

## CHAPTER-V

### *DHARMA AS A MORAL VALUE*

The purpose of this chapter is to show the concept *dharma* as a moral value. In fact, this is the aim of this project. In the first chapter, we have dealt with the term *dharma* in general. In the second chapter, we have discussed the concept *dharma* as per *Purvamīmāṃsā*. The third chapter contains the notion of *dharma* as described in Buddhism and Jainism. In the fourth chapter, *dharma* of *Mahābhārata* has been elucidated. Now, in this chapter I shall critically evaluate the term *dharma* and also examine how and why the phenomenon *dharma* stands for moral value, which is also evidenced by our traditional texts. And in this connection, I shall investigate the moral values as described in our tradition and show how these moral values are associated with our wellbeing. This concept of *dharma*, I think, is most essential to resolve the conflicts among different sects and religions.

Generally the term '*dharma*' bears various meanings. Bankim Chandra in his article '*Dharmatattva*' has given six meanings of the term.<sup>1</sup> In this chapter an investigation has been done to determine the real meaning of *dharma* as described in our scriptures and to examine in what sense *dharma* is relevant in present day society, especially in a secular country like India. If we carefully go through our traditional texts in order to determine the actual meaning of the term *dharma*, we find that this term has basically been taken in these texts as moral value. This is the main focus of the term. The other meanings of the term *dharma* are centered around this.

If it is asked that in what aspect human beings are different from animals, answer will, of course, come from different perspectives. Our scriptures have a view to this question. Our scriptures observe that this difference is implicated by '*dharma*' i.e. human beings are different from animals due to *dharma*. *Dharma* is a distinguishing property of human being.

It is stated that a man without *Dharma* is a beast (*dharmena hīnā paśubhiḥ samānāḥ*). But why are human beings, in spite of being more intelligent and more advanced, considered as animal? The answer from the stand point of the scriptures is that there are four instincts in both men and animals. These are eating, sleeping, fearing and enjoying of the sex life. A dog eats; a man also eats. It may be in the case of man that it is well cooked foods. A dog sleeps, gets fear and takes the enjoyment of sex; a man also adopts these, but in complicated way. It may be the case that he or she sleeps in a well decorated room and takes the enjoyment of sex in association with a beautiful lady. He saves himself in making the weapons. The above said differences do not mean that human beings are different from animals as the purpose remains the same in both cases. The following verse tells us that one is taken to be distinguished from an animal if one resorts to *dharma* in one's day to day life (*āhāra nidrā bhaya maithunañca sāmānyametat paśubhir narāṇām; dharma hi teṣāmadhika viśeṣa dharmeṇa hīnāḥ paśubhiḥ samānāḥ*).<sup>2</sup> Now the question is what, in fact, *dharma* is. Is *dharma* only some activities? Generally, we can observe that all the religions (accept Buddhism) start with some activities which are offered to God or goddess. Here, activities stand for rituals. It is important to note that all rituals are observed for God. These are performed to satisfy God or to have His grace. There are different rituals in different religions; but the purpose of the rituals is one and the same i.e. to make God pleased. In Hinduism it is stated primarily that rituals are the means of the attainment of Knowledge. We find the instruction for performing *yajña* in *Mīmāṃsā* school (*svargakāmo yajet; arthakāmo yajet*, etc). Though such types of activities are purpose oriented, the significance behind these rituals is to tell the need of man; because without necessity no man generally feels inclination to work. Any theory is accepted if and only if its necessity is expressed. Accordingly, man performs some rituals in the purpose of the fulfillment of his need. And through the performance of these rituals man attains the devotion to God. Hence, though different rituals are prescribed in different religions, but the purpose is

the same, i.e. to make people devoted to the God. All the rituals prescribed in different religions help to purify our heart. We have to understand the purport of these rituals that these help to purify the heart and to proceed to moral life. The performances of such activities become meaningless if we fail to attain moral and spiritual life. These activities (rituals) are called *aparā vidyā* and these are to be needed as promoter to attain moral and immortal life. It is stated in *Isopaniṣad* : ‘*avidyā mṛtuym tīrtvā vidyayāmṛtamaśnate.*’<sup>3</sup> All the religions prescribe some rituals and admit the fact that the rituals purify our heart. And if it is so, we can bring a harmony among different religions. At present, we come across that rituals are the root from which religious violence is taken place. Accordingly, if the spirit of necessity of rituals is understood properly then the controversy among different religions will easily be resolved.

If God is one and our ultimate goal is to arrive at Him, then it does not matter what path we follow. I shall pray to God for my need; it may be in *Sanskritmantra*, or by performing *yajña* or in the language of Urdu. It does not matter. In fact, there is no reason of conflict among different religions on account of the fact that the prayer by different language, different manner of worshiping, different places of worshiping such as temple, mosque, or church- these all are offered to God. If one fails to discover the unity among different religions and thinks that alone his path is true then it is understood that he is in preliminary stage of religion, his heart is yet to be expanded, he is not in a position to realize the ultimate truth. There is a maxim in Sanskrit: ‘*trṇārāṇi-maṇi-nyāya*’, i.e. fire has burning power which can fulfill my daily-need. This fire may come from grass, from wood, or from jewel. If I need fire, I should want fire. It is useless to know the source of the fire. In the like manner, our concern is for God, neither for language nor for place. We need to expand of our heart. If one does not expand his heart, he thinks that his religion, his rituals, his temple, mosque or church is the only path to realize the God. In such a situation he ignores others’ religion, he

becomes very much intolerant. It is the situation which we may call fundamentalism. The path of *dharma* will be followed by reasoning, not by dogma. *Manusāṃhitā* tells that one who tries to know *dharma* by his reasoning knows *dharma* in true sense of the term (*sastarkeṇānusāṃdhatta sa dharmam veda netrḥ*).<sup>4</sup>

In the first chapter, we have articulated that the actual meaning of the phenomenon ‘*dharma*’ is not what we normally understand, or not what we generally practice at present. *Dharma* is some moral values or we may say that *dharma* is the common name of moral values. And moral values means: i) virtue, ii) duty, iii) moral standard, iv) social norm and v) law. These all terms are used in the meaning of moral values as these all are associated with our wellbeing. Hence, the term *dharma* refers to the aforesaid moral values, which is associated with wellbeing and connected with the derivative meaning of the term *dharma*. But the term *dharma* denotes rituals and something related to God apart from moral value. Rituals and something related to God may become *dharma* in secondary sense if these lead one to morally advance. Now, I shall show *dharma* is nothing but moral value, which is substantiated by our traditional texts.

If we first review the *Bhagavadgītā*, we observe that here the term ‘*dharma*’ has directly been indicated in two senses i.e. i) in the sense of duty and ii) in the sense of moral virtue. We come across the first one when we see Arjuna to ask Krishna in the following way:

‘ *kāraṇyaadoṣopahatasvabhāvaḥ pṛcchāmi tvām dharmasāṃmūdhacetāḥ  
yac chreyaḥ syān niścitam brūhi tan me śiṣyas te ’ haṃ śādhi mām tvām prapannam*’<sup>5</sup>

i.e. now I am confused about my *dharma* (duty) and have lost all composure because of misery weakness. In this situation, I am asking you to advise me what is best for me. Now, I am your disciple, and a soul surrendered unto you. Please instruct me. In the battle field, bewildered Arjuna, by the term ‘*dharma*’ (--*pṛcchāmi tvām dharma*--) in the aforesaid verse,

has certainly indicated the duty of him. And on the other hand, ‘that *dharma* is some moral values’ is substantiated when Krishna says:

‘*ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate*  
*śraddhadhānā matparamā bhaktās te’ tīva me priyāḥ*’<sup>6</sup>

i.e. those who follow this immortal path of wisdom (*dharmyāmṛtam idaṁ*) with faith holding Me as their supreme aim are exceedingly dear to Me. This is last verse of 12<sup>th</sup> chapter of *Bhagavadgītā*. Now the question is: what is this path of wisdom which is called *dharmyāmṛtam* by Krishna. We see that from the verse 13<sup>th</sup> to 19<sup>th</sup> of this chapter some moral values are mentioned by Krishna. And these are called *dharmyāmṛtam*. These are as follows: having no ill will to any being (*adveṣṭā sarvabhūtānām*), friendliness (*maitraḥ*), sympathy (*karuṇa*), nonattachment (*nirmamo*), egolessness (*nirahamkāraḥ*), even-mindedness in pain and pleasure (*samaduḥkhasukhaḥ*), Forgiveness (*kṣamī*) etc. Hence, we see that here the word *dharma* indicates moral value. Now we may ask what the function of these values is. The function of these values is to act according to the instruction of the values. Hence, moral values ultimately indicate to act something i.e. to perform the duty. As for example we may take ‘*Ahimsā*’. This is a moral value and its meaning in practical life is that one will keep him away from violence action. He will rather help others. He will act in such a way so that society attains wellbeing. These are all duties. Hence, we may say that the value word ‘*Ahimsā*’ indicates the duties indirectly. These two meanings are associated with the wellbeing of an individual and the society as well. Accordingly, these two meanings of *dharma* indicate morality.

We have already told in the first chapter that the term *dharma* in the sense of moral value primarily indicates duty and moral virtue. The ethics of the *Bhagavadgītā* is to attain the technique by which one can perform one’s duties without the hope for the fruits, which is called *Karmayaga* i.e. *Niṣkāma Karmayaga*, which is associated with the wellbeing of the

individual and as well as the society. Krishna says that this technique of rendering duties to the society will save a man from the material danger. (*svalpam apy asya dharmasya; trāyate mahato bhayāt*).<sup>7</sup>

Despite Arjuna came to fight in the battle field of Kurukṣetra; but he decided not to fight to the opposite on account of the fact that they all are relatives of him. Not only that, he put forward arguments against of fighting. At that time he became ill physically (*sīdanti mama gātrāṇi*) and weak mentally. His mind was reeling. After all, he was in despondency. In this circumstance *Gītā* starts. The advice of *Gītā* is given to Arjuna by Krishna. We notice that after hearing the advice of *Gītā* Arjuna fights i.e. he performs his duty. Here, Arjuna, fighting- these are all representative one. To favour of fighting is not the actual aim of *Bhagavadgītā*. In the *Gītā*, it is advised to all human beings to be steady in performing of their duties in taking favour of the fight as a representative one. Because, to be firm to the duties, is the real *dharma* of human beings.

Now the question is: what is one's duty? Duty is nothing but *svadharma* of every one i.e. the activities of one in accordance with ones capability and mental trend, the activities which is assigned to a person by the society. If one becomes a police officer, it is not because of a badge and an ID but because of protecting people along with other responsibilities. In the like manner, if one becomes a teacher, it is not because of just getting a job but by one's commitment to teaching. *Svadharma* means what one professes to do. If one is a teacher, then teaching is his *svadharma*. If one is a medical officer, then treating patient is his *svadharma*. In the context of this word, *sva* means one's own and *dharma* means the duty which one professes, or is assigned by the society. If every man becomes indifferent to his duty, the progress of society is stopped. The society is destroyed. And in such a position the wellbeing is not achieved. Moreover, one does not spend a single moment without doing something due to his very nature (*na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt / kāryate hy avaśaḥ karma*

*sarvaḥ prakṛtijair guṇaiḥ*).<sup>8</sup> Besides this, without action one cannot sustain his physical existence (*niyataṁ kuru karma tvaṁ karma jyāyo hy akarmanāḥ / śarīrayātrā ' pi ca te naprasidhyed akarmanāḥ*).<sup>9</sup> Now, this action should be performed without the expectation of fruits as wellbeing of the society depends on the performance of action without the desire of its fruits. *Niṣkāma Karma* i.e. the action which is free from desire of fruits, which is free from false-ego, and which is offered to God is *dharma* or ethics of the *Bhagavadgītā*. Hence, the ethics or *dharma* of *Gītā* may be treated as universal religion of man.<sup>10</sup>

The message of this universal religion as described in *Bhagavadgītā* is to perform duty, but not to expect its fruits. In the *Gītā*, Krishna advises not to keep away from duty but not to keep away from the fruit i.e. renunciation will be applied to the fruit, but not to the duty. The main message is to be indifferent to the fruits of action, but not to the action. Simply to say, the ultimate *dharma* or duty of everyone is to engage himself to wellbeing of the humanity without expecting the fruits of action. And liberation is attained from the performance of such kind of duty. *Dharma* of man is to perform his duty. Duty has no its aim without duty i.e. duty has no its aim surpassing it. To perform the duty is the aim of duty. Hence, considering this view Bankim Chandra has told that the *dharma* which is advised in *Bhagavadgītā* is for all men. This *dharma* is for all either one believes in the doctrine of transmigration of souls, or does not believe in it. This *dharma* is for those who devote Sri Krishna, or who do not that. This *dharma* is also for those who believe in God, who do not believe in that-----Such a religion is not propagated in this world.<sup>11</sup> This religion has inspired men to perform his duty that is assigned for him being forceful by the knowledge of soul through the purification of mind and controlling sense organs. It is relevantly mentioned here that today the Indian are away for performing his duty, fatalist, in lack of virility and wordy. On the other hand, Christians now consider the duty as a full. In the *Gītā* Sri Krishna has prescribed performing of the duty (*Karmayagamārga*) as a following one; on the other hand, Jesus Christ has

prescribed renunciation (*Sannasmārga*). The Christians has kept Bible in folding. And we have forgotten the teaching of the *Gītā*.<sup>12</sup> But the aim of *karma* (duty) in west is not the same with that of India. There is the aim of ego and dominant sentiment behind the duty in the west; on the other hand, the aim of the duty of *Gītā* is egolessness.<sup>13</sup> Hence, the duty prescribed by *Gītā* is called '*karmayaga*' as this duty is free from attachment of fruits and egolessness. The action is not the cause of binding if it is performed leaving the expectation of fruits and ego also achieving the knowledge of *ātman*. This type of duty is called '*karmayaga*' as in this case the knowledge of *ātman* is combined with performing the duty. This is also called '*jñānakarmasamuchay mārga*'. '*Karmayaga*' is the main theme of *Bhagavadgītā* though many things have been discussed in eighteen chapters of *Bhagavadgītā*. *Gītā* is that which belongs to *karmayagamārga* of *Vedānta*. It is divided into eighteen chapters; for that reason each chapter has been called a '*yaga*', such as '*Arjunavisādayaga*'. As *Gītā* is nothing but an ethical path through performing the duty being free from self-interest, it can be considered as *dharma* of everyone irrespective of caste, creed and religion.

<sup>14</sup> Here we may conclude some features of *Bhagavadgītā*:

- I) The duty is the Religion (*Karmai Dharma*): *Dharma* is not possible without performing the duty. *Dharma* of everyone to perform the duty.
- II) Nonattachment of fruits (*Niṣkāmatā*): According to *Gītā* the duty (*Karma*) will have to be performed being free from attachment of its fruits. 'Perform the duty; but it will be without attachment'-this message is the essence of *Bhagavadgītā*. In such an action there is no interest of self. All human beings are progressed in inner and outside, knowledge and science, civility and culture, dance and song, art and literature. The ultimate purpose of *Bhagavadgita* is to progress all human beings of the society in all aspects.

- III) Religion is nothing but obtaining some moral values (*Naitic gunai Dharma*): The purpose of Religion is to obtain some moral values such as *Kṣama*, *Dayā*, *Titikṣā*, etc. so that harmony is established in the society.
- IV) To perceive ourselves in all things (*Ātmavad Darshan*): ‘To perceive ourselves in all things’ is the teaching of *Bhagavadgītā* regarding how one will behave to others (*Atmaupamen sarbatra samang pasyati yoharyuna/--- Gītā 6/32*). You will behave to others in such a way what you expect from others. We come across the same type of teaching in the Bible.
- V) To perceive God in all things (*Sarvabhūte Bhagavad Darshan*): The Religion of the *Gītā* is to perceive God in all things. If someone perceives God in all things then he / she cannot do anything wrong for them. In this stage, one becomes engaged in performing welfare of the society due to achieving the consciousness of Brahman.
- VI) Nobility/ Generosity (*Udāratā*): The key message of the Religion of *Bhagavadgītā* is that no one will be deprived from the endless grace of God whatever the path one adopts for worshiping the God (*ye yathā mam prapadante-- -Gītā: 4/11*). There are different men of different nature in this world. For that reason it is natural that there are many paths for worshiping the God. Hence, the Religion of *Gītā* does not consider any Religion inferior to other Religion. In the eye of *Gītā*, the dignity of all Religion is equal. The ultimate aim of the Religion of *Bhagavadgītā* is to perform wellbeing of all living entities and surrender to the lotus feet of God.

This view is also found in *Śrīmadbhāgavatam*. It is stated in the 2<sup>nd</sup> verse of the first canto that one should abandon the so called *dharma* which is not associated with good and one’s mind must be purified for performing *dharma* (*dharmah prajjhita kaitavoḥ’atra*

*paramah nirmatsarāṇām satām*). Here, the word ‘*nirmatsarāṇām*’ (mentioned in the *sloka*) is very important with a view to performing *dharma*. ‘*Nirmatsarāṇām*’ means one whose heart is completely purified.<sup>15</sup> It is one of the moral virtues. This verse also suggests that *dharma* means to become advanced in moral status.

Now let us consider the term ‘*dharma*’ with special reference to *Mahābhārata*. According to *Mahābhārata*, thinking of the welfare of all living beings is considered as *dharma* as well. This feeling is taken not only for the welfare of human beings, but also for that of all living entities in the world. Friendly attitude to others is also considered as *dharma* in the eye of this scripture.<sup>16</sup> Here, we can listen to the echo of *maitrī* and *karunā* of Buddhism. In this epic, justice to human beings is taken so seriously that for the sake of the good of the human beings it is permissible to say false words (*satyājjyāyonṛtamvācah*).<sup>17</sup> This is the uniqueness of this scripture that to speak false is accepted here to ensure the good. In Hinduism and Buddhism, there is a common dictum: ‘*bahujanahitāy bahujanasukhāy*. That which is sacrificed for the sake of greatest happiness for greatest number is called *dharma*. We shall not accept anything as *dharma* which is not associated with good or wellbeing i.e. no activity will be considered as *dharma*, if it does not promote to any wellbeing to the society. As per *Mahābhārata* those who are adorned with good virtue are considered to be pious. Forgiveness, steadiness, shame of the eye etc are worthy to mention as good virtues (*Birātparva* 6/20). Miserliness-less (*Akārpanya*) is a good virtue, as mentioned in the *Mahābhārata*. A person who is miser becomes narrow minded. Miserliness is a state where sacrificing attitude is absent, which is never considered as good virtue. Hence, we see that broad minded persons are generally adorned with miserliness-less, which brings religious tolerance. Those who do not have forbearance or tolerance to others’ religion are miser or self-centric, which is the source of fundamentalism.

The same view is again substantiated in the *Manusāṃhitā*. According to Manu, *dharma* is a way by which one can attain the highest good. He says that *dharma* can be performed by honest and intellectual persons who do not have malice. This feeling of *dharma*, after Manu, comes from our conscience (*hṛdayenābhyanujñāta*).<sup>18</sup>

It is also stated in *Manusāṃhitā* that a person who is *dhārmika* in true sense of the term must have thirteen qualities, which are as follows: service to others (*aparopatāpitā*), non-jealous to others (*anasūyatā*), softness in temperament (*mṛdutā*), non-harassment to others (*apāruṣyam*), friendliness (*mitratā*), capability of speaking lovable words (*priyamvāditā*), sense of gratitude (*kṛtajñatā*), pity to others (*kārunyam*), etc.<sup>19</sup> These are all moral virtues which constitute *Dharma* and hence these are to be developed for establishing the welfare of human beings as well as that of the society in a whole. Ten qualities are also pointed out, which are called *sādhāraṇa dharma*,<sup>20</sup> and these are to be followed by all irrespective of *varṇa*.

Apart from these, mentioned above, Manu has given a very short definition of *dharma*, which is as follows: ‘*ahimsā satyamasteyam śauca samyamevaca; atad samāsikam proktam dharmasya pañcalakṣaṇam*’.<sup>21</sup> Non-violence, truth, non-stealing, cleanliness and controlling of sense organs - all these moral virtues are the marks of a *dhārmika* person. Mahanambhrata Brahmachari calls these qualities as ‘religion of a gentle man’.<sup>22</sup> The ultimate objective is to be gentle. There is a prayer in *R̥gveda* which runs as follows ‘*bhadram no api vatyayah manah*’ i.e. make our mind gentle, satisfied and purified.<sup>23</sup> Without purity no true worship is possible. Unless an individual is pure in body and mind, his coming into a temple and worshipping the Deity are meaningless.<sup>24</sup> Enhancement, development and up-lift of these qualities in life are *dharma*. Hence, it may be taken into account that *dharma* is nothing but obtaining moral values. Here, we can remember the statement of Taslima Nasrin. In her novel (*LAJJĀ*) she

comments: ‘*dharmer apar nām āaj theke manuṣyatva hok*’.<sup>25</sup> Let *manuṣyatva* or humanity be another name of *dharma* from today.

According to *Manusāṃhitā*, *dharma* is not something static, rather it is dynamic in nature since when something is associated with the welfare of the humanity, it is considered as *dharma*. The authors of our scriptures have framed law in such a way that the people of different sects, the weaker sections, specially the women are protected. As per Manu, though the Brahmins are not generally allowed to take weapons, but they are permitted to take the same for self-protection or for social justice or to protect women. What is *adharmā* in general is considered as *dharma* in a particular context.<sup>26</sup> According to *Manusāṃhitā*, *dharma* is not only the injunction of *Veda* or the instruction of *Smṛiti* but also good conduct as imperative of our conscience. Manu has told: ‘*vidvadbhiḥ sevitaḥ sadbhirnityamadveṣrāgibhiḥ; hṛdyenābhyanuññato yo dharmah*’, i.e. the action which is approved by conscience of the persons who are learned, honest, and free from anger and greed is considered to be *dharma*.<sup>27</sup> . It is stated in *Manusāṃhitā* that when we are in confusion to determine which one is our duty between the two alternatives, in such a situation, duty should be determined by the instruction of conscience of the person who is free from attachment and aversion.

Keeping this view in mind, *Mīmāṃsakas* recognize *dharma* as *vidhi*, i.e. injunction of the *Veda*. These injunctions bind the man with good and generate satisfaction. The injunctions sanctioned by the *Veda* leading to wellbeing are considered to be *dharma*.<sup>28</sup> These injunctions generate a persuasion which is called *ātmakuta*. This *ātmakuta*, i.e. ethical persuasion which lies in our heart helps us to lead a moral life. The injunctions are so significant in our life that the injunctions are described as equivalent to God. Madhusudan Dutta in his epic ‘*Meghnāth Vadh*’ said: ‘*sthāpilā vidhure vidhi*’, i.e. *vidhi* or God placed the moon in the head of *Śiva*.<sup>29</sup> In ‘*Hitopadeś*’ also the term ‘*vidhi*’ is used in understanding God

(*vidhurapi vidhiyogād grosyat rāhunāsou*), i.e. the moon, with the help of God, has swallowed Rahu. Gandhiji also said: ‘law and the law-giver is one’.

From the above discussion, it can be concluded that *dharma* must be practiced by malice less person on the one hand and it must lead to social wellbeing on the other hand. The same view is substantiated in *Vaiśeṣika Sūtra*, *dharma* is beautifully defined as something which is associated with prosperity and highest good. (*yato ’bhyudaya niḥśreyasa siddhiḥ saḥ dharmah*).<sup>30</sup> *Dharma* is a means by which we attain knowledge and, establish good. Here ‘good’ denotes both mundane and non-mundane one. Following *dharma* one ensures wellbeing for the whole society in this life and attains liberation in the life thereafter.

Thus, we see that all our scriptures encourage us to be morally advanced in our life. Without morality, spiritualism cannot be attained. To reach the highest level of spirituality one should lead moral life.

Besides these, we may cite the position of Jainism and Buddhism in this regard. We know *Pañcamahāvratā* of Jainism and *Pañcaśīla* of Buddhism, which are nothing but moral values.

In our tradition, the term ‘*dharma*’ indicates moral value. And this view is more substantiated in the last verse of 12<sup>th</sup> Chapter of *Bhagavadgītā* which is mentioned earlier i.e. ‘*ye tu dharmāmṛtamidaṁ yathoktoṁ paryupāsate / śraddādhānā matparamā bhaktāste ’tība me priāḥ*’. In 12<sup>th</sup> Chapter of *Bhagavadgītā* some moral values are stated by Lord Krishna as the marks of *Bhagavadbhakta*, which Krishna has called *dharma*. These are not only *dharma*, but also immortal *dharma* (*dharmāmṛtam*). Hence, it may be concluded that the term ‘*dharma*’ has been taken as moral value in our tradition.

The same is seen to be reflected in the philosophy of Vivekananda and Ramakrishnadeva. Ramakrishnadeva has beautifully shown that all the religions are the different paths of the realization of God. According to him, the attainment of God is the

ultimate aim of human life. We should not concern about the fact whether God is called by the name of Allah or Krishna. Ramakrishnadeva did not mere practice the path of Hinduism but also practice Islamism and Christianity and realize that the aim of religious life is to realize the ultimate truth. Vivekananda advises man to manifest the divinity within. He thinks that the manifestation of divinity which lies in an individual is the duty of every man. And this duty is considered as *dharma* of an individual. Swamiji says:

‘Do not care for the doctrines; do not care for dogmas or sects or Churches or Temples. They cannot for little compared with the essence of existence in each man, which is spirituality and the more this is developed in a man, the more powerful is he for good. Earn that first, acquire that and criticize no one; for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, or names or sects but that it means spiritual realization.’<sup>31</sup>

In fact, the religion which Vivekananda proposed as ‘Universal religion’ is open to all individuals irrespective of his caste, creed, nationality, gender etc. An individual has the right to follow the religion in accordance with his inner nature and his choice. Such a religion seeks to grow our attention and respect to the positive aspects of all religions and not to the external forms of religions, such as rituals, books, codes and so on. To him the direct transcendental experience of the ultimate reality is the basis of true religion. This idea of realization is common to all religions. The ultimate aim of all religions is the realization of God within the soul. He says:

‘I believe that they are not contradictory; they are supplementary. Each religion, as it were, takes up one part of the great universal truth, and spends its whole force in embodying and typifying that part of the great truth. It is, therefore, addition, not exclusion. That is the idea’.<sup>32</sup>

Vivekananda thinks, contradiction among different religions would be vanished, if we realize the ultimate truth and understand what our duty is. He continues: ‘my idea, therefore, is that all these religions are different forces in the economy of God, working for the good of mankind’.<sup>33</sup> ‘Good of the mankind’ is the ultimate aim of all religions, Hence, the duty of man is to serve the humanity through the realization of the fact that all living beings are the expansion of that truth.

*Dharma* is defined by Rabindranath as the extension of the self, i.e. to realize that ‘I’ am among the all things of the world and all things are within ‘me’. It is this which is the journey of human life in the eye of Rabindranath. And this is called *dharma*. This picture has beautifully been depicted in his different poems and songs. In the poem ‘*Prabhāt Utsab*’ he tells:

“*hrday āji mor kemone gelo khuli*  
*jagat āsi sethā kariche kolākuli*”<sup>34</sup>

(i.e. I do not know how the door of my heart is opened today. And I see that the whole world is embracing me)

In the philosophy of Rabindranath, we find a consciousness which unites an individual with the universe. In fact, to realize this consciousness and to be governed by this consciousness is the aim of an individual, which is his *dharma*. To him *dharma* is not to follow the instruction of institutionalized religion, which goes against humanity. He has raised his voice in the following words: ‘*dharmakārār prācīre bajra hāno*’, i.e. break the wall of such kind of religion, which confines us within ourselves (‘*Dharma Moho*’ *Pariśeṣ*). According to him, the religion of man is to embrace the whole universe, to feel the unity with the universe (*ākāś bharaṅ surya tāraṅ biśva bharaṅ prān...*). To embrace the whole universe is not called humanism by Rabindranath, but the religion of man. It is religion of man in the

sense that man is the only creature to whom the universe is revealed in this manner. He calls it the surplus in man.<sup>35</sup> The same thing is echoed in the song of Boul sect of Bengal. We know the song ‘*āmi kothāy pābo tāre āmār maner mānus yere*’ composed by Gagan Harkara or ‘*milon habe kato dine āmār maner mānuseri sane*’ composed by Lalon Fakir. Rabindranath says that the concept ‘*maner mānus*’ of Boul is nothing but the surplus essence in man, i.e. to realize perfection which already lies in the man. The religion which he proposes may be called as poetic humanism, not mere humanism.<sup>36</sup> Rabindranath did not like to confine religion within the four walls of the custom of institutionalized religion. He thinks that devotion to custom is one kind of fascination to religion. The persons who are free from this fascination, engaged in doing welfare of the humanity are very much liked by Rabindranath. To him, atheism having free mind is better than fascination to religion. We hear in his poem: ‘*Dharmer beśe moho yāre ese dhare; andha se jan māre ār śudhu mare. Nāstik seo pāy bidhātār bar, dhārmikater kare nā āramber; śraddhā kariā jvāle buddhir ālo, śāstre māne nā, māne mānuṣer bhālo*’ (“Dharma Moho”, *Parīśeṣ*). He was very much concerned with the welfare of the humanity (*mānuṣer bhālo*); not with rituals. Thus, we see that neither Rabindranath nor Vivekananda was interested to accept the instruction of institutionalized religion; rather they were concerned about the welfare of the humanity through the emergence of divine power.

We come across the stand point of Rabindranath about the religion that he does not like the religion which is merely ritual centric, or confines man by customs. Rabindranath has beautifully shown the adverse consequences of customs and rituals in some of his writings such as drama, novel etc. To him such kind of religion is nothing but one kind of captivation to the customs. In this case, man becomes very much addicted to follow the rules and customs, than to realize the true meaning of *dharma*. Man due to follow the customs in every time loses his reasoning power and the instruction of his heart. This picture of lost reasoning

has been portrayed in the *drama* ‘*Acalāyatan*’. In this drama, Rabindranath has shown how the consciousness of man reaches at the last stage of wickedness. The boy Kushalshil is about to die owing to his thirst, and he asks for water, but water was not given to him simply because it was not permitted by the customs.<sup>37</sup> Rabindranath has witnessed such heinous effect of customs repeated times in his own country. He feels that all the society, as it were, has become engaged to perform some meaningless rituals ignoring the aspect of wisdom in ancient India. In the novel ‘*Gorā*’ we hear Gora in saying to Sucarita that he does not devote to the idols, but devotes to the devotion to the idols for a long time of enormous people in India. Gora also recognizes the dreadful pain of customs when he was with people of Carghoshpur.<sup>38</sup> In the novel ‘*Yogāyog*’ we see that Bipradas goes against rituals. He does not consider himself atheist, but does not believe in idols and customs. We hear Bipradas in saying that his *dharma* is so big that it is not grasped by the language.<sup>39</sup> In many times, we see that Rabindranath prefers atheists who engage for the welfare of the humanity and depends on self power instead of depending upon the supernatural power. We may take the two characters Jagmohan of the novel ‘*Caturanga*’ and Abhik of the story ‘*Rabibār*’ as representative symbol of such type of atheism. Jagmohan considers that his duty is to ensure the greatest good for greatest number of people. He selects the poor people of his locality, who belong to Muslim community or, who are cobbler in caste as an object of wellbeing. He embraced that people who were poor and troubled by social ignorance and humiliation. These poor and deprived people are god to him. He says that his god is so powerful that, if one offers the plate of food, he takes it extending his hand. As he likes to enjoy this wonderful act, he feeds them by offering the earnest invitation to them. He announces forcefully: ‘*Brāhmarā nirākār māne, tāhāke chokhe dekhā yāy nā. tomerā sākārke māno, tāhāke kāne shonā yāy na. āmarā sajjibke māni, tāhāke chokhe dekhā yāy kāne shonā yāy, tāhāke biswās nā kariā thākā yāy nā*’. i.e. the people belonging to *Brāhma* believe in incorporeal God. Such

God cannot be perceived. You believe in corporeal God who is not audible. We believe in living god who perceivable and audible both. We cannot live without believing him.<sup>40</sup> The atheists made by Rabindranath are the persons who do not have *dharma*, but devoted to morality. Jagmohan tells Shachish that they are atheist, for that reason, they have to be dirty less in all aspects. They have firm-faith upon themselves simply because they do not believe in God. The atheism that Jagmahan believes in imparts the teaching of coming out breaking the four walls of customs. He died of pelage while nursing the poor patients who were affected by pelage. When he is about to die, he tells Shachish that he takes the last award of what religion he follows in his life.<sup>41</sup> One day Abhik engaged with other boys in arrangement of worshiping the goddess *Durgā*. Perhaps his engagement was not for worshiping but for taking the pleasure of united endeavor with the association of many others. But when he came to know that this worshiping is nothing but the arrangement of cheating the men, he gave all the money collected for worshiping the goddess *Durgā* to the scientist Amar Babu as the expenditure of his travelling Billet.<sup>42</sup> Just after the completion of the revolution in Russia, Russia was bitterly criticized on account of the fact that there is no any room for religion in Russia. But Rabindranath did not criticize Russia. Rabindranath travelled Russia in 1930. We come across his observation in his writings '*Rāśiyār ciṭhi*' about the situation that he perceived. He says: Whatever the comment may be made by the people devoted to religion of other country with respect to the Russian people, but I cannot comment the people of Russia. Atheism is better than the captivation to religion. Russia was under the pressure of a stone that was given by the king of Russia and also by the religion. If you go Russia, you can see what a freedom Russia avail, after removal the stone of religion.<sup>43</sup> He also says from the standpoint of Marx that religion is the opium of the people that the king who wants to make the people slave considers the religion as a great tool, which can make the people blind.<sup>44</sup> In the same way, we can remember how Gosai of '*Raktakarabi*' controls the revolutionary

emotion of man with Godly sentiment.<sup>45</sup> The writings of Rabindranath have shown that such kind of religion, in fact, is nothing but the instrument of suppression. Here, a question may be raised that these (mentioned above) are the fact of drama, or novel, or story. In response to this question, we may say that drama, novel, etc. are the replica of our society. So, what has been depicted in drama, or novel is nothing but the real picture of our society.

As *dharma* is moral values, now I shall show the values which are described in scriptures and traditional texts, and how these values are connected with our wellbeing. The values which a man cherishes in his life work as the guiding principle how he will conjoin with wellbeing and deal with others. Accordingly, the role of moral values in promoting to wellbeing and in conducting with others is worthy to mention here. These moral teachings are imparted to us from the very childhood by our parents and teachers. It is important to point out that mere objects and its knowledge are not quite enough for wellbeing of the society. In order to wellbeing of the society we need the knowledge of values. And these values should be implemented in our life. Most of the religious texts are pregnant with the teachings of moral value. The truth-seers of India perhaps keeping the importance of these teachings in mind both in social and individual life, have emphasized to this thing. Now let us examine the lessons of values with special reference to *Śrīmadbhagavadgītā* and *Śrī Candī*, which have a great impact on establishing wellbeing in our society.

It is generally told that human mind is constituted of three faculties viz. thinking, feeling and willing. A man is considered to be progressed when these faculties are developed in a balanced way. If we are rich in thinking i.e. gain high intelligence but have no feeling to others or, we have no willing for doing the wellbeing for the society then we are not worthy of being a progressed person. Just like, a man is called physically healthy and fit when all the limbs of his body are developed in a proportionate way. The syllabus of our present education is formed in such a way that only our faculty of intelligence is getting developed but the rest

two faculties are ignored. Only the development of intelligence does not make a man perfect and balanced unless two other faculties i.e. emotion and will are not properly developed. Rather, the contribution of science which is the result of advanced intelligence of human being may be the cause of loss. As for example, previously a thief used to commit the work of stealing after covering four miles on foot, now he can cover forty miles for the same by applying the contribution of science. Hence, there is no benefit to make sure of increasing the speed if good will is not incorporated to it. So long as the moral life of the people is not cleansed and purified, higher speed in life will cause evil in the society.

It is a well accepted fact that a lot of progress has been made in the field of science and technology, but we have failed to do the same in the sphere of humanity. This machine-age has pushed us to the state of the degradation of values to a great extent. Science and technology helps a lot to reduce the physical space of us but it increases mental space leading to dangerous and ill consequences. Vidyapati, a national poet, says: '*kata vidagdha jana....anubhava kāhuka nā pekha*' i.e. we are more advanced in learning, but not in feeling.<sup>46</sup> Now the question is: how is feeling sensitive, how is will good, or how can this mental gap be reduced? This can be done only through proper implementation of value education in our society. Therefore, positive initiative should be taken for the same as early as possible.

Emotion has a great role in our life. It gives the motion of our life. Sometimes we cannot serve our duty though we are quite aware of it. We know, for example, very well that we should stand by one in his ill-days; we also know that we should help the poor but we are doing nothing. The cause behind these is the lack of proper emotion. Hence, our emotion should be properly developed and exercised. The same decision can be applied to will. Aristotle defines a man as a rational animal. Our scriptures also consider that human beings are not distinguished from the beast unless he bears the sense of *dharma*. *Dharma* is

distinguishing property of human being. A man has the sense of dharma but a beast does not have this sense. Here, the term '*dharma*' stands for both morality as well as the sense of duty, which is associated with the welfare of the humanity. Man is animal, but rational animal. Rationality, conscience, etc. is the unique property of human being. The same view is found in *Taittiriya Upanisad*. One of the verses goes as follows: '*taravo'api hi jīvanti jīvanti mṛgapakṣiṇaḥ / sa jīvati manayasya mananena hi jīvati*'<sup>47</sup> i.e. trees and creeper live, birds and animal live; but the life which is endowed with *manana* (rationality) is considered as life in true sense of the term. Here 'rationality' or '*manana*' denotes such kind of mental exercise which is associated with wellbeing, otherwise, what is the use of rationality or *manana*?

Thus, it is seen that the two faculties i.e. feeling (emotion) and willing are very important for wellbeing as well as right treatment to others. These two faculties of human being can properly be nourished and developed through value oriented education which is available in Indian tradition. We come across some eternal values in *Vedas* and *Upaniṣads* such as *Ṛta* (motion or movement in a fixed way, leading to order), *Satyam* (Truth), *Yajña* (sacrifice), *Sivasamkalpa* (good will), *Satantra* and *Teja* (freedom and self dignity), *Ātithyam* (hospitality), *Akārpaṇyam* (deprecation of miserliness), *Sam gacchadhvam* (hermony and co-operation), *Bhadram* (control and development of mental faculties) etc.<sup>48</sup> In *Taittiriya Upaniṣad*, we find a wholesome message on moral values. The daily duties as described in this Upanisad are as follows: 'speak the truth', 'follow your religion', 'do not ignore studies', and 'never vitiate your progeny'. 'Never encourage falsehood'. 'Never practice anything irreligious'. 'Make offerings with nobility of purpose'. 'May your mother be your God. 'May your father be your God'. 'Follow any religious doctrine free from blemish'. 'Always respect the elders in society'. 'Avoid misplaced charity'. 'Give everything with love and respect while making any offering in all humanity'.<sup>49</sup>

*Śrīmad-bhagavad-gītā*, the wellknown text containing the essence of the teaching of the *Vedas*, and *Śrī Candī* may be considered as good text for learning moral values. Both of them teach some moral principles which are highly essential in our life. Arjuna, in the second chapter of *Bhagavad-gītā*, asked his friend Krishna what the signs of *Sthitaprajña* (one whose being is steadfast in spirit) are. In reply, Krishna told Arjuna that one who is satisfied in ones spirit (*ātmany evā'tmanā tuṣṭaḥ*) is considered to be *Sthitaprajña*. It is worthy to note that here Krishna says of a moral value which is self-satisfaction (2/55). The role of this value in human life is very important. All evil deeds generally come from dissatisfaction. Hence, satisfaction is essential for wellbeing. When a man is dissatisfied, he cannot behave with others in a proper way. In the later verses (2/56 to 2/71), we come across more than ten moral values, which may be called the extension of the value of self-satisfaction (*tuṣṭi*) described in the verse no 2/55. These are as follows: steadiness in the midst of sorrows (*duḥkheṣu anudvignamanāḥ*), indifference in pleasures and happiness (*sukheṣu vigatasprḥaḥ*), devoid of attachment, fear and anger, (*vītarāgabhayakrodhaḥ*), free from affection/excessive *mineness* (*anabhisnehaḥ*), drawing away the sense from the objects of sense (*indriyāṇī sarvaśaḥ samharate indriyārthebhyaḥ*), calmness of mind (*vidheyātmā*), abandonment of desires from sense gratification (*vihāya kāmān*), abandonment of acts from longing (*niḥsprḥaḥ*), nonattachment (*nirmamo*) egolessness (*nirahamkāraḥ*). If we think of the values mentioned above, we shall find that all of them necessarily lead to the wellbeing of both individual and society. A person having the sense of these values cannot do anything harmful for the society. Such a person cannot even misbehave with anybody else.

In the twelfth chapter (12/13—12/19), we also find a cluster of moral values which have been described by Krishna as the marks of a true devotee who is very much dear to Him. These are as follows: having no ill will to any being (*adveṣṭā sarvabhūtānām*), friendliness (*maitraḥ*), sympathy (*karuṇa*), nonattachment (*nirmamo*), egolessness

(*nirahamkārah*), even-mindedness in pain and pleasure (*samaduḥkhasukhaḥ*), forgiveness (*kṣamī*), satisfaction in all times (*saṁtuṣṭaḥ satatam*), the state of contemplation of mind (*yogī*), self-control (*yatātmā*), firmness in determination (*dṛḍhaniścayaḥ*), attainment of such state which is not the cause of one's anxiety (*yasmān no 'dvijate loko*), attainment of such state which does not bring anxiety from others (*lokān no 'dvijate*), having free from joy and anger, fear and agitation (*harṣāmarṣabhayodvegairmukto*), neutrality (*anapekṣah*), purity (*śuchiḥ*), skillfulness (*dakṣa*), indifference (*udāsīno*), having free from disturbance (*gatavyathaḥ*), carelessness to the result of action (*sarvārambhaparityāgī*), equal treatment to foe and friend (*samaḥ śatrau ca mitre*), even-mindedness to good and evil repute (*samaḥ mānāpamānayoḥ*), alike in cold and heat (*samaḥ śītoṣṇa*), equal feeling to blame and praise (*tulyanindāstutiḥ*), having control over speech (*mauni*), firmness in mind (*sthiramatiḥ*). These twenty six values described within the verse no from 12/13 to 12/19 are directly or indirectly connected in promoting the wellbeing of an individual and society both. Though Krishna teaches this lesson to Arjuna but the main purpose of Krishna is to convey this message of moral teaching to whole society through the representative Arjuna. Krishna teaches that each and every individual should strictly follow these moral values in his / her life, which bring harmony and peace, progress and discipline by removing all types of social problems. According to Him one who attains these values is considered to be a devotee in true sense of the term. A true devotee is not just one who chants His name and performs some rituals. In thirteenth chapter of the *Gītā*, we also come across some moral values. In this chapter, Arjuna asked Krishna what knowledge is. Arjuna wanted to know from Krishna about the marks of a person having true knowledge. In reply, what Krishna said to Arjuna is nothing but some moral values (13/7 to 13/11). These run as follows: humility i.e. indifference to the passion for honour (*amānitvam*), pridelessness (*adambhitvam*), nonviolence (*ahimsā*), tolerance (*kṣāntiḥ*), simplicity (*ārjavam*), cleanliness (*śaucam*), steadfastness (*sthairyam*), self-control

(*ātmavinigrahaḥ*), indifference to the object of sense (*indriyārtheṣu vairāgyam*), egolessness (*anahamkāra*), non-attachment (*āsaktiḥ*), constant equal mindedness to all desirable and undesirable happiness (*iṣṭāniṣṭopapattiṣu nityam samacittatvam*), constant attention towards the knowledge of the Spirit (*adhyātmajñānityatvam*), realization of the knowledge of truth (*tattvajñānārthadarśanam*). Here, out of twenty values mentioned in 13/7 to 13/11, the above fourteen are moral values as these are directly morally related. Radhakrishnan states: “it is clear from this list of qualities that *jñāna* or knowledge includes the practice of the moral virtues”.<sup>50</sup>

We also find some moral values in fourteenth chapter of the *Gītā*. Here, Arjuna asks Krishna what the marks of the person who has risen above the three modes (*trīgunātītaḥ*) are. We all know that Krishna advises to transcend three modes of the nature. Here, we find that to surpass these modes means to cherish some moral values which are as follows (stated by Krishna, 14/22 to 14/25): non-jealousness (*na dveṣṭi*), having no desire for own happiness (*na kāṅkṣati*), situated as if neutral (*udāsīnavad āsīnaḥ*), never agitated by the modes of nature, (*guṇaiḥ na vicālyate*), having in an unwavering state (*na ṅgate*), equal mindedness in distress and happiness (*samaduḥkhasukhaḥ*), being situated in his own self (*svasthaḥ*), looking upon a lump of earth, a stone, a piece of gold as of equal worth (*samaloṣṭāśmakāñcanaḥ*), having equal feeling towards desirable and undesirable (*tulyapriyāpriyo*), steadiness (*dhīraḥ*), considering praise and blame as same (*tulyanindātmasaṁstutiḥ*), having the same in honour and dishonour (*mānāpamānayaḥ tulyaḥ*), seeing no difference between friends and foes (*mitrārīpakṣayoḥ tulyaḥ*), abandonment of the result of action (*sarvārambhaparityāgī*).

In sixteenth chapter, Krishna deals with the divine and demonic natures. Twenty six qualities are mentioned here (16/1-16/3) as divine nature (*daivīm sampadam*), which are actually some highly essential moral values. These are as follows: fearlessness (*abhayaṁ*),

purification of one's existence (*sattvasamśudhiḥ*), cultivation of spiritual knowledge (*jñānayogavyavasthitiḥ*), charity (*dānam*), self-control (*damah*), performance of sacrifice (*yajñah*), study of the scriptures (*svādhyāyah*), austerity (*tapah*), simplicity (*ārjavam*), non-violence (*ahiṃsā*), truth (*satyam*), devoid of anger (*akrodhah*), renunciation (*tyāgah*), tranquility (*śāntiḥ*), aversion to fault finding (*apaiśunam*), compassion for all living beings (*bhūteṣu dayā*), freedom from covetousness (*aloluptvam*), softness in temperament (*mārdavam*), sense of shame (*hrīh*), steadiness (*acāpalam*), vigour (*tejah*), forgiveness (*kṣamā*), fortitude (*dhr̥tiḥ*), cleanliness (*śaucam*), keeping away from malice (*adroha*), getting rid of the passion for excessive honour (*na'timānitā*). These are called *daivī sampada* (*daivīm sampadam*) i.e., divine or transcendental qualities (natures). Not only mentioned above are *daivī sampada* but also, all the qualities what are articulated earlier as a marks of *sthitaprajña*, or as a marks of *bhakta*, or as a marks of *jñāna* or as a marks of *trigunātīta*, are *daivī sampada*. That which we say moral values today are called *daivī sampada* (*daivīm sampadam*) in our tradition. These are also called *dharma*. Some moral values, in addition to earlier ones are traced in different places of *Bhagavad-gītā*. We find some values as a marks of karma *yagī* in verses no: 3/30, 4/20,21,22,23, 5/7; as a marks of *pandita* in verse no: 4/19; as a marks of *sāttvika kartā* in verse no: 18/26; as a marks of *brahmabhūtaḥ* (the person elevated to the position of self-realization) in verses no: 18/51,52,53. In these cases, we notice that some of the values are overlapped.

In *Śrī Candī*, it has been said that the goddess *Candī* or *Durgā* is omnipresent, so she dwells not only beyond this world; but also in all human beings or in all living beings in the form of divine natures (*daivīm sampadam*). In the fifth chapter (*Deviduta Samvāda*) of *Śrī Candī*, all *devas* have offered their obeisance to goddess *Candī* in the form of *daivīm sampadam*, not to transcendental one (14-77). The verses are as follows: 'yā devi sarvabhūteṣu '---' rūpeṇa samthitā / namastasyai namastasyai namastasyai nama namaḥ'.

Here *Devi*, in fact, stands for values (*daivīm sampadam*), which are as follows: Cognition or intelligence (*buddhirūpeṇa*), sleeping (*nidrārūpeṇa*), appetite (*kṣudhārūpeṇa*), inner strength (*śaktirūpeṇa*), eagerness (*triṣṇārūpeṇa*), tolerance (*kṣāntirūpeṇa*), shame i.e. sense of obligation (*lajjārūpeṇa*), tranquility (*śāntirūpeṇa*), respect (*śraddhārūpeṇa*), beauty (*kāntirūpeṇa*), wealth (*lakṣmirūpeṇa*), profession (*vṛttirūpeṇa*), recollection (*smṛtirūpeṇa*), compassion (*dayārūpeṇa*), satisfaction (*tuṣṭirūpeṇa*), motherliness (*māṭṛrūpeṇa*), error, or forgetfulness (*bhrāntirūpeṇa*), etc.<sup>51</sup> Furthermore, we find *Canḍī* to be adorned with in the form of nutrition (*puṣṭi*) also. (First Chapter, *Canḍī* / verse no-79).<sup>52</sup> Through offering curtsy to goddess *Canḍī* in such a form of moral values one, in fact, desires to obtain such type of values.

If we carefully notice all the values as the form of goddess *Canḍī* stated above, we shall come across that these all have directly or indirectly moral significance as these are associated with wellbeing. The same claim can be made in respect to the values as stated in the *Bhagavad-gītā*. The importance of these values in individual as well as social lives is worth mentioning. The wellbeing of the society is grounded on these values. It is true that everyone wants to have tranquility (*śānti*). In order to have tranquility (*śānti*) we should be satisfied i.e. the value satisfaction (*tuṣṭi*) is necessary. It is one of the important values and has repeatedly been said in *Gītā* (in the name of ‘*tuṣṭi*’, ‘*saṃtuṣṭaḥ satatam*’, ‘*yena kenacita saṃtuṣṭaḥ*’) and *Canḍī*. Generally, we see all the problems come from dissatisfaction. In other words, dissatisfaction is the mother of all problems. If satisfaction prevails in man’s life, Tranquility (*śānti*) automatically comes due to the fact that satisfaction is the cause of tranquility. We should be satisfied with what is available in our life. For, there is no limit of our demand, our greed. Actually need is one thing and greed is another. Need knows its limit but greed does not. Problem comes when we confuse need with greed. Greed is another name of *kāmanā* (desire). Desire or greed can never be satisfied. The more we gain the more we

desire for. Hence, it is our duty to find satisfaction within what we have. Enjoyment never gets satisfaction by the process of enjoyment (*na jātu kāma kāmanāmupabhagena śāmyati*). This is the nature of enjoyment. Hence, one should find satisfaction within what one has. Otherwise, tranquility (*śānti*) cannot be attained. We can get satisfaction (*tuṣṭi*) if our sense organ is under control of us. Our sense organs will be under our control if we are disinterested about the result of action. Accordingly, *Gītā* has emphasized on the control of sense organ. Hence, we get the value ‘*indriyāṇī sarvaśaḥ samharate indriyārthebasya*’ as a mark of *Sthithaprajña*, ‘*jitendriyaḥ*’ as a mark of *Karma jogī*, ‘*yatātmā*’ as a mark of *Bhakta*, ‘*ātmavinigrahaḥ*’ as a mark of Knowledge, ‘*damaḥ*’ as a mark of *Daivi Sampada*. On the other hand, one cannot have any satisfaction or *tuṣṭi* if one desires for sense gratification, engages in excessive effort, and has attachment and excessive *mineness*. Hence, *Gītā* draws our attention to the following values ‘*vihāya kāmān*’, ‘*niḥspṛhaḥ*’, ‘*nirmamo*’ ‘*nirahamkāraḥ*’. For, these are the precondition of satisfaction (*tuṣṭi*) as well as tranquility (*śānti*): ‘*vihāya kāmān yaḥ sarvān pumāṃś carati niḥspṛhaḥ / nirmamo nirahamkāraḥ sa śāntim adhigacchati*’. And happiness (*sukha*) follows from tranquility (*śānti*). Hence, it is stated in *Gītā* ‘*aśāntasya kutaḥ sukham*’ i.e. one who does not have calmness cannot be happy. In our practical life also we see that attachment, excessive ego bring complexity and unhappiness in life. These are not associated with wellbeing either of an individual or of the society. Hence, these are to be abandoned. Perhaps, keeping the importance of *Tuṣṭi* as value in mind, the goddess *Devi* is saluted in this form (*yā devi sarvabhūteṣu tuṣṭirūpeṇa samsthitā*).

If we observe the nature of values, we can see that some may be considered to be the value as end. *Śānti* and *Tuṣṭi* are the value as end. Some are to be treated as the value as means. The values as means assist one to realise one’s *svarūpa* which brings wellbeing to individual (*sukha*, *Śānti* and *Tuṣṭi*). Excessive ego, passion for excessive honour, and pride

make one's life and society complex. In such a situation, one does not have peace due to the lack of harmony of life. Keeping this in view our religious texts encourages to abandon the excessive ego, passion for excessive honour and pride. The state where we feel that I am superior, others are inferior is called *mānitva*. The absence of this state is *amānitva*. In the like manner, the state by which one propagates one's fame i.e. 'I have done this', 'I have done that', 'this is mine', etc. is called *dambha*. The state where such a situation is absent is *adambha*.<sup>53</sup> No one likes such a man. Indeed, such type of mentality creates problem to be united with others. That is why, *Gītā* has emphasized on the values '*nirahamkāra*', '*anahamkāra*', '*nātimānitā*', '*amānitvam*', and '*adambhitvam*'. Perhaps realizing the significance of the value called '*nirahamkāra*' Rabindranath offers his prayer to God in the following way: '*..sakal ahamkār he āmār duvao chakher jale... āmāre nā yena kari pracher āmār āpan kāje..*'<sup>54</sup>

Non-jealousness (*adveṣṭā*) is one important value. If we are jealous with each other, the peace of the society cannot be established. Hence, we should be non-jealous with each other. Non-jealousness means having no ill will to any beings. Likewise, friendliness (*maitraḥ*) is another important value. For healthy society friendliness attitude is very necessary. Friendship is rare today. Sympathy (*karuṇā*) is another one. This is also rare today. To be sympathetic means to show the compassion for all beings. We shall show compassion for others on account of the fact that we do not belong to the same position. Just for example, a young man should show sympathy or compassion to an old man by offering his seat. Owing to the reason that a young man he is not in the position of an old man i.e. a young man is stronger than an old man. In this way, through the proper implementation of these values a healthy and ideal society can be constructed.

Forgiveness (*kṣamā*) is a great virtue. We become intolerant as we do not have the sense of forgiveness. Accordingly, various type of complexity comes. In order to show

forgiveness to anyone one has to be tolerant. If we cherish this value, a lot of problems of the society can be solved. One may raise the question that forgiveness can increase the offensive tendency. In reply, we can say that to show excessive forgiveness is not desirable. But it is true that one cannot be changed, in real sense, through punishment. Even an offender can be transformed into an honest person only through the change of his heart. And it is only forgiveness through which one's heart can be fully changed. Moreover, we should amnesty to others on account of the fact that 'to err' is human nature. For small error, we have to tolerate others. If we are restricted in tolerance then complexity arises. What shall I do if others are restricted in tolerance in my fault of inadvertence?

Simplicity (*āṛjavam*) is one important value. Simplicity means that which is natural i.e. the attitude of one, that actually he bears. In such a situation, one becomes free from complexity and artificiality. It gives birth to calmness in mind. It is said, happiness lives in simplicity. Consequently, one attains tranquility and can show right conduct to others. The opposite of the said state is that which is not natural. And something which is not natural is called artificial. No one likes an artificial person. Everyone disbelieves him. In such a situation, mistrust and disharmony automatically comes in our society. Likewise, softness in temperament (*mārdavam*) is another value which is very much rare in today. Lack of softness in temperament is main cause of all types of dispute. On the other hand, softness in temperament can be the cause of mutual good relationship.

Aversion to fault finding (*apaiśunam*) is one important value. Vivekananda says that fault finding attitude is not at all good. A man is endowed with both good and bad qualities. If we always see the bad qualities of one, it gives birth to unhealthy situation in the society. Likewise, *Aloluptvam* (freedom from covetousness) is another value. This situation is considered as the get way of hell in our tradition. It reminds the word of Gandhiji that nature is insufficient to fulfill our greed; it is sufficient to fulfill our need only.

Fortitude (*dhṛtiḥ*) is another great virtue. Fortitude means firm constant attention and engagement in a particular action. To be successful in life this is very important. The opposite of this state is called fickleness. A fickle minded person fails to keep attention to any action for a long time; consequently he cannot be successful in life. Likewise, it is advised in *Bhagavad-gītā* to be free from excessive joy and anger, fear and agitation (*harṣāmarṣabhayodvegairmukto*) and also be indifferent towards pleasure and pain, foe and friends, honour and dishonour etc. This is because; in such a situation one cannot be an ideal moral agent. Excessive pleasure (*harṣa*) is not desirable since it makes a man excited. And excited person is dangerous to our society. In present day, man commits so many crimes due to his anger (*marṣa / kradha*). Anger is blind which influences man to do so many unwanted activities. It annihilates the strength of us. Where there is anger there is no calmness which is very necessary in everyone's life. In the like manner, fearfulness weakens our heart. In our practical experience, we generally notice that no work is to be successfully accomplished by a fearful person. Hence, fearlessness (*bhayodvegairmukto / abhayaṁ*) is highly solicited.

Shame (*hri / lajjā*) is another important value. We generally call it shame of the eye (*caḥṣuḥlajjā*). From this value, sense of obligation comes. Professor Raghunath Ghosh has given a beautiful example which runs as follows:

“Let us see how *lajjā* makes us active. We generally do some work being prompted by *caḥṣuḥlajjā* or ‘shame of the eye’. If all the members of my family are engaged in performing different duties, it is not possible for me to sit in idleness as it does not ‘look good’. We shall be bound to perform duty so that others do not criticize us. The idea which prompts us to action is called *caḥṣuḥlajjā*. In other words, when other family members or members of our society are engaged in duty, our activity becomes the cause of our shame. In order to hide it, we become

active. It is a fact that, if a man does not engage himself in the service to ensure the welfare of society, then other social members call him 'self-centred' etc. Nobody wants to be designated as self-centred etc, as these attributes become the cause of shame to him. In order to make himself free from this shame, he comes forward to the service of the society and in this way he becomes active".<sup>55</sup>

It may be argued that excessive shame is not good since it brings inertia. In reply to this it can be said that excessive shamelessness is not desirable. Hence, the harmonization of excessive shame and excessive shamelessness is to be understood by the term '*lajjā*'.

Non-violence (*ahimsā*) is one of the great values. Gandhiji has experimented on this issue throughout his life. Everyone can feel the significance of this value for wellbeing of the society. Truth (*satya*) is another important value. The opposite of this value is falsehood. And falsehood is the fundamental reason behind all sorts of misunderstanding, mistrust and conflict. Misunderstanding and mistrust come when one does not maintain the honesty in one's three states i.e. *Kāyaḥ* (action), *Manah* (mind) and *Vākyaḥ* (word). To maintain the same states in mind and word is to maintain *dharma*.<sup>56</sup> Today whatever one says is not done or what he says is not kept in mind. Accordingly, we cannot trust other. In such a situation, a society cannot be an ideal one.

*Yajñah* in *Bhagavad-gītā* as well as in the *Veda* is nothing but sacrifice which we frequently say '*tyāga*' in Bengali. The glorification of sacrifice is always praiseworthy in our social life. We treat something as sacrifice only when it is dedicated for wellbeing of others. In broader perspective, one's self interest may be protected through the preservation of public interest. One's tranquility depends on another's tranquility. Through sacrifice we can enjoy much, since then our mind is filled up with transcendental bliss. And it is this which is called true enjoyment. To show sympathy to our neighbours, fellow feeling, any kind of social

service etc are considered to be sacrifice (*yajñah*) since these all are dedicated for others. The significance of this value gets its support when we come across that no one likes to be endowed with as selfish. This is because; it hints one's absence of sacrifice mentality. If someone is said: 'you are very modern' or 'you do not believe in God', it does not matter to him; but 'you are selfish', he does not become pleased. The reason behind this is it makes one ashamed. This fact implies that man in essence cannot be selfish. Hence the value 'sacrificing attitude' is very essential not only for the society but also for the family.<sup>57</sup> The lack of this value results in so many problems like misunderstanding, intolerance, conflict, etc. in both our family and social life. Likewise, charity (*dānam*) is another important value which is also considered necessary for our society.

Purity (*śuchiḥ, śaucam, sattvasamśudhiḥ*) is one fundamental value. Purity means cleanliness in both mind and body. In fact, purity is the real source of our force.<sup>58</sup> A man with non-purified body and mind creates so many evils in our society. But a man with pure heart turns our society into virtuous one removing all evils. It is value as an end. Purification of the heart is our aim. A person having purified heart can be moral agent in true sense of the term.

If we carefully observe all the values as stated in *Śrī Candī*, we shall find that these are superior to the values stated in the *Bhagavad-gītā*. This view may be explained. Some of the values like 'Kṣamā', 'Dayā', 'Śradhā', 'Lajjā', 'Tuṣṭi', 'Śānti' etc. are found both in *Śrī Candī* and *Bhagavad-gītā*. And these have already been discussed. Cognition (*Buddhi*) is said by *Nyāya* School as the ground of all linguistic usage (*sarvavyavahārahetuḥ guṇaḥ buddhiḥ jñānam*).<sup>59</sup> Hence, this value is treated as a form of mother *Durgā*. Strength (Both physical and mental) (*śakti*) is also necessary. No creation is possible without energy or *śakti*. Hence, mother goddess is saluted in this form. Wealth (*lakṣmi*) is also necessary in our life. We cannot ignore it for being material. In *Candī*, material property is considered as most essential. Material property is essential in our life. Keeping the importance of material

property in view *artha* has been considered as one of the four *puruṣāthas* in our scriptures. Hence, she has been saluted as a form of wealth. Beauty (*kānti*) is another form of goddess. We all are attracted to this value. It may be physical or inner beauty. Bankim Chandra says that the victory of beautiful face is everywhere.<sup>60</sup> But it must imply inner beauty which is the real beauty of one. We all are engaged in our own profession (*vṛtti*). For, it provides the requirement of our life. If we are careless to our profession i.e. to our own duty, it brings an unhealthy situation in our society. So, goddess *Durgā* is saluted in this form. Eagerness (*tr̥ṣṇā*) is very essential for life. Without eagerness no one can success in life. So she exists in this form. She is also described as recollection (*smṛti*) on account of the fact that if we do not remember anything, life is stopped. Memory is the thread connecting our past, present and future. Without memory no knowledge, no recognition will be possible. In the like manner, she is also described as error or forgetfulness (*bhrānti*). Men learn through error. Hence, error has some positive value. On the other hand, in order to preserve something important in our life, we have to forget something unimportant. If we do not forget anything, we cannot remember. We have a limitation of our brain, so if we do not forget, we cannot learn new things. We sometimes have to forget some incidents of our life; otherwise stocking of such incidents may make one misbalanced. Moreover, if we do not forget small misbehavior received from others, it becomes hindrance to keep good relationship with others. Hence, *Durga* is saluted in this form. She is also described as sleeping (*nidrā*), appetite (*kṣudhā*) and nutrition (*pusti*). It hints us that we cannot ignore our corporal body. For good health these three are necessary. Above all she is described as one who has motherliness attitude (*mātrirūpeṇa samsthita*). It is not the fact that only a woman bears motherliness attitude. Here, motherliness is representative one. It means softness, love, affection etc. A man also can bear these qualities. In fact, this value is almost rare today. We are not soft in our

temperament. That is why; we fall into clash with others. Those values described in *Candī* are more superior to that stated in the *Gītā*.

In *Candī*, an appeal has been made to goddess *Durgā* to give back our *svarūpa* (real nature) in the mantra '*rūpaṁ dehi*'.<sup>61</sup> In *Bhagavadgītā* also there is a value term '*svasthaḥ*' (14/24) which stands for being situated in one's own self, which is one's real nature. This is also called one's *amāyika rūpa* (non-artificial nature). We have two natures: one is real and another is unreal i.e. artificial. The demonic nature (*adaivī prakṛti*) like lack of confidence, ostentation, arrogance, excessive pride, anger, harshness, ignorance, enviousness etc. are not real nature of human being. These all are *māyikarūpa* or *kurūpa*, which is not his real nature of human being. Hence, attainment of *svarūpa* which is nothing but *daivī prakṛti* or *daivī sampada* like steadfastness, egolessness, simplicity, non-enviousness etc. is the aim of human life. Accordingly, through the value '*svasthaḥ*' as described in *Gītā* or through the mantra '*rūpaṁ dehi* in *Candī* ', we pray to God for regaining our real nature. In order to being situated in own real nature (*svasthaḥ / rūpaṁ*) we have to gain divine or transcendental qualities (*daivī sampada*). And this can be done through fighting with *āsūrika* or *māyika prakṛti*. Hence, victory is craved (*jayaṁ dehi*). Fame is craved (*jaśa dehi*). Fame comes when we win or gain something. And all these come when we defeat our enemies (*dviṣa*), *adaivī sampada*, which is not our real nature. Hence, it is craved ('*dviṣa jahī*').<sup>62</sup>

One may raise the question that what is the use of acquiring the knowledge about values, or hearing about it unless these are practiced in our life. In response to this, we may say that it is right. But before putting something into practice one has to know about it. In this perspective, we may say that knowing of something is the first stage of practicing of the same thing. Hence, we should know or hear about values first. If one hears something repeatedly, he feels inclination to do it i.e. the word has a power. Keeping this in view our *śāstra* says of *śravaṇa*, *manana* and *nididhyāsana*. If we analyze the nature of said values, we notice that it

is in the form of injunction (*vidhi*) i.e. either it is affirmative injunction or it is negative injunction. Nonviolence means ‘do not practice violence’. In the like manner, Truth means ‘follow truth or speak the truth’. *Mīmāṃsā* School of Indian Philosophy tells that all the injunctions have a persuasive power (*preraṇā*) which they have called ‘*ātmākūta-viśeṣa*’.<sup>63</sup> Such type of persuasion we can find in invitation. We generally say that he invited me in such a way that I could not ignore him.

It has been stated earlier that if our emotion is not properly developed and our will is not good, we can do nothing positive for our society. Objects and knowledge alone cannot save the society. Hence, for wellbeing of the society emotional and willing aspect along with thinking aspect of mind should properly be developed. And this can be done only by the teaching of values. Hence, introduction of value education in our society is highly essential. *Gītā*, *Candī*, etc. are the documents of traditional values just like our constitution is the document of contemporary values such as: democracy, liberty, equality, amity fraternity etc. Not only *Gītā* and *Candī*, but also Islamism, Christianity, all the religions may be the good text of moral values.

One point is very important to note here that in the question of religion we are separated into two sects. One sect states that God exists. On the other hand, the rest one as if is engaged to decline God. But each and every religion has got another issue apart from God, which states what treatment one will do to another. This part deals with the principle of conduct, moral values or morality etc. We are not so much concerned with this important thing which we are more connected in our practical life. We cannot prove that God exists since God is unlimited. *Samkhya* School says: ‘*īśvarāsiddheḥ pramābhāvāt*’ (*Samkhya pravacansūtra*-1/92)<sup>64</sup> i.e. God is not proved. *Śruti* also says that *Ātman* or Brahman can be achieved neither by the study of the Veda nor by intellect nor by listening many *Śāstras*. He (Brahman) is achieved only by His compassion. God is revealed Himself to the true devotee i.e. He can be

attained only by *bhakti*. (*nāyamātmā prvacanena labhyo na medhyā na vahunā śrutena / yamevaiṣa vṛṇūte tena labhyaṣṭasaiṣa ātmā vivṛṇūte tanūm svām...*).<sup>65</sup> In the like manner, the non-existence of God also cannot be established. It is so easy to say that ‘X’ exists, but difficult to say that ‘X’ does not exist. If one sees X in the meeting, he can easily say that X exists in the meeting. But in the case of the claim that X does not exist in the meeting, we have to see all the places of the meeting very carefully that X does not exist in the meeting.

Kant, in the first preface of his book ‘Critique of Pure Reason’, said that some metaphysical questions like soul, God etc automatically comes in human mind due to its very nature. But human mind (reason) does not have capability to know those.<sup>66</sup> Hence, we should give more attention to this moral part of religion than the first one, which is associated with our wellbeing.

#### Notes and References:

1. These six meanings are : i) Religions like Buddhism, Hinduism, Islamism etc; ii) Morality; iii) Piety; iv) Rituals; v) Essential characteristics of a thing; vi) Social customs. See Bankim Chandra Chattopadhyay, ‘Dharmatattva’ in Bankim Rachanavali, 3 vols (Sahitya Sasad, 1361 (B.S.), p. 672.
2. *Mahābhārata, Śāntiparva, 294/29* . (*Śrīmadbhagavadgīta Rahasya* by Bal Gangadhar Tilak, Jyotindra Nath Tagore [Tr.], edited by Dr. Dhanesh Narayan Chakrabarti), Progressive Book Forum, Calcutta, 1981, p. 63.)
3. *Īsopaniṣd*, 11
4. Pabitra Kumar Roy, *et al: Darshan O Tar Prayag* (in Beng), Nalini Prakashani, Kolkata, 2000, p. 78.

5. *Bhagavadgītā*, 2 / 7. ( *Sri Gitā* [in Beng], edited by Jagadis Chandra Ghosh, Presidency Library, Kolkata,1331 [B.S.], p.539.)
6. *Ibid*, 12 / 20. ( *Sri Gitā* [in Beng], edited by Jagadis Chandra Ghosh, Presidency Library, Kolkata,1331 [B.S.], pp. 403, 404.)
7. *Ibid*, 2/40. ( *Sri Gitā* [in Beng], edited by Jagadis Chandra Ghosh, Presidency Library, Kolkata,1331 [B.S.], p.49.)
8. *Ibid*, 3/5.
9. *Ibid*, 3/8.
10. Samerendra Bhattacharya: *Bhagavadgita* (in Beng.), Book Syndicate Private Limited, Kolkata, 2009, p. 4.
11. Bankim Chandra Chattyapadhya: *Śrīmadbhagavadgītā* (in Beng), Bankim Rachana Sangraha, Pashimbanga Niraksar Durikaran Samitee, [Year was not found], p.969.
12. Jagadish Chandra Ghosh: *Śrīmadbhagavadgītā* (in Beng), Presidency Library, Kolkata, 2012, p. 30.
13. *Ibid*, p. 30.
14. Samerendra Bhattacharya: *Bhagavadgita* (in Beng), Book Syndicate Private Limited, Kolkata, 2009, pp. 28, 47.
15. *Śrimad Bhagavatam*, 1/1/2. ( *Śrimad Bhagavatam*, edited by A. C. Bhaktivedanta Swami, Bhakticharu Swami [Tr.], Bhaktivedanta Book Trust, Srimayapur, 1985, p. 55.)
16. *Sarvabhūtahitam maitram purāṇam yaṁ janā viduḥ.*  
*Mahābhārata, Śāntiparva, 261/59*

17. *Ibid*, *Dronaparva*, 89/47.
18. *Manusamhita*, 2/1. (*Manusamhita* [in Beng] edited by Manabendu Bandopadhyay, Sadesh, Kolkata, 2004, p. 21.)
19. *Kulluka on M. S.* 2/6. (These accurate English expressions of the Sanskrit terms have been taken from the book entitled ‘*Sura, Man and Society: Philosophy of Harmony in Indian Tradition*, Academic Enterprise, Culcutta, 1994, written by Prof. Raghunath Ghosh, pp. 41-42).
20. *Dhṛtiḥ kṣamā damaḥasteyaḥ śaucamindriyanigraḥ/*  
*Dhirvidyā satyam ’akrodha daṣakṃ dharma lakṣanaṃ.*  
*Manusamhitā*, 6/92. (*Manusamhita* [in Beng] edited by Manabendu Bandopadhyay, Sadesh, Kolkata, 2004, p. 221)
21. *Ibid*, 10/63. (*Manusamhita* [in Beng] edited by Manabendu Bandopadhyay, Sadesh, Kolkata, 2004, p. 470)
22. Mahānāmbrata Brahmācāri: *Mānab Dharma*, (in Beng) Shri Mahānāmabrata cultural & Welfare Trust, Raghunathpur, 1399 (B.S.), p.29.
23. *Rikveda Samhita* 10/20/1. (*Rikveda Samhita*, Vol-II [in Beng], edited by Abdul Aziz Al Aman, Haraf prakashani, Kolkata, 2010, p. 465.).
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25. Taslima Nasrin: *Lajjā* (in Beng), Ananda Publishers, Kolkata, 1993, p. 7.

26. *Manusamhitā* 2/1. (*Manusamhitā* [in Beng] edited by Manabendu Bandopadhyay, Sadesh, Kolkata, 2004, p. 21.).

27. *Ibid*, 10/ 81,95. (*Manusamhitā* [in Beng] edited by Manabendu Bandopadhyay, Sadesh, Kolkata, 2004, p. 474, 477.).

28. *Mīmāṃsāsūtra*, 1.1.2. (Available at: <https://archive.org/stream/mimamsasutra00jaimuoft#page/n5/mode/2up> on 12th September, 2014).

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30. *Vaiśeṣikasūtra*, 1.1.2. (Available at: [http://www.vedicbook.net/vaisesikasutra\\_kanada\\_p\\_11365html](http://www.vedicbook.net/vaisesikasutra_kanada_p_11365html) on 12th September, 2014).

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33. *Ibid*, p. 366.

34. Rabindranath Tagore: *Sancayitā* [in Beng.],(The Poem-Prabhat Utsav), Kamini Prakashalaya, kolkata, 2002, p.32.

35. Rabindranath Tagore: *Manuṣer Dharma* (in Beng.),Viśvabhāratī, 1933, p. 38.

36. Amlan Dutta: *Ye Kathā Balite Cāi* (in Beng.), Ananda Publishers Private Limited, Kolkata, 2009, p. 15.
37. See the drama '*Acalāyatan*' of Rabindranath Tagore.
38. See the novel '*Gorā*' of Rabindranath Tagore.
39. See the novel '*Yogāyag*' of Rabindranath Tagore.
40. See the novel '*Caturanga*' and the small story '*Rabibār*' of Rabindranath Tagore.
41. *Ibid*, (the novel *Caturanga*).
42. See the small story *Rabibār*.
43. See '*Raśiyār Ciṭhi*' by Rabindranath Tagore.
44. *Ibid*,
45. See the symbolic drama '*Raktakarabi*' i.e. Red Oleanders of Rabindranath Tagore.
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47. Jagadish Chandra Ghosh: *Śrī Gitā* (in Beng), Presidency Library, Kolkata, 1331 (B.S.), p. 264.
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53. Jagadish Chandra Ghosh: *Śrī Gitā* (in Beng), Presidency Library, Kolkata, 1331 (BS), p. 413.
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57. Raghunath Ghosh: *Shilpa Satta O Yukti* (in Beng), Levant Books, Kolkata, 2010, pp. 83, 95.
58. “*Purity is the fource*” stated by A.C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of ISKCON.
59. Annambhatta: *Tarkasamgraha-Dīpikā on Tarkasamgraha*, Translated and elucidated by Gopinath Bhattachariya, Progressive Publishers, Kolkata, 1976, p. 143.
60. “*Sundar mukher jay sarvartra, visheṣ kare nāri yadi sundar mukher adhikārini hay se mukh amagh astra*” stated by Bankim Chandra.
61. Mahanambhrata Brahmachari: *Candī Cintā* (in Beng), Srimahanambhrata Cultural and Welfare Trust, Raghunathpur, 1370 (B.S.), p. 70. [Atha Argalastotram, verse no-3],

62. *Ibid*, p. 70.

63. Logaksibhaskara: *Arthasaṃgrahaḥ*, Translated in Bengali by Swami Bhargananda, samskrit pustak Bhandar, Kolkata, 1411 (B.S.), p. 12. (The topic is explained by Prof. Raghunath Ghosh in *Mora Language*, Northern Book Centre, New Delhi, 2010, p. 145.).

64. *Saṃkhya Pravacansūtra*, 1/92.

65. *Katha Upanisad*, 2/22 and *Mundaka Upanisad*, 3/2,3.

66. I. kant: *Critique of Pure Reason*, London, Macmillan, 1964. (First preface).