyamas*, or five fixed rules of self-discipline, are: *shaucha* (cleanliness), *santosha* (contentment), *tapas* (austerity), *swadhyaya* (study of the self) and *Ishwara pranidhana* (complete self-surrender to God). The *niyamas*, all in all, are the fixed rules of self-discipline for spiritual aspirants on their journey of spiritual development.

### **Shaucha**

Shaucha, cleanliness, is the first niyama. Not only external cleanliness, like having a shower, brushing your teeth, etc., but purity of actions, purity of mind from evil and distracting, unnecessary thoughts and from bad, haunting memories. Cleanliness of the environment and of oneself is necessary for hygienic reasons, but the state of the environment also affects your mind. If it is clean and tidy, you will become more centred and will be able to concentrate properly, but if it is an unhygienic, messy or untidy environment, your mind may become disorganized. That is why it is better to tidy up your room in the morning. Such things seem trivial, but they help to keep the mind free of clutter and make it sharp and clear.

In other words, practising shaucha on the physical plane also affects the mind on the pranic and mental levels. Sage Patanjali says in the *Yoga Sutras* that by practising shaucha on the physical plane, one gains indifference towards the body and non-attachment towards others in the course of time. He says that when your mind is pure through shaucha, you become cheerful and fit to practise concentration (*dharana*) and sense control (*pratyahara*), as the mirror of the mind is clean and, therefore, you are able to see your real self reflected in it.

### **Santosha**

*Santosha*, contentment or satisfaction, is the second niyama. Santosha is being content with one's actions and with what one has, what one is, where one is, and with what one has done or what one is doing. It also means to be content about where one is, whether it be concerning time or space. You should not daydream about the future nor should your mind linger in the past. Be content with where you are, or you will never be happy or feel true satisfaction. Also, santosha is being content with what one is. If you do not like being what you are, you won't find any happiness in life either. You have to be contented with what you do, if you have done your best.

Santosha is essential for spiritual life. If you do not practise it, you won't really get very far on your journey. By putting santosha into practice, you can get rid of cravings and attain great happiness to progress on the spiritual ladder, path, journey, or whatever you want to call it. It is also necessary to practise santosha in order to observe asteya. A beggar is a king if he is contented with what he has, while a king is like a beggar if he still desires more riches to add to his treasure troves and vaults by imposing more taxes on the poor.



If you are dissatisfied, it causes psychic infirmity and many other complexes. In the *Yoga Vashishtha*, Sage Vashishtha, who was one of Rama's teachers, says that *vichara* (reflection), *shanti* (peacefulness), *satsang* (being in the company of truth, in any form), and *santosha* (contentment) are the four sentinels at the gate of *moksha* (salvation, or being completely freed from the cycle of birth and rebirth). He says that if you have mastered *santosha*, the other three will let you pass automatically.

### **Tapasya**

The third niyama is *tapasya* (or *tapas*), austerity or moderation – depending upon one's capacity. The main purpose of attaining *tapasya* is to be able to meditate properly. It creates a controlled mind which will not accept any interference from the body, like “I'm thirsty!” or “I want food!” or “that hurts!” etc. It also hardens the body, so that these desires aren't too frequent. It strengthens the organs and makes them healthy in order not to experience painful distractions during meditation. Thus it leads to *pratyahara* or abstraction of the senses. In the *Bhagavad Gita* it is mentioned that there are three types of austerities: (i) austerity of the physical body, (ii) austerity of communication and speech (*mouna*), and (iii) austerity of the mind. *Tapasya* includes control over one's thoughts in order to avoid unnecessary talking.

As a sculptor chips away all the unnecessary bits of rock to make a beautiful sculpture, so the hardships through which the body goes strengthen the mind and chip away all the unnecessary bits, leaving only the true essence of your real self. By practising *tapasya*, the body becomes immune to extensive heat, cold and even poisons and other hardships.

According to Swami Satyananda Saraswati in *Four Chapters on Freedom*, there are five types of *tapas*: (i) exposure to the sun to harden the skin, (ii) exposure to fire to make one's body slim and brown, (iii) doing *pranayama* to heat the body, (iv) accumulating the fire of concentration at one point, and (v) the fire of fasting. These are the five fires which remove the toxins to make the body fit for meditation.

*Tapasya* is not only about making the body fit for meditation. Doing things one does not want to do out of laziness or *tamas* is another form of *tapasya*. The same applies to moderating entertainment which only pleases oneself and does no good to others. This form of *tapasya* helps to control the ego, making one more disciplined.

### **Swadhyaya**

*Swadhyaya* is the fourth niyama, which I have defined as study of the self in the introduction. It is usually defined as 'study of ancient spiritual scriptures', but one can read the scriptures and not understand or apply a single thing from them in our daily lives. *Swa* means 'self' here; therefore, *swadhyaya* is actually the study of the self, or self-analysis. One must be the *drashta*, the witness, the observer. The higher type of knowledge is actual experience, while the lower form is learning directly from books and the even lower form is learning from books but not understanding a thing that one is reading. It is recorded in the *Essene Gospel of Peace* that Jesus said, "Seek not the law in your scriptures, for the law is life, whereas the scripture is dead."

Through *swadhyaya* we can improve ourselves and guide ourselves on the right path to some extent without the help of the guru. If you can see your life and observe it like a book, as in the yogic practice of *antar mouna*, you can observe *swadhyaya*, as Swami Niranjanananda has pointed out in *Yoga Darshan*. One can observe and modify one's reactions, one can moderate one's negativity and improve one's way of perceiving things through observing the self.

From another point of view, chanting the name of God in the form of the Gayatri mantra, the Om mantra, a prayer, etc., or even your own initiation mantra, helps to focus the mind, which helps in *swadhyaya*. When one chants a mantra from the heart, one does not necessarily need to understand what one is chanting in order to experience spiritual upliftment.

### **Ishwara pranidhana**

*Ishwara pranidhana*, or complete self-surrender to God, is the last and one of the hardest niyamas. One gets to a stage on the spiritual journey when the guru steps back and when one cannot proceed without help and one becomes desperate. Such is the human mind that one can develop complete faith in God only when a desperate situation arises, where none but God (by God I mean *Ishwara*, Allah, Yahweh, or any other) can help, whether you believe in God or not. People understand God in many different ways. Some do not even believe in the concept of God. Yet everyone who seeks spiritual guidance and evolution reaches this stage if they are sincere in their quest. As God is different to many people, we reach this stage through different means and situations. It is the time when one completely lets go of all ego and surrenders to destiny. Sage Patanjali says in the *Yoga Sutras* that one can even attain the highest

form of samadhi, the final stage before kaivalya, if one can truly and fully surrender to God. Your self-surrender should be free and unconditional.

There is a story about a dedicated monk deep in meditation in his cave. Suddenly there was a freak flood and the town nearby was filled with gushing water. Some good-natured people paddled laboriously on their little raft to try and save the monk. But when they reached his cave, the monk said, "Do not worry. I am a pious man who has been serving God all his life. God will not desert me now. Never fear, He will come and save me with His own hands."

A few minutes later a yacht with five men arrived. They attempted to rescue the monk, but received the same reply. Finally, a rescue helicopter arrived and hovered outside the cave, but the monk sent them away.

The water rose, flooded the monk's abode and he drowned. When he reached heaven he said to God, "I've been worshipping you all my life and yet you didn't come and save me when I needed you the most!" And God replied "Well, I don't know what you expected. First I sent you a raft, then a yacht, then a first class helicopter, and you only said silly things like 'God will save me with His own hands.' The raft, yacht and helicopter were my hands."

It all seems to be a mental process; however, the physical outcome is that when one surrenders to and realizes Ishwara, one never remains the same because one cannot realize God if one has even the smallest hint of a human ego.

Sage Patanjali supported advaita vedanta, which does not support the principle of God as our loving father living in another world, in heaven. So here Ishwara is not God, but the unchanging, ever-uniform reality, while nashwara is the changing, decaying, creative aspect in the cycle of (our) evolution. God exists, and you can experience that only if you have complete faith in him or her (whichever you prefer), if you reach Ishwara pranidhana.

1. एकवर्णं यथा दुग्धं भिन्नवर्णसु धेनुषु ।  
तथैव धर्मवैचित्र्यं तत्त्वमेकं परं स्मृतम् ॥

**Meaning** – Just as the milk of the different coloured cows is white only, in a similar way the essence of all the religions is the same.

**Explanation** – Bhartiya culture visualises unity in diversity. Bharat is multi-religious, multi-cultural and multi-lingual country. But there is oneness behind these differences instead of creating any conflict or confusion due to a variety of differences. The Bhartiya tradition teaches to be tolerant and respect all seeing the oneness behind them and recognise the essential spirit present in everything, everywhere, every time. This is what is stated in the Smritis and Shrutis that there may be different religions or traditions or cultures but all the paths lead to one destination only, i.e., the essence of the universal truth, the cause behind every existence. So, one worships the same spirit behind different names of the religions. The Hindus call Him the God, the Muslims Allah and Christians Christ and so on with the other religions too. Just the names are different but it is the same universal truth and power.

2. अयं निजः परो वेति गणना लघुचेतसाम् ।  
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

**Meaning** - This is mine and this is yours. Such kind of thinking is of the narrow-minded people. For the open minded and large-hearted people, the whole world is like a family.

**Explanation** - This verse extracted from the “ Nitishatak” gives a great message. The whole world is troubled by the problems created by the conflicts between the Nations, Religions, Castes, Classes, Colours, Cultures, Genders etc. All such clashes origin from the short-sighted and rigid people who are bigots or extremists. It is rightly said in the Rigveda to be human first. One’s first relation to the other person is that of a human to human and then comes the consideration of belonging to any country or caste or creed or culture or class or

colour or gender. It is one's first and foremost religion to be humane. One's behavioural interactions should be on the human/humanitarian ground irrespective of any of the above stated differences. If such differences are given importance or priority the division and discrimination will go deeper and the distance between the humans will become wider. For the peaceful and happy existence in the world which is a beautiful gift of God to us, one must consider it as one's family and live with the feeling of universal brotherhood/fraternity. Such broad thinking will result in the worthy and meaningful life. Not only the humans but all the creatures, flora and fauna, have the equal right to have a peaceful existence on this planet. This noble thought from our Bhartiya Knowledge System should be spread globally for the benefit and welfare of all.

### 3. कुलस्यार्थे त्यजेदेकम् गाम्स्यार्थे कुलमत्यजेत् । गामं जनपदस्यार्थे आत्मार्ये पृथिवीम् त्यजेत् ।।

**Meaning** – One can forsake someone to protect one's family; one can give up the family to protect one's village; one can leave one's village to protect the state and discard the land / state (materialistic world) for the sake of one's soul (MAHABHARAT).

**Explanation** – The ancient Bhartiya person knew the social responsibility very well. One should respect time and the need of the time. Sometimes painful but wise decisions are to be taken for greater good and the welfare of the larger group. Depending on the situation one has to shift one's preferences or priorities and take the wise decisions for the larger good. It seems out of place or an exaggeration in the modern times but in the Bhartiya cultural tradition, the social good should be given more importance / preference than the individual good. The individual's growth and spiritual realization are the ultimate goals for attaining which one needs to relinquish/ keep away from the worldly affairs but the individual's attainment ought to ultimately contribute to the larger good of the society and hence the globe, the mother earth. In the Rigved also it is prayed for the welfare of all in this world; not only humans but all creatures including the flora and fauna.

4. उद्यमेन हि सिध्यन्ति कार्यणि न मनोरथैः ।  
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

**Meaning** – one is able to do any task successfully only by working hard on it. The prey animals do not enter the mouth of a sleeping lion.

**Explanation** – This SUBHASHIT taken from Hitopadesh celebrates hard work / diligence. There are no cakes without work. There is no shortcut to success. One must put sincere efforts to achieve anything. Even if the success is there in one's destiny, it can be achieved only by working hard on it. The lion, the king of the jungle also has to strive to get its food. The prey does not come in his mouth on its own. Another apt example is that of an ant who very sincerely keeps itself busy to collect its food and that is why it does not have any problem when it goes underground during the winter season. sometimes one gets the failures consequently but one should not lose heart and continue to strive like the spider that ultimately weaves its web successfully despite many failures. The God always helps those who help themselves. There is never a substitute to hard work. It is a reward in itself. Just dreaming or thinking about your goal will not do. One has to work industriously to attain it.

5. सत्यं ब्रूयात् प्रियम् बुयान्ननुयात् सत्यमप्रियम् ।  
प्रियम् च नानृतम् बुयादेषः धर्मः सनातनः ॥

**Meaning** – Speak the truth in a way that is liked by all. Don't speak the truth in a way which is not liked by all. Don't speak a lie that is liked by all. This is the attitude to be adopted all time.

**Explanation** – This is an extract of the "Manusmriti" guiding the humans about their behaviour and speech. The truth is to be always preferred and spoken as the expression of moral strength but the path of truth is also to be taken carefully. The shloka says that the truth should be spoken but not in an unpleasant way or manner. The truth that hurts or harms others is to be avoided and at the same time pleasant lie also should be avoided. This is the peculiarity

of the knowledge tradition of Bharat that the moral preachings are very much related to the reality.

For example, truth is celebrated so much so in knowledge system that it is included in the ten features of 'DHARMA'. The practical reality is given equal importance with the value system. If at all the truth is to be spoken then it should be spoken in a likeable manner very tactfully so that no one is hurt. Truth is to be spoken in a way that is liked by all. Here the acceptable human conduct is linked to one's duty or dharma. Truth should be conveyed not in a bitter way but if it is sugar coated then it is palatable to all; but it is not desirable to present a lie in a sugar-coated way. Life becomes unnecessarily difficult if one does not follow this advice. If the truth is bitter then it should not affect the human relations by directly conveying it tactlessly. Truth conveyed tactfully and in an endearing manner makes one's life smoother. It is the wisest approach to serve both the purposes at a time, i.e. to convey the truth and not to hurt anyone at the same time.

**6. असतो मा सद्गमय ।**

**तमसो मा ज्योतिर्गमय ।**

**मृत्योर्मा अमृतं गमय ॥ (बृहदारण्यक उप.)**

**Meaning\_**– O God, lead me from the untruth to the truth; from the darkness to the light and from the mortality to the immortality.

**Explanation** – The purpose of human life is deeply pondered upon in our knowledge system. It is the journey of the soul a it is the journey of the soul; a spiritual journey is talked about here. It throws light on the realization of the impermanence of life. Nothing is permanent in this world. Death is the glaring reality for all. The humans should ask the question to themselves as to where their destination is and where they have come from. The sublime aim of life should be to go beyond our limitations, our impermanence and mortality. From the darkness of ignorance one must aim to the light of knowledge and hope. There are many dualities of our existence; good and bad, light and darkness, life and death, truth and untruth, day and night etc. one must choose to evolve higher by choosing positivity and discarding negativity. This is the eternal desire of the mankind which is conveyed here in the from of an intense prayer.

7. कः कालः कानि मित्राणि को देशः को व्ययागमौ ।

कस्याहं का च मे शक्तिः इति चिन्त्यं मुहुर्मुहुः ॥

**Meaning** – what is this time? Who is my friend and who is my enemy? which is this country and what are my income and expenses? who am I and what is my power? etc should be thought over again and again.

**Explanation** – Chanakya alias 'KAUTILYA' has very well counselled in this shloka about being cautious and aware about life. He advised every one not to take life for granted and not to be in the comfort zone. One should always be able to recognise the nature of time if it is good or bad or any danger is sensed one should keep one's eyes and ear open. One should be careful of not only about time but also about the people around. one should know who is the real friend and who are the backbiters. one needs to be wary of them. Even if one earns well and is settled down one should not be in the over confidence that everything is alright. Any time there might arise the need of big expenses which might come up suddenly unexpected. So, one should keep watch on one's regular expenses and make the habit to save because money saved is money earned. Not only that but one should also be aware of one's capacity and power. Even the country one stays in should be safe and secure for one's living in it. One should beware of any trouble any time and be alert always.

8. नमन्ति फलिनो वृक्षाः नमन्ति गुणिनो जनाः ।

शुष्ककाष्ठश्च मूर्खश्च न नमन्ति कदाचन ॥

**Meaning** – The trees loaded with fruits bend down. Same way the virtuous people do. But dry wood and the fools never bend (or are never polite).

**Explanation** - There is a whole lot of Bhartiya literature that deals with the ways of living a good life. Under the name of 'NITISHASHTRA', It guides the mankind as to how to live a simple, down to earth and happy life. It puts forth its guidelines with very apt illustration from life. To surrender or submit



according to the circumstances and situations is also an art of life and one who has mastered that art faces the odds and adversities in life successfully but the foolish and impractical people who continue to live in their false pride and are never ready to compromise or adjust make their lives miserable.

### 9. अपि स्वर्णमयी लंका न मे रोचति लक्ष्मण ।

जननीः जन्मभूमिश्च स्वर्गादपि गरियसी ।

**Meaning** – Though Lanka is made of gold, O Laxman, I do not like it. My mother and my motherland are greater than the heaven itself. (Valmiki Ramayan)

**Explanation** – These are the words of Lord Rama himself when he tells his younger brother Laxman that the golden Lanka, though won by him, does not attract him. It will never stand in comparison to his own mother and motherland. The foreign land may be an EL DORADO, a land of treasure but the heavenly feeling of to be at home is always there with one's mother and in one's motherland. The feeling of belongingness can never be felt anywhere in the world except in your home and homeland. The selfless love and care one gets are only with one's mother and among the people of one's native place, one's motherland. This SUBHASHIT proclaims one's love for one's country and hence patriotism. Our Bhartiya tradition considers the mother and the motherland the very best and the greatest.

### 10. न राज्यं न राजाऽसीत् न दण्डयो न च दाण्डिकः ।

धर्मेणैव प्रजास्सर्वा रक्षन्त स्म परस्परम् ॥

**Meaning** – There was no king in those states / kingdoms (villages or towns); no punishment and the givers of the punishments. The people themselves were the administrators protecting each other judiciously and dutifully.

**Explanation** – This shloka extracted from the 'SHANTIPARVA' of Mahabharata throws light on the tradition of the Bhartiya philosophy of judicious and dutiful

self-rule or self-governance. Generally, in every state there is a ruler or administrator who has the power of reward and punishment. There are the prescribed rules / laws in every state and there is a punishment for not following them. As per the Bhartiya philosophy the 'Dharma' is even more important than the king / ruler. The king is also supposed to follow 'Dharma' / rules. This 'Dharma' is not any religion but the judicious and truthful thinking about the codes of conduct. It is the 'Rajya-dharma' of any king. In the time of Mahabharata there were some states which were self-governed; ruled without any king or an administration. The people themselves were following 'Dharma' and hence could run the affairs successfully protecting each other. It is the very apt instance of the democratic rule in its right sense and spirit as democracy is the government of the people, by the people and for the people.

\*\*\*\*\*