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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.

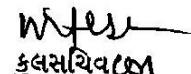
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-: પરિપત્ર :-

યુનિવર્સિટી ડિપાર્ટમેન્ટનાં વડાશીઓ અને યુનિવર્સિટી કેમ્પસમાં ચાલતા સ્વનિર્ભર અભ્યાસક્રમનાં કો-ઓર્ડિનેટરશીઓ તથા યુનિવર્સિટી સંલગ્ન તમામ કોલેજોનાં આચાર્યશીઓને જણાવવાનું કે, શૈક્ષણિક વર્ષ ૨૦૨૪-૨૫ થી સ્નાતક કક્ષાના તમામ અભ્યાસક્રમો (જે વિદ્યાશાખામાં એપેક્ષ બોડીના નિયમો લાગુ પડતા હોય તે સિવાય) માટે અમલમાં આવનાર હિન્દુ સ્ટડીઝની એડહોક અભ્યાસ સમિતિનાં યેરમેનશીઓ અભ્યાસ સમિતિ વતી Bharatiya Knowledge System - ભારતીય મૂલ્ય પરંપરા-૨ નો VAC ડેટા મંજૂર કરેલ Sem-4 નાં અભ્યાસક્રમને એકેડેમિક કાઉન્સિલની તા.01/03/૨૦૨૪ ની સમાનાં દરાવ કર્માંક: ૧૦૪ અન્વયે માન. કુલપતિશ્રીને આપેલ સત્તા અંતર્ગત એકેડેમિક કાઉન્સિલ વતી માનનીય કુલપતિશ્રી ધ્વારા મંજૂર કરેલ છે. જેનો અમલ કરવા આથી જાણ કરવામાં આવે છે.

(બિદાશ : ઉપર મુજબ)

કર્માંક : ઓથ્રો./પરિપત્ર/૨૫૩૮૭/૨૦૨૪
તા.૦૨-૧૨-૨૦૨૪


કુલપતિશ્રી

પ્રતિ,

- ૧) યુનિવર્સિટી સંલગ્ન તમામ કોલેજોનાં આચાર્યશીઓ,
- ૨) યુનિવર્સિટી ડિપાર્ટમેન્ટના વડાશીઓ અને યુનિવર્સિટી કેમ્પસમાં ચાલતા સ્વનિર્ભર અભ્યાસક્રમનાં કો-ઓર્ડિનેટરશીઓ.
- ૩) પરીક્ષા નિયામકશી, પરીક્ષા વિભાગ, વીર નર્મદ દક્ષિણ ગુજરાત યુનિવર્સિટી, સુરત.
- ૪) કો-ઓર્ડિનેટરશી, IKS Centre - Centre for Hindu Studies, વી. ન. દ. ગુ. યુનિ. સુરત.

..... જાણ તથા ઘટનું થવા.

યુનિટ	વિષય
૧.	<ul style="list-style-type: none"> ➤ ભારતીય પરંપરામાં મૂલ્યશિક્ષણની વાર્તાઓ. <ul style="list-style-type: none"> ❖ સત્ય અને જ્ઞાન- નચિકેતાની વાર્તા (કઠોપનિષદ) ❖ ધર્મ અને એકાત્મતા-યુધિષ્ઠિર અને યક્ષની વાર્તા (મહાભારત) ❖ નિસ્વાર્થવૃત્તિ અને ત્યાગ- રાજી શિબીની વાર્તા (વિષ્ણુ પુરાણ) ❖ અનાસક્તિ અને બુદ્ધિ- રાજી જનક અને ઋષિ યાજ્ઞવલ્કયની વાર્તા (બૃહદારણ્યકોપનિષદ)
૨.	<p>(A)</p> <ul style="list-style-type: none"> ➤ ધર્મ સંપદ:- શામ, દમ, ઉપરતિ, તિતિક્ષા, વૈરાગ્ય, વિવેક. ➤ ધડરિપુ:- કામ, કોધ, લોભ, મોહ, મદ, મત્સર. ➤ ધર્મના પ્રમુખ દસ લક્ષણ અને મુખ્ય આઠ પ્રકાર. <ul style="list-style-type: none"> ❖ ધર્મના લક્ષણા:- ધૂતિ, ક્ષમા, દમ, અસ્તેય, શૌચ, ઈન્દ્રિયનિગ્રહ, ધી, વિદ્યા, સત્યમ, અકોધ ❖ ધર્મના પ્રકારા:- સ્વધર્મ, પરીવારિક ધર્મ, સમાજધર્મ, રાજ્યધર્મ, સમાજિધર્મ, યુગધર્મ, આપદધર્મ, ઋતમ. <p>(B)</p> <ul style="list-style-type: none"> ❖ નાભિષેકો ન સંસ્કાર: સિંહસ્ય ક્રિયતે વને । વિક્રમાર્જિતરાજ્યસ્ય સ્વયમેવ મૃગેદ્રતા ॥ ❖ વિદ્યા વિવાદાય ધનં મદાય શક્તિ: પરેષાં પરિપીડનાય। ખલસ્ય સાધો: વિપરીતમેતદ્ જ્ઞાનાય દાનાય ચ રક્ષણાય

❖ अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत्।
शनैः शनैश्च भोक्वं स्वयं वित्तमुपार्जितम्॥

❖ साहित्य-संगीत कलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः।
तृणं न खादन्नपि जीवमानः तद्दागधेयं परमं पशूनाम्

❖ सुखस्य मूलं धर्मः। धर्मस्य मूलमर्थः।
अर्थस्य मूलं राज्यम्। राज्यस्य मूलम् इन्द्रियजयः।

इन्द्रियजयस्य मूलं विनयः। विनयस्य मूलं वृद्धोपसेवः।
वृद्धोपसेवया विज्ञानम्। विज्ञानेन आत्मानं संपादयेत्।

संपादितात्मा जितात्मा भवति। जितात्मा सर्वर्थैः संयुज्येत्।

Unit	Subject
1	<p><u>Stories based on value education in Indian Tradition:</u></p> <ul style="list-style-type: none"> ❖ Truth and realisation :The story of Nachiketa(Kathopanishad) ❖ Dharma and Oneness :The Story of Yudhishtir and Yaksha(Mahabharat) ❖ Selflessness and Sacrifice :The story of King Shibi (Vishnu Puran) ❖ Detachment and Wisdom:The story of King Janaka and sage Yajnavalkya (Brihadaranyakopanishad)
2	<p>(A)</p> <p><u>Six Treasures :</u></p> <ol style="list-style-type: none"> 1. Shama(Inner tranquility of mind), 2. Dama(Alignment between mind and senses), 3. Uparati(Interest to do work) 4. Titiksha(Forbearance) 5. Vairagya(Detachment) 6. Viveka(Conscience) <p><u>Six Enemies:</u></p> <ol style="list-style-type: none"> 1. Kama (Desire/lust) 2. Krodha (Anger) 3. Lobha (Greed) 4. Moha (Attachment) 5. Mada (Ego) 6. Matsarya(Jealousy) <p><u>Chief characteristic features of Dharma and eight major types:</u></p> <p><u>Characteristics of Dharma :</u></p> <ol style="list-style-type: none"> 1. Dhriti (Patience) 2. Kshama (Forgiveness) 3. Dama (Self-Control) 4. Asteya (Honesty) 5. Shaucha (Sanctity)

6. Indriyanigraha (Control of senses)
7. Dhi (Reason)
8. Vidya (Knowledge or learning)
9. Satyam (Truth)
10. Akrodh (Void of anger)

Types of Dharma:

1. Swadharma (Duty to self)
2. Parivarik Dharma (Duty for family)
3. Samaj Dharma (Duty for society)
4. Rashtra Dharma (Duty for the State)
5. Samshti Dharma (Duty for Community)
6. Yuga Dharma (Duty for Contemporary time)
7. Apad Dharma (Duty at the time of adversity)
8. Rutam (Duty to Natural Order)

(B)

- ❖ नाभिषेको न संस्कारः सिंहस्य क्रियते वने ।
विक्रमार्जितराज्यस्य स्वयमेव मृगेंद्रता॥
- ❖ विद्या विवादाय धनं मदाय शक्तिः परेषां परिपीडनाय।
खलस्य साधोः विपरीतमेतद् ज्ञानाय दानाय च रक्षणाय
- ❖ अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत्।
शनैः शनैश्च भोक्ष्यं स्वयं वित्तमुपार्जितम्॥
- ❖ साहित्य-संगीत कलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः।
तृणं न खादन्नपि जीवमानः तद्भागधेयं परमं पशूनाम्
- ❖ सुखस्य मूलं धर्मः। धर्मस्य मूलमर्थः।
अर्थस्य मूलं राज्यम्। राज्यस्य मूलम् इन्द्रियजयः।
इन्द्रियजयस्य मूलं विनयः। विनयस्य मूलं वृद्धोपसेवः।
वृद्धोपसेवया विज्ञानम्। विज्ञानेन आत्मानं संपादयेत्।
संपादितात्मा जितात्मा भवति। जितात्मा सर्वर्थः संयुज्येत।

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Paper Style		
Que:-1	MCQS – (5 out of 7) (From Unit-2 A (I) (II))	Marks (10)
Que:-2	(From Unit-1)	
	(a) Write a short answer or (a) Write a short answer	Marks (05)
	(b) Write a short answer or (b) Write a short answer	Marks (05)
	(From Unit-2)	
	(c) Translation and Short exploitation of two Shlokas or (c) Translation and Short exploitation of two Shlokas.	Marks (05)

IKS Sem IV

Unit 1: Moral Stories in Indian Tradition

Story 1: Truth and Knowledge - Nachiketa's Story (Kathopanishad)

Uddalaka Rishi was **Arun**'s son. He was the best among all Vedic scholars. He gained great fame by performing food donations. Uddalaka Muni began a **Vishwajit** sacrifice. In this sacrifice, he resolved to give complete wealth to Brahmins.

Uddalaka Muni had a five-year-old son named **Nachiketa**. Uddalaka Muni had great affection for him. He had cows as wealth. Uddalaka Muni divided these cows into two parts. He kept the best milch cows for his son Nachiketa and began to give away the worn-out cows to the Brahmins.

Nachiketa, who was compassionate and followed moral principles, sat in his father's lap and began to contemplate after observing his father's inappropriate behavior. He thought: "The person who provides happiness to all living beings in this world will attain happiness in this world and the afterworld. This is the principle of all scriptures."

"My father has resolved to give old cows to Brahmins, but such weak cows will not bring them happiness. On the contrary, the Brahmins will be troubled by the worry of maintaining these cows. Therefore, my father who gives away old cows will also suffer pain. As the scriptures say, a person who causes pain to Brahmins will reach realms devoid of blissful happiness."

"I will prevent my father from donating these old cows so that he does not reach hellish realms. Why are the good cows my father kept for me not being donated? Why should he worry about me?"

"In this world, wealth like women, sons, cows, and gold become means of happiness in the afterlife. Wealth that does not lead to afterlife happiness is merely an iron chain that binds wealthy persons. I am my father's son, and therefore, according to scriptural principles, I am my father's wealth."

"If a father receives a cause for painful hell and the son does not remove that cause, then such a son is not truly a son, but equivalent to the father's excrement and waste. Therefore, I will tell my father to donate me as wealth."

Nachiketa repeatedly asked his father, "Just as these cows are wealth, I too am your son-wealth. To whom will you donate me?" Seeing Nachiketa's scholarly pride, Uddalaka Muni became angry.

Uddalaka said, "O Nachiketa! You are showing off your scholarship by disregarding my love. Therefore, I will donate you to Death, who destroys the entire world."

Hearing this, Nachiketa began to reflect. "How can my father speak words that would cause him pain, like an ignorant person? A wise person considers the pain of a son's death as the consequence of Brahmin slaughter. My father knows the scriptures, yet how is he giving away his son to death? This surprises me."

"My father has given me to **Yama**, and there is no harm to me in this. Instead, I will gain merit. Because the body that is born is surely destined to meet death."

"If I obey my father's command and die, there is no greater dharma (duty) than obedience. Therefore, in obeying the command, my welfare is certain. However, my separation will cause great sorrow to my father. My father cannot survive even a moment without me. Considering my father's sorrow, my heart is greatly troubled. My death does not cause me any distress."

"If I do not go to Yamaloka or go without faith, I will attain an inferior state. A disciple or son who, understanding some work contemplated in the mind of his father or guru, performs it faithfully without being told by the father or guru, is the best disciple or son."

"A disciple or son who performs a task spoken by the father or guru with faith is a medium disciple or son. A disciple or son who performs a task spoken by the father or guru without faith or does not perform it at all is an inferior son."

"My father has many sons and disciples. Among them, I will not attain an inferior state but will attain the best and medium state. Therefore, it is appropriate for me to obey my father's command."

"Even if I leave this world and go to Yamaloka, my going will not prove any reason for Yamaraja. But my going will cause immense sorrow to my father due to our separation. Therefore, my father has spoken the promise of giving me to the god of death solely out of his own sorrow. How loving my father is, embracing me repeatedly with tearful eyes. This means he is truly sorrowful about what has been spoken."

"Therefore, I will speak words to my father strategically so that he abandons his love. If my father falsifies his promise due to love, he will attain hell because of the sin resulting from it."

Nachiketa says: "From birth until now, I have never spoken a false word to you. Consider the truthfulness of our lineage. In your family, fathers, grandfathers, and other elders who died prematurely never spoke false words."

He then narrates examples of truthfulness:

- **Indra**, disguised as a Brahmin, received his skin from King **Karna**

- King **Shibi** gave his own flesh to a **hawk** to protect a **dove** seeking refuge
- Brahmins like **Dadhyach** (Dadhichi) who were truthful like merchants

"Just as the Sun God sends living beings' bodies towards death day by day, these beings experience repeated birth and death through virtuous and sinful karma. Having received this momentary body, beings should not commit sinful karma but embrace the truth."

"Even if you do not give me to death, my death is inevitable someday. Therefore, abandon your love and give me to Yamaraja, fulfilling your promise. By making your promise true, both our welfare will be served."

"If you overcome your love and falsify your promise, the sin from false words will cause you sorrow, and I will attain an inferior state by not obeying my father's command."

After hearing Nachiketa's words, the sorrowful Uddalaka Muni sent his son to Yamaloka to uphold the truthfulness of his words. Nachiketa went to Yamaloka with his physical body, through the power of his father's devotion, his own penance, and the purity of his mind.

The Yamadoots (messengers of death) said that Yamaraja was away. Therefore, the child Nachiketa stood at Yamaraja's door for **three** days without eating or drinking, waiting for him. He thought that if his father gave him to Yamaraja, and Yamaraja does not accept him, his father's words would be in vain. Thus, he remained on a fast.

Yamaraja, to test Nachiketa's patience, did not return home for **three** days. The all-knowing Yamaraja had instructed his messengers that if Nachiketa comes, they should give him various teachings and send him back to the earthly world.

Yamadoots: "O Nachiketa, why have you, a Brahmin child, come to this terrifying Yama's city?"

Nachiketa then narrated his story.

Yamadoots: "O Nachiketa, know that among the four types of living beings (jarayuja, andaja, sweadaja, udbhija), whether one is given to Yamaraja or not, Yamaraja does not accept any life without the completion of its lifespan. He accepts a life only when its lifespan is complete. Yamaraja is not here right now, so Nachiketa, go back to your home immediately."

The Yamadoots explained this to him many times, but Nachiketa did not move or go home.

Seeing Nachiketa's patience, Yamaraja returned home after three days.

Yamadoots to Yamaraja: "As you said, a Brahmin child has come as a guest. To pacify this guest, quickly obtain water in the form of **Ardhapada** (half a foot), etc., just as a great fire is pacified by water in the form of worship."

"Just as an unquenched fire burns all objects of a house, an unquenched guest fire burns all the possessions of a householder if the guest leaves disappointed from the door. Therefore, you who know the limits of all scriptures should satisfy this guest Brahmin."

Yamaraja, extremely frightened, approached the guest Brahmin.

Yamaraja: "O Nachiketa, you have stayed in our house for three days and nights without food or drink. This will bring us great sin. To remove this sin, I will grant you three boons."

Yamaraja said: "Ask for the boon you desire. If you wish to please me, may your welfare be fulfilled. I bow to you, and your boon will not cause me any distress."

Nachiketa: "I ask for three boons: first, for my father's satisfaction; second, for the knowledge of fire; and third, for the knowledge of the soul. O Yamaraja, just as I am here in your realm, free from all sorrow, calm-minded and free from anger, may my father also be free from all sorrow, mental anguish, and anger. When I return from Yamaloka to my father, may he not doubt me, but treat me as before with parental love."

Yamaraja: "O Nachiketa, when you return to the earthly world by my command, your father will love you as before and be free from sorrow, mental anguish, and anger. Seeing you returned from death's mouth, he will be at peace and eat and drink as before. In this way, your father will be free from sorrow, and you too will be free from sorrow."

Having received this first boon, Nachiketa then asked for the second boon related to the knowledge of fire.

Nachiketa: "O Yamaraja, the fire sacrifice of **Chyavana**, from the heavenly worlds up to **Brahmaloka**, gives authority to those in the upper worlds. Those who possess this authority do not fear anything from you - not old age, fever (illness), enemies, hunger, thirst, grief, delusion, or other afflictions. The inhabitants of heaven and other worlds always remain content."

Nachiketa: I have heard from Vedic scholars that by the attainment of divine knowledge, one receives the primary immortality of Moksha and a secondary immortality of staying in various worlds like heaven until the final dissolution. You also know the nature of this divine principle. Therefore, please bestow upon me another boon of divine knowledge.

Yamaraja: O Nachiketa, I know the nature of the divine principle which is the means of attaining heavenly worlds. Therefore, I shall tell you about the divine principle in all its aspects. The divine principle is the cause of attaining and sustaining heavenly worlds. It is in the cosmic form. Just as fire resides in all pieces of wood, similarly, this cosmic divine principle is established in the three worlds. Yet, it is subtle or fundamentally a witness-soul.

Therefore, understand that this divine principle is situated in the cave of intelligence of wise people. It is the cosmic form born from **Hiranyagarbha**, all-knowing, extremely radiant. It is worthy of worship by all gods and demons. The authoritative person who understands this divine principle from a guru's mouth and performs sacrifices and worship according to their understanding, attains the peace of heavenly worlds and the peace of liberation.

After explaining the cosmic nature of the divine principle, Yamaraja further elaborated on its details, including the specifics of fire ritual bricks, mantras, and procedures. He then blessed Nachiketa, saying that henceforth, the Vedic scholars will know this divine principle as 'Nachiketa Agni' (Nachiketa's Fire).

Nachiketa: O Lord, please hear my third boon. I have heard from learned Vedic scholars that in this world, all living beings with four types of birth (born from womb, egg, sweat, and spontaneous generation) inevitably meet death after exhausting their destined karma. Whether death occurs today or after a hundred years, there's no fixed rule. But what is born must certainly die - even gods like Brahma must ultimately die.

So, regarding the nature of birth and death, there's a scriptural statement: "Death is certain for what is born, and rebirth is certain after death." Some theists consider the soul as real, while some atheists consider it unreal. Hearing these conflicting views about the soul's nature creates doubt in my mind. Therefore, please clarify and establish one definitive perspective about the soul's nature.

Thus, Nachiketa sought the third boon of obtaining self-knowledge.

Yamaraja: O Nachiketa, even the gods endowed with qualities like control and restraint cannot resolve the doubt about the nature of the soul. The truth and untruth of the soul (beyond the scope of mind and speech) are dharmic principles. These two principles are extremely subtle. Therefore, even wise gods cannot comprehend them. How can you, a child, be capable of determining the nature of the soul? Do not ask for the third boon of knowledge about this incomprehensible soul. Instead, ask for something else and free me from my truthful promise.

Nachiketa: O Yamaraja, great souls, learned persons, and even you have spoken about the incomprehensibility of the soul. Those who can teach about this hard-to-know soul, like you, are rare. Having received such a rare guru like you, I cannot remain without knowing this incomprehensible soul. Who in the three worlds will teach me if not you? No one is capable of teaching this incomprehensible soul in your absence. Therefore, if you have affection for me and your words are true, please grant me the third boon of attaining self-knowledge. No other boon is superior to the boon of self-knowledge.

Thereafter, although Yamaraja offered Nachiketa many tempting worldly possessions, Nachiketa did not ask for any boon other than self-knowledge. Seeing Nachiketa's intense dispassion,

Yamaraja was greatly pleased. Recognizing Nachiketa as worthy of divine knowledge, he resolved to grant the third boon of self-knowledge.

Yamaraja: O Nachiketa, there are two types of fruits that beings can attain in this world and the next. One is the path of the good (Shreya), and the other is the path of pleasure (Preya). The wise speak of liberation-like happiness as Shreya, which is the subject of intelligent people's affection. The happiness related to worldly pleasures, which is temporary, is Preya - the preference of foolish people and is considered extremely inferior.

The nature of **Shreya** and **Preya** differs based on their essence, means, proof, and the qualities of the aspirant. The nature of Shreya (liberation) is the eternal, self-evident, blissful soul. The non-dual knowledge "I am Brahman" is the means to Shreya. The Upanishads and Vedanta are the proofs of Shreya.

A person equipped with the four spiritual qualifications - discrimination, dispassion, six spiritual treasures, and the desire for liberation - is the primary adhikari (qualified recipient) of Shreya. Even if one of these four qualities is present in a person, they are considered eligible for Shreya.

The path of self-knowledge eliminates the cycle of birth and death. Therefore, knowledge of the soul brings liberation. Just as a fish in water, bound by a meat-laden hook, experiences suffering at the moment of death, similarly, people pursuing worldly pleasures through sacrifices and actions, driven by desires for heavenly enjoyments, experience repeated cycles of birth and death, devoid of eternal happiness.

O Nachiketa, earlier I offered you wealth, women, sons, and other material possessions, but your mind did not waver. Therefore, I consider you worthy of self-knowledge and will grant you the third boon of spiritual wisdom. May more seekers like you approach me.

Nachiketa: Please explain to me the relationship with that Supreme Soul which you consider distinct from ritualistic actions, sacrifices, and prohibited karmas. The Soul that is different from the cause-and-effect world and transcends past, present, and future - reveals its nature to me.

Yamaraja: O Nachiketa, "OM" is the Supreme State, the Imperishable Brahman, the Highest. Those seekers who desire their ultimate wish attain this supreme state of "OM". Meditating on this Supreme Soul helps the seeker attain Brahma-loka. This is neither born nor dies, and nothing else is born from it. Even when the body is destroyed, the soul remains indestructible.

"It is not killed when the body is killed."

Moreover, the soul does not kill anyone, nor can anyone kill the soul. In the deep cave of the individual soul, this Supreme Soul resides in a form subtler than an atom and larger than the largest. Only selfless workers and desireless seekers can perceive this Supreme Soul through divine grace.

One who realizes this all-pervasive, eternal principle existing amidst the temporary, becomes liberated forever. This Supreme Soul spontaneously reveals itself to the qualified seeker. It personally selects the worthy recipient.

Consider the soul as the charioteer of the chariot (body), the body as the chariot, intelligence as the charioteer, and the mind as the reins. The senses are horses, and sense objects are the paths. The soul experiencing happiness and sorrow is the experiencer.

One with discriminative intelligence and a controlled mind, having an excellent charioteer (intelligence) and controlled horses (senses), does not wander in the cycle of birth and death but attains the Supreme State. Those with undiscriminating minds continue to be reborn.

The senses are superior to their objects, the mind is superior to the senses, intelligence is superior to mind and superior to intelligence is the Great Soul. The unmanifest power of the Divine is superior to the individual soul, the Supreme Person is superior to the unmanifest power, and nothing is superior to the Supreme Soul.

The Supreme Soul is the ultimate destination for everything. Though present in everyone, this soul principle is not automatically revealed but can be perceived only through subtle intelligence by those with profound vision.

The wise person should gradually dissolve the senses into the mind, the mind into intellect, intellect into the great principle of the soul, and the soul into the Supreme Soul.

"Rise, awaken, and learn from the greatest knowers. Understand the soul principle."

This path is as difficult as walking on the edge of a razor. This Supreme Brahman, which is beyond the soul and the truth personified, when known, liberates one from the mouth of death.

Story 2: Dharma and Oneness - The Story of Yudhishtira and the Yaksha (From Mahabharata)

The **Pandavas** were spending their last few months in exile when, due to a need for water, **Yudhishtira** asked his brothers to fetch water.

Nakula said: "I can see a lake nearby." Hearing this, everyone became quite happy.

Yudhishtira: "Brother, go quickly and bring water for us." Nakula immediately set off towards the lake.

When he reached the lake, he approached the cool and inspiring water to drink. Suddenly, he heard a voice from the sky.

The voice said: "You cannot drink this water or take it away unless you first answer some of my questions."

Nakula paid no attention to the voice from the sky. He was extremely thirsty. He reached the lake's edge and eagerly drank the cool water. Immediately, Nakula died.

The other Pandavas waited for a long time, but Nakula did not return. Yudhishtira sent Sahadeva to search for Nakula. **Sahadeva** reached the lake and saw his brother's body on the ground. Seeing this scene shocked him. But he was so thirsty that he rushed to the water like Nakula. He also heard the same warning voice. But Sahadeva was just like Nakula. He ignored the warning, drank the water, and met the same fate as his brother.

Yudhishtira then sent **Arjuna** and **Bhima** in turn. None of them returned. After waiting for a long time and growing suspicious, Yudhishtira walked towards the lake. He quickly arrived and was shocked by the scene he witnessed. He saw all of his brothers dead.

Seeing this scene, **Yudhishtira** was stunned. He wondered: "How did this happen? There are no signs of a fight. It's impossible to believe that these four brothers died without defending their lives. Clearly, some deceit is at play. What could be the reason?"

Grief-stricken, Yudhishtira was almost mad. His restless eyes fell on the cool water, and he remembered their thirst. Unable to shed tears, his throat was choked and dry. As he approached the lake's surface and prepared to drink water, he heard a voice from the sky.

Voice: "It was said that he should not drink water without answering some questions."

Yudhishtira stopped from drinking water. He looked around to see where the voice was coming from.

Voice: "I saw your brothers coming one by one. I forbade them from drinking water, but they did not listen. They drank water and died. I am the Yaksha and the owner of this lake."

Yudhishtira, his voice hoarse with emotion, asked: "Who are you, **Yaksha**? Are you one of the **Rudras**? Are you the leader of the **Maruts**? Who are you, who has destroyed these powerful beings with a single stroke? My brothers are unconquerable. No one, not even the gods, could defeat them. But you have killed them all. They weren't even given a chance to fight for their lives. God, I am overwhelmed by great fear and your praise. I am curious to know who you are, who has put my brothers in this state. I am astonished by your power. Please reveal yourself. I wish to bow to you."

The Yaksha appeared before Yudhishtira. His appearance was truly magnificent.

Yudhishtira bowed to the Yaksha, praising his power.

Yudhishtira: "I am honored that you have appeared. I am grateful that you accepted my request."

Yaksha: "Your brothers did not listen to me. I tell you the same. I own this lake. You cannot drink this water until you answer my questions."

Yudhishtira: "Master, I will not disrespect you by ignoring your words. You say this lake is yours, so I have no right to touch the water unless you permit me. I agree to your conditions. You can ask me any questions. I will try to answer them. I will use my best abilities to provide answers that will satisfy you."

Then the questions and answers began.

Yaksha: When is it possible for a person to always have their companion by their side?

Yudhishtira: With a steady mind.

Yaksha: How can one achieve this steady mind?

Yudhishtira: By serving the elderly.

Yaksha: A person enjoys all sensory pleasures. Is he intelligent? The world has a high opinion of him, and he is quite popular. Despite breathing, it is said that he is not living. Why?

Yudhishtira: Although a person may breathe, if he does not give anything to the gods, guests, servants, and ancestors, he is not considered living.

Yaksha: What is heavier than the earth?

Yudhishtira: A mother's weight.

Yaksha: What is higher than the sky?

Yudhishtira: A father.

Yaksha: What is faster than the wind?

Yudhishtira: The mind is more swift than the wind.

Yaksha: What is more numerous than grass?

Yudhishtira: The thoughts arising in a human mind.

Yaksha: What is the best abode of good qualities?

Yudhishtira: Generosity.

Yaksha: And of happiness?

Yudhishthira: Good conduct.

Yaksha: What is the most valuable wealth?

Yudhishthira: Knowledge.

Yaksha: What is the best gain?

Yudhishthira: Health.

Yaksha: What is the supreme happiness?

Yudhishthira: Contentment.

Yaksha: What is the highest duty in the world?

Yudhishthira: Staying away from evil.

Yaksha: What is that which, if controlled, does not lead to regret?

Yudhishthira: The mind.

Yaksha: By renouncing what does a person become dear to all?

Yudhishthira: By giving up pride.

Yaksha: By renouncing what does a person become wealthy?

Yudhishthira: By renouncing desires.

Yaksha: What can be renounced without grief?

Yudhishthira: Anger.

Yaksha: By renouncing what does a person become happy?

Yudhishthira: By giving up greed.

Yaksha: What is dharma? Who created it?

Yudhishthira: Absence of anger is dharma. Virtuous people create dharma.

Yaksha: What is the significant characteristic of forgiveness?

Yudhishthira: Forgiveness includes tolerating enmity.

Yaksha: What is gentleness?

Yudhishthira: Gentleness of the heart (peace).

Yaksha: Can you tell me which enemy is invincible?

Yudhishthira: Anger.

Yaksha: Who is considered honest?

Yudhishtira: One who wishes well for all beings.

Yaksha: Who is dishonest?

Yudhishtira: One who is not compassionate.

Yaksha: What is pride?

Yudhishtira: The awareness of being the doer or enjoyer in life.

Yaksha: What is laziness?

Yudhishtira: Not fulfilling one's duties.

Yaksha: What is wickedness?

Yudhishtira: Speaking ill of others.

Yaksha: What is gained by one who always speaks pleasant words?

Yudhishtira: Being universally loved.

Yaksha: What is the most astonishing thing in this world?

Yudhishtira: Day after day, creatures go to the realm of death, yet those left behind believe they are eternal and immortal. What could be more astonishing than this?

Yaksha: I am amazed by your conduct. I know that Bhima is dear to you. Arjuna is someone on whom you rely to achieve victory in war. For many years, he has been preparing himself for this. Why did you not choose between Bhima and Arjuna? Bhima had killed all of Dhritarashtra's sons. Bhima is dear to you because of his strength and terrifying nature. Why did you not ask me to revive him? Why did you not ask me to revive Arjuna? Why did you choose Nakula?

Yudhishtira: Rather than abandoning dharma, I would give up my body. I want to show the world that I will never abandon dharma. My father had two wives: Kunti Devi and Madri Devi. I wish for the children of both mothers to remain alive. I am Kunti's son, and Nakula is Madri's son. I love both my mothers equally. I want to please one mother's heart without making the other mother's heart sad. So, if one of my brothers is to be brought back to life, it can only be Nakula.

The **Yaksha** was greatly pleased by Yudhishtira's nobility. He said: "You are great. I have never seen anyone like you. Therefore, I am very happy to give life to all your brothers."

The moment the Yaksha uttered these words, all the brothers seemed to wake up from a deep sleep. Their thirst, hunger, and fatigue disappeared. Yudhishtira repeatedly embraced his brothers. Tears were flowing from their eyes. He bowed at the Yaksha's feet and said: "God! I wish to know who you are. You are not a Yaksha. No Yaksha knows the subtle nuances of dharma like you. You are a god who has come from the sky. You seem very dear to us. Perhaps

you are our father Pandu. Whoever you are, you must reveal yourself to us. I am eager to know who you are."

The Yaksha shed his magnificent form. He stood resplendent in his natural form. Smiling at Yudhishtira, he said: "I am your father Dharma. I wanted to see you and talk to you. I am very pleased with you. You could conquer the world with the help of your brothers. But what brings me joy is that you have already conquered my empire: the empire known by the name of righteousness. Your victory makes physical conquests pale and meaningless. Future generations will remember your great name.

"In the fourth era of **Kali** Yuga, when people merely utter your name, they will be dear to me. **Four names will achieve this greatness:** King Nala of **Nishadha**, your name, **Sita** (Lord Rama's wife), and the fourth name, **Sri Krishna**, who is dear to all of you.

"I saw the firewood stolen from a Brahmin. I wanted to bring you to this lake. Now you can return this firewood. I will give you other boons. Your **twelve-year** exile is over. The last and most difficult year is approaching. You have all worn the cloak of dharma. I assure you that by my grace, no one will be able to recognize you at any time."

You can go to **Gurudev**. No one can recognize your true form. **Yudhishtira** was overflowing with joy. He had met his father. He bowed at his father's feet. He repeatedly kissed his father's feet. He placed his head on both of his father's feet and wept uncontrollably. Then, composing himself slightly, he said: Master, I do not want anything else in life. I have seen your blessed form. I have seen my father. I am grateful and accept whatever blessings you want to bestow. But Lord, I want one more blessing. I wish for you to grant me one more boon. Dharma said: What do you want? I will give you whatever you desire.

Yudhishtira said: Lord, grant me a boon so that I can conquer my **six** terrible enemies. These six enemies are **attachment** (moha), **anger** (krodha), **greed** (lobha), the eagerness to possess, **pride** (ahamkara), and **jealousy** (irshya). Kindly bless me so that my mind is always guided towards truth. I do not want anything else in this world.

Dharma smiled at Yudhishtira and said: Dear son, what you seek is not something that needs to be given to you! You have already conquered these enemies long ago! O virtuous one, rise from here and be happy. Your sorrow will soon disappear. I am on your side. Victory will be where I am. Wherever Shri Krishna is, I am always there. As long as you remember me, nothing can harm you. I wish for your welfare.

His **twelve-year** exile had come to an end. Now **Gurudev** had one challenging year left to spend. They knew that **Duryodhana** would make all efforts to discover their location and send them for another twelve years of exile. Compared to the other twelve years, this year was especially fearsome for the Pandavas. But they would not give up. The assurance given by Dharma, the presiding deity, infused new life into the Pandavas' hearts. They became engrossed in discussing the plan of living incognito.

Story 3: Selfless Attitude and Sacrifice - The Story of King Shibi (From Vishnu Purana)

After bathing in the **Narmada**, travelers reach the status of gods and kings. On the banks of the Narmada River is King **Nahusha's** sacrificial ground. On this very land, **Bhargava Chyavan** Rishi was filled with anger towards **Indra**. He had immobilized **Indra** here and married King **Nahusha's** daughter **Sukanya**.

From there, they went to the banks of the **Saraswati** River in the sacred land of the **Kurus**, where divine sages and royal sages had performed Saraswat sacrifices. From there, they visited the **Vipasha** (Beas) River, the holy **Kashmir** region, a residence of great sages, near the gateway of the **Manas** mountain, passing through the **BhriguTanga** mountain, and arriving near the **Jala** and **Upajala** rivers on the banks of the **Yamuna**, in the **Uttara Desha** (**Kashi** city) where the king of **Uttara** had performed such sacrifices that he surpassed even **Indra**. In matters of donation, his name was revered just like **Karna's**.

This great soul, **Uttara**, meaning King **Shibi** (son of **Madhavi**, daughter of **Yayati**), was to be tested by **Indra** and **Agni**, who took the forms of a **hawk** and a **pigeon** respectively, arriving at the king's sacrifice.

A **pigeon**, trembling from the **hawk's** pursuit, took refuge in King **Shibi's** lap. Then the hawk said to the king: Give me my prey. You are a great virtuous person, so how can you disregard dharma? Hand over the prey hiding in your lap.

The king replied that the **pigeon** has taken refuge at his feet, he has given assurance of safety, how can returning it be considered his sin? O king, I too survive on prey like all other creatures. If my food is taken away, I will die of hunger, and my family will perish. By trying to save one pigeon, many lives will be lost at your hands. A dharma that causes harm to another dharma is not dharma but adharma.

O truthful and brave king, the true dharma is that which causes no opposition. When two dharmas clash, one must choose a path that minimizes harm.

After much **debate** between the **king** and the **hawk**, neither backed down. The hawk then said that if the king cares so much for the pigeon, he should cut off flesh from his own body equal to the pigeon's weight.

King **Shibi** agreed and began cutting flesh from his body, weighing it against the pigeon. As he continued, the pigeon's weight kept increasing. Eventually, the king himself sat on the scale opposite the pigeon.

Seeing the king's unwavering dedication, the hawk revealed his true form, saying: O king, I am **Indra**. I came to test your generosity. **Agni** is here with me in the form of a **pigeon**. The more

flesh you have sacrificed, the more your fame will spread across the universe. Whenever the topics of donation and dharma are discussed, the world will remember you.

Story 4: Dispassion and Intelligence - The Story of King Janaka and Sage Yajnavalkya (From Brihadaranyaka Upanishad)

King **VidehaJanaka** was seated on his throne. At that time, Sage Yajnavalkya arrived.

Janaka: O Revered Sage Yajnavalkya! What is the purpose of your arrival? Have you come with the desire to obtain cattle or with the desire to discuss subtle questions?

Yajnavalkya: O King! I have come here for both purposes. O King! We have come to hear from any learned person what they might have said about Brahman.

Janaka: Shitala's son **Jitva** has said that 'Speech itself is Brahman'.

Yajnavalkya: Just as one speaks after being educated by parents and guru, Jitva has said that 'Speech is Brahman', because one who is stammering (speechless) - can such a person obtain the benefit of Brahman? Has Jitva shown you the refuge or status of speech?

Janaka: No.

Yajnavalkya: This teaching is one-legged or incomplete.

Janaka: Then please show us the complete understanding.

Yajnavalkya: Speech itself is the abode of Brahman, meaning the body, and space is its establishment. One should worship it with understanding (wisdom).

Janaka: What is understanding (wisdom)?

Yajnavalkya: Speech itself is understanding (wisdom). O King! Through the power of speech, knowledge of relatives and connections is gained, as well as knowledge of Rigveda, Yajurveda, Samaveda, and Atharvaveda. Through this speech, knowledge of history, Puranas, Upanishads, sciences, verses, sutras, explanations, interpretations, sacrificial rites, offerings, feeding the hungry, giving water to the thirsty, this world, the next world, and knowledge of all beings is obtained. O King! Essentially, speech is Brahman. Those who know this, speech does not abandon such learned persons. Such learned individuals are honored by every living being and sit among the gods as divine beings.

Janaka: For the sake of this knowledge (as a gift), I offer you a thousand cows, from which elephantine, massive bulls are born.

Yajnavalkya: My father believed that one should not accept gifts from a disciple or inquirer without providing complete education (knowledge). (When a disciple would be satisfied after obtaining the desired knowledge, he would himself insist on giving guru-dakshina. The guru would not accept the gift before fulfilling their responsibility.)

Yajnavalkya: Tell us what any learned person has said about Brahman.

Janaka: Udanka, Shulka's son, told me that 'Prana (life breath) is Brahman'.

Yajnavalkya: Just as one speaks after being educated by parents and guru, Udanka has said that 'Prana is Brahman', because nothing can be done without prana. Has he (Shulbayana) spoken about the abode (body) and refuge of prana?

Janaka: No.

Yajnavalkya: This is also a one-legged or incomplete teaching.

Janaka: Then you explain this knowledge completely.

Yajnavalkya: Prana's body is prana itself, space should be its establishment. Pleased with prana, Janaka asked: What is this pleasantness?

Yajnavalkya: Due to prana's desire (pleasantness), even those unworthy for sacrifice are made to perform sacrifices, and donations are obtained from those unfit for donation. Because we like this, wherever we go, we feel the fear or anxiety of death. O King! All this happens for prana. Therefore, O King! Understanding that prana is Brahman, those who act never abandon prana. The pleasantness of prana is not just about being dear or beloved. Prana, that is, the companion of Brahman, never leaves. Such a person becomes a deity and sits among the gods.

(The story continues in this manner, exploring similar philosophical discussions about various aspects like eye (chakshus), ear (shrotra), mind (manas), and heart (hrdaya) as potential manifestations of Brahman, with King Janaka offering cows as dakshina and Yajnavalkya providing deeper spiritual insights.)

The story concludes with Yajnavalkya providing Brahmavidya (knowledge of Brahman) to King Janaka, who becomes satisfied.

The story emphasizes that when a wise person, knowing the self as non-doer, non-experiencer, and detached, remains separate from action, they achieve the understanding of being one with Brahman, obtaining a state beyond virtue and vice due to self-realization.

Unit 2: (A)

I. Six Virtues and Six Enemies

Six Virtues (ṢaṭSampat – Six types of Wealth):

In the Indian philosophical system, six types of virtues are described. Just as external material wealth pertains to the physical world, these six virtues are related to the spiritual world. These virtues are highly beneficial in attaining happiness by freeing oneself from internal suffering. The six virtues are as follows:

1. Śama

Śama refers to controlling the mind. It is also called manonigraha (control of the mind). This is a vital virtue that is absolutely essential for a human being. Only when the mind is calm, can one's intellect shine. The mind tends to run after different objects and engage with various subjects. While engaging, if the mind is restless, it fails to grasp subtle things. Therefore, it is crucial to keep the mind under disciplined control. A controlled mind leads a person towards elevation. This elevation brings wisdom, success, prosperity, peace, and happiness in life. That's why it is said:

“मनः एव मनुष्याणां कारणं बन्धनं मोक्षं वा”

(The mind alone is the cause of both bondage and liberation).

A calm mind makes a person happy, while a restless mind leads to misery.

2. Dama

Dama means controlling the senses. The senses are of two types:

1. Jñānendriyas (organs of knowledge)
2. Karmendriyas (organs of action)

The Jñānendriyas help in perceiving knowledge, while the Karmendriyas are used to interact with objects. When these senses do not independently wander towards their objects and remain restrained, it is termed as dama. Therefore, if one first practices śama (control of the mind), then controlling the senses (dama) becomes more natural.

In the present time, if students control their indulgence in mobile phones and social media and concentrate on their studies, it can be called indriyanigraha (control of senses). Through such control of the senses, they can achieve remarkable success in their studies. This is dama.

3. Uparati

Adherence to one's duty is called uparati. The duties towards oneself, one's teacher, family, and society are known as dharma. When one performs these duties sincerely, one's mind does not lean towards wrongdoing or sinful actions. This is the essence of uparati.

The ultimate dharma of a human is the search for truth. When one progresses steadfastly on this path, the mind stops seeking happiness in material things. This is uparati. Generally, uparati is also associated with dispassion or detachment (vairāgya).

4. Titikṣā

The natural disposition to endure dualities such as happiness-sorrow, heat-cold, honor-dishonor, and other contradictions is called titikṣā.

Titikṣā means forbearance or equanimity. In human life, favorable and unfavorable circumstances constantly arise, and one cannot avoid them. However, finding solutions to these adversities with forbearance and maintaining equanimity of mind in unfavorable situations is titikṣā.

Through titikṣā, a person can move towards spiritual elevation.

5. Śraddhā (Faith)

Śraddhā means having trust in the teachings of the Guru and the words of the Upanishads. The Upanishads are Vedantic scriptures, which are self-evident truths. They describe the ultimate reality, the supreme being (Paramātman). Through the statements in the Upanishads, a person can attain the ultimate truth. Similarly, the experiences and teachings of the Gurus and sages reflect this truth in practical life. Hence, trusting their experiential wisdom and words and progressing in life is Śraddhā.

With Śraddhā, an individual can realize the truth by themselves.

6. Samādhāna (Concentration)

Samādhāna means concentration of the mind. People's minds become focused quickly on topics of their interest. However, when it comes to understanding the teachings of the Guru and scriptures, the mind often struggles to focus. Concentrating the mind to grasp these teachings is called Samādhāna.

When the mind, free from distractions, becomes steadfast in the eternal, unchanging truth, this is also referred to as Samādhāna.

Six Enemies (ṢaṭRipu – Six Internal Foes)

In Indian philosophy, six internal foes are described. These enemies distance a person from their goals and cause suffering and pain. By gaining control over these foes, one can attain liberation (mokṣa). These enemies are always present in human life. Controlling them allows a person to achieve success and peace. The six enemies are as follows:

1. Kāma (Desire):

Kāma refers to both physical and mental cravings. It signifies all types of desires and attachments. Kāma exists in all humans. Even procreation for the continuation of species is driven by Kāma. However, if this desire becomes excessively intense, it leads to misuse. Uncontrolled and excessive desire becomes an enemy of humans. When this overpowering attachment dominates a person's mind, it can lead to heinous acts like violence or exploitation, resulting in downfall. Thus, controlling Kāma is very important.

2. Krodha (Anger):

Krodha means intense, harmful anger. An angry person loses their ability to reason and act wisely, which makes them incapable of resolving or understanding situations properly. This mental disturbance often leads to regret later. Anger brings negativity to the person and causes harm to themselves and others. Hence, keeping anger under control is essential.

3. Lobha (Greed):

Lobha refers to narrow-mindedness, excessive desire, and miserliness. It is the urge to acquire things like wealth, prestige, or recognition for oneself. Greed drives people down unethical paths and leads to sin. A greedy person often becomes miserly, unwilling to use their possessions for

themselves or others. This miserliness isolates them from society. For instance, hoarding by merchants is also a form of greed.

4. Moha (Delusion):

Moha means failing to see the truth and being swayed by misleading emotions. It manifests when expectations of receiving something in return arise. For example, expecting gifts from others during birthdays or celebrations reflects Moha. Actions motivated by such expectations are driven by delusion.

5. Mada (Pride):

Mada signifies arrogance or conceit. It arises from wealth, beauty, qualities, youth, valor, power, or intellectual abilities. Mada is considered a mental distortion that affects an individual negatively and creates divisions in society. Another form of Mada refers to the intoxication caused by substances, which distorts perception and judgment. Mada is never beneficial for humanity.

6. Matsara (Jealousy):

Matsara refers to envy or resentment. Jealousy is a natural human flaw found in almost everyone. It manifests when seeing others' progress, success, happiness, prosperity, or possessions. While some individuals manage to control it, many allow this jealousy to dominate their thoughts. Overcoming Matsara frees a person from this internal enemy.

II. The Ten Characteristics of Dharma

Definition of Dharma:

The word Dharma is derived from the root Dhṛ – "to uphold" or "to sustain." Dharma is that which sustains and preserves, which upholds culture and humanity. Dharma is not synonymous with sect or path.

As MaharshiVedavyasa said:

धारणाद्वर्मित्याहधर्मोधारयतेप्रजाः।

यस्याद्वारणसंयुक्तं सधर्मः इति मनः स्थितिः ॥

— Mahabharata, Shanti Parva 109/12

The scope, purpose, and perspective of Dharma are vast. Dharma is inherently a part of our nature. It grows continually within us through education, culture, and values. Dharma is universal, while sects are personal and established by individuals to achieve their own goals. Another meaning of Dharma is "duty" or "responsibility." The foundation of eternal Dharma lies in the holistic upliftment and development of humanity. Eternal Dharma and culture are spiritual and timeless; even time cannot diminish their value.

The Ten Characteristics of Dharma in Indian Scriptures:

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

Bhagwan Manu described ten fundamental qualities of Dharma that every individual should observe. These ten Dharmas are:

1. **Dhṛti** (Patience): The capacity for perseverance or endurance.
2. **Kṣamā** (Forgiveness): Cheerfully pardoning an offender.
3. **Asteya** (Non-stealing): Abstaining from theft or claiming rights over others' property.
4. **Śauca** (Purity): Maintaining both internal and external cleanliness.
5. **Samyama** (Self-restraint): Control over the senses.
6. **Dhī** (Wisdom): Possessing discerning intellect.
7. **Vidya** (Knowledge): Awareness and understanding.
8. **Satya** (Truth): Practicing honesty in all forms.
9. **Akrodha** (Non-anger): Avoiding anger in any circumstance.
10. **Dama** (Control): Mastery over desires and the senses.

These ten characteristics of Dharma are essential for every individual to truly be called "human." There is no debate regarding their necessity. Thus, Dharma is eternal and universal, a value cherished across the world. Bhagwan Manu declared these qualities as the foundation of eternal Dharma.

Explanation of the Ten Characteristics:

1. Dhṛti (Patience):

Dhṛti means the ability to endure or persevere. It includes the capacity to remain steadfast in any situation, with calmness and tolerance.

2. Kṣamā (Forgiveness):

Kṣamā means forgiving others for their mistakes. True forgiveness ensures that the forgiven person never feels reproached again. A Sanskrit saying highlights: क्षमा वीरस्य भूषणम् – "Forgiveness is the ornament of the brave."

3. Asteya (Non-stealing):

Asteya means refraining from theft or coveting others' possessions. Others' wealth, prosperity, and belongings are the result of their hard work, and one has no right to take them. Asteya includes not even harboring thoughts of stealing in one's mind.

4. Śauca (Purity):

Śauca signifies purity of both body and mind. It is not limited to physical cleanliness but also includes purity of thoughts and intentions. Before undertaking any action, one should ensure a pure mindset.

5. Samyama (Self-restraint):

Samyama refers to controlling the sensory organs – hearing, sight, taste, touch, and smell. This restraint is essential because certain sights or sounds can disturb or sadden the mind. Thus, one should exercise control over the senses to avoid such disturbances.

6. Dhī (Wisdom):

Dhī refers to discernment and intellectual clarity. With this wisdom, one can exercise restraint and align with Dharma. Dhī enables control over the senses and adherence to righteous actions.

7. Vidyā (Knowledge):

Vidya is knowledge that liberates the mind from ignorance and elevates one's understanding. True knowledge is not just academic learning but also self-realization and wisdom.

8. Satya (Truth):

Satya means upholding truth with noble intentions. It involves being honest in words, actions, and intentions – aligning deeds with reality.

9. Akrodha (Non-anger):

Akrodha means refraining from anger, which enslaves a person and leads to harmful consequences. Controlling anger ensures one does not act impulsively and avoids regretful outcomes.

10. Dama (Control):

Dama refers to mastery over desires and sensory organs. Such control transforms a person from being merely human to being truly virtuous. Without Dama, one cannot attain the highest ideals of humanity.

These ten characteristics form the essence of Dharma, ensuring its eternal and universal relevance.

Stories from the Mahabharata Based on the Characteristics of Dharma

1: Dhṛti (Patience) - Episode: The Descent of the Ganga

According to the Puranas, **Bhagiratha** was the son of King **Dilip** and a descendant of King Sagara of the Ikshvaku dynasty. King Sagara had undertaken the 100th **AshwamedhaYajna** and released a horse for the ritual. Indra, fearing for his position, stole the horse and tied it near the hermitage of sage Kapila in the netherworld.

King **Sagara's** 60,000 valiant sons searched for the horse across the earth. Eventually, they found it near Kapila's hermitage and woke him up from his meditation in anger. Enraged, sage Kapila burnt all the sons to ashes with his fiery gaze.

Later, sage Kapila declared that the ashes of Sagara's sons could only be purified and their souls liberated if the Ganga descended to the netherworld and flowed over them. To fulfill this, Sagara performed penance but passed away before succeeding. His son, King Dilip, continued the penance but failed to please Ganga.

Finally, **Bhagiratha** undertook severe penance to bring the Ganga to earth. When Ganga agreed to descend, she posed a question: who would bear her powerful flow? Bhagiratha then prayed to Lord Shiva, who agreed to hold Ganga in his matted locks to control her force.

Ganga descended with great pride, but Shiva contained her in his locks. Bhagiratha prayed again, and Shiva released Ganga, allowing her to flow towards the netherworld. On her way, Ganga flowed through the ashram of sage **Jahnu**, who drank her waters in anger. **Bhagiratha** prayed to **Jahnu**, who released her from his ear, thus earning her the name **Jahnavi**.

Eventually, Ganga reached the ashes of Sagara's sons and purified them, liberating their souls. Bhagiratha, through perseverance and patience, achieved his goal of bringing Ganga to the earth and fulfilling his ancestors' liberation.

2: Kṣamā (Forgiveness) - Episode: Vashistha and Vishwamitra

Once, Sage **Vashistha** owned a divine cow named **Nandini** (a Kamadhenu), which Vishwamitra desired to possess. Vishwamitra attempted to seize Nandini by force and waged a battle against Vashistha. However, Nandini's divine powers defeated Vishwamitra's army.

Humbled, Vishwamitra decided to abandon violence and undertook rigorous penance to gain spiritual power equal to Vashistha's. Despite facing repeated failures and immense obstacles,

Vishwamitra remained determined. Over time, he performed severe austerities, enduring physical hardships and temptations, including anger and greed.

His penance caused distress among gods, celestial beings, and demons, who approached Brahma. They pleaded, "Despite our efforts to provoke him with anger and greed, Vishwamitra's penance only intensifies. Before his powers threaten the three worlds, grant him what he desires."

Brahma appeared before Vishwamitra, pleased with his devotion, and conferred upon him the title of **Brahmarshi**. Vishwamitra, however, expressed his wish that Sage Vashistha also acknowledge him as a Brahmarshi.

When the gods conveyed this request to Vashistha, he accepted it. Vishwamitra then bowed before Vashistha, who blessed him. Thus, through forgiveness and mutual respect, both sages achieved harmony, with Vishwamitra fulfilling his spiritual aspirations.

3: Dama (Self-Control) - Episode: Yayati and Puru

In the **SrimadBhagavatam**, the 19th chapter describes "Yayati's renunciation of worldly life," while the 18th chapter narrates "Yayati's downfall." These chapters highlight the story of Yayati's devotion to his father and the blessing he received, a tradition later followed by **Bhishma, the son of the Ganga**.

When **Indra** killed the demon **Vritrasura**, he was accused of the sin of **Brahmahatya** (killing a Brahmin). To atone for this sin, **Indra** renounced heaven for a thousand years. In his absence, the throne of Indra remained vacant. Consequently, **Nahusha**, a righteous king of the earth, was chosen to occupy the position.

Nahusha had **six** sons, the **eldest** named **Yati** and the **second** named **Yayati**. When Nahusha asked Yati to become his successor, Yati refused. Thus, Nahusha declared Yayati as his heir. Yayati sent his four brothers to reside in different directions and became the emperor of the

earth. He married **Devyani**, the daughter of **Shukracharya**, the preceptor of the demons. **Sharmishtha**, the daughter of the demon king **Vrishaparva** and a disciple of **Shukracharya**, was sent with **Devyani** as her maid servant.

Shukracharya strictly instructed **Yayati** not to form a marital relationship with **Sharmishtha**. However, one day, struck by Sharmishtha's beauty, Yayati lost his restraint, and their relationship resulted in children. **Devyani** bore two sons, while **Sharmishtha** had three sons.

When **Shukracharya** learned of this, he cursed **Yayati** with premature old age and loss of youth. Upon Yayati's plea for forgiveness, **Shukracharya** said that if one of his sons willingly gave their youth to him, he could regain it. Among his sons, Puru agreed to take on his father's old age and granted him his youth. **Yayati** enjoyed material pleasures for several years but later realized the injustice he had done to **Puru**.

Yayati restored **Puru's** youth, declared him his successor, and appointed him as the emperor. Puru's devotion to his father brought him immense blessings and earned him a reputation as an obedient and dutiful son. From Puru, the lineage of the **Kauravas** and **Pandavas** of **Hastinapur** originated.

4: Asteya (Non-Stealing) - Episode: Yudhishtira and the Yaksha

Once, while wandering in the forest, the Pandavas became thirsty. Exhausted, they rested under a tree. Yudhishtira sent Nakula to fetch water. When Nakula reached a beautiful lake and attempted to drink water, a voice warned him, "Answer my questions first, and then drink. Otherwise, you will die." Ignoring the warning, Nakula drank the water and collapsed unconscious.

When Nakula did not return, Yudhishtira sent Sahadeva, Arjuna, and Bhima one after the other, but none of them returned either. Finally, Yudhishtira went to the lake himself.

He was devastated to see his brothers lying unconscious by the lake. Suddenly, a voice from the sky declared, "I am a Yaksha. Answer my questions first; only then can you drink water. Otherwise, you will face the same fate as your brothers."

Yudhishtira calmly answered all the questions posed by the Yaksha with wisdom and clarity. Pleased with his answers, the Yaksha revived all the Pandavas and allowed them to drink water.

5: Cleanliness (Shaucha) - Episode: Shri Krishna and Vidura

'Shaucha' (cleanliness) is one of the key virtues in Dharma. In the Mahabharata, particularly in the BhishmaParva, Bhagavad Gita, Lord Krishna emphasizes the importance of maintaining cleanliness.

In the Gita, Lord Krishna says to Arjuna:

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥16.3॥

Translation of the verse:

"Radiance, forgiveness, determination, purity (shaucha), freedom from malice, humility—these, O descendant of Bharata, are the qualities found in those born with divine endowments."

Similarly, in another verse:

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥17.14॥

Translation of the verse:

"Worship of the deities, the twice-born, teachers, and the wise, purity (shaucha), straightforwardness, celibacy, and non-violence—these constitute austerities of the body."

In the above two verses, Lord Krishna speaks about adhering to cleanliness as an essential aspect of Dharma. He practiced this virtue himself.

When Lord Krishna visited Hastinapur, Duryodhana invited him to dine at his palace. Although Duryodhana arranged a grand feast with an elaborate spread, Krishna refused his invitation and instead went to Vidura's house to partake in simple fare. Duryodhana's heart was impure, and his intentions were deceitful, whereas Vidura's house, food, and intentions were clean and pure. This exemplifies the value Krishna placed on internal and external cleanliness.

6: Control of Senses (IndriyaNigraha) - Episode: The Teachings of Dharma Vyadha

The story of Dharma Vyadha is celebrated in the Mahabharata, particularly in the VanaParva.

Kaushika Muni, an ascetic devoted to the path of truth and Dharma, met Dharma Vyadha, an extraordinary individual with immense spiritual insight. Despite his humble profession as a butcher, Dharma Vyadha had profound knowledge of life's truths and Dharma. His exemplary behavior and teachings transformed Kaushika Muni's misconceptions and led him to greater enlightenment. Kaushika, freed from his confusion, resolved to return home and serve his aged parents with devotion.

Impressed by Dharma Vyadha's wisdom and self-discipline, Kaushika exclaimed in awe at his spiritual knowledge. Dharma Vyadha shared the story of his past life, saying:

"Kaushika, I was a Brahmin in my previous birth. I was a learned man well-versed in the Vedas and scriptures. However, despite my knowledge, I lived my life without righteousness. I befriended a king skilled in hunting and became influenced by his violent ways.

One day, while hunting, we came across a serene hermitage. Unfortunately, during our hunt, I accidentally shot an arrow that grievously injured a great sage residing there. The sage collapsed on the ground, lamenting, 'I have committed no wrong, yet I am struck down by this cruel act!'

Realizing my mistake, I begged for the sage's forgiveness. The sage cursed me, saying, 'You shall be reborn as a Shudra (low-born) in the life of a butcher.' However, he added that my devotion to serving my parents in my next life would free me from this curse. Through my pure service, I would regain spiritual merit and eventually return to my Brahmin birth.

I have since dedicated my life to serving my parents with utmost devotion, and the memory of my past life remains with me. After this life, I shall be reborn as a Brahmin and attain ultimate liberation."

Dharma Vyadha's story illustrates how control of the senses and devotion to one's duties can elevate an individual, regardless of their circumstances, to spiritual greatness.

7: Wisdom (Buddhi) – Episode: Savitri

Savitri's wisdom triumphed over 'Yama.' In Indian tradition, women like Sati, Savitri, Sita, Kunti, Draupadi, Tara, etc., are worshipped and remembered every morning. One distinctive feature of all these women was their determination to fight for their rights. The story of Savitri and Satyavan is often seen as the tale of a devoted wife's love for her husband, but in the Mahabharata (VanaParva, Chapter 297), we see how Savitri, through her intelligence and verbal reasoning, succeeded in bringing her deceased husband, Satyavan, back to life.

According to the original story in the Mahabharata, Savitri chose Satyavan as her husband of her own will. Satyavan's father, King Ashwapati, had become blind and was exiled from his kingdom, forcing him to live in the forest. Despite knowing this, Savitri willingly married Satyavan.

Savitri is considered an incarnation of Brahma's consort, Saraswati. She was so intelligent that no man could match her wisdom. However, she chose Satyavan, a man of great virtue and brilliance, as her husband.

It had been foretold that Satyavan's life would be short and that he would certainly die on a specific date. When that day arrived, Savitri fasted the whole day and accompanied her husband into the forest to collect wood. Satyavan complained of a severe headache and eventually passed away.

Savitri noticed a divine figure standing near Satyavan. Upon asking, the divine figure introduced himself as 'Yama,' the god of death. Yama explained that he had come to take Satyavan's soul. Savitri followed Yama. Yama asked her to return, stating that her time had not yet come. Savitri replied that it was her duty to be where her husband was.

Following this, Savitri began to reason with Yama, presenting her knowledge of dharma (righteousness). Yama, impressed by her wisdom, granted her a boon, but not Satyavan's life. Instead, Savitri requested the restoration of sight and a kingdom for her blind father-in-law, King Ashwapati.

Even after granting this boon, Yama urged Savitri to return, but she refused and cleverly asked for another boon.

In her next request, Savitri did not ask for anything for herself but instead sought 100 sons for her father-in-law. Once again, Yama, compelled by her reasoning, granted her wish.

Yama asked her to return once more, but Savitri used her wit to request another boon: that she and Satyavan should have children. Yama, unaware of the implications, granted her this boon too.

By now, Yama was deeply impressed by Savitri's wisdom, virtues, and determination. Without realizing the consequences, he had already ensured Satyavan's resurrection by granting the boon

of children to Savitri. Realizing there was no other option left, Yama returned Satyavan's life to Savitri.

Thus, through her wisdom and intelligence, Savitri successfully brought her husband back to life.

8: Navadya – Occasion: The Tale of Man-Lion-Snake-Elephant

In the Mahabharata, within the StriParva, there is a tale of a Brahmin who enters an impenetrable forest. This forest terrifies him as it is filled with deadly, carnivorous animals such as lions, tigers, and elephants. Seeing this, his heart starts pounding in fear. Roaming around the forest and looking for a way to escape, he keeps wondering, "Where can I take refuge?" He tries to find a path through the animals, running wherever he sees an opening, but he cannot escape.

After some time, he notices himself trapped by a frightening wooden trap surrounded by dense mesh. From within this trap, a dreadful woman catches him with her hands. Inside the trap, there is a covered well whose opening is veiled by creepers. In the well lurks a five-headed snake, hidden beneath the grass. The Brahmin falls into the well and gets entangled in the creepers and the net. Hanging there, with his head and legs dangling, he sees large clusters of figs above him.

To make matters worse, he notices a gigantic black elephant with six faces and twelve feet approaching the edge of the well. The elephant is slowly moving toward the well, which is covered with trees and creepers. The Brahmin clings tightly to the creepers, but they are being gnawed by two rats—one black and one white—chewing away at the roots of the creepers on which his life is hanging.

Despite this perilous situation, he notices honeycombs filled with honeybees buzzing around, collecting nectar, and storing it in their hives. Sweet honey, the sweetest of all things, continuously drips in abundance. The hanging man sips the honey from the stream, but even in this dire situation, his thirst remains unquenched. Unsatisfied, he keeps desiring more honey. In this greed, he forgets his predicament.

The rats, gnawing at the roots of the creepers, symbolize day and night. The honeybees represent countless desires for happiness, and the sweet honey symbolizes the sweetness of worldly pleasures.

This tale was narrated by Navadya to King Dhritarashtra. Dhritarashtra was not only physically blind but also blinded by his attachment to his sons. After recounting the story, Navadya explained that this tale is an allegory for human existence:

- The “impenetrable forest” represents the secret of human life, which is hard to escape.
- The “wild animals” symbolize the mental and physical illnesses that terrify humans.
- The “woman” represents the frailty of old age, which destroys a person’s beauty.
- The “well” symbolizes the human body where the soul is trapped.
- The “snake at the bottom of the well” represents time, which swallows everything.
- The “creepers and roots” are the desires of the immortal soul to cling to existence.
- The “giant elephant” is the year, its “six faces” represent the six seasons, and its “twelve feet” represent the twelve months.
- The “rats” symbolize day and night.
- The “bees” represent countless desires for happiness, and the “drops of honey” are the sweet pleasures of life in which humans get lost.

9: Truth – Occasion: SatyakamaJabala

Satyakama approached Sage Gautama, expressing his desire to study under him and live in his ashram. Gautama Rishi asked the young boy, "Oh noble child, to which lineage do you belong?"

Satyakama replied, "O revered sage, I do not know which lineage I belong to. When I asked my mother this question, she told me that in her youth, she had served many men as an attendant before giving birth to me. My mother's name is Jabala, and my name is Satyakama."

Hearing the child's honesty and unwavering dedication to truth, Sage Gautama was immensely pleased. He said, "A true Brahmin lineage never hesitates to speak so openly and truthfully. Collect firewood for the sacred yajna. I accept you as a pure Brahmin student. You must never deviate from the path of truth."

Sage Gautama initiated Satyakama as a Brahmin and then entrusted him with a special duty. He handed over four hundred weak cows to Satyakama and instructed him to take them to the forest and tend to them diligently until their number increased to a thousand. Satyakama agreed and faithfully looked after the cows for many years. Gradually, the herd grew to a thousand.

One day, a divine spirit entered one of the bulls in the herd. The bull spoke to Satyakama: "O virtuous one, our number has reached a thousand. You can now return us to the ashram of your teacher." The bull continued: "The four directions—east, west, north, and south—are the essence of the Supreme Truth (Brahman). The light emanating from these directions is worshipped as the source of all illumination, and through that, one can achieve enlightenment in the next life."

The next day, Satyakama gathered the herd and started his journey back to his guru's ashram. Along the way, with the help of divine beings, he gained knowledge of the ultimate truth (Brahman).

When Satyakama finally returned to the ashram, Sage Gautama observed him and understood that Satyakama's devotion and honest service had led him to divine wisdom. Satyakama had become a knower of Brahman—the ultimate truth.

Addressing Satyakama, Sage Gautama said, "O noble one, you seem to have attained profound knowledge of the Supreme Truth. Who imparted this wisdom to you?"

Satyakama humbly replied, "Those who gave me this teaching were not human beings. Yet, O Guru, I request you to personally impart this knowledge to me so that I may attain complete fulfillment and achieve the purpose of my life. For I value this knowledge above all else. I was fortunate to hear these teachings, but your direct instruction would perfect my understanding."

Recognizing Satyakama's sincerity, Sage Gautama blessed him with the ultimate knowledge once again, ensuring his spiritual fulfillment and success in life.

10: Akrodh (Non-Anger) – Occasion: Lord Krishna and Shishupala

In the Mahabharata, there is an incident where the enraged Shishupala insults Lord Krishna in the assembly of Yudhishtira. However, Lord Krishna merely smiles and remains calm. People like Bhima and Balarama become angry at Shishupala, but Krishna does not let anger overcome him.

However, when Shishupala crossed all boundaries and uttered a hundred insults, Krishna used his Sudarshan Chakra to slay the wrathful Shishupala.

Here, Lord Krishna upheld the virtue of akrodh (non-anger). Shishupala, on the other hand, met his end because of his own uncontrolled anger.

Types of Dharma:

1. Svadharma (One's Own Duty):

Svadharma (Sanskrit: स्वधर्म) is a term derived from sva (own, appropriate) and dharma (law, duty). In Sanatan Dharma, it refers to an individual's duty determined by their inherent nature or natural disposition, which must be followed.

In the Bhagavad Gita, this concept is expressed:

"An individual's prescribed duty, even if imperfectly performed, is better than performing another's duties well. Death in the line of one's own duty is better than engaging in another's duty, which brings fear and sin."

"It is better to follow one's own path, even if flawed, than to perform another's path successfully. Engaging in duties aligned with one's own nature does not incur sin."

According to Sri Aurobindo, "In nature, each of us has a unique principle and will; each soul is a force of self-revelation through which the supreme manifests and guides progress, self-expression, and perfection. This is our real nature, our true essence, which constantly strives to manifest in the universe. The actions dictated by this nature define our form, duties, and svadharma."

2. Yugadharma (Dharma of an Era):

Yugadharma has been described in various historical and mythological texts (Matsya Purana chapters 142–144, Garuda Purana chapter 1.223, Vishnu Purana chapters 149, etc.). This concept associates the principle of dharma with the age (yuga) in which it exists. Scholars estimate that this notion became prominent by the second or third century BCE.

It is illustrated through verses explaining how dharma diminishes with each subsequent yuga:
"In Krita Yuga, dharma exists completely; in Treta Yuga, partially; in Dvapara, even less; and it further deteriorates in Kali Yuga." (Manusmriti)

"Tapasya (penance) was the supreme dharma in Krita Yuga, leading to all virtues. In Treta, knowledge was prioritized; in Dvapara, sacrifices were paramount; and in Kali Yuga, charity is regarded as the highest dharma." (Manusmriti)

3. Apaddharma (Dharma in Times of Crisis):

Apaddharma refers to the dharma followed during emergencies or special circumstances. An example of this is found in the Mahabharata where unexpected situations arise, necessitating adjustments in dharma.

The Chandogya Upanishad recounts an interesting story related to apaddharma, known as "The Story of Ushasti":

In a village struck by famine, Ushasti, a sage, had not eaten for two days. Desperate, he traveled to another village where conditions were no better. Disheartened, he continued walking and saw a man roasting beans. Approaching him, Ushasti asked, "What are you eating?" The man replied, "Roasted beans."

The sage, starving, accepted a handful of beans and water. After eating, Ushasti discarded the rest and moved on. The man said, "Sir, please take some water too." Ushasti replied, "I never drink water after eating unclean food." The man remarked, "If you can eat unclean food, why avoid water?" Ushasti explained, "I only ate to survive. Life has been restored, and I can now seek clean sustenance."

In times of crisis, apaddharma reminds us to uphold dharma, even under dire circumstances, ensuring survival while adhering to principles wherever possible.

4. Rashtradharma (National Duty):

Rashtradharma refers to the collective identity and cultural unity of the people of a nation. It is a social and spiritual principle that encompasses all religions and sects. Key aspects related to Rashtradharma include:

- Rashtradharma reflects communal beliefs, while religion centers on individual beliefs.
- It promotes social harmony, morality, and unity.
- Rashtradharma encourages adaptability, inclusiveness, and a harmonious way of living.
- Fulfilling one's responsibilities with complete dedication is Rashtradharma.
- In India, the principle of secularism ensures equal rights and protection for people of all religions.

5. Parivarik Dharma (Family Duty):

The primary responsibility of an individual is to fulfill their duties and responsibilities toward their family with sincerity.

- One should support their family in every joy and sorrow and help resolve their problems as much as possible.
- If any family member is religious, allocate time for them to meditate or worship.

- Maintain loyalty and love toward your religion, society, and country, as the safety of society and the nation ensures the safety of the family.

6. Samajdharma (Social Duty):

In contemporary times, the term dharma is used in multiple contexts. For academic understanding, these can be divided into three types:

1. In its initial form, dharma was associated with relational terms, such as dharma-wife, dharma-father, dharma-brother, and dharma-mother. From this perspective, fulfilling one's duties in these relationships was considered dharma.
2. The evolution of complex social relationships led to the development of society. Dharma seeks to foster closeness within these relationships.
3. Today, this term is also used to address social discord, neglect, and division. It is essential to eliminate these issues.

Fostering closeness, love, and trust in human relationships is dharma, and accepting this form of dharma should not be avoided.

7. Samashti Dharma (Collective Duty):

The term "Samashti" refers to the community as a whole, as opposed to "Vyashti," which refers to the individual.

- The "I" consciousness in every living being connects with their true self, ultimately uniting all beings with the supreme. This realization is referred to as Samashti.
- In Vedanta, Samashti* signifies communal responsibility and unity.
- The actions and duties that benefit the community are considered Samashti Dharma.

8. Ritam (Cosmic Order):

Ritam represents the eternal and universal laws governing the cosmos. Derived from the root रि (to move, progress, order), it is associated with truth, cosmic order, and the foundation of existence.

- It signifies the underlying cause of the universe's structure and harmony.
- Natural phenomena and their laws are seen as manifestations of Ritam.

- The Vedic seers considered Ritam the guiding force behind creation, ensuring the interconnectedness of all things.
- Ritam is often associated with sacrifices, truth, and the ultimate reality.
- Over time, Ritam came to be equated with Brahman, the supreme reality.
- In the Upanishadic era, Ritam was accepted as the ultimate truth: "Ritam Satyam Param Brahma" (Ritam, Truth, and Brahman are one).
- In later interpretations, it was seen as divine truth or faith.

The human conscience recognizes Ritam and distinguishes between right and wrong, guiding decisions about duty and non-duty.

Sanskrit Subhashitas

Subhashita 1

Sanskrit Verse:

नाभिषेको न संस्कारः सिंहस्य क्रियते वने ।
विक्रमार्जितराज्यस्य स्वयमेव मृगेन्द्रता॥

Translation:

"In the jungle, the lion is not declared king through any coronation or ritual. The lion attains the position of king solely through its valor and qualities."

Explanation:

This verse illustrates the qualities of an ideal human or king through the example of a lion. Just as the lion does not become the king of the jungle by any coronation or formal ritual, it earns the position through its strength, qualities, and valor. Similarly, a person too creates their own position or kingdom through their abilities, virtues, and efforts. They become a self-made Mrigendra (king of the jungle).

Subhashita 2

Sanskrit Verse:

विद्या विवादाय धनं मदाय शक्तिः परेषां परिपीडनाय ।
खलस्य साधोर् विपरीतमेतद् ज्ञानाय दानाय च रक्षणाय ॥

Translation:

"For wicked people, knowledge is used for argument, wealth for arrogance, and power for oppressing others. In contrast, for virtuous people, knowledge is used for wisdom, wealth for charity, and power for protecting others."

Explanation:

This verse explains the contrasting uses of knowledge, wealth, and power between wicked and virtuous individuals. For wicked people, knowledge becomes a tool for unnecessary arguments, wealth fosters pride, and power leads to tyranny over others. On the other hand, virtuous people use knowledge to gain wisdom and enlighten others, wealth for charitable deeds, and power for safeguarding others. This highlights the noble traits of virtuous individuals in comparison to the harmful tendencies of wicked people.

Subhashita 3

Sanskrit Verse:

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत् ।
शनैः शनैश्च भोक्तव्यं स्वयं वित्तमुपार्जितम् ॥

Translation:

"One should not foster excessive desires, nor should one entirely renounce desires. Wealth earned through one's efforts should be used gradually."

Explanation:

This verse explains that desiring something is not inherently wrong. Having aspirations for material possessions, status, or recognition is natural and even necessary, as it motivates individuals toward growth and success. However, when desires become excessive, they transform into insatiable cravings (Trishna), which lead to dissatisfaction and harm. Such unchecked desires, often likened to a mirage, can mislead individuals and cause downfall. Therefore, it is essential to balance desires, gradually utilizing one's earnings and achievements without falling into greed or renunciation.

Subhashita 4

Sanskrit Verse:

साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।
तृणं न खादन्पि जीवमानस्तद्ब्रागधेयं परमं पशूनाम् ॥

Translation:

"A man without literature, music, and arts is like an animal without a tail or horns. Such men live without consuming grass, which is indeed the greatest fortune of animals."

Explanation:

This verse, from Bhartrihari's Nitishatakam, emphasizes the significance of literature, music, and arts in a person's life. Literature imparts wisdom, creativity, and cultural understanding, while arts and music add depth to expression and nurture human emotions. A life devoid of these elements is compared to an incomplete and purposeless existence, akin to a hornless, tailless animal. Such individuals may live biologically but lack the enrichment that arts and culture provide, which distinguishes humans from mere survival-driven animals.

Subhashita 5

Sanskrit Verse:

सुखस्य मूलं धर्मः । धर्मस्य मूलमर्थः ।
अर्थस्य मूलं राज्यम् । राज्यस्य मूलम् इन्द्रियजयः ।
इन्द्रियजयस्य मूलं विनयः । विनयस्य मूलं वृद्धोपसेवः ।
वृद्धोपसेवया विज्ञानम् । विज्ञानेन आत्मानं संपादयेत् ।
संपादितात्मा जितात्मा भवति । जितात्मा सर्वार्थः संयुज्येत् ।

Translation:

"The root of happiness is righteousness (Dharma), the root of righteousness is wealth (Artha). The root of wealth is governance (Rajya), and the root of governance is control over the senses (Indriya-Jaya). The root of control over senses is humility (Vinaya), and the root of humility is service to elders (Vriddh-Seva). From such service arises wisdom (Vijnana), which helps one attain self-realization (Atman-Sampadana). A self-realized person is a conqueror of the self (Jitatma), and such a person ultimately achieves union with the Supreme (Paramatma)."

Explanation:

This verse outlines a step-by-step guide to achieving ultimate happiness and self-realization. Happiness begins with adhering to Dharma (moral righteousness), which requires wealth (Artha) to be sustained. Wealth, in turn, depends on effective governance or control (Rajya). Governance is impossible without mastery over the senses (Indriya-Jaya), which can be achieved through humility (Vinaya). Humility stems from serving elders and learned individuals (Vriddh-Seva), leading to wisdom (Vijnana). Wisdom facilitates self-realization, where one transcends material desires, becoming a Jitatma (master of the self). Such an individual reaches spiritual fulfillment, uniting with the Supreme Being.

VAC:- Sem-4 (ભારતીય મૂલ્ય પરંપરા-૨)

યુનિટ	વિષય
૧.	<ul style="list-style-type: none"> ➤ ભારતીય પરંપરામાં મૂલ્યશિક્ષણની વાર્તાઓ. <ul style="list-style-type: none"> ❖ સત્ય અને જ્ઞાન- નચિકેતાની વાર્તા (કઠોપનિષદ) ❖ ધર્મ અને એકાત્મતા-યુધિષ્ઠિર અને યક્ષની વાર્તા (મહાભારત) ❖ નિસ્વાર્થવૃત્તિ અને ત્યાગ- રાજી શિબીની વાર્તા (વિષ્ણુ પુરાણ) ❖ અનાસક્તિ અને બુદ્ધિ- રાજી જનક અને ઋષિ યાજ્ઞવલ્કયની વાર્તા (બૃહદારણ્યકોપનિષદ)
૨.	<p>(A)</p> <ul style="list-style-type: none"> ➤ ધર્મ સંપદ:- શામ, દમ, ઉપરતિ, તિતિક્ષા વૈરાગ્ય, વિવેક. ➤ ધર્મરિપુ:- કામ, કોધ, લોભ, મોહ, મદ, મત્સર. ➤ ધર્મના પ્રમુખ દસ લક્ષણ અને મુખ્ય આઠ પ્રકાર. <ul style="list-style-type: none"> ❖ ધર્મના લક્ષણા:- ધૂતિ, ક્ષમા, દમ, અસ્તેય, શૌચ, ઈન્દ્રિયનિગ્રહ, ધી, વિદ્યા, સત્યમ, અકોધ ❖ ધર્મના પ્રકારા:- સ્વધર્મ, પરીવારિક ધર્મ, સમાજધર્મ, રાજ્યધર્મ, સમાજધર્મ, યુગધર્મ, આપદધર્મ, ઋતમ. <p>(B)</p> <ul style="list-style-type: none"> ❖ નાભિષેકો ન સંસ્કાર: સિંહસ્ય ક્રિયતે વને । વિક્રમાર્જિતરાજ્યસ્ય સ્વયમેવ મૃગેદ્રતા ॥ ❖ વિદ્યા વિવાદાય ધનં મદાય શક્તિ: પરેષાં પરિપીડનાય । ખલસ્ય સાધો: વિપરીતમેતદ્ જ્ઞાનાય દાનાય ચ રક્ષણાય

VAC SEM-4 (ભારતીય મૂલ્ય પરંપરા-૨)

યુનિટ ૨: (A)

ષડ સંપદ: વૈરાગ્ય અને વિવેક

વૈરાગ્ય:

‘વૈરાગ્ય’ એ સંસ્કૃત શબ્દ છે જેનો અનુવાદ “અનાસક્તિ (આસક્તિ રહિતતા)” થાય છે. પતંજલિના યોગસૂત્રોમાં (1:15), વૈરાગ્યનો સાર આ રીતે વર્ણવવામાં આવ્યો છે: “વૈરાગ્ય એ જોયેલી, સાંભળેલી વस્તુઓની ઈચ્છાના નિયંત્રણની સભાન નિપુણતા છે.”

‘સાચો વૈરાગ્ય’ એટલે ભૌતિક વસ્તુઓ, લાગણીઓ, વિચારો, કલ્યનાઓ, માન્યતાઓ વગેરે પ્રત્યેની આસક્તિ સહિત ભૌતિક વિશ્વ સાથે સંબંધિત દરેક વસ્તુનો ત્યાગ અથવા ત્યાગ. અનિવાર્યપણે, વૈરાગ્ય એ “કોઈની પરવા ન કરવાની” ઊંડી, સભાન અને વધુ સૂક્ષ્મ પ્રથા છે.

વૈરાગ્ય મોટેભાગે ગુફામાં રહેતા સંચાસીઓ સાથે સંકળાયેલ છે. ભાવનાત્મક અને માનસિક પ્રતિક્રિયાઓને સભાનપણે દૂર કરવી એ તમામ સ્તરના યોગીઓ માટે ફાયદાકારક અને મહત્વપૂર્ણ છે. ઈચ્છાઓથી અળગા રહેવાથી આપણી ચેતનામાંથી ગડબડ દૂર થાય છે અને આ રીતે આપણને ઉચ્ચ સ્તરની શાંતિ અને સ્થિરતાનો અનુભવ થાય છે.

વિવેક:

રોજિંદા જીવનમાં સારા નિર્ણયો લેવા માટે સાચા નિર્ણયો લેવા જરૂરી છે. સાચો નિર્ણય ‘વિવેક’ કહેવાય. ‘વિવેક’ એક એવો ગુણ છે જે જ્યારે સારી આદત તરીકે વિકસાવવામાં આવે છે ત્યારે તે સાચા અને સત્ય વર્તન તરફ નિર્દેશિત થાય

છે. સતત સારી ટેવો અથવા સદ્ગુણો વિકસાવવાથી આપણી ઈચ્છાઓને હંમેશા તે રીતે નિર્દેશિત કરવામાં મદદ મળે , છે જે આપણા અને આપણા સંબંધો માટે સ્વરસ્થ હોય.

વિવેકબુદ્ધિનો ગુણ એ છે કે સંપૂર્ણ કુદરતી દૃષ્ટિકોણથી યોગ્ય નિર્ણયો લેવા. તે લોકોને સુખી જીવનનું લક્ષ્ય હાંસલ કરવા માટે તેમના જીવન અને પ્રવૃત્તિઓનું આયોજન કરવામાં મદદ કરે છે. વ્યવહારિક બાબતો વિશે સાચા નિર્ણયો લેવામાં ‘વિવેક’ એ મૂળભૂત રીતે સામાન્ય સમજ છે. રસ્તો ઓળંગતા પહેલા બંને રીતે જોવું દેખીતી રીતે જ વિવેકભર્યું છે.

શારીરિક વ્યાયામ અથવા સંગીતનાં સાધન વગાડવાની ઈનિક પ્રેક્ટિસની જેમ, ‘વિવેક’ના ગુણને વધારવા માટે સતત પ્રયત્નો અને આત્મ-નિયંત્રણની જરૂર છે, અને સૌથી અગત્યનું, તેને માટે પ્રાર્થના દ્વારા ભગવાનની મદદની જરૂર છે. વિવેકમાં સમજદારીભર્યા નિર્ણયો લેવાનો સમાવેશ થાય છે કે જેમાં વસ્તુઓ કરવી જોઈએ અથવા ટાળવી જોઈએ તે વિશે યોગ્ય જ્ઞાન હોવું, શું સાચું છે અને શું ખોટું છે તે સમજવું. વિવેકપૂર્વકની પસંદગી કરવામાં અન્ય લોકો પાસેથી સારી સલાહ લેવાનો પણ સમાવેશ થાય છે જેમનો નૈતિક નિર્ણય સામાન્ય રીતે યોગ્ય હોય છે.