

## CHAPTER-IV

### *DHARMA AS IN MAHĀBHĀRATA*

Now I am going to deal with the concept of *dharma* stated in *Mahābhārata*. In respect with the *dharma* of *Mahābhārata* it may, from the outset, be stated that the *dharma* of *Mahābhārata* is based on the concept of *varṇāśrama* system. There are four varnas: brahmana, *kṣatriya*, *vaiśya* and *sūdra*. And there are four *āśramas*: *brahmacarya*, *gārhastha*, *vānaprastha* and *sannyāsa*. The nature of *varṇāśrama* system has been discussed earlier. Accordingly, to avoid repetition we shall not discuss the same here. In this context I just mention that in the society of *Mahābhārata*, we come across that the classification of *varṇa* was determined on both the basis of birth and, also on the basis of quality and professional efficiency. That actually *varṇa* should be determined on the basis of quality and professional efficiency is the intention of *Mahābhārata*. It is generally seen at that time that a person who was Brahmin by birth was endowed with good qualities. And accordingly, we come across that a child born in a Brahmin family was endowed with good qualities. Perhaps for this reason, *varṇas* were determined on the basis of birth also. But it is worthy to mention here that there is no absence of instances that one who is Brahmin in birth is endowed with the attributes of *sūdra* in *Mahābharata*. The aim of *varṇadharmā* is that a person should perform his duty as per his natural aptitude and worth. In true sense of the term the classification of *varṇa* is nothing but another name of division of labour. The aim of *āśramadharmā* is to proceed on man towards liberation.

If it is admitted that classification of *varṇa* is determined by birth i.e. the son of Brahmin is Brahmin, the son of *Kṣatriya* is *Kṣatriya*, then a question comes: on what ground were

Brahmin, *Kṣatriya*, *Vaiśya* and *Śūdra* determined first? In response to this question, there is no other alternative without mentioning the statement of Lord Kṛṣṇa ‘*cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ / tasya kartārm api mām vidy akartām avyayam*’ i.e. the fourfold order of *varṇas* was created by Me according to the divisions of quality and professional efficiency available in *bhīṣmaparva* of *Mahābhārata*.<sup>1</sup> If we think that God Himself determined someone as Brahmin, someone as *Kṣatriya*, someone as *Vaiśya* from the very beginning of creation at His own will, God becomes partial. Hence, if it is thought that division of *varṇa* is made on the basis of variation of quality and professional efficiency then it is more rational and acceptable. Moreover, it is more substantiated with the last stanza of the verse mentioned i.e. ‘though I am the creator of this system; you should know that I am yet the non-doer, being unchangeable’.<sup>2</sup>

Draṇācārya, Aśvthāmā, Kṛpācārya were born in Brahmin family but they took the profession of *Kṣatriya*. Duryadhana, Duḥśāana were born in *Kṣatriya* family but they were *Vaiśya* or *Śūdra* as per their qualities. On the other hand, Vidhura, Dharmavyadha, Tulādhāra were *Śūdra* by birth but as far as their qualities are concerned they were great Brahmin. More clear to say they were the Brahmin in nature. In this context the qualities of a Brahmin stated in *Mahābhārata* may be mentioned. Brahmin is in true sense one who is competent to be free from attachment and anger, speaks truth and must be simple.<sup>3</sup> Brahmin is one who considers all leaving beings as friend.<sup>4</sup> Brahmin is one who is not envious to others; whose attitude is always calm, his treatment towards all being is equal.<sup>5</sup> Brahmin is one who is satisfied in all circumstances.<sup>6</sup> All these statements with respect to Brahmin implies that the Brahmin in true sense of the term were really worthy of being praised and honoured by the society. If one is Brahmin by birth does not possess the qualities mentioned above he is not worthy of being Brahmin. But one on the other hand, may be *śūdra* by birth but if he possesses those qualities then he may be very much worthy of being a Brahmin. So

called Brahmins were never honoured. Vidura, Dharavyādha, Tulādhara etc became honoured due to the fact that they were endowed with good qualities, though they were born in lower class. Draṇācārya, Kṛpa were not honoured, though they were born in Brahmin family.<sup>7</sup>

The establishment of the sound and healthy society depends on the four fold division of *varṇa dharma*. In the like manner, the establishment of personal life depends on the four stages of *āśrama dharma*.<sup>8</sup> Out of these four stages of life; the household life (*gārhasthadharma*) has been glorified in the *Mahābhārata*. All the duties of household life are regarded as vow. These vows are very great. A householder should not collect foods for his own. The duty of householder is to welcome and serve the guests or visitors. eating after end of the eating of father, mother, wife, son, servant and the guest, to lead his life with pleasure among the family members are glorified as the duty of a householder.<sup>9</sup> To serve gods, guests and dependants by the honest means of earning and not to be greedy to others' property – these two principles should necessarily be obeyed by the householders.<sup>10</sup>

It has been suggested to householder to perform five sacrifices in everyday. These five sacrifices are: i) sacrifice for the seers (*brahmayajña*) ii) sacrifice for ancestor (*pitryajña*) iii) sacrifice for gods (*daivayajña*) iv) sacrifice for living beings (*bhutayajña*) v) sacrifice for the guests or people (*nṛyajña*). Learning and teaching is *brahmayajña*. The ceremony of offering our respect to ancestor is called *pitryajña*. In this ceremony, the respect is offered to *Brāhmaṇa*, to grasses and to ancestor. Burnt offering is called *daivayajña*. A householder will have to keep relationship with even an insect. He will have to feed them according to his capacity. Offering food to them with great honour before his eating is called *bhutayajña* i.e. offering food to all living beings is *bhutayajña*. To serve the guests or people is called *nṛyajña*.<sup>11</sup>

Some values as worthy to follow on the part of a householder for achieving wealth are mentioned in the story of *Śree-vāsava*. These are as follows: to perform duty as per one's efficiency, endurance, charity, sacrificial ceremony, honouring Gods and ancestors, hospitality, non-enviousness, simplicity, cheerfulness, controlling of sense organs, maintenance of wife, son, servants and dependence, cleanliness, fasting, austerity, leaving bed early in the morning, avoiding day-sleeping, nonviolence, abstaining from illicit sex life, enthusiasm, egolessness, compassion, speaking of loveable word, avoiding forbidden food, to give service to old man.<sup>12</sup> Apart from these, some good conducts for householders have been suggested by Vīsmadeva in responding to the asking of Yudhiṣṭhira.<sup>13</sup> And in the story of 'Umāmheśvara', nonviolence (*ahimsā*), truth (*satyatā*), kindness to all living beings (*sarvabhūte dayā*), non-acceptance of the things which are not given (*adattavastu grahaṇ nā karā*), not taking alcohol and meat are considered as *dharma* of a good householder.<sup>14</sup>

All the duties of human life as mentioned above are to be performed in the stage of householder for the betterment of society and world. The stage of *brahmacarya* is the preparatory stage for household life. In the stage of *vānaprastha* and *sannyāsa* one, in fact, has to think about spiritual attainment. The welfare of the humanity is secondary in these two stages. A *Brahmacāri*, or *Sannyāsin* depends on householder for their livelyhood. All living in a word are dependent on householder. Hence, the responsibility of householder is much more.<sup>15</sup> Householders are entitled with obtaining salvation as ultimate value by performing the duties. Householder life becomes the means of obtaining all things which they desire. There is no necessity to take *Vānaprastha* and *Sannyāsa* for salvation. In this aspect *Rajarsi Janaka* is the great example of *Mahābhārata*. It has been stated that if one sincerely performs his own duties of any stage of life are entitled with liberation, the ultimate value of life.<sup>16</sup> That to inspire to *brahmacarya* or *sannyāsa* is not the intention of *Mahābhārata* is

substantiated by the repeated praise of the stage of householder. The utility of this stage is more than any other stages of life in the society.<sup>17</sup>

Service to the guests was considered as the daily activities of a householder. Householders should give a cordial reception to visitor even if he is enemy.<sup>18</sup> Service to the guests was highly glorified in the society of *Mahābhārata*. It is stated in the *Mahābhārata* that there was no pure than the rest of food after feeding the guests.<sup>19</sup> Householders are repeatedly advised to give shelter to refuge even if it is an animal. In the journey to heaven a dog was a companion of Yudhiṣṭhira. Yudhiṣṭhira did not throw out it in spite of repeated advice of Indra for leaving this dog. Yudhiṣṭhira told in response to the request of Indra that no refuge should be abandoned. To do so, is to kill a Brahmin.<sup>20</sup>

If we look at the principal characters of *Mahābhārata*, we come across the attribute of forgiveness in the character of Yudhiṣṭhira in more prominent form than any other person. Yayāti, just before starting his journey into the heaven advised Puru that the forbearance of compassionate person burns the anger of opponent. Friendliness, compassion and charity can conquer all.<sup>21</sup> Vidura told that softness in temperament, non-jealousness to all living beings, forgiveness, patience and friendliness enhance the span of life.<sup>22</sup> Yudhiṣṭhira described about the glorification of the attribute like forgiveness which is stated by Kaśyapa to Draupadi who was sensitive for excessive forgiveness of him: the practice of *dharma* becomes meaningless if one is not endowed with the attribute called forgiveness. Forgiveness is *dharma* (ultimate values), forgiveness is *yajña* (sacrifice) and forgiveness is *tapasyā* (austerity).<sup>23</sup> *Śama* and *dama* have also been glorified in many places of *Mahābhārata*. Especially in *śāntiparva* there are so many descriptions in respect to these two attributes. Forgiveness is talked about through chanting the glorification of these two attributes i.e. *śama* and *dama*. It is stated that forgiveness is *śama* (control/restrain). *Śāntiparva* is filled up by the advices of good attributes which are necessary for practicing in favour of manifestation of highest humanity. It is stated

that *dharma* in the form of *dama* is superior to any other *dharma* in the world. *Dama* is the highest vow in the fourfold stage (*āśramacatuṣṭaya*) of life. When forgiveness, endurance, nonviolence, equality, truthfulness, simplicity, controlling of sense organs, efficiency, softness in temperament, shame of the eye, fixation of mind, miserlinessless, non-anger, satisfaction, speaking of lovable word, maliceless, and non-enviousness come together then it is called *dama*.<sup>24</sup> Though forgiveness has been glorified but it has a fault. Inconsiderate persons misbehave to compassionate person repeatedly.<sup>25</sup> Which one is more preferable between forgiveness and fierceness? When Prahlad was asked by his grandson Bali in responding the above question, Prahlad answered that excessive none of these two i.e. to show forgiveness always or to show fierceness always is right.<sup>26</sup>

It has been stated that nothing is accomplished truly without reverence. Reverence is nothing but cordial persistence. Whatever is done with reverence is capable of giving fruit in extreme point.<sup>27</sup> In *Mahābhārata* it has repeatedly been advised to abandon egotism. The terrible consequence of excessive egotism has been depicted in *Mahābhārata*. The last consequence of conceited Duryadhana was very pathetic. The root cause of his ill-luck is egotism. There are so many advices to abandon egotism in *Mahābhārata*. It has been stated that egotism is the root cause of destruction.<sup>28</sup> It has been advised not to elevate admire of own. Elevating admire of own is equivalent to killing of own self.<sup>29</sup> Gratefulness has been highly glorified. It has been stated that one should be grateful to beneficent forever. To be ingratitude to beneficent is considered as hatred act.<sup>30</sup> It has been advised to each and every one to perform charitable act with his best level for the mankind. In responding to the question that which one is more painful between charity and austerity by Yudhiṣṭhira to Vyāsa, Vyāsa told that nothing is more painful than charity. Man takes a great pain for earning wealth. Hence, to give wealth which has been earned by excessive pain to others is the indication of great heart.<sup>31</sup> But it has been stated that this charity should be done to

worthy person always and excessive charity was not approved by *Mahābharata* considering the maintenance of his own family.<sup>32</sup> The glorification of charity has been described in various ways in *anuśāsanparva* of *Mahābhārata*. Hence, *anuśāsanparva* is also called *dānadharmā*.<sup>33</sup>

In *Mahābhārata*, truth as receptacle of all good attributes has also been considered as *dharma*. What is truth? And how can it be obtained? This was asked by Yudhishthara to Bhīsmadeva. Bhīshma in reply told that truth is *dharma*, truth is *yoga* and truth is Brahman. There are thirteen good attributes in truth, which are nothing but some moral values. These are as follows: i) Truth is something unchanged and eternal. Truth is such phenomenon which cannot stand in the way of any religion. It is not limited by time and space. Hence, where there is *dharma* there is truth.<sup>34</sup> ii) Equality – to show the same treatment to desired, undesired, friend and foe. It is one kind of truth as well. iii) Controlling of sense organ – the state where there is no attachment and enviousness– this is one kind of truth as well. This truth is called *dama*. iv) Non-jealousy – controlling over the charitable activities and softness is called non-jealousy (*amātsarya*). It is one kind of truth also. v) Forgiveness – one who adopts the attributes like forgiveness is fixed on truth. Hence, forgiveness is one kind of truth. vi) Shame – shame is something from which sense of obligation comes. One who is devoted to shame worships truth. Hence, it is one kind of truth. vii) Forbearance – the equal state to happiness and sorrow. One having such state is worthy of establishing in the society. It is one kind of truth. viii) Non-enviousness – it means to think welfare for all living beings. It is one kind of truth also ix) Devoted to sacrifice – it is an effort to discard the attachment from sensual objects. It is one kind of truth. x) Desiring wellbeing and performing honest ceremonial activities – this state is called *āryatā*. It is also one kind of truth. xi) Endurance – Endurance is something because of which one is situated in calm and quiet both happiness and sorrow. It is one kind of truth. xii) Compassion – it is one kind of truth also. xiii) Non-

violence – to show non-anger treatment to others and thinking of wellbeing of the whole world is called non-violence. It is also one kind of truth. These thirteen types of truth fulfill a great prototype.<sup>35</sup> Generally, the proposition which corresponds to the fact is called true. But in *Mahābhārata* the meaning of truth is not that which corresponds to the fact. In *Mahābhārata*, truth is one which brings welfare for the whole world. In a certain case the false sentence which causes welfare of the humanity may be treated as true sentence.<sup>36</sup> To say something which is harmful to someone, though it correspond to its fact is not permitted in the *Mahābhārata*.<sup>37</sup> In this context, Kṛṣṇa described a story to Arjuna which runs as follows: A Brahmin named Kauśika was living in the bank of the river adjacent to a village. He used to speak truth always. One day some travelers being feared by a gang of robbers hide themselves for protecting their lives in a forest nearby the *āśrama* of this Brahmin. That gang of robbers following the travelers came to *āśrama* and wanted to know from that Brahmin about the travelers. The Brahmin, Kauśika showed the place where the travelers took shelter for protection from robbers. The robbers then killed the travelers and took all things from them. For this, Kauśika was sent to hell instead of heaven though he had told the actual fact to the robbers. Hence, the correct statement is not true; that which is stated for the sake of wellbeing of the all living entities is called true so far as *Mahābhārata* is concerned.<sup>38</sup> *Dharma* is the means by which all sorts of wellbeing either in this world or beyond this world is attained. And truth is that in which wellbeing of all living beings is embedded. And the conduct having embedded with truth is called *dharma*.<sup>39</sup> These two are interrelated. There is no any scope of treating these two separately.

According to *Mahābhārata*, the conduct leading to the stability in this world and after world is *dharma*.<sup>40</sup> The aim of practicing *dharma* is self-satisfaction, purification of the heart, stability of mankind and salvation.<sup>41</sup> We come across two literal meaning of the term *dharma* in the *Mahābhārata*. As per one meaning *dharma* is constituted with the verb ‘ṛ’ in the

meaning *dhana* and suffix ‘*mak*’ i.e. *dharma* is that from which *dhana* is obtained. Here, the word ‘*dhana*’ means wellbeing of both this world and beyond this world. And as per second meaning *dharma* is constituted with the verb ‘*dhr*’ in the meaning of sustaining and suffix ‘*man*’ i.e. *dharma* is that which sustains all things i.e. the stability of mankind.<sup>42</sup>

The *dharma* we come across in *Mahābhārata* is dynamic. In a particular situation that which is *adharma* is considered as *dharma* in another situation. In *āpaddharma* of *śāntiparva* in *Mahābhārata* it has been advised to change *dharma* in particular situation. Nonviolence, truth, non-enviousness etc. are great *dharma* but the same are considered as *adharma* in a particular situation.<sup>43</sup> So it is really very difficult to determine which one is *dharma* which one is not. But it can undoubtedly be said that *dharma* brings wellbeing in this world and beyond this world. *Dharma* is advised for stability of mankind and for the purification of the heart.<sup>44</sup> The ritualistic part of *dharma* is for purification of the heart. When one’s heart becomes purified, he cannot be satisfied in performing ceremonial part of *dharma* alone. And as purified heart is in favour of obtaining ultimate value of life, *dharma* is means of the attainment of salvation.<sup>45</sup>

In reply to the question of ‘*ka panthā*’ raised by Yakṣha Yudhisthira said: logical arguments are inconclusive. It seems that Vedas are apparently contradictory and inconsistent. There is no sage whose doctrines can be taken as authoritative due to different opinions of them. The truth of *dharma* lies concealed in the dark cave of the human heart. Hence, the way to *dharma* is the one that is taken by *mahājana* (virtuous person) i.e. only the great men are capable of understanding what *dharma* is in real sense. At least the common people like us should follow the path of virtuous person.<sup>46</sup>

Sacrificial activities, study of the Veda, charity, austerity, truth, forgiveness, compassion and indifferent mentality to sensual objects – these eight are described as the path

of *dharma*. Though someone may perform the first four for fame but the last four i.e. truth, forgiveness, compassion and indifferent mentality to sensual objects are *dharma* of great person. These are universal. The ceremonial part of the *dharma* may be different as per *varṇas*. But inner nature and aim of *dharma* are the same to all. Satisfaction of the heart, stability of the mankind and wellbeing of both this world and beyond this world are the aim of *dharma*. To consider distress and happiness of others as one's own is the ultimate *dharma* of man so far as *Mahābhārata* is concerned. *Dharma* is mental phenomenon, it is not something external. Whatever is external part of *dharma* is just only a promoter, not an end. Hence, thinking of wellbeing for all beings is considered as highest *dharma* of one. Thinking of wellbeing of all living beings and to keep the sense of non-anger to all beings is the essence of *dharma*. Non-anger, truth, compassion, controlling of the sense organs etc are considered as ultimate *dharma* by Manu as well.<sup>47</sup>

In the story of 'Tulādhara and Jājali', Tulādhara told Jājali that he is very much conscious about the eternal *dharma*. He told that this eternal *dharma* is friendliness and to think about wellbeing for all living beings. To lead one's life in such a way so that no harm is taken place is considered as highest *dharma*. One who is concerned with the entire world, devoted in performing wellbeing of the world and engaged himself in wellbeing of the world by his deed, mind and speech knows the real nature of *dharma*.<sup>48</sup> Nothing can be universal *dharma* than friendliness to all living beings and desiring well for entire world. We can come across in the story of Yakṣa and Yudhiṣṭhira of *vanaparva* that *dharma* in the form of Yakṣa introduced himself to Yudhiṣṭhira and told that fame, truth, controlling of sense organs, cleanliness, simplicity, sense of obligation, steadiness, charity, austerity and sexual abstinence – these are elements of his body. And he also told that non-violence, equality, tranquility, austerity, cleanliness and non-jealousy are the tools of achieving him.<sup>49</sup> Sexual abstinence, truth, compassion, endurance and forgiveness – these are the eternal roots of

eternal *dharma*.<sup>50</sup> Here, we see that *dharma* is called eternal and its root which is nothing but some moral value is eternal as well.

There are many verses, we find in *Mahābhārata*, which advise us to follow the path of *dharma*. There is no greater attainment in the world than *dharma*. All desire of human being can be fulfilled by *dharma*.<sup>51</sup> If *dharma* is sustained, it protects man. And if it is not sustained, man and society will be ruined. Hence, one who wants to have wellbeing engages himself to obey the principle of *dharma*.<sup>52</sup> It is the fact that *dharma* brings wellbeing not only in this world; but it brings the same beyond this world.<sup>53</sup> In the conclusive part of the *Mahābhārata*, the *Bhāratasāvitrī* is full of glorifying *dharma*. It has been stated in one of the four verses which are composed by Vyāsa for reading out to Śukadeva that he (Vyāsa) is announcing raising his two hands that *artha* and *kāma* can be fulfilled by *dharma*, but no one listens to him. The feeling of happiness and sadness are impermanent. But *dharma* is eternal. Hence, to leave a good act like *dharma* for something impermanent is not the act of an intelligent and wise person.<sup>54</sup>

From the aforesaid discussions, it can be concluded that and to lead our life in accordance with the guideline of these values is considered as *dharma*. Hospitality, the attributes like to protect one seeking for shelter, forgiveness, gratefulness, reverence, egolessness, charity, truth all these good attributes are glorified in *Mahābhārata*. Or in brief all values or conduct which is not censured, are regarded as *dharma*.<sup>55</sup> The ritualistic part of the *dharma*, in fact, is for the purification of the heart.<sup>56</sup> The authority of the conduct of honest person has been accepted in the *Mahābhārata* to determine *dharma*.<sup>57</sup> In *Mahābhārata* it is stated that the way in which the honest person leads his life is *dharma* in true sense (*mahājana yena gataḥ sa panthā*). Nonviolence and friendliness are mentioned as universal *dharma*. It has been described that the path of *dharma* is true and simple. There is no room for artificiality in *dharma*. Hence, simplicity i.e. non-artificial nature of human

being has been considered as one of the highest *dharma* always. *Dharma* is never relinquished.<sup>58</sup> *Dharma* is such a phenomenon which protects us. It ensures peace.<sup>59</sup> There are so many advices to exercise the path of *dharma*. It has been stated that victory is there where there is *dharma* (*yata dharmastata jaya*).<sup>60</sup> This sentence is the fundamental principle of *Mahābhārata*. The entire *Mahābhārata* is seen to be centered on this principle. The aim of *Mahābhārata* is to glorify the victory of *dharma*. According to *Mahābhārata*, not only welfare of the humanity but even the thinking of welfare also is considered as *dharma*.

#### Notes and References:

1. *Mahābhārata, Bhīṣma Parva, 28 / 13.*
2. *Tasya karttāramapi mām vidhyakarttramavyayam / ---Ibid, 28 / 13.*
3. *Kradhaḥ śatruḥ parīrastha manuṣāṅām dvijattam /  
yaḥ kradhamohou tyāti tam devā brāmmhaṅām viduḥ // etc. ----Ibid, Vanaparva, 205  
/ 32-39.*
4. *Sarvvabhūteṣu dharmajña maitro brāhmaṅa ucyate / ---- Ibid, Ādiparva, 217 / 5.*
5. *Tasmāi prāṇabhūtaḥ sarvvānna hiṁsyād brahmaṅa kkcit /  
brahmaṅaḥ soumya eveha bhvatīti parā śrūtiḥ // -----Ibid, 11 / 14.*
6. *Yena kenacidācchnno yena kenacidāśitaḥ / etc. -----Ibid, Śāntiparva, 244 / 12-14.*
7. *Vībhatso viprakarmāṅi viditāni manīṣinām / etc. -----Ibid, Draṇaparva, 196 /  
24,25.*
8. Sukhamay Bhattacarya: *Mahābhārater Samāj*, Viśvabhāratī Gaveṣaṅā Prakāśan  
Samiti, Śāntiniketan, 1983, p. 101.
9. *Mahābhārata, Śāntiparva, Chater No. 61, 191, 221.*
10. *Dharmmāgatam prāpya dhanam yajeta dadyāt sadaivātithin bhojayecca /*

- anādadānaśca prairadattm̐ saiṣā gṛhasthopaniṣat purāṇī // ----- Mahābhārata, Ādiparva, 91 / 3.*
11. *Pañcayajñāmstu yo mohānna karoti gṛhāśramī /  
tasya nāyaṁ na paro loko bhavati dharmmataḥ // -----Ibid, Śāntiparva, 146 / 7.*
12. *Svadharmmanutiṣṭhatsu dhaiyyādacaliteṣu ca /  
svargamārgābhirāmeṣu sattveṣu niratā hyham // etc. ----- Ibid, 228 / 29-40.*
13. *Mahābhārata, Śāntiparva, Ch. No. 193.*
14. *Ahimsā satyavacanaṁ sarvvabhūtānukampanam /  
śamo dānaṁ yathāśakti gārhastya dharmā uttamaḥ // etc. ----- Ibid, Anuśāṣṇparva, 141 / 25-27*
15. *Tadhi sarvvāśramāṇāṁ mūlamudāharanti /  
tasmād gārhasthyamudvoḍhūmduskaram̐ prabravīmi vaḥ // ----- Ibid, Śāntiparva, 191 / 10.*
16. *Brahmacārī gṛhasthaśca vānaprasthahtha vikṣukaḥ /  
yathaktacāriṇaḥ sarvve gacchanti paramām gatim // -----Ibid, 242 /13.*
17. Sukhamay Bhattacarya: *Mahābhārater Samāj, Viśvabhāratī Gaveṣaṇā Prakāśan Samiti, Śāntiniketan, 1983, p. 115.*
18. *Śatruto nārhaṇām vayaṁ pratigṛhṇīm / ----- Mahābhārata, Sabhāparva, 21 / 54.*
19. *Ato mṛṣṭataram̐ nānyat pūtam̐ kiñcicchatakrato /  
dattvā yastvatithibhyahannaṁ bhūnakte tenaiva nityaśaḥ / -----Ibid, Vanaparva, 193 / 32.*
20. *Bhaktatyāgam̐ prāhuratyantapāpn / etc. -----Ibid, Āśramvāsikparva, 3 / 11-16.  
Bhaktaṅca bhajamānaṅca tavāsmi ca vādinam /  
trīṇetāṅcaraṇaprāptān viśmehapi na samtyajet // ----Ibid, Udyogparva, 33 / 72.*
21. *Mahābhārata, Ādiparva, Ch. No. 87.*

22. *Mārdhavaṃ sarvabhūtānāmanasūyā kṣamā dr̥tiḥ /*  
*āyusyāṇi vudhāḥ prāhurmitrāṇāñcāpi mānanā // -----Ibid, Udyogaparva, 39 /*  
 53.
23. *Yadi na syurmānuṣeṣu kṣamiṇaḥ pṛthivisaṃāḥ /*  
*na syāt sandhirmnuṣyāṇām krodhamūlo hi vighraḥ // -----Ibid, Vanaparva, 29 / 25.*
24. Sukhamay Bhattacarya: *Mahābhārater Samāj*, Viśvabhāratī Gaveṣaṇā Prakāśan  
 Samiti, Śāntiniketan, 1983, p. 263.
25. *Eko evo dame doṣo dvitīyo nopapadyate /*  
*yadenam kṣamayā yuktamaśaktaṃ manyate janaḥ // ----- Mahābhārata, Śāntiparva,*  
 160 / 34.  
*Kṣamāvantaṃ hi pāpātmā jītohayamiti manyate / -----Ibid, Draṇparva, 196 / 26.*
26. *Na śreyah satataṃ tejoḥ na nityaṃ śreyasī kṣamā / etc. -----Ibid, Vanaparva, 28 / 6-*  
 15.
27. *Aśradhā paramaṃ pāpaṃ śradhā pāpaprāmocini /*  
*jahāti pāpaṃ śradhāvān sarpo jīrṇāmiva tvacam // etc. -----Ibid, Śāntiparva, 163 /*  
 15-19.
28. *Mahābhārata, Mahāprasthānikaparva, Ch. No. 2.*
29. *Bravīhi vācādyā guṇānihātmanastartha hatātmā bhavitāsi pārtha / -----Ibid,*  
*Karṇaparva, 70 / 29.*  
*Kāmaṃ naitat praśamsanti santaḥ svavalasamstavam / ----- Ibid, Ādiparva, 34 / 2.*
30. *Brahmaghne ca surāpe ca caure bhagnavrate tathā /*  
*niṣkṛtirvihitā rājan kṛtaghne nāsti niṣkṛti // etc. ----- Ibid, Śāntiparva, 102 / 25,26*  
 & 173 / 17.
31. *Mahābhārata, Vanaparva, Ch. No. 258.*
32. *Atyāryyamtidātāraṃ - - - -śrīrbhayannopasarpati / ----- Ibid, Udyogparva, 39 / 64.*

33. *Dānaṃ dadat pavitrī syāt / ----- Ibid, Anuśāṣṇaparva, 93 / 12 & 163 / 12.*
34. *Yato dharmmastataḥ satyaṃ sarvvaṃ satyena vardhate / ----- Ibid, Śāntiparva, 199 / 70.*
35. *Satyaṃ trayodaśavidhaṃ sarvvalokeṣu bhārata / -----Ibid, 162 / 7-23.*
36. *Satyājyāyohanṛtaṃ vacaḥ / etc. ----- Ibid, Draṇparva, 189 / 47.*
37. *Satysya vacanaṃ sādhu na satyādvidyate param /  
tattvenaiva sudurjñeyaṃ paśya satyamanoṣṭhitam // etc. -----Ibid, Karṇaparva, 69 /  
31-36.*
38. *Mahābhārata, Karṇaparva, Ch. No. 69.*
39. *Nāsau dharmmo yatra na satyamasti / -----Ibid, Udyogparva, 35 / 58.  
Prabhavārthāya bhūtānām dharmmapravacanaṃ kṛtam / -----Ibid, Śāntiparva, 109 / 10.*
40. *Lokayātrāmihaike tu dharmmaṃ prāhuraṣmanīṣiṇaḥ / etc. -----Ibid, 142 / 19.*
41. Sukhamay Bhattacarya: *Mahābhārater Samāj, Viśvabhāratī Gaveṣaṇā Prakāśan Samiti, Śāntiniketan, 1983, p. 275.*
42. *Dhanāt sravati dharmmo hi dhāraṇādveti niścayaḥ / ----- Mahābhārata, Śāntiparva, 90 / 17.  
Dhāradharmmamityāhudharmmo dhārayate prajāḥ /  
yat syādhāraṇasaṃyuktaṃ sa dharmma eti niścayaḥ // etc. -----Ibid, Karṇaparva, 69 / 59.*
43. *Dharmmo hyāvasthikaḥ smṛtaḥ / -----Ibid, Śāntiparva, 36 / 11.*
44. *Api huyaktāni dharmmaṇi vyavasyanttyattarāvare /  
lokayātrārthameveha dharmmasya niyamaḥ kṛta // etc. -----Ibid, Śāntiparva, 258 / 4-6.*

45. *Durjñeyaḥ śāśvato dharmmaḥ sa ca satye pratiṣṭhitaḥ / -----Ibid, Vanaparva, 205 / 41.*
- Satām dharmmeṇa varrttet kryām śiṣṭavadācaret / etc. -----Ibid, 208 / 44-53.*
46. *Tarkohapraṭiṣṭhaḥ śrutayo vibhinnā naiko ṛṣiryasya mataṁ pramāṇm / dharmmasya tattvaṁ nihitaṁ guhāyām mahājano yena gataḥ saḥ panthāḥ // -----Ibid, 312 / 117.*
47. *Mānasaṁ sarvvabhūtānaṁ dharmmamāhurmanīṣiṇaḥ / tasmāt sarvveṣu bhūteṣu manasā śivamācaret // -----Ibid, Śāntiparva, 193 / 31.*
- Adroheṇaiva bhūtānām yaḥ sa dharmmaḥ satām mataḥ / etc. -----Ibid, 21 / 11,12.*
48. *Vedāham jājale dharmmaṁ sarahasyaṁ sanātanam / sarvvabhūtaḥitaṁ maitraṁ purāṇaṁ ya janā viduḥ // etc. -----Ibid, 161 / 5-9.*
49. *Ahimā paramo dharmmaḥ sa ca satye pratiṣṭhitaḥ / etc. -----Ibid, Vanaparva, 206 / 74.*
- Na bhūtanāmahimsāyā jyāyān dharmmohasti kaścana / etc. -----Ibid, Śāntiparva, 261 / 30 & Aśvamedhparva, 43 / 21.*
- Yaśaḥ satyaṁ damaḥ śaucamārjjavaṁ hrīrcāpalam / etc. -----Ibid, Vanaparva, 313 / 7-8.*
50. *Brahmacaryyaṁ tathā satyamanukrośo dṛtiḥ kṣamā / sanātanasya dharmmasya mūlametat sanātanam // etc. -----Ibid, Aśvamedhparva, 91 / 33 & Anuśāṣṇparva, 22 / 19.*
51. *Na dharmmāt paramo lābhaḥ / -----Ibid, Anuśāṣṇparva, 106 / 65.*
52. *Dharma eva hato hanta dharmmo rakṣati rakṣitaḥ / -----Ibid, Vanaparva, 312 / 128.*
53. *Dharma eko manuṣyāṇām sahāyaḥ pāralaukikaḥ / etc. -----Ibid, 111 / 16 & Śāntiparva, 272 / 24.*

54. *Urdhavāhurviraumyeṣa na ca kaścicachṛṇoti me / dharmmādarthaśca kāmāśca sa kimarthaṁ na sevyate // -----Ibid, Svargārohaṇparva, 5 / 63.*
55. Sukhamay Bhattacharya: *Mahābhārater Samāj, Viśvabhāratī Gaveṣaṇā Prakāśan Samiti, Śāntiniketan, 1983, p. 276.*
56. *Ibid, p. 277.*
57. *Śiṣṭācāraśca śiṣṭānām trividhaṁ dharmmalakṣaṇam / etc. -----Ibid, Vanaparva, 206 / 75, 83.*
- Sadācāraḥ smṛtirvedāstrividhaṁ dharmmalakṣaṇam / etc. -----Ibid, Śāntiparva, 258 / 3 & 259 / 5.*
58. *Na jātu kāmānna bhayānna lobhādharmmaṁ jhyājīrvitasyāpi hetoḥ / etc. -----Ibid, Udyogparva, 40 / 12 & Svargārohaṇparva, 5 / 64.*
- Dharmmaṁ vai śāśvataṁ loke na jhyādhanakāṅksyā / -----Ibid, Śāntiparva, 292 / 19.*
59. *Dharmmeṇa pāpaṁ praṇudatīha vidvān dharmmo valīyāniti tasya siddhiḥ / -----Ibid, Udyogparva, 42 / 25.*
60. *Ibid, Bhīṣmaparva, 21 / 11, Udyogparva, 39 / 9 & Strīparva, 14 / 9.*